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KNIGHTS TEMPLAR.





Alfred Breigh, Grand Recorder of K. T. of Penna.:

I.N.R.I.

To all Sir Knights of the Illustrious Order of the  
Red Cross and of the Valiant and Magnanimous  
Orders of Knights Templar and Knights of  
Malta to whom these presents may come - Greeting

**THIS IS TO CERTIFY** that

Sir Knight \_\_\_\_\_  
whose name appears on page \_\_\_\_\_ of Breigh's  
History of Knights Templar is a member  
of \_\_\_\_\_ Commandery No.  
\_\_\_\_\_ instituted in \_\_\_\_\_  
and subordinate to the R.E. Grand Commandery  
of Pennsylvania and as such we commend  
him to the courteous and fraternal regard of  
all valiant and magnanimous Knights wherever  
dispersed around the Globe?

In testimony whereof we have  
hereunto set our hands and  
caused the seal of our Commandery  
to be affixed this \_\_\_\_\_ day  
of \_\_\_\_\_ AD. 186  
A.O. 7 \_\_\_\_\_ A.O.E.P.

E.C.

Rec





# HISTORY

OF THE

# KNIGHTS TEMPLAR

OF THE

STATE OF PENNSYLVANIA.

PREPARED AND ARRANGED FROM ORIGINAL PAPERS.

---

*"Magna est Veritas et prævalebit."*

---

ALFRED CREIGH, LL.D.: K. T. 33°,

HISTORIOGRAPHER OF KNIGHTS TEMPLAR OF PENNSYLVANIA; PAST PROVINCIAL  
DEPUTY GRAND COMMANDER OF CANADA; AUTHOR OF "MASONRY AND  
ANTI-MASONRY," "HISTORY OF KNIGHTHOOD," &c., &c.

SECOND SERIES.

PHILADELPHIA:

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1868.

Entered according to Act of Congress, in the year 1868, by

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In the Clerk's Office of the District Court of the United States for the Western  
District of Pennsylvania.

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LIPPINCOTT'S PRESS,  
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TO

Saint John's Commandery, No. 1,

OF

KNIGHTS TEMPLAR OF PHILADELPHIA,

WHO MAINTAINED HER FIDUCIARY TRUST

AS THE REPRESENTATIVE OF THE IMMORTAL DEAD AND THE PRESENT LIVING,

BY PRESERVING THE RECORDS OF THE GRAND ENCAMPMENTS

OF

MAY 12, 1797,

AND

FEBRUARY 15, 1814,

AND THEREBY ACQUIRING A DEATHLESS IMMORTALITY:

ALSO TO

SIR WILLIAM HENRY ALLEN, LL.D.,

*Past Grand Commander of the R. E. Grand Commandery of Pennsylvania,*

IN WHOM ARE CENTRED ALL THOSE QUALITIES OF HEART AND MIND WHICH

ADORN THE CHARACTER OF A FREE AND ACCEPTED

MASON AND CHRISTIAN KNIGHT,

AND THROUGH WHOSE INSTRUMENTALITY

THE WRITTEN AND PRINTED MEMORIALS OF TEMPLARISM

HAVE BEEN COLLECTED, ARRANGED, AND GIVEN TO THE TEMPLAR WORLD

BY THE APPOINTMENT OF AN HISTORIOGRAPHER,

THIS VOLUME

Is Fraternally and Courteously Dedicated

AS A TOKEN OF BROTHERLY LOVE AND DEBT OF GRATITUDE.

ALFRED CREIGH.

WASHINGTON, PA., Dec. 27, 1867.



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## P R E F A C E.

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THE remaining records of the Grand Encampment of 1797, and those of the Pennsylvania Grand Encampment of 1814, together with the names of the officers (both Grand and Subordinate), and members elected and knighted, to May 1, 1866, of the Grand Commandery of 1854, have been published in the FIRST Series, embracing a period of sixty-nine years.

The SECOND Series is a continuation of the history of Knighthood in Pennsylvania, published at the request of the Grand Commandery. It embraces subjects not treated of in the FIRST Series, although each volume is distinct and forms a separate history; united, the two compose a full, perfect, complete and entire history of Knighthood in this State. We have so endeavored to collect, prepare and arrange this SECOND Series as to make it unique in its character, full in its details, systematic in its arrangement, concise in its statements, yet perfect in its history. Our work is now completed, our labor of love is over; and the reward we crave is the approbation and good-will of all true and courteous Knights, ever bearing in mind the noble sentiment of Past Grand Commander Sir Benjamin

Parke, when in his annual address he declared that “when the history of Knighthood in the United States should be written, PENNSYLVANIA KNIGHTHOOD, like Pennsylvania Masonry, will stand the GRANDEST, the FIRMEST, if not the LOFTIEST, column in the Union.”

ALFRED CREIGH.

ELLENDALE VILLA, WASHINGTON, PA., }  
Sept. 10, 1867, A. O. 749, A. O. E. P. 70. }

# INTRODUCTION.

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## ORGANIZATION OF THE GRAND COMMANDERY OF PENNSYLVANIA.

PRIOR to the 12th day of April, 1854, the Knights Templar of Pennsylvania were governed by Subordinate Encampments, their Charters emanating respectively either from the General Grand Encampment of the United States, or existing by authority of the R. W. Grand Lodge of Pennsylvania. The State was considered open territory, no Grand Encampment having existed since June, 1824, although St. John's, No. 4 (of Philadelphia), preserved her organization.

Under the General Grand Encampment, there existed by *Charter*, Pittsburg Encampment, No. 1; Jacques De Molay (of Washington), No. 2; and St. Omer's (of Uniontown, but now of Brownsville), No. 3; and under *Dispensation*, Hubbard Commandery of Waynesburg.

Under the R. W. Grand Lodge, there were St. John's Encampment, No. 4, deriving her Charter from the Grand Encampment of 1814, Philadelphia Encampment, No. 5, Union Encampment (of Philadelphia), No. 6, and De Molay (of Reading), No. 7.

The difficulties arose on a question of jurisdiction, the *former* claiming that the General Grand Encampment of the United States took possession of the State of Pennsylvania as early as 1826, when it organized Holy and Undivided Trinity Encampment at Harrisburg, November 22,

1826 (Ser. I., p. 116), while the *latter* believed that the R. W. Grand Lodge of Pennsylvania is the source of all Masonic authority within her geographical limits. Those Encampments acting under authority of the R. W. Grand Lodge were sustained by the following facts: that until of very late years Templar Encampments were held under *Blue Lodge warrants*. In Ireland, although the Grand Encampment was formed about 1818, yet several Encampments continued to work under their old Lodge warrants. This was the case also in Scotland, Canada, etc. etc. All Encampments thus constituted in Europe were considered legal. Hence arose the difficulties between the Templars of Pennsylvania.

Thus believing, those under the General Grand Encampment of the United States applied to the M. E. Sir Wm. B. Hubbard, General Grand Master, who issued a WARRANT authorizing the formation of a Grand Encampment of Pennsylvania (Ser. I., p. 77). Under this authority a Convention assembled at Brownsville, Fayette county, on the 12th day of April, 1854, A. O. 736, A. O. E. P. 57, and organized the present Grand Commandery of the State of Pennsylvania, subordinate to the Grand Encampment of the United States (Ser. I., p. 127). In the organization of this Grand Encampment, the Convention which organized it was governed by Article 2 of the Constitution of the General Grand Encampment, which reads thus: "Whenever there shall be three or more Subordinate Chartered Commanderies instituted or holden under this Constitution in any one State, District, or Territory, in which a Grand Encampment has not been heretofore formed, a Grand Commandery may be formed, after obtaining the approval of the Grand Master or the Grand Encampment. Its jurisdiction shall be the territorial limits in which it is holden."

On the other hand, the Subordinate Encampments recognizing the authority of the Grand Lodge met in Philadelphia in Convention by Delegates on May 10, 1854, A. O. 736, A. O. E. P. 57, and organized a Grand Encampment. After the adoption of a Constitution and the election and installation of Grand Officers, the Grand Recorder, Sir Jeremiah L. Hutchinson, was instructed to inform the R. W. Grand Lodge that the PENNSYLVANIA GRAND ENCAMPMENT OF KNIGHTS TEMPLAR and the appendant Orders was regularly organized (Ser. I., p. 118).

Two rival and powerful bodies thus existing, battling for the same great principles, the principles of charity and hospitality, for the accomplishment of which Knights Templars are solemnly pledged to protect and defend innocent maidens, destitute widows, helpless orphans, and the Christian religion,—these rival Grand Encampments unfurl their respective banners; a war ensues, not, however, a war of sanguinary strife, of jealous anxieties, of implacable hatred, of uncompromising hostility, but one in which the thinking principles, the intellectual powers are brought into requisition. The question is calmly reviewed by both Grand Encampments, and the amount of good considered which could be accomplished by a union in acts of charity and pure beneficence. Committees of Conference are appointed by both bodies (Ser. I., pp. 131–135), and after a mutual exchange of opinions, reconciliation follows, past feelings are all obliterated, forgiveness and oblivion are stamped upon the heart of every Templar, the supremacy of the General Grand Encampment of Knights Templar of the United States is acknowledged (Ser. I., p. 135), and the Knights of Pennsylvania meet around the sacred Delta, and give the praise to the founder of the Christian religion—Immanuel, God with us.

The union was officially proclaimed by R. E. Sir W. W.

Wilson, Grand Commander of the Grand Commandery, on the 1st of June, 1857, and subsequently by the M. E. Sir Wm. B. Hubbard, Grand Master of the Grand Encampment of the United States, in these words: By virtue of the high powers in me vested, I do hereby make known the fact, that no disunion amongst worthy Templars exists in Pennsylvania; but that all the Subordinate Commanderies and all the members thereof are in courteous, fraternal, and knightly fellowship with each other, and all in common owing allegiance to the GRAND ENCAMPMENT OF THE UNITED STATES OF AMERICA.

The serried ranks of Christian chivalry occupying the vast area within the United States have the same faith, and are all under the same *solemn vows of allegiance and fealty*. “Non nobis, Domine, non nobis, sed nomine tua da gloriam!”

# KNIGHTS TEMPLAR.

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## CHAPTER I.

*Annual Address delivered by the R. E. Sir Wm. W. WILSON, Grand Commander of the Grand Commandery of Pennsylvania, at its First Annual Conclave, held in the City of Pittsburg, June 14, 1854.*

ASSEMBLED on this, our first Anniversary, we greet you with emotions of gratitude and hope. Grateful to the King of kings and Lord of lords for the preserved life and continued health of all who, at our last Conclave, were engaged in the noble and generous enterprise of erecting an Asylum, whose Pillars are Charity, Justice and Mercy, and whose foundations are Truth, we rejoice with you in the success of this enterprise—that upon broad and liberal foundations we have erected an Asylum ample enough to accommodate all present, as well as future Knights, who may be deemed worthy of the high honor. Our doors are open alone to true and regular Sir Knights, and to worthy Pilgrims who may hereafter seek to enter. Within the extended jurisdiction assigned to our command by the General Grand Encampment of the United States of America, we hope, with flattering prospects of success, soon to enlist many

excellent Companions, distinguished for Virtue, Intelligence and Brotherly Love.

Our noble Keystone State, having taken rank in that imposing line of Christian Knighthood, composed of eleven State Grand Encampments and thirty-six Subordinates, yet under the direction of one General Grand Encampment, let us with generous emulation, seek to advance in Wisdom, Strength and Beauty; maintain a character of unsullied honor; pursue with unwearied zeal every laudable undertaking, and practice the sublime tenets of our Order.

For the flattering approval of our work, and recognition of our organization, and receiving and ranking among us that illustrious host which he commands, we return to our General Grand Master (Hubbard) our most cordial thanks. We also observe with much pleasure the kind and courteous acknowledgment of our organization by the Sir Knights of the Empire State, who at their last Conclave publicly extended to us a cheering welcome to the Grand Asylum. Honor to that noble band of Knights, who, under command of the illustrious De Witt Clinton and his successors, withstood unmoved the assaults of bitter enemies from without, through long years of persecution, and who, when subsequently called upon to survey, beneath them, the fair and beautiful fields and the princely temples of Masonic creation, blighted and wellnigh laid waste by internal feuds, rushed to the rescue. To the Sir Knights, more than to any or all other agencies, does the Masonic Institution in New York owe its preservation and now rapidly recovering strength and beauty.

Hereafter, should danger from without threaten the

peace, and perhaps the existence of our General Grand Asylum, should the combined forces of the Prince of darkness roll fiercely against our State institutions, doubtless Pennsylvania will be found in the same exalted position in the Templar Arch which she now proudly sustains in the political confederacy. May we not pledge, in behalf of ourselves and our successors, that this Asylum, just erected, shall be preserved intact and inviolable to the latest generation? But may it please our Grand Commander to continue our enjoyment, the peaceful relations we sustain to each other and to all without in every land.

At the present time universal peace and prosperity mark our Order throughout the whole world. Especially within this, our own happy land, the mission of our blessed Immanuel seems wellnigh fulfilled. The verdure of truth, long crushed, now spreads besides all waters. The sentinel's gladsome note of "all's well" leaps from hill to mountain, and over every plain and valley. Justice, brotherly love and charity, now entwine and display their rich flowers and fruits upon ten thousand columns and arches. Yet, Sir Knights, let us not too fondly or too securely trust in present attainments and appearances, or indulge too confidently in the pleasures of hope. The lovely scene which we have just spread before you may, in one short year, be covered with ruin. The rumbling noise of war and discord, of slaughter and carnage, of garments rolled in blood, breaks over the ancient inheritance of the Templars, and falls upon our ears with foreboding evils; nay, the elements of discord and destruction within our own fair heritage is struggling for relief.

Let us, therefore, stand in the whole armor, our loins girt with truth, having on the breast-plate of righteousness, the shield of faith and the helmet of salvation; and whilst, with one hand, we grasp the mystic sword of justice, fortitude and mercy, let us with the other, imbued with faith, hope and charity, grasp the mystic trowel and widely diffuse the cement of brotherly love and friendship.

Sir Knights, I trust we are now assembled with a determined zeal to advance the best interests of Templarism in this State, and to the best of our ability, with fidelity, discharge every duty. It is unnecessary for me to detain you by enunciating all the items of business which should occupy your attention. The perfecting of our Constitution, adopting Rules and Regulations, preparation of suitable forms, etc., will necessarily occupy a portion of your attention.

Permit me, however, to request your attention and present action on one or two subjects of vital interest. We have recently been advised of an irregular organization in the eastern part of our State, claiming similar titles, authority and jurisdiction as ourselves; but with which we can have no intercourse or affiliation, as their elementary bodies were in 1850, by our General Grand Encampment, declared irregular upon grounds which we believe to be wholly just and clear. I would recommend that a committee be raised to prepare a report, and submit it at our next Annual Conclave, setting forth concisely the ancient and modern usage of our Order in granting Charters and conferring Orders, the general and acknowledged source of authority and control in Europe and this continent, rules of intercourse,

etc., etc.; also the historic and true relations of our Order to that of Masonry. Besides the satisfaction this report would give to many Sir Knights, who have not the means of thorough investigation, it would be of important advantage to many Companions, preventing them from falling into irregular bodies when seeking admission into the Orders of Knighthood.

I would also beg leave to suggest the propriety of raising a committee, to report at next Annual Meeting, whose duty shall be to educe and concisely state those cardinal virtues, maxims, teachings and duties which belong to our institution, and which are required to be practised by all true Templars.

Another subject of great importance to our Order, as well as to the Masonic brotherhood in general, demands our special attention. We refer to the modern and much-abused privilege of publishing in Masonic periodicals and weekly newspapers much that is prejudicial to both institutions. Not only do we see spread before the public eye detailed statements of our general proceedings, often exhibiting much infirmity and violations of those principles of harmony, brotherly love and charity which our institutions inculcate and require us to practice in all our relations to each other and to the world, but we often see information detailed and language used which should be confined strictly within the walls of the Lodge. If the Sir Knights and Brethren desire to become intelligent and accomplished in the history, jurisprudence and teachings of our Order, they can, in accordance with ancient usage, better obtain it within the body of a well-ordered Asylum or Lodge, and in intercourse with those established lights and

well-informed brethren which, indeed, are the only legitimate sources of information. The facilities which these papers afford to restless and ambitious members in spreading their complaints, discoveries and names before the public are temptations and evils which should be corrected or wholly suppressed. Our attention to these abuses has recently and more particularly been directed by an unauthorized publication and discussion of proceedings connected with this Grand Encampment. We believe the interests of our institution within this jurisdiction have been much prejudiced thereby. Such unofficial publication is contrary to the established usages of our Order; and by virtue of the high powers invested in us, all publications and correspondence by regular Sir Knights, relative to our Order, within this jurisdiction, is hereafter positively forbidden. We would therefore recommend the reference of this whole subject to a committee, to report at our next Conclave as to the abuses complained of, and the proper remedies to correct this rapidly-increasing evil.

Finally, Sir Knights, permit me to urge upon one and all to maintain and practice an intelligent, ardent zeal in advancing the interests of Knighthood, especially within this jurisdiction. Let us seek from the highest and best authorities only an enlarged and thorough knowledge of our institution; its origin, history, principles and capacity for conferring those present and lasting benefits which it promises, and which it has for centuries conferred upon its members, upon society and the world; and especially seek to obtain possession of that unwritten knowledge which can only be had by a long-continued association and intercourse within the

Asylum, and there mingling with its leading officers and most distinguished Masters.

The splendor of our institution, internally and externally, has wrapt in admiration the great and good of many generations. During more than seven centuries it has enrolled the most distinguished men of every nation, from emperors and kings, princes and nobles, down to the virtuous and humble peasant. It now enrolls the highest and most exalted talent in divinity, in literature, in all professional life, the statesman, the military chieftain and the philosopher. Whilst, therefore, we should be justly proud of the past and present, let us not cease to exercise vigilance in protecting it from improper approaches from without. Let us within cultivate those virtues and hopes which it teaches, and by faith so let our light shine that our Father in heaven may be glorified.

True, the gorgeous wealth and immense possessions of our ancestors, which indeed but attracted the envy and persecution of kings and popes, and led to the massacre of its members and confiscation of its estates, have passed away. But instead thereof we possess the more true wealth and unfading possessions in that knowledge and those teachings imparted within our Asylums which pass not away. The florid cheek soon roughens with manhood, and manhood rapidly passes away; let us therefore make diligent preparation for the Grand Asylum above, trusting now and evermore in the merits of the blessed Immanuel. Let us continue to cultivate truth and practise brotherly love and charity, and all the virtues enjoined by our Order. These only will follow us, and, if possible, will mellow the light and

make more fragrant the atmosphere of a blessed immortality in the presence of the Grand Commander of the Universe.

*Proceedings on the Address, Reports of Committees and action of the Grand Commandery.*

The address of the Grand Commander was referred to Sir J. W. Hailman, Sir J. B. Musser, and Sir J. L. Bugh, to arrange it under proper heads and refer it to the appropriate committees. After consultation, the committee appointed submitted the following report:

It is with great pleasure we learn that this Grand Encampment has received the flattering approval of our General Grand Master, the M. E. Sir W. B. Hubbard, as well as a courteous and kind welcome to the ranks of the State Grand Encampments from the Grand Encampment of the State of New York.

We are also advised by the address of the R. E. Grand Commander that great prosperity, with all its strengthening influences, attends our illustrious Order in every land, and especially within the bounds of our own free and happy country. To us who are now numbered among the list of State Grand Encampments this is especially gratifying, and it is to be hoped that by a zealous and Knightly bearing in our intercourse with them, we may still further promote the sublime principles of our Order. But we are also warned—and we trust the admonition will have its due weight—that we should not securely rest in our present attainments and carelessly pursue the pathway of TRUTH. No Sir Knight can become eminent in his profession unless he grasps determinedly his sword, and clad in the armor of truth boldly steps forward to do battle with all that would obstruct the pathway or progress of those Christian

principles and that pure benevolence which characterize our noble Order.

The address is full of good advice and contains many valuable suggestions which serve to exhibit the deep interest our R. E. Grand Master (Wilson) feels in the good work of Christian Knighthood.

Your committee recommend the adoption of the following resolution :

*Resolved*, 1. That so much of the Grand Encampment address as relates to the government of this Grand Encampment and its subordinates be referred to the Committee on Constitution, Rules and Regulations.

2. That so much thereof as relates to the irregular organization of Encampments and the appendant Orders in Pennsylvania, and the usages, ancient and modern, in granting Charters, conferring the Orders of Knighthood, etc., etc., be referred to the Committee on Land-marks and the Principles of the Order.

3. That so much of said address as refers to the cardinal virtues, maxims, teachings and duties of the Order be referred to the Committee on Constitution, Rules and Regulations.

The report was accepted and unanimously adopted.

The committee under the *first* and *third* resolutions consisted of Sir John Bierer, Rev. Sir Noble Gillespie, and Sir Chr. E. Blumenthal.

The committee under the *second* resolution consisted of Sir J. B. Musser, Sir J. W. Hailman and Sir William Wolf, to report at the next annual Conclave.

*Annual Address delivered by the R. E. Sir W. W. WILSON, Grand Commander of the Grand Commandery of Pennsylvania, at its Second Annual Conclave, held in the City of Pittsburg, June, 1855.*

TEMPLARS: With mingled emotions of gratitude and of pleasure we greet you. We have come up to our Grand Asylum, at our Second Annual Conclave, from our widely-scattered homes, from the enjoyment of many valued blessings; we have entered her gates with thanksgiving, her courts with praise. Although, since our last meeting, the pestilence hath walked in darkness and wasted at noon-day, yet not one of our members hath fallen. With but one exception, the same protecting care of our God hath visited our subordinate Encampment members. Life, health and prosperity have in a remarkable degree followed us all; but, alas! the exception referred to demands a passing tribute. We pause to drop our tears upon the yet fresh grave of the lamented McKinley—the acacia is yet green, the rich mould of his manly form is not yet returned to dust. Nature hath not yet brought her verdant mantle close enough to conceal the clods of the valley which press the bosom of our brother, and whilst we thus linger, memory runs rapidly along the pathway of his useful life, at every step beholding the rich fruits and clustering joys which followed his footsteps as he went about continually doing good. Truly may we say, Death, fond of a shining mark, aimed his shaft at the brightest, most useful, and, may I not with pleasure add, the most matured and heaven-prepared member of our Order. In a moment, in the twinkling of an eye, just as he was

retiring from a religious festival, with the love of Immanuel glowing in the heart, and His name yet lingering on his lips, this accomplished Freemason, this warm-hearted friend, this true Christian Knight, was called off from his earthly labors to refreshment in the realms of a glorious immortality.

Templars! is this not an impressive admonition to us, yet in the harness of life's cares and duties, to review the past, to examine our hopes and preparations for the future world, and thus better perform present duties, redeeming the remnant of life from follies, superfluity and idleness? Let us, my brethren, with loins girded with *truth*, our hearts saturated with the spirit of charity, brotherly love and good-doing, go forth to deeds of more exalted usefulness.

From an extensive correspondence and observation, both in this and other lands, we take great pleasure in assuring you that Christian Knighthood is rapidly extending her conquests and influence within the great centres of commerce and of government, within the beautiful and more quiet shires of rural districts; and even in remote capitals of semi-barbarous nations, where the leaven of Christianity has been working, we find Encampments multiplying, embracing the merchant prince, the law-giver, the gospel minister, the scientific and classical professor, as well as numerous more humble but not less worthy artisans and husbandmen.

Within our own jurisdiction our cause has been steadily progressing. During the past year we have organized, in the city of Philadelphia, Keystone Encampment, No. 5, the only legal one in that city. We have had such indications from other sections in our

State as to expect that in the coming year applications will be made for several additional organizations. A goodly number of members have been added to our several Asylums; peace, harmony and union of purpose pervade all our assemblies. We are also gratified to find our recent organizations flatteringly alluded to in most of our sister Grand Encampments in other States, especially in New-York.

It must not, however, be concealed that we are laboring under some disadvantages. The irregular bodies in Philadelphia and Reading, styling themselves Encampments, and to which we made allusion in a former address, still continue to occupy grounds prejudicial to the progress of our ancient and honorable institution, and to exercise assumed powers which we believe unwarranted by the usages of Knighthood and inconsistent with the spirit and regulations of Freemasonry. We must confess we are at a loss to understand why such organizations should persevere in their isolated condition, whose members can have no Knightly intercourse with any Templars in the United States, and are thus deprived of many social pleasures and other advantages peculiar to our Order. We cannot but conclude that these bodies continue to exist under the special countenance and god-fathership of the State Grand Lodge, located in Philadelphia—a patronage given contrary to the wishes and feelings of three-fourths of the Masonic Fraternity in the State. We think it unfortunate that our Grand Lodge should be located in the extreme border of our State, inaccessible to so large a majority of our Lodges, within a large city whose numerous Lodges exercise a controlling influence, and by virtue

of long possession seem to think and act as if the Grand Lodge existed specially for their use and advantage. Thus situated, thus influenced, our "Country Lodges" and "Country Members," as we are called, meaning all the fraternity outside of Philadelphia, seem to be deprived of nearly all reciprocal advantages, and are destined to continue a merely nominal connection, the chief bond of which is the rigid exaction of annual dues and servile obedience. From this local centralization of power and assumed superiority proceeds that spirit of exclusiveness which has become so offensive to all our sister States, but in which no county in the whole State sympathizes except Philadelphia.

Our well-settled opinion is that no Grand Lodge should have control over the orders of Knighthood. Templarism is superior to, and independent of, Masonry. The only intimate relationship existing between the two institutions is one established by the Templars, viz.: requiring all candidates for the Orders being R. A. Masons. A Grand Lodge in fact, as such, knows nothing about either Knighthood or R. A. Masonry; then is it not inconsistent to claim control over these bodies?

To the Templars in our State, who are present and Past Masters, and possess an extensive influence as Masons, we recommend that no effort be spared to have, at an early Communication of our G. L., those resolutions which recognize the Philadelphia illegitimate Encampment stricken from our records, as they were passed some six years ago, not only without our knowledge, but contrary to the known wishes of all the State except Philadelphia; and should these efforts fail of their end, then we recommend early measures to separate

the G. L. from its present location, and make it either itinerating or established in some central position of the State, where *all* our Lodges could be represented and where powerful sectional influence would be unknown. In conclusion, it gives us pleasure in justice to state, that within our own personal knowledge many of our most gifted brethren in Philadelphia are and have been opposed to the present position of our G. L., in recognizing the Philadelphia organization of self-assumed Templars as a part of the Masonic jurisdiction. Among these we are glad to be able to name our R. W. G. M. Hutchinson, D. G. M. Williamson, S. G. W. Phillips, and many others.

We are satisfied that the establishment of the Orders of Christian Knighthood in this State, on a liberal and permanent foundation, must be preceded by the disincumberment of the whole jurisdiction from any unauthorized imitation, and from any interference of our Grand Lodge; the sooner, therefore, these objects shall have been accomplished, the sooner will the glorious principles and benefits of our Order be extended to benefit the Masonic Brotherhood—Companions and Templars.

The past year has been one of great commercial embarrassment and financial disaster. This has seriously retarded all benevolent enterprises, and has not been unfelt in the numerous bodies of Masonry and Knighthood; but at present, from reliable indications, we rejoice to say these are rapidly passing away, as the fog before the rising sun, and we may justly anticipate great enlargement and prosperity in the Orders of Knighthood by the time we are next called together. But let me

admonish the representatives of our various subordinate Encampments—be careful ; admit no one to our Asylums who has not a well-ascertained character for sobriety, honor and intelligence. Remember this fact, the progress, purity and prosperity of Freemasonry in all our States, is largely indebted to the wise counsels, bright examples, and exalted character chiefly of those whose names stand forth most prominent in the Templar calendar. As long as we can point to these honored names and others of like character rapidly being enrolled with them, we shall continue to look upon the vast Masonic brotherhood in these United States, and say, in the spirit of the inspired seer of old, How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! In this beautiful benediction, permit me to say, that our numerous Antimasonic and Antitemplar persecutors are already virtually joining with us, and, like Balaam's ass, each when they would be compelled by inveterate prejudice and ignorance to curse our ranks, can only find their tongues unloosed when they bless us. Sir Knights! to those who have passed through our solemn ceremonies, who have listened to the moral teachings at our altars, who have become acquainted with the history and exalted principles and honorable requirements of Knighthood, we need scarcely say one word further in commendation. Is the wisdom, the morality, the maxims of the Bible, pure, exalted, unrivaled? So are those of our Order. Does the Christian religion teach and require of its disciples, in their earthly relations, unwearied zeal, unsullied honor, and universal benevolence? So pre-eminently does Knighthood.

Is it right in any human organization to seek the

welfare *first* of its own members, to spread the cement of love and friendly care in the hearts of all who kneel around the same secluded altar, and then go forth to see that the widow and fatherless of such in their affliction are visited and cared for? Then does our beloved Order far excel any with which we are acquainted, and next to the Church of our blessed Redeemer, exemplifies the principles of pure and undefiled religion. To those whose long connection with and mature study of our Order have made them intimate with its practices, principles and teachings, we need not commend our favorite institution; but to those who are just putting on the harness of membership, and to those worthy companions who await membership, it may be proper thus briefly to allude to its excellence. To the observing world without—from which many an arrow with poisoned barb has been blindly shot at our walls—we would gratuitously, indeed, thus describe what their envenomed prejudice will doubtless disbelieve, and say to them, we forgive, ye know not what ye do; or persecute, have ye not already found in persecuting us it is hard to kick against the pricks.

Sir Knights of the Grand Encampment of Pennsylvania, the committees appointed at our last annual meeting to report on various important subjects, on jurisprudence, on history, relations and usages of our Order, and on business in general relating to this body and its subordinates, I doubt not will report ably at this meeting, and that this session will be pleasant and profitable.

Let us engage in the several duties delegated to us with zeal, with prudence, and with a determination to

advance the interests of Knighthood within this jurisdiction to the utmost of our ability and wisdom. Thus, indeed, may we discharge all duties here and elsewhere.

Sir Knights, from the infancy of our first Encampment organized in this State until the period when we had the pleasure to aid in the organization of this Grand Encampment, my best efforts, time and means have been expended. You have been pleased to honor me, in two successive elections, with the highest office in this body; and now, finding it firmly established, with every prospect of prosperity and rapid enlargement, I crave permission to retire from its arduous duties, praying that you may be prospered in this laudable undertaking, and that we may all be spared to meet again in this place, on the second Tuesday of June, 1856, and record enlarged prosperity. Should, however, it be the will of Providence to call any one of us hence, ere we meet again, to part with the valued friendships, the clustering joys, as well as the cares and disappointments of earth, may we, or such as may be thus called, be received into the Grand Asylum above, redeemed and saved by the merits of the blessed Immanuel, meet on the bright shores of our distant home those we have loved on earth, where crozier and cross, banner and banquet, and unspeakable joy shall succeed the fading shadows of our earthly ceremonies, and where the intellect, the affections and the senses shall expand and ever flow with inconceivable delight in the presence of God and the Lamb.

On motion, the address was referred to a special committee, viz.: Sir Knights, Bretz, Noble, and McKahan.

The Committee on the Address of the G. M. submitted the following report :

We acknowledge, with feelings of sincere gratitude, the hand of an overruling Providence which has protected and fostered the prosperity of our Asylums during the past year. Though called upon to mourn the loss of so eminent a Knight as our late companion in arms, Sir Samuel McKinley, we rejoice to know that he was one of those whose deeds are his best armor in the hall of the Great Judge whom he called Master, while a member of our earthly Asylum. Samuel McKinley rests after the manful battle of his life.

That portion of the address which so ably points out the progress of our just cause, is well calculated to arouse the best energies of every Sir Knight valiantly to extend the borders of legal and true Knighthood throughout the whole of our State. The admonition contained in the latter part of the address, very justly points out to us, that the battle of the true Christian must be fought first in his own breast, for he is the greatest conqueror who subdues his own passions. Let watchfulness, truth, justice, and self-denial, worthy the pious founders of our Order, prevail in our Asylum, and our enemies will soon have to acknowledge that Christian Knighthood is second only to Christianity itself in its moral and benevolent influence upon man.

With deep regret we learn that some deceived persons in the city of Philadelphia continue associated as Knights, in an illegal Encampment, to the injury of true Knighthood, but we trust they will soon see the error of their way and seek to fight under true colors. The address contains much which affords ample cause for the exercise of Christian gratitude and humility.

The committee offer the following :

*Resolved*, That so much of the address as relates to the

death of Sir Samuel McKinley, be referred to a special committee, to report resolutions thereon.

*Resolved*, That so much as relates to the organization of legal and illegal Encampments be referred to the Committee on Land Marks.

G. Z. BRETZ,  
W. M. MCKAHAN, } Committee.

On motion, the report was received and committee discharged, and then the report and resolutions were adopted, when the G. M. appointed Sirs Alfred Creigh, J. B. Musser, and J. W. Hailman, said committee.

The committee, at the subsequent Annual Conclave held in 1856, presented the following report:

The Special Committee appointed at the last annual session of the Grand Encampment, submitted the following report, through their chairman, Sir Alfred Creigh:

To the M. E. Grand Master, Officers and Sir Knights composing the Grand Encampment of Pennsylvania—

The undersigned, having been appointed a committee at the last annual communication of this Encampment, and in accordance with the recommendation of P. G. M. Wilson, in his first annual address, “to educe and concisely state those cardinal virtues, maxims, teachings and duties, which belong to our institution, and which are required to be practiced by all true Templars,” would respectfully offer the following, as the result of their labors:

That the *subjects* referred to them are of the greatest interest to every Sir Knight, and to every Encampment; hence it required your committee to investigate the origin of Knighthood, an institution peculiar in itself—in its original formation, and in its present organization—an institution whose acts are recorded on the historic page, and

whose virtues and renown have received the approbation of the historian, the poet, and the statesman. There is not a class or order of men, in any civilized country on earth to be found, but will acknowledge the fact that the Order of Knighthood, as practised by the General Grand Encampment of the United States, and of which we are proud of being a subordinate, was brought into existence during the reign of Darius, King of Persia, about 530 years before the birth of Christ. We speak particularly of the Red Cross Degree—while that of the Knights Templar originated in Jerusalem, A. D. 1118, for the purpose of protecting and defending the weary pilgrim on his journey to offer up his devotions at the holy shrine of our Saviour, and to serve as a guard to protect them from the dangers to which these pilgrims were exposed; while at the same time its members were sworn to cherish and sustain the Christian religion, and its code of morals; to protect the female sex from the laborious oppression to which she was doomed in that early age, and place her in her true position, as a wife, a mother, a daughter; and to defend destitute widows, helpless orphans, and innocent virgins. For these noble purposes our Order was organized, and to its accomplishment our *honors* are pledged—which, if redeemed, will check licentiousness, and diffuse the sublime teachings of our institution, as embodied in the first Great Light of Masonry. These precepts have been handed down to us for upwards of seven hundred years, through a long and illustrious line of Sir Knights, whose highest aim on earth was to diffuse and disseminate those principles, whose direct tendency would be to elevate and ennoble man, and place him in his true position, in every relation of life, governed by the laws of the sternest morality.

Honor—and above all, the requirements of the fundamental principles of Christianity—to a correct understand-

ing of which it requires every Sir Knight to recur to the first principles of our institution, are the views by which our ancient Grand Masters were governed.

Your committee would call the attention of this Grand Encampment to some facts which have been educed from the historic page of Knighthood, and in these days of innovation and change seem to have been entirely overlooked; and if your committee shall have the pleasure of instituting an inquiry into these various subjects, and the acts, deeds and works again re-established in our Encampments, we shall feel ourselves amply repaid for the time we have expended in the investigation of the matters referred to us.

#### NAME.

Every Knight was required to give his Christian name and his surname at full length, the date and place of his birth, and the name of his father and mother; also a correct copy of his armorial bearings, that these might be emblazoned on his diploma.

#### TITLE.

In addressing a communication to a Knight, it is only customary to prefix the word "Sir." It should be written Sir A. B., Knt., which designates him as in possession of the Orders of Knighthood. If the "Knight" is omitted immediately after his name, according to the laws of heraldry, it is applied to those inferior Knights who have only the title of "Sir" prefixed to their names, and made by the word of his majesty for some service to the Sovereign.

Knights Templar, in having their names engraven, should remember this distinction.

#### VOW OF PROFESSION.

In ancient times, the vows of profession were engrossed

in a book kept for that purpose, and signed by each Knight before two witnesses.

When the profession was thus made and recorded, the Knight was entitled to wear on the fore-finger of his right hand, as a symbol of his perpetual union with the Order, a gold ring, on which is enameled, on a white ground, the Red Cross of the Order. On the inside of the ring is engraved the name of the Knight, date of his admission, and name and number of his Encampment.

#### MEETINGS.

No Knight could appear at any meeting of the Encampment unless in full costume, or at least half-dress costume of the Order, which is a full suit of black, with white vest, sword and sword-belt. In Scotland, the guard receives positive orders to permit none to pass, unless clothed in conformity with this regulation.

#### HERALDRY.

Knights in ancient times were distinguished by their banners, shields, and armorial bearings. Through these the most ancient families of Europe seek and find their origin and proofs of their nobility. Would it not be well, as our country is in its infancy, and Knighthood has been brought into existence, for some Knight to make this subject a study, and write a work exhibiting the close alliance which exists between heraldry and Knighthood, whereby the American Templar can trace his origin and his history. Your committee, without enlarging on this subject, firmly believe (and the pages of history confirm the belief) that it is as essential for every Knight Templar to have his armorial bearings as a Mark Master *his mark*.

#### ELECTION OF OFFICERS.

Your committee believe that *uniformity* in this matter

should prevail throughout every Encampment, and would, therefore, remind the officers and Knights of this Grand body that the old regulations required the election to take place on the 11th of March of each and every year (or on the day following, should the 11th March fall on Sunday), this day being the anniversary of the death of Jacques De Molay, while the installation should take place on Good Friday—the Friday preceding Easter.

#### EXPULSION.

In Knighthood there is no such term or penalty; a Knight may be *degraded* from his rank, or suspended from the honors of Knighthood; if the latter, it is done by motion made and carried by two-thirds of the Sir Knights present; if the latter, by three-fourths, and the following ceremonies took place in ancient times:

“If any Knight absented himself from his king’s service, leaving his colors, *going over to the enemy*, betraying castles or forts, and for such crimes, he was apprehended, and caused to be armed, and then seated on a scaffold erected in the church, where, after the king had sung some funeral psalms, as though he had been dead, they first took off the Knight’s helmet to show his face, then his military girdle, broke his sword, cut off his spurs from his heels with a hatchet, pulled off his gauntlets, and afterwards his whole armor, and reversed his coat of arms. After this the heralds cried out, ‘This is a disloyal miscreant,’ and with many other ignoble ceremonies, he was thrown down the stage with a rope.”

Your committee has been particular in investigating this point, as circumstances of a peculiar and painful nature render it necessary for us to do so. Within the borders of our Grand Encampment, we have residing a Knight Templar who was received and created a K. R. C. K. T.

and K. M. in a legally constituted Encampment in a sister jurisdiction, and under the authority of the G. G. E. of the United States. The fact need not be disguised that in the Asylum he swore allegiance to the Constitution of the State and G. G. Encampment; but in moving into this jurisdiction, forgetful of his honor as a Knight, forgetful that obligations which no power on earth can sunder or break, forgetful of the degradation that must await one so reckless, and so lost to the sanctity of his obligations, he throws them aside, and for the sake of office, *goes over to the enemy*, deserts the broad banner of the G. G. G. of the United States, and consents to become the illegal G. M. of the illegal G. E. of Pennsylvania. What course should be adopted to degrade *one* who has acted so *treacherously*, or, in Knightly language, so “disloyally,” the superior wisdom of this Grand Encampment must determine.

We leave these subjects and pass to one which requires a close, critical, and historical investigation. History informs us that Leo X. and Clement VIII. granted to the Guardian of the Religious of St. Francis in the Holy Land, the power of making the Knights of the Holy Sepulchre, which power first granted verbally, was afterwards confirmed by a bull of Pope Pius IV. In 1558, the Knights of this Order in Flanders chose Philip II., King of Spain, their Master, and afterwards his son; but the Grand Master of the *Order of Malta* prevailed on him to resign; and when the Duke of Nevers assumed that quality in France, the same Grand Master, by his interest and credit, procured a like renunciation of him, and a confirmation of the union of this *Order* with *that of Malta*.

Your committee, in referring to the Constitution of the Grand Encampment of the State of New York (1854), Art. 1, uses the following significant words: “This Grand Encampment being the highest source of the Orders of

Knighthood, as conferred in Encampments of Knights Templar in the State of New York, claims and enjoys of right the government and superintendence of all Councils of Knights of the Red Cross, and Encampments of Knights Templar, Knights of Malta, Knights of the Christian Mark and Holy Sepulchre, within its jurisdiction." And in Art. 2 the Constitution says: "All regular assemblies of Knights of the R. C. are called *Councils*; and all regular assemblies of K. T. and K. M. and *appendant Orders* are called *Encampments*."

From the foregoing, your committee learn that New York at least recognizes the union of 1558, of the degrees referred to; if she is correct, and your committee cannot doubt it, why are not these degrees incorporated into our constitution as "*Appendant Orders*?" Would not *expediency* alone dictate to this grand body the necessity of authorizing the Grand Officers to procure the degrees of Knight of the Christian Mark, and Knight of the Holy Sepulchre, and authorize the various subordinate Encampments to confer them in regular succession, as conferred in New York?

Your committee would now, in a concise manner, in this report, speak of the cardinal virtues of a Knight Templar.

A Knight, by his obligation, is required *never to violate his obligation*—he must be faithful to his every engagement; but should a Knight prove faithless to his engagement and his obligation, the personal stigma remains indelibly fixed upon his character; and in ancient times, "no after good conduct or valor could retrieve it." *Fidelity* was one of the chief virtues; next to this virtue was *Justice*, or a "settled determination to prevent or redress injuries by whomsoever perpetrated." Upon these two virtues Templar Masonry may be said to be erected; destroy them, and the beautiful structure which is erected thereon must fall and

perish; sustain and cultivate them, and we will find in our Asylums no Sir Knight who will not be an *honor* to the institution, possessing that character which Templar Masonry confers, and “with whose fame, fortune and honor, we find our heart-strings entwined, and for whom, and for the widow and orphan, and the holy institution of a sacred religion, we may, if called upon, bare the blade, and do better than the deeds of chivalry, even those of Justice, Fortitude and Mercy.”

The *duties* which, as Knights Templar, we owe to each other, are Brotherly Love, Humility, Forbearance, Kindness, Truth, Benevolence, Charity. It is the constant practice of these duties which will adorn the path of life and cheer the bed of death. Your committee believe that to define each one would not only be an insult to the intelligence of this Grand Encampment, but a power which this committee do not wish to arrogate to themselves, satisfied that the mention of them will be a sufficient guarantee that the duties as enumerated will be practised, enforced and taught by every Sir Knight.

The *teachings* of our Order require unblemished morals—a morality indispensable to the existence of every social or civil compact, and bound by the force, authority and weight of moral obligation. With this view, your committee can readily conceive that the Christian Orders of Knighthood require a pure heart, or, in other words, professions with principles.

Our teachings require of us, both in our Asylums and while performing our respective parts on the vast theatre of life, perfect harmony and perfect concord—a harmony and a concord which prevailed at our *election*; hence personal prejudices, self-interest, evil-speaking, jealousy, should never enter our hearts, but tranquillity and purity should reign supreme. As Knights, we should be bound

together as an indissoluble band of brothers, animated by but "one hope, and sustained by the same heavenly confidence;" and in the language of a Masonic writer, "as link after link in the chain of these attachments is dissolved at death, let it be such that it can be renewed again, in undecaying strength and immortal beauty."

Your committee, in conclusion, would remark, that in view of the scarcity of Masonic authors on the subject of Knighthood, and the various subjects therewith connected, would it not be well for this Grand Encampment to appoint a Sir Knight to prepare a suitable work, as the circumstances demand, and the increasing demand for Masonic literature requires?

All of which is respectfully submitted.

ALFRED CREIGH,  
J. B. MUSSER,  
J. W. HAILMAN.

On motion, the report of the committee was accepted, and committee discharged. The report was then adopted.

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*Annual Address delivered by the R. E. Sir CHARLES E. BLUMENTHAL, Grand Commander of the Grand Commandery of Pennsylvania, at its Third Annual Conclave, held in the City of Pittsburg, June, 1856.*

TEMPLARS AND FELLOW-SOLDIERS: The Great Jehovah, who takes pleasure in the works of those who serve him in singleness of heart and uprightness of spirit, has once more permitted us to assemble in our Grand Asylum. Cordially and with heartfelt pleasure do I greet you; and when I look around me, and hear

the glad tidings that not one of those who met with us a year ago in our Grand Conclave has fallen a victim to the angel of death, I feel constrained to say, "For He is good, for His mercy endureth for ever."

At our last annual meeting, when we came together, the sound of mourning fell upon our ears, and we felt bowed down in spirit; for from our small band of true and trusty Templars one had been called to praise his Lord before His throne on high. It is true, we knew it was gain to the departed, but we felt also how great the loss to us. It was a period in the history of our Order in this State when we hardly knew how to spare a single trusty blade, much less one wielded by so bright and shining a luminary as he was who had then left us. But Templars, above all others, must ever contemplate the sublime injunction, that our trust is not to be in man, no matter how great and good he may be, but in the Lord of hosts, who can make the least among us, as well as the greatest, the instrument of his good pleasure.

Great and unusual has been the progress of our cause during the past year; and, with the profoundest gratitude, do I direct your attention to the great success with which Immanuel has blessed the efforts made in behalf of our Order.

In every State our ears are greeted with the clanking of Knightly armor. Old weapons, which had been laid aside for years, are grasped with renewed zeal by their owners, or burnished to shine brightly for the day of battle when it shall come. Start not at the phrase, "for the day of battle." I have no doubt that that day will come. I have no doubt that our Great High

Priest has permitted the revival of our Order for some special purpose in His divine providence. And what else can that be but the defence of the Christian religion in its purity? No Knight at all familiar with history, and particularly the history of Christian Knighthood, can doubt this for a moment. God has a work for us to do, or else our Order is worse than a mummery. What Knight so recreant as even for a moment to admit the latter? If we then concede the former, it may well cause us to pause and reflect. Ought we not seriously propound to us the question, Who are they that can fitly and without hypocrisy, which is near akin to blasphemy, assume the cross? Those only who are willing to take the vow of strict obedience to the Master of the Temple not built with hands. Who practice chastity—not *monkish* chastity, but that chastity which is one of the noblest attributes of the Christian; and who, like the original nine, are resolved to protect the pious pilgrim (and our Christian land) against the inroads of the infidel and the insidious advances of the followers of Antichrist and antichristian dominion? Let us, therefore, examine well our own hearts, and ascertain whether we are fit to call ourselves “the poor fellow-soldiers of Jesus Christ!” Should that examination result in the discovery that there are Knights in our ranks conscious that they, by their conduct, have proved stumbling-blocks, let them now resolve to put on the whole armor of God, which is the Christian Knight’s armor for his soul. Let me beseech you not to cast a stain upon our noble Order by any act or word unbecoming a true Christian. But if you cannot serve Immanuel, if you find His yoke too heavy, His burden

too wearisome, then better lay down your sword, throw off your cloaks, and retire from amidst those who need serried ranks of sound hearts to meet the struggles before us.

But not only are old weapons re-burnished, new arms are also everywhere forged, to supply the young and vigorous hands of those who daily crowd into our Asylums. From Maine to California we hear of the mustering of our troops.

The success and prosperity of true and loyal Templarism in our own State affords us ample justification for a *Te Deum*.

Last year when we met we were threatened with the frown of the Grand Lodge of Pennsylvania, while it gave its countenance to a body of Masons in Philadelphia who illegally assumed the name of Knights Templar, and who, recognized by that Grand Body, hoped to overawe our then feeble Grand Encampment. Last year we could only point to four Asylums within the borders of our State holding allegiance to legal Knights Templary. Since then I have opened six new Encampments.

Blumenthal Encampment, at Altoona, Blair County, was the first among these to unfold the banner of our Order. Situated on almost the highest position of the Allegheny Mountains, the beams of the rising and the setting sun gild its fair Beauseant. From all parts of the State may we look up to it as one of our trustiest fortresses of Templary, for it is garrisoned by high-minded and faithful champions, who will never suffer their standard to trail on the ground.

Next came Parke Encampment, at Harrisburg, led

on by the veteran Benjamin Parke, whose fame as a true and trusty Mason has long ago been established during the most gloomy and trying period of Masonry in the State of Pennsylvania. Around him are gathered a number of young and zealous Knights, whose names and characters are a guarantee for the faithful services we may expect from them. They have possession of the Capital, and they will take care to make use of that advantageous position to spread legal Templarism throughout the borders of our State. Bro. C. F. Knapp, of Bloomsburg, hearing of the gathering of our troops, resolved to cast in his lot with us. By his aid, and that of several others who proved worthy of the cause, I opened Crusade Encampment at Bloomsburg, Columbia county. Next in order came Columbia Encampment, at Lancaster, the members of which had been detained for some time past from taking their position in our lines by representations wholly unfounded in fact. A few weeks after the formation of that Asylum, a zealous Knight in Carbondale wrote to me and urged me to open an Encampment in that region; and with his aid I planted Palestine Encampment in Luzerne county. And last, though not least in the line of new Asylums, do we register Jerusalem Encampment, at Pottstown, Montgomery county.

Thus while a year ago only one solitary Encampment of Knights Templar stood as an outpost of our noble host east of the Allegheny Mountains, now our glorious banner floats over seven, which, together with the veterans west of the mountains, are fully able, and will know how to make themselves felt and respected if any power should illegally claim jurisdiction over them.

Never, I trust, will it be said hereafter of the Knights Templar of the Keystone State that they condescend even to parley or listen to accommodation with the unbeliever, if he arrogantly claims authority over the Orders of Christian Knighthood.

The irregular bodies in Philadelphia and Reading are now so completely surrounded by our loyal Asylums that their existence can only be of short duration.

I must not forget here to express my gratitude to our M. E. G. G. Master, Sir Wm. B. Hubbard, for the efficient aid he gave by issuing a circular to all the Encampments in the United States and Canada, warning them against holding Knightly intercourse with any one hailing from the illegal bodies in Philadelphia; and my thanks are also due to Sir B. B. French, the General G. Recorder, for the promptitude with which these circulars were distributed. They have been of great use to us.

It is not necessary that I should occupy your time now by an endeavor to prove how totally untenable are the claims of the Grand Lodge of Pennsylvania as it regards our Order. Our late G. Master, Sir. W. W. Wilson, has done ample justice to the subject in his annual address last year, and I have taken care to have his address placed in the hands of every Templar in Pennsylvania, as far as it was in my power to do so.

Soon after my installation in office I was impressed with the importance of my becoming fully possessed of the correct work of the Order, for the benefit and the advancement of the Encampments under our jurisdiction. For much of what I possess I will here acknowledge my indebtedness to the M. E. P. G. Master, Sir W. W. Wilson. But I was also anxious to compare

what I had acquired with the work of other Encampments. I visited, therefore, the Encampments in the neighboring States, frequently Morton Encampment in New York, after it had been instructed by the M. E. G. G. Master; and finally, by a courteous invitation, Sir B. B. French, who, as I had learned, had exemplified the work before the G. G. Encampment at its late Session in Lexington, Ky. What I saw and heard I then carefully compared with the result of my studies, as well as my inquiries into the past of our Order, and it brought me to the conclusion that much foreign matter has been added, while matter is omitted which at one time constituted some of the distinguishing characteristics of Templarism. I hope and trust that at the next triennial convocation of the General G. Encampment the whole work will be restored to its pristine purity.

That triennial convocation will take place in the course of the present year (the 9th day of September). It appears, therefore, proper that we should prepare in our deliberation for the changes which may be proposed before that body. The General Grand Encampment is our highest judiciary and executive tribunal. Its action will, therefore, affect the whole Order in the United States, so as either materially to advance or retard our prosperity.

The subject of the greatest immediate importance, which has already been brought to its notice, and which will engage its attention, as far as I can learn, will be an amendment to the constitution, involving some changes in the titles of the officers. This is much needed, for the titles as now given are not only totally different from those which were originally bestowed

upon the officers of our Order, but they are also at variance with the good taste, simplicity and propriety which has ever distinguished pure Templarism. The whole matter is now in the hands of a committee. What its report will be we cannot know at present, but I have no doubt it will propose changes which will prove acceptable to good taste, and make the titles more like those in use by our ancient brethren.

But a matter of vastly more importance might, and I hope will, be brought before that General G. Encampment, and which, I trust, will be a subject of the most serious deliberation.

The high and holy object of Templarism is known to you all. When the original Nine allied themselves to put into practice what constitutes the rudimentary principles of our Order, they sought no alliance with any other body of men. Scantly supplied with means, they carried out their design unaided and unsupported. When afterwards more powerful, they sought not, but *accepted*, the countenance of the Pontiff, who shrewdly foresaw the prominent position the Knights were destined to occupy. They *accepted* the rule of St. Bernard, because it suited well the character which every Templar was expected to sustain. But they never held allegiance to any prince or potentate, except to their own officers, elected by themselves.

They presented to us in their organization a rare example of the most perfect military despotism, amalgamated with the leading features of a republican government. But throughout their whole career the Knights Templar refused all close alliance with any other body. Throughout their whole career, amidst prosperity or ad-

versity, they stood aloof from all other associations. Neither did they require any qualifications of their candidates, beyond those of Knighthood (and that not in all cases) and a good Christian character, as well as a willingness to take and keep the vows of the Order. This continued until the infamous Philip sought to become the assassin of the Order, and when the martyr James de Molay laid down his life in defence of the integrity and holiness of its principles. Then, in that unfortunate hour, was a portion of our Order induced to seek the shelter and the countenance of the Masonic body ; and Masonry, the same of old as now, the liberal protectress of all the oppressed, particularly of those persecuted for their opinions, granted the shelter so much needed. For years did this state of things continue, and none but the initiated ever knew that the mysteries of our Order were still transmitted in an organized Asylum. The mantle of Masonry concealed them from the eyes of the profane. Let us, therefore, here acknowledge our indebtedness to Masonry for the noble and disinterested manner in which she alone came forward as the protectress of the persecuted Templars, at a period when the whole world frowned upon them, and the tongue of slander diffused poisonous lies against their fair character.

But Masonry is too noble in its spirit to make her deeds of benevolence and kindness the instrument of oppression, or a pretext to gain dominion over those who do not desire her sway over them.

I think the time has come for Templary to stand again before the world untrammelled by entangling alliances. The aims and objects of our Order are differ-

ent from those of any other association. Its character is more than semi-religious. The religion which we profess is that of the Christian Church. Every alliance, therefore, with any association which cannot wholly enter into our views must more or less retard the progress of both. Masonry and Templary have each a mission in the present age, as they had in the past, but their respective missions differ widely. While the former seeks to improve the moral condition of man, without an attempt to bias his religious views, the latter is avowedly Christian in all the characteristics of its efforts, and requires of its followers a profession of Christianity as it is preached in the orthodox Protestant churches of our country. I think the time has come, when good and true men should again be admitted into our Order without the qualification of being a Royal Arch Mason, as now required. What is there in Templarism of a Masonic character that should make such previous step necessary? As well might the churches require of a convert who wishes to become a member that he should have previously professed Judaism. No, let us follow the example of a portion of our brethren in Europe, and stand again untrammelled with such objectionable restrictions. A host of the best, the choicest men of our land, stand ready to flock to our rank, if we demand of them only the qualifications which our ancient brethren required of the candidates for admission to the Order. I pledge you my word, that if the General Grand Encampment will at its next session reorganize Templarism in the United States in the form nearly resembling that which existed in the twelfth and thirteenth centuries, our banner will in less than a year

float over more than four hundred Priories (the ancient name for what we call now Encampments) in the States of Pennsylvania, New York and New Jersey alone.

My proposition, then, would be to adopt again the *ancient* work, which, in its simplicity, beauty and happy influence, surpasses any rite of human invention with which I am acquainted.

Let one Grand Master be elected to rule over the whole Templary in the United States, and let him hold his office for four years. Let each State constitute a Grand Priory, with a Grand Prior at its head, whose term of office may expire annually or biennially, and who should be elected at a Conclave of the Priors of the subordinate Priories in the State. But to lay before you the details of the government would require more time than the present opportunity affords.

I offer these few hints merely to turn your attention to a subject of vital importance to our Order, trusting that other and better-qualified Knights may improve upon and carry out the idea here presented.

It also appears to me that some plan ought to be devised for adopting a uniform for all the members of our Order. The regalia which is now used is defective in many respects: 1st. It is not the dress of Templars; it resembles that of the Knights of Malta, certainly in color. 2d. It is too expensive and cumbrous. And lastly, it is in some of its details inconsistent and useless. Why should a Knight wear an apron? It is neither ornamental nor useful to him; so likewise the collar, which serves no other purpose than that of having his jewel dangling from it, and detracts certainly from a dignified military appearance.

As it regards a uniform, I would suggest that in this also we copy from our ancient brethren, with such modifications as may be required by the present age. I would therefore propose a buff-colored coat, with the red cross on the left breast, buff pants, white cloak bordered with black, with a red cross bordered with black on the left shoulder, a helmet with black plume, and Barret for undress. The weapons, a cross-hilted sword suspended by a sling-belt, a girdle holding the dagger and a brace of pistols, the latter as a modern weapon, and because no soldier at present can be considered properly equipped without fire-arms. I would add also the lance for such companies as propose to serve on horseback. The G. G. Conclave would also materially aid the Order by appointing several Templars in different sections of the country to act as authorized commissioners to furnish the Asylums with the regulation arms and uniform, at prices fixed by a committee, and thus secure to our Order uniformity, cheapness and good quality in the articles required.

Every Asylum should moreover be required to have a Senior Warden, whose duty it should be to perfect himself in the necessary military exercise, and to drill the members of his Encampment once a month.

This would enable the Grand Prior to hold annually a public review of all the forces of his Grand Priory. Such a re-union of all the Knights of a State in a military camp, to be held once a year, would be of great benefit to the Order in a social and military point of view.

Many of the changes to which I have alluded must necessarily, if made at all, be made by G. G. Conclave,

at a regular meeting. But they may legitimately become subjects for your deliberation, so that your views upon them can be laid before that Grand Body by your representatives at its next triennial session in Hartford.

The various committees appointed at our last annual meeting will now lay before you their respective reports. The character of the Sir Knights of which these committees consist warrants me to assure you that they come prepared fully and ably to report upon the subject respectively committed to them.

*Sir Knights:* A year ago, when your kindness placed in my hands the staff of the Grand Master, I deemed my lot permanently cast within the borders of the Keystone State. But God disposes often differently from the plan man proposes. I am now a resident of New Jersey. Last April I removed from Carlisle, Pa. It is true, I have not as yet severed my connection with Templarism in our State. I am still a member of St. John's Encampment, No. 4. But my residence beyond the State has made the duties of my office more than usually burdensome, though I trust that I have discharged them, if not skilfully, at least not with relaxed zeal. Our brothers in New Jersey have already begun to lay claim to what service I may be ready to render the Order in that State, and I do not know how soon I may have there to raise our Beauseant, and as a matter of course transfer my allegiance thither. Permit me therefore to say to you that I shall ever cherish the Knightly courtesy, fraternal kindness and Christian love I have experienced at your hands, and that I shall never forget to pray to the Great Head of our Order for

the welfare and happiness of the Knighthood and the Knights of the State of Pennsylvania.

You will soon be called upon to elect a new Master. My experience of the past year must be my plea to your indulgence for presuming to offer a few words of advice. Divest yourselves, as much as possible, of all sectional as well as personal prejudices; remember, it is not for the glory of the individual, but the welfare of the Order, that a head is elected. Our position is not as yet wholly without its difficulties. It is true we have gained victory after victory in the contest with illegal Knighthood in our State. But our opponents still occupy considerable ground. One false step, or any relaxation in vigilance or exertion on our part, may give them an advantage which it would take us years to overcome. The G. Master must, therefore, be a Sir Knight of unflinching courage, persevering energy, and holding a position, Masonically and as a citizen, which commands the respect of all those who know him. Such a man will carry our banner victoriously through the length and breadth of the State. Sir Knights, pray, pray devoutly, that the Great Immanuel may direct your choice to such a Templar.

In conclusion, and before you enter upon your deliberations, permit me to speak a word in behalf of the six young Encampments now before your Grand Asylum praying for admission. Receive them with indulgent kindness, cherish the young champions, and they will repay it hereafter by the service they will render in our cause. And now may the works we are about to do form a sweet remembrance, when we shall be called upon to put off our armor, to lay down the sword and

buckler, and join the throng to sing around Immanuel's Throne the song of Moses and the Lamb.

On motion of P. G. M. Wilson,

*Resolved*, That the address of the M. E. G. Master be referred to a special committee, to divide the various subjects mentioned therein to appropriate committees.

Sir Knights Wilson, Creigh and Davage were appointed the committee.

The Committee on the Grand Master's Address, by their Chairman, Sir W. W. Wilson, reported that they had not had time to perform their duty and asked to be continued. The request was granted.

The Committee on the Doings of the Grand Officers submitted the following report :

*To the Grand Encampment of the State of Pennsylvania :*

The Committee on the Doings of the Grand Officers, would report, that having examined the doings of the Grand Officers, they (in their opinion) have discharged their respective duties with honor and fidelity, and richly deserve the thanks of this Grand Encampment for the Knightly zeal manifested in promoting the interests of this Grand Encampment. They beg leave to offer the following resolution :

*Resolved*, That a copy of this report, with the resolution attached, be handed to the M. E. Grand Master, Sir Charles E. Blumenthal, for his eminent services in constituting six additional Encampments in the Keystone State ; and that, although he has removed from our jurisdiction to the State of New Jersey, yet he bears with him the Knightly and courteous feelings of the Officers and Sir Knights of this Grand Encampment.

All of which is respectfully submitted.

H. H. FRISBIE, }  
 WM. JOHNSTON, } Committee.  
 GEO. PASSMORE, }

On motion, the report was accepted, and the committee discharged; after which the report with the resolution was unanimously adopted.

*Report and Resolutions of a Special Committee on a portion of the Address of R. E. Sir Chas. E. Blumenthal, who recommended in his Annual Address the expediency of disconnecting the Orders of Christian Knighthood from Ancient Craft Masonry. (See Address, page 56.)*

The committee on the address of Past Grand Master Blumenthal, read at the Third Annual Communication, and which was referred to a special committee, made report through Sir Alfred Creigh.

To the R. E. Grand Commander, Officers and Sir Knights, composing the Grand Commandery of Pennsylvania :

The committee, to whom was referred the address of M. E. Grand Master Blumenthal, at the opening of the Third Annual Conclave of Knights Templar, and who were instructed to report at the present Communication, submit the following as the result of their labors :

That while the address exhibits to the Templar a mind thoroughly versed both in Masonic and historic knowledge, we, as the descendants of an illustrious line of heroes of former ages, should carefully revert to the past, scrutinize our early history, our ceremonies, and our ritual, in order to transmit to those who shall succeed us the very principles which gave birth to Templarism. We should carefully guard our institution from any innovation, or any change, but, as far as we can, preserve it in its pristine beauty. It is the brilliant history of our Order, and her time-honored principles, which throw a halo of glory around her name; it is these which have elevated the standard of our institution, under which we all love to

rally, and to the defence of which our very lives are pledged. Thus believing, your committee approach the consideration of this subject, impressed with the responsible position in which we are placed, and shall endeavor to place Templar Masonry in the very position for which she was originally intended, and for which she was organized, and, we might add, which our country demands. Already the question is being agitated in some Grand Commanderies about dissolving, divorcing, severing and sundering the ties which have united the destinies of Ancient Craft Masonry and the Orders of Christian Knighthood. Against this proposition your committee would solemnly protest, and in our report adduce such reasons as we think will convince every reflecting mind that our position is correct and tenable.

It is true that Templarism, as now practised in the United States (to use the language of our learned and M. E. Grand Master, W. B. Hubbard), is "somewhat Americanized," or, as Sir Knight Cross says, "the useless ceremony and exceptional parts are expunged and the Orders are left a beautiful moral institution."

Your committee need scarcely remark to the intelligent Mason that there is not a branch of Masonry, whether we consider the Lodge, Chapter, Council or Encampment, but we will discover that they have all more or less become Americanized. In every country where Freemasonry has been planted, and has grown with its growth and strengthened with its strength, we find our Masonic brethren adapting our institution to that particular government; all carefully observing, however, never to infringe or violate, alter or abridge the great, unchangeable and ever-to-be-revered Landmarks of our time-honored and world-wide institution.

While England, Scotland, Ireland, France, and other

countries, have not only assumed, but practised, the very principle which your committee has just given, we can see no good reason why America, progressive America, the Land of Freedom, and in which Freemasonry was cradled at its birth, should not give to the Masonic world a system of Masonry, based upon the Ancient York Rite, superior to all others. Your committee would observe, that the progressive country in which we live demands it, the Masonic literature of America requires it; and above and beyond all, the healthiness of the Institution in every department of Masonry, from the Lodge to the Encampment, which prevails throughout America in her thirty-five Grand Lodges, her twenty-eight Grand Chapters, her fifteen Grand Councils, and her eighteen Grand Commanderies, is the very best evidence your committee can adduce to sanction the position, that all the degrees of Freemasonry are *conservatively right* in their ritual and lectures, as practised, taught and enforced in America; and we feel no hesitancy in making the prediction, that ere another half century shall have elapsed, the system which we, as Americans, have brought into existence, will prevail and be practised throughout the habitable globe.

The first subject to which your committee would call the attention of this Grand Commandery is the union which has been effected between the Grand Commandery under the jurisdiction of the G. G. E. of the United States, and the G. E., under the jurisdiction of the G. L. of Pennsylvania. That union is now perfected; the differences which existed, being upon constitutional questions, amicably, fraternally and courteously settled, and the past jealousies and bickerings consigned to the tomb of oblivion, the banner elevated by every Commandery throughout the Keystone State, should have inscribed upon its folds the sublime inscription, "Union and Harmony," a perfect

union and a perfect harmony, by which all Sir Knights will be embraced in the arms of true brotherly love and affection, and among whom will be found true and trusty soldiers, standard-bearers and officers, to carry out and enforce the principles of the Orders of Christian Chivalry. Your committee fondly trust that every Sir Knight will be henceforward found at his post, ready to perform his duty in promoting the peace, the honor, and the happiness of the Order of Knighthood in the State of Pennsylvania, or in the language of a distinguished Sir Knight of New York, "that peace will reign within our borders, that the refulgent beams of the rising sun will greet our fair banner, floating in the van of true and courteous Knights, free from petty jealousies or unknighly bickerings. Our serried ranks have grasped the sword of truth, standing shoulder to shoulder in the field, and henceforth must faithfully watch upon the towers and outposts of our jurisdiction."

The next subject of the address which claims the attention of your committee, is the *title of Officers*. As these have undergone some changes at the late session of the General Grand Encampment of the United States, held in Hartford, in September last, and which is well known to every Sir Knight, it is unnecessary for your committee to dwell upon that subject. The Constitution of that Grand Body is the law by which we are to be governed, and to its mandates we bow submissively.

But the subject of the address which, of all others, demands an expression from this Grand Commandery, is the position assumed "that good and true men should again be admitted into our Order without the qualification of being a Royal Arch Mason, as now required." And the same address also adds, "let us follow the example of a portion of our brethren in Europe, and stand again untrammelled with such objectionable restrictions." He also says, "a

host of the best, the choicest men of our land stand ready to flock to our ranks, if we demand of them only the qualifications which our ancient brethren required of the candidates for admission to the Order.”

Of all questions which can be presented to the mind of a Templar this is by far the most important. It reverts to the infancy of our Institution, and we endeavor to catch the very spirit, nay the very principles, which actuated and governed the founders of the Order of Christian Chivalry. The stream of time bears us along, century after century, and the subject remains in almost impenetrable darkness. It is true, occasionally a ray of light darts across our path from the historic page, but still there is darkness. The light which we have from the history of the past, the teachings of our institution, the sublime ceremonies through which the novitiate passes, all voluntarily and indelibly stamp upon his mind *the internal evidence* that, with all the light and all the knowledge he has received in all the degrees of Ancient Craft Masonry, the candidate is *scarcely* prepared to enter upon the solemnities of Christian Knighthood. We belong to an ILLUSTRIOUS ORDER, and in times long since gone by were styled “the poor fellow-soldiers of Jesus Christ and of the Temple of Solomon.” To our Order was committed the duty of defending the religion of Immanuel, and our fathers consequently assumed the Cross as their emblem; to us the sword is given to wield in God’s faith and fear; to us is revealed in so clear and forcible a manner our love to God, our faith in Christ, our benevolence to mankind, our charity to the poor and distressed, in conformity with the principles and statutes of our Order, that the mind of man can scarcely comprehend the subject. If our solemn ceremonies have such an effect upon the mind of the weary pilgrim as trials of his faith and honesty, of his courage and constancy, as

he passes through the solemn scenes and ceremonies of our Asylum, after having been prepared for these trials by taking his degrees of Ancient Craft Masonry, your committee are at a loss to conceive and to divine what effect our mysteries would have upon a candidate who has never taken any degree in Masonry. We can conceive no other picture of the subject than that a cloud of darkness would rest upon our Asylum, our ceremonies would not be appreciated, and the Sir Knights would scarce ever convene. Such would be the shock our institution would necessarily receive from the intended death-blow. It is a truth that Freemasonry, the term including the degrees of Ancient Craft Masonry and the Orders of Christian Knighthood, is a religious institution. In the former, our rites and ceremonies refer to the book of the law; the latter is based alone upon the second Covenant, the union of the two founded upon the only Great Light of Masonry, inculcating the sublime doctrines of Faith in God, Hope in immortality, Charity to all mankind, and ineffable and eternal happiness in that Asylum not made with hands, eternal in the heavens. From the knowledge we therefore derive from the internal evidence and the usages of the Order, your committee never can consent that a separation shall take place, that the bond of union shall be dissolved, and that the great purposes for which "our Great High Priest has permitted the revival of our Order for some special purpose in His divine providence," shall be frustrated. If Freemasonry has preserved the Book of the Law, surely the Orders of Christian Knights can protect and defend its principles.

But to the proof from the historic page, that Masonry and Knighthood have sailed down the stream of time together, Anderson, in his Book of Constitution, page 90, says: By reference to the reign of Henry II., A. D. 1154,

the Lodges in England were then superintended by Knights Templar, which time the Knights Templar built their Temple in Fleet street, London.

The same author, p. 91, says: The Templars built their Domus Dei at Dover, A. D. 1220.

Again, on p. 105, the same author uses the following significant language: The Grand Master and Fellows of the Order of St. John, at Rhodes (now at Malta), assembled at their Grand Lodge and chose King Henry their Protector, A. D. 1500.

Reghelline says: EIGHTY-ONE Masons, under the conduct of Garimont, Patriarch of Jerusalem, crossed over into Europe in 1120. They went to the Bishop of Upsal, who received them very favorably, and by this means the Bishop was initiated into the mysteries brought from the Copts; afterwards they entrusted to him the sacred depot of these doctrines, rites and mysteries. The Bishop of Upsal took care to conceal them in the subterranean vault of the tower of the four crowns, which at that time was the treasure-house of the King of Sweden. Nine of these Masons, amongst whom was Hugh de Payens, established in Europe the Order of the Templars. They afterwards received from the Bishop of Upsal the depot, which had been confided to him, and which contained the dogmas, mysteries and doctrines of the Coptic priests. It was by this act that the Templars subsequently became the conservators and guardians of the mysteries, rites and ceremonies brought from the East by the Masons, and the Levites of the true light. (Gourdin 5.)

*Thory* says that the Templars governed the Masonic Order in England from 1155 to 1199.

Lawrie says that in 1244 the Templars were Freemasons, and that at some of their meetings those Syrians who were also Masons were admitted.

The old lectures say: That the reason why our Lodges are dedicated to God and the Holy St. John is, that in the time of the Palestine wars the Mason Knights, having united with those of St. John of Jerusalem to fight against the infidels, they placed themselves under the protection of that Saint, and proving victorious in battle, they agreed, after returning thanks to God, that the Lodges of Masons should in future be dedicated to him.

After the death of Jacques de Molay, in 1313, Gourdin informs us that some endeavored, alone and unaided, secretly to preserve their beloved Order according to the rules by which in its day of glory it was governed. Some sought refuge in the society of Free and Accepted Masons, in order that they might there enjoy, with impunity, the religious dogmas which they had brought with them from the East—the pure doctrines of the primitive Christian Church.

Our P. G. Master, Sir Chas. Blumenthal, admits the fact in his address, “that in that unfortunate hour (when De Molay laid down his life in defence of the integrity and holiness of our principles) a portion of our Order was induced to seek shelter and the countenance of the Masonic body; and Masonry, the same of old as now, the liberal protectress of all the oppressed, particularly of those persecuted for their opinions, granted the shelter so much needed. For years (says our P. G. Master) did this state of things continue, and none but the initiated ever knew that the mysteries of our Order were still transmitted in an organized Asylum. The mantle of Masonry concealed them from the eyes of the profane.”

During the Reformation many Knights Templar and Order of St. John embraced Protestantism and fraternized with the Freemasons. Again, we find that the Sterling Ancient Lodge conferred the degrees of R. A., Red Cross,

the Sepulchre, Knights of Malta and K. T., until the beginning of the last century, when two Lodges were formed.

In 1500 the Grand Masters of Knights of Malta were patrons of Masonry.

At the introduction of Ancient Craft Masonry into the colonies of England, now the United States, the degrees of Knighthood were conferred subsequent to Freemasonry. Its history has become identified with the history of our country, and let a revolutionary and innovating spirit be introduced, who can foresee the end and all its consequences? For seven centuries and a half they have traveled hand in hand, dispensing aid to the poor and the afflicted, and protecting weary and wayworn pilgrims. Let it not be said, that in the middle of the nineteenth century, with all the light of history about and around us, that the Grand Commandery of the State of Pennsylvania, emphatically and truly styled the Keystone of the Templar Arch, removed that ancient Keystone, and threw into ruins the most magnificent Temple which the mind of man ever conceived to enforce upon our minds, through ceremonies and emblems, lessons of morality, virtue and religion.

With regard to a costume, your committee would recommend the appointment of a committee to report upon this subject to the present Conclave now in session.

Your committee would offer the following preamble and resolution :

*Whereas*, Ancient Craft Masonry is based upon the "BOOK OF THE LAW" (generally known as the Old Testament), from which we derive our ceremonies, ritual and landmarks; all of which are enforced upon our minds as a *type* only of that which is to follow; while the Orders of Christian Knighthood are founded upon the Old and New Testament; from these, the principles of both Masonry and Christian Knighthood are derived; and thus they are

recognized as the only infallible rule of faith and practice among Freemasons;

*And whereas*, The TRUTH and the CROSS are the two great instrumentalities employed in Christian Knighthood to improve our social relations; "*Truth draws forth the ardor and tenderness of the heart towards Him who was crucified, while the Cross sheds its fragrance there, and minds born in sin there receive the seal of the CROSS and its hope of immortality;*" therefore

*Resolved*, That the Grand Commandery of Pennsylvania, in solemn Conclave assembled, after mature deliberation upon the subject, with the weight of heavy responsibilities and obligations pressing upon every Sir Knight, CANNOT CONSENT that the sacred ties which have united Ancient Craft Masonry and the Orders of Christian Knighthood together for seven centuries and a half shall be sundered, separated or divorced; but with the spirit which becomes every Knight Templar, armed with the panoply of Truth, will FROWN INDIGNANTLY upon any movement of the kind, calculated in its effects to produce *ruin and disaster* to the ONE, and *anarchy and confusion* to the OTHER; and bury amid the ruins of the Temple, not only the principles which were established by our three Grand Masters, but even those which make the Cross triumphant not only "in its narrative, its truth, its love, its power, but in its loveliness."

W. W. WILSON, }  
 ALFRED CREIGH, } Committee.  
 THOMAS DAVAGE, }

The report of the Special Committee was accepted and the committee discharged. After discussion, the report, together with the preamble and resolution, were unanimously adopted.

The Committee on the "Irregular Organization of Encampments and the Appendant Orders in Philadelphia," submitted the following report, June, 1855:

*To the M. E. Grand Encampment of Knights Templar of Pennsylvania :*

The committee to whom was referred that part of the Grand Master's Address at the last annual Communication which relates to the "*Illegal Association of Knights Templar in Philadelphia,*" respectfully submit the following report:

The subject entrusted to the committee involves a principle of no ordinary character, and which, if admitted to be legitimate, would introduce into the Masonic jurisprudence a novel and extraordinary feature, to wit: the right and power of a Masonic body to revive its own existence after a lapse of some twenty years' total extinction.

In order to understand the true position of this association in Philadelphia it will be necessary to examine the history of Knighthood in Pennsylvania, so far at least as any history thereof is within our reach.

In 1814 a Grand Encampment was organized in Philadelphia by delegates from *New York, Maryland, Pennsylvania* and *Delaware*. Soon after this organization at least one Encampment was constituted in Philadelphia, under a warrant from this Grand Encampment. This Grand Body, after having existed for a number of years, ceased operations and became extinct. The subordinate in Philadelphia, under the same influence, also ceased to meet and labor, and it too became extinct. After a lapse of some twenty years or more of total extinction and inactivity, this subordinate Encampment in Philadelphia assumes the power to recuscitate and revive its own existence, and now claims to be a lawfully-constituted Encampment of Knights Templar and appendant Orders.

The existence of this association being so directly opposed to the established usages and customs of the Fraternity, your committee deem it unnecessary to investigate its legality, especially so in view of the fact that this En-

campment became the subject of consideration and action of the General Grand Encampment of the United States in 1850, and was by that Grand Body declared to be "*illegal and justly subject to condemnation and non-intercourse on the part of all regular Encampments.*"

Since our last annual Communication we have learned through a reliable source that a so-called Grand Encampment of Knights Templar had been organized in Philadelphia by authority and under the jurisdiction of the Grand Lodge of Pennsylvania. This extraordinary assumption of power and authority on the part of the Grand Lodge involves a question of great magnitude and importance to the whole Fraternity, to wit: Is a Grand Lodge of Ancient Craft Masonry the fountain and source of all Masonic power and authority within the limits of her jurisdiction?

Whether such power and authority over Ancient Craft or Symbolic Masonry is legitimately vested in a Grand Lodge is not the province of your committee to investigate; but whether such power and authority lawfully extends beyond Symbolic Masonry, including Christian Knighthood, we conceive to be a question within the range of our duty, and we will accordingly proceed to examine it. And we remark, in the first place, that if the power and authority claimed by the Grand Lodge of Pennsylvania is legitimate, then such power and authority has been misconceived by the combined wisdom and intelligence of all other Grand Lodges both in Europe and America, for in no instance can we find a precedent where any other Grand Lodge has ever claimed or exercised jurisdiction over the Orders of Christian Knighthood.

The power, jurisdiction and authority of a Grand Lodge constitute a part of the usages and customs of the Order, and as such are unalterable and unchangeable.

If the jurisdiction and authority of a Grand Lodge were subject to its own regulation and extension at pleasure, there would be no end to alteration and invasion of the rights of one Grand Lodge by another. The established usages and customs of the Order, whether found in the jurisdiction of a Grand Lodge or in anything else pertaining to the Order, are sacred and inviolable, and subject to no change or alteration. This being an universally acknowledged principle, let us inquire what has been the usage and custom since the origin of the Orders of Christian Knighthood in the organization of Encampments of Knights Templar.

Christian Knighthood had its origin in the Crusades, in or about the year 1118, and its primary object was the protection of the pilgrim in his journey to the *Holy City*.

Hugh de Payens and Godfrey Adelman, together with seven other young French noblemen, bound themselves together by a solemn obligation to defend the pilgrims from their infidel enemies, and they proceeded to the Holy Land to carry into effect the objects of their organization. They enacted their own laws and made such regulations for their own government as the objects of their association and the circumstances by which they were surrounded demanded. During their stay in the Holy Land great acquisitions were made to their number, and their virtues and well-earned fame excited the admiration of all Europe, and particularly of European princes, who, after their return from the HOLY WARS, conferred upon them large estates—after which numerous Commanderies were organized, over each of which was placed an officer, called PRIOR, or *Eminent Grand Commander*.

From this time, for many successive years, the Order passed through various vicissitudes and serious persecutions, and was governed by a succession of Grand Masters, when

it finally passed into English hands by the election of *Sir Sidney Smith*, Grand Master, in 1838. The Templars who returned from the *Holy Wars* with Richard the First established three Encampments in England—one in London, one in Bristol, and one in York; and these three Encampments are the parent head of Christian Knighthood in England and America.

Up to the time when the Order passed into the English hands there is no evidence that it ever was under the jurisdiction of, or in any way identified with, Ancient Craft Masonry. The Templars were not subject to any tax or tribute to Freemasonry, but were left to enjoy and dispose of their vast possessions in that way which suited their own dispositions. They enacted their own laws, selected their own officers, and established their own Subordinates without the interference of any Grand Lodge.

An opinion is prevalent, and maintained by some brethren, that the articles of union between the two Grand Lodges in England, in 1813, placed the Orders of Christian Knighthood under the protection and jurisdiction of the United Grand Lodge of England. The fallacy of this opinion will readily be perceived by a reference to the articles of union ratified by the Grand Lodges of England, in December, 1813, as published in the "Masonic Library" by Bro. Hyneman of Philadelphia, Art. 2, Vol. i., No. 8:

*"It is declared and pronounced that pure Ancient Masonry consists of three degrees and no more, viz: E. A., F. C., and M. M., including the Supreme Order of the Holy R. A.,"* and then it is added, *"but this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry according to the Constitutions of the said Orders."* It is contended that this proviso places the matter beyond dispute; but the very fact of inserting this proviso makes the conclusion irresistible that

so far from *claiming* authority and jurisdiction over these Orders, it is expressly *disclaimed* by a permission, or rather a disinclination to interfere with their rights and privileges as an independent Order, and this inference is strengthened by the article itself, in declaring "*That Ancient Masonry consists of three degrees and no more,*" unmistakably indicating that the jurisdiction of a Grand Lodge is confined to Ancient Craft Masonry.

Your committee are also aware that an opinion is prevalent among Knights Templar "that the Orders of Christian Knighthood are dependent upon Freemasonry for its cement, and that the principles that govern one govern both," simply "because no man can become a Knight Templar who is not a Mason of the R. A. Degree." This opinion we conceive to be founded on error; there is no evidence, nor any usage or custom in the Order, which warrants the conclusion. To argue that because a man must be a R. A. M. before he can be a Knight Templar (it therefore follows as a necessary consequence that Knighthood is dependent upon Freemasonry for its cement, and is therefore governed by the same principles), would be to argue upon false premises; for, although such a regulation does exist in our Order, it must be borne in mind that it was incorporated into their laws by the Templars themselves, and was not prescribed for the Order by Freemasonry.

But the fallacy of this position will still more clearly appear if we compare the origin, design and laws of Christian Knighthood with Ancient Craft or Symbolic Masonry.

Ancient Craft Masonry had its origin in architecture, and maintained its operative character until the building of the Temple at Jerusalem by King Solomon, when it assumed a speculative character, which it has ever since

maintained. This change in the institution gave it the character of a "sublime system of morality, veiled in allegory, and illustrated by symbols and emblems"—a system in sublimity unequaled by any human institution, and excelled alone by the Christian religion. It has never claimed to be a religious institution, nor has it ever approached any nearer to Christianity than to enforce the practice of moral and social virtues. Her doors are open to men of all religions—the Christian, the Jew, the Turk, the Musselman, and the Mohammedan have equal access to her sublime mysteries—requiring ONLY from candidates for admission a firm belief in the existence of a Supreme Being, the Ruler and Governor of the Universe; in short, it is the boast of Freemasonry that she unites in one common fold men of ALL RELIGIONS. On the other hand, Christian Knighthood is essentially a religious Order, founded upon the Christian religion and the practice of that system of Christianity established by the sufferings, the death and resurrection of the Son of God. It was essentially Christian in its origin, and has maintained that character ever since. The doors of the Asylum ever have been, and ever must be, effectually closed to all but the true and sincere believer in the Christian religion and its Divine author; and yet it is contended that the principles that govern one institution also govern the other, and that the Orders of Knighthood, which are founded upon and identified with the Christian religion, are dependent upon Freemasonry for its cement. The idea is too absurd to admit of further argument.

It is true, the Templars have incorporated many of the ceremonies and adopted most of the usages and customs of Ancient Craft Masonry into their Order, because they were suitable (but not essential) to the existence of Christian Knighthood. As an Order, founded upon the Christian religion, it could have existed independent of any ceremony

or any usage or custom of Symbolic Masonry, for its aim and object soar far above the aim and design of Ancient Craft Masonry. It is contended that inasmuch as the Order of the Knights of the Red Cross has been incorporated into our Encampments, and as that Order is intimately connected with the R. A. Degree, Christian Knighthood is therefore identified with Ancient Craft Masonry.

It is true that the circumstances which gave rise to that Order of Knighthood are intimately connected with the circumstances peculiar to the R. A. Degree; but this Order, in its origin, had no connection with Christian Knighthood, nor has it ever since become identified with it. In Europe it is to this day a separate and distinct Order; it was incorporated into our Encampments by the General Grand Encampment of the United States, not as a part of Christian Knighthood, but simply because it was an Order of Knighthood, and is now conferred as a preparatory step to Christian Knighthood.

In conclusion, as a matter of interest to Templars generally, and as a means of correct information as to the true source and fountain of authority and jurisdiction over the Orders of Christian Knighthood in the United States, we beg leave to subjoin the following:

In 1805 the first Grand Encampment of Knights Templar in the United States was organized at Providence by delegates from Massachusetts and Rhode Island; and, in 1816, this Grand Encampment sent three delegates to a General Convention of Knights Templar in New York city, at which time the General Grand Encampment of the United States was duly organized. This General Grand Body has since that time continued in successful operation, and it now numbers twenty-eight Subordinate State Grand Encampments, all acknowledging its jurisdiction; and we trust the time is not far distant when every State in the

Union can boast of a Grand Encampment, subordinate to the General Grand Encampment of the United States.

Your committee offer the following:

*Resolved*, That the General Grand Encampment of the United States is the only true source and fountain of authority and jurisdiction over the Orders of Christian Knighthood in the United States.

*Resolved*, That the Grand Lodge of Pennsylvania, in authorizing the organization of a Grand Encampment of Knights Templar in Philadelphia, and assuming jurisdiction over the same, has invaded a jurisdiction independent of Ancient Craft Masonry, and over which, as an Order, she has no lawful authority, either by usage or custom.

*Resolved*, That all Knightly intercourse between the Sir Knights acknowledging the jurisdiction of this Grand Encampment and the so-called Knights Templar in Philadelphia is hereby strictly interdicted.

All of which is respectfully submitted.

J. B. MUSSER, }  
 WM. WOLF, } Committee.

On motion, the report was accepted and the committee discharged. Whereupon the report and resolutions were adopted.

The following correspondence was had at the date of the foregoing report and published with the proceedings:

To the proceedings of the Grand Encampment of Knights Templar of the State of Pennsylvania the Committee of Publication have deemed it advisable to add the following remarks upon the illegal Encampments organized in Philadelphia and Reading under the sanction of the Grand Lodge of the State of Pennsylvania. The letter was written by Sir Knight Alfred Creigh, P. G. Commander, Encampment No. 2, in reply to queries propounded to him by

Sir Knight C. Moore, Editor of the Cincinnati Masonic Review. In the June number of the Review, Sir Knight Moore says: Below we have the reply of Sir Knight Creigh, which will throw much light on the disputed question. It is proper for us to say that the letter of Sir Knight Creigh was laid before the D. G. M. (Musser) of the Grand Encampment of Pennsylvania (that which derives its authority from the G. E. of the United States), and that it meets his sanction and approval, as will be seen by the following note to ourself:—

OFFICE OF THE D. G. M. OF THE }  
 G. E. OF PENNSYLVANIA, }  
 WASHINGTON, *April 16, 1855.* }

C. MOORE:

*Dear Sir and Brother*:—Having examined a letter of P. G. C. A. Creigh, Esq., in reply to your inquiries in relation to the existence of two Grand Encampments of Knights Templar in Pennsylvania, and believing it to be the duty of any Sir Knight to correct error wherever found, I cheerfully endorse the position assumed by Brother Creigh in his reply in reference to the Orders of Christian Knighthood, and believe the publication thereof will have a tendency to diffuse light and correct information among the Craft in general, and among Knights Templar in particular.

Very truly yours, in Knighthood,

J. B. MUSSER, *D. G. M.*

In addition to the above recommendation, the committee would add the following testimonial of approval from the present M. E. G. Master of this State, dated

CARLISLE, *July 7, 1855.*

*Dear Sir Knight*:—In reply to your favor of the 29th of June, 1855, permit me to say, I heartily approve of having

the article referred to inserted as an appendix, for I coincide fully in Sir Knight Creigh's views as there expressed.

Yours Fraternally,

CHARLES E. BLUMENTHAL,  
*G. M. G. E. K. T. of Pennsylvania.*

With these preliminaries, we submit the letter of Sir Knight Creigh.—*Editor Review.*

SIR KNIGHT MOORE:—It is my intention to respond to your inquiry with regard to the organization and existence of the two Grand Encampments, both claiming jurisdiction over the degrees of Christian Knighthood in Pennsylvania.

After mature deliberation, I cautiously approach the consideration of a subject in which some of the principles of our time-honored institution are seriously involved, and it shall be my intention to place these *intricate questions beyond even a reasonable doubt*, so that the Masonic world can readily determine that the organizations of Knights Templar existing in Philadelphia and Reading were contrary to the ancient landmarks and acknowledged constitutions of the Order; premising, however, that I disclaim all intention of impugning the motives or wounding the feelings of those who may differ with me on the questions necessarily involved in the issue.

It is not my intention, in an essay of this character, to inquire into the introduction of the degrees of Knighthood into the United States, nor their connection with Ancient Craft Masonry. Two of the earliest Masonic writers in Pennsylvania have settled both these questions, and which have a direct bearing upon the inquiry you have made, and, therefore, it is proper at this time to call your attention to it.

Dr. William Smith, in an edition of the Ahiman Rezon, published by order of the Grand Lodge of Pennsylvania,

Nov. 22, 1781, on page 16 of the preface to the work, says, "were it necessary we might proceed to show that from this *Ancient Fraternity* (Masonry) the Societies or Orders of Warlike Knights, and even some religious Orders and Societies, have borrowed many of their wisest institutions and most solemn usages." This is the only reference to Knighthood in the whole work, in which, however, the Royal Arch is recognized as the completion of Ancient Craft Masonry; for on page 50 of the same work Dr. Smith says: "The Master of a particular Lodge has the right and authority of *calling his Lodge* or congregating his members into a Chapter at pleasure, upon the application of any of the brethren." Also, on page 104, the same author says: "The members of the Grand Lodge of Pennsylvania, and all warranted Lodges, so far as they have abilities or members, have an undoubted right to exercise all degrees of the Ancient Craft; and consequently the Royal Arch."

To ascertain what was originally considered Ancient Masonry, I must refer you to the "rules and regulations for the government of the Grand Royal Arch Chapter, held under the protection of, and supported by, the Grand Lodge of Pennsylvania, unanimously agreed to and established at a grand Chapter held in Philadelphia, Feb. 24, 1798, and confirmed in the Grand Lodge, 5th March, 1798." These rules and regulations are published in the "Freemason's Companion, or Pocket Preceptor," by John Phillips, and printed in Philadelphia, 1805, and dedicated to the M. W. G. M. Israel Israels, Esq. On page 130 I find these words: "Ancient Masonry consists of *four degrees*, the three first of which are that of the *Apprentice*, the *Fellow Craft*, and the sublime degree of *Master*; and a brother being well versed in these degrees, particularly that of *Master*, is eligible on due trial and examination, by the

Chief of the Chapter, to whom he shall have applied, and by them found worthy of being admitted to the *fourth* degree, *the Holy Royal Arch.*" On page 127 of the same work I find that at a meeting of the Grand Lodge of Pennsylvania, held Nov. 25, 1793, a preamble and resolutions were adopted, approving the organization of a Grand Royal Arch Chapter, and the preamble on the other page referred to is couched in these words: "Whereas, the Supreme Masonic jurisdiction over all Lodges of Ancient York Masons, held in Pennsylvania, has uniformly been, and is duly and legally, vested in the Grand Lodge of Pennsylvania; and whereas, it is the acknowledged right of all regular Warranted Lodges, so far as they have ability and members, to make Masons in the higher degrees, and as it is possible that some difference may exist or innovations may be attempted to be introduced in those high degrees, which for want of some proper place of appeal may create schism among brethren ;

"And whereas, it is the prevailing wish of the Royal Arch Masons that a Royal Arch Grand Chapter should be opened under the authority of this Grand Lodge; therefore,

"*Resolved, unanimously,* That a Grand Holy Royal Arch Chapter be opened under the immediate sanction of the Grand Lodge of Pennsylvania."

In the same author, page 125, in the charge to a newly-exalted Companion, are to be found these words: "Having attained this degree, you have arrived at the summit of Ancient Masonry."

Having thus traced Ancient Masonry in Pennsylvania, from 1781 to 1805, to consist of four degrees, the question will at once arise to the inquiring mind, At what time did the several Orders of Knighthood become connected with the Masonic Institution?—for Webb, in his Monitor, page

308, edition of 1818, says that "the Orders of Knighthood compose no part of the system of Freemasonry;" let this be, however, as it may, for the author in his edition of 1812, page 219, says, "That a convention of Knights Templar was holden at Philadelphia, 12th of May, 1797, for the purpose of taking into consideration the propriety and expediency of forming a Grand Encampment." Which Grand Encampment was organized on the 19th of May, 1797; how long it continued in existence we have not the means of ascertaining. But in 1805, a United States Grand Encampment was organized by a Convention held in Providence, of the State Grand Encampments then in existence; but when this Grand Body ceased we do not know.

From the circular of St John's Encampment, No. 4, dated Philadelphia, May 25, 1849, we learn that a State Grand Encampment was in existence in 1814, from which Encampment No. 4 derived her authority to work; but in 1825 this Grand Body adjourned, and has never to this day been re-organized. But it appears this subordinate Encampment, No. 4, continued to meet from 1825 to 1835, when it temporarily adjourned, although the constitution from which it derived its authority to act requires every Encampment to make a return in every year, otherwise the warrant should be forfeited, *unless satisfactory reasons shall be given and admitted*; although it is contended by St. John's Encampment that the constitution was altered on the 15th of June, 1823, requiring, besides a failure of returns for two years, that six months' notice should be given by the Grand Encampment, and hence it is that the G. E., having ceased in 1825, and St. John's Encampment having no Grand Body to report to, continued to meet until 1835, when it adjourned and did not assemble until April, 1848; after having laid dormant from 1835 to 1848, it reassem-

bled, because the Constitution of the G. E. of Pennsylvania, Sec. 2, Art. 2, says that "the officers thus elected shall continue in office until their successors are duly elected."

It is not my intention to discuss the question of this "holding-over principle;" suffice it to say, that it is contrary to Masonic law and Masonic usages, and that officers cannot claim to hold their office through a series of years; hence it is conclusive that the reassembling of Encampment No. 4 was wrong and unmasonic.

In support of this position, I would remark that Pittsburg Encampment, No. 1, deriving her charter from the General Grand Encampment of the United States, which was organized on the 22d of June, 1816, and at its triennial meeting was reported to have Grand and Subordinate Encampments in twenty-eight States, issued a circular, September 8, 1848, in which, after stating the organization of the Grand Encampment and the cessation of Encampment No. 4, uses the following pertinent language: "The creature and creator both being dead, we cannot conceive of any power to resuscitate either," and in view of these circumstances, Sir Knights were cautioned against visiting the said illegal association or holding fellowship with any one hailing therefrom.

The General Grand Encampment at its triennial meeting held in Boston, in 1850, sustained Pittsburg Encampment, No. 1, and from the printed proceedings of that General Grand Body, page 32, I extract the following: "Your committee agree to the conclusion arrived at by the Grand Master, that the association at Philadelphia, styling itself an Encampment of Knights Templar and the appendant Orders, is illegal and justly subject to condemnation and non-intercourse on the part of all regular Encampments."

Having disposed of St. John's Encampment, No. 4, which is the oldest of the Philadelphia "illegal Encamp-

ments," we now turn to Philadelphia Encampment, No. 5, Union Encampment, No. 6, and Reading Encampment, No. 7, which at present constitute the illegal Grand Encampment of the State of Pennsylvania, and the officers' names of which were published in your last Review.

From some unaccountable cause, it appears that there were no other Subordinate Encampments under the charter of 1814, and consequently a new experiment must be resorted to to add an additional Encampment, so that a State Grand Encampment could be organized. "The light shineth in darkness," and some of the members of No. 4 believed that the Grand Lodge is "the source of all Masonic authority," and that the Grand Lodge could authorize the degrees of Knighthood to be conferred, in direct opposition to their very resolutions, etc., which I have explained to you at the beginning of this communication. Accordingly a number of Sir Knights applied to a Lodge of Master Masons for the sanction of its warrant to open an Encampment of Knights Templar! A committee was appointed who reported favorably, which report was adopted, although two brethren dissented. The subject went before the Grand Lodge of Masons, and was referred to the Committee on Landmarks. This committee reported that the action of the Subordinate Lodges of Master Masons in granting their warrants to open an Encampment of Knights Templar was in accordance with Masonic usages in Pennsylvania. This action has created Encampments Nos. 5, 6, and 7, which, together with No. 4, have organized the illegal State Grand Encampment (May 10, 1854), of which R. Sterling Wilson is M. E. G. M.

The legal Encampments in Pennsylvania, who have derived their authority from the Grand Encampment of Pennsylvania, are Pittsburg Encampment, No. 1, at Pittsburg; Jacques de Molay Encampment, No. 2, at Wash-

ington; St. Omer Encampment, No. 3, at Uniontown; St. John's Encampment, No. 4, at Carlisle; Keystone Encampment, U. D., at Philadelphia; and Hubbard Encampment, at Waynesburg, U. D., from the G. G. E. of the U. S.

From the foregoing remarks and authorities quoted I deduce the following inferences:

1. That the Grand Lodge of Pennsylvania, as early as 1795, only recognized the degrees E. A., F. C., M. M., and R. A., as belonging to Ancient Craft Masonry.

2. That the Ahiman Rezon, as published by the Grand Lodge in 1781, acknowledges the fact that the Order of Knighthood is based on the Masonic institution.

3. That St. John's Encampment derived her authority from a State Grand Encampment organized in 1814, but that this Grand Body having ceased in 1825, the jurisdiction of the State of Pennsylvania reverted to the Grand Encampment of the United States.

4. That Encampments of Knights Templar deriving their authority from a Grand Lodge, or Lodges of Master Masons, is unwarranted in the history of Masonry.

5. That the General Grand Encampment of the United States is the only legitimate authority in the United States from which a charter can emanate.

*Report on the legality of the Philadelphia Encampments.*

On the 8th September, 1848, Pittsburg Encampment, No. 1, gave notice through a circular that the Encampment of Knights Templar, of Philadelphia, was "working under what they claim to be a revived Charter of an Encampment legally constituted many years ago by the then Grand Encampment of Pennsylvania. This latter body was organized in 1814 by delegates from the States of New York, Pennsylvania, Delaware, and Maryland, but has been extinct for many years, while the Subordinate one has

ceased to labor for the last twenty or twenty-five years, and is *therefore condemned as an illegal body by the Constitution and By-Laws of the Grand Encampment to which it originally owed its existence.* Sections 9 and 18 of the By-Laws provide that if any Subordinate Encampment shall cease to meet for the space of one year, its Warrant shall be forfeited. The creature and the creator being both dead, we cannot conceive of any power competent to resuscitate either;” hence a resolution was adopted cautioning all Sir Knights from visiting the Encampment or holding fellowship with its members.

*Reply.*

To this circular St. John’s Encampment, No. 4, made the following rejoinder, May 25, 1849:

“This circular makes the following assertions:

“1. That this Encampment was in the beginning legally constituted.

“2. That its Charter having expired, it claims at present to work under a revived Charter.

“3. That it has ceased to labor for twenty or twenty-five years, and is therefore condemned as illegal by the Constitution and By-Laws of the body to which it owed its existence; in proof of which the 9th and 18th sections of the By-Laws are quoted.”

The *first* assertion being correct, and therefore undisputed by either party, it follows, that if the present Encampment can be proven not to have violated the laws of the Body which gave it existence, and thereby forfeited its Warrant, it is still a legal body.

As to the *second* and *third* assertions, they are not sustained by the facts of the case, and as in these assertions is contained the whole question at issue, they alone require to be refuted.

A comparison of dates will show that this Encampment has not ceased to work for twenty or twenty-five years, having adjourned temporarily in 1835, and re-assembled in 1848.

2d. The 9th and 18th sections quoted must have been taken from the earliest copy of the By-Laws of the Grand Encampment, printed in 1814. Since which time they have been materially modified, as appears by the original minutes.

On the 15th June, 1823, the 9th section was amended in the latter clause to read thus :

“Every Encampment neglecting or refusing to make such returns for two years, shall forfeit all the privileges of their Warrant, *if the returns be not made within six months after being notified* to such effect by the Grand Recorder, *UNLESS a reasonable excuse be given for such neglect.*”

Under this 9th section, therefore, as amended, in order to work a forfeiture of Charter, it is requisite that an Encampment should fail to make its returns for two years, *that six months' notice should be given by the Grand Recorder, and after both these a reasonable excuse should be made* to be given for such neglect. Now, if void for the first of these reasons, the Charter was null and void for the whole period of time from 1825 (the Grand Encampment closed in 1824) up to 1835, when this Encampment adjourned temporarily, no less than ten years, DURING WHICH TIME THIS ENCAMPMENT, No. 4, HELD COMMUNICATION WITH AND ADMITTED VISITORS FROM ALL THE ENCAMPMENTS IN THE UNITED STATES.

Again, if void for the second of these requisites, where is the notice as above required? None had been received up to the period of adjournment in 1835, nor any since. For these reasons, then, and inasmuch as the Grand Encampment has not, as yet, by any vote forfeited the Warrant of

this Encampment (a necessary step before forfeiture), it follows that the Warrant was good up to 1835, and if good till then (by non-forfeiture), so it is good in 1848 and 1849.

*18th section.* This section was at the same time as above amended by striking out all after the words "Knights Templars," and substituting therefor the following: "*and can also meet on its own adjournment or at the call of the Eminent Grand Master.*"

Here then we see that a Charter was not to be forfeited for failure to meet for the space of a year, but the power was actually given to an Encampment to adjourn indefinitely and re-assemble at the call of the Eminent Grand Master. In further proof of which the 2d section of Article II. of the Constitution of the Grand Encampment was at the same time amended by adding thereto, "*and the officers thus elected shall continue in office until their successors shall be duly elected.*"

Bearing in mind these laws as amended, the answer to both of the last assertions in said circular becomes but a simple matter of history.

In the year 1835, St. John's Encampment, No. 4 (for reasons of its own, not necessary to be here detailed), adjourned to meet at the call of the E. Grand Master, as evidenced by the minutes and the recollections of its then active members. This call was to be issued when those reasons which urged its adjournment were removed. This took place in the month of April, 1848, when the E. Grand Master of St. John's Encampment, No. 4, called the members together, when, the REQUISITE NUMBER BEING PRESENT, the Sir Knights proceeded in the business of the Encampment, and from time to time added many new members.

Hence the conclusion is inevitable that inasmuch as St. John's Encampment, No. 4, has not, according to the Con-

stitution and By-Laws of the Grand Encampment, forfeited its Charter, IT THEREFORE NEVER BECAME EXTINCT—IT IS NOT NOW A REVIVED CHARTER.

Your committee might enlarge upon these points and propose measures of retaliation, the members of the Pittsburg Encampment having acted contrary to the express regulations of the R. W. Grand Lodge of Pennsylvania by applying for and obtaining a Charter from a jurisdiction out of the State of Pennsylvania. But retaliation is not our object.

Then follows a resolution to send the rejoinder to all Encampments throughout the United States.

Some months afterwards application was made to Franklin Lodge, No. 134, for the use of its Warrant to open an Encampment of Knights Templar. The question was referred to the R. W. Grand Lodge, and by them referred to the Committee on Landmarks, consisting of Past Grand Masters Bayse Newcomb, Joseph R. Chandler, and Samuel H. Perkins, who reported favorably, and on the 17th December, 1849, the R. W. Grand Lodge passed the following resolution :

*Resolved*, That the Grand Lodge approve the action of Franklin Lodge, No. 134, regarding the use of their Warrant to open an Encampment of Knights Templar.

This made Encampment No. 5.

Union Encampment, No. 6, was created by the sanction of the Warrant of Union Lodge, No. 121, and De Molay Commandery, No. 7, by the sanction of Lodge, No. —, of Reading.

Four Subordinate Encampments existing, three of whom derived their authority to work from the R. W. Grand Lodge of Pennsylvania, and St. John's, No. 4, from the Grand Encampment of 1814, met by committees on the subject of forming a Grand Encampment for the State of Pennsylvania.

The committee of St. John's Encampment, No. 4, in a report to that body, reviews the whole ground, and the expediency and necessity of a Grand Encampment. We give the report entire :

*Formation of the Grand Encampment of Knights Templar under the R. W. Grand Lodge of Pennsylvania.*

Report of committee, read Nov. 23, 1853. To the E. Grand Master, Generalissimo and Captain General of St. John's Encampment, No. 4.

Your committee, appointed at a meeting of this body in April last, would respectfully beg leave to report :

That on the evening of May 20 they met the committees of Encampments Nos. 5 and 6, at which time an organization of the committee was effected by calling Sir David C. Skerret to the chair and appointing Sir Jeremiah L. Hutchinson as Secretary.

On motion, a committee, comprising Sirs J. C. Booth, A. E. Stocker and J. L. Hutchinson, were appointed to take into consideration the position of Encampment No. 4; to examine its minutes, and obtain all information possible to be collected with regard to its legal position and standing; to collect any books or papers of the late Grand Encampment, and obtain all possible information from any members of the late Grand Encampment who might be at that time living.

A committee, comprising Sirs A. E. Stocker, J. L. Hutchinson, and O. A. Norris, were appointed to report on the expediency of the formation of a Grand Encampment, and to report a draft of a Constitution and By-Laws, and report at the next meeting of the joint committees, subsequent to the report of the first committee.

Pursuant to call, the second meeting of the joint committees was held on Friday evening, Nov. 18, Sir D. C.

Skerret in the chair, when the *first* committee appointed at the meeting of May 20 reported:

That they had examined the minutes of Encampment No. 4, and are fully satisfied that said Encampment is legally constituted, and is at this time working under a proper and legal warrant; that they had been unable to procure any of the papers of the late Grand Encampment; but would further report that from all the information that could be derived from the members of the late Grand Encampment, they are fully warranted in confirming the legal position of Encampment No. 4.

The committee on the second resolution of May 20 reported that they had fully deliberated upon and examined into the matter in all its bearings, and would recommend to Encampments Nos. 4, 5 and 6 the immediate formation of a Grand Encampment.

The above reports were unanimously approved of by the joint committees. A proposition was received from No. 6 committee that the committee appointed on the second resolution of May 20 be requested to wait upon Past Grand Masters Newcomb, Perkins and Badger, and solicit them to serve as Chiefs of the Grand Encampment from its formation until St. John's Day in 1854, when their successors would be elected.

Your committee would further report that the above reports and resolutions were submitted to Encampments Nos. 5 and 6, and were adopted and approved by them.

Your committee would therefore respectfully suggest the propriety of adopting the reports of the committee as above.

As to the suggestion emanating from No. 6, and which was endorsed by No. 5, which was this: That there has been and still is a feeling of hostility manifested towards us by certain bodies of our Order in the western part of the State, and that therefore in our first outset it would be

essentially requisite and important for us as a body to have the concurrence and approval of the Grand Lodge of this State, and show a good fraternal appearance to our branch of the Order elsewhere. And as the Companions named were Past Grand Masters of the Grand Lodge, as also members of the Committee on Landmarks, and would serve but a period of a few months, it would not jeopardize the position, to a great extent, of some of the members of our Encampment whose labors in this branch of the Order are deserving of its highest honors, but would have a happy and desirable influence on our subsequent proceedings.

Your committee would further state that a meeting of the General Committee will be held on Friday, December 1, 1853, to hear the report from this Encampment.

J. L. HUTCHINSON, }  
ALFRED P. HESSER, } Committee.

The effect of this report was to call a convention on the 10th of May, 1854, when a Grand Encampment of Knights Templar, under the authority of the R. W. Grand Lodge, was organized. (See History of Knighthood, First Series, pp. 118-126.)

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*Annual Addresses of the R. E. Sir W. W. WILSON, Grand Commander, and V. E. Sir BENJAMIN PARKE, Deputy Grand Commander, to the Grand Commandery of Pennsylvania, at its Fourth Annual Conclave, held in Harrisburg, June, 1857.*

The R. E. Grand Commander, Sir W. W. Wilson, delivered the following address:

TEMPLARS OF PENNSYLVANIA!—Assembled once more in Annual Conclave, we greet you. From the

pursuits of business and of pleasure, we have for a few hours turned aside to grasp the hand of friendship and mingle in social converse; to revive the ties of fraternal love, and within our Grand Asylum take counsel together to promote the welfare of our beloved Order.

It is well, my brethren, thus occasionally to withdraw from the engrossing pursuits of life, and to divert the train of thought into more pleasurable channels. From these Knightly re-unions we doubtless derive fresh strength and zeal, and go forth with burnished armor in our noble mission of pure beneficence and active charity.

On looking around upon the delegates to this Conclave, I notice with interest that almost every department of honorable pursuit is represented—Agriculture, Art, Manufactures, Commerce, as also the leading professions; nor would I overlook a fact significant of the high estimation of our Order, that here also are gathered with us many of those who minister at the altar—the sentinels upon the watch-towers of religion—from whose eloquent lips flow streams which refresh the intellect and the heart, by whose hands the bread and the water of life are presented to waiting multitudes, and who are ever found in the van of all laudable, social, moral and religious undertakings.

It is pleasant also to hail the representatives of almost every important geographical section of our State. From the “City of Brotherly Love,” of endowed charities, of merchant princes, and of intellectual light; from the “Iron City” where educated industry levies tribute from a continent—the early frontier fortress of liberty—the present central asylum of arts, of beauty and of

health, whose surrounding scenery is the most beautiful in the world, and whose vine-clad hills furnish from their bosom *that* which gives generous warmth to the shivering poor, which illuminates our cities and lights up the hearth-stones of millions; from our extended mining and agricultural districts which furnish men of hard muscle and generous hearts,—all have gathered once more around the Templar Altar, where, with bended knee and grateful hearts, we offer humbly our thanks to Thee, O God, for protecting care and many valued blessings during the year just closed.

Fellow Templars: The interests of our beloved Order have drawn us once more around the illuminated triangle. Here for a short time we shall linger, mingling with our business, moral and intellectual exercises and the enjoyment of social rites. Here we would blend our fervent desires for the general dissemination of the pure and elevating principles which characterize our institution, and gratefully acknowledge the peace and prosperity which have hitherto attended us. This peace and prosperity doubtless is due to the practice of that great and leading principle in our Order, the divine attribute of God—Truth, which must universally prevail and ever bloom in vernal beauty. The leaven of this hath recently drawn together and cemented in cordial union those separately organized sections of Knights in our State, which, divided, were adverse to the true interests of the Order.

Union should be the watchword of all systems and organizations having for their end the welfare of our race. It is a word dear to us as American patriots; no other word in the language so rich in associations and

so suggestive of pleasant themes. It has wreathed around the brow of this nation a chaplet of unfading glory, and within its heart opened perennial springs of love and happiness.

The preservation of the Orders of Christian Chivalry through long years of persecution and massacre, and the final re-elevation of her significant Beauseant Banner, now bathed in the sunlight of truth and universal approval, was due to her union, centuries gone by, with Freemasonry—a union not of rites and ceremonies, nor of government, but of sympathy, of similar and congenial feelings; both institutions entertaining those higher and nobler impulses of our nature which lead those who possess them to extend shelter and protection to the innocent and the helpless, and ever seek the elevation and happiness of mankind.

Although the occasion of this ancient union has ceased long since, and both institutions are entirely distinct and independent of each other, yet there is a fraternal feeling and mutual regard, destined we believe always to continue. As Templars, we cherish a grateful remembrance of our ancient ally, and as a just tribute to the excellence of Freemasonry we require (and we trust it is a qualification that shall continue till our last trump shall sound) that all our candidates shall be brethren of the mystic tie and Companions of the Royal Arch. Towards these ancient and honorable friends we cherish a profound regard, and will at all times cheerfully extend to them protective escort, and as faithful sentinels sound the alarm of approaching danger.

Our conservative influence within the related Order of Freemasonry, though unobserved, hath often arrested

the tendency to modernize and strip this ancient and beautiful system of Symbol and Allegory, to divest it of its intellectual, scientific and moral excellence, and to reduce it to a merely beneficial and business institution. During the late fierce politico-moral persecution of Freemasonry what power kept the light still burning upon many altars? stood unmoved amid the storm which prostrated altar, and column, and arch, and finally rallied the broken phalanxes of the Order? Templarism! More recently in a sister jurisdiction, torn by discordant elements within and wellnigh prostrated, what power rescued the good and the true, separated order from disorder, and preserved her Grand Lodge (though shorn of her brilliancy) in the beautiful zodiac of American Grand Lodges? Templarism!

Another signal instance of Templar influence and power in restraining disaffection, healing opposition and restoring union in the Masonic ranks was but recently exemplified in our own State. Some years ago the Grand Lodge of Pennsylvania assumed jurisdiction over the Templar Orders, contrary to the almost universal sentiment of the country Lodges (those in the State out of Philadelphia), which had not been consulted, and placing in an embarrassing position a large body of regular Templars already under the jurisdiction of the General Grand Encampment of the United States (which illustrious body by the universal consent of all Masonic jurisdictions embraces a united jurisdiction in all our States and Territories). Other minor causes with this had created much disaffection towards the Grand Lodge; so much so that many had come to the conclusion to withdraw. At this crisis the Templars put forth their

*united* influence, and from the mirror of *truth* reflected upon the Grand Lodge such convincing evidence of their error that this noble body receded from their assumed jurisdiction over the Templars, and thus united the Templars in a hearty support of her jurisdiction in Masonic matters, restoring peace and prosperity. The notice of the action of our Grand Lodge, as a matter of Templar history, is worthy of record, and may be properly permitted a place in this connection.

On the evening of Feb. 16, A. L. 5857, the Grand Lodge of Pennsylvania held a Communication. It was numerously composed of many of our old but splendid Lights in Masonry, as well as the leading younger members—an assemblage for dignity, for numbers, for intellectual and Masonic excellence, perhaps hitherto unequalled.

By the courtesy of our present excellent Grand Master, Brother Peter Williamson, the time of the Grand Lodge was appropriated exclusively to the consideration of the absorbing question whether the Grand Lodge of Pennsylvania should continue to claim and exercise jurisdiction over the Templar Orders.

After a protracted discussion the following resolution, adopted with almost entire unanimity, settled this question finally for this jurisdiction, viz.:

*Resolved*, That the Grand Lodge reiterate the language used by our predecessors, “that ancient Masonry consists of but three degrees, viz: E. A., F. C. and M. M. (including the degree of the Holy Royal Arch),” and this Grand Lodge claims no jurisdiction beyond the limits of Ancient Masonry.

These brief allusions are sufficient to secure a concur-

rence in our position, that Templar influence is active, conservative, powerful.

Being based upon *truth*, it seeks to unite within its own circle all those appliances which tend to better the condition of our race and elevate the character and efficiency of all who enter her Asylums. It is sometimes asked what is the peculiar mission of our organization? What its leading principles? To answer satisfactorily these queries, so far as they relate to the world without, would require more space than is allotted to this brief address, and we trust some abler pen may soon accomplish this interesting work.

Our principles, our purposes, our morals are those of the Book of God, and as taught in the Christian religion. They are those which should dwell richly in the hearts of all good men, leading them to constant deeds of charity, of benevolence, of good-doing, fully exemplified by the blessed Immanuel whilst upon earth—principles, which if cherished and practised by every true Sir Knight would shed light and joy and happiness upon all circles in which they move, and finally convert the moral wastes of this world into well-watered gardens. We wage war against oppression, against infidelity, and every system of error. The great antagonistic system of all these is the Christian religion. Prophecy indicates—and the period of accomplishment is close at hand—that before its millennial consummation it is destined to encounter the sword of the infidel and all those opposed to the pure precepts of Immanuel. Templars! in defence of the Christian religion and associated virtues, we may ere long be called to wield not only our moral and intellectual energies, but our swords.

May it be our privilege, when it becomes our duty, to be first in the conflict for God and humanity, leading to victory and millennial glory. But if these be our principles, this our mission, do not the relations we occupy and the requirements of our Order demand that we should be *true* followers of Immanuel? Do they not require that we should blend humility with faith, penitence with courage and meekness, and courtesy with a determined adherence to truth. Seek then a saving interest in the ever-blessed Immanuel, and in the volume of divine truth that wisdom which is profitable to direct, which alone gives us the true philosophy of life, the knowledge of the future, and in the gloomy hour of death that peace, consolation and joy which this world cannot give, and, thank God! cannot take away.

Since our last Annual Conclave I attended the triennial meeting of the General Grand Encampment of the United States, held in Hartford, on third Tuesday of September, 1856. From all of our States and Territories there was a numerous delegation. The returns indicated a large increase of Encampments and membership, and general prosperity. Much business contributing to the welfare of the Order was transacted, and a new constitution, amended and improved in many respects, was adopted. The intercourse of the leading Sir Knights, assembled from all parts of our country, was very pleasant and profitable. It should not be expected in so numerous a delegation, hailing from widely-separated sections, of diverse tastes, interests and education, that all should be equally impressed with the utility of this General Grand Body—that each delegation should succeed in its own views and desires; and doubtless some

would go away disappointed. The honors of office cannot always be distributed in a large body, during the excitement and rapidity of the election, with a proper reference to the merits or claims of individuals and representations, and errors were doubtless made in the late election, as indeed they are more or less in all deliberative bodies. I have been led to these remarks by some severe criticisms which, I regret, have been reported in proceedings of two of our State Grand Commanderies—reflections as unjust towards the General Grand Encampment as they are unworthy of the high source from which they were (without due consideration I have no doubt) permitted to emanate.

By these censures I have been led to review my recollection of proceedings, and have examined the printed report. I must frankly say that my impressions and convictions of the usefulness, efficiency and continuance of this General Grand Body remain highly favorable.

Whilst the powers and operations of the State jurisdictions are scarcely interfered with, the Grand Encampment exercises an eminent conservative influence in fixing general statutes and regulations for the whole; in regulating those States and Territories where Subordinate Commanderies exist, and wherein no State Grand Commanderies are formed; in triennially assembling from our whole country the leading luminaries of our Order for consultation and legislation, for a season of social intercourse, and numerous other incidental advantages. It also creates another strong band to the union of these States; indeed I think our State Grand Commanderies can no more spare the General Grand Encampment than can our several States dispense with our

Federal Government. Long therefore may it continue to send forth the glorious light and sublime influence of Christian Chivalry, not only over this continent, but to the ends of the earth.

I have also the pleasure of reporting to you, as you will see more at large in the printed proceedings herewith submitted, that a cordial union of the Templars of Pennsylvania has been accomplished. I am happy to say that this union was effected with almost entire unanimity on both sides, and not requiring the sacrifice of any principle by either. Within this jurisdiction all is now harmony, and our work is progressing with great prosperity. Our Grand Commandery is now composed of fifteen Subordinate Commanderies, and I take much pleasure (if not pride) in saying that ours is the second in the number of its Commanderies and members in the Union. Glad am I that we have one noble State yet to surpass (the Empire)—a worthy object to enlist our emulation; and as it is a “virtuous undertaking,” we may be permitted to pray for success. Let then our best efforts be put forth in advancing the solid prosperity of Templarism in the Keystone State. Let me indulge the proud wish that at our next Annual Conclave I may be permitted to review our thousand Templars, who for mental, moral and social standing and character shall compare with any body of men on this globe.

Hitherto the division in the Templar ranks in Pennsylvania, twelve Commanderies being under the jurisdiction of the General Grand Encampment of the United States, and four under the Grand Lodge of this State, formed the only breach in the ranks of Templars on this continent. This being now honorably healed, with

honest enthusiasm and pleasurable feelings we look abroad upon the vast host of General, State and Subordinate Templar bodies, with their thousands of veteran members, eminent in all the offices and walks in society, and all heartily engaged in extending the benefits of Chivalry.

In conclusion it becomes my duty to suggest such items for your consideration as my past experience may recommend :

1st. A careful revision of our Statues and Regulations. Our State Grand Commandery is yet in its infancy, and with the benefit of matured codes adopted by our sister Commanderies, and such other helps as a judicious committee could command and report at our next Annual Conclave, we may be able to adopt Statutes and Regulations which will be of permanent authority and promote the interests of the Order.

2d. As the best means of securing uniformity and correctness in the business, work, &c., of our Commanderies, I recommend the election of a Grand Instructor, who should be a member of this Grand Commandery, whose duties should be to visit each Commandery once during the year, under such regulations as the Grand Commandery may determine.

3d. The appointment of a committee to report at our next Annual Conclave costume and jewels appropriate to and in harmony with the spirit and character of our Order. This report should recommend, first, the Costume and Insignia to be worn within our Asylums; second, such as is proper to be worn on public occasions.

Templars! The present session closes my official rela-

tions with you as Right Eminent Grand Commander. In retiring permit my hearty thanks for your partiality in thrice electing me to this responsible and honorable position, and for your cordial co-operation in assisting me in my various duties. When I last accepted this office, it was solely with the view and desire of effecting a union of the Templars of Pennsylvania during this year just closing. In that difficult and arduous undertaking I have been successful. Ten years ago with the assistance of three others (two of whom now repose from earthly labors), we erected the Templar banner, and the Beauseant of Knighthood floated for a time over but one Asylum; now it is waving over numerous Asylums prosperous and united.

The Templar Arch now spans our magnificent mountains, its columns washed by the Delaware and the Allegheny, and its Keystone bathed in the pure light of heaven. Standing upon the Capitol ground of our noble old Commonwealth, or elevated, if you please, upon one of her loftiest mountains, we look out with pride upon the numerous banners of Knighthood floating in the breeze of popular favor, our tents pitched in flourishing cities and rural centres, all reposing in harmony and employed in works of beneficence and good doing, we may be permitted to refer to a similar scene which met the eye of an ancient seer, and say: How beautiful are thy tents, O Jacob, and thy tabernacles, O Israel! Peace be within thy walls and prosperity within thy palaces!

On motion of Sir A. Jordan Swartz,

*Resolved*, That the Annual Address of the R. E. Grand

Commander be entered at length on the minutes, and referred to a special committee, to divide and refer the various subjects mentioned therein to appropriate committees.

Whereupon Sir Knights A. Jordan Swartz, A. A. Reese, and R. A. Lamberton were appointed said committee.

The V. E. D. Grand Commander Sir Benjamin Parke, submitted the following address :

*Right Eminent, Sir Knights and Brethren* :—My duties during the past year as Deputy G. Commander have been light, and my services in behalf of our Order in that capacity so few that they are only here presented in obedience to the “Rules of Order” of the G. Grand Encampment, by which our proceedings are governed.

In July last I visited St. John’s Commandery, Carlisle, installed the Eminent Commander and such others of the officers as were present. This Commandery, from its favorable location and the high character of the men who at first organized and still control it, continues, as heretofore, to exercise in our Order a commanding influence for good.

I have during the year visited Columbia Commandery, Lancaster, three times, performing work in the several Orders and installing the present Eminent Commander. This Commandery is now in a flourishing condition, and has, in connection with the Masonic Lodge and Chapter, a spacious, convenient and beautifully arranged and well-furnished hall as a place of meeting.

In February last, as one of the delegates from the several Commanderies in this State acting under the Warrant of the General Grand Encampment of the United States, I met with other delegates from the En-

campments organized and acting under the authority of the R. W. the Grand Masonic Lodge of this State, in convention at Philadelphia; where, after a full, kind and fraternal interchange of sentiment, there was agreed upon a plan of union and a constitution for bringing these two bodies together. This work, I am gratified to learn, has been approved and adopted by a large majority, if not all, of the Commanderies in the State. Under this new arrangement we are here together as one body, a united band of brethren Sir Knights.

I trust that this union, so auspiciously inaugurated, will here be most harmoniously and surely confirmed and cemented, that hereafter Templar Knighthood in Pennsylvania may present an undivided front, ready at all times to do battle in defence of the TRUTH, under the banner of the CROSS, against ignorance, infidelity and superstition—our common foes.

Brethren: We have at this time, and on this occasion, great cause for gratitude. The angel of death, in his march through our world, has passed by and spared all who met with us at our last Annual Conclave. Through the tender mercy of Him in whom we live and move and have our being, we have been permitted to assemble once more in our Asylum, in health to greet each other and exchange the kindly emotions of fraternal hearts. Our first duty is that of thankfulness for our many mercies, for the preservation of our lives, and a continuance of the blessings which make life desirable. Our next, to resolve, in reliance upon Divine aid, that the record of the coming year shall be brighter than that of the past, so that when these frail bodies shall return to the dust, our souls, washed in the blood of Immanuel,

shall soar aloft to regions of life and light eternal—the ASYLUM of the blest.

On motion of Rev. Sir A. A. Reese,

The Address was ordered to be spread on the minutes.

The special committee to whom was referred the address of the R. E. Grand Commander, Sir W. W. Wilson, through their Chairman, Sir A. Jordan Swartz, submitted the following report :

That in reviewing the R. E. Grand Commander's address, and in accordance with its suggestions, your committee would recommend the following resolutions, viz.:

1. *Resolved*, That a committee be appointed whose duty it shall be to report to our next Annual Conclave a well-digested Code of such Statutes and Regulations as have been adopted after much labor and experience, and regarded now as it were the settled principles and landmarks of the Order; such as we are proud to designate in other jurisdictions, especially that recently adopted in the New York Grand Commandery.

2. *Resolved*, That in this jurisdiction there should be established a uniform ritual, and would therefore recommend that some experienced and well-instructed Sir Knight be elected at each Annual Conclave, who shall be a member of this Grand Commandery, with the office of "GRAND INSTRUCTOR," whose duties shall be to visit at least once annually each subordinate Commandery, and instruct their officers and members in the work, and at our Annual Conclave exemplify the work.

The expenses of these visitations for instruction to be paid by the subordinate Commanderies, until the income of the Grand Commandery will enable it to pay the same.

3. *Resolved*, That a committee be appointed who shall, during the coming year, settle upon the dress or uniform

of a Templar, as well as the Jewels and working Regalia adapted to the dignity and wants of the Order, and report the same with a sample at our next Annual Conclave.

That the following action with regard to *demitting or non-affiliated members* be adopted :

4. *Resolved*, That the Orders of Knighthood shall not be conferred upon any one whose petition shall not set forth his desire of being a permanent member of the nearest Commandery under whose jurisdiction he may hereafter be.

5. *Resolved*, That non-affiliated Templars, except in cases of poverty, shall be debarred from visiting our Asylums and other privileges of this Order.

In reference to the remarks concerning the General Grand Commandery, they would offer the following resolution :

6. *Resolved*, That we, as a State Grand Commandery, have undiminished confidence in the utility and efficiency of the General Grand Encampment of the United States of America.

All of which is courteously and respectfully submitted.

A. JORDAN SWARTZ,	}	Committee.
A. A. REESE,		
ROBERT A. LAMBERTON,		

On motion of Sir John L. Gore,

*Resolved*, That the report of the committee be accepted and the committee discharged.

Whereupon the Grand Commandery proceeded to the consideration of the first resolution, with regard to appointing a committee to report a well-digested Code of such Statutes and Regulations as are now regarded as it were the settled principles and landmarks of the Order; and upon motion of Sir Wm. H. Stoy,

*Resolved*, That the first resolution of the report and

recommendation of the committee be adopted, and that the R. E. Grand Commander be chairman of said committee.

The committee to consist of R. E. Grand Commander, Sirs Benjamin Parke, P. R. E. G. C. Wilson, P. M. E. G. M. Stocker, V. E. D. G. C. Swartz, and E. G. Recorder Creigh.

On motion of Sir Francis R. Blackburne,

*Resolved*, That the second resolution be adopted, and that we proceed to the election of a Grand Instructor; whereupon the resolution was adopted, and Past R. E. Grand Commander, Sir W. W. Wilson, was unanimously elected Grand Instructor.

On motion of Rev. Sir Henry Baker,

*Resolved*, That the third resolution, respecting the uniform or dress of a Templar, be adopted.

Whereupon Sir Alfred Creigh, Sir Samuel H. Perkins, Rev. Sir O. H. Tiffany, Sir J. A. Wright, and Sir R. A. Lamberton, were appointed said committee.

On motion of Sir A. H. Tippin,

*Resolved*, That the fourth and fifth resolutions, as embodied in the report of the Special Committee, be indefinitely postponed.

On motion of Sir Wm. E. Harper,

*Resolved*, That the sixth resolution be adopted; whereupon the vote being taken, it was unanimously approved of.

*Vote of Thanks to Past Grand Commander Sir W. W. Wilson.*

On motion of Sir Robert A. Lamberton,

*Resolved*, That the thanks of this Grand Commandery be and they are hereby tendered to Past Eminent Grand Commander, Sir W. W. Wilson, on his retirement from the high official station which he has occupied in this Body, and for the signal ability with which he has dis-

charged the duties imposed upon him, and the courtesy and Knightly bearing which characterized his administration.

*Resolved*, That a copy, suitably engrossed, signed by the Grand Officers, and attested by the seal of the Grand Commandery, be presented to Past Grand Commander Wilson, as a testimonial of the sentiments of this Grand Commandery.

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*Address of R. E. Sir BENJAMIN PARKE, Grand Commander of Pennsylvania, to M. E. Sir W. B. HUBBARD, Grand Master of the Grand Encampment of the United States; with his reply.*

*Also the Annual Addresses of R. E. Sir BENJAMIN PARKE, Grand Commander; of V. E. Sir A. JORDAN SWARTZ, Dep. Gr. Commander, and E. Sir JOHN L. GORE, Gr. Generalissimo, at its Fifth Annual Conclave, held in Philadelphia, June, 1858.*

Most Eminent Sir Knight, OUR GRAND MASTER: As R. E. G. Commander of Knights Templar in Pennsylvania, I bid you a cordial and hearty welcome to this our Annual Grand Conclave.

I bid you welcome, honored sir, as our official head; under whose enlightened guidance, direction and government, for the past ten years, our valiant and magnanimous Order has so largely increased in both numbers and influence. And I here assure you that for the zeal, ability and faithfulness with which you have discharged the arduous duties appertaining to the high and responsible position of Grand Master of Christian Knighthood in the United States, you have, as you justly merit, the high respect and deep gratitude of the Sir Knights of this Grand Commandery.

I bid you also welcome to our Grand Asylum as a Companion and Brother in the bonds of Christian Knighthood, with whom we hope not only to take sweet council together as we pass through and mingle in our solemn and impressive ceremonies, but also from whose extensive research, long experience and mature wisdom we expect to gather many lessons of valuable instruction in the noble and holy work in which we are all engaged, the reward and wages of which are "*the gratitude of the Craft and the approval of God.*"

And now, most eminent and honored Sir Knight, as this is your first official visit to our Grand Commandery, I take pleasure and pride in assuring you that in all your extensive jurisdiction there will not be found a nobler, truer, or more loyal band of Valiant and Magnanimous Sir Knights than those belonging to the seventeen Commanderies of this noble Commonwealth.

In their name, and as their representative, I again bid you a *heartly* welcome, and hasten to perform the pleasant duty of surrendering to you, as my superior officer, the chair and government of this Grand Commandery.

The following is the reply of Grand Master Hubbard :

RIGHT EMINENT SIR: Accept my sincere thanks for the courteous and Knightly reception with which you and your command have honored me on this occasion. I reciprocate and return, with a Templar's largesse, to you, your officers and members, the kind sentiments you have been pleased, on your and their behalf, to express towards myself personally and officially; and whilst acknowledging my gratitude for the high esti-

mate you have bestowed upon my official acts during the past years of arduous and responsible duties and labors—an estimate far beyond my deserts—allow me to transfer the larger portion of it to the Grand Encampment of the United States, whose honored but humble Chief Officer I am.

You have well remarked, Right Eminent Sir, that this is my first visit to the Grand Commandery of the noble Commonwealth of Pennsylvania. I rejoice to see this day. And I do assure you that it afforded me much pleasure to have it in my power to accept your Knightly invitation to make this visit, to see in person, and take by the hand the loyal Templars of Pennsylvania, in Conclave assembled, in this your gorgeously beautiful and emblematic Asylum. I had long desired it, and come now with the surroundings of Masonic auspices and incidents most cheering to the devoted lover of our Orders, whether Ancient Craft or modern Chivalric. I visit you, accompanied by two distinguished and illustrious members of your Sister Grand Commandery of New York (Sir John W. Simons, P. G. M., and Sir Robert Macoy, Grand Recorder of the Grand Commandery of New York), who bring with them the glad tidings of a union—a fraternal and no doubt lasting UNION—between the heretofore divided Freemasons of that great State. I come, too, when the union of the gallant Templars of Pennsylvania has proved itself, consolidated by time, a blessing to all of its members, and, relatively, to all the other Masonic Orders in the State; and in this happy union and fellowship of all your Masonic bodies at home, what an important, nay blessed influence, has it upon not only the

brethren in your own State, but upon those in other States of our civil Union! And now, at this auspicious day, we may look abroad over the whole of our common country, and behold with exultant joy and gratitude that in all of the States and Territories composing our Federal Government fraternal union and peace prevails among all of the Masonic bodies, whilst our glorious and chivalric Order of Knights Templar, the honored ægis of Ancient Craft Masonry, is united and in fraternal and Knightly relation, one member with another, throughout our whole continent, inclusive of the Canadas, and indeed throughout all Christendom, whether in the Eastern or Western hemisphere. With peace, union and fraternal fellowship at home, they proclaim with the majestic yet musical "sound of many waters," "the Cross of Christ triumphant," "peace on earth and good will to men!"

Right Eminent Sir: I heard with profound respect your declaration and Knightly pledge of the loyalty of all the members of your Commandery. Worthy are they of the high commendation you have bestowed upon them. Their merit, and yours, Right Eminent Sir, as the talented and devoted Chief of those true, loyal and magnanimous Knights, has been known to and appreciated by me. The unanimous vote of your Commandery at its last Conclave meeting, repudiating the schismatic if not disloyal acts of another Commandery, in connection with the other enlightened proceedings of that body, was honorable alike to the head and the heart of all.

Though junior in years to some others of our State Grand Subordinates, your Commandery in true Knightly merit ranks with the foremost in our gallant army of

noble and magnanimous Templars. The high position you occupy, standing upon the constitution and the faithful observance of the vows of Knighthood, with the intelligence, zeal and devotion that have characterized your labors, are well calculated to exercise an important and beneficial influence upon the destiny of Templarism in these United States. Side by side with the great and glorious Commandery of New York, represented on this occasion by two of her illustrious members, your honored guests—in line of march too, with the other conservative, loyal and magnanimous Commanderies—what is to stay the perpetuation and spread of the true principles of Christian chivalry over the whole of our continent? The right conception of our duties and obligations, individually and relatively as Templar Masons, and an honest desire to live up to and discharge those duties, give us fraternal peace and harmony, union and strength.

The Knights, our honored ancestors of old, were engaged in hostile array and in mortal combat with Saracen and Infidel. With sword and spear, helmet and shield, battle-axe and claymore, they fought in defence of the innocent, the destitute, the helpless, and the Christian religion. Their motives were pure; their aspirations holy. With the strictest and most rigid Christian and military discipline, united under one common head, they were irresistible. They went forth “conquering and to conquer;” and thousands of ensanguined fields, made red with the blood of their enemies and their own commingled, attest their noble daring and heroic prowess. They stopped not to count their enemies until they were prostrate in the dust. Three to

one—nay, oftentimes ten to one—against them, had no terror in their eyes. They had faith in their motto, “*In hoc signo vinces,*” and they did conquer. They accomplished, in their day, their mission. They stopped, by ramparts of living and faithful breasts, the mighty hordes, the avalanche of Saracens and Infidels that otherwise would have overrun and subdued all Christendom. Their moral acts and influences were greater and more lasting than their feats in arms. They resuscitated, firmly implanted and installed in the heart-affections of the people, the great principles of religious and civil liberty. The divine principles of truth, justice, love and mercy were implanted in the breasts of their fellow-men; whilst the protection and rights of the weak against the strong, the sanctity of female virtue, and the individual rights of all as equal subjects in the sight of their MAKER, were engrafted in the minds of the people throughout Christendom. Their hand was visibly seen in the bill of rights that extorted from an unwilling king the MAGNA CHARTA of England. High on the list, above that of the nobility themselves, and next only to those of the Archbishop and the Pope’s Nuncio, stands the name of the Grand Master of the Temple in London upon that immortal paper. This proudly-called “bulwark of English liberty” was the forerunner and prototype of our American Constitution, more perfectly securing to the American people, and to their descendants (I trust) for ever, the blessings of civil and religious liberty. They also, and in their day, founded and built many, very many, temples for worship and education. Time will not admit, nor does the occasion call for, a more detailed allusion to the acts, prin-

inciples and virtues of our ancient and most worthy predecessors. Suffice it to say, that they were, under Providence, the life-giving, vivifying reform agents of the world. High on the Temple of Fame are the names, the deeds and virtues of the Templar; emblazoned with helmet, spear and sword—surrounded and festooned with olive and myrtle—inscribed immortal.

I have thus briefly alluded to our most ancient predecessors to examine our own position and duties as their honored successors. Whilst we retain the same and most solemn usages in our Asylums, the same military government and Christian profession, we are not called upon, as were the Templars of old, to battle in the field against Saracen and Infidel, nor to be ordered, at a moment's warning, to march to a distant country to fight the enemies of our Order. But we, in this our day, have our duties to perform and our mission to fulfill, and as imperatively so as had our honored Knights of old theirs. We have the same brethren in arms to fraternize with and love; the same enemies—the Saracen and Infidel not in the field, but in our own breasts—to fight. The evils of our sinful nature are with us, and require watch and ward to be kept in subjection. They are a numerous band under the command of our most wily foes, unlawful passion and appetite. They nestle in and contaminate the unregenerate hearts of men. We must wrestle with these our foes until they are subdued and put under foot. Nay, the conceptions of our nature, and its evil tendencies, are like principalities and powers entrenched in strong fortresses; and of our own or innate strength we fight against them in vain. But in that sign we profess to venerate, in HIM

whom that sign represents, we can conquer ; and under no other sign than that can we obtain the victory. Our profession to the world is, that we are Christians—Christian Knights. Do we live up to our professions? Have we our armor on, with the breastplate of the Christian, and our faces always to the foes that so “easily do beset us?”

Our induction into the Asylum, and our progress in our emblematic pilgrimage until we are found worthy to be dubbed and created a Knight of our most magnanimous Order, is most solemn and impressive, teaching us that we have enlisted for life and death into the grand army of “Poor fellow-soldiers of JESUS CHRIST.” We are taught to believe in HIM, and to promulgate that belief to the whole world. In all of our ceremonies, in all of our teachings, at the altar or the triangle, we have but one article, one faith, one creed ; and that is, “CHRIST, and Him crucified.” Here, Christians of all sects and denominations meet in the same faith as brethren. No discordant feelings exist while, as brethren, united by the same bonds of love and fellowship, they worship at the same altar. Thus, from the deep and solemn impressiveness of our ritual, I have known several instances in which the newly-created Knights dated their conversion, and who afterwards attached themselves to one or other of the Christian churches. Thus, also, in some instances, and I trust in many, there are members who, though not attached to outside churches, are sincere and worthy Christians, like our Knights of old, worshipping at their own altar ; believing in CHRIST as their REDEEMER and SAVIOUR, and battling manfully, whilst performing their pilgrimage

here below, for that celestial crown that awaits the *truly Christian* Templar beyond the grave. It is a blessing that our Asylums do afford such sanctuaries and means of grace to all.

Instructed as the Templar must be, before he is admitted into the Order, in the teachings of Ancient Craft Masonry, he there learns, by the inculcation of principles, by emblems, and signs of correspondence, the foreshadowed truth of that new dispensation of Jesus Christ; and hence the reason that our most ancient Templars, as well as the able and devoted ones of the present, guarded the doors of Lodges and Chapters as well as the avenues to their Asylums. Hence, also it follows that the Templar Mason and Christian has, as it were, a double reason for his faith in the Cross, and the truth of its dispensation. The mission, therefore, of our Order is as weighty upon us in a moral point of view as it ever was upon our venerated predecessors. The times too conclusively show that it has been in our age, and is destined to be in the future, a great conservative power in the defence and propagation of the Christian religion against materialism and infidelity, which have been and are rife in our land. And if in the change of powers and governments, by convulsions in the Old or New World, the time should ever arrive in which the Christian and civil liberty in these United States is endangered by violence at the hands of foreign armies or intestine foes, I trust that the sword of every true and gallant Templar will leap from its scabbard in defence of those liberties; and that, army after army, by tens of thousands of valiant and devoted Knights, with the great banner of that Order in the midst, and numerous

Beauseants streaming in the wind, will march to the defence of that religion, our homes and our altars!

Right Eminent Sir, in the world's security or danger we stand in need of that loyalty to which you have so emphatically alluded: loyalty to the head government, and loyalty to our vows and professions, I consider one and the same. Such is the constitution and framework of our society that one cannot exist in purity without the other. A loyal Templar therefore is one who has a conscientious regard for his vows and obligations, living in constant fealty to his superior officers and the parental head of the whole—the Grand Encampment of the United States. In this high and just sense do I then appreciate your loyalty and that of your illustrious command. May all others throughout our vast jurisdictions be actuated by the same high motives and conscientious principles! And may that paternal head be continued until the last of time itself, in its labors of love for the good of its members and of mankind!

You have, Right Eminent Sir, most courteously offered to surrender to me, as your superior officer, your command. Retain it, most worthy Sir: keep the baton and the crozier, and may they never fall into less talented or less worthy hands.

On motion of Rev. Sir B. R. Waugh,

*Resolved*, That the thanks of this Grand Commandery be and they are hereby tendered to our Most Eminent Grand Master of Knights Templar, Sir WILLIAM BLACKSTONE HUBBARD, for his courteous and Knightly visitation, and for his lessons of instruction and valuable advice; which we trust will be well received and practically applied by the Officers and members of this Grand Commandery.

*Resolved*, That this Grand Commandery respectfully request a copy of the very eloquent and no less courteous remarks of our Grand Master at the time of his reception, for entry upon our records and publication in the proceedings of this Grand Commandery.

*Resolved*, That the foregoing resolutions be carried out by the R. E. Grand Commander Parke, and E. Grand Recorder Creigh, of this Grand Commandery.

OFFICE OF THE GRAND MASTER OF KNIGHTS  
 TEMPLAR IN THE UNITED STATES,  
 COLUMBUS, OHIO, *July 17, 1858.* }

SIR BENJAMIN PARKE, *R. E. G. Commander,*  
*Harrisburg, Pa.:*

*Dear Sir:*—I duly received on my return from New York, in the fore part of this month, an official copy of certain resolutions unanimously adopted at the late meeting in Philadelphia of your command, among which is one requesting me to furnish, for publication with their proceedings, a copy of my remarks made in reply to your very courteous address of welcome, on the occasion of my visit to your Asylum.

It would be impossible for me *literally* to comply with the request so kindly and even flattering communicated, as no original of them ever existed; those remarks were wholly extempore. Although I have not even a note wherewith to guide me, yet I have endeavored to comply with the Knightly request by writing out the substance (in so far as memory supplies me) of what I said on that occasion; and I herewith transmit the same to you, for such disposition as you and your Commandery may direct.

With kind regards to yourself and officers, and members of your Commandery, I am yours, fraternally,

W. B. HUBBARD, *G. M.*

## ANNUAL ADDRESS.

The Right E. Sir Benjamin Parke then resumed the chair and delivered his Annual Message, as follows :

TEMPLARS OF PENNSYLVANIA : Another year, with its silent changes and startling events, its gilded hopes and gloomy fears, its mercies and chastisements, expectations and disappointments, for weal and for woe, has passed away, and we are once more assembled in Annual Conclave. We have again been permitted to bow around our triangle ; with one accord in the " Apostles' Creed " to renew the profession of our Christian faith ; and, in the words taught by our Lord himself, to pay our devotions to " Our Father who art in heaven. "

Gratitude for life and health, with their attendant blessings, should pervade our hearts, and prepare us rightly to enjoy and properly to improve our Annual Meeting here as brethren, having at heart one common object, and engaged in a common cause. Here, retired from and elevated above the bustling activities, the feverish anxieties and corroding cares of everyday life ; in this magnificent temple, dedicated to " Virtue, Science and Universal Benevolence ; " consecrated by the teachings of " Brotherly Love, Relief and Truth, " with their kindred virtues ; we ought, by friendly greetings, mutual interchange of fraternal feelings, and above all by a hearty, unselfish and harmonious action upon the subjects brought before us connected with the welfare and prosperity of our Christian Order, make this a union long to be remembered in our Masonic life, a green and pleasant spot upon the map of our Templar pilgrimage. In no place upon this sin-cursed earth, save within those

heaven-constructed sanctuaries—the family and the Church, where all are influenced and moved by heaven's law of love—can the pleasantness and beauty of unity, harmony and friendship be so clearly developed and so deeply felt and appreciated, as within the sanctuary of an Asylum of Masonic Knights Templar—the triangle—surrounded by brothers true and approved, whose hearts have been permeated and moulded by the mild teachings and august mysteries of our Order. Who among us, in view of such an assembly, will not, with the holy Psalmist, exclaim: “Behold how good and how pleasant it is for brethren to dwell together in unity!”

Taking man as he is, with social affections and fraternal longings to be indulged, selfish propensities and turbulent passions to be curbed and restrained, and duties to his fellow-man to be performed, our Order (in which I *here* include Masonry, with which Christian Masonic Knighthood is in close alliance) is as much a *want*, yea a NEED, of man's nature as are the institutions of civil government; which, unlike ours, have been so frequently remodeled, upturned and changed in form as almost entirely to lose the lineaments of their antiquity. There is much truth, as well as beauty, in the saying: “Ever since symmetry began or harmony displayed her charms our Order has had a being.” No man can show when it was not known, or point us to the time when it began to exist. Its birth was, therefore, anterior to either authentic history or tradition. Our Ancient Grand Master, King Solomon, in the erection of the Temple, did with operative Masonry as an *art*, what he undoubtedly did for our Order as a *science*—prepared, arranged and brought into form and symmetry mate-

rials already created ; many of which *ages* had gathered to his hand. In the one case he erected a temple to the honor of God, the uses of his religion, the glory of his nation, and the wonder of the world. In the other case, he organized an institution more enduring than the Jewish temple, system, or religion—an institution which should faithfully transmit from generation to generation, to all future time, the moralities and mysteries symbolized in the inventions of Tubal-Cain ; their use in the construction of the ark, to save the Church, or in rearing the heaven-defying walls of Babel ; and from thence transmitting the universal language of symbolism, as well as the august mysteries and solemn ceremonies by which this science was to be *indelibly engraven* upon the mind and memory of the humble and submissive neophyte, and *as securely hidden* from all the world beside. That institution, whose teaching has been beautifully and truly described as “a system of pure morality veiled in allegory and illustrated by symbols,” after a hundred generations have passed away, still stands in the social world like a colossal column or magnificent structure ; the crumbled ruins of nations and empires, and the decayed fragments of civil and religious institutions lying around its base and hiding its foundations ; but ITSELF, towering towards heaven, bears almost as many marks of primitive origin and antiquity as the ledges of rocks or chains of mountains which stand upon the surface of our globe. *In itself* the most perfect symbol in existence of the GREAT BROTHERHOOD OF HUMANITY, it needs no other justification of its *right* to exist than the *fact* of its existence ; for while man shall continue to be a social being, with a yearning for intimate communion

with his fellow-man, while man shall have wants to be supplied, and the innocent and helpless of the other sex shall need and claim his protection or support, our Order will be a *necessity*. Nor until SIN shall be destroyed, and the apocalyptic angel shall descend from heaven and declare that time shall be no longer, will the mission of either Masonry or Knighthood be fully accomplished, or their work of benevolence be finished. Their requiem shall be mingled with the millennial chant, and their epitaph, traced in the ashes of a burning world, shall be read before an assembled universe: "I was an hungered and ye gave me meat, I was thirsty and ye gave me drink; I was sick and ye *visited* me; in prison and ye *came* unto me."

The truth of this was never more patent and clear than at this time, when all enlightened observation proves *a great want of moral force and action* in the movements of the social world. In point of physical activity, energy and power, the present age is far in advance of any other in the world's history. *Mind* has also been educated and *its* energies developed, until its powers and achievements are almost superhuman. The one seems to walk the earth with the tread of a giant, and the other to soar in the heavens with the wings of an angel! The very elements are made to labor at the bidding of man. The lightning is taught to whisper his winged thoughts from state to state, and kingdom to kingdom, as with the telescope he scales the stars and traverses the fields of immensity. But all these mighty developments and wondrous achievements of *physical* and *mental* power do not educate the *soul* or purify the *heart*. They do not teach man to govern his spirit,

subdue his passions, and spread righteousness and peace over the world, which, in obedience to Divine command, he has subdued. They neither teach nor enforce that central truth of morality—a compendium of the law and the prophets—“As ye would that men should do to you, do ye even so to them;” and consequently fail in rendering either individuals or society good or happy. To do either, as regards even the *present* life, requires not only physical and mental, but *moral* influence, education and power. Now, we believe that next to that divinely-constructed ark for the world’s safety and salvation—the CHURCH, “the pillar and ground of the truth”—our Order is the most efficient moral agency operating upon man from without that the world has ever seen; furnishing an exhibition of *unity* of purpose and *harmony* of action, in a common object and cause, which it might be well for that *higher* agency to emulate as a divinely-instituted proof of her mission. “*That they all may be one; that the world may know that Thou hast sent me.*”

It is not, therefore, marvelous that at this day our Order should stand high in the estimation of the wise and the good wherever civilization and Christianity have shed their light, and that its portals should be thronged with applicants for admission. Nor is it wonderful that among those who seek and obtain entrance within our enclosure, impelled by a heart-yearning for fraternal faith, confidence and communion, like that of David and Jonathan, there should be many incapable of appreciating our privileges; and *some*, actuated by unworthy motives, like the sorcerer of Samaria, who, professing his faith, was received into

the Church, and yet was found to have neither part nor lot in the matter. Tares among the wheat—*among us*, but not *of us*.

As Templars, it is with great pleasure that I can say to you that, so far as I am informed, in every part of our wide-extended country, our Order is prosperous, yearly increasing in numbers and influence; that our banner, emblazoned with our Templar emblem—THE CROSS, an ensign before which superstition must cower and infidelity bow down—is now unfurled from Maine to California, and the Warder's trumpet sounds from Hudson's Bay to the Gulf of Mexico. In this, having the highest moral welfare of our own country and the good of our race at heart, we *greatly* rejoice; for, although we may not be called upon, like the Templars of old, to wield our swords in mortal combat with the hosts of infidelity or superstition, we are, if true to our professions and vows, engaged in a moral and spiritual warfare against the hosts of the arch-enemy of man, the lying vanities of the world, "temptation without and corruptions within," involving consequences to each of us of most tremendous importance.

It has been said that "the age of chivalry is gone." We trust this is true so far as its spirit was publicly exhibited in the fanaticism of the Crusades, even though the object was to rescue the sepulchre of the Saviour from the possession of the Infidels, that Christian pilgrims might pay their devotions at the holy shrine, might meditate beneath the olive trees of Gethsemane, follow the Saviour in his last walk through the Holy City even to the hill of Calvary, shed tears with the holy women in the garden of Joseph, tread the streets

and recall the hallowed memories of Bethany, or walk the heights of Olivet and view the sacred scenes upon which Immanuel had gazed. We trust it is also true so far as its spirit was exhibited in some of the features and customs of the feudal system—its pride of birth and martial aristocracy; its pomp of helmets, spears and blazonry; its tournament and combat, when surrounded by bishops and barons, and ladies of rank and fashion and beauty, the Sir Knights attended by their esquires, so covered with shining armor as only to be recognized by device or emblazoned shield, contended for the prize of valor; the victor receiving it from the Queen of Beauty amid the music of minstrels and the huzzas and shouts of an assembled multitude! We are more than willing that all these things should have been laid aside, or exchanged for more enlightened though more effeminate customs.

But we are *not* willing that the noble traits of character—the virtues which chivalry, even in its ruder forms, developed, fostered and handed down—should be either lost or forgotten. Its love of valor and readiness to take up arms in defence of home, of country, or of right; its gallantry in redressing wrong, *especially* when woman was the party wronged or oppressed; its lofty spirit of patriotic enterprise and passion for daring adventure; its whole character exhibiting the highest appreciation and sense of honor; all deeply tinged, and in many cases thoroughly imbued, with reverence for God and the Christian religion, a love for the Church and its ordinances;—all these we delight to cherish.

Many of these characteristics of the age of chivalry, and especially of Christian Chivalric Knighthood, are

worthy of being emulated and practiced at *this* day, when self and the vices connected with selfishness—whose name is legion—have grown rampant, and eaten deeply into the vitals of society, if not of the State, as a body politic. *True* chivalry was, and ever will be, magnanimity, hospitality, honor, courage, appreciation of woman's worth, patriotism, rigid regard for truth, *faith in God*, unswerving adherence to friends and brethren—in whose behalf money was freely expended, hardships endured, and even life itself risked.

Right glad are we that the Knightly Orders, and the teachings which developed, fostered and mellowed these noble characteristics, after a baptism of blood and training in the school of affliction, have been transplanted to this, our free land, and here have found a congenial home; and that, under the influence of our free institutions and pure Christianity, they have become AMERICANIZED—that Christian Masonic Knighthood in America is destined to occupy a lofty position, and a *true Christian Sir Knight to stand in the HIGHEST RANK OF MANHOOD*. Let us, therefore, in view of this our *true* position, take heed that our life and walk, our whole conduct, correspond with the sublime tenets and teachings of our Order.

In this connection I beg leave to make a suggestion in regard to the history of Knighthood in the United States, expressing the confident belief that when that history shall be written, Pennsylvania Knighthood, like Pennsylvania Masonry, will stand the *grandest* and the *firmest*, if not the loftiest, column in the Union. In a brief notice of "Encampments of Knights in America," published in 1816 by Thomas S. Webb, he places the

“Grand Encampment of Pennsylvania” as the oldest in the Union, having been organized on the 12th of May, 1797; at which time it seems that there were four Encampments in the State, two of which were in Philadelphia. As Templar Knighthood has at all times, in this country, been in *alliance* with Masonry, and for a while in *this State* was considered to be under its protection and care, it is most likely that its early history in this State may be clearly traced in the well and carefully kept records of our Grand Lodge. I suggest, therefore, that proper resolutions be here passed, respectfully asking of the Right Worshipful the Grand Lodge of Pennsylvania permission to examine her records for that purpose, and to copy therefrom any items of Templar history which may be found therein.

Since our last Annual Conclave I have issued two dispensations to form and open new Commanderies, both in the north-eastern section of our State. Both of these have been opened and organized under favorable auspices, and with promises of success.

On the third of October last I issued a dispensation to Sir Sidney Hayden, Sir George H. Bull, Sir Gordon F. Mason, and their legal associates, authorizing the opening and holding a Commandery of Knights Templar and the appendant Orders at TOWANDA, in Bradford county, by the name of NORTHERN COMMANDERY. Under this dispensation the Commandery was duly opened and organized on the 4th of December last, by Sir J. L. Gore, E. G. Generalissimo, acting as my proxy for that purpose.

On the 24th day of April last I issued a dispensation to Sir Robert C. Simpson, Sir William H. Perkins and

others, authorizing the opening and holding a Commandery as aforesaid at SCRANTON, in Luzerne county, by the name of CŒUR DE LION COMMANDERY. And on the 28th of the same month, with the aid of our V. E. D. G. Commander, Sir A. J. Swartz; E. G. Generalissimo Sir J. L. Gore; E. G. Capt. Gen. Sir C. F. Knapp, with other Sir Knights, I opened and organized the said Commandery in due form. After which the orders of Knighthood were conferred upon four applicants; Sir Knight Gore acting as E. Commander, and Sir Knight Knapp as Prelate.

Both of these dispensations are returnable at this time for the action of the Grand Commandery upon their application for charters. They are located at eligible points, surrounded by an intelligent community, and manned by highly competent and intelligent officers. I cannot doubt their future success.

The dispensation to open Northern Commandery was issued without the payment of any fees therefor, that question being reserved for the consideration of this Grand Commandery. On page 29 of the proceedings of our last Grand Conclave will be found the following in relation thereto:

“Application having been made to this Grand Commandery by George Bull, for the endorsement or revival of a charter, herewith presented, of an Encampment which was formerly held in Towanda, Pa., which he asks to be granted without payment, except fee to the Recorder;

“On motion of Sir F. Blackburne,

“*Resolved*, That the matter in relation to the Towanda Encampment be referred to the first four Grand Officers,

with full power to take such action in relation thereto as they may deem advisable.”

Upon the presentation of a petition in due form, I submitted the question of fee to the Grand Officers named, who with me agreed to remit \$50 of the \$90 due for dispensation. This proposition not being satisfactory to the petitioners, who pressed the request made to the G. Commandery by Sir Knight Bull to have the \$90 remitted, at the urgent solicitation of several Knights the Grand Officers agreed that the dispensation might be issued, referring the question of the fee to be paid therefor to the decision of this Grand Commandery. The correspondence in regard to this matter on both sides is contained in my letter-books, and will be submitted either to a committee or to the G. Commandery when required.

The last Grand Commandery having by a unanimous vote elected “an experienced and well-instructed Sir Knight as GRAND INSTRUCTOR,” and made it his “DUTY to visit at least once annually each subordinate Commandery and instruct their officers and members in the work,” I felt myself in a great measure relieved from the *obligation* of visiting the several Commanderies for that “supervision, instruction and direction” which the office and the constitution both *imply*, although they may not in terms *require* of the Grand Commander. If it is not intended that the Grand Instructor should relieve your chief officer from the duties of visitation, I think the opinion should be so expressed. I *have*, however, visited Columbia Commandery in Lancaster, twice; De Molay Commandery, Reading, once, and Parke Commandery, Harrisburg, several times; at each place,

besides giving instructions in the work, I installed their officers for the present year. During the year I have several times been called upon for my opinion upon certain questions of Templar Law and Usage, which I have promptly given. These *decisions* I will lay before this Grand Commandery for revision, approval, or rejection, as you may deem proper. This is necessary, as the decisions of the R. E. G. Commander are the law for this jurisdiction, until corrected or set aside by the G. Commandery.

At our last G. Conclave the Committee on the Doings of the Grand Officers presented several important subjects for future consideration, which were referred to special committees to be reported upon at this meeting. Most of these committees, it is presumed, will present reports for our consideration.

The committee to report upon a uniform dress and regalia have prepared an able and elaborate report, which I beg leave to recommend to your patient and careful consideration. It will be well to have the question, What is the proper costume of a Knight Templar? settled, so far at least as it can be settled by a State Grand Commandery. I think it is evident from all history that the original dress of a Knight Templar was a white mantle or surcoat to represent a "pure life," with a red cross as a "symbol of martyrdom." The present dress (black) was most likely adopted partly from the Knights of Malta, with whom the Templars in some countries united after the martyrdom of their Grand Master, and partly as an emblem of mourning for his death and a memento of his virtues. The apron, as now worn, I think might be entirely laid aside. As

Templars "we have no more occasion for level or plumb-line, for trowel or gavel, for compass or square." Our Masonic work is completed. We have taken up the sword, and are expected manfully to use it. Ours is a military Order, and the costume should be appropriate to military exercise, either on foot or on horseback. In naturalizing Christian Knighthood in this our land, its trappings of helmet, mail and blazonry, with its vows to Mary, St. Peter and the Pope, and many other things of like character, appertaining to the age and time of the Crusades, have very properly been laid aside. Other effete appendages may yet be lopped off.

The unselfish virtues of chivalry, with the solemn and impressive ceremonies which imbedded them in that *great deep* of feeling that lies far below the surface of the world-hardened heart, mellowed, chastened and purified in the light kindled by the Reformation, and arrayed in a costume simple, expressive, yet sufficiently imposing, is and should be, as I conceive, American Knighthood.

The committee "to report a proper method of paying representatives to the Grand Commandery," will also, it is presumed, report. This is a subject of considerable importance. The present regulation of "paying the actual expenses of *three* representatives from each Commandery," it is evident, cannot be continued unless the fees and dues of the subordinate Commanderies shall be increased, or there shall be a large addition to our membership; and yet we should be sorry to see any change, which, by reducing the number of Sir Knights attending our annual Grand Conclave, would render them less interesting and profitable, not only to those who attend, but to the Order represented.

Of the committee "to report a code of statutes and regulations" I was appointed the chairman. The matters referred to this committee might easily have been construed to include almost all the matters of Templar legislation, and opened a field for an extended report. Holding, *for myself*, opinions adverse to much legislation—believing it to be the evil of our American Masonic bodies; that our present constitution, with a very few amendments in regard to matters purely local, with the common law and obligations of our Order, all well-known and understood, were all that was needed at this time in the way of *general* statutes; yet, desirous of learning the opinions of others—I issued a circular to the leading members of our Commanderies, asking their views or suggestions in relation to our duties. Not receiving, in reply to this circular, any definite suggestions, I very naturally concluded that no alterations or additions were required.

I *did* desire the opinions and *aid* of our brethren, especially of the clergy, in preparing an appropriate form of service for the *burial of the dead*, which for several years past I had thought necessary. Templar Knighthood is emphatically a Christian Order, acknowledging as its compendium of faith the "Apostles' Creed." In its government and ritual, therefore, it must be entirely separate from, and independent of, Ancient Craft Masonry. Although every Knight must have passed through the degrees of Symbolic Masonry, including the Holy Royal Arch—the best moral training-school ever instituted by man—he is not required by the rules of Knighthood to continue his membership in either Lodge or Chapter; yet, without such membership, he is not

entitled to Masonic burial. Nor can Knights Templar, *as such*, clad in their proper regalia and bearing the symbols of their Order, join in a Masonic funeral procession if the regulations of our Grand Lodge are enforced.

Knowing that several Sir Knights had expressed a desire to be buried with the honors of Christian Chivalry, I thought it highly proper that we should have a burial service—chaste and imposing, though brief and *eminently Christian*. After issuing my circular, I learned that a committee of the Sir Knights of New York had prepared a burial service, a copy of which I have since received, as adopted by the Grand Commandery of that State. It is a work of great merit, yet I think capable of being considerably shortened and otherwise improved.

When we separated one year ago, our whole country seemed to be in the height of prosperity and progress. Suddenly the car of business, in its rapid motion, was brought to a dead-lock! The concussion shook the commercial world, and scattered ruin, bankruptcy and blight throughout the land. The consequent pecuniary embarrassment has undoubtedly, to some extent, retarded the increase and diminished the funds of our Commanderies; yet we trust the lessons taught have largely added to their moral strength and purity—much more to be desired than numbers.

Such events prove the truth and show the value of the teachings of our Order, which it would be well for us often to review. Commencing with that dread and well-remembered hour, when with trembling steps we first entered upon the tessellated ground-floor of Masonry, symbolizing the vicissitudes and changes in human

affairs, our path of life checkered with good and evil, yet bordered with blessings and comforts strewn around by Him in whom we then solemnly avouched our trust; thence upward through the grander courts and sublimer scenes of our Mystic Temple to the lofty position of a pilgrim-warrior in the army of Immanuel, pledged, as a champion of Truth and "Fellow-soldier of the Cross," to assist and befriend the weary and way-worn in the broken and thorny paths of life, and to use our mystic swords, combining the virtues of Faith, Hope and Charity, with Justice, Fortitude and Mercy, to succor, defend and protect as well our brethren bending under the cross of adversity, sickness and want, or assailed by the shafts of calumny and detraction, as the innocent maiden, the destitute widow, the helpless orphan; and, having professed the faith of Christ crucified, manfully to fight under his banner until our life's end—there can be no teachings better adapted to impress our hearts and lives for good, and to move us effectually in the right direction, than the truths brought before us in the prescribed lessons of our ritual.

In *Masonry*—the history of God's chosen people from the dawn of creation—the promises sweetly whispered by angels at Bethel, and the threatenings thundered from Sinai's burning mount; the noiseless rearing of the Temple in the peaceful reign of Solomon, with its rebuilding in troublous times by Zerubbabel. In *Templar Knighthood*—the history of the thrilling events which cluster around the Cross—the agony, betrayal and trial; the death, burial, resurrection and ascension; the voice of eternal love wafted on the midnight breeze from the bloody sweat in the garden of Gethsemane; the

dying wail which rent the air and darkened the noon-day sun as it rolled from the hill of Calvary; and the angelic shout which pealed down the sky and the heavenly radiance which burst forth as the everlasting doors were opened to receive the King of Glory in his ascension from Olivet. Well has it been said that he who can pass through *all this* and not become a good man has *in himself* indisputable proof that *his heart* is “deceitful above all things and desperately wicked.”

And now, fellow-Templars, having enlisted in this warfare, having laid aside the staff and taken up the sword, we are expected *manfully* to fight our way and valiantly to run our course. The outside world look for us to be better than others, better than themselves; else why are we so carefully watched, and any deviations from the right path so invariably noted and proclaimed, while a similar error in one of themselves excites no surprise? The uninitiated believe that our privileges are great, that we enjoy a rich treasure; and, on the gospel rule that “where much is given much is also required,” they expect us to walk uprightly as children of light, and steadily to tread in the footsteps of our magnanimous and chivalric forefathers, those valiant Sir Knights—“Poor fellow-soldiers of Jesus Christ”—whose well-earned fame has spread both far and wide for acts of charity and pure beneficence, for noble deeds of exalted usefulness.

In view, then, of our position and privileges, let it be our grand ambition to become, in the loftiest sense, PILGRIM-WARRIORS! With the cross our emblem, “*In hoc signo vinces*” our motto, and a heavenly crown our aim, let us pitch our tents day by day nearer the

Christian pilgrim's home, imbibing each day more of the pilgrim's character, and longing more and more for the pilgrim's rest and the pilgrim's reward.

Seated in this our quiet and beautiful sanctuary, the emblems of our Order appropriately displayed around us, none teach a more impressive or instructive lesson than the naked skull and crossed bones, in close contiguity with the Holy Bible—Mortality and Divinity! It is appointed unto all men once to die! In the midst of life we are in death! And yet no truth is less heeded until the grim messenger makes his alarm at our door, and, waiting not for the Warder's announcement, enters our Asylum in search of his victim. Then, indeed, he is the King of Terrors, and we instinctively pray that, if it be possible, the cup may pass from *us*.

The framers of our ritual were therefore wise in bringing our mortality prominently before us in intimate connection with the word and way of life, so that the lamp of our faith might be ever kept burning, increasing its light even as we approach the dark portico of the sepulchre, that so from its darkness and gloom, in the storm-night of the soul which is to close the drama of life with us, we may hear above the roar of Jordan, our Master's voice in its soothing power, saying, "It is I! Be not afraid; only believe!" And then listen to an Apostle: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Cheerful assurance! If we rightly improve the days of our pilgrimage, though our weak and frail bodies *must* ere long lie down in the tomb—their resting-place—our disembodied spirits shall

soar aloft, like an eagle unfettered, to the cloudless regions of life and light eternal.

I am not aware that, during the past year, death has called away any member of our Grand Commandery; yet as his sweeping scythe cuts down manhood in its ripeness, youth in its prime, childhood in its innocence, and infancy in its tender bud, we must presume that some intimately connected with us have helped to swell his swath. As Masons, we have lately been called to mourn the departure of our Grand Master, Dr. J. K. Mitchell. Called by a summons which none can evade, his wearied soul left its weakened body, his chair was made vacant, and his gavel laid at rest. We can pronounce no higher eulogy upon him than to say, *He was a good man and our brother!* That he was prepared for his Master's call who can doubt after reading the following from his last poem?—

"Tis a blessing to live, but a greater to die,  
 And the best of the world is its path to the sky.  
 Be it gloomy or bright, for the life that He gave  
 Let us thank Him—but blessed be God *for the grave!*  
 'Tis the end of our toil, 'tis the crown of our bliss,  
 'Tis the portal of happiness—aye, but for this  
 How hopeless were sorrow, how narrow were love,  
 If they looked not from earth to the rapture above!"

To encourage us who are yet in the flesh to be more faithful, as well as to comfort those who mourn, we have a message *direct* from the courts of heaven: "I heard a voice from heaven saying unto me, Write: Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

And now, Sir Knights, thanking you for the unanimous vote by which, one year ago, I was elected R. E. Grand Commander, and for the uniform kindness and respect manifested to me during my term of office—knowing that there are among you many others equally zealous and competent, and having more leisure to devote to the duties of the office than myself—I request you to select some other Sir Knight as my successor. After nearly twenty years of *official* service in Masonry and Knighthood, I think I have a right to ask that others may take the van and allow me a quiet position in the ranks.

On motion of Sir John L. Gore,

*Resolved*, That the annual address of the R. E. Grand Commander be entered at length on the minutes, published with our proceedings, and referred to the usual committee to divide and refer the various subjects mentioned therein to appropriate committees.

The V. E. Sir A. Jordan Swartz, D. G. C., delivered the following address, which was also referred to the Committee on the Doings of the Grand Officers:

*Right Eminent Commander and Sir Knights*: The duties enjoined upon the Deputy Grand Commander by the constitution, being of a character almost entirely subordinate to those of the R. E. Grand Commander, my report must of necessity be brief.

During the past year I was summoned but once by the Right Eminent Grand Commander to accompany him upon his official business. I obeyed this summons promptly. The occasion alluded to was the constitution, by a warrant of dispensation, of a Commandery at

Scranton, in Luzerne county. From my previous acquaintance with the Sir Knights in that region, as well as from personal observation, I am satisfied that the interests, as well as the dignity of the Order, could not be committed into more courteous or honorable keeping.

I have also visited officially, upon frequent occasions, De Molay Commandery, No. 9, at Reading. I am happy to report that this Commandery is in a most flourishing condition. I have always found its officers zealous in the discharge of their various duties, and the portals of the Asylum duly guarded against the admission of those who are unworthy to assume Templar vows, or who might cast a stain upon the bright escutcheon of our glorious Order.

The union of the Sir Knights in our good old Commonwealth, so much desired, and so happily and honorably accomplished, I am happy to say continues with bonds unbroken, and is received, I believe, by every true Sir Knight who has the real interests of our Order at heart with increasing favor. If anything had been required to make that bond of union indissoluble, it would have been this very Annual Conclave, assembling as it does, in the very bosom of those with whom a portion of the Order were at one time denied Knightly intercourse. I allude to this subject with pride, because, as the second Grand Officer of one of the Grand Bodies forming the union, I took an active, and, I trust, not inefficient part. *Esto perpetua.*

E. Sir John L. Gore, E. G., delivered the following address, which was referred to the same committee :

*Templars of Pennsylvania*: I greet you in the delightful moments of this annual gathering. I have looked forward to this meeting with emotions of liveliest pleasure; faces which surrounded us at our last meeting are now once more and again numbered with us. Coming from the most distant part of the State, we are once more brought together to review the past and look forward to the future. During the past year, early in the month of December, I proceeded to the borough of Towanda, and established Northern Commandery of Pennsylvania, U. S. To the Sir Knights of St. Omer's Commandery, Elmira, N. Y., we are largely indebted for their assistance on that occasion.

Much to my surprise, I found at Towanda some twenty-five applicants for the Orders—all of whom were of the best citizens of the place. We Knighted thirteen, the others were reserved for future labors. Sir Knight S. Hayden, the E. Commander, I am happy to say is conversant with the history, origin, etc. of Christian Chivalry, as well as being familiar with the ritual. Judging from the material, ability and zeal of the Sir Knights, I can truly predict that Northern Commandery of Pennsylvania will be first among her equals.

On March 19 I installed the officers of Palestine Commandery.

On April 27, I had the pleasure of meeting the R. E. Sir Knight, our V. E. D. Sir Knight, and our E. C. G., together with a detachment from Crusade Commandery. We assembled at Scranton for the purpose of organizing Cœur de Lion Commandery. It will be useless for me to make any comment upon this Commandery, as our R. E. Sir Knight has done the matter ample justice. I

will, however, add I have had the pleasure of meeting them twice since their organization. I find them rapidly improving, and can truly say they are worthy of the protection and admiration of this Grand Body. Their ritual they have nearly perfect, and I am very happy to say, through their industry and Knightly ability, they have done more than could have been expected under the circumstances. We can look forward to North-eastern Pennsylvania with much satisfaction.

Thus, Sir Knights, close my labors for the past year. All I ask of you is, if I have committed errors, name them errors of the head and not of the heart; and in the language of one of earth's lowly, say: "He hath done what he could."

E. Sir C. F. Knapp made a verbal report of his acts as G. C. G. during the present official term of office.

Sir A. E. Stocker, P. Grand Commander and Chairman of the Committee on the Doings of the Grand Officers, made the following report:

The committee appointed to report upon the doings of the Grand Officers during the past year report: That the officers have attended to their various duties with commendable zeal, and must satisfy the minds of every Sir Knight that their interest in all that concerns the welfare of Knighthood in this jurisdiction has been committed to able and faithful representatives.

The R. E. Grand Commander, Sir Benjamin Parke, in his eloquent address to this Grand Commandery, has called the attention of the members to the great antiquity of the Orders of Knighthood in Pennsylvania, and to the value which must attach to the collection of materials illustrating their early history and introduction into this State. Believing that much may be found in the early records of the

R. W. Grand Lodge of Pennsylvania of interest in this connection, the R. E. Grand Commander has suggested the importance of passing a resolution asking permission to examine the records of the R. W. Grand Lodge of Pennsylvania, and to copy therefrom any items of Templar history which may be found therein.

In this recommendation your committee fully coincide, and in addition thereto that a similar application be made to Lodge No. 3, and Chapter No. 3, believing that much valuable information in relation to Knighthood may be obtained from all these sources. In furtherance of these views, your committee append to this report resolutions 1 and 2.

In reference to granting a dispensation to "Northern Commandery without the pre-payment of the required fee," the committee believe that under the circumstances of the case the R. E. Grand Commander acted with discretion in so doing. It is, however, recommended that this should not be considered a precedent, but that in all future cases the requirements of the constitution shall be rigidly adhered to. The delay of a few months which must necessarily intervene between such an application and the time appointed for the next session of this Grand Commandery is sufficiently short to enable the Grand Commandery itself to act upon the matter of granting a dispensation or warrant without fee, and to judge, upon representation of the facts of the case, as to how far such departure from the regulations may be safe or expedient.

Your committee observe that the R. E. Grand Commander has considered himself, in some measure, "relieved from the *necessity* of visiting the several Subordinate Commanderies for supervision, direction and instruction," inasmuch as the Grand Commandery "had appointed an experienced and well-instructed Sir Knight as Grand

Instructor, and made it his DUTY to visit at least once annually each Subordinate Commandery, and instruct their officers and members in their work." In this view your committee does not coincide. However great the advantages to be derived from the appointment of a well-instructed Sir Knight as Grand Instructor, who may *at the request of Subordinate Commanderies* visit and instruct the Sir Knights of those Commanderies, your committee believe that there are other and important reasons why this duty imposed upon the R. E. Grand Commander by the constitution, of visiting and instructing, should not be superseded or voluntarily cast aside. The R. E. Grand Commander of this State Commandery should always, and doubtless ever will be, well instructed in the work, the ritual, the customs and the landmarks of the Order. To him as the head of the Order, every Sir Knight should look for light and information, as a child looks to its parent for direction in difficulty, for counsel or advice. The nearer this feeling can be brought to that which should subsist in a well-ordered household, the stronger will be the bonds which unite the members of our household into one band of brothers, under one head.

Admit the other view of the case, and the Grand Officers will soon become cyphers; the Grand Instructor will upon all occasions be looked to for advice and counsel, as well as for instruction in the ritual. Rather let a Sir Knight hesitate to take upon himself the duties of the exalted station of R. E. Grand Commander, because unacquainted with the sublime tenets, customs and ritual of the Order, than, once placed there, to fail fully to perfect himself in all the requirements of the station, and to be able and willing to communicate to others the knowledge he has himself acquired. If every R. E. Grand Commander, upon closing his term of office, can thenceforth be looked upon as one

who has been distinguished for his familiarity with ritual and the customs of the Order, we shall soon have scattered through the various districts of our State such bright luminaries in the firmament of Knighthood as to render light accessible to each and every Sir Knight.

In these remarks your committee speak entirely in anticipation of the future, not in any regrets for the past. For, notwithstanding the statement of our R. E. Grand Commander that he had considered himself in a great measure absolved from the *duties* spoken of, he has proved himself "*in labors* to have been more abundant." In addition to the Subordinate Commanderies he has visited during the past year, the R. E. Grand Commander has reported to you sundry decisions upon important subjects which, as they have been referred to your committee for examination, are herewith submitted at length :

#### DECISIONS OF THE R. E. GRAND COMMANDER.

1. *July 16, 1857.*—In Masonry, by constitutional regulations in Pennsylvania, the petitioners for a *new Lodge* must "not be members of any Lodge" at the time of petitioning. In Knighthood there is no such law. Any Sir Knight being a resident of this State may be one of the petitioners for a new Commandery, and act in it while it is under dispensation. When such new Commandery obtains a charter, I think he should withdraw from one or the other, though I know of no law *requiring* him to do so.

2. *August 24, 1857.*—There is no statute in our Order giving power to the Grand Commander to issue dispensations for conferring the Orders of Knighthood out of the usual course, or waiving the provisions of by-laws. A reason for this may be, that no such power is necessary to accomplish the object you seek. There is no law of our Order which prohibits conferring the Orders *at the time of*

*the application*, with the unanimous consent of all the members present. Unless therefore, your by-laws prohibit it, you can confer the Orders at the time you desire.

3. *September 21, 1857.*—It is not necessary to a membership in a Commandery that a Sir Knight should belong to either a Blue Lodge or Chapter in Masonry. Templarism, or Christian Masonic Knighthood, *as an organization*, is entirely independent of Masonry. Its only constitutional alliance therewith is the requisition that the Orders of Knighthood shall not be conferred upon any but a Royal Arch Mason.

4. *December 17, 1857.*—There is no law in Masonic Knighthood, that I know of, *prescribing* or *requiring* the “*ballot box*,” or even a “*ballot*,” as *the mode* of ascertaining the opinions of the members of a Commandery upon a proposition or petition for the Orders of Knighthood. Neither was there any such law in Masonry under the “*Ancient charges*,” which simply provided that the members “are to signify their *consent* or *dissent* in their *own prudent way*, either virtually or in form, but with *unanimity*.” The constitutions or regulations of Grand Lodges generally prescribe the “*ballot*,” and general usage in both Masonry and Knighthood is in favor of the use of the “*ballot box*,” with white and black balls; which, being so well understood and so convenient, I recommend to be used in our Commanderies, especially and in *all cases* when it is asked for by any member present. But if, when the applicant was proposed, unanimous *consent* was given by all the members present, no one expressing a *dissent* or asking for a ballot, he was legally elected, and you were right in conferring the Orders upon him.

5. *April 6, 1858.*—The dues to be paid by the Subordinate Commanderies to the Grand Commandery are, “the sum of *two dollars* for each initiation, and the further sum

of *one dollar* for every member of said subordinate Commandery. The number of members is taken at the time the return is made: no difference between those made twelve months or twelve days before the return day. So if any members had withdrawn, or been suspended or degraded at any time before the return day, they are not counted in the number of members for whom dues are to be paid.

6. *April 28, 1855.*—A petition for dispensation need not nominate officers, though it is usually done. The officers of a Commandery under dispensation are the appointment of the R. E. Grand Commander. The usage in this State has been for Commanderies under dispensation to adopt by-laws and elect officers, to be named in their charter, when granted. These by-laws, together with all their proceedings, are returned to the next Grand Commandery. If they are *approved* and a charter granted, the officers named therein, if present, are installed and take their seats in the Grand Commandery as members thereof.

7. *June 2, 1858.*—Neither charges preferred against a Sir Knight in a Masonic Lodge or Chapter of which he is a member, nor his suspension or expulsion therefrom upon a trial of those charges, will, *of themselves*, without a trial by his Commandery, deprive him of membership therein. Nor do I think the legal doctrine of "*res judicata*" can be admitted in its full extent in regard to the judgment of such Lodge or Chapter, so as to preclude the necessity or bar the right of a full investigation by the Commandery upon the merits of the case. The strong presumption in regard to the proceedings should probably be that the trial was regular and the judgment right. But as it might turn out that there was a mistake, or that some extraneous or undue bias had influenced or colored the proceedings, they ought not to be considered conclusive. Every Sir Knight

is entitled to a fair trial by his *peers in Knighthood*, the social and moral code of which is that of the highest style of Christian morality, a conformity to the whole moral law, and the precepts of Him who gave as the great central rule of moral action, "As ye would that men should do to you, do ye even so to them."

1. With the first decision of our R. E. Grand Commander your committee fully concur, that there is no law prohibiting a Sir Knight from continuing a member of two Commanderies at one and the same time. But your committee believe that a law prohibiting such continuance of membership in two Commanderies, when both are regularly and duly warranted, would be expedient and conducive to the interests of the Order. In pursuance of this view, your committee submit resolution No. 3.

2. In relation to the second decision, it is believed there can be no difference of opinion as to there being no law prohibiting the conferring of degrees upon a petitioner at the time of application, so far as this Grand Commandery is concerned. Your committee deem, however, the exercise, except in urgent cases of persons desirous to be Knighted who are about to leave the country, as of more than doubtful propriety. The portals of Masonry have been thrown open so long since that the attainment of the previous necessary degrees is hardly to be considered a voucher for character or of fitness to receive these degrees. Much rather, therefore, would your committee recommend that the names of applicants should be presented in advance of the time of conferring the degrees, either at the previous meeting of the Commandery, or in time at least for the Recorder to include in his summons to each member the name of the applicant for the degrees of Knighthood.

The third, fourth, sixth and seventh decisions need no comment, and the fifth scarcely any, as there can be no

difference of opinion upon the subjects touched therein. But your committee would recommend that a day be specified as that up to which all returns shall be made from year to year. That day might be conveniently fixed at the first day of May, inasmuch as Good Friday can in no case fall at a later period in the year, and accordingly submit resolution No. 4.

The V. E. Deputy Grand Commander and the E. Grand Generalissimo have likewise been prompt in the discharge of the duties of their stations. The latter has conferred the degrees of Knighthood upon thirty-three candidates during the past year.

The recommendations contained in the report of the Grand Recorder are worthy of the serious consideration of the Grand Commandery. Returns should now be prepared containing all necessary and desirable information for future reference. Their value to our successors will amply repay the outlay of time and expense in their present preparation. Your committee recommend the passage of a resolution (No. 5) authorizing the Grand Recorder to procure said books of record.

1. *Resolved*, That a committee be appointed to address a communication to the R. W. Grand Lodge of Pennsylvania, to Lodge No. 3, and Chapter No. 3, asking their consent to examine the early records of their respective bodies for the purpose of obtaining any matters of interest in relation to the introduction of the Orders of Knighthood into Pennsylvania.

2. *Resolved*, That when such consent is obtained, the same committee have power to take order and to report, if possible, at the next meeting of this Grand Commandery.

3. *Resolved*, That while this Grand Commandery recognizes the right of a Sir Knight, while a member of a subordinate Commandery, to assist with his name and

presence in the formation of another Commandery, while under dispensation, without losing his membership in the former, yet, upon the reception of a warrant by the second Commandery, the Sir Knight should elect in which Commandery he will maintain his membership.

4. *Resolved*, That all the returns by the subordinate Commanderies shall be from the first day of May in the previous year to the first day of May in the year for which the return is due, and shall contain a list of the names of the officers elected to the several offices in the Commandery, as well as the number of Sir Knights who are members on that day, of those who have received Orders during the said term of twelve months, with the dates upon which those Orders were severally conferred; and also, a list of the rejections, suspensions, expulsions and deaths during the same term, and the dates of the same.

5. *Resolved*, That the E. Grand Recorder is hereby authorized to have blank returns printed, in conformity with resolution No. 4, and to distribute the same from time to time to each Commandery, for the purpose of filling up said blanks.

6. *Resolved*, That the E. Grand Recorder be directed to have a suitable book prepared for the purpose of arranging the details contained in said returns, with an alphabetical list of all the Sir Knights who have received the degrees, so far as the same can be ascertained.

All of which is respectfully submitted.

ANTHONY E. STOCKER,  
W. P. THOMSON.

PHILADELPHIA, *June* 24, 1858.

On motion, the report was accepted, and committee discharged.

On motion of Rev. Sir B. R. Waugh,

*Resolved*, That the report be adopted, and that the resolutions be considered separately.

Whereupon the resolutions were separately read and unánimously adopted.

*Vote of thanks to Sir Benjamin Parke, P. Grand Commander of the Grand Commandery of Pennsylvania.*

On motion of Sir Jeremiah L. Hutchinson,

*Resolved*, That the thanks of this Grand Commandery be tendered to our Past Right Eminent Grand Commander Sir Benjamin Parke, for the very able and satisfactory manner in which he has discharged the various duties of his office; his administration being one to which we will ever recur with emotions of pleasure and pride, as tending in so eminent a degree to uphold and support the true interests and dignity of our Order.

*Resolved*, That a copy of this resolution, suitably engrossed, and signed by the Grand Officers, be presented to him as a testimonial of the sentiments of this Grand Commandery.

Grand Commandery adjourned to meet at 4 o'clock P. M.

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*Annual Addresses of R. E. Sir A. JORDAN SWARTZ, Grand Commander, and of E. Sir CHRISTIAN FREDERIC KNAPP, Grand Generalissimo of the R. E. Grand Commandery of Pennsylvania, at its Sixth Annual Conclave, held in Altoona, June, 1859.*

#### GRAND COMMANDER'S ANNUAL ADDRESS.

The R. E. Sir A. Jordan Swartz, G. C., delivered the following Address:

SIR KNIGHTS: Through the merciful providence of our great Grand Master above, and under His all-seeing

eye, we are again permitted to assemble in Annual Conclave, to render an account of our stewardship for the past year, and to counsel together as to the future. Both custom and duty require me to give such information and make such suggestions as in my judgment may prove beneficial to the interests and promote the prosperity of our beloved Order. I shall do this briefly.

Another year now swells the mighty past since, in accordance with the provisions of our Constitution, we met to discharge our duties as members of this Grand Commandery, and to renew our Templar vows in UNION, PEACE and HARMONY. Upon the occasion of the assembling of this, our Sixth Annual Conclave, I extend to you a warm and sincere greeting, as it bids fair to be one of unusual pleasure, and to be marked by the most agreeable associations and recollections. The high character and respectability of those assembled here should cause the heart of every Templar to swell with pride, as it is an evidence of the high standing of our Order in the community. The pleasure of such a meeting is enhanced, too, by the fact that many who are bound together by the sincerest ties of friendship, made still stronger by their Templar vows, only meet each other at these Annual Conclaves. After such re-unions, and the discharge of our duties, we again separate, each to seek his home and cast his bark again upon the troubled sea of life, and none knowing, when the next annual summons shall come, how many may answer to the call. The uncertainty of life obtrudes these thoughts upon us, for in the providence of God none may escape, and, sooner or later, each one of us must set out upon that dark journey whose pathway, save to the Christian

mind, is enshrouded in mystery and night. Let me exhort you, Templars, to be prepared to meet this last dread summons—it may come in an instant of time.

We have had a melancholy instance of this since the last annual meeting of our Grand Commandery at Philadelphia. There was one who met us then, who will meet us no more this side of the grave. DEATH, for the first time since the organization of our Grand Commandery, has entered our Asylum, and taken from us one of our Past Officers. I allude to the death of Past R. E. Grand Commander R. STIRLING WILSON. He died suddenly, and without warning. But we trust, with the Templar's faith, he was not unprepared to meet this great and solemn change, and, according to the teachings of our ritual, having placed a firm reliance on Divine protection, he will enjoy eternal and ineffable happiness in the world above. Such is our most fervent prayer. As soon as information of his death was received, I called a Special Conclave of the Grand Commandery, at Philadelphia, but was not able, owing to the shortness of the notice, to summon all the officers and members. Twelve pall-bearers were appointed to take charge of his remains and pay the last sad tribute of respect to his memory. In connection with the above, I suggest that in the present instance, and hereafter, a suitable tablet to the memory of deceased Officers and Past Officers of the Grand Commandery be appended to each year's proceedings. Forms will be found in the proceedings of the Grand Encampment of the United States, held at Hartford, Connecticut, in 1856, and of our Order 738. I would urge the committee to prepare a burial service to discharge their duties without

delay. If no form has yet been agreed upon, I would call their attention to that adopted by the Grand Commandery of the State of Indiana, a copy of which will be furnished them.

No new Commanderies have been formed during the past year, but those in existence (with one or two exceptions) are in a prosperous and flourishing condition. This is no doubt owing, in a great degree, to the union of the former two Grand Bodies of this Commonwealth, the beneficial results of which are now fully felt and appreciated. Kindness, Knightly courtesy and harmony now reign supreme within the sacred precincts of our Asylum. Indeed, I do not think that the fact of no new Commanderies having been added to our roll should be regarded as a matter of regret. We are already strong in numbers and influence, and the past has taught us that where there are few Commanderies the portals of the Asylum are more securely guarded against the admission of those unworthy to receive the honors of Knighthood. Several of the Commanderies which, since the union, find they are too near each other to work to advantage, are seeking to consolidate—a course which I strongly recommend and hope to see accomplished.

As Masons, we have also reason to rejoice at the union of the two Grand Lodges of New York, and the settlement of the unhappy difficulties that have so long estranged the Craft of that State.

I must call the especial attention of the Sir Knights to the financial condition of the Grand Commandery, that immediate steps may be taken to relieve the treasury from embarrassment. During my continuance in office I have received at the hands of the Sir Knights with

whom I have been placed in official intercourse the most uniform kindness and courtesy, and when I retire from office it will be with feelings dampened by no single regret.

On motion of Sir R. A. Lamberton,

*Resolved*, That the address of the R. E. Grand Commander Swartz be entered at length on the minutes, published with the proceedings, and referred to the Committee on the Doings of the Grand Officers.

V. E. Sir Wm. H. Allen made a verbal report as Deputy Grand Commander.

E. Sir Christian F. Knapp, Grand Generalissimo, made the following report, which was ordered to be spread at length on the minutes.

*To the Grand Commandery of Pennsylvania*: The undersigned respectfully reports that he has been called upon, since the last Annual Conclave, to perform no important official act, except to sign warrants Nos. 16 and 17. I corresponded during the year with Commandery No. 3, through Sir A. Creigh and Alex. Wishart; No. 2, through Sir M. R. Muckle, No. 4, through Sir R. Stirling Wilson; No. 9, through Sir A. J. Swartz; No. 11, through Sir Benj. Park; No. 14, through Sir W. R. Baker; No. 15, through Sir S. A. Stout; No. 16, through Sirs S. Hayden and Geo. Bull; No. 12 I visited officially, installed the officers and exemplified the work. I am happy to add that the Order, so far as heard from in this State, has never been in a more healthy and prosperous condition than it is at the present time. The triennial Session of the Grand Encampment of the United States is near at hand, and whereas individuals, Subordinates, and even Grand Commanderies have arrayed themselves against the parent body, it is but reasonable to suppose that Pennsylvania should be heard from,

although this body has heretofore shown its fealty to the parent body in unmistakable terms. Union is the only bond which will preserve Templarism in the United States, and fealty to the Grand Encampment; without these, Templarism will be scattered into a thousand fragments. Dissolve the Grand Body, and what would Templarism be one year hence? Would you see the Order of the Temple conferred (as in England) under a Blue Lodge warrant? This will surely come to pass, and more, for some will continue to work as we now do, and Pennsylvania I trust will stand to this. Is it not preferable to go on as we are and prosper? What advantage would we gain by blotting out the General Grand Encampment? We reap where we have not sown, and we gather where we have not strewn, so long only as we are true to the parent body. We will not inquire on what side the majority is or may be; it is sufficient for us to know that we have a duty to perform, and with constancy and courage we will fight the good fight and gain the victory, or perish in the attempt. Like the Templars of old, we will not turn our back to the enemy, although there be ten to one. Our motto is still, *In hoc signo vinces*—in that we have faith, in that we will conquer. He who will not be convinced by the reasonings of a Hubbard and a French on this subject deserves to have his armor *reversed*, his spurs struck off, and his mantle taken away and bestowed on a worthier subject.

Loyalty to the head government and loyalty to our vows and profession I consider one and the same; a loyal Templar, therefore, is one who has a conscientious regard for his vows and obligations, living in constant fealty to his superior officers and the parental head of the whole—the Grand Encampment of the United States. As for myself, and whatever influence I may possess, I shall at all times and under every circumstance sustain and support the

Grand Body. If errors creep in, correct them; but, for the sake of our time-honored and ever-to-be-revered Order, do not correct them by breaking down the constitution, at the expense of broken *vows*, of *violated faith*, of perjured principles, which must be the inevitable result if we renounce our fealty.

Respectfully submitted,

C. F. KNAPP,

*Grand Generalissimo of the Grand  
Commandery of Pennsylvania.*

E. Sir John A. Wright, Grand Captain General, made a verbal report.

Sir J. L. Hutchinson, Chairman of the Committee on the Doings of the Grand Officers, respectfully submitted the following report:

*To the R. E. Commander of the Grand Commandery of Pennsylvania:* The Committee appointed to report upon the Doings of the Grand Officers during the past year report, That the officers have attended to their duties with fidelity.

The R. E. Grand Commander has referred to two matters in his address which your committee think should claim the immediate action of this Commandery, viz.: The increase of the revenue of the Grand Commandery, and the arranging of an appropriate Tablet in our Annual Report to the memory of deceased Sir Knights.

They would therefore propose the adoption of the first resolution, on page 52 of the proceedings of the Grand Commandery of 1858, relative to increasing the revenue and the adoption of a Tablet similar to that adopted by the Grand Encampment of the United States.

They would also propose the adoption of the annexed

blank, as suggested by the Grand Recorder, as a form of returns for the Subordinate Commanderies.

Respectfully submitted,

J. L. HUTCHINSON,

*Chairman.*

On motion the report was accepted and the committee discharged.

On motion of Sir James Lindsey,

*Resolved*, That the revenue of the Grand Commandery be increased as follows: Each person hereafter receiving the Orders of Knighthood in the several Commanderies under this jurisdiction shall pay to the Grand Commandery the sum of three dollars, in addition to the fee to be paid by the Subordinate Commanderies. And each Subordinate Commandery shall pay annually into the treasury of this Grand Commandery the further sum of fifty cents for each member, in addition to the one dollar provided for in the Constitution.

Which was unanimously adopted.

On motion of Sir J. R. Patton,

*Resolved*, That the E. G. Recorder give immediate notice to each Subordinate Commandery informing them of the increase of revenue.

On motion of Sir E. H. Turner,

*Resolved*, That the blank form for returns, as recommended by the Recorder, and approved by the Committee on the Doings of the Grand Officers, be adopted, and that the same be printed under the direction of E. Grand Recorder Creigh. On motion, the Commandery adjourned to meet at 2 o'clock P. M.

On motion of Sir James Lindsey,

*Resolved*, That the unanimous thanks of the Grand Commandery of Knights Templar of the State of Pennsylvania be, and they are hereby, tendered to the R. E. P. G. C. Sir

A. Jordan Swartz, for the dignified, able and courteous manner in which he has discharged the arduous duties of Grand Commander during the past year.

*Resolved*, That the foregoing resolution be properly engrossed, signed by the Grand Officers, and presented to P. G. C. Swartz, as a testimonial of the Knightly regards of this Grand Commandery.

*Resolutions adopted on the death of Past R. E. Sir R. Stirling Wilson, and referred to in the foregoing Address.*

Sir J. L. Hutchinson, on behalf of the committee, reported the following resolutions, which were unanimously adopted:

#### RESOLUTIONS.

*Whereas*, It has pleased our Grand Master above, before whom all earthly things are as nothing, to issue his dread summons, which has called from a transitory to an eternal existence our much-beloved companion, Sir R. STIRLING WILSON, Past Right Eminent Grand Commander of the Grand Commandery of Knights Templar and the Appendant Orders of the Commonwealth of Pennsylvania; therefore, be it

*Resolved*, That whilst we bow in submission to this decree of inscrutable wisdom, we cannot refrain from manifesting our sorrow, and deploring the loss of one whose name has been so long connected with us in social and Masonic ties, agreeable companionship and Knightly fellowship.

*Resolved*, That the decease of our Past Right Eminent Grand Commander is a serious loss to our Order, and that his untiring zeal in promoting its welfare and unquestionable devotion to its principles will be long cherished in our memories. Mainly through his exertions, Templarism, which had long slumbered in Pennsylvania, received new

life and vigor, and now presents a Grand Commandery of which all Templars may feel justly proud.

*Resolved*, That in addition to his Masonic and Knightly virtues, we can attest to his amiable character and kindness of heart. Whilst he never cherished an unkind feeling towards another, he was always ready to forgive those who maligned him. His affection as a son, his devotion as a husband, and his sincerity as a friend, form a tablet of brighter renown than any that earthly praise could bestow upon him.

*Resolved*, That a copy of these resolutions be suitably engrossed, and sent to the family of the deceased.

The R. E. G. C. appointed as pall-bearers:

Sir Wm. H. Allen . . . . .	No. 2.
Sir J. L. Hutchinson . . . . .	" 4.
Sir Chas. Brothers . . . . .	" 4.
Sir W. E. Harpur . . . . .	" 4.
Sir Jno. E. Marshall . . . . .	" 4.
Sir Thos. D. Watson . . . . .	" 4.
Sir Jno. Thornley . . . . .	" 4.
Sir Jacob Bennett . . . . .	" 4.
Sir Wm. J. Phillips . . . . .	" 4.
Sir Wm. F. Kline . . . . .	" 4.
Sir A. G. Waterman . . . . .	" 4.
Sir G. Parker Cummings, (late) . . . . .	" 4.

The Grand Commandery then closed to pay the last tribute to the memory of our late Past R. E. Grand Commander, R. Stirling Wilson.

*"Requiescat in Pace."*

J. L. HUTCHINSON,

*Grand Recorder, pro tem.*

*Annual Address of R. E. Sir WILLIAM HENRY ALLEN, LL. D., Grand Commander of the Grand Commandery of Pennsylvania, at its Seventh Annual Conclave, held in the City of Reading, June, 1860.*

SIR KNIGHTS: After another year of separation, we are again assembled to exchange Christian salutations and Knightly courtesies. We have been engaged in the active duties of life's earnest warfare, but here we gird on the panoply of a nobler service; we rally as soldiers of the Cross, enlisted for a war in which there is no discharge, and marshaled for the battles of religion and humanity. Let us pay the homage of grateful hearts to the Supreme Being for his care of our health and lives since we last met in Conclave, and for the privilege of gathering once more around our consecrated triangle, to offer up our adoration with united hearts and voices to his Divine Majesty.

We are about to review our past labors and to take counsel together for the future prosperity of our Order. In all our deliberations let us exemplify the courtesy which Christian Knighthood inculcates, and imitate the meekness of Him who proclaimed peace on earth, good will to men. Whatever differences of opinion may exist among us, let us express them with respect and fraternal kindness, always remembering that he who has learned to conquer himself is best prepared for the conquest of the world.

Nothing has occurred since we last assembled in Grand Conclave to disturb the harmony or check the progress of our Order. The union of the two Grand Bodies which formerly claimed jurisdiction over Masonic

Knighthood in Pennsylvania, so happily consummated three years since, has been cemented by time and mutual good will, and the wounds which fraternal strife had inflicted have been so thoroughly healed that not a scar remains. Having borne some humble part in the movement which accomplished this reconciliation and union, I may be permitted to say that the representatives of those Grand Bodies brought to the discharge of the delicate duty assigned them a forbearance, moderation, and spirit of concession which disarmed opposition and demonstrated their love for the Order. It is due to this forbearance, moderation, and concession, that the Christian Chivalry of this Commonwealth now presents an unbroken front and marches steadily forward to victory.

We have no less cause for mutual congratulation that fealty to the Grand Encampment of the United States has been nowhere violated, and that the threats of secession and disorganization which were heard a few years since in some of the State Grand Commanderies found no voice in the Grand Encampment at its last triennial Conclave at Chicago. No traitor's cry of disunion disturbed with its harsh dissonance the harmony of that august body; and now the solid phalanx of Templars, from the Lakes to the Gulf, and from the Atlantic to the Pacific, is harassed by no mutiny and dreads no treason. Would to God that this example of our Order might be imitated by the political parties of our country, and that North, South, East, and West might cease from sectional strife and rally around the Union of the States as the palladium of our liberty and the ark of our safety!

I have the pleasure to inform you that dispensations have been granted to open and hold three new Com-

manderies during the past year. Kedron Commandery, No. 18, at Greensburg, Westmoreland County, was opened and the officers installed by our Grand Recorder, acting under warrant as the proxy of the Grand Commander. He exemplified the work, assisted by our Grand Junior Warden and several Sir Knights from Pittsburg Commandery, No. 1, by constituting nine Knights of the Red Cross and dubbing eight Knights Templar and Knights of Malta.

Hugh de Payens Commandery, No. 19, at Easton, Northampton County, was opened and the officers installed by the Grand Commander in person, assisted by the Grand Captain General and Sir J. E. Marshall, Past Commander of St. John's Commandery, No. 4. The work was exemplified by conferring the Order of Knights of the Red Cross on nine Companions of the Royal Arch, and the Orders of Knights Templar and Knights of Malta on eight. This young and spirited Commandery is well provided with furniture and the new regalia, and has a commodious hall fitted up with all the appendages of an actively working Commandery.

Allen Commandery, No. 20, at Allentown, Lehigh County, was opened and the officers installed by the Grand Commander in person, assisted by Sir. J. E. Marshall and several Sir Knights from De Molay Commandery, No. 9. The work was exemplified by conferring the orders of Knighthood on three Companions of the Royal Arch.

I recommend that charters be granted to these three Commanderies, and that immediately thereafter their legal representatives, who may be in waiting, be admitted to seats as members of this Grand Commandery.

Having been informed that St. Omer's Commandery, No. 7, stationed at Uniontown, Fayette County, had not reported to the Grand Commandery for two years past, from the fact that the officers had removed and left the Commandery destitute of members expert in the work, and that the Sir Knights of said Commandery desired to be congregated, to hold an election of officers and to be instructed in the work and drill, I issued a warrant to Sir Alfred Creigh to reopen said Commandery, hold an election, install the officers and exemplify the work of the Orders. The Grand Recorder will report to the Grand Commandery his doings under this warrant.

Impressed with the importance of collecting and preserving the history of Masonic Knighthood in Pennsylvania, I appointed, in August last, our Grand Recorder, Sir Alfred Creigh, Historiographer of the Grand Commandery of this State, and sent him a commission handsomely engrossed on parchment. The ability and zeal of this officer have been illustrated by his activity in collecting and arranging a great number of documentary and traditional memorials, which will prove of much interest and value to the Order. All this has been done without any other compensation than the pleasure which these researches have afforded him, and the hope of contributing to the honor of Pennsylvania Knighthood.

Having been prevented by other engagements from attending the Triennial Conclave of the Grand Encampment of the United States at Chicago, I appointed and commissioned Sir H. H. Frisbie, Past Grand Captain General of our Grand Commandery, and a member of Jacques de Molay Commandery, No. 3, to serve as my

proxy. I regret that no report has been received from him.

In reply to a letter which I addressed to Sir Thomas Dickson, of Scranton, I was informed that Cœur de Lion Commandery had not been organized after the receipt of its charter, that there was no one in it who understood the work, and that the Sir Knights had not congregated for more than a year. I replied that if the Sir Knights at Scranton desired Cœur de Lion Commandery to be instituted, I would request our very Eminent Deputy Grand Commander, Sir Christian F. Knapp, to visit them for the purpose of opening and dedicating the Commandery, holding an election of officers, installing the officers and exemplifying the work. No answer to this proposition has been received.

I have visited St. John's Commandery, No. 8, at Carlisle; Parke Commandery, No. 11, at Harrisburg; De Molay Commandery, No. 9, at Reading; Jerusalem Commandery, No. 15, at Pottstown, and St. John's Commandery, No. 4, at Philadelphia. The work of the Order of Knights of the Red Cross was exemplified by the officers of Parke Commandery, and that of the three Orders by the officers of De Molay Commandery.

At Pottstown, assisted by the Grand Captain General and the officers of Jerusalem Commandery, I conferred the Orders of Knighthood on two Companions. I am indebted to the Sir Knights of all the Commanderies which I have had the pleasure to visit for liberal hospitality and Knightly courtesy, for which I tender them my cordial thanks.

The proceedings of our Grand Commandery at its sixth Annual Conclave were printed in September last,

by order of Past Grand Commander, Sir A. Jordan Swartz, but on account of the inaccuracy of the edition, he declined either to distribute them among the Commanderies of the State or to deliver them to me. I therefore ordered the printing of a revised edition, copies of which have been sent to the Commanderies under our jurisdiction, reserving a sufficient number for the use of the Grand Commandery. In the revised edition the burial service which was adopted at our last Grand Conclave was omitted, having been superseded by the ritual subsequently adopted by the Grand Encampment of the United States.

The Grand Officers having been invited to meet at the Asylum in Philadelphia on the 8th of June, the Grand Commander, Grand Generalissimo, Grand Captain General, Grand Prelate, and Grand Junior Warden were present; also Sir E. C. Smeed, of Crusade Commandery, No. 12, and a number of the officers and members of Philadelphia Commandery, No. 2, and St. John's Commandery, No. 4. The drill was exemplified, the work of the Orders rehearsed, and numerous points of interest discussed. The officers of Philadelphia Commandery, No. 2, were installed by the Grand Commander.

At our last Annual Conclave the financial embarrassments of the Grand Commandery were under consideration, and two resolutions for the relief of the treasury were adopted—one having in view a diminution of expenses, and the other an increase of revenue. The first resolution declared that the expenses of only one representative from each Subordinate Commandery, incurred by attendance at the Annual Conclave, should be paid

by the Grand Commandery. By some oversight this resolution was not printed in our published proceedings. The second resolution required that each person receiving the Orders of Knighthood should pay to the Grand Commandery the sum of three dollars, in addition to the fee of two dollars to be paid by the Subordinate Commanderies, as provided for in the Constitution ; and that each Subordinate Commandery should pay into the treasury of the Grand Commandery the further sum of fifty cents for each member, in addition to the one dollar provided for in the Constitution.

It is hoped that the report of the Grand Treasurer will show such an improvement in our financial condition as will justify the Grand Commandery in relieving the Subordinate Commanderies and newly-created Knights of this additional burden, by rescinding the resolution to increase the revenue of the Grand Commandery, on page 26 of our printed proceedings. It is the true policy of the Grand Commandery to collect no more revenue than will suffice to defray its necessary expenses.

The Constitution of the Grand Commandery is defective, and requires careful revision. I recommend that a committee be appointed for this purpose, and instructed to inquire whether Wednesday next preceding June 24th, except when June 24th shall fall on Wednesday, would be a more convenient day for the assembling of the Grand Commandery in Annual Conclave than June 22d ; also whether the rule requiring that the election of officers shall take place on the morning of the third day of the Annual Conclave should be altered or struck out ; also whether the Subordinate Commanderies should

be required to pay three dollars instead of two dollars for each person receiving the Orders of Knighthood; also whether some more effectual mode of proceeding should be adopted in case a Subordinate Commandery shall neglect to make its returns and pay its dues.

Having been informed by the Grand Recorder that new returns and charters were required for immediate use, I have caused five hundred copies of the returns and fifty copies of the charter to be printed.

I submit herewith a file of the correspondence of my office during the past year, and an account of my expenses, with vouchers for the same.

I should do injustice to the feelings of a grateful heart should I close this address without an expression of my warmest thanks for the uniform kindness and respect which I have received from every officer and member of the Grand Commandery, and from every Sir Knight of the Order, with whom the duties of my office have brought me into communication, either personally or by writing. I shall cherish the remembrance of your courtesy, magnanimity, and loyalty through life, and shall strive to cement the friendships which it has been my happiness to form with you by a firm adherence to our sublime faith and by the practice of all Christian and Knightly virtues.

And now, being about to surrender this post of honor and responsibility to my successor, I retire from the office in which your partiality placed me with an affection for the Order which has been strengthened by a more thorough knowledge of its principles, and a better appreciation of its spirit than I had attained before; and with earnest prayers for its prosperity, and for the hap-

piness, here and hereafter, of every one of its members, I commend you to God, and to the grace of our Lord Jesus Christ.

On motion of Sir M. Richards Muckle,

*Resolved*, That the address of the Grand Commander be spread at length on the minutes, and published with the proceedings.

V. E. Sir Christian Frederic Knapp, D. G. Commander, and E. Sir J. L. Hutchinson, G. Captain General, made verbal reports of their doings as Grand Officers.

On motion of E. Sir Wm. H. Strickland,

*Resolved*, That the thanks of this Grand Commandery be presented to Right Eminent Past Grand Commander Sir William Henry Allen, for the eloquent addresses delivered by him at the installation of the present Grand Officers, and that copies of the same be requested for publication with the proceedings of this Grand Conclave.

E. Sir Edmund H. Turner, Chairman of the Committee on the Doings of the Grand Officers, reported:

That the officers have been unusually active in their labors during the recess of this Grand Body. We find in their official action nothing which is deserving of disapprobation, but much that is entitled to our warmest commendation.

The address of the Grand Commander has been in part referred to committees specially appointed for the consideration of the important suggestions therein made. This relieves us from the necessity of speaking of them in this report.

In the address reference is made to the imperfect execution of the work of printing the proceedings of this body at its last Annual Conclave—an imperfection which rendered said work entirely valueless to us, in the opinion of R. E.

P. G. Commander Swartz. A new edition having been ordered and circulated, and the publishers having been paid therefor, they now present a bill amounting to \$114 98 for the printing of the first and imperfect edition. This claim, however, they profess a willingness to compromise for the sum of seventy-five dollars, if promptly paid. Your committee deem it advisable to refer them for the settlement and adjustment of their claim to R. E. P. G. Commander Swartz, who is familiar with all the facts touching the matter.

Your committee would also notice briefly that portion of the Grand Commander's address which speaks of the appointment of a Historiographer of the Order in Pennsylvania. We approve most cordially both the propriety of making such an appointment and the judicious selection of our distinguished Grand Recorder, E. Sir Alfred Creigh, for that position. And we recommend that when the work now in the course of preparation by him shall be published, this Grand Commandery shall purchase such a number of copies thereof as shall be alike honorable to us and due to the zeal of the author.

EDMUND H. TURNER,	}	Committee.
THOS. D. WATTSON,		
H. D. LOWE,		

On motion of Sir James Lindsey,

*Resolved*, That the report be adopted, the committee discharged, and the report spread upon the minutes.

On motion of Sir Kt. W. H. Strickland,

*Resolved*, That the thanks of this Grand Commandery be tendered to our R. E. Past Grand Commander William Henry Allen, for the very able and satisfactory manner in which he has discharged the various duties of his office; his administration being one to which we will ever recur with emotions of pleasure and pride, as tending, in an emi-

ment degree, to uphold and support the true interests and dignity of our Order.

*Resolved*, That a copy of this resolution, suitably engrossed, and signed by the Grand Officers, be presented to him, as a testimonial of the sentiments of this Grand Commandery.

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*Annual Address of the R. E. Sir CHRISTIAN FREDERIC KNAPP, Grand Commander of the Grand Commandery of Pennsylvania, at its Eighth Annual Conclave, held in Pittsburg, June, 1861.*

TEMPLARS OF THE GRAND COMMANDERY OF PENNSYLVANIA: In compliance with our laws, I have the honor herewith to submit to you a report of my official acts since our last Annual Conclave. But, before proceeding with this duty, allow me to express my unfeigned gratitude to the Supreme Grand Master of the Universe for the countless blessings He has vouchsafed to us during our year of past separation. With hand to hand and heart to heart, under the sacred emblem of our Redeemer, we have been enabled once more to guard our sacred triangle, and, with resolutions more strengthened by time and experience, manfully discharge our duties as Templars.

We are reminded by the absence of many familiar faces that our ranks are broken. It is my official but painful duty to announce the death of P. E. Grand Prelate Rev. Sir B. R. Waugh, who departed this life March 27th, A. O. 743. He was indeed a brother, friend, gentleman, and a Christian Sir Knight. A bright and shining light—one whose light never waned, and

whose strength never failed; in faith strong, in hope enduring, in charity profound, in fortitude fervent, and in mercy consistent, death summoned him hence to the regions of light ineffable and life immortal. May one page in our records be set apart, where, in print, shall be represented a monument more enduring than marble, perpetuating his memory and his virtues!

Being informed by our E. G. Recorder that a number of new charters were on hand, the same being an improvement on the old ones, and application having been made to me to grant new charters for the old ones, I consulted with my Grand Officers, and we unanimously agreed that all Subordinate Commanderies desiring new charters should have the privilege of doing so on the payment of \$5 to the Grand Recorder, the E. G. Recorder to pay the cost-price of said charters into the treasury of this G. Commandery. I sent communications accordingly to such Commanderies as I did not expect to visit.

On the 19th of September last I issued two dispensations to hold an election and resume labor; the one to Cœur de Lion Commandery, No. 17, stationed at Scranton, the other to St. Omer's Commandery, No. 7, stationed at Uniontown. These dispensations I forwarded to our E. G. Recorder, who informed me that Cœur de Lion had resumed labor.

At the request of some of the G. Officers of this G. Commandery, I called a Meeting of Instruction at the city of Philadelphia, December 4th. I summoned my officers and invited all Sir Knights in good standing; which was accomplished to the satisfaction of all present.

V. E. D. G. Commander Sir John A. Wright, February 13, 1861, solicited permission for all Commanderies desiring the same to be present, in Templar uniform, on the 22d of February, at Harrisburg, at the raising of the National flag; which I granted, and Parke, Mountain and De Molay Commanderies were respectively represented on that interesting event.

I received a communication from Kedron Commandery, No. 18, stationed at Greensburg, stating that their first three officers had left the place—the E. Commander and Generalissimo for the war, the Captain General to a distant part of the State. This Commandery asked that a dispensation be granted to hold an election, and having received a similar communication from the Captain General, I granted their request.

I received invitations to visit Commanderies Nos. 2, 3, 4, 9, 10, 12, 15, 16, 18, 19 and 20. I visited No. 9, stationed at Reading, October 23; practiced the drill and instructed them in the work, accompanied by Sir E. C. Smead of No. 12. Commanderies Nos. 2 and 4, stationed at Philadelphia, I visited December 4; conferred the Orders of Knighthood upon Companion F. C. Hodden. On May 24 I again visited Commandery No. 4; conferred the Orders of Knighthood upon Companion Thomas Stilman, assisted by D. Washburn as Prelate, and installed the officers. No. 8, stationed at Carlisle, I visited June 9. The E. Commander informed me that it would be impossible to assemble the Sir Knights in Conclave, as the Sir Knights were engaged in military duties. No. 9, stationed at Reading, I visited December 8, and conferred the Orders of Knighthood upon Companions L. G. Coleman, S. W.

Hollenbach, F. P. Heller, and Christian Stoltz. I again visited the same June 3; gave instructions in the work and installed the officers. No. 11, stationed at Harrisburg, I visited June 8. The G. Commander informed me that it was not in his power to assemble his Commandery, many of the Sir Knights having left the place on account of the present National difficulties. Commandery No. 12, stationed at Bloomsburg, I visited during the year seven times; conferred the Orders of Knighthood upon fifteen Companions, and installed the officers last April. No. 15, stationed at Pottstown, I visited December 6; I gave the necessary instructions. I again visited the same June 4; conferred the Orders of Knighthood upon Companions Ernest Knapp and Wm. H. Clegg, and installed the officers. No. 18, stationed at Greensburg, I visited June 10; installed the officers and gave instructions in the work. No. 19, stationed at Easton, I visited this month; gave instructions in the work and installed the officers. No. 20, stationed at Allentown, I visited June 5, and gave instructions in the work. February 22, I visited St. Omer's Commandery, stationed at Elmira, N. Y., accompanied by Sir Knights Rev. Joshua Kelly, Wm. V. Higgins, V. S. Doebler, and H. Stanley Goodwin, of Crusade Commandery, No. 12. All the kindness and hospitality in the power of the New York Sir Knights was conferred upon us. Long and gratefully will we remember them for their liberality and devotedness to the Pennsylvania Crusaders. We witnessed their work in both Orders; equals they may have, superiors none. May we soon be able to extend to them that hospitality which they so justly merit.

I have issued no dispensations for new Commanderies, although I did expect to establish three Commanderies. However, our National difficulties prevented the Companions and Sir Knights from accomplishing so desirable an end, and war, with all its horrors, blasted our prospects, for "the ploughshare is beaten into swords, and pruning-hooks into spears;" and as Masonry never flourished in times of war, so we cannot expect it now.

Failing to establish new Commanderies, I doubled my exertions and devotions to those now existing, thereby encouraging the Sir Knights to deeds of more exalted usefulness. If Templarism ever needed encouragement and support, it does so now. No sooner is war proclaimed than Templars from all quarters come to the rescue. Some Commanderies have lost their best officers, and others still are seriously affected in a pecuniary sense. Whoever may be your next R. E. Grand Commander will have great responsibilities resting upon him; for on him, in a great measure, the prosperity of Templarism in this State will depend. But I believe that the Grand Master of all will give us the right man, at the right time and in the right place.

I would call your attention to the patriotic circular issued by our Grand Master, M. E. Sir B. B. French, and the noble sentiments therein expressed, and to the circulars issued by Sir E. H. Gill, the R. E. Grand Commander of the State of Virginia. Comment is unnecessary. Whatever course the Knights of Virginia may adopt, Pennsylvania, ever true and loyal to her parent head, will always be found ready for any emergency. I doubt not but before this session closes

she will inscribe her sentiments upon a monument that our children's children will be proud of.

It is desirable whenever this Grand Body makes a display, similar to that at Reading one year ago, that there should be an orator for the occasion. In examining the letter-book, I find that some of my predecessors endeavored to procure the services of those fitted to address the Templars and the public, but failed. Following in the footsteps of my predecessors, I endeavored to procure the services of a Sir Knight to address you on that occasion, but, like my predecessors, I failed. We see in other Grand Bodies an officer styled "Orator," whose duty it is to address the Sir Knights, in public or private, whenever called upon, during his term of office. I leave this, however, in your hands, to dispose of as you think proper.

I had intended to visit each Commandery in this State, but could not accomplish it. I would recommend that this Grand Body make, annually, an appropriation for visiting purposes; these funds, or part of them, to be used by the R. E. Commander for defraying his actual traveling expenses when visiting the Subordinates under him, and at the end of the year present his bill in detail, that this Grand Commandery may see what moneys have been expended and for what purpose.

I have expended during the year, for visiting Subordinate Commanderies, meeting of Grand Officers, stationery, postage and express, \$87.25.

I corresponded with nearly all Commanderies through their officers. All is harmony, and not one case of discipline has come to my notice.

I look upon the next year as one of great prosperity

to our Order should the existing National difficulties pass away. We may look for an increase of Commanderies and membership if we are true to ourselves and our beloved Order.

This, Sir Knights, closes my labors as R. E. Grand Commander of Pennsylvania. I now tender you my heartfelt thanks for the honor conferred upon me, for the kindness and hospitality which I received at your hands. I endeavored to do my duty. I regret that I could not visit each Commandery in this jurisdiction. The duties I have performed were simply such as were required by the rules of our Order. Others may have done more and better; but none with a better heart, or a heart that throbbed more for our Order, which was handed down to us by our illustrious predecessors.

That my labors may meet with your approbation, and the blessed Immanuel keep and bless you and our beloved Order, is and will be my humble prayer.

On motion of Sir James E. Smiley,

*Resolved*, That the address of the Grand Commander be spread at length on the minutes, and published with the proceedings.

*Resolved*, That the Grand Commander's Address be referred to the Committee on the Doings of the Grand Officers.

The Committee on the Doings of the Grand Officers made the following report:

We have examined the address of our R. E. Grand Commander, and recommend the allowance to him of the sum of eighty-seven dollars and twenty-five cents, expended in official visits, etc.; and would respectfully call attention to the efficient manner in which he discharged the duties of

his office, and recommend the adoption of the following resolution :

*Resolved*, That the thanks of the Grand Commandery of Knights Templar of Pennsylvania be tendered to our R. E. Grand Commander, Sir Christian Frederic Knapp, for the efficient and dignified manner in which he has discharged his duties.

All of which is respectfully submitted.

GEO. B. SCHALL,	}	Committee.
E. C. SMEAD,		
JAMES E. SMILEY,		

*Annual Address of the R. E. Sir JOHN A. WRIGHT, Grand Commander of the Grand Commandery of Pennsylvania, at its Ninth Annual Conclave, held in Easton, June, 1862.*

The address of R. E. John A Wright, Grand Commander, was read by the Grand Recorder, and referred to the Committee on the Doings of the Grand Officers :

TEMPLARS OF THE GRAND COMMANDERY OF PENNSYLVANIA : The meeting of our Annual Conclave brings with it the duty of reporting my official acts.

Circumstances beyond my control have rendered it out of my power to perform properly the duties of my position.

I have the pleasure of greeting you in this Conclave with peace and harmony in our borders. The unholy and wicked war waged against us by brethren has drawn severely upon some of our Commanderies. Yet other Commanderies have added to their members worthy Companions.

I am happy to report that Parke Commandery, No. 11, is in a more prosperous condition, and trust, with some forbearance on the part of your body as to its dues, it will again assume its place among our most flourishing Commanderies.

St. Omer's Commandery, No. 7, having paid their dues, I issued a dispensation to E. Sir Alfred Creigh, to place this Commandery and her membership in their true position as courteous Knights, by the election of officers, which has been accomplished; and at their own request, and by a former resolution of this Grand Commandery, I gave authority for its removal to Brownsville in said county, at which place exists a Lodge, Chapter and Council in a prosperous condition.

De Molay Commandery, No. 9, on the 23d of March, lost by fire their charter, seal, regalia, etc. I granted them a dispensation by which they might resume their work until the meeting of your body, when a new charter can be granted. Deep sympathy was felt for their misfortunes and severe loss.

The P. E. Commander of St. John's Commandery, No. 8, of Carlisle, failing to install the E. Commander elect, Rev. Sir H. M. Johnson, I directed P. E. Commander John Palmer to attend to that duty.

Our P. R. E. G. Commander, C. F. Knapp, has been acting as Grand Lecturer during the past year, and I must refer to his report for a more detailed statement of the working condition of the Commanderies in this State.

I cannot close this brief report without an expression of regret that the honorable position met me in a year where duty to my country presented her superior claims

to my time, nor without the reiteration of my brotherly love and Knightly affection for the Sir Knights here met and those they represent.

May Peace, Harmony, Brotherly Love and Knightly Affection bind us together here on earth, and when our Conclaves here may end, may we all be partakers of that endless Conclave in our Father's kingdom, where our joy will be to recognize it as proceeding from a risen Saviour.

JOHN A. WRIGHT,

*R. E. Grand Commander.*

The following is the report referred to in the foregoing address of the R. E. Sir John A. Wright, Grand Commander :

P. R. E. Sir C. F. Knapp, Grand Lecturer, made the following report of his official acts, which was referred to the Committee on the Doings of the Grand Officers.

*R. E. G. Commander, Officers and Members of the Grand Commandery of Knights Templar of Pennsylvania:*

I have the honor herewith to submit a report of my doings for the past year as Grand Lecturer and Instructor of the State :

1861.

Nov. 26. Visited Crusade Commandery, No. 12, conferred the Order of Knighthood upon Companions Peter Kinny and S. H. Furgeson, and practised the drill.

Dec. 5. Visited Jerusalem Commandery, No. 15, and conferred the Order of Knighthood upon Companions George Walters, Addison Vanderslice, Isaac Clegg and George Clegg.

Dec. 6. Visited De Molay Commandery, No. 9, but owing to the absence of some of its members no business could be done.

Dec. 24. Visited De Molay Commandery, No. 9, conferred the Order of Knights of the Red Cross upon Companions John Phillips and Henry Ruth, and gave instructions in the work.

1862.

Jan. 31. Visited Northern Commandery, No. 16, and gave instructions in the work.

Feb. 3. Visited Northern Commandery, No. 16, and conferred the Order of Knighthood upon Companion O. W. Northrop.

Feb. 4. Visited Northern Commandery, No. 16, and conferred the Order of Knighthood upon Companion J. F. Means.

Feb. 25. Visited De Molay Commandery, No. 9, and conferred the Orders of K. T. and K. of M. upon John Phillips and Henry Ruth.

March 24. Visited Crusade Commandery, No. 12, and installed its officers.

April 10. Visited Crusade Commandery, No. 12, and conferred the Orders of Knighthood upon Companions S. V. Polk, J. Vallerchamp and F. C. Hoffman.

May 8. Visited Crusade Commandery, No. 12, and conferred the Order of Knighthood upon Companions C. B. Davies, F. D. Green and J. K. Robbins.

May 23. Visited St. John's Commandery, No. 4, and conferred the Order of Knighthood upon Companion G. Mustin, and installed officers.

May 29. Visited Jerusalem Commandery, No. 15, and conferred the Order of Knighthood upon Companions J. Vanderslice, G. C. Nicols and Levi B. Kaler.

I would state that I only visited those Commanderies which invited me to do so through their officers or otherwise. Northern Commandery had no official visit since its organization until last January. De Molay and Jerusalem

Commanderies needed all the help to bring them on a sure footing. I attended to all the calls made on me as Grand Lecturer, advancing the interests of our Order to the best of my ability. By the above you will observe that I spared neither time nor labor, which have been crowned with success, as those concerned will testify. My actual expenses for traveling, postage and telegraph are \$57.56.

Kedron Commandery, stationed at Greensburg, desired me to visit them on several occasions; but not wishing to incur expenses which might be avoided, I referred them to the R. E. G. Commander and V. E. Dept. G. Commander, both of whom reside near by, and who undoubtedly have attended to their wants.

Peace and harmony prevail in our borders. Grateful to Almighty God for the blessings bestowed upon us, and thankful to you for the honors conferred upon me for the last five years,

I remain yours in the bonds of Christian Knighthood,  
 C. F. KNAPP,  
*G. L. and Instructor of the G. Com. of Pa.*

The Committee on the Doings of the Grand Officers made the following report:

*To the R. E. Grand Commander, Officers and Sir Knights  
 of the Grand Commandery of Pennsylvania:*

SIR KNIGHTS:—

The Committee on the Doings of the R. E. Grand Officers of this Grand Commandery respectfully report having examined the report of the Grand Commander, and find the various matters therein contained, having been acted upon during the sessions of the Commandery, require no special mention by your committee.

In like manner they have given the report of the Grand

Lecturer their consideration, and recommend the adoption of the annexed resolutions :

*Resolved*, That the reports of the R. E. Grand Commander and Grand Lecturer be approved.

*Resolved*, That a warrant upon the Treasurer be drawn in favor of C. F. Knapp, Grand Lecturer, for the amount of the expenses incurred during his official term of service, ending June, 1862, the same being \$57.56.

All of which is respectfully submitted.

M. RICHARDS MUCKLE,	} Committee.
WM. H. STRICKLAND,	
S. E. BILGER,	

EASTON, June 11, 1862.

On motion of Sir Knight Bretz,

The report was accepted, the committee discharged and the resolutions adopted.

On motion of Sir M. Richards Muckle,

*Resolved*, That the thanks of this Grand Commandery be and are hereby tendered to the P. Grand Commander Sir John A. Wright, for the able manner in which the duties of his position were fulfilled.

*Resolved*, That a copy of this resolution be delivered to P. G. C. Sir John A. Wright, attested by the officers of this G. Commandery.

*Annual Address of the R. E. Sir EDMUND H. TURNER, Grand Commander of the Grand Commandery of Pennsylvania, at its Tenth Annual Conclave, held in Greensburg, June, 1863.*

SIR KNIGHTS OF THE GRAND COMMANDERY OF PENNSYLVANIA: Another year, fraught with joy and

happiness to some, to others filled with pain and sadness, has rolled away; and we have been permitted, by the mercy and kindness of the Grand Master of the Universe, again to assemble within our Asylum, to greet with welcome warm, and clasp with cordial grasp, the hands of the many true and courteous Knights whom it is our privilege here to meet.

When I look around upon this assembly and see the well-known faces, mark the well-remembered forms filling those stations they have so long been accustomed to occupy, I cannot but feel my heart swell with gratitude to our Sovereign Master for his kind care and protection over us.

Since our last Conclave but one of our members (Sir George W. Edleman, Eminent Commander of St. John's Commandery, No. 4) has been removed by death. An ardent Templar and a devoted Christian has been taken from us: Rest to his ashes!—Peace to his soul! He was indeed a brave and courteous Knight, and endowed with all those Knightly and Christian virtues which endeared him to all who came within the circle of their attraction. When the dread summons came to him, it found him ready and with his armor on; and we have the glorious hope that the Pilgrim-Warrior, having performed his pilgrimage with courage and fortitude, has been admitted to the Grand Asylum above, where the blessed Immanuel presides.

During our present session several matters will be brought before you which will require your careful attention and mature deliberation. Among them will be the amendment to the Constitution, requiring our Annual Sessions to be held in a fixed locality. This

subject I deem to be one of vital importance, and which will affect our whole future welfare. I am free to confess that I dislike departures from old Constitutions and established customs, except when the change contemplated is of such manifest benefit as to be apparent to all, and to receive their unanimous approval. Our present system of itinerating has, we know, worked well: these re-unions, at different places, have been looked forward to with pleasure, by the great body of our members, as a pleasant variety; and whether the change contemplated would be a benefit or an evil is a question which must be determined by your united deliberation and wisdom.

I ask your attention, also, to a matter which at first sight may appear to be of little moment, yet one which I consider of some importance. At our last two or three Conclaves the members seemed disposed to hurry through our business as quickly as possible, and, in order to accomplish this, subjected themselves and the Grand Commandery to excessive fatigue. The evil of this course has been apparent in too hasty action and portions of our business overlooked. Assembled as we are, representing the various Commanderies in the State, and having in charge the interests of each, as well as that of the whole body, I think that our proceedings should be marked by that deliberation which is essential to proper legislation. There are scarcely any of us, I believe, but can spare two or three days for this purpose, and it is undoubtedly but justice to those whose preference has placed us in this honorable position.

Since our last Conclave no new Commanderies have been added to our list of Subordinates; but from per-

sonal inspection, as well as correspondence from various sources, I am happy to inform you that our Order is in a healthy and flourishing condition. It seems to be reviving from the shock it encountered at the breaking out of this most unnatural rebellion, when so many of our brave Knights left our altars to hurry to the tented field that our Commanderies were more than decimated; but their places have been supplied with worthy Companions, who, actuated by pure and exalted purposes, have pressed forward into our ranks. Some of our Commanderies, also, which had suspended their operations from various causes, have again resumed labor, and at the present time we number fully as many, if not more, than at any former period.

On the 12th day of September last, having been notified of the death of the Eminent Commander of St. John's Commandery, No. 4, I issued a dispensation to that Commandery to hold an election for Eminent Commander and other offices that might become vacant thereby.

On June 13th, 1862, I visited Parke Commandery, installed their officers, and gave instruction in drill.

January 12th, 1863, I visited Mountain Commandery at Altoona, inspected their labors and gave instruction.

March 9th, I again visited same Commandery, and practised them in drill and work.

March 10th, visited Pittsburg Commandery, No. 1, and instructed them in drill.

March 12th, visited De Molay Commandery, No. 9, at Reading, instructed them in the work, and conferred the Orders of Knighthood upon two Companions. This Commandery, having lost their entire furniture,

&c., about a year since by fire, had done but little at the time of my visit; they occupied, for the first time, their new Asylum. Fresh impetus seems to have been imparted to them at their entrance, and I believe that ere long they will take their old high position among our Commanderies.

March 13th, I visited Parke Commandery, No. 11, at Harrisburg, installed the officers, and conferred the Order of Knighthood upon four Companions. This Commandery, which was likewise suffering under some disadvantages, has rid herself from all incumbrances, again flung forth her beauseant to the breeze, and, by the zeal and ability of her members, as well as officers, will soon appear as one of the best and most polished stones in the Templar arch.

I also attempted to visit Columbia Commandery, No. 13, at Lancaster, and St. John's, No. 8, at Carlisle; but circumstances, beyond their control, prevented the members of those Commanderies from meeting me at the time of my visit. In addition to this, I have met the Commanderies at other times, but not in an official capacity.

I have been called upon several times during the year for decisions, both in work and jurisprudence. The only one of importance, however, arose from the fact of a Sir Knight Templar, who was not a Present or Past Commander, but only a Representative at our last Conclave, being elected to fill an office in this Grand Body. I decided that inasmuch as the Sir Knight was duly accredited to the Grand Commandery, and entitled to a voice and vote therein, he was eligible to any office the Grand Commandery saw proper to bestow upon

him. This decision was confirmed by Grand Master FRENCH, at the late session of the Grand Encampment. (See page 25 of the printed proceedings of that body.)

On September 10th last, accompanied by the Very Eminent Deputy Grand Commander, Sir J. L. HUTCHINSON, I was present at the Triennial Session of the Grand Encampment of the United States, held in the city of New York. During our Conclave the utmost cordiality and unanimity prevailed, and the sentiments expressed by the members showed that the few sparks of secession which glimmered for a moment some time since have died out, and unshaken loyalty to that Supreme Head now animates the Templar Host in every State represented at that meeting.

Among the subjects brought before us was that of a Templar dress, and after full discussion a uniform was adopted, which I think will meet with general approbation; and I hope that vexed question is now finally set at rest.

My correspondence during the year has been large. I have expended for postage, envelopes, &c., \$3.48, and for traveling expenses, \$48.76.

I had hoped that ere this, the unhappy war now desolating our fair and beautiful country would be over, and that peace would again extend over us her mild and gentle sceptre; but God, in His inscrutable wisdom, has ordered it otherwise, and the dreadful conflict still goes on. Why is this so? Look at our past history: in less than a century we have been raised from a few weak colonies to a great and powerful nation; in that short period we have reached a height unparalleled in the history of the world. Have we not, in our pride

and haughtiness, attributed to our own might and the power of our own arm this greatness and exaltation, and forgotten that it is the Almighty alone who putteth down one and setteth up another? Hath not God seen our arrogance, and sent this conflict upon us as a punishment for our national sins? Fellow-Templars, let us examine ourselves, whether this be not so; let us humble ourselves before Him; let us approach His footstool as pilgrim-penitents, and, by fervent, earnest prayer, endeavor to turn His fierce anger away from us. Let us also commend to His kind care and sure protection our many valiant Knights who, at the first blast of the war trumpet, buckled on their swords, and with lances laid in rest, rushed forward at their country's call, to vindicate her supremacy and uphold her cause. Right bravely have they battled in the fierce conflict, and their devoirs done on every battle-field, from Yorktown to Shiloh, attest the fact that the old Templar spirit still exists—the ancient fire still glows within their breasts.

And now, Sir Knights, in a few brief hours you will be called upon to choose my successor. Whoever may be the one on whom your choice may fall, most heartily do I invoke upon him the spirit of wisdom from on high; may the great I AM endue him abundantly with those qualities of head and heart which will enable him to discharge so high a trust with credit to himself and prosperity to the Order.

I would return to you my heartfelt thanks for the very many marks of your kindness toward me, especially that of having deemed me worthy to occupy the high and exalted position of your Right Eminent Grand

Commander. Be assured that the remembrance of it, and of you all, will ever linger in my recollection, fresh and verdant as the green bay tree.

May our Sovereign Grand Master watch over, guide and prosper you in all your ways; may He bestow upon you abundantly every blessing; and when life's pilgrimage shall be o'er, may each of you be admitted into that happy Asylum above, there to enjoy ineffable glory and happiness throughout the boundless ages of eternity!

EDMUND H. TURNER,

*R. E. Grand Commander.*

P. G. Commander C. F. Knapp made the following report, as Grand Lecturer and Instructor:

*R. E. G. Commander, Officers and Members of the Grand Commandery of Pennsylvania:*

I have the honor herewith to submit a report of my doings for the past year as Grand Lecturer and Instructor of the State:

1862.

July 10. I visited Crusade Commandery, No. 12, and conferred the Orders of Knighthood upon Companions E. W. M. Low, S. R. Young and Rev. D. C. John.

Oct. 2. I again visited Crusade Commandery, No. 12, and conferred the Orders of Knighthood upon Companions Rev. J. R. Dimm and P. John.

Dec. 4. I visited Jerusalem Commandery, No. 15, stationed at Pottstown, and conferred the Orders of Knighthood upon Companion Geo. Fronenfield.

1863.

Feb. 18. I visited Cœur de Lion Commandery, No. 17, stationed at Scranton, and conferred the Orders of Knighthood upon Companion John Koch.

March 24. I visited Crusade Commandery, No. 12, and

assisted in conferring the Orders of Knighthood upon Companions M. F. Logan, Wm. B. Koons, E. W. Matthews, R. B. Ricketts, and Rev. M. P. Crosthwaite, and installed officers.

April 28. I visited Crusade Commandery, No. 12, stationed at Bloomsburg, and assisted in conferring the Orders of Knighthood upon Companions John Penman and John Parmley.

May 8. Received invitation to visit De Molay Commandery, No. 9, stationed at Reading. Declined, for want of time.

May 15. I visited Jerusalem Commandery, No. 15, stationed at Pottstown, conferred the Orders of Knighthood upon Companion John Keim, and installed the officers. I received, during the past year, a number of invitations to visit Commanderies, but unavoidable circumstances prevented my going. So far as I have been able to visit, the Order seems to be in a healthy condition, prospering, and with good prospects for the future.

Grateful for the honors you have conferred upon me, and thankful for the kindness I received at the hands of all Sir Knights whom I met,

I remain yours, in the bonds of Christian Knighthood,

C. F. KNAPP,

*G. L. and Instructor.*

On motion of V. E. Sir Jeremiah L. Hutchinson,

*Ordered*, That the addresses and reports of the Grand Officers be referred to the appropriate committee.

The Committee on the Doings of the Grand Officers submitted the following report:

*To the R. E. Grand Commandery of Knights Templar of the State of Pennsylvania:*

Your committee, to whom was referred the Doings of the

Grand Officers of this Grand Commandery, respectfully report that they have taken the business submitted to them into consideration, and report as follows, viz. :

The Report of the Grand Recorder was carefully perused, and approved by this committee.

The Report of the Grand Lecturer, submitted to us, was carefully examined, and the action in accordance with previous authority of this Grand Body endorsed.

The Report of the retiring G. Commander, Sir E. H. Turner, was laid before us.

The suggestions in relation to the proposed amendment to the Constitution, selecting a permanent central locality for the Annual Session, having been disposed of in the session of this afternoon, we deem it inexpedient to advert to it at this time.

The action of the R. E. G. Commander in issuing a dispensation to St. John's Commandery, No. 4, of Philadelphia, to hold an election for Eminent Commander, is hereby approved.

The Grand Commandery having ordered a warrant to be drawn for the amount of \$51 84, expenses incurred by the R. E. G. C. Edmund H. Turner during his term of office, the same requires no action at the hands of this committee.

The tenor of the Report generally is of a nature to merit the hearty approval of your committee, who cannot too much commend the energy and zeal displayed by P. G. C. Edmund H. Turner to the Order while acting both in and out of his official capacity.

Respectfully and fraternally submitted.

M. RICHARDS MUCKLE,

WILLIAM CHATLAND,

JOHN L. YOUNG,

*Committee on Doings of Grand Officers.*

On motion of Sir Jeremiah L. Hutchinson,

*Resolved*, That the unanimous vote of thanks of the Grand Commandery of Knights Templar of the State of Pennsylvania be and is hereby tendered to P. Grand Commander Sir Edmund H. Turner for his official services as Grand Commander, recognizing in him an able and efficient officer, and ever ready to support our principles.

*Resolved*, That a copy of this resolution be engrossed on parchment, signed by the Grand Officers, and delivered to Past Grand Commander Turner as a testimonial of our courteous regards as Knights Templar.

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*Annual Address of R. E. Sir H. STANLEY GOODWIN, Grand Commander of the Grand Commandery of Pennsylvania, at its Eleventh Annual Conclave, held in Carlisle, June, 1864.*

SIR KNIGHTS, OFFICERS AND MEMBERS OF THE GRAND COMMANDERY OF PENNSYLVANIA: Through the kindness of God we are permitted again to assemble in Annual Conclave, and under circumstances which should call forth our most heartfelt gratitude to Him, and our warmest mutual congratulations.

The past year has been one of great prosperity to our Order in this State. Although so many of our best and bravest, most zealous and active Knights have taken up the sword in the cause of their country, and temporarily deprived their Commanderies of their valued presence and assistance, yet those who have remained have pressed forward in the noble work with a commendable

ardor and perseverance. Those Commanderies which one year since lay almost dormant, and apparently under the shadow of death, have revived, and are now in the foremost rank among the prosperous, while from every quarter of our jurisdiction the reports come up to us to day of increased numbers, activity and zeal.

It is with unfeigned joy and gratification that I am able to report to you that the relations existing between this Grand Commandery and all her Subordinates, as well as between all the Subordinate Commanderies in their connection with each other, are those of perfect peace, confidence and fraternal love.

We meet in peace and harmony, and surely we have great cause for thankfulness to Almighty God, who has vouchsafed to us these great blessings. Let us not forget that to Him, and to Him alone, we are indebted for our great prosperity and peace; let us lift up our hearts to Him in adoration and praise for his goodness and loving-kindness to us.

We meet to renew our vows of love and friendship; to review and recount the labors, the trials and successes of the past year; to repair what may have been done amiss, and to unite our labors and counsel for the advancement and future prosperity of our beloved Order. Let us pledge our hearts to each other with that sincerity and brotherly love which become those who have taken upon themselves the solemn vows of the Knight Templar; let us, in recounting the events of the past year, avoid all unnecessary allusion to anything which can possibly wound the feelings or sensibilities of a single Sir Knight, and rather bury in oblivion the remembrance even of all occurrences which have caused discord

or bitterness in the past. In attempting to repair whatever may have been done amiss, let us do it without using crimination or reproach toward any one who may have erred; and in taking counsel together for the future, let us look not to our own good, but to the good of our whole Order; let us feel and manifest a willingness to deny ourselves, and even to take up the Cross if it be required of us, that the favor and blessing of God may rest upon us, and that His glory may be made perfect in our continued peace and prosperity. So shall we obey the mandate of our Divine Lord and Saviour, and so shall we receive the glorious fulfillment of His promises.

The Order of Knights Templar has seen and survived the rise and fall of many nations and the birth and death of many generations of men; fixed upon the Rock of Ages, and firmly grounded upon the eternal principles of the religion of Christ, it has come down to us through many centuries of time, pure and unspotted from the world. Let it be our most diligent care and earnest endeavor to transmit it to our successors, and to generations yet unborn, with its doctrines and practices of patience and perseverance, of constancy and courage, of faith and humility, and all the manly and Christian virtues here so beautifully taught and exemplified, untarnished and unsullied.

I have been called upon during the past year to make but one official decision; it was the following: "That it is right and proper to confer the Orders of Knighthood upon any number of applicants at one and the same time." I am not aware that there exists any law upon this subject, and as this decision is in accordance with the custom

of this Grand Commandery, and of all or nearly all her Subordinates, I hope it may meet your approval.

My official correspondence has been somewhat extensive and voluminous; but as all the subjects to which it relates are settled and disposed of, it will prove of little interest to you. I am ready to present it to you if you desire.

I have during the year visited officially and by request the following Commanderies, viz.: St. John's, No. 8, at Carlisle; Mountain, No. 10, at Altoona; Parke, No. 11, at Harrisburg; Crusade, No. 12, at Bloomsburg, and Columbia, No. 13, at Lancaster. In each of these I have conferred the Orders of Knighthood, and have given instruction to those which needed in the work and drill. In Parke and Columbia Commanderies I have installed the officers. Several of these Commanderies I have visited more than once, and in each and all of my visits I have met at the hands of the Sir Knights that Knightly courtesy and liberal hospitality which are among the characteristics of our magnanimous Order. For this I desire to return to them my very cordial thanks. I should be happy if I dared to hope that in these official visits I have conferred as much pleasure and profit as I have myself experienced from them.

By authority of this Grand Commandery, conferred upon me at the last Annual Session, I have issued a new charter to Allen Commandery, No. 20, at Allentown, to replace the one mislaid or lost. I have, upon my own responsibility, issued to the following Commanderies, viz.: Crusade, No. 12, at Bloomsburg, and Columbia, No. 13, at Lancaster, new charters in lieu of their old

ones, which were issued by the Grand Encampment of Pennsylvania. Both of these old charters are in the hands of our Grand Recorder. I would call your attention to the fact that others of our Subordinates are still using the charters granted to them by the Grand Bodies under whose jurisdiction they were instituted before the union in 1857; and I would respectfully recommend that new ones be issued to all such in exchange, without the payment of any fee.

I desire to call your attention to two clauses in the Constitution of this Grand Commandery, and suggest for your consideration the propriety of amending them so that they shall be more in accordance with the spirit of our Institution.

1st. The last clause of Article II., Section 1, would seem to exclude from eligibility to office present Eminent Commanders, while admitting *Past* Eminent Commanders. The government of our Order is strictly military, and as such a Present officer ought not to be ranked by a *Past* officer of the same grade. I am sure such was not the intention of those wise men who framed our Constitution.

2d. Article VII., which provides for amendments to the Constitution, would permit them to be made under any circumstances, and at any time during any Annual Session, without previous notice. We ought to consider this document as the Magna Charta of our rights and privileges, and to give the greatest possible publicity to all concerned and interested of any proposed change; for we cannot too carefully guard it against the possibility of hasty or ill-advised action. In my opinion all amendments should be proposed at one Annual Meeting

and lie over until the next, and in the mean time be published in our annual proceedings. I feel sure that my reasons for both these suggestions will be fully apparent to you all without further argument. I present them for your consideration.

During the year 1859 the Very Eminent Sir Knight ALFRED CREIGH, LL. D., our Grand Recorder, was appointed Historiographer of this Grand Commandery. This appointment was a very important one, and in my opinion very judiciously made; for the Eminent Sir Knight has for very many years, as you all are aware, devoted much of his time and attention to the history of Masonry and of our Order in this State. I would suggest, if it meet your views, that he be called on to report the progress he has made in the work assigned him, and that you take such action as may seem to you right and proper to rescue our early history from oblivion.

We have cause to thank God that none of the officers and so few of the members of this Grand Body, and so few of the Sir Knights among our number, have been called since last we met from time to eternity. Those few, however, whom we have lost, were brave and courteous Knights, whom we could illy afford to lose from our ranks. While we cherish their memory in our hearts, let us, in accordance with our usual custom, inscribe a page to their memory in our annual record.

OFFICERS AND MEMBERS OF THE GRAND COMMANDERY OF PENNSYLVANIA!—I cannot close this report without expressing my most sincere and heartfelt thanks to you all, and through you to all the Sir Knights of the jurisdiction with whom I have been

brought into communication by the duties of my office, for your constant and uniform kindness and courtesy, as also your hearty co-operation with me in carrying out every measure adopted which has seemed to be for the good of the Order. I desire also to acknowledge with gratitude my indebtedness to very many of you for words of advice and encouragement at times when gloom seemed to rest upon the future of our Order, and when such words were particularly needed. And now, Sir Knights, it only remains that I should express my most earnest and anxious desire that this meeting should redound to the benefit of our beloved Order. I hope and trust that the measures you adopt may be characterized by wisdom and prudence, and that your action may be such as to establish, strengthen and perfect in us all the bonds of peace and unity, and that it may also arouse the enthusiasm of all Sir Knights throughout our bounds, and enkindle in their hearts a spirit of devotion and zeal for our cause; and may we all so conduct ourselves during our earthly pilgrimage that at its close we may be found worthy, through the merits of Him who has gone before us, to enter that asylum of rest which He has prepared for all those who put their trust in Him, and receive the welcome plaudit, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord!"

On motion of Rev. Sir H. M. Johnson, D. D.,

*Resolved*, That the address of the R. E. Grand Commander be referred to the Committee on the Doings of the Grand Officers.

Sir Charles A. Bannvart, from the Committee on the Doings of the Grand Officers, submitted the following report:

*To the R. E. Grand Commandery of Knights Templar of Pennsylvania:*

Your committee, to whom was referred the Doings of the Grand Officers of this Grand Commandery, respectfully report:

That they have carefully examined the address of our R. E. Grand Commander, Sir H. Stanley Goodwin, and heartily approve of his decision in regard to conferring the degree of Knighthood upon any number of applicants at one and the same time.

Your committee would recommend that new Charters be issued to Subordinate Commanderies holding those granted them prior to the union in 1857, and that the same be exchanged free of charge.

The suggestion made by our R. E. Grand Commander Goodwin, in reference to amending the last clause of Art. I., Sect. 1, of the Constitution, meets our hearty approval, and also the proposed amendment of Art. VII., requiring all alterations to the Constitution to be made at one Conclave and acted upon at the next, giving due publicity to said alteration.

Your committee would also ask what progress Eminent Sir Alfred Creigh, Historiographer of the Grand Commandery of Knights Templar of Pennsylvania, has made in the work assigned him?

Your committee cannot but praise the earnestness, vigilance and zeal manifested by R. E. Sir H. Stanley Goodwin, and his sterling qualities, both in his official and private capacity, which cannot but merit our highest commendation.

Respectfully and courteously submitted.

CHAS. A. BANNVART,	} Committee.
CH. FR. KNAPP,	
JNO. VANDERSLICE,	

On motion of Sir George E. Fox,

*Resolved*, That the report be accepted and the committee discharged.

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*Annual Address of the R. E. Sir H. STANLEY GOODWIN, Grand Commander of the Grand Commandery of Pennsylvania, at its Twelfth Annual Conclave, held in Altoona, June, 1865.*

OFFICERS AND SIR KNIGHTS OF THE R. E. GRAND COMMANDERY OF PENNSYLVANIA: The Great Architect of the Universe, who holds in His hand the destinies of nations and of men, has permitted the representatives of the various Subordinate Commanderies, with the Grand Officers, to assemble in Annual Conclave around our sacred Delta, and in the name of IMMANUEL God with us, render Him the homage of our hearts for his loving-kindness towards us, as an institution pledged to carry out the principles of the NEW COVENANT, which "speaketh better things than the blood of Abel."

It will be my pleasure, as well as my duty, in presenting to you this, my Annual Report, to refer to such matters as will promote our individual and general interests, and at the same time elevate the Grand Commandery of the State of Pennsylvania to that dignity to which she is so pre-eminently entitled.

Since our last Annual Conclave, EIGHT Sir Knights have passed into the spirit land, having died as good and true Sir Knights should die, with their harness on—having battled faithfully and honorably in life to

receive the rewards consequent upon a life of purity and love—their hearts being governed by the great code of Christian morals, and in their death being sustained by Him who brought life and immortality to light through the Gospel. I would recommend that our Sir Knight, the E. Grand Recorder, prepare suitable memorials for each of the Sir Knights, and have them published with the Proceedings.

It affords me much pleasure and satisfaction to state that, although two years since this Grand Body was in debt, yet, through the exertions of all our Subordinates, and a desire on their part to place this Grand Body in her true and proper position, no *debt* rests upon the Grand Commandery of Knights Templar of Pennsylvania, but there is in the Treasury a surplus fund of more than fifteen hundred dollars, which I would recommend to be invested in Government stock.

Peace and harmony prevail with all the Sister Jurisdictions with which this Grand Commandery is in communication; and now that peace has spread her snow-white wings over our heretofore bleeding and distracted country, we fondly hope that the valiant and magnanimous Knights of the various State Grand Commanderies of the Southern section of our country, forgetting the past, and with hearts devoted to our common country—the blessings of civil and religious liberty—and above all, to the principles of the First Grand Master under the Christian Dispensation, will again meet and re-organize, and re-unite with us in building up a more glorious Temple than earth can give—a temple in which all misgivings, all bickerings, all heart-rendings, and all political opinions are cast aside,

and meet around a common altar, having no other aim, and no other object, but LOVE TO GOD and LOVE TO MAN.

The Very E. Sir Knight Alfred Creigh, who was appointed Historiographer, has prepared a report to present to you, in accordance with the recommendation of this Grand Commandery at its last Annual Conclave. In preparing so valuable and interesting a work, it will be the duty of the Sir Knights, as well as the Subordinate Commanderies, to assist him in his labors; and we feel confident that this Grand Commandery will, by its *unanimous vote*, not only give that encouragement to this great enterprise, but in their wisdom pass such resolutions as will enable us, at as early a date as possible, to have published the History of Knighthood in the Keystone State. We, as Sir Knights, may be well proud of our history, as Pennsylvania has the honor of establishing the first Grand Encampment in the United States, in May, 1797.

With regard to the amendments of the Constitution, as proposed at the Eleventh Annual Conclave, and after one year's reflection, I am more than ever convinced of the necessity for these amendments.

An application was made to me for a Dispensation to constitute a Commandery in York, Pennsylvania, by the constitutional number of Sir Knights, and properly recommended, with the fee accompanying the petition, which was paid by me to the Grand Recorder. I granted the Dispensation, and York Commandery, No. 21, was constituted the 19th day of January, 1865. I would recommend that a Charter be granted. By constituting York Commandery, we are not saying too

much when we assert that if a strict observance of constitutional rights, an unswerving adherence to ancient landmarks, a religious devotion to our principles, will secure the prosperity of the Commandery and the union of the Sir Knights, then, indeed, she will be pre-eminently successful in unfurling the banner of our Order, and preserving intact her fame, her principles and her future history.

During the past year I have performed but few other official acts worthy of being brought to your notice. I have visited officially and by request, several of the Subordinate Commanderies, but during the latter half of the year I have been deprived of making many official visits which I had contemplated performing, and even now my health will not permit me to remain with you until the close of this Conclave.

Thanking you individually and collectively for your many acts of kindness, I return into your hands the power with which you clothed me two years since.

On motion of Sir G. B. Schall,

*Resolved*, That the Address of the R. E. Grand Commander be referred to the Committee on the Doings of the Grand Officers.

The Committee on the Doings of the Grand Officers submitted the following report :

Your committee, appointed to take into consideration the acts of the Grand Officers of this Grand Commandery, beg leave to present the following as their report :

1. That they have examined the address of the R. E. Sir H. Stanley Goodwin, Grand Commander, and find nothing special to call up to your notice but the efficient manner in which he has discharged his official duties, and the

heartfelt regret we feel in seeing him pass from the chair.

2. That this Grand Commandery owes a debt of great gratitude to the Eminent Sir Alfred Creigh, for the pre-eminent success with which he, by great exertion, is rescuing from oblivion the records of Templarism in Pennsylvania, and therefore we offer the following resolution :

*Resolved*, That this Grand Commandery will co-operate with Sir Knight Alfred Creigh in his labors, so far as it may be in our power to aid him in his distinguished work.

All of which is courteously submitted.

E. H. TURNER,	}	Committee.
J. R. DIMM,		
J. M. SCOTT,		

The report was accepted and the committee discharged.

On motion of Sir James H. Hopkins,

*Resolved*, That the report and resolutions be adopted.

*Vote of thanks to Past Grand Commander Sir H. Stanley Goodwin.*

On motion of Sir E. H. Turner,

*Resolved*, That the thanks of the R. E. Grand Commandery of Knights Templar of the State of Pennsylvania are eminently due and are hereby tendered to Past Grand Commander Sir H. Stanley Goodwin, for the able, dignified and courteous manner in which, during his administration of the past two years, he has presided over this Grand Commandery.

*Resolved*, That a copy of this resolution, properly engrossed, be presented to P. Grand Commander Goodwin, and signed by the officers of the Grand Commandery, and attested with its seal.

*Annual Address of the R. E. Sir WILLIAM H. STRICKLAND, Grand Commander of the Grand Commandery of Pennsylvania, at its Thirteenth Annual Conclave, held in Lancaster, June, 1866.*

OFFICERS AND SIR KNIGHTS, MEMBERS OF THE R. E. GRAND COMMANDERY OF PENNSYLVANIA: Again are we permitted to assemble in Annual Conclave as representatives of our noble Order in this jurisdiction. Let it therefore be our first duty to render thanks to Almighty God for the many blessings received at His hand during the year that has just been numbered with the past.

Again have we assembled to interchange fraternal greetings and renew our vows of fidelity to Immanuel and his cause. Let us therefore cast far from us worldly passion and every unhallowed feeling that has a tendency to dim the purity of our escutcheons as Knights of the Cross.

Again have we met to deliberate upon and devise measures for the interest and advancement of Christian Knighthood in this State. Let us invoke the wisdom that cometh from above to rest upon and be with us in all our deliberations.

The year that has just passed will hereafter be regarded as an important era in the history of our country and this Order. The bright lining to the dark cloud of war that has so long lowered over our country has expanded into the broad sunlight of peace.

“Grim-visaged war has smoothed  
His wrinkled front,”

and no longer does the tramp of armed legions resound

in the land, or the clash of arms denote that inflamed passion is desolating and destroying our fair heritage; making desolate widows, helpless orphans, and violating every principle and precept of the Christian religion. The *Sword* has been sheathed, and, while we thank God for it, let us pray that His wisdom may govern the more mighty influence of the *Pen* that is now engaged in arbitrating the various issues involved in the contest. Our nationality has been preserved intact by the blood of patriots, lavishly offered on the altar of freedom. Let us cherish their memory by practically exemplifying the precepts of our Order in behalf of their "loved ones at home," made desolate by the sacrifice.

The increase and prosperity of our Order during the past year is unprecedented, and its influence during the dark days of the rebellion will in the future be regarded as a proof of its efficacy in controlling human passion and developing the finer instincts and impulses of our nature. Like the hidden rivulet, it has flowed beneath the surface of everyday life, giving evidence only of its course by a brighter green. Peace and prosperity attend the various Commanderies of this jurisdiction, and progress upward and onward is written on all our records. The banners of our Order are again displayed in union and peace in every State, and the authority of the Grand Head of the Order is acknowledged and obeyed in almost every portion of its jurisdiction; no longer are our ranks divided or convulsed by sectional discord.

Have we not therefore the highest incentive for grateful exultation, and should we not devote ourselves with more zeal to the active duties of the hour? "Let the dead past bury its dead." Bearing aloft the standard

of our Order, looking only on the sign there displayed, with "*In hoc signo Vinces*" as our countersign, be it ours to press on with vigor to the active duties of our calling, and with courage undaunted wield our swords in defence of the innocent, the defenceless, and the Christian religion, our only emulation to excel in exemplifying the precepts of Immanuel, as rehearsed in our beautiful ritual.

In obedience to the requirement of the Constitution, I attended the sixteenth Triennial Conclave of the Grand Encampment of the United States, held at Columbus, Ohio, in September last. A number of Sir Knights of this jurisdiction were in attendance, including Sir Knights E. H. Turner, Past R. E. G. C. J. L. Hutchinson, Past V. E. D. G. C. Alfred Creigh, G. Recorder, and R. A. O. Kerr, G. Treasurer. It was the first national body to meet subsequent to the close of the rebellion, considerable interest being attached to it from this fact. Twenty-two States and Territories were represented, including a number of the States lately in rebellion; and it is almost unnecessary to remark that while the Grand Encampment fully sustained its dignity as a body (truly loyal to the Government), the utmost harmony and Knightly courtesy prevailed throughout its deliberations. I regret it is not in my power to report to you any very important action of this Grand Body, either legislative or preceptive, for the future interest of the Order, notwithstanding its requirements in this respect.

It is evident our ritual needs revision to make it conform more accurately with the ancient work, the ancient usage and landmarks.

We need a more perfect code of Templar jurisprudence, to be placed within the reach of every Commandery in the United States and enforced by proper legislation.

The address of Grand Master French was replete with wise counsel, eloquently expressed; the array of the Sir Knights imposing; the hospitalities of the Sir Knights of Columbus unbounded; the selection of Grand Master and other officers judicious; but after the adjournment the question involuntarily pressed on the mind: What permanent advantage to the Order has been gained to compensate for the hundreds of miles traveled by the representatives to hold this General Grand Conclave?

Among the decisions made was one requiring every Sir Knight to vote, in Subordinate Commanderies, when a ballot is being taken on application for the Orders of Knighthood.

Also one regulating the succession in which the Orders are to be conferred, viz.:

- 1st. Red Cross.
- 2d. Knight Templar.
- 3d. Knight of Malta.

Sir H. L. Palmer, of Wisconsin, was elected Most Eminent Grand Master, and it was decided to hold the next Triennial Conclave at St. Louis, Missouri, in September, 1868.

During the past year I have visited and exemplified the work in St. John's Commandery, No. 4, De Molay, No. 9, Parke, No. 11, Columbia, No. 13, Hugh De Payens, No. 19, Allen, No. 20, York, No. 21; and take much pleasure in commending the zeal, activity, and

knightly courtesy of the Sir Knights composing these different Commanderies. They are manfully fighting the good fight, and there is laid up for them a crown of glory, in the success of their endeavor, that will eventually place this jurisdiction first among the bright stars of Christian Knighthood that cluster around the central orb of the Order in this country.

I have also visited and exemplified the work in Jerusalem Commandery, No. 15, and regret to state it is not in as flourishing condition as desired. There are but very few of its members now residing in the place where it is located, and its meetings have only been held after long intervals for some years past. I am assured, however, that it is the intention of the Knights attached to it, who reside at Phoenixville, to endeavor to restore it to its former activity and usefulness.

With this one exception, the increase of our noble Order in Pennsylvania, during the past year, has been unprecedented. Its prosperity, however, depends on unity of action and a strict adherence to the principles and precepts by which we profess to be guided.

Being sensible of the necessity of having a more intimate connection existing between this Grand Body and the different Commanderies under its jurisdiction, and considering this could be best accomplished by frequent communication with the Grand Officers, I requested and received the consent of the V. E. Deputy Grand Commander to visit as many of the Commanderies west of the mountains as his leisure would permit, for the purpose of establishing a uniformity of work and inciting a livelier interest in the Order. He has attended to this duty, and I have no doubt his report will pre-

sent a gratifying exhibit of the Order in the locality referred to.

The sunshine of our prosperity during the past year has also been clouded by sorrow. The dread presence of death has passed unchallenged into the innermost recesses of our Asylum and extinguished three of our brightest tapers.

It was not altogether a mistaken philosophy that placed a human skull amid the flowers that decked the festive board, to testify of man's mortality and with a mute eloquence restrain the grosser passions of his nature. How often is it that the *Cypress* is found entwined with the *Myrtle*, and when we think our greatness is ripening, there comes a frost that nips our budding hopes, a dark cloud that veils the sunshine of our prosperity, to teach us that even well-earned honors are but to be enjoyed for a brief moment.

Not only from among the line of weary pilgrims, looking forward to the reward of faith and sincerity, were they summoned, but from among those noble warriors whose well-earned fame in the cause of Immanuel had gained for them the victor's wreath.

SIR WILLIAM BLACKSTONE HUBBARD,

*Past M. E. Grand Master of Knights Templar of the United States of America.*

SIR ALEXANDER JORDAN SWARTZ,

*Past R. E. Grand Commander of Pennsylvania.*

SIR WILLIAM W. WILSON,

*Past R. E. Grand Commander of Pennsylvania.*

“After life's fitful fever  
They sleep well!”

Words are not needed to extoll their fame in your presence. Let us mourn their loss in silence, endeavor to imitate their virtues and extend our sympathy to their bereaved relatives.

The proceedings of special meeting of this Grand Commandery, to pay the last tribute of respect to Past Commander Swartz, are published with the proceedings of 1865, and I caused a circular to be issued announcing the decease of Sir Knights Hubbard and Wilson, directing that the sword of each Sir Knight in this jurisdiction be draped for thirty days after receipt of notice.

I have been called upon to decide a number of questions relating to Templar law during my term of office, but as my decisions have repeated former usage it is not necessary they be recapitulated at this time. The following only involves a principle worthy of mention :

On application from the E. Commander of St. John's Commandery, No. 4, for permission to re-ballot in case of several applicants for the Orders of Knighthood who had been rejected, I decided that reference to the Grand Commandery was not necessary, as it is the privilege of the E. Commander of each Subordinate Commandery to order or refuse a re-ballot at his discretion. Our Order does not depend on any precedent established by the Grand Lodge of Masons. Christian Knighthood is in alliance with and not dependent on the Masonic Order, and in decisions similar to the above it is presumed the E. Commander will be governed by principles of honor, probity and justice.

On the 28th of April application was received from nine Sir Knights, former members of Philadelphia Commandery, No. 2, and others, desiring me to re-open the

said Commandery, that had ceased working for some time past. This petition was accompanied by a communication from the Recorder of St. John's Commandery, No. 4, officially notifying me of a resolution unanimously adopted by the said Commandery, at a meeting held on March 27th, 1866: "That St. John's Commandery, No. 4, for the interest of Knight Templarism, recommend to the Grand Commandery the re-organization of Commandery No. 2."

After consultation with Eminent Sir Knights on the subject, I was induced to accede to the request, and on April 11th I proceeded to Philadelphia for the purpose and re-organized the said Commandery. An election was held in my presence, and I installed Rev. Sir Robert H. Pattison as E. Commander, and other officers whose names are in possession of our Grand Recorder.

The causes that led to a suspension of work in this Commandery are familiar to the past and present officers of this Grand Commandery, and were beyond the control of the Sir Knights of No. 2. As there is nothing on our minutes showing that their Charter had been demanded or surrendered, nor any charges on record against them, I considered it expedient and proper to accede to the request.

No. 2 has resumed its position under the most favorable auspices, and two Commanderies are scarcely sufficient to meet the rapid increase of the Order in Philadelphia. The officers of No. 2 are possessed of eminent ability and zeal, and determined to restore their Commandery to its former usefulness. The E. Commander is a Sir Knight whose social standing, marked ability

and earnest devotion to the Order, are sure guarantees for the prosperity of the Commandery.

At the earnest request of a number of Sir Knights residing at Lebanon and Reading, on May 17th I granted a dispensation to the E. Commanders of De Molay, No. 9, Columbia, No. 13, and Allen, No. 20, to open a Special Commandery, with the indispensable number, to confer the Orders of Knighthood on Comp. Jacob Weidle, of Lodge No. 226, and Chapter No. 197. His age and physical disability were represented to be such as would prevent him from conveniently attending a regular Commandery for the purpose, while his lifelong zeal and activity in behalf of Masonry fully entitled him to the compliment they desired to be conferred upon him. About twenty-five members from adjacent Commanderies were present in the Masonic Hall at Lebanon, and I consider the influence of this act will redound to the credit of the Order among the Masonic fraternity of that section.

This Grand Commandery having been freed from every financial embarrassment, and being at this time in possession of a considerable fund beyond what is necessary for its annual expenses, with the prospect of large additions in the future, I would recommend an amendment to the Constitution providing for the election of three Trustees, who shall invest the said fund, as it accumulates, in such manner as they may be directed by this Grand Body; to attend to the settlement of its financial transactions, and have direct charge of all property thereunto belonging. The necessity of some action on this subject is imperative, as our past history demonstrates, and will prevent embarrassments in the

future, from which your present officers have not been free.

I would also recommend the present rate of dues be continued until a sufficient fund has accumulated, the interest of which will pay all necessary expenses, when the amount now exacted from each Subordinate Commandery might be dispensed with.

The accumulation of a large fund is not desirable or essential to our prosperity as a Grand Commandery. On the contrary, it might have a tendency to produce discord in our ranks, as the history of other associations amply demonstrates.

On February 22d I received a communication from thirteen Sir Knights residing at Williamsport, and four at Lock Haven, requesting a Dispensation to open a Commandery at the former place. They had not received the recommendation of Crusade Commandery at the time, and the subject was therefore deferred. I presume it will be presented for your consideration at this session. The locality is favorable, the petitioners worthy, and I have no doubt that a Commandery stationed at this place will prove to be of advantage to the Order.

Burke, in one of his celebrated speeches, once exclaimed: "The age of chivalry is gone, thank God for it!" The age of chivalry gone! It may be so, but the spirit that organized and gave it vitality still exists, and we can thank God it does. As long as innocence requires to be defended, as long as destitution is permitted to afflict the helpless, or Christianity requires champions to promulgate its divine mission and defend it against foes without and foes within, the spirit of

ancient chivalry will still be required, will still exist—the heroic deeds and self-sacrificing virtues of the founders of our Order still be held in veneration.

The stately ceremonials, pomp, feudal privileges, and boasted heraldry engrafted on the Order by a superstitious age have passed away for ever, and are now as a

“School-boy’s tale, the wonder of an hour;”

but the practice of the Christian virtues, integrity of purpose, and chastity of honor, which then, as well as now, constituted true chivalry, can never fade away, but will extend their influence beyond the confines of mortality. External forms may change with the ages, but the principles that actuated the Knights of old can never die.

As Templars, we profess to perpetuate those principles, and in our intercourse with each other and the world to be guided by them. Consistency, therefore, demands that in our Asylums there should ever be union and peace. By this our sessions will become as resting-places in the journey of life, where we can become invigorated to renew our pilgrimage and combat successfully with the many trials that are incident to humanity.

Sir Knights: I have endeavored to fulfill the duties of the high office which your partiality assigned to me, with a motive single to the progress and prosperity of our beloved Order, and I now return to you the high power with which I was invested, feeling that my official duties have been lightened by constant and marked evidences of Knightly courtesy and kind regard on your part.

I will ever regard my term of office in this Grand

Commandery as one of the most pleasant epochs of my life; and I pray you, if I have erred in any official duty, to regard it as an error of judgment and not resulting from any disposition of the heart.

On motion of E. Sir Nathan Smith,

*Resolved*, That the address of the R. E. Grand Commander be spread at length upon the minutes, and referred to the Committee on the Doings of the Grand Officers.

The Committee on the Doings of the Grand Officers beg leave to report :

*To the R. E. Grand Commander, Officers and Sir Knights of the Grand Commandery of Knights Templar of Pennsylvania :*

That they have examined with great pleasure the very admirable address of the R. E. Grand Commander Sir William H. Strickland, and find in it very valuable suggestions, inculcating the duties and tending to promote the interests of the Order. His fidelity to the duties of his office is manifested by the prosperity of Knighthood during his administration.

His decision that an Eminent Commander may order or refuse a re-ballot, according as his judgment may deem proper, and this without appeal to the Grand Commandery for intervention, meets our approval. Our Order does not pretend to be a democratic institution. Its Commander is invested with very great power, and Sir Knights should have full confidence in the discretion of one they deem fit to exercise such power.

Your committee also note with great satisfaction the recommendation that a Charter be granted for the formation of a Commandery at Williamsport. It is a rich and

beautiful country, and we trust will prove a fruitful soil for Templarism.

Your committee have had too little time to inquire, as we would like to, into the regularity of the proceedings of No. 2. The question is a novel one, and while we are all glad again to see their Beauseant displayed, we feel no disposition to cavil at the mode by which the desirable result was accomplished.

The suggestion of the R. E. Grand Commander as to the management of our finances we cordially commend. This matter has been too long delayed, and now our funds have so accumulated that they should have a more systematic management. We therefore offer the following resolution :

*Resolved*, That the Grand Treasurer be directed to purchase a book, in which he shall keep full and correct accounts of the receipts and disbursements of the Grand Commandery, and that said book shall be the property of the Grand Commandery, and shall, with the funds and other property of the Grand Commandery, be delivered to his successor immediately after installation.

And in view of the unnecessary accumulation of funds in our Treasury, we would recommend that Section 5th of Article I. be amended by striking out so much thereof as requires the payment by Subordinate Commanderies of fees and dues for Knights receiving the Orders and being members of Subordinate Commanderies.

Your committee have also examined the reports of the Grand Treasurer and Grand Recorder, and find them correct.

In regard to the suggestion of our Grand Recorder Sir Alfred Creigh, as to the publication of a Register of Pennsylvania Knighthood, we would commend it to the favorable consideration of the Grand Commandery. Such a reg-

ister would be valuable and useful to all Sir Knights of this jurisdiction.

Courteously submitted.

JAMES H. HOPKINS,  
 JAMES M. PORTER, } Committee.  
 JOHN HANOLD, }

On motion of Sir H. B. M'Kean,

The report of the committee was accepted and the committee discharged.

*Vote of Thanks to Past Grand Commander Sir W. H. Strickland.*

On motion of P. E. C. Sir John Hanold,

*Resolved*, That the unanimous thanks of the officers and members of the Grand Commandery of Knights Templar of the State of Pennsylvania are due and hereby tendered to our Past R. E. Grand Commander, Sir William H. Strickland, for the efficient manner in which he performed the duties of his office for the past year.

*Resolved*, That a copy of said resolution be engrossed on parchment and signed by the Grand Officers, and presented to him as a memorial.

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*Annual Addresses of the R. E. Sir ROBERT PITCAIRN, Grand Commander; of V. E. Sir J. L. HUTCHINSON, Dep. G. Commander, and of E. Sir JOHN VALLERCHAMP, Grand Captain General of the Grand Commandery of Pennsylvania, at its Fourteenth Annual Conclave, held in Pittsburg, June, 1867.*

SIR KNIGHTS COMPOSING THE GRAND COMMANDERY OF PENNSYLVANIA: At this our Annual meeting I greet you individually and collectively. Another Temp-

lar year has gone, its pleasing associations, and its hallowed reminiscences, from the history of the never-to-be-forgotten past, and with it also have many generous and noble Sir Knights passed to the spirit-land, leaving behind them a name dearer than friendship, and a love consecrated by the purest affections of the human heart.

As Templars, we rejoice that it is so—that within our Asylums we but prepare the heart for those eternal reunions which are sanctified by the teachings of Immanuel, after we have labored manfully and fought valiantly the battle of life, clad as a pilgrim-warrior and robed as a pilgrim-penitent in the righteousness of Jesus. It is the aim, the design, the purpose of our Order to raise man to that state of dignity and grandeur which the Supreme Architect of the universe intended when he created man and endowed him with those faculties of the heart and mind which instinctively point to a glorious resurrection and a more glorious immortality. Hence all the teachings and principles of Templars are derived from the precepts of Jesus and the new law as given in the New Testament.

As Templars we cling to the Book of Inspiration as the sheet-anchor of our hopes for time and eternity; as Templars we recognize no other belief and no other foundation than is laid in the corner-stone of the Christian religion, discarding all sectarianism and bigoted views. We display the Standard of the Cross in our Asylums, having upon its ample folds the ever-to-be-revered motto, *In hoc signo vinces*. An Order based upon such principles must necessarily contain within itself those undying cardinal principles of union and harmony which are characteristic of our Templar

Order ; hence I have the pleasure of announcing that peace and brotherly love prevail throughout our widely-extended jurisdiction, and that all our Subordinate Commanderies are actuated by the true and correct principle—who can best work and best agree? Hence no official decisions have been made, nor have any questions of jurisprudence been submitted, because our landmarks and principles are so definitely settled, and our officers and membership so well versed in their application, that none were needed.

The work of the Commanderies, with a few minor exceptions, is uniform, and is in accordance with that promulgated by the Grand Encampment of the United States.

It is a matter of doubt with some whether the Grand Encampment of the United States, which is the source of American Templar authority, is in possession of the true work. In fact, after the perusal of the report of our Historiographer at our last Annual Conclave, there seems to be proof positive that we have not ; and to strengthen this opinion we have the report of the committee appointed by the Grand Commandery of Massachusetts to reply to our Historiographer, admitting the fact, but doubting the propriety of attempting a change.

One thing is certain : there is *no* authority for modernizing Masonry, no matter how applicable locally may be the change. If there is one vow more binding than another, it is that binding us to cling to and keep sacred the ancient landmarks of our fathers. Modernize Masonry, or change any part of the edifice, and you destroy the beauty, strength and glory of the whole building. I would earnestly recommend the propriety

of appointing a committee of competent Sir Knights, who shall be authorized to prepare a report on the subject preparatory to our next Annual Conclave, and in time for the action of the Grand Encampment of the United States, which will hold its triennial meeting in 1868.

During my official term I have visited the majority of the Commanderies in the western part of this jurisdiction, while I assigned the eastern part to the V. E. Deputy, Sir J. L. Hutchinson, to whom I am under many obligations for the courteous manner he has performed his labors and relieved me of many of the burdens of the office, and to whom I am much indebted for counsel and advice. I need not say that in our twenty-three Subordinates the utmost harmony prevails, and the Grand Officers were courteously received and entertained with genuine hospitality in their official visits; and for their many acts of kindness to myself and those with whom I have been associated they shall be always remembered.

I would call the attention of the Grand Commandery to the recommendation of my predecessor, that to free this Grand Commandery from every financial embarrassment the dues be continued until a sufficient fund has accumulated, the interest of which will pay all necessary expenses.

Application having been made to the Grand Commandery at its last Annual Meeting (June 12, 1866) for a charter, which was granted, in company with the Grand Officers and other Sir Knights we visited Williamsport, Lycoming county, on the 13th September, 1866, and instituted Baldwin II. Commandery, installed the officers and exemplified the work.

On the 28th day of September, 1866, I received an invitation from the R. W. Grand Lodge of Masons of Maryland, inviting the Templars of Pennsylvania to be present in Baltimore on the 20th day of November, 1866, to participate in the laying of the corner-stone of the new Masonic Temple. Official business detained me from participating, but the Grand Commandery was represented by the following officers, viz.: V. E. Sir J. L. Hutchinson, as Grand Commander; E. Sir Chas. A. Bannwart, D. G. C.; E. Sir James H. Hopkins, as G. G.; E. Sir Fitz James Evans, as G. C. G.; Sir Chas. E. Meyer, as G. P.; Sir Jno. R. Seibert, as G. S. W.; Sir Chas H. Mann, as G. J. W.; E. Sir R. A. O. Kerr, as G. T.; E. Sir Alfred Creigh, as G. R.; Sir Wm. K. Alricks, as G. St. B.; Sir A. N. Green, as G. Sd. B.; Sir J. H. Livingston, as G. W.; Sir D. M'Clintock, as G. S., together with representatives from many of our Subordinates. In the procession of upwards of eight hundred Knights, the Grand Commandery of Pennsylvania was honored with the post of honor, by being appointed to the extreme right, she being the oldest Grand Commandery in the United States, and when her banner was unfurled to the breeze, the date of May the 12th, 1797, was enthusiastically received by all the Sir Knights, especially the Templars of Maryland, when they remembered that they had claims upon that glorious old banner, for under it, fifty years ago, they marched as one of its Subordinates. How pleasing the association, yet how sad the recollection that nearly all of those Templars who then were members had passed to their eternal Asylum!

On the 30th of August, 1866, I received an applica-

tion from Sir Knights William Lilly, James Houston, Anthony W. Raudenbush, Milton W. Raudenbush, Robert Klotz, Thos. S. M'Nair, Joseph P. Salmon, A. Dimmick and Isaac K. M'Collum, praying for a Dispensation to enable them to open Packer Commandery, No. 23, at Mauch Chunk, Carbon county, Pa. This application having been properly recommended, and the character of the petitioners being such as would fully justify its establishment, I directed V. E. Sir J. L. Hutchinson to organize the same, which was done on 28th of Sept., 1866, and of which he will give you a detailed account, as well as other official acts which he performed in his usual courteous manner.

Jerusalem Commandery, No. 15, established in 1856 at Pottstown, not prospering as highly as the members desired, unanimously requested me to permit them to change their location to Phoenixville. There being no law upon the subject, and but one precedent, wherein St. Omer's Commandery, No. 7, was changed from Uniontown to Brownsville, I consented to do so after consultation with the Grand Officers; and the officers and membership have entered in good earnest upon the glorious work of the re-edification of their Asylum.

I also issued a Dispensation authorizing Hubbard Commandery, No. 5, to hold a special election at the request of the Commandery.

On the 8th of May 1867, I received an application from Sir Knights Jacob Weidle, Grant Weidman, J. P. S. Gobin, W. H. Murray, John Ulrich, W. G. Bowman, L. E. Weimer, M. Manderbach, George L. Seltzer, F. Myers, John A. Donges and Rev. M. Rhodes, praying for a Dispensation to enable them to open

Hermit Commandery, No. 24, at Lebanon, Lebanon county, Pa. This application having been properly recommended, and the character of the petitioners being such as would fully justify its establishment, on the 23d of May, in company with the majority of the Grand Officers, I organized the same.

I received a revised copy of the By-Laws of De Molay Commandery; referred to the proper committee.

On the 15th of May, 1867, I received a communication from Sir Knights Samuel B. Dick, Christian M. Hoover, William C. Hay, Benjamin F. Porter, F. R. Rupp, Francis H. Foster, Theo. B. Lashells, Edward G. Whitesides, George C. Porter, H. T. Colt, Edward D. Draper, S. Johnson Thomas, D. D. Williams, F. Shattuck, A. L. Power, N. Truesdale, I. R. Burchfield, Chas. Bowman, J. G. Burlingham, T. B. Hoover, and A. W. Hoover, residing at or near Meadville, Crawford county, requesting a Dispensation to open a Commandery at Meadville, which I present to your consideration at this session. The locality is favorable.

On the 7th day of June, 1867, I received a communication from the following Sir Knights, residing at or near Lewistown, Mifflin county, Pa., to wit: Sirs John A. Wright, Jesse Mendenhall, Jos. F. Mann, Wm. Willis, Robt. H. Junkin, D. E. Robison, W. J. Long, G. H. Long, Reuben E. Wilson, W. F. Johnston, H. J. Walters, and Robt. Martin, requesting a Dispensation to open a Commandery at Lewistown, which I present for your consideration at this session. The locality is favorable, and the granting of the Dispensation recommended by the nearest Commandery; and I would earnestly recommend that their wishes be complied with.

On the 11th day of June, 1867, I received a communication from the following Sir Knights, residing at or near Great Bend, Susquehanna county, Pa., viz.: Sirs John H. Dusenbury, C. P. Bigelow, Sardis Smith, George F. Thompson, A. C. Stephens, John Z. Brown, Thomas D. Hays, Geo. W. Weed, R. T. Stephens, and Wm. H. Powell,—requesting a Dispensation to open a Commandery at Great Bend, which I present for your consideration at this session. The locality is favorable and the granting of the Dispensation recommended by the nearest Commandery, and I would earnestly recommend that their wishes be complied with.

On the same date I received a communication from nine Sir Knights, residing at or near Wellsboro', Tioga county, Pa., viz.: Sirs Robert C. Simpson, Thomas B. Boyden, M. H. Cobb, Andrew Foley, J. B. Christie, William Roberts, H. S. Hastings, E. H. Mason, and G. D. Montauge,—requesting a Dispensation to open a Commandery at Wellsboro', which I present for your consideration at this session. The locality is favorable and the granting of the Dispensation recommended by the nearest Commandery, and I would earnestly recommend that their wishes be complied with.

These have been all my official acts, and I should feel myself wanting in courtesy to the Grand Officers, the Subordinate Officers and individual Sir Knights, did I not thus publicly thank them for their uniform kindness and courtesy, throughout the past year, which they have extended to me in my official capacity.

Having thus, Sir Knights, given you my official acts, I desire to make some suggestions for your consideration, which I trust you will receive with the same kind

feelings in which they are given. The Grand Commandery has now in her possession two hundred copies of the History of Knights Templarism of this State, as prepared by our Historiographer, E. Sir Alfred Creigh. I would suggest that these be distributed as follows, viz: One copy be presented to each of the Grand Officers of the Grand Encampment of the United States, and to those of Canada, England, Ireland and Scotland; three copies to each of the State Grand Commanderies (one for the G. C., one for the G. R., and one to be deposited in their archives), and that each Subordinate Commandery of Pennsylvania be required to furnish the names of the widows of the deceased Sir Knights of their respective Commanderies, to whom shall be presented a copy of said work in the name of the Grand Commandery of Pennsylvania. It is due to these widows that we should show that we can and do appreciate those we loved in life, and now revere their memory by placing upon the family altar the record of the services of those to whom they plighted their early love. This History of Knighthood was only intended as the nucleus of our history. It needed but a starting-point, and the high encomiums which have been passed upon it are worthy of our Historiographer; but to complete the task, and to bring it to perfection, I would suggest the propriety of arranging for the publishing of another edition, or a second series, to which all the addresses of Grand Commanders and all important reports be added, also much matter of interest which was of necessity omitted in the book referred to; and then we can boast of a perfect furnished and complete history. To accomplish so desirable an object, I trust a com-

mittee will be appointed to take the matter into consideration.

As the Grand Encampment of Massachusetts appointed a committee to reply to the report of the Historiographer as published in our last proceedings, I have deemed it most advisable only to refer to the subject, and state that I have requested E. Sir Alfred Creigh to prepare a reply thereto, which report will be read for adoption or rejection.

We cannot close our address without referring to the fact patent to all, that our Order is increasing too rapidly. It is due to our Order to restrain so many from crowding into our Asylums. Our doors are swung entirely too far back, and too many are rushed through with locomotive speed.

It requires calm thought, deliberate action, purpose of mind and holy resolves to enter our communion. There is no place on earth so sacred as an Asylum of Templars. Our rites and ceremonies are the embodiment of silence, holiness, purity and sincerity. Then why destroy the sanctity of these essentials by creating more than one Sir Knight at a time? My own opinion is that it takes away that solemnity which the candidate should preserve, and detracts from the beauty of our rituals. Upon this question I trust a committee will be appointed who will report fully upon the subject, and limit the number to two or three persons, if not to our ancient number, which in all cases was confined to the individual himself. Many reasons might be advanced for action in the matter, but I shall defer giving them for the present.

It seems to me that we are allowing ourselves to be-

come looser in our inquiries as to the character of candidates for Knighting, especially as to their religious belief; permitting Royal Arch Masons to become Knights Templar who do not fully believe in the trinity of the Godhead, and that Christ was the Son of God, as revealed in the New Testament. It was for this Knighthood was established; it was for this the Crusaders attempted to recover the Holy Land, in which our Redeemer was born, lived, crucified, buried and arose from the dead; it was for this that the Templar Order has unceasingly and perseveringly labored to build up the doctrine of the Holy Trinity—"three persons in one God: the Father, the Son, and the Holy Ghost; and these three are one true, eternal God—the same in substance, equal in power and glory, although distinguished by their personal properties"—and which is represented in all the Asylums by the sacred Delta. I would recommend that the committee appointed to take into consideration the propriety of recommending the Grand Encampment to change the Templar Ritual, also take into consideration the propriety of so wording our petitions for initiation as to preclude all possibility of evasion, by any candidate, on this all-important subject.

Thanking you, officers and members and individual Sir Knights of the Grand Commandery of Pennsylvania, for your kindness during my official term of office, I now surrender to you the baton of authority which you placed in my hand, and commend you individually, as well as the Grand Commandery, to that Triune God who has watched over us and protected and preserved us, and to His name be all the praise.

On motion of Sir William Chatland,

*Resolved*, That the excellent address of the R. E. Grand Commander be entered at length upon the minutes and referred to the appropriate committee.

The V. E. Sir Jeremiah L. Hutchinson, Deputy Grand Commander, read the following account of his official acts:

*To the Grand Commandery of the State of Pennsylvania:*

KNIGHTS!—The Deputy Grand Commander would respectfully submit the following report of his doings for the past year:

On September 15th, 1866, at the request of the R. E. Grand Commander, I met him and the other Grand Officers at Williamsport, Pa., and assisted them in constituting Baldwin II. Commandery, No. 22, as also in conferring the Orders of Chivalry.

On Sept. 18, 1866, in pursuance of a Dispensation issued by the R. E. Grand Commander, I visited Mauch Chunk, accompanied by Eminent Commander Sir C. E. Meyer, and with the aid of P. G. Commander Sir H. Stanley Goodwin, E. Commander J. I. Elsegood, and other Knights of Easton and Allentown, constituted Packer Commandery, No. 23, and conferred the Orders on six.

On October 17, 1866, at the kind solicitation of P. G. Commander Sir C. F. Knapp, I visited Crusade Commandery, No. 12. On this occasion I was accompanied by Sir C. E. Meyer and Sir M. Sommerville. We assisted the Knights of No. 12 in conferring the Orders on Wednesday evening, when, at "low twelve," we were "called off from labor to refreshment," which latter, "the refreshments," did not terminate until the next evening, when we took the train for home. I know not which the most to extoll in the Knights of No. 12: their work and zeal in Templar Masonry, or their unbounded hospitalities.

On November 20, 1866, I accompanied a number of the Grand Officers, and a large delegation of Knights of Nos. 4, 2, 11, 13, 19, 20, 21, to Baltimore, on the invitation of the Grand Lodge of Maryland, to assist in laying the Corner Stone of the Masonic Temple. In the absence of the R. E. Grand Commander, I formed the Grand Commandery. Pennsylvania was assigned the post of honor in the procession, and received most courteous and cordial treatment at the hands of the Knights of Baltimore.

On March 13, 1867, accompanied by Sirs C. E. Meyer, E. Masson, M. Speigle and M. Sommerville, I visited Pittsburg, No. 1, at the invitation of the R. E. Grand Commander, and assisted him in exemplifying the Orders of Red Cross and the Temple.

On March 23, 1867, accompanied by E. C. Sir Nathan Smith, of No. 4, Sirs Meyer, Robeno, Hale, Whittey, Hanold, and some fifteen others of No. 4, with E. C. Rev. Sir R. H. Pattison and others of No. 2, I paid a visit to De Molay, No. 9, and conferred the Order of the Temple. We were most hospitably received by the Knights, headed by P. G. Commander Sir William H. Strickland.

On April 2, 1867, I visited Parke, No. 11, installed the officers and conferred the Orders on two Companions. The hospitality of the Knights of Parke Commandery is so widely spread that they need no encomium in this place.

On April 11, 1867, upon previous notice sent to the Eminent Commanders of Nos. 19 (Hugh de Payens, at Easton), 20 (Allen, at Allentown), and 23 (Packer, at Mauch Chunk), I, accompanied by a delegation of Knights of Nos. 4 and 2, met the three Commanderies in Joint Conclave. We were joined by the R. E. P. G. Commander Strickland, Grand Captain General Vallerchamp, with other Knights of Nos. 9 and 11.

I have never in our jurisdiction witnessed a finer display

or array of Knights Templar. The three Commanderies were fully represented, and every Knight fully equipped.

I conferred the Order of the Red Cross on fourteen Companions, and the Order of the Temple on seven Red Cross Knights.

In this visitation I was, as in all others, indebted to Sirs Nathan Smith, C. E. Meyer, E. Masson, M. Speigle, and M. Sommerville, for their valuable aid.

On May 30, 1867, at the request of the R. E. Grand Commander, I met him and the Grand Captain General, and Grand Recorder, at Lebanon, and assisted in constituting Hermit Commandery, No. 24.

I have frequently visited Commanderies Nos. 4 and 2, at Philadelphia. They are both in a very prosperous condition; and both guard well the outer entrance of the Asylum.

I regret that circumstances prevented me from visiting the other Commanderies in the East, especially those at Lancaster, York and Carlisle. I had notified Lancaster Commandery that I would pay them a visit; but was prevented by attending the Grand Commander at Lebanon, on the night fixed.

Respectfully submitted.

J. L. HUTCHINSON.

The Eminent Sir John Vallerchamp, Captain General, submitted the following report of his official acts :

*To the Grand Commandery of Pennsylvania :*

In the months of June, July, August and October, 1866, I visited officially Crusade Commandery, No. 12, and exemplified the work.

In September, 1866, I assisted in constituting Baldwin II. Commandery at Williamsport.

Since March, 1866, I have attended all the meetings of

Parke Commandery, No. 11, and have also assisted in the work in Allen Commandery, No. 20.

In June, 1866, I acted in my official capacity by visiting York Commandery, No. 21, at York, where the Commandery is in excellent working order.

On June 10, 1867, accompanied by P. G. C. Sir C. F. Knapp, Grand Prelate Sir J. R. Dimm, and Grand Standard Bearer E. Knapp, I visited Hermit Commandery, in Lebanon.

There is a general desire among the Sir Knights to become proficient in the work and live up to the principles of our Order.

All of which is respectfully submitted.

JOHN VALLERCHAMP,  
*Grand Captain General.*

The Committee on the Doings of the Grand Officers would report :

That they have examined with pleasure and interest the address of the Grand Commander, and would make the following suggestions and recommendations :

1. That the Grand Treasurer, upon his election and before his installation, shall execute to the R. E. Grand Commander for the time being, a bond in the sum of five thousand dollars, for the faithful discharge of his duty.

2. That it being an established and conceded fact, that the Templar work as now used is not the true work, and as this Grand Commandery has appointed the Historiographer, the R. E. Grand Commander and the Past Grand Commanders a committee to prepare a circular upon the subject, your committee would most cheerfully adopt the recommendation.

3. That the E. Grand Recorder be instructed to prepare and forward, as a memorial of our regards, to the

Officers of the Grand Encampment of the United States respectively, one copy of Creigh's History of Knighthood, also one copy to each of the Grand Officers of the G. Encampment of Canada, England, Scotland and Ireland; three copies to each State Grand Commandery, viz.: to the R. E. Grand Commander, the E. Grand Recorder, and the third copy to be deposited in their archives; one copy to each Subordinate in every State where no Grand Commandery exists, and one copy to the widow of each deceased Sir Knight.

4. That each Subordinate Commandery be required forthwith to inform the E. Grand Recorder of the name of such widow, with her post-office address, belonging to said Subordinate.

5. That the Historiographer be and he is hereby authorized and requested to publish (either as an appendix or a second series) so much of the History of Knighthood in this State as will embrace the addresses of all the Grand Masters, together with all reports and matters of interest, and this Grand Commandery hereby appropriates \$—— to aid our Historiographer in the prosecution of so praiseworthy and laudable an object—an object which we commend to all Knights Templar—and that the R. E. Grand Commander be authorized to draw on the Grand Treasurer for the amount.

6. With regard to the number of Sir Knights to be created at one and the same conclave, your committee believe that the question is one which appropriately belongs to the Grand Encampment of the United States, and before this Grand Commandery will take action thereon, it would be advisable to procure their decision to regulate the action of all the Commanderies throughout the Union.

7. Your committee would recommend that it be enjoined upon the Subordinate Commanderies to require all candi-

dates to subscribe to the form of petition as laid down in Creigh's History of Knighthood, Series I., page 388, as effectually to prevent any Royal Arch Mason from receiving the Orders of Christian Knighthood who does not believe implicitly and absolutely in the doctrine of the Holy Trinity as revealed in the New Testament, recognizing three persons in one God—the Father, the Son and the Holy Ghost—and these three being the same in substance; equal in power and glory.

Your committee would offer the following resolution :

*Resolved*, That the unanimous vote of thanks of this Grand Commandery be tendered to Past Grand Commander Sir Robert Pitcairn, for the able, efficient and zealous manner in which he has performed his arduous duties as Grand Commander; that in retiring from his official station, he carries with him the heartfelt wishes of this Grand Commandery for his future health, happiness and prosperity.

*Resolved*, That a copy of this resolution be engrossed on parchment and signed by the Grand Officers, and presented to him.

Your committee have also examined the reports of the V. E. Deputy Grand Commander Sir J. L. Hutchinson, and of the E. Grand Captain General Sir John Vallercham, whose labors have been unceasing in diffusing the sublime principles of the Order by the exemplification of work, &c., &c.; and for these official acts your committee cannot praise these two officers too highly.

It is with peculiar pleasure your committee would state that they have examined the report of the E. Grand Recorder, and find that in his labors he has been pre-eminently successful; as in all our Sister Grand Commanderies we have never yet found the record in which the minutes of each Subordinate Commandery were personally exam-

ined by a Grand Recorder, except the Grand Recorder of Pennsylvania. Such has been the fact during the year which has closed. What recompense should be paid to so faithful an officer of our Grand Commandery for these official visits, independent of his salary, will be for this Grand Body to determine. The visits necessarily took both time and money.

All of which is courteously submitted.

E. H. TURNER,	}	Committee.
C. F. KNAPP,		
C. M. HOWELL,		

On motion of E. Sir Jas. H. Hopkins, the report of the committee was accepted.

The recommendations were read seriatim and considered, after which the following motion was offered by Sir Richard Coulter :

*Resolved*, That the recommendations as reported by the Committee on the Doings of the Grand Officers be unanimsly adopted, and that the blank in the 5th recommendation be referred to and filled by the first four Officers of this Grand Commandery.

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*Address of R. E. Sir JEREMIAH L. HUTCHINSON, Grand Commander of the Grand Commandery of Pennsylvania, at a Special Conclave, held in the City of Philadelphia, September 26, 1867.*

KNIGHTS COMPANIONS: I have convened the Grand Commandery of the State of Pennsylvania in Special Conclave at this time for the following purposes: The *first* and most important one, the adoption of a uniformity of ritual and work throughout our jurisdiction. The

*second* is the report of the committee on the circular prepared on the claims of the English ritual, and to be distributed to the officers and members of the General Grand Encampment of the United States, and the officers and members of State Grand Commanderies; as well as such other matters as may come before this Grand Commandery.

During the past Templar year, while in the performance of my duties as Deputy Grand Commander, I found in my visitations a considerable difference in the language of the ritual; and though not affecting the material working of the Order, yet this difference was sufficient to create confusion and embarrassment to those not familiar with the peculiar idiom of Templarism, and thus mar the beauty so requisite and important in the workings of our solemn ceremonies.

Impressed with the importance of correcting these differences, and as the Order had increased to the extent of twenty-eight Commanderies, I solicited and received your assent at our last Annual Conclave at Pittsburg to divide the State into divisions, and appointed the following Sir Knights as Division Commanders:

No. 1. P. E. C. Sir J. Hanold, to superintend Commanderies Nos. 2 and 4.

No. 2. E. G. G. Sir Jas. H. Hopkins, Nos. 1, 3, 5, 7, 18 and 25.

No. 3. V. E. D. G. C. Sir John Vallerchamp, Nos. 8, 10, 11 and 26.

No. 4. P. G. C. Sir Wm. H. Strickland, Nos. 9, 15 and 24.

No. 5. E. G. S. W. Sir Charles M. Howell, Nos. 13 and 21.

No. 6. P. G. C. Sir Christian F. Knapp, Nos. 12, 14, 17 and 22.

No. 7. E. G. J. W. Sir Abraham Miller, Nos. 19, 20 and 23.

No. 8. E. G. C. G. Sir H. B. M'Kean, Nos. 16, 27 and 28.

I have been careful to select, wherever I could conveniently, one of the Grand Officers, and to supply the divisions with Knights tried and true, whose devotion to the Order stands high upon our Templar records. And here let me add that a more competent, intelligent, faithful and zealous corps of Commanders would be difficult to select, even from among the brilliant lights of Templarism that have and do shed the lustre of their devotion and talents over our noble and magnanimous Order in this jurisdiction. To them I return my most grateful acknowledgments cheerfully; ardently have they seconded me in the desire to make Templars a unit in all and everything, and only wait for you to determine what shall be our standard work—a work, once adopted, not to be changed in jot or tittle. The ritual of the Order of the Templar has always impressed me as the most beautiful and sublime composition emanating from man. The grand, noble, loving, sad, humiliating, ignominious, glorious history of our Divine Model, portrayed and exemplified there, cannot but touch the heart of the most insensible, and leave a deep and lasting impression.

To the proper working of the Order of the Red Cross I would also call your attention. As to its position in being acknowledged as the first of the Orders of Christian Knighthood, I join with the eminent Historiographer

of Knighthood, Sir A. Creigh, in stating "that it never had any connection with the Templar Order and Knights of Malta and St. John's of Jerusalem," but that it is a part and portion, or should be, of the Royal Arch Degree, as all its incidents relate to the building of the second temple. But as the Grand Encampment has placed it as the first of the Orders, it is our duty to work it out properly, but not as Knights Templar. (See Ezra, 4th chap.)

With respect to the report of the Past Grand Commanders, it is important to be acted on at this Special Conclave, as if left to the next Annual Conclave it would be too late to be examined by the State Grand Commanderies, and presented at the Triennial Conclave of the Grand Encampment of the United States, to be held at St. Louis, on the third Tuesday of September, 1868, A. O. 750. The committee has the report ready, and it only requires the action of the Grand Commandery to adopt and direct its publication.

I would also suggest the necessity and importance of the Grand Officers being authorized to have a sufficient number of blanks requisite for dispensations, orders, etc., printed. I have found in the duties of my office that the absence of the necessary blanks has entailed a large amount of labor upon me.

There will be presented to you an application for the warrant of a new Commandery, to be located in Philadelphia. The application has been endorsed by Commanderies Nos. 4 and 2. I commend it heartily to your favorable consideration, as, from the standing, character and ability of the Knights connected with it, it is destined to occupy a high position in the grand

galaxy of Templar Masonry. The petitioners are Sir Knights Nathan Smith, Rev. John Chambers, John Hanold, R. J. C. Walker, Thomas Brown, Alphonso C. Ireland, C. Oakford Klett, Charles K. Ide, J. H. Livingston, William Ivins and Thomas R. Patton. They have named it Kadosh Commandery, and recommend as their three first officers—

Sir N. Smith, E. C.; Sir Thomas Brown, G.; Sir R. J. C. Walker, C. G.

I would also call your attention to an omission in the printed proceedings of our last Annual Conclave, by which seeming injustice (though we all know it was unintentionally) was done to Past Grand Generalissimo Sir Charles A. Bannvart. It would have been proper to have stated that the Eminent Knight declined the election of Deputy Grand Commander, as his business compelled him to leave the State. I trust the proper record will be made to correct the omission. The zeal, devotion and earnest discharge of every post and duty assigned the Eminent Knight, whether as an officer of Parke Commandery, No. 11, or as a Grand Officer, are too well known to require any eulogy from me.

The Grand Officers to whom at the last meeting was referred the second series of the History of Knighthood of this State, as prepared by our E. Historiographer, Sir Alfred Creigh, will act definitely at this Conclave before its adjournment. It becomes me, however, to say that the history of Knighthood in Pennsylvania is now completed, and as this State was the *first* to introduce the Orders of Knighthood into America, she is the *first* to place upon the altar of Templarism the first perfect, full, and complete history.

I would also suggest that the resolutions authorized to be presented to the different Past Grand Commanders be handsomely engrossed on parchment.

It becomes my painful duty to announce the death of Sir John L. Goddard, Past Eminent Commander of No. 2, and at the time of his death R. W. Grand Master of Pennsylvania. He was Knighted December 12, 1851, and elected Eminent Commander June, 1853. I had the pleasure of an intimate Masonic acquaintance with our departed Knight during the whole of this period.

He was a member with me on the committee that drafted the Constitution of the Grand Encampment of the State of Pennsylvania, at the Convention held in Philadelphia, May 10, 1854, and whilst his health permitted, always took an active interest in the workings of the Order; and in all his relations as a man and a Templar he lived up strictly to the teachings of our noble and magnanimous Order. I commend to you the subject of an appropriate tablet to his memory.

And now, Knights Companions, as we have much labor before us, I trust we will enter upon the performance of it with dispositions single to the further cementing of the bonds of fraternal love and unity that now so happily bind us together, remembering ever that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law;" "and now abideth Faith, Hope, and Charity, these three, but the greatest of these is Charity."

JEREMIAH L. HUTCHINSON,  
*R. E. Grand Commander.*

On motion of E. Sir James H. Hopkins,

*Resolved*, That the address of the Grand Commander be spread upon the minutes, and referred to a committee.

Which was adopted, and P. G. Commander Sir Chr. F. Knapp, E. Sirs Dewees J. Martin, and Grant Weidman were appointed said committee.

The Committee on the Address of the Grand Commander, Sir J. L. Hutchinson, reported that they have examined the address, and fully concur with the R. E. on the various questions submitted, and would offer the following resolutions :

1. *Resolved*, That a Charter be granted to Kadosh Commandery, No. 29, to be located in Philadelphia. Its officers to consist of

SIR NATHAN SMITH, E. C.

SIR THOMAS BROWN, G.

SIR R. J. C. WALKER, C. G.

2. *Resolved*, That that portion of the Grand Commander's address with regard to Past G. Generalissimo Sir Charles A. Bannvart be forwarded to Sir Bannvart, under the seal of the Grand Commandery, assuring the Eminent Sir Knight that this Grand Commandery will ever remember his zeal and devotion to Templar Masonry, and his Knightly qualities as a true and courteous Knight while residing in Pennsylvania.

3. *Resolved*, That as Knights Templar we may well be proud of the history of our State, so fully prepared by our Historiographer, Sir Alfred Creigh, and commend it to the favorable consideration of all Sir Knights.

4. *Resolved*, That handsomely engraved testimonials be prepared and presented to each of our Past Grand Commanders.

5. *Resolved*, That the necessary blanks be printed.

6. *Resolved*, That the Grand Recorder have a suitable

memorial tablet to the memory of Sir John L. Goddard published with these proceedings.

All of which is respectfully submitted.

CHR. F. KNAPP,  
DEWEES J. MARTIN,  
GRANT WEIDMAN.

On motion of Sir Theo. F. Scheffer, the report of the committee was accepted and the committee discharged.

The Grand Commandery proceeded to the consideration of the resolutions *seriatim*. All excepting Resolution No. 4 were unanimously adopted; which resolution was amended by E. Sir James H. Hopkins, as follows:

*Resolved*, That a committee of three be appointed to prepare a design for a suitable Jewel to be presented to each Past Grand Commander.

Whereupon Sir Knights Charles E. Meyer, Nathan Smith, and J. M. Whitby were appointed said committee.

## CHAPTER II.

### REPORTS OF COMMITTEES ON FOREIGN CORRESPONDENCE, AND COMMITTEE ON COSTUME AND JEWELS.

*First Report of Committee on Foreign Correspondence, read June, 1857, before the R. E. Grand Commandery of Pennsylvania, by Rev. Sir O. H. TIFFANY.*

The Committee on Foreign Correspondence submitted the following report :

To the Officers and Sir Knights of the Grand Commandery of Pennsylvania :

That they have received from the Grand Recorder, Sir Alfred Creigh, the proceedings of the General Grand Encampment of the United States at its session held in Hartford in September last, as also those of the proceedings of the Grand Encampment of the State of Vermont for 1856; Maine, 1856, Texas, 1856; New York, 1856-7; Indiana, 1856; Virginia, 1856, and Massachusetts and Rhode Island, 1856

#### VERMONT.

The Annual Session of this Grand Encampment was held at Burlington, on the 8th January, 1856. Three Encampments were represented. M. E. G. Master Daniel L. Potter delivered the address, in which he refers to the death of Companion Nathan B. Haswell, who had done so much for the institution of Freemasonry in that State. It is right that the deeds of the illustrious dead should be spread out before us, to incite each of us to the performance of our duties.

The M. E. G. M. also recommends that the Grand Encampment shall *itinerate*, and that the Constitution be amended accordingly. The Sir Knights of that jurisdiction will find an amendment of this nature well calculated to increase and diffuse the principles of the Order.

Sir Daniel L. Potter was re-elected G. M., and Sir John B. Hollenbeck, Grand Recorder.

#### MAINE.

The Annual Convocation of the Grand Encampment of Maine was held at Portland on the 1st May, 1856, three Encampments being represented

Sir Jos. C. Stevens was re-elected G. Master, and Sir Ira Berry, G. Recorder. The address of the M. E. G. Master exhibits a heart devoted to the cause of Templar Masonry, and while the Sir Knights of Maine carry out the principles of the address, the interests and prosperity of our institution are committed to eminent Sir Knights, and are in safe hands.

#### MASSACHUSETTS AND RHODE ISLAND.

This Grand Encampment has only published a list of their officers. Among those valiant Knights we find the name of Sir Daniel Harwood of Boston as having been elected to M. E. Grand Master, and Sir Calvin Whiting of Boston, Grand Recorder.

#### NEW YORK.

This Grand Encampment may be regarded as a model Grand Encampment. Nineteen Encampments were represented. The M. E. Grand Master, John W. Simons, delivered the annual address. Three new Encampments ranged themselves under the banner of the G. E. of New York. The address is worthy the perusal of every Sir Knight, as being one of the most practical, able and dignified addresses which has been read before any of our Grand Bodies.

Sir Le Roy Farnham was elected Grand Master, and Robert Macoy, Grand Recorder.

#### TEXAS.

The Grand Encampment of Texas assembled in Annual Conclave at Huntsville, June 23, 1856, four Encampments being represented. Their proceedings are characterized by the principles of true and courteous Knights, and so long as they battle manfully for the Orders of Christian Knights, just so long may we expect to hear of them doing good and essential service in the cause so dear to our hearts.

Sir Wm. M. Taylor was elected Grand Master, and Sir Andrew Neill, Grand Recorder.

#### INDIANA.

The Annual Convocation of this Grand Encampment was held in Greensburg, on December 24, 1856, four Encampments being represented. Harmony and union prevails among the Sir Knights, which is a sure guarantee of their prosperity. Sir Henry C. Lawrence was elected M. E. G. Master, and Sir Francis King, Recorder.

#### VIRGINIA.

On the 11th December, 1856, the Grand Encampment of Virginia met at Richmond, eight Encampments being represented. Sir Edward H. Gill, M. E. G. Master, in his address uses the following language: "The moral and beneficial principles of our Order still survive in all their pristine beauty and loveliness, to prompt and to excite us to press onward in the cause of *Truth*, of *Justice* and of *Mercy*, ever keeping before us, 'as a cloud by day and a pillar of fire by night,' that all-important characteristic of our Order—INTEGRITY OF CHARACTER. The *honor* of a Knight Templar, like Cæsar's wife, should be above sus-

picion." Sir Edward H. Gill was re-elected Grand Master, and Sir John Dove, Grand Recorder.

#### GENERAL GRAND ENCAMPMENT.

This General Grand Body convened in the city of Hartford, Conn., on the 9th Sept., 1856. Eleven State Grand Encampments were represented, and delegates from New Hampshire, Maryland, District of Columbia, North and South Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Michigan, Illinois, Missouri, Wisconsin, Florida, Iowa, California, Arkansas, Minnesota, in every State of which Subordinate Encampments are formed, all acknowledging the authority of this General Grand Body, and in its practical operation exercising a salutary influence over the Orders of Christian Knighthood throughout the length and breadth of the United States.

The M. E. Sir W. B. Hubbard, General Grand Master, having presided over the deliberations of this General Grand Body for the last twelve years, and raised it to that unparalleled state of prosperity which it now enjoys, craved rest from his arduous labors; but, unwilling that the noble efforts of a gigantic mind should not be in the van of our ranks, the representatives, with that prudence and thought and foresight which so justly characterized their deliberations, very properly continued him in the highest post of honor in the gift of Christian Knighthood. Long may he be permitted to wear upon his person the emblem of our illustrious Order, and when he shall have finished his labors on earth, may he "receive that glorious reward which awaits the valiant Templar who holds out faithful to the end."

All of which is respectfully submitted.

O. H. TIFFANY,	} Committee.
W. T. BISHOP,	
F. C. HARRISON,	

*Second Report of Committee on Foreign Correspondence, read June, 1858, by Sir W. H. ALLEN, LL.D., before the R. E. Grand Commandery of Pennsylvania:*

Sir William H. Allen, chairman of the Committee on Foreign Correspondence, presented the following report, which was, on motion of Sir Jas. R. Patton, received and ordered to be spread on the minutes:

*To the R. E. Grand Commander, Officers and Sir Knights of the Grand Commandery of Knights Templar of the State of Pennsylvania:*

The Committee on Foreign Correspondence have received from the R. E. Sir Benjamin Parke, Grand Commander, and E. Sir Alfred Creigh, Grand Recorder, copies of the proceedings of the following Grand Commanderies:

#### INDIANA.

*Greensburg, Dec. 24, 1856.*—R. E. Sir Henry C. Lawrence, Grand Commander, Lafayette; E. Sir Francis King, Grand Recorder, Indianapolis.

#### MAINE.

*Portland, May 5, 1857.*—Sir Jos. C. Stevens, R. E. G. Commander, Bangor; Sir Ira Berry, E. G. Recorder, Portland.

#### CONNECTICUT.

*Hartford, May 14, 1857.*—R. E. Sir Cyrus Goodell, G. Commander; E. Sir Eliphalet G. Storer, G. Recorder, New Haven.

#### TEXAS.

*Huntsville, June 22, 1857.*—R. E. Sir E. W. Taylor, G. Commander, Houston; E. Sir James M. Hall, G. Recorder, Crockett.

#### NEW YORK.

*Buffalo, Sept. 8, 1857.*—R. E. Sir Le Roy Farnham, G.

Commander, Buffalo; E. Sir Robert Macoy, G. Recorder, New York.

MASSACHUSETTS AND RHODE ISLAND.

*Providence*, October 12, 1857.—R. E. Sir Daniel Harwood, G. Commander, Boston; E. Sir Stephen Lovell, G. Recorder, Boston.

ILLINOIS.

*Chicago*, Oct. 27, 1857.—R. E. Sir James V. Z. Blaney, G. Commander; E. Sir Wm. H. Turner, G. Recorder.

VIRGINIA.

*Richmond*, Dec. 17, 1857.—R. E. Sir E. H. Gill, G. Commander, Richmond; John Dove, G. Recorder, Richmond.

VERMONT.

*Burlington*, Jan. 12, 1858.—R. E. Sir Daniel L. Potter, G. Commander, Middleburg; E. Sir John B. Hollenbeck, G. Recorder, Burlington.

MICHIGAN.

*Detroit*, Jan. 11, 1858.—R. E. Sir John Gilbert, Jr., G. Commander, Detroit; E. Sir Thomas Anderson, G. Recorder, Detroit.

Also, a copy of the address of M. E. Sir Wm. B. Hubbard, Grand Master of Knights Templar in the United States, to the Grand Commandery of Ohio.

These documents possess more than the usual interest which attaches to similar papers. They indicate a prosperous condition of Christian Knighthood throughout the country, and contain searching inquiries and well-considered opinions relating to those questions of Templar polity which have come under discussion since the Convocation of the Grand Encampment of the United States in 1856.

The addresses of the R. E. G. Commanders, and the reports of the Committees on Foreign Correspondence, are replete with important suggestions, often expressed with

an eloquence which shows that the lips and hearts of the writers have been touched with a live coal from the altars of Christian Knighthood, and have richly repaid the careful perusal which your committee have given them. But inasmuch as the extracts which your committee have marked for insertion and review are so numerous that they would swell this report beyond the limits which they have prescribed to themselves, they will ask leave to omit all subjects of merely local concern, and invite the attention of the Grand Commandery to such suggestions and arguments as bear upon the general interest of our valiant and magnanimous Order.

MAINE.

This Grand Commandery still shines, as heretofore, a bright star in the East, and her valiant sons, with the "*Dirigo*" of their State blazoned upon their shields, and their banners reflecting the first rays of the rising sun, encourage and animate all true and courteous Sir Knights, and dismay and confound their enemies. They have not hesitated to stand forth as the leader and standard-bearer of those who maintain fealty to the Grand Encampment of the United States, and who oppose the dissolution of that august body. On this point the report of Sir John J. Bell, chairman of the Committee on Foreign Correspondence, is bold and explicit:

"The necessity for some governing power, which shall serve, like the ponderous fly-wheel or the more delicate governor of the mechanics, to regulate and equalize the progress of our institution, and to preserve that well-regulated conservatism which is as far removed from a stupid opposition to all improvement as from bold and wanton innovation, is most evident. And were such a change as is proposed expedient or desirable, how shall it be brought about? Who shall dispense with those solemn vows which

we have all taken to preserve our fealty to the Grand Encampment? By what sophistry is such treason to our obligations, and to those Sir Knights whose banners stream to the blast from one end of our extended Union to the other, and who look to the Grand Encampment as that superior and head to whom their voluntary vows have been paid, and to whom their allegiance is due, as anciently to the Grand Master and his Chapter,—by what sophistry, we ask, is such treason to be justified? The Templars of Maine have plighted their vows to the Grand Encampment, and they hope to receive strength from our Supreme Head in heaven to fulfill those vows to our superior on earth.”

## CONNECTICUT.

We regret that this intelligent body of Sir Knights have resolved to continue, as heretofore, to require that candidates for Knighthood shall have received the degrees of Royal and Select Master. Uniformity in the qualifications for Knighthood is not less important than uniformity in the work. But it would seem that this want of uniformity is not to be corrected; for while the Grand Encampment requires that all candidates for Knighthood shall have received the degree of the Royal Arch, it has set no limit to the number of modern degrees which any Grand Commandery may think proper to require of candidates for its Orders, in addition to the degrees of Ancient Masonry.

In reference to the Grand Encampment, the R. E. Grand Commander says: “There is no doubt whatever in my mind, that that organization *has* effected a vast amount of good; yet as it has already in some measure outlived its usefulness, and seems to contain within itself a great tendency to increase its powers, I do not think that the Order would suffer any very material injury by its discontinuance.”

The report of the Committee on Foreign Correspondence, Sir F. Turner, chairman, is a paper of marked ability and dignity, abounding with interesting and valuable information. The committee add emphasis to the strictures of the R. E. G. Commander upon the doings and shortcomings of the Grand Encampment, and endorse the proceedings of the Grand Commandery of Ohio with reference to dispensing with the organization of the said Grand Encampment.

#### TEXAS.

We learn from the address of the Grand Commander that peace and harmony prevail throughout the jurisdiction of this large and intelligent body. "All the Subordinates appear to be very cautious as to who shall be dubbed Templars and bid to wield the sword in defence of injured innocence." So long as the valiant Sir Knights of Texas shall adhere to this wise caution they will maintain their high reputation as ornaments of our Order, and set an example worthy of general commendation and imitation.

Regret is expressed that no Committee on Foreign Correspondence is appointed in the Grand Commandery of Pennsylvania. This omission in 1856 was healed by the appointment at the Convocation, held at Harrisburg, in 1857, of Sir O. H. Tiffany, Sir W. T. Bishop, and Sir F. C. Harrison, to serve during the session. This committee made a report.

The Committee on Foreign Correspondence do not concur in the views of the Grand Commandery of Ohio in reference to dispensing with the organization of the Grand Encampment of the United States, but bespeak for them a courteous investigation.

#### NEW YORK.

The Grand Commander deprecates the practice which prevails in some of the Subordinate Commanderies of con-

ferring the Orders without cash payment of fees; and the committee on his address reported a resolution, which was adopted, declaring the practice unmasonic and in open violation of the well-established regulations of the Grand Commandery.

The Grand Commander disapproves of the proposition to admit candidates to the Orders of Knighthood who have not taken the degrees of speculative Freemasonry, and uses the following strong language :

“I believe Ancient Craft Masonry and the Orders of Knighthood have been too long connected to be now severed, and that such an act would be the death-knell of the Order wherever it should extend throughout this country. Such association has afforded the best and surest means of testing the character of men and their moral fitness to become Sir Knights among our number. A zealous and upright Mason will hardly fail to make a worthy and zealous Sir Knight; and if otherwise, will prove a drone in our hive, of which we are liable to have a surplus.”

The Grand Commander regrets the censures which have been heaped upon the Grand Encampment of the United States, and says: “There is no doubt that as a means of harmonizing the different bodies throughout the entire land, producing a fraternal feeling, of systematizing the work, and in many other ways promoting the interests and prosperity of the Order, it has fulfilled the expectations of the Order at large; and good reason exists for believing that it will continue to do so as the country and the Order become more extended, proving a bond of union to the Grand Commanderies throughout the United States. To sever our allegiance would be an act of revolution, and prove a source of disaster and dismay to ourselves, and encourage and animate our enemies.”

A resolution approving these sentiments of the Grand

Commander, and declaring unswerving fealty and devotion to the Grand Encampment of the United States, was reported and adopted.

The report of the Committee on Foreign Correspondence, Sir Edward Tompkins, chairman, is a very able document, breathing the true spirit of Knightly courtesy, but containing sentiments of the great questions which agitate the Order somewhat at variance with those expressed by the Grand Commander, and approved by a majority of the Sir Knights who were present.

The report pays a handsome and well-deserved compliment to our late R. E. Grand Commander, Sir William W. Wilson, in the following terms :

“The R. E. Grand Commander delivered a most eloquent and admirable address, its every tone ringing out full and clear as the note of a clarion, and his exulting congratulations over a union which no one had done more than himself to perfect, came warm from a heart beating high with the noblest qualities of a true and courteous Knight.”

But the committee dissent, in cautious and courteous terms, from some of the sentiments of our Past R. E. Grand Commander, in which he urges a continuance of the union of Knighthood and Masonry. They say :

“There can be no difference of opinion as to the loyal spirit with which he urges the continued union of Masonry and Knighthood, although there *may be* room for wider difference as to whether that union shall not be alliance rather than dependence; and the most devoted Knight may be pardoned a doubt whether we should continue to be distracted with the quarrels of every Lodge and Chapter in our land, or whether the most unworthy member that may steal into an Order that does not recognize Knighthood in any form, or acknowledge its jurisdiction in any manner, and who would not himself be permitted to approach our

precincts, shall yet hold in his hands, with a power that the whole Order cannot control, the keys of our Asylum, and be able to keep from our ranks, by his single vote, exercised wholly beyond our jurisdiction, the wisest and best who, possessing all the noblest qualities of Knighthood, should be drawn by their affinities and our wishes to seek to enlist under our banners.”

Though that committee disclaim the expression of an opinion on this subject, we cannot regard the above passage as anything less than an emphatic dissent from the views on this subject which prevailed last year in the Grand Commandery of Pennsylvania. We believe that the Knights of Pennsylvania are content that their present relations to Ancient Craft Masonry should continue. The Grand Lodge of the State has renounced all claim to jurisdiction over them, no disposition has been manifested to dispute the possession of the keys or the avenues to our Asylums; and we apprehend more danger to the Order from the facility with which admission is gained to all the degrees of Masonry than from the exclusion of good and true men who seek to enlist under the banners of Knighthood.

The New York committee do not approve of the proposition of Sir Knights Gourdin, Tucker and Gould to send an agent to Europe to collect materials for a history of our Order.

“While they appreciate fully the importance and value of such a history, if faithfully and thoroughly prepared, they are not unmindful of the fact that nearly ten thousand dollars a year, paid by the Order, would be a most desirable outfit, and would enable its fortunate recipient to make the tour of Europe in a style as creditable to his constituents as it would be satisfactory to the representative himself. They have not found that such mighty preparation is ever followed by any adequate performance. They believe

that the true records of Christian Knighthood will never be exhumed by the comfortable laborer upon an ample salary. The world's great works have not been thus wrought, and the experience of ages should guide us now. When the right heart shall be warmed up by a coal from off the altar, this work will be done, and it will be valuable just in proportion as it is baptized in tears and blood. No ample salary will be thought of by him who shall write it; but its wide circulation and the certainty that every Templar would be eager to procure it would yield a return that should satisfy even cupidity itself. To the inspiration that shall prompt it, and the sure and ample recompense it shall win, we would leave the history of our noble Order."

This is very fine writing; but the reasoning has failed to convince your committee that no man is competent to write history, unless, like our distinguished countryman, Prescott, he is able to expend a fortune in the collection of materials before he begins to write. But the materials must be had, and if the writer has not means to prosecute his researches for them, the means must be provided by others or the work cannot be continued. A history, worthy of the name, unlike the lighter productions of literature, cannot be struck off at a heat, nor warmed into life "by a coal from the altar," nor inspired by the importunities of an empty stomach to be thrown upon the market for means to purchase a dinner. The baptism of midnight oil will be a more authentic sign of its consecration than "the baptism of tears and blood," and the grocer who supplies the oil will hardly take for his pay an order on the publisher, to be satisfied out of the profits of a book not yet commenced. The bibliopole who collects the manuscripts, and the secretary who copies them, are men of substantial flesh and blood, and the waste of their living fibres cannot be repaired by inspiration, however warm, nor by hopes, however

bright, nor by cupidity, however keen. They must have *ready pay* and some breakfast.

The question of the reception of visiting Sir Knights in good standing from Pennsylvania was referred to a committee, but no report was made thereon. From the high character of the committee, of which the R. E. G. Commander is chairman, we anticipate a liberal and courteous report at the next Convocation, which will forever divorce Templarism from the bickerings of the Grand Lodges of New York and Pennsylvania.

There are indications that causes of dissension will be sufficiently numerous in our own Order to occupy all who are disposed to be belligerent, without going forth as Knights errant to engage as champions in the quarrels of others. If the committee shall turn aside, which we do not apprehend, to "meddle with strife that belongs not" to Christian Knighthood nor Christian neighborhood, we submit that they will put the Grand Commandery of New York in an attitude of disobedience to the authority of the Grand Master of Knights Templar in the United States. By proclamation on the twentieth of June, 1857, the Grand Master "enjoined upon all the Subordinates, State and otherwise, and upon the officers and members thereof, throughout our jurisdiction, to extend the right hand of fellowship and Knightly courtesy to the officers and members of all the Subordinate Commanderies in the State of Pennsylvania, and to all other Templars in good standing, hailing from the same, to the end that all may be recognized as worthy members of our valiant and magnanimous Order."

The proceedings on presenting testimonials of respect to the Hon. Wm. B. Hubbard, Most Eminent Grand Master of Knights Templar in the United States, and to Sir John Simons, P. R. E. Grand Commander of New York, were

deeply interesting, and the sentiments expressed in the addresses meet our cordial approval and admiration.

We close our notice of this Grand Commandery, which is a star of the first magnitude in the Templar firmament, with feelings of high satisfaction at its prosperity and the elevated views and noble principles which its leading minds inculcate. We regard, in particular, the Burial Service which the Grand Commandery has adopted as a monument of the refined taste, deep religious feeling, and sublime faith of its authors. As we have seen nothing in the funeral solemnities of any Order or society which we think superior to this ritual, we hope that it will be adopted and used beyond the limits of the Grand Commandery for which it was prepared.

#### VIRGINIA.

The Grand Commander of this distinguished body of Knights "concurs with the Grand Commander of Ohio in the opinion that the time cannot be far distant when the Grand Encampment of the United States will be dissolved," but he condemns the action of the Grand Commandery of Ohio in declaring themselves independent, "as premature, discourteous and untenable." He suggests that "the representative of the Grand Commandery of Virginia, at the next Triennial Session of the Grand Encampment of the United States, be requested to use his influence in procuring an early dissolution of that Grand Body; and, should his efforts prove abortive, that he be instructed to apply for permission for this Grand Commandery to withdraw from its jurisdiction." Finally, he disapproves of the proposition to sever the connection which exists between the Knightly and Masonic Orders, and gives strong reasons for the faith that is in him, in a historical sketch of the two Orders during the last seven hundred years, which has been prepared with much care and research.

The Committee on Foreign Correspondence endorse the opinions of the Grand Commander in reference to a dissolution of the Grand Encampment of the United States, and offer an argument in refutation of the views adopted by the Grand Commandery of Maine on the inviolability of the vow of fealty to the Grand Encampment. Your committee do not concur in the opinions of the Eminent Sir Knight who prepared this report. Without intending to enter upon a discussion of the question, they may be permitted to express the firm conviction that the vow of fealty *is* binding so long as the Grand Encampment shall exist, unless the obligation be remitted by formal consent of the superior; and that while the existence of that body cannot be terminated nor its rightful authority impaired by the violent and revolutionary secession of Subordinate Commanderies, it has the power of self-destruction whenever a majority of two-thirds of its members shall resolve to commit suicide, and shall sustain an appeal from the Grand Master on the question whether a motion to dissolve is in order.

#### VERMONT.

The general condition of the Order in this jurisdiction is represented as prosperous, but we regret to learn that the members of one of the Subordinate Commanderies have so far misunderstood the sanctity of their obligation that, on a visit of the Grand Commander, a summons was issued to every member and failed to bring to the Asylum a sufficient number to open a Council of Knights of the Red Cross. This indicates something more than apathy and indifference.

The Grand Commander is of opinion that the time has not yet arrived, nor will it soon arrive, when the Grand Encampment of the United States will cease to be of any further use to the Order of Knighthood; and he is not a little surprised that a Commandery possessing so much in-

telligence as that of Ohio should manifest a disposition to withdraw from an institution that has done so much for the honor and increase of our Order, and is capable of doing so much by the moral influence it exerts upon the community wherever assembled; nor will he recommend any measure that shall tend to such a result as its discontinuance.

#### ILLINOIS AND MICHIGAN.

These young and spirited Commanderies received their warrants and completed their organization during the past year. We greet them with a hearty welcome as bright lights in the illuminated triangle of American Knighthood, and we shall gladly interchange with them those Knightly courtesies which should always distinguish the disciples of Immanuel and soldiers of the Cross.

#### MASSACHUSETTS AND RHODE ISLAND.

An amended constitution, conforming with the new constitution of the Grand Encampment, was laid on the table; the discussion showing that the Commandery was averse to present change, in the expectation that other alterations will be made at the session of the Grand Encampment in 1859.

#### OHIO.

In October last this Grand Commandery passed a resolution terminating its connection with the Grand Encampment of the United States. In December, a Special Communication of the Grand Commandery was held at Columbus, when that unmasonic, uncourteous and revolutionary measure was reconsidered, and the resolution repealed.

Immediately after the repeal, that noble patriarch of American Knighthood and ornament of Christian Chivalry, the Most Eminent Grand Master, delivered an eloquent address, congratulating the Commandery on its return to

its fealty and communion, and earnestly advocating the necessity and usefulness of the Grand Encampment.

The Grand Master argues that every Subordinate Commandery, deriving its powers from its superior, can have no existence except in fealty to that superior; and therefore secession puts the Subordinate out of being. It is *suicide* as well as *treason*.

He next argues that the General Grand Encampment had express an inherent power to alter its constitution; and therefore it had not virtually disbanded, either by the change of its name or its organic law. He says the Grand Encampment made no change of principle, except in authorizing an appeal from the chair—an innovation of which he disapproves.

He next combats the error that the Grand Encampment was created by State Grand Commanderies and exercises powers delegated by them. He shows that not a single State Grand Encampment appears upon the record of those illustrious Knights at the head of whom was the M. E. and Hon. De Witt Clinton, who framed the first constitution in 1816. The State Grand Encampments were the creatures, not the creators, of the General Grand Encampment.

In reply to the argument that the Grand Encampment has accomplished the purpose for which it was created and is no longer of use, he shows that the territory in which Grand Commanderies are to be formed is not half occupied; and that in case the supreme head should be removed every species of irregularity and conflict would come in like a flood, until the character of our Order would be prostrated and its usefulness destroyed.

Finally, he shows that there need be no fear that the Grand Encampment will ever become a pecuniary burden to its subordinates, for a careful husbandry of its resources will render it self-supporting; but if these should be lost or

wasted, an assessment of five cents every three years upon every Sir Knight would pay all the expenses of the Grand Encampment.

Your committee would not venture, without more time for investigation than they have now at command, to question the conclusions of so eminent a Knight as our honored and illustrious Grand Master. But we may be permitted to say that we are not now able to see anything in the principles or usages of our Order which makes the Grand Encampment an integral part of our system and indispensably necessary to its existence. In our view, the question is one of expediency and policy. The Grand Encampment of the United States must stand or fall by its usefulness or want of usefulness to the Orders of Christian Knighthood in this country; and as the ability, zeal, moral influence and unsullied honor of its individual members and officers, and the wise legislation of its sessions, are the measure and test of that usefulness, so by these it must stand, or through the absence of these it must fall. Whenever its legislation shall become puerile; whenever it shall "neglect the weightier matters of the law to tithe mint, and anise, and cumin," and whenever it shall "remove the old landmarks which our fathers have set up," the end of its usefulness will have come, and the termination of its existence will speedily follow. But your committee submit that that fatal end has not yet come, and is not near. The Grand Encampment may have been guilty of some sins, both of omission and commission, but we have failed to perceive in its reported proceedings any evidence of a capital crime, to be expiated only by the death penalty. The influence of the State Grand Commanderies, with which every member of the Grand Encampment must be affiliated, is both conservative and recuperative; and by taking care to send prudent representatives with wise instructions to the next

triennial Convocation, the omissions to the last may be repaired and its errors corrected.

Your committee think they perceive in the movements of certain Grand Commanderies, in reference to the Grand Encampment, a restlessness under restraint, an impatience of authority, a hankering after a petty local independence or impotent individualism, to which your committee are indisposed to minister aid and comfort, either in Church or State, Masonry or Knighthood.

Before we destroy the work of our fathers, let us pause and consider what will be the probable condition of American Knighthood in a few years without the restraining and directing influence of a supreme head. Different qualifications for membership would soon be required in different jurisdictions. Some would throw open their Asylums to those who are not Freemasons, while others would perhaps require candidates to be proficient in all the degrees of the Scottish Rite. The work, the regalia, the weapons and the drill would become every year less and less uniform, until the Templars of different States could no longer recognize one another, and Christian Knighthood, having ceased to be a world-wide or even a national institution, would dwindle into a multitude of local societies, without a common interest, without mutual confidence, aimless, powerless and discordant—all equally free, independent and insignificant—until the Order would be shorn of its glory, and darkness would reign in our Asylums and dismay in our ranks.

All of which is respectfully submitted.

WM. H. ALLEN,  
J. E. MARSHALL,  
R. A. LAMBERTON,  
H. M. JOHNSTON.

*Third Report of Committee on Foreign Correspondence, read June, 1859, by Sir ROBERT A. LAMBERTON, before the R. E. Grand Commandery of Pennsylvania.*

Sir Robert A. Lamberton, chairman of the Committee on Foreign Correspondence, submitted the following report:

*To the R. E. Grand Commander, Officers and Sir Knights of the Grand Commandery of Knights Templar of the State of Pennsylvania:*

The Committee on Foreign Correspondence respectfully report that they have received from the Grand Recorder, Sir Alfred Creigh, and have examined, copies of the proceedings of the Grand Commanderies of California, Connecticut, Illinois, Indiana, Kentucky, Maine, Massachusetts and Rhode Island, Michigan, Mississippi, New York, Ohio, Texas, Vermont, Virginia and Canada. To these we purpose to refer in detail.

#### CALIFORNIA.

Sir Isaac Davis, R. E. G. C., Sacramento; Sir Alex. G. Abell, R. E. G. R., San Francisco.

A Convocation of Knights Templar was held at San Francisco on the 10th August, 1858, A. O. 740, in which three Commanderies were represented, to organize a Grand Commandery. The warrant of the M. E. G. M. was read, a constitution adopted, and officers elected. On the 11th August, A. O. 740, the first conclave was held, and three petitions received to open and hold Commanderies.

We rejoice even thus briefly to communicate the fact that in our ranks have been enrolled the Christian Sir Knights of the Golden State. We extend to them the strong right hand of cordial welcome. With fraternal greetings we hail the new Grand Commandery on the Pacific, and with earnest desires that its steps may be sure

and onward, that it may know only peace and harmony, we pray "God speed it on its way."

## CONNECTICUT.

Sir John A. McLean, R. E. G. C., Norwalk; Sir Eliphalet G. Storer, E. G. R., New Haven.

An assembly of the Grand Commandery was convened on the 13th May, 1858, A. O. 740, at New Haven, six Commanderies being represented. The address of the Grand Commander was brief, but high-toned. He thus enunciates his firm conclusion upon the question of withdrawal from the jurisdiction of the Grand Encampment of the United States: "We should be false to our Knightly vows and to the interests of the Order to withhold our allegiance from our Supreme Head." He recommends that, to secure uniformity in the work, a rule be adopted requiring an exemplification by the Grand Officers annually.

The Committee on Foreign Correspondence allude to the dissatisfaction manifested as to the proceedings of the Grand Encampment of the United States, and think that body "should regulate the matters in dispute between the several States, but cannot legislate for each and tell them what to do or what not to do. Such might have been the custom among the Templars of the Middle Ages, when the will of one ruled without control; but the march of improvement and reason have altered a great many points since those bygone days. In these United States we are accustomed to submit only after inquiry into the merits of the law, either by ourselves or by our proxies, the Senators and Representatives; but no man can say, or rather would dare to say to us, '*Sic volo, sic jubeo: sit pro ratione voluntas.*'" And again, "Discontent is assuming a shape, and, sooner or later, a general blow will be struck, and so well directed, that the Grand Encampment of the United States must be numbered among the things that were."

It is to be regretted that such expressions are uttered, as their tendency is only hurtful. Safety lies in clinging closely to our ancient customs and usages, and with these is almost inseparably associated our form of government. This truth, as well as the civil institutions of our own land, have alike been consulted in our system of Templar polity; and the well-being of our Order reiterates the injunction, "Remove not the ancient landmarks which thy fathers have set." Whatever undue powers are exercised by the Grand Encampment can be restrained, and whatever errors exist in its constitution or legislation can be corrected by those who there have voice. After proper efforts have been used and exhausted to amend the evil, then it will be time to aim the "general blow" against an offending autocracy. Until then let us remember our vows and be true.

The Grand Commandery concurred in the conclusion which we have quoted from the Grand Commander's address, and indefinitely postponed the consideration of a resolution tending to a withdrawal from the Grand Encampment. They also condemned a circular which was issued by Ohio upon the same subject, and expressed gratification that the resolution was repealed upon which that circular was based.

#### ILLINOIS.

Sir J. V. Z. Blaney, R. E. G. C., Chicago; Sir Wm. H. Turner, E. G. R., Alton.

The second Annual Conclave was held at Alton on 26th October, A. D. 1858, A. O. 740, three Commanderies being represented.

The Grand Commander, after giving a synopsis of the duties discharged by him during the previous year, takes high ground as to the allegiance due to the Grand Encampment. In a concise argument he shows the supremacy of

the Grand Encampment to be the nearest practicable approach permitted by the existing arrangements of civil government to the ancient organizations of the Order. He then adds: "If anything objectionable exists in the constitution last adopted, the remedy is found in the alteration of the objectionable features at the next session; surely not in treasonable attempts to overthrow the organization and abolish the Grand Encampment. To us, at least, the youngest Grand Commandery in the galaxy, it would be but the rankest treason to take part in any such effort. It would not, however, be objectionable for you to investigate, either by special committee or in committee of the whole, the constitutions and rules of the Grand Encampment, with a view of instructing your delegates in regard to amendments which may seem to you desirable; and such course I could, indeed, recommend." We commend these sentiments of the true-hearted Grand Commander of Illinois to those who, with sacrilegious hand, would lay the common head in the dust, and who seek to annihilate the power to which we must render obedience.

In the same address reference is made with marked approbation to the report made to this Grand Commandery on the subject of dress, jewels, &c., at our last Conclave, by our learned and efficient E. G. R., Sir Alfred Creigh.

Charters were granted to two new Commanderies.

#### INDIANA.

Sir Geo. W. Porter R. E. G. C., New Albany; Sir Francis King, E. G. R., Indianapolis.

The Grand Commandery convened at New Albany, on 1st December, 1858, A. O. 740, representatives appearing from six Subordinates. No disturbing questions had arisen during the year preceding the session, and the Order had made steady progress. The beautifully impressive ritual for burial service of the Orders of Knighthood, as pre-

scribed by the Grand Commandery of New York, was, with some slight modifications, adopted.

#### KENTUCKY.

Sir Theodore N. Wise, R. E. C. G., Covington; Sir Wm. M. Samuel, E. G. R., Paris.

The Grand Commandery of Kentucky met on the 27th May, A. D. 1858, A. O. 740, five Commanderies represented. During the session, the M. E. G. M., Sir Wm. B. Hubbard, visited the Grand Commandery. The address of the Grand Commander was not published. From a meagre outline of the proceedings we gather that the Order is in an advancing condition.

#### MAINE.

Sir Freeman Bradford, R. E. G. C., Portland; Sir Ira Berry, E. G. R., Portland.

The Grand Commandery convened at Portland, 4th May, 1858, A. O. 740, four Commanderies being represented. No wavering characterizes the fealty of the Sir Knights of Maine to the Supreme Body. In the address of R. E. G. C. Stevens he thus refers to the union which was cemented two years ago in our own State: "I am happy to inform you that harmony and union now exist between the Grand and several Subordinate Commanderies of the State of Pennsylvania, acknowledging their allegiance to the General Grand Encampment of the United States. Most cheerfully and fraternally do we extend to those valiant and magnanimous Sir Knights the right hand of fellowship, and bid them a hearty welcome to all our rights and privileges, 'even to that disinterested friendship and unbounded hospitality which ever has, and we hope and trust will long continue to, adorn, distinguish, and characterize our noble Order.'"

An exceedingly able report was made by the Committee on Foreign Correspondence, in which the supremacy of the

Grand Encampment was admirably vindicated, and its continuance shown to be a necessity. Rebellion to it was properly styled a breach of our vows to the Order.

A model code of by-laws was adopted for the government of the Order in that jurisdiction.

#### MASSACHUSETTS AND RHODE ISLAND.

Sir Winslow Lewis, R. E. G. C., Boston; Sir Wm. H. L. Smith, E. G. R., Boston.

The Grand Encampment met on the 25th October, 1858. The whole proceedings are contained in a single page, and tell us little more than that an amendment to their constitution was adopted, and a resolution passed recommending to the various Encampments within its jurisdiction a contribution equal to one dollar for every member belonging to each Encampment, to be made to the "Mount Vernon Association."

#### MICHIGAN.

Sir N. P. Jacobs, R. E. G. C., Detroit; Sir G. W. Wilson, E. G. R., Lyons.

The Grand Commandery of Michigan assembled at Detroit, June 1st, 1858, A. O. 740, four Commanderies represented. The address of the Grand Commander gives a concise history of Templar Masonry in Michigan, from its establishment at Detroit upon the 8th June, 1851. A Grand Instructor was appointed to visit each Commandery twice in each year.

#### MISSISSIPPI.

Sir Geo. P. Crump, R. E. G. C., Vicksburg; Sir Ro. W. T. Daniel, E. G. R., Jackson.

In pursuance of a warrant of the M. E. G. M., dated December 22, A. O. 738, a Convention of the Sir Knights of Mississippi met on the 21st January, A. D. 1857, at Vicksburg, to form a Grand Commandery. A constitution was unanimously adopted and officers elected.

The second Grand Annual Convocation was held at Vicksburg on the 4th May, A. D. 1858. The Grand Commander recommends great care to be exercised in establishing new Commanderies, and every application to be rigidly scrutinized. He also counsels caution as to any movement towards impairing the authority of the Grand Encampment.

Thus has another star of first magnitude been added to our Templar constellation. The proceedings of the Sir Knights of Mississippi give assurance of that earnestness and zeal which will crown our noble Order with success within that jurisdiction. With heartfelt wishes for a prosperous future for the new Grand Commandery, we rejoice in this additional enlistment of true soldiers of the Cross, and welcome them gladly to the service of Immanuel.

#### NEW YORK.

Sir Charles G. Judd, R. E. G. C., Penn Yan; Sir Robert Macoy, E. G. R., New York.

The Grand Commandery of New York held its forty-fifth Annual Conclave at the city of Rochester, on the 14th of September, 1858, A. O. 740, twenty-seven Commanderies appearing by their representatives. The Grand Commander in an address, brief but of dignity, glances at the convulsions and panic of the previous year, and the many causes we have to unite in gratitude to Him who rides upon the whirlwind and directs the storm. And he thus enunciates a well-known but too frequently forgotten truth: "Many there are who have no knowledge of the higher and more interior sense of Masonry. With them it is, at best, but a social organization; good, most excellent, but embodying no deeper principles than appear on its surface—possessing no moral power, no help to purification. On these its lessons fall like seed upon stony ground; like water on a rock, re-

bounding by the force of its own impetus, and leaving no impress behind; jagged stones are these, loosely builded together with no cement, a blot and a blemish to our spiritual temple.

“Having no higher aim in Masonry than the mere outward advantages of the system, they purify not their lives nor beautify their characters. The tools of our craft are not found in their hands; they are drones in our hives, clogs to our chariot-wheels, laggards impeding the triumphal march of our victorious army. Let such apply to themselves the plummet of righteousness, learning to walk uprightly among men; the square of virtue, shaping their character to the pattern of that ‘stone’ which, though rejected of the builders, has become the head of the corner.”

A patriarchal cross, manufactured of the celebrated Charter Oak, was presented to the Grand Commander, to be worn by him and his successors.

From the masterly report of the Committee on Foreign Correspondence we take the following excellent remarks relative to the agitation now at work in several of the Grand Commanderies: “It will not be denied that the object of every contested movement is change; for if no change was desired, no movement would be necessary. Truth seeketh no change, but is unalterable and eternal; and the highest prosperity that the warmest heart in our ranks could wish our noble Order would be that its landmarks should know no alteration for all time—that its precepts should remain ever the same—its principles be stamped with the eternity of Truth, and its practices be unalterably conformed to them for ever and ever. What an answer is here, Sir Knights, to every movement that would disturb the harmony or endanger the peace of a Brotherhood like ours! \* \* \* When all attempts at innovation, come

from what quarter they may, shall be properly suppressed by the united sentiment of the Order, its prosperity will be secured upon a foundation against which neither enemies on earth, nor 'all the gates of hell,' shall ever prevail."

An excellent ritual of ceremonies and charges upon constituting and dedicating a Commandery and installing its officers, giving token of the work of that eminent Templar, Sir Robert Macoy, was adopted, so as to conform with the statutes and regulations. This ritual is worthy the attention of this Grand Commandery, as it seems to be all that can be desired.

The Committee on Uniform believe that to the Grand Encampment alone belongs the right to regulate the uniform of its Subordinates, and the subject was postponed until after the next regular meeting of the Grand Encampment of the United States.

One hundred dollars were appropriated to the "Mount Vernon Ladies' Association," towards the purchase of the Mount Vernon estate, and the Subordinate Commanderies were recommended to make donations for the same purpose.

"*Forward!*" seems to be the never-changing watchword of the chivalrous Templars of the Empire State. No wavering or halting step marks their progress. What they do is done with heart and might; and we trust that ever, as now, their Beauseant may be discerned in the fore-front of the onward march of our Order. And may the grateful feelings of esteem and regard now existing between our respective Grand Commanderies grow and strengthen as the years roll on, within all our borders peace, and we faithful to the end.

#### OHIO.

Sir John H. Achey, R. E. G. C., Dayton; Sir John D. Caldwell, E. G. R., Cincinnati.

On the 14th October, A. D. 1858, A. O. 740, the Grand

Encampment of Ohio convened at Columbus, with representatives from twelve Subordinates.

The Grand Commander has found a law of that Grand Commandery, requiring forty miles to intervene between the place where one Commandery is in existence to the point where another could be organized, to be improper; and he recommends its abrogation, and that the petitioners should be dependent on those within whose jurisdiction they might reside, and on whom they would be dependent for a recommendation.

Whilst the Grand Commandery of Ohio has by resolution receded from the position it assumed of placing itself beyond the pale of the Grand Encampment of the United States, there still exist warm feelings of discontent. That injustice may not be done to the Sir Knights, we extract from the report of the committee to whom was referred the address of the Grand Master: "The Constitution of the General Grand Encampment, or rather of the Grand Encampment of the United States, as it styles itself, adopted at Hartford in 1856, gives to that body a perpetual existence, takes from the State Grand Encampments the power given to them by the constitution of 1816, assumes authority to revoke pre-existing charters, warrants, or dispensations, and to do all matters and things pertaining to the good and well-being of the principles of Templar Masonry; thus depriving the State Grand Encampments of their sovereignty, and bringing them in all things into complete subjection to the Grand Encampment of the United States or to its Grand Master. This centralization of power in the Grand Encampment of the United States, or in its Grand Master, we claim to be dangerous to the happiness and prosperity of Templar Masonry in this State." And the adoption of resolutions is recommended in favor of amending the constitution of the Grand Encampment of the United States,

so as to conform to the constitution of 1816; and all future amendments to be submitted to the several State Grand Encampments, and to be of no force until approved by a majority of them. This report was accepted and the resolutions adopted.

Here, then, we have presented the broad allegation of usurpation. It is unnecessary to enter upon the defence of the action of the Grand Encampment of 1856. No mere human legislation can arrogate to itself perfection. If errors be committed, time and experience will unveil and prove them, and the remedy to be applied is obvious. The Sir Knights of Ohio are clearly right in the course they now seek to follow, in carrying their complaint and grievance to the proper tribunal for redress. Whatever fortune betide them in the Grand Encampment of the United States in the presentation there of that of which they now complain, we trust they will bow to the will of the majority of their peers.

#### TEXAS.

Sir James Saley, R. E. G. C., Galveston; Sir Andrew Neill, E. G. R., Seguin.

The Grand Commandery of Texas held its fifth Annual Conclave on the 22d June, 1858, A. O. 748, in Huntsville, six Commanderies being represented.

A resolution was adopted that a committee be appointed to prepare a memorial to the Grand Encampment, and to report at the next Annual Conclave, on the propriety of dissolving that body. The Committee on Foreign Correspondence avow their readiness and willingness to dissolve the Grand Encampment, because it is of little good, is expensive and dictatorial. And they then declare of it: "There is not a triennial assembly but the spirit of change spreads its mighty wings over its every action, and we feel no hesitation in saying that the Grand Commanderies

would be far better off and prosper as well without the federal head as with it; and recommend to each Grand Commandery in the United States, as well as our own, the propriety of dissolving the Grand Encampment of the United States; and specially recommend to the Grand Commandery of Texas to take bold and determined steps in reference to dissolving the Grand Encampment of the United States."

We receive in kindness and with fraternal regard the recommendation thus made by our brethren in Texas, but we regret that our convictions of right force us to differ from them. From general charge and declamation it is enough for us to point to that obligation which imposes upon every Templar obedience to the Grand Encampment. We look to it as the source of authority. If the rhetorical flourish be true, that "the spirit of change spreads its mighty wings over every action of the triennial assembly," in whom exists the power to clip the wings of this remarkable spirit that so broods triennially and hatches out discontent? In that assembly the Sir Knights can have fair audience; there every objection can be explicitly made, and if, after hearing there, the Texan Templars find themselves in a minority, will they not submit, as do other minorities, and be calm?

The committee—rightly, as we hold—were utterly opposed to the views once expressed by Sir C. E. Blumenthal, when G. C. of this Grand Commandery, in reference to conferring the Templar degrees on persons not Masons. At our Annual Conclave held at Harrisburg on the 22d June, 1857, a resolution was *unanimously* adopted against sundering the sacred ties which have united Ancient Craft Masonry and the Orders of Christian Knighthood for seven centuries and a half; and denouncing any such movement as calculated to produce anarchy and ruin. We would not have referred

to this subject now, were it not to avoid all misapprehension as to the sentiments of this Grand Commandery, for we maintain that the requirement of the Royal Arch degree should ever be a prerequisite to the Order of Knighthood.

VERMONT.

Sir Barzillai Davenport, R. E. G. C., Brandon ; Sir John B. Hollenbeck, E. G. R., Burlington.

The Grand Commandery of Vermont met at Burlington on the 11th of January last ; four Commanderies represented. The address of R. E. G. C. Sir Daniel L. Potter is distinguished by a most earnest and devout spirit of thankfulness for mercies past, and rejoicings in an humble hope and trust in Him to whom we reverently bow. He refers to an incident of thrilling interest which occurred in one of our Asylums, "where the power of God's spirit was most signally manifested in its subduing and controlling power over the human mind, in bringing it to yield a willing and cheerful obedience to his rightful government." In strong and vigorous language he protests against any efforts to subvert the government of the G. E., and in his views on this subject he was cordially sustained by his Grand Commandery.

VIRGINIA.

Sir E. H. Gill, R. E. G. C., Richmond ; Sir John Dove, E. G. R., Richmond.

In the published proceedings of the Grand Commandery of Virginia an interesting sketch is given of a Grand Assembly of Knights convened at Richmond on the 22d February, 1858, to act as a mounted escort of the M. W. G. L. of that State, on the occasion of the inauguration of the equestrian statue of George Washington. When the duties of the day were done, the evening bore witness to the patriotism of the Sir Knights, and their devotion to the sublime tenets of our Order, in fitting poems and addresses.

Sir B. B. French, Sir Jos. Hall and Sir Rob Morris, there gathered new laurels for their attainments, literary and Masonic.

The Grand Annual Assembly met at Richmond on the 16th December, 1858, ten Commanderies being represented.

A resolution was adopted that the delegates from the Grand Commandery to the next G. E. be instructed to ask permission to withdraw from its jurisdiction.

The Committee on Foreign Correspondence refer to the instructive address delivered by G. M. Sir Wm. B. Hubbard, upon the occasion of the repeal of the resolution of withdrawal by the Grand Commandery of Ohio, in which he declared that a resolution by a Subordinate, asserting itself independent of its superior, is palpably a violation of the obligation of a Templar, a violation of the constitution of such Subordinate, and that of the G. E. of the U. S., and puts such Subordinate out of existence. The committee give to the G. M. all credit for the eminent ability and knowledge which he possesses, but dissent from the view he takes of the allegiance due to the G. E. They hold the national body to be self-constituted, claiming, and exercising powers belonging to the State organizations, and productive of discord and confusion; and that some of the powers which it is now exercising are innovations on the body of Masonry. Speaking of the obligation of the Templar to sustain the G. E., they pronounce it "like the shirt of Nessus: it hangs around and about him wherever he goes, and whatever he does, and from which he can never divest himself, if the interpretation given it by the M. E. G. M. and other supporters of the G. E. be correct." The report gives evidence of great ability, and also of that spirit of unrest which seems gradually being infused into Templar Masonry. The voice of this Grand Commandery has been heretofore clearly heard upon this question; and

your committee but re-echo it when we re-affirm our conviction that these continual agitations against obedience to the source of power, this impatient restlessness under authority, this fretting against the Supreme Body to which allegiance is due, will surely breed dissension and strife, retard the progress of the Order, and at last bring it into reproach. We will cheerfully help to correct whatever is amiss, and will be found side by side with the gallant Sir Knights of Virginia in toiling for the advance of the institution, but when efforts are made to destroy the very life of our superior, it would be unknighly for us to remain silent.

#### CANADA.

Frater, W. S. B. McLeod Moore, V. E. Prov. G. Co.;  
Frater, Saml. D. Fowler, Prov. G. Chancellor, Kingston.

The Annual Convocation of the Provincial G. Conclave of Masonic Knights Templar was held at Toronto on the 16th July, 1858. From the address of the Provincial G. Commander, we learn that the Order of the Temple is extending and flourishing in all parts of her Majesty's dominions, and there are now in India and Australia Provincial Grand Commanderies. The Prov. G. Commander announces with gratification that "the bond of union has been closely drawn between the Templars of the United States and our own Supreme Grand Body, with every prospect of a lasting feeling of good-will and kindly regard, which ought always to exist, and ever keep our Companions of the United States in harmony with the parent stock, alike in kindred and common language." After referring to Orders of the Temple and of St. John of Jerusalem or Knights of Malta, not connected with the Masonic Body, he mentions the "OBSERVANCE ENCAMPMENT" of Linden, which dates from time immemorial, and is *strictly Masonic*." "Their late Royal Highnesses, the Dukes of Kent and

Sussex, belonged to this Encampment, and were installed therein." The Order in France, having no connection with Free Masonry, has been suppressed by the Emperor. In 1844, in Scotland, the statute requiring every Templar to be R. A. Mason was repealed, and, as a consequence, much of the zeal in behalf of our Order abated. This caused the former statute to be revived, and confident hopes are entertained that the zeal of the Knights will once more be aroused. The Prov. G. Com. believes that the Order of the Red Cross is not requisite for obtaining admission to the Order of the Temple, as it is only an adjunct to the Royal Arch, and not recognized in England as a degree of Masonry. He thinks it would be advisable and add greatly to "a more cordial fraternization if an exception was made in the case of Templars from a foreign jurisdiction, by not insisting upon it as a prerequisite for admission to U. S. Encampments." And he adds, "there certainly appears an inconsistency in obliging an English Templar to require the aid of a degree unknown to him to obtain *admission to his own Order*. The G. M. of the U. S. admits that it is a modern innovation."

At the hazard of extending this report to an immoderate length, we make one more extract from the same address: "Amongst other matters, the Grand Chancellor informs me that the *Templar ring of profession* is worn in England, but is not imperative; his own ring belonged to Sir Knt. BUCKHARDT, who was G. Sub. Prin. of England in 1809; it has, externally, the Templar Cross on a white ground, and inside is engraven the motto, '*In hoc signo vinces.*' The ring of profession of a Scotch Knight, which is presented to him on his installation, is of plain gold, with the Templar cross of *red enamel* on a round white enamel, and on each side, engraven on the gold, the letters P. D. E. P. (*Pro Deo et Patria.*) On the inner side the Knight's name,

with the words '*Equus Templi Prof. Consecr. Creat.*,' with the month in Hebrew and year of the Order when his installation took place. It is worn on the first or index finger of the right hand, symbolical of pointing the way that leads to the true faith." He recommends the adoption of such a ring, and its presentation to a Knight at his installation. As the G. E. has the sole control of the subject of uniform, jewels, etc., we can only here express our opinion that a ring of the character described would be a fit and beautiful mark of our profession, and would be dearly prized by its knightly possessor.

Your committee have now given you the result of a careful examination of the proceedings of other Grand Commanderies to which they have had access. Whatever of common interest therein occurred has been laid before you; much of local interest was done which is of no moment to you. We have given prominence to the great question now being agitated as to a disruption of the ties which bind the Grand Commanderies and all of us to the Supreme Head. We have done this because of the great importance of the question involved. The overthrow of the G. E., we fear with too much reason, would bring upon us destruction and anarchy, whilst now in every State of the Union our beloved Order is most prosperous, and is progressing with sure and rapid tread in the great highway of success. In holding that we are bound to the support of the G. E., that it is the supreme, legitimate source of authority, with great uses to subserve and continued peace and harmony to promote, the high tribunal of last appeal, we would differ from those who think and hold otherwise, as those who from like conscientious convictions differ. In entering our most solemn protest against the most unnatural divorce of the Grand Encampment and its Subordinates, we concede in all courtesy to our brethren elsewhere pure and sincere motives

in the course they have pursued on this question. Let us in patience await the result of the Triennial Assembly of 1859, in the hope that all cause for dissension and difference may be removed. Let us, then, differ as may the servants of our risen and glorified Master, our only strife being who shall do most for the advancement of His kingdom whose birth was heralded by the angelic message, "On earth, peace, good-will towards men." Then, wherever our light may shine, whatever of good we may accomplish, we can all unite in the ascription, *NON NOBIS DOMINE, NON NOBIS, SED NOMINI TUO DA GLORIAM*; and we unanimously submit for your action the following:

*Resolved*, That the delegates of this Grand Commandery to the G. E. of the U. S. be and they are hereby instructed to resist with all firmness, yet in courtesy, every effort which may be made tending to loosen the tie which binds us all together in the G. E., or which may aim at impairing *the rightful* authority, or lead to the disruption, of that body.

Respectfully submitted.

R. A. LAMBERTON.

Sir J. A. Wright offered the following resolution as a substitute for the resolution which was attached to the report of the Committee on Foreign Correspondence:

*Resolved*, That this Grand Commandery express their continued confidence in the Grand Encampment, and rely on the purity of that body to preserve intact the principles, and to avoid any act which may be subversive of the welfare, of our Order; and that our representatives be instructed to carry out the spirit of this resolution.

The question being taken on the substitute, it was decided in the negative. The original resolution, as attached to the report, was then adopted.

*Fourth Report of the Committee on Foreign Correspondence, by Hon. Sir JAMES LINDSEY, read June, 1860, before the Grand Commandery of Pennsylvania.*

Sir James Lindsey, chairman of the Committee on Foreign Correspondence, submitted the following report :

*To the Grand Commandery of Knights Templar in the State of Pennsylvania :*

Your Committee on Foreign Correspondence beg leave to submit the following report :

Through the appropriate channel, Sir Alfred Creigh, E. Grand Recorder, we have received printed copies of the proceedings of thirteen Grand Commanderies, and a printed copy of the proceedings of the Grand Encampment of the United States at its last triennial session. We have examined these proceedings with some care and great pleasure, and we propose to pass them in brief review before you. In so doing, it shall be our aim to confine our observations chiefly to those matters of general interest which may be regarded as relating to the common welfare of the Order. Of the condition of Templar Masonry in those States from which we have received no official information we cannot, of course, speak authoritatively; but we have reason to believe that prosperity beams upon *all* our banners, and that the same lofty spirit of chivalric zeal animates the valiant Knights of every jurisdiction.

#### CALIFORNIA.

The second Annual Conclave of the Grand Commandery of California was held in the city of San Francisco, June 20th, A. D. 1859, A. O. 741. The address of the Grand Commander, Sir Isaac Davis, represents, in glowing language, the rapid growth and healthy condition of the Order in the Golden State. Only six years ago our Beauseant

was first planted upon the glittering sands of the Pacific, and now it floats over six Commanderies of Templar Chivalry, while more than two hundred Knights guard their battlements. And, from the character of the proceedings of the Grand Commandery, it would seem that this swift growth has not outstripped the cultivation and extension of the elevating and beneficent principles of Christian Knighthood. Indeed, it is but an exemplification of the amazing rapidity that marks the development of every institution in that wonderful State. California herself knew no infancy. Like a young giantess, spurning the cradle as fit only for feebler natures, she leaped at once into the full-grown proportions of a vigorous maturity. Hence it is not to be inferred, from the rapid extension of Templarism on those occidental shores, that the doors of the Asylum have not been guarded with sufficient care.

The Grand Commandery continued its sessions through three days, and the entire proceedings were characterized by harmony and Knightly courtesy; but, being mostly of a local nature, we deem it unnecessary to refer to them in detail.

We find no report on Foreign Correspondence.

R. E. Sir Leander Ransom, Grand Commander; Sir Alexander G. Abell, Grand Recorder.

#### CONNECTICUT.

The Annual Assembly of the Grand Commandery of Connecticut was held at Hartford on the 12th day of May, A. D. 1859, A. O. 741. Its business was transacted, and it was closed the same day.

Some confusion appears to exist in this Grand Commandery as to the names and titles of itself and its officers. In the printed proceedings of the body it is called "The Grand Encampment of Connecticut," and its R. E. Grand

Commander is designated as "M. E. Grand Master." It is so with all the other officers; the old titles and names being everywhere retained, save in the address of the retiring Grand Commander, who styles the body a "Grand Commandery," and uses the other titles in accordance with the Constitution of the Grand Encampment.

The address of the R. E. Grand Commander, Sir John A. McLean, is brief, pertinent, and breathes the true spirit of devotion to the principles and government of Knights Templary.

The report of the Committee on Foreign Correspondence is unusually long and elaborate. It gives evidence of extensive research and great ability. Reviewing at considerable length the proceedings of fourteen State Grand Commanderies, it freely comments upon those of each. Cheerfully conceding the ability and dignity of the report, we must be permitted to say, in all Knightly courtesy, that the master-tone of the paper appears to be *hostility* to the Grand Encampment of the United States. It is true, no direct war is waged against that Supreme Body, nor is immediate secession from it advocated. Still, the prevailing tendency of the report is to create the impression that the Grand Encampment, if entitled to fealty at all, has been exceedingly prone to error. To sustain this view let a few extracts suffice. On page 10 of the printed proceedings we find the following language, viz.: "In effect, all charters issued previous to 1856 have been abrogated by it [the Constitution adopted in that year], and we do *not know* that the *Grand Encampment of the United States* has any legal and binding power over the bodies that were chartered by the GENERAL Grand Encampment, as all our charters proclaim us to have been." And again: "The Constitution of 1856 seems to us to be an ill-digested code of laws, subversive of the ancient landmarks of the Order as established

in this country, and concocted by *minds unfit for their duty or crazed* by the love of novelty." And still further: "If such a bold and unwarrantable step had been taken by a Masonic Grand Lodge, the whole Masonic body in the United States would have risen against the innovation." And the significant question is asked, "Have ever the most bloody *revolutions* that have desolated the face of the earth had a better or more justifiable origin?"

On page 15 they say that if the Grand Encampment "continue, *as they have of late years*, to neglect the matters that are truly of importance, and to endeavor to aggrandize their power at the expense of the State bodies, then we shall say the sooner the Grand Encampment of the United States is removed the better for all." And on page 19, speaking of the necessity of a uniform costume being adopted by the then approaching session of the Grand Encampment at Chicago, they say: "We may then hope to see this important matter decided, as well as many others, unless the splendid entertainments that are in preparation for that time make the most illustrious body *again* forget the object of their meeting, and lose their time in worthless enactments."

We give these quotations in no spirit of fault-finding, and with no desire to provoke discussion. We do not propose now to enter into any argument against them. This Grand Commandery, at its last Annual Conclave, expressed its confidence in the Grand Encampment by a decisive vote. We think Pennsylvania stands now on the ground she occupied then; and we look forward to no distant day, in confident expectation that the good old "land of steady habits" will join hands with us in a cordial support of the Supreme Head. We feel, too, that we have good reason for this hope, when we find, as we do by the proceedings under review, that the Grand Commandery of that State

appointed a committee to revise its Constitution in such a manner as to make it harmonize with the Constitution and Laws of the Grand Encampment of the United States.

The Order in Connecticut appears to be in a flourishing condition. There are in the State six Commanderies and 396 Sir Knights.

R. E. Sir Geo. F. Dascam, of Norwalk, was elected Grand Commander; Sir E. G. Storer, of New Haven, was re-elected Grand Recorder.

#### ILLINOIS.

A Special Session of the Grand Commandery of this State was held in Chicago on the 12th of September, A. D. 1859, A. O. 741, being the day previous to the assembling of the Grand Encampment.

The object of this special meeting was to make suitable arrangements for the accommodation of the Sir Knights attending the Grand Encampment, and the transaction of business pertaining thereto. Nothing occurred of general interest.

The third Annual Conclave of the Grand Commandery of Illinois was held at Peoria, on the 25th of October, A. D. 1859, A. O. 741. Five Commanderies were represented. The proceedings were harmonious and dignified. The address of the Grand Commander, Sir James V. Z. Blaney, informs us that Templarism is in a most prosperous condition in that jurisdiction. He says: "I am not aware of a single case of discipline, or of a single jar of discord, in the whole circle of our Subordinates." The whole address shows that the Sir Knights of Illinois have had for their Commander an intelligent gentleman, and an accomplished and magnanimous Mason.

The Committee on Costume and Jewels reported simply those adopted by the Grand Encampment. Their report

was approved, and a resolution passed requiring all Commanderies and Sir Knights to conform thereto.

The report of the Committee on Foreign Correspondence notices the proceedings of twelve Grand Commanderies. The committee contented themselves, in most instances, with merely chronicling the principal proceedings of the several Grand Commanderies, without commenting upon them; and where comments are indulged in, they are of a commendatory nature.

An application was made to the Grand Commandery by Central Commandery, at Decatur, for a charter. It was denied them; and a general resolution was adopted declaring that the Grand Commandery of Illinois will not grant charters except to such Sir Knights as are worthy and fully capable of doing regular work and keeping faithful records thereof.

The manifest wisdom of this rule commends it to every Sir Knight; and it is to be hoped that every Grand Commandery will regulate its action, in this respect, in conformity to it.

There are now in this State eight Commanderies and 310 Sir Knights.

R. E. Sir Josiah Hunt, of Alton, was elected Grand Commander, and Sir W. H. Turner, of Chicago, was re-elected Grand Recorder.

#### INDIANA.

The Grand Commandery of Indiana held its Annual Conclave at Connorsville, on the 7th and 8th days of December, A. D. 1859, A. O. 741.

Four Commanderies were represented. There was no report on Foreign Correspondence, but the Grand Commander, Sir George W. Porter, in his annual address, reviews briefly the proceedings of eight Grand Commanderies.

He also approves, in the most cordial terms, of the legislation of the Grand Encampment at its Triennial Session in Chicago, and characterizes its course as "manly and straightforward."

This Grand Commandery has been heretofore inimical to the Grand Encampment; but now that the spirit of discontent appears to have been exorcised, and these courteous Sir Knights recognize the necessity of a supreme head and a common altar, we predict for them still greater prosperity and higher honors.

There are in this jurisdiction seven Commanderies and 223 Sir Knights.

R. E. Sir William Pelan, of Connorsville, was elected Grand Commander, and Sir Francis King, of Indianapolis, was re-elected Grand Recorder.

#### KENTUCKY.

The Annual Meeting of the Grand Commandery of Kentucky was held in Frankfort, on the 26th of May, A. D. 1859, A. O. 741. Seven Commanderies were represented. The proceedings were of a local character, and seem to have been conducted with entire unanimity. There was no report on Foreign Correspondence; and the Grand Commander, Sir T. N. Wise, being prevented from attending the conclave by the filial love which kept him at the bedside of a dying mother, there was, of course, no annual address. He wrote, however, to the Grand Commandery a most eloquent letter, reminding the Sir Knights of the glory which comes down to us as a priceless legacy from the Middle Ages, and admonishing them to the performance of every present duty, that our chivalric institution may continue without spot and without reproach.

Kentucky has ten Subordinate Commanderies and 210 Sir Knights.

R. E. Sir Stephen F. Gano was elected Grand Commander, and Sir Wm. M. Samuel was re-elected Grand Recorder.

MAINE.

The Grand Commandery of Maine assembled in Annual Conclave, at Portland, on the 3d May, A. D. 1859, A. O. 741.

Representatives were present from all the Subordinate Commanderies.

The able address of the Grand Commander informs us that all the Subordinates are in a healthy and prosperous condition. The blessings of peace have been with them, and no sound of dissension has been heard within their Asylums.

The masterly report of the Committee on Foreign Correspondence is replete with interest. Thoroughly imbued with a spirit of devotion to Templar Masonry, it proclaims unfaltering fealty to the Grand Encampment of the United States. Deprecating the action of those Grand Commanderies which have indicated a desire for its dissolution or a wish to withdraw from its jurisdiction, it argues, with great force and clearness, the necessity of its continuance. Intimating that there probably are errors in the Constitution of that Supreme Body, it advises that they should be corrected by constitutional and not by revolutionary means. This is undoubtedly the true doctrine. In it alone lies the path of safety. Here is the common ground, upon which we can *all* meet, without danger to *any*, and amend that which time and experience shall have proven defective.

Another matter of general interest, which had on a previous occasion been before that body, received considerable attention. This is no less than the preparation of an authoritative history of the Order of Knights Templar from the martyrdom of Jacques De Molay down to the present

day. No such history exists anywhere in print. It is believed, however, that reliable and sufficient materials may be found in the monastic libraries and among the manuscript records of old Encampments in Europe; and it is now proposed to defray the expense of collecting these materials and of preparing the work by the contributions of the Order. This is a great enterprise, and is worthy of careful consideration. It is greatly to be regretted by the members of the flourishing and powerful institution of Templar Chivalry, which traces its origin back to, and claims unbroken descent from, those glorious Knights who bore the Sacred Cross in triumph through the serried legions of the infidel, that no persistent effort has yet been made to replacé and brighten anew the disjointed historical links which connect it, in direct succession, with so splendid an era. How interesting it would be to the Templar to follow the humble footsteps of the Order through those dark and troublous times which succeeded the death of the revered De Molay till it again came out in the broad light of civilization and Christianity, crowned with new honors and dedicated to an equally high but more peaceful mission! This history should be written. But your committee will not undertake to say whether it ought to be done by a salaried laborer employed by the Order for that purpose, or by some one of its noble sons, whose high genius and throbbing heart shall inspire him to dedicate himself to the work, and patiently to await the rewards which will surely follow its successful accomplishment. Experience is the best instructor in such matters; and that sage teacher admonishes us that the human mind does not yield its finest fruit when laboring for hire, with a comfortable salary assured by pre-arranged contract.

There are in Maine four Commanderies and 141 Sir Knights

R. E. Sir Freeman Bradford was re-elected Grand Commander, and Sir Ira Berry, Grand Recorder.

#### MICHIGAN.

The Annual Conclave of the Grand Commandery of Michigan convened in Detroit on the 7th June, A. D. 1859, A. O. 741.

Seven Commanderies were represented.

The Committee on Foreign Correspondence review the proceedings of six Grand Commanderies (all that had been received), and of the Provincial Grand Conclave of Canada. The address is marked by Knightly courtesy and unwavering loyalty to the Grand Encampment. Prominence is given to this subject, and no equivocal language is used. The Sir Knights of Michigan desire not to see the banners of Templarism waving over a divided jurisdiction.

A difficulty had existed in that State for three years, in relation to a claim of the Grand Commandery to exercise jurisdiction over Peninsular Commandery, which, although located in the State, held its charter from the Grand Encampment of the United States, and refused to become connected with the State Grand Commandery. This difficulty was definitely settled by the action of the Grand Encampment at Chicago, which required Peninsular Commandery to make unconditional submission. This ruling by our Superior Body establishes a very important principle, viz. : That all Commanderies in a State where there is a Grand Commandery are subject to the exclusive jurisdiction of such Grand Commandery, and the Grand Encampment cannot constitutionally interfere with them.

There are in Michigan five Commanderies and about 300 Sir Knights.

R. E. Sir N. P. Jacobs, of Detroit, was re-elected Grand Commander, and Sir George W. Wilson, Grand Recorder.

## MISSISSIPPI.

The Third Annual Conclave of the Grand Commandery of Mississippi was held at Vicksburg on the 2d and 3d days of May, A. D. 1859, A. O. 741.

Four Commanderies were represented. In the absence of the R. E. Grand Commander, the Very Eminent Deputy Grand Commander presided over the deliberations of the Convocation.

The proceedings were mainly of a local nature, and we deem it unnecessary to notice them in detail. They show that the Sir Knights of that jurisdiction "act with courtesy and valiantly perform their vows."

A Committee on Foreign Correspondence was appointed during the session; and they were directed to have their report published along with the proceedings of the body. Accordingly we find an appendix containing their report, which is a most excellent and valuable production.

There are in Mississippi five Commanderies and 216 Sir Knights.

R. E. Sir, Giles M. Hillyer was elected Grand Commander, and Sir R. W. F. Daniel was re-elected Grand Recorder.

## NEW YORK.

This Grand Commandery held its 46th Annual Conclave in the city of Utica, on the 27th and 28th days of September, A. D. 1859, A. O. 741.

Representatives were present from twenty Commanderies.

The proceedings were interesting, and bear the impress of noble zeal, magnanimous courtesy, and every Knightly virtue.

The address of the distinguished Grand Commander gives a gratifying account of the prosperity of the Order in the extensive jurisdiction over which he presides with such signal ability. Referring to the fact that at one time

during the past year strife and discord had invaded a part of his jurisdiction, he rejoices to be able to state that these old enemies of Christian Brotherhood had been expelled from each Asylum in the Empire State, and that throughout all her wide domain nothing now exists to mar the harmony or impede the progress of Templar Chivalry. He speaks in terms of warmest commendation of the *costume* just adopted by the Grand Encampment. He thinks it approaches as nearly as the usages of the present times will permit to that worn by Knights Templar in the days of their pristine glory, and recommends the Sir Knights of New York to be "foremost of all" in wearing this Knightly dress.

The report of the Committee on Foreign Correspondence is replete with interest. Its lofty style and beautiful diction are among the least valuable of its attributes; the Knightly enthusiasm and the manly earnestness with which our constitutional obligations are defended give it especial value, and commend it to our heartiest good-will.

In accordance with a suggestion in the address of the Grand Commander, a committee was appointed to prepare a history of Templarism in the State of New York.

The first five Grand Officers were appointed a committee to determine the true standard of work and lectures in the several Orders of Knighthood, together with the military drill, and they were directed, after agreeing upon the same, to appoint a Lecturer to instruct the Subordinate Commanderies therein.

It was resolved that the officers of each Subordinate Commandery be required to provide themselves with the new *costume*; that every person thereafter admitted into the Order within that jurisdiction should provide and wear the same; and that no Sir Knight (except a visitor) should be allowed to sit in the Grand Commandery unless clothed with it.

There are in New York 28 Commanderies and 1274 Sir Knights.

R. E. Sir Charles Judd, Grand Commander; Sir Robt. Macoy, Grand Recorder.

#### TENNESSEE.

On the 12th of October, A. D. 1859, A. O. 741, representatives from the four Commanderies in Tennessee assembled in Nashville for the purpose of organizing a Grand Commandery for that State. Of these four Subordinate Commanderies, *two* were organized during the last year, and *two* were chartered by the Grand Encampment at its recent session in Chicago. The success which has attended their labors, and the alacrity with which they hastened to form themselves into a Grand Commandery, while attesting their zeal and enthusiasm, prove that they are not unworthy of the confidence reposed in them by the Grand Encampment.

The warrant for the formation of the Grand Commandery was read; Grand Officers were elected; a Code of Statutes was adopted, and the Convocation adjourned *sine die*.

On the afternoon of the same day the First Conclave of the Grand Commandery of Tennessee began. The proceedings were harmonious and Knightly, but necessarily of a local character. The Grand Recorder was instructed to publish with the proceedings a short history of each Subordinate Commandery in the State. This history is scarcely exceeded in interest by anything which has fallen under the observation of your committee. The biographical notices of those distinguished Templars who have finished their deeds of charity here, and passed on to the rest beyond the sepulchre, are most loving, appreciative and just. And the sketches of some who yet linger in the Asylum illustrating by their daily lives the excellence of the institution

which their writings have embellished, are terse, appropriate and merited. Our Tennessee brethren do well to cherish such names as Tannehill, Penn and Scott.

Thus has *another* Grand Commandery been erected. We believe its foundations are safe, its walls durable, and that the thrice-endowed swords of its valiant sons will ever be ready to defend the standard that floats from its battlements.

R. E. Sir Charles A. Fuller, of Nashville, was elected Grand Commander, and Sir Wm. H. Whiton, of Columbia, Grand Recorder.

#### VIRGINIA.

The Annual Assembly of the Grand Commandery of Virginia was held in Richmond, on the 16th December, A. D. 1859, A. O. 741. Six Commanderies were represented. From the dignified address of the Grand Commander, we learn that the Order is prosperous, and increasing in numbers, usefulness, and influence.

The report of the Committee on Foreign Correspondence is brief, kindly and courteous.

The Grand Commander expresses the hope that they may be permitted to withdraw from the jurisdiction of the Grand Encampment; and the Committee on Foreign Correspondence reiterate the sentiment. We deeply regret that our well-beloved and valiant brethren of the "Old Dominion" still entertain this desire. We cannot look upon such a precedent as would be established by the event they desire as tending to produce anything but mischief. And we are glad to learn that, at the time of the expression of the sentiment referred to, they had not seen the proceedings of the Grand Encampment; and, as Virginia was not represented therein, they had no accurate, or, at least, official, information respecting the doings of that body. We trust that, when they shall have received

the published proceedings, they will, like the Sir Knights of Indiana, dismiss all discontent, and brighten afresh the links of their connection with our common head.

The Grand Commander and the committee also express very decided disapprobation of the adoption of a funeral service for deceased Knights Templar. They regard this as an innovation, and an invasion of the rights of Master Masons, whose exclusive prerogative they claim it is to conduct all Masonic funerals. But, as these sentiments, like those before mentioned, were expressed without having a knowledge of the action of the Grand Encampment in this respect, we deem it needless to dwell upon their argument.

It may not, however, be inappropriate, by way of refreshing the recollection of our Virginia brethren, to call their attention to the closing scene of the life of Grand Master Sir Peter D'Aubusson, who died June 30th, A. D. 1503, at the ripe age of 80 years. The learned historian, after describing the serenity with which his gallant spirit met the last enemy, and the wise advice he gave to the sorrowful Sir Knights whom he had called around him, proceeds to detail the Templar ceremonies with which his funeral obsequies were celebrated: "In the funeral procession, first went every religious corporation in Rhodes, next came the Greek Patriarch and all his clergy; then the Orders of the Latin clergy; a little before the bier, two hundred of the principal Rhodians, all in black and with torches in their hands; following them, the Knights, carrying their colors down so as to sweep the ground; the bier, with the corpse, borne on the shoulders of the Priors and Grand Crosses of the Order; after which marched the long body of the mourners; and loud were the weeping from the streets, windows, terraces, and roofs, and the lamentations of the whole populace." *Over his tomb was broken the truncheon*

of command and his spurs, and all the rest of the DOLEFUL FORMALITIES were observed, with singular testimonials of heartfelt grief.

We do not claim that such reminiscences of the past conclusively establish the necessity of Templar funeral ceremonies; but we do maintain that they furnish some answer to the sweeping charge of novelty preferred by the Sir Knights of Virginia, and that they are evidence to show the weight of antiquity is not all on one side.

There are in this old and powerful jurisdiction ten Commanderies and 408 Sir Knights.

#### TEXAS.

The Grand Commandery of Texas held its Annual Conclave in Huntsville, on the 22d, 23d, and 24th days of June, A. D. 1859, A. O. 741. Six Commanderies were represented. The address of the Grand Commander assures us that the Order is flourishing and healthy; the proceedings show that the Sir Knights are vigilant and ardent.

The report of the Committee on Foreign Correspondence is exceedingly able and interesting. They review the proceedings of fourteen Grand Commanderies and of the Annual Conclave of Canada. Of *us* they say: "We have read with *peculiar pleasure* the proceedings of the Keystone Grand Commandery for two years. \* \* \* All is now peaceful and happy in Templary in Pennsylvania. \* \* \* The banner of the Order is unfurled, in all its glory, upon her mountain tops and in the loveliest of her valleys."

Well and courteously said, gallant Texas!! Thy romantic history, thy heroic deeds, and thy long baptism of blood, while they inspire a peculiar interest for thee with all chivalric Sir Knights, eminently fit thee to become the nursing-mother of sons whose swords should be *semper pa-*

*ratus et semper fidelis* in every good cause. Long may our Beauseant wave over thy beautiful plains, growing brighter and lovelier, if possible, in the light of thy "Lone Star."

There are in Texas six Commanderies and 270 Sir Knights. R. E. Sir George M. Patrick was elected Grand Commander, and Sir Andrew Neil was re-elected Grand Recorder.

#### WISCONSIN.

A convention of Knights Templar was held in Madison, on the 30th October, A. D. 1859, A. O. 741, to form a Grand Commandery for the State of Wisconsin. Three Commanderies were represented. Grand Officers were elected and installed; statutes were adopted for the government of the Grand Commandery, and after a harmonious session, auguring most favorably of the future, the Convocation adjourned.

On the 4th January, A. D. 1860, A. O. 742, the Grand Commandery held its first Annual Conclave in the city of Milwaukee.

The address of the Grand Commander attests his Knightly attainments. He treats of several matters of general interest, but dwells most at length upon the subject of the costume prescribed by the Grand Encampments. He disapproves, in the strongest and most emphatic terms, of every part of the costume, and declares his opinion to be that "no satisfactory reason can be offered for its adoption." Admitting, however, that the Grand Encampment has plenary authority in the premises, and a perfect right to obedience, he seems to think there is no particular necessity for enforcing the new dress until the next Convocation of the Grand Encampment, when, he trusts, that body will have the "good sense" to adopt a more "reasonable and becoming costume." This part of his address was referred to a special committee. The majority of that committee

reported that no steps ought to be taken to enforce the costume; and from the character of their report we infer that they entertain views of it similar to those expressed by their Grand Commander. The minority of the committee, in a very learned report, defend the propriety of the costume, and recommend that the Sir Knights in that jurisdiction be required to equip themselves in accordance with it.

The whole subject was then postponed till the next Conclave of the Grand Commandery.

The Committee on Foreign Correspondence made a long, elaborate and well-written report, in which they review the rise and progress of our Order from the organization of the first Encampment in the United States to the present time, tracing the history and commenting on the condition of each Grand Commandery.

#### GRAND ENCAMPMENT OF THE UNITED STATES.

The triennial meeting of this body had been awaited with much interest and anxiety. The desire manifested by several Grand Commanderies for its disruption; the wish expressed by others to withdraw from its jurisdiction; the hostility exhibited by some against the Constitution of 1856; and the general discussion elicited by these topics, had induced all loyal Knights to look forward to the Convocation at Chicago with great concern and some apprehension. Clouds seemed to be gathering about it; distant mutterings of direful portent appeared to be rolling toward it. But the storm came not; the tempest did not burst. The true spirit of Knightly devotion ruled the hour and banished all elements of discord. No effort was made to sever the ties which unite us to one Head; and no movement toward secession was attempted.

Fourteen Grand Commanderies were represented, as were

also seventeen Subordinate Commanderies under the immediate jurisdiction of the Grand Encampment.

The Most Eminent Grand Master, Sir William B. Hubbard, after twelve years of faithful and distinguished service, laid down his baton of authority and declined a re-election. His address is worthy of the head and heart from which it emanated. Combining the force and lucidity of practical business sagacity with the warmth and ardor of a generous enthusiasm in the cause of Templar Masonry, his words will sink deeply into the memories of all true Knights; and his name will be cherished as a worthy successor to those illustrious Grand Masters whose valorous deeds are celebrated in poesy and song, and will for ever blazon on the page of history.

Sir Knight B. B. French was elected Most Eminent Grand Master; and we deem it high praise to say that we esteem him worthy, in every respect, to wear the mantle of his immediate predecessor. We know that, while his abilities and attainments qualify him for any position in the land, his zeal and proficiency in all that relates to our Order designate him as peculiarly fit for its highest honors.

From the address of the Very Eminent Grand Recorder we learn that the number of Subordinate Encampments and Commanderies which have been formed by the Grand Encampment of the United States is 99; that there have been 5 Grand Masters, 9 Deputy Grand Masters, 10 Grand Generalissimos, 12 Grand Captain Generals and 5 Grand Recorders; and that the whole number of Sir Knights under the jurisdiction of the Grand Commanderies and the Grand Encampment is 7226.

During the session a committee was appointed to decide upon and report to the body a suitable uniform or costume for Knight Templars. The committee reported a costume, which, after some alteration, was adopted. All Command-

eries thereafter to be chartered were directed to wear it; the same direction to all Commanderies then existing, whenever they should procure a new costume; and all State Grand Commanderies were instructed to enforce it upon all Commanderies thereafter chartered within their respective jurisdictions. An elaborate description of the costume is contained in the printed proceedings, and a beautifully-colored plate, representing the same, is to be found upon the title page.

A "Burial Service for the Orders of Masonic Knighthood" was also adopted, and its use was enjoined upon all Grand and Subordinate Commanderies.

A Ritual of "Ceremonies and Charges upon constituting and dedicating a Commandery and installing its officers" was likewise adopted. This and the Ritual of Funeral Service will be found in the Appendix to the printed proceedings.

A committee was appointed, with Past Grand Master Hubbard at its head, to prepare and report to the next triennial meeting of the Grand Encampment a system of tactics corresponding to Knightly usages, with appropriate words of command for each evolution.

The Constitution of the Grand Encampment was so amended as to allow the same to be amended, revised and altered upon the concurrence of three-fourths of the members present, provided one day's previous notice be given of the motion to amend, and a particular time set to take the vote.

A memorial was presented from the Grand Commandery of Ohio, urging the appointment of a committee to revise the Constitution adopted in 1856, with a view to restore that of 1816. The committee to which the memorial was referred reported adversely to the prayer thereof, and the report was adopted.

The decision of the question of jurisdiction, raised by the Michigan case, removes, as we have already intimated, all doubts which may have been entertained of the exclusive jurisdiction of each State Grand Commandery within the territory it occupies.

These are the principal matters of general interest which have arrested our attention during our examination of the Proceedings of the Grand Encampment. After a session of six days it was closed, to meet again in the city of Memphis on the 3d day of September, A. D. 1862, A. O. 744.

Having thus inadequately completed our review of the condition of those Grand Commanderies whose proceedings have reached us, we have little to add. The conclusions which we draw from the records before us are all of the most cheering character. We discern no cloud, "big as a man's hand," in the sky of Templar Masonry. We see no signs of evil omen. We find no indication of approaching danger. Everywhere peace prevails. From the great lakes of the North to the sunny plains of the distant South; from the city-teeming Atlantic slope to the golden coast of the modern Ophir, upon each tower and battlement, the voice of the sentinel rings blithely out that "All's well."

Respectfully submitted.

JAMES LINDSEY,

*For the Committee.*

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*Fifth Report of the Committee on Foreign Correspondence, read before the R. E. Grand Commandery of Pennsylvania, June, 1861, by Sir EDMUND H. TURNER.*

Sir Edmund H. Turner, chairman of the Committee on Foreign Correspondence, submitted the following report:

*To the M. E. Grand Commandery of Knights Templar of the State of Pennsylvania :*

SIR KNIGHTS: Your Committee on Foreign Correspondence respectfully report that they have been furnished by the Eminent Grand Recorder with the printed copies of the proceedings of Grand Commanderies of the States of Maine for 1860, Vermont for 1861, Mississippi 1861, Tennessee 1860, Michigan 1860, Virginia 1860, Ohio 1860, Illinois 1860, Indiana 1860, New Jersey 1860, Wisconsin 1861, Massachusetts and Rhode Island 1860, California 1860, and Texas for 1860; and submit the following brief review of the respective bodies :

#### MAINE.

The Grand Commandery of this State assembled in Annual Conclave at the Masonic Hall in Portland on Tuesday, May 1, A. L. 5860, A. D. 1860, A. O. 742.

Four Commanderies were represented, being the entire number in the jurisdiction.

The Grand Commander in his address remarks that their "increase in number has been slow, but I trust we are not wanting in that element of strength which arises from union and harmony."

He congratulates the Order on the increased number of Subordinate Commanderies which have attached themselves to the Grand Commandery of the United States, and adds: "This accession of power and numbers, during a period when discontent was most rampant, shows that the 'great heart' of Templar Masonry beats in unison with the efforts that have been made 'to guard the sacred Triangle,' and restore to our Order 'the life-giving and life-quickenning principle that was incorporated into it at its organization.' To these efforts have the best talents and brightest intellects of our country been assiduously devoted for many

years past, and have given us a 'name known and respected as one of the foremost powers of Christian Chivalry extant upon earth.'"

R. E. Sir John Williams was elected Grand Commander, and Sir Ira Berry, Grand Recorder.

#### VERMONT.

The Grand Commandery of this State assembled in Annual Conclave at the Asylum of the Commandery in Burlington on Tuesday, January 8, A. L. 5861, A. D. 1861, A. O. 743.

Four Commanderies were represented, being the number of Commanderies in the State.

The valedictory of the Grand Commander is able, embodying teachings which, to the old and experienced as well as young and inexperienced Templar, will prove valuable. He also adds the following, so fitly remarked by one of the Sir Knights of Ohio, in viewing the vast army of chivalrous Knights, with their holy banners waving to the breeze: "This fact suggests the gratifying reflection that, with such an army of Christian Knights dispersed throughout this widespread domain, faithfully discharging their duty as such, it is quite impossible to estimate the mass of mind operated upon, through them, for good, by the constant and varied instrumentalities thus exerted. And it is no egotism for us to congratulate ourselves on being co-workers with others in meliorating the condition of our race by our humble but (I trust) efficient efforts in elevating the moral, social and religious standard of society."

R. E. Sir Gamaliel Washburn was elected Grand Commander, and Sir John B. Hollenbeck, Grand Recorder.

#### MISSISSIPPI.

The Grand Commandery of this State convened in An-

nual Conclave at the Templars' Hall in Vicksburg on Friday, January 25, A. L. 5861, A. D. 1861, A. O. 743.

Five Commanderies were represented.

The session, which was of short duration, was one of harmony and good feeling, but otherwise of no special interest, owing, we suppose, in a measure, to the absence of the Grand Officers, whose places, however, were filled temporarily during the Conclave. The Order appears to be in a healthy condition.

R. E. Sir B. S. Tappan was elected Grand Commander, and Sir R. W. T. Daniel, Grand Recorder.

#### TENNESSEE.

The Grand Commandery of this State convened in Annual Conclave at Nashville on Wednesday, October 10, A. L. 5860, A. D. 1860, A. O. 742.

Four Commanderies were represented.

The session was a very short one, during which no business of any special importance was transacted.

The returns from Subordinate Commanderies, attached to the printed proceedings, exhibit the prosperous condition of the Templar Order in this jurisdiction.

R. E. Sir L. J. Polk was elected Grand Commander, and Sir M. B. Howell, Grand Recorder.

#### MICHIGAN.

The Annual Conclave of the Grand Commandery of this jurisdiction was held at the Asylum in Detroit on Tuesday, June 5, A. L. 5860, A. D. 1860, A. O. 742.

Nine Commanderies were represented.

The Grand Commander in his address congratulates the Commandery upon the prosperity of the Order throughout the land, "and trusts that we shall emulate the good example set by sister Commanderies, and guard well the portals and recesses of our own."

The new costume ordered to be worn by the Grand Commandery of the United States was adopted, and a recommendation ordered to be issued to the Subordinate Commanderies that they conform to the requirements of the Grand Commandery in relation to the same.

The proceedings were otherwise of little interest.

R. E. Sir Wm. P. Innis was elected Grand Commander, and Sir George W. Wilson, Grand Recorder.

#### VIRGINIA.

The Annual Conclave of the Grand Commandery of this State was held at the Masons' Hall in Richmond on Thursday, December 13, A. L. 5860, A. D. 1860, A. O. 743.

Eight Commanderies were represented.

From the report of the Committee of Correspondence we learn that Virginia is opposed to the Templar Burial Service, she having passed a resolution, "That this Grand Commandery disapprove of a Templar Burial Service or Ritual."

They further add: "In stating our objection to the use of a Templar Burial Service in our report of last year, we were uninformed that its introduction and adoption proceeded from the Grand Encampment of the United States. This fact gives additional importance to the subject, and we feel constrained to say that we consider this act of the Grand Encampment as most unwise and ungracious, if not violative of good faith to Ancient Craft Masonry and Masonic duty.

"Not one of the members of that Grand Body but knew well that they could not have attained the high and distinguished position they occupy—nay, could not have even entered the portals of a Lodge—without first solemnly pledging themselves strictly to conform to the ancient customs of Free Masonry, and as they advanced, required to abide by the laws of their Lodges, and to support the laws,

resolutions and edicts of their respective Grand Lodges, not one of which but has a form of burial service, and not a Lodge but feels it a solemn and prescribed duty to pay the last tribute of respect to a deceased brother in the use of that service; nay more, the Grand Encampment knew that, as early as the days of Solomon, the duty originated of giving Masonic burial to a brother; and that duty was made imperative on the Craft by our first Grand Master. We confess that we have been unable to find any authority that has or can relieve a Master Masons' Lodge from that duty, or can allow it to be superseded or substituted by any other; nor any right, in any body of Masons, to use a second Masonic Burial Service, be it called Royal Arch or Templar, as long as a Lodge is in existence, and can be ruled to discharge the proper functions of its organization.

“Considering this Templar Burial Service an innovation and an infringement on the rights of Ancient Craft Masonry, and passed by a body possessing no legal authority to force a compliance when it compromises Masonic duty, we earnestly enjoin the Grand Encampment of the United States to reconsider its action in this matter, strike from its statute book the order for the use of a Templar Burial Service, and forbid the practice on the part of its Subordinates.”

In this same style the acts and doings of the Grand Commandery of the United States are freely commented on and severely criticised by the Committee of Correspondence appointed by the Grand Commandery of Virginia, with what degree of justice we leave you to decide.

R. E. Sir Edward H. Gill was elected Grand Commander, and Sir John Dove, Grand Recorder.

#### OHIO.

The Grand Commandery of this State met at Columbus on October 11, 1860.

Fifteen Commanderies were represented.

The Grand Commander in his address refers to the communication of Sir Knight French, Grand Master of the United States, which was on motion referred to a select committee, whose report thereon seems to have been dictated by a sense of respect and esteem for the Grand Encampment of the United States, and a desire to acknowledge that body as the supreme head.

R. E. Sir Kent Jarvis was elected Grand Commander, and Sir John D. Caldwell re-elected Grand Recorder.

#### ILLINOIS.

The Grand Commandery met at the city of Chicago, October 23d, 1860.

Six Commanderies were represented.

The Grand Commander in his address refers to the subject of costume, as adopted by the Grand Encampment of the United States, and recommends that each Subordinate Commandery furnish every Sir Knight, upon his admission, with the regulation costume, or at least with the fatigue dress and side-arms; and the fee for admission to be placed at such a figure as to cover the expense incurred thereby.

He also refers to the drill as exemplified before them by the Committee on Drill appointed by the Grand Encampment for that purpose at its last Conclave, and urges its adoption (*ad interim*) as that which will be undoubtedly adopted by the Grand Encampment at its next session.

R. E. Sir Josiah Hunt was elected Grand Commander, and Sir Wm. H. Turner re-elected Grand Recorder.

#### INDIANA.

The Grand Commandery met in Annual Conclave at Indianapolis, December 5, 1860.

Six Commanderies were represented.

The address of the Grand Commander is eloquent and impressive, and well calculated to urge upon the Sir Knights their duties to their heavenly Father, to each other and to the Order. He refers in a touching manner to the deaths of Sir Knights Frybarger, Pepper, Butler and Hinman, and pays to their memories a glowing tribute of respect and esteem.

His address also assures us of the great harmony and union among the Sir Knights, and of the healthy prosperity of the Order in that jurisdiction.

Much satisfaction is also expressed that the spirit of discord and hostility to the Grand Encampment of the United States has given way, and that matters have been amicably adjusted to the satisfaction of the various jurisdictions.

Rev and R. E. Sir Wm. Pelan was elected Grand Commander, and Sir Francis King was re-elected Grand Recorder.

#### NEW JERSEY.

The Annual Conclave of the Grand Commandery of New Jersey was held in the city of Trenton on September 13th, 1860.

Three Commanderies were represented.

The address of Grand Commander Theophilus Fish is able and eloquent; it nobly vindicates our Order from the attacks so often made upon it by our enemies, and concludes by an earnest appeal to all to remember the high object and aim of the institution, and to conduct themselves in a manner calculated to promote the same.

The report of the Committee on Foreign Correspondence is an able and lengthy document. They deprecate in strong language the action of the Grand Commanderies of Connecticut and Virginia in their opposition to the Grand Encampment of the United States; and they make a strong appeal to all true and courteous Knights to hold

sacred and inviolable their allegiance to that honorable and august body.

R. E. Sir John Hilton was elected Grand Commander, and Sir Charles G. Milnor, Grand Recorder.

#### WISCONSIN.

The Grand Commandery assembled at Milwaukee in Annual Conclave on January 2d, 1861.

Three Commanderies were represented.

Sir Knight Palmer, the Grand Commander, in his address, says: "The transactions of the Grand Encampment of the United States are full of interest to all those who, like the Templars of Wisconsin, acknowledge it as their supreme head."

Your committee are particularly struck with one part of his address, which is as follows: "I have long entertained the opinion that all our Masonic bodies are falling into the error of excessive legislation, and in this respect emulating the example of the political organizations of the country. I trust the Grand Commandery of Wisconsin will avoid that rock. It has been well said that that State is governed the best which is governed the least, and this is equally true of Masonic organizations."

R. E. Sir Henry L. Palmer was re-elected Grand Commander, and Sir Wm. T. Palmer was re-elected Grand Recorder.

#### MASSACHUSETTS AND RHODE ISLAND.

The Grand Commandery organized and held its first Conclave at Boston, October 31st, 1860. Sir Knight Wm. Field was elected Grand Commander, and Sir Knight Solon Thornton, Recorder.

## CALIFORNIA.

The Grand Commandery held its Annual Conclave in San Francisco, Nov. 13th, 1860.

Six Commanderies were represented.

Nothing of special interest occurred during the session. The Order seems to be in a flourishing condition, and a spirit of loyalty to the Grand Encampment is manifest.

R. E. Sir Leander Ransom was elected Grand Commander, and Sir Alexander G. Abel, Grand Recorder.

## TEXAS.

The Grand Commandery met at Huntsville, June 22d, 1860.

Five Commanderies were represented.

The proceedings throughout were characterized by that courtesy and affability which is inherent in every true Sir Knight, and we learn that throughout that jurisdiction the greatest union and harmony prevail, and, to quote their own language, that they yield to none in respect and devotion to the supreme head, the Grand Encampment of the United States.

R. E. Sir Geo. M. Patrick was elected Grand Commander, and Sir Andrew Neill re-elected Grand Recorder.

In conclusion, Sir Knights, it becomes our mournful duty to officially announce to this Right Eminent Grand Body the decease of our gifted and talented chairman of this committee, the Rev. Sir Knight B. R. Waugh, of Harrisburg, who has departed from the labors of this earthly pilgrimage since last we assembled in Annual Conclave. The zeal and devotion displayed for Templarism on all occasions, and in every position in which he was placed, in addition to his kind and affectionate bearing towards all brethren and Sir Knights, will keep his name and deeds fresh in our memories for time to come.

The last official action of the Sir Knight in this Grand Commandery on record, was the resolution which he offered, “*That the Burial Service, as adopted by the Grand Encampment of Knights Templar of the United States, be printed with the present proceedings.*”

Little did he imagine, even with all the uncertainties of this present existence, that the order to be promulgated by the resolution tendered by him would be applicable to himself within so short a period. The pilgrim warrior has been summoned, and “*There is no discharge in that war.*”

Rest to his ashes! Peace to his soul!

Respectfully submitted.

M. RICHARDS MUCKLE, }  
EDMUND H. TURNER, } *Committee.*

Pittsburg, June 11, 1861.

*Sixth Report of the Committee on Foreign Correspondence, read before the R. E. Grand Commandery of Pennsylvania, by Sir WM. H. STRICKLAND, June, 1862.*

The Committee on Foreign Correspondence submitted the following report :

*To the R. E. Grand Commander and Eminent Sir Knights of the Grand Commandery of Pennsylvania :*

Your committee, appointed to prepare the annual report on Foreign Correspondence, have endeavored to perform the duty assigned them as full as the limited time allotted to them would permit; and although many interesting subjects appertaining to the Order are contained in the reports of the various State Grand Commanderies, they could only briefly review the proceedings of the States of Connecticut, Illinois, Kentucky, Michigan, Missouri, Massachusetts,

Maine, Rhode Island, Ohio, New Jersey, New York, Vermont and Wisconsin, which have been furnished us by the E. Grand Recorder, Sir Alfred Creigh.

## CONNECTICUT.

The Annual Assembly of the Grand Encampment of Connecticut was held at Hartford on the 9th of May, 1861, and six Subordinate Encampments were represented. R. E. Sir Howard B. Ensign was elected Grand Master, and Sir E. G. Storer re-elected Grand Recorder. The proceedings state that the Committee on Foreign Correspondence presented an elaborate report, which was accepted and ordered to be printed; but it appears subsequently in the proceedings that, in consequence of the low state of the finances, and by the advice of the Grand Master, the report has been omitted. Your committee regret this action, as the report from this sister jurisdiction is replete with information.

## ILLINOIS.

This Grand Commandery held its 5th Annual Conclave in Chicago, on the 22d October, 1861, with representatives from nine Subordinates.

R. E. Sir Hosmer A. Johnson delivered an able address, recapitulating his acts during the year. Among other matters he granted three dispensations for new Commanderies, and refers in patriotic language to the address of the M. E. Grand Master French on the subject of the present fratricidal war now being waged in the United States. His words are worthy of being perpetuated to the remotest period of time; hence your committee quotes them: "We are torn as if by an earthquake, but let us not be disheartened; we are not destroyed. Our Order at its birth was baptized in blood; it was consecrated to the defence of all that we hold most dear on earth and most sacred in heaven. Through all its long history it has ever been true to its

vows, and though we may now misunderstand and misinterpret each other—though the swords of Templars may clash amid the din of battle—we know that the time will come when Peace shall weave around us her golden chain, binding us once more into the great sheaf of a common brotherhood.”

This Grand Commandery has instructed its representatives to the Grand Encampment of the United States to use their exertions and influence to amend the Constitution, so that no proxies be recognized in the State Grand Commanderies but the proxies of the three first officers of a Subordinate Commandery.

R. E. Sir Hosmer A. Johnson, of Chicago, was elected Grand Commander, and E. Sir Henry Collins Ranney, of Chicago, elected Grand Recorder.

#### KENTUCKY.

The 15th Annual Conclave of the Grand Commandery of Kentucky was held at Lexington, June 12, 1861. They published merely the list of officers, by which we learn that R. E. Sir L. C. Steadman, of Georgetown, was elected Grand Commander, and E. Sir Wm. C. Munger, of Louisville, re-elected Grand Recorder.

#### MISSOURI.

The Grand Commandery of this State held its 2d Annual Conclave at Weston, May 1, 1861, the representatives of four Commanderies being present.

The R. E. Grand Commander, Geo. W. Belt, in his annual address, urges a strict adherence to the requirements of the Grand Encampment with regard to the costume and burial service which this General Grand Body has adopted, because it will have the effect of producing uniformity throughout the United States—a desideratum greatly to be desired.

R. E. Sir George W. Belt, of Weston, was re-elected Grand Commander, and E. Sir Edward G. Heriot, re-elected Grand Recorder.

## MICHIGAN.

The Grand Commandery of Michigan held its Annual Conclave in the city of Detroit, June 4, 1861, nine Commanderies being represented.

R. E. Sir Wm. P. Innes delivered his annual address, containing valuable local information, yet speaking in glowing terms of our duty as patriots and Templars to preserve constitutional liberty.

R. E. Sir Frank Darrow, of Pontiac, was elected Grand Commander, and E. Sir George W. Wilson, of Ionia, elected Grand Recorder.

## MASSACHUSETTS AND RHODE ISLAND.

This Grand Commandery has only published the names of the Grand Officers and the following statistical information: It has thirteen Subordinate Encampments, 998 members, and during the year has conferred the Order of Knighthood on 100 members.

R. E. Sir William Field, of Providence, R. I., was elected Grand Commander, and Sir Solon Thornton, of Boston, Mass., Grand Recorder.

## MAINE.

On the 7th of May, 1861, the Grand Commandery of Maine held its Annual Conclave, four Commanderies being represented. The V. E. Sir A. B. Thompson, Dep. Grand Commander, presided, on account of sickness in the family of the R. E. Grand Commander, Sir J. Williams, who, however, sent his annual address to the Grand Commandery. He urges "a strict uniformity in our work, harmony of action, unbounded hospitality, fraternal regard and Templar courtesy."

The Committee on Foreign Correspondence passes high eulogiums upon the Grand Commandery of Pennsylvania, especially in regard to her voice on the subject of disunion and treason, as condemned by R. E. Sir W. H. Allen, her history through Sir Alfred Creigh as Historiographer, and the review of the proceedings of thirteen Grand Commanderies through James Lindsey, chairman of the Committee on Foreign Correspondence. We need but say that Pennsylvania shall endeavor to do her whole duty as Templars and as patriots, and that language fails us to render justice to the Grand Commandery of Maine for the honor conferred on the Keystone State.

R. E. Sir John Williams, of Bangor, was re-elected Grand Commander, and E. Sir Ira Berry, re-elected Grand Recorder.

#### OHIO.

The 19th Annual Session of this Grand Commandery was held at Columbus, October 10, 1861, fifteen Commanderies being represented.

R. E. Sir Kent Jarvis delivered an annual address, in which he refers to the unhappy condition of our country, and other matters of a local and interesting character.

This Grand Commandery passed the following resolution :

*Resolved*, That while the Encampment contemplates the pending war, which is destroying our young men, devastating our fields, wasting means and paralyzing the industry of our country, with great amazement and anguish of heart, we yet deem it the duty of every Knight to maintain true allegiance and faithful obedience to the lawfully established authorities of the land.

R. E. Sir Kent Jarvis, of Massillon, was re-elected Grand Master, and E. Sir John D. Caldwell, of Cincinnati, re-elected Grand Recorder.

## NEW JERSEY.

The Grand Commandery of New Jersey held its 3d Annual Conclave in the city of Trenton, September 12, 1861.

R. E. Sir John Hilton delivered the annual address as Grand Commander, filled with good counsel and patriotic thoughts.

R. E. Thomas J. Corson, of Trenton, was elected Grand Commander, and E. Sir Charles G. Milnor, re-elected Grand Recorder.

## NEW YORK.

The Grand Commandery of New York held its 48th Annual Conclave at Binghamton, September 10, 1861, twenty Subordinate Commanderies being represented.

The R. E. Frank Chamberlain, Grand Commander, forwarded his address, sickness preventing his attendance.

The subject of all others, in the proceedings of this powerful Grand Commandery, which interests Templars, is the opinion, faithfully and honestly expressed, that a *burial service* for Knight Templars is right and *proper*, and gives the committee the following reasons, which were adopted by the Grand Commandery :

1. Because Knighthood is a distinctive department of Masonry in its rites, precepts and duties.

2. Because its ceremonies are founded upon matters which are neither symbolical nor traditional, but actual and real.

3. Because its basis is more military than civil, requiring distinctive allusions and practices, unlike those of the other degrees.

4. Because it has a distinct creed, founded upon the Christian faith and the practice of the Christian virtues.

5. Because, while it, like other degrees in Masonry, teaches the immortality of the soul, it also teaches the necessity of its salvation through the doctrines of the Cross.

6. Because it is no innovation upon Masonry, but a strict compliance with the instructions of the Orders of Knighthood, and would be no invasion of the privileges of the Craft degrees, but a recognition of them.

R. E. Zenas C. Priest, of Utica, was elected Grand Commander, and E. Robert Macoy, re-elected Grand Recorder.

#### VERMONT.

This Grand Commandery held its Annual Conclave at Burlington, on January 7, 1862, four Commanderies being represented.

R. E. Gamaliel Washburn delivered the annual address as Grand Commander—an address filled not only with Christian spirit, but teaching Templar courtesy.

In the proceedings a resolution was offered, appointing a “committee to inquire into the expediency and propriety of this Grand Commandery withdrawing and dissolving its connection with the Grand Encampment of the United States;” which committee subsequently reported a resolution couched in the following language:

“*Resolved*, That the connection of the Grand Commandery of the State of Vermont with the General Grand Commandery of the United States be and the same is hereby dissolved.”

These proceedings becoming known to the M. E. Sir Benjamin Brown French, Grand Master of the Grand Encampment of the United States, he issued an edict on the 18th day of March, 1862, declaring the Grand Commandery of Vermont a spurious organization, and forbidding all Templar intercourse between all true and loyal Templars of the United States and the Grand Commandery of Vermont.

This prompt, energetic and efficient action on the part of our M. E. Grand Master had the desired effect of instantly *crushing out* rebellion in the ranks of Templarism

in the United States, and we rejoice to find that the Grand Commandery of Vermont, with that magnanimity which should ever distinguish Sir Knights, held a meeting on the 22d of April, 1862, and unanimously rescinded the resolution whereby she dissolved her connection with the present body.

Your committee will only reiterate the opinion of our own Grand Commandery, that she is diametrically opposed to *secession* in every form and shape, and has time and again expressed her sentiments upon this subject. We cannot forbear, however, to quote the remark of P. R. E. Sir W. H. Allen on this subject, in which he says of Templarism: "Having ceased to be a world-wide, or even a sectional institution, without a common interest, without mutual confidence, aimless, powerless and discordant—all equally free, independent and insignificant—until the Order would be shorn of its glory, and darkness would reign in our Asylums and dismay in our ranks."

R. E. Gamaliel Washburn, of Montpelier, was re-elected Grand Commander, and E. Sir John B. Hollenbeck, re-elected Grand Recorder.

#### WISCONSIN.

The third Annual Conclave of this Grand Commandery was held January 1, 1862, in the city of Milwaukee, *three* Commanderies being represented. R. E. Sir Henry M. Palmer, of Milwaukee, was re-elected Grand Commander, and E. Wm. T. Palmer re-elected Grand Recorder.

We have thus hastily furnished our review of the proceedings of the various Grand Commanderies, and find that some yet adhere to the old titles of Grand Master, instead of Grand Commander, &c., &c. How these State Grand Commanderies, owing allegiance to the Grand Encampment of the United States, can reconcile the use of titles abrogated and annulled by the parent body with the vow of

office as required by that body, is a mystery which your committee cannot unravel. We hope that the session of the Grand Encampment of Knights Templar of the United States, which will assemble in September, will require all State and Subordinate Commanderies to conform to the Constitution.

All of which is courteously submitted.

WM. H. STRICKLAND,	}	<i>Committee.</i>
JER. L. HUTCHINSON,		
W. B. SEMPLE,		

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*Seventh Report of the Committee on Foreign Correspondence, read before the R. E. Grand Commandery of Pennsylvania, June, 1863, by Sir ISAAC WHITTIER.*

The Committee on Foreign Correspondence submitted the following report :

*To the Officers and Members of the Grand Commandery of Knights Templar of Pennsylvania :*

The Committee on Foreign Correspondence acknowledge the reception from E. Sir Alfred Creigh, our Eminent Grand Recorder, of the proceedings of the Grand Commanderies of California, Illinois, Indiana, Kentucky, Massachusetts and Rhode Island, Maine, Michigan, New Jersey, New York and Vermont, which your committee propose reviewing for your benefit. We shall review each in the order enumerated.

#### CALIFORNIA.

California held its 5th Annual Conclave in the city of San Francisco, on the 11th and 12th of November, 1862, seven Commanderies being represented. The Grand Commander, in adverting to the decrease of members in the various departments of Masonry, truly says "that the stir-

ring events which have attracted the minds of men during the past twelve months may well account for this; yet the Commanderies are in a healthy and sound condition." As a Grand Commandery they in all things obey the constitutional requirements of the G. E. of the U. S.

R. E. Sir Charles Marsh was elected Grand Commander, and E. Sir Lawrence C. Owen was elected Grand Recorder.

#### ILLINOIS.

The Grand Commandery of Illinois held its 6th Annual Conclave in Chicago, October 28, 1862, eleven Commanderies being represented.

The G. C., in referring in his annual address to the present fratricidal war, very appropriately uses the following language: "I seem to stand in the very midst of the emblems of mortality;" and in speaking of the officers and soldiers who were members of the G. C., he says: "They died, as die the brave, in the discharge of duty, with the flag of our country floating over them and the shouts of victory ringing in their ears; the Christian warriors passed from the field of battle into the Asylum of rest." The sentiments thus eloquently portrayed give unmistakable evidence that the Christian Knights of Illinois are fully prepared to die, with their harness on, as offerings to save our bleeding and distracted country.

*"Dulce et decorum est, pro patria mori."*

R. E. Sir G. W. Deering was elected G. C., and E. Sir H. C. Ranney, Grand Recorder.

#### INDIANA.

Indiana held its Annual Conclave at Fort Wayne, April 1, 1862, seven Commanderies being represented.

Sir Solomon D. Bayless delivered an able address, filled with those patriotic sentiments and Templar thoughts which

elevate the dignity and character of true and loyal Knights. As Grand Commander he reviews the reports of all the State Grand Commanderies; and the idea is certainly a most excellent one, as it makes the Grand Commanderies better acquainted with the views and sentiments of each other, and should be approved of by every Grand Commandery. As the Grand Commander is *officially* responsible for the published sentiments of his Grand Commandery, why not make the duty devolve upon him? He speaks highly of, and compliments flatteringly, the Grand Commandery of Pennsylvania, especially upon our action in regard to the edict of Sir E. H. Gill, of Virginia, in declining to recognize the authority of the G. E. of the U. S.

R. E. Sir S. D. Bayless was re-elected G. C., and E. Sir Francis King, Grand Recorder.

#### KENTUCKY.

The Grand Commandery of Kentucky held its 15th Annual Conclave in the city of Lexington, on the 12th day of June, 1862, four Commanderies being represented.

In our sister jurisdiction of Kentucky it is a matter of congratulation to all Templars, that even there, amid the "pomp and circumstance of war," the representatives of four Commanderies were permitted to meet; and the Grand Commander truly said: "In our jurisdiction, everything having been compelled to yield to the influences of the times, no advance has been made in the progress of Templar Masonry."

We trust that the gallant Knights of Kentucky will never despair of our great and glorious republic, but battle manfully against treason and rebellion; so that, when these shall be consigned to the tomb of oblivion, the fires upon our altars may burn more brightly, protected by the glorious old Constitution and the Stars and Stripes of a united Union.

R. E. Sir R. C. Steadman was elected Grand Commander, and E. Sir Wm. C. Munger, Grand Recorder.

#### MASSACHUSETTS AND RHODE ISLAND.

We never receive any proceedings from this Grand Commandery but their printed list of officers. Are they determined to follow the Scriptures, wherein they speak of men "putting their light under a bushel," or will they not rather conform to the custom and usages of all the State Grand Commanderies, and give us a synopsis of their business?

R. E. Sir William Ellison was elected Grand Commander, and E. Sir Solon Thornton, Grand Recorder.

#### MAINE.

The Grand Commandery of this State held its Annual Conclave in Portland, on the 6th day of May, 1862, all the Commanderies being represented.

No business of importance was transacted; yet we regret that our space will not allow us to transcribe for publication the whole of the Grand Commander's (Williams) address. It contains sentiments of the purest patriotism, most exalted loyalty, most zealous and devoted interest to Templar Masonry. Let one or two extracts suffice: "Far distant be the day, if ever, when, for want of moral courage or virtue in the American people to sustain the Constitution and laws of the land, the patriot shall be found in sack-cloth, weeping over the last hope of Freedom on earth." Again he says: "But, Sir Knights, however we may deplore this condition of our country, and could wish it were otherwise, we must not forget that the national exigencies involve a fundamental principle in our Order, and impose a responsibility that no true Knight would seek to avoid; never to be drawn aside from the path of duty, but be ever ready to discharge our duty with fidelity and patience."

R. E. Sir Abner B. Thompson was elected G. C., and E. Sir Ira Berry, Grand Recorder.

MICHIGAN.

We have barely received a list of the officers of this Grand Commandery, in which is stated the officers for the present Templar year.

R. E. Sir John Clark was elected Grand Commander, and E. Sir Geo. W. Wilson, Grand Recorder. This Grand Commandery has eleven Subordinates and 311 members.

NEW JERSEY.

This young Grand Commandery held its 4th Annual Conclave in Trenton, September 11, 1862, over which that valiant and magnanimous Knight, Sir Thomas J. Corson, presided. In his address he refers to our duties as Templars, and truly says, that when we enter the Asylum of Knighthood "a new life is opened to us, and we are imperatively required to practice, in our daily walk and conversation, those virtues which characterize the true Christian. Our professions will avail us nothing if we are not true to them. Not all who say 'Lord! Lord!' are saved, nor are all Knights Templar at heart who are so in name. We wear, as the distinctive mark of our Order, the Cross that symbolizes Christ's passion and death. If we wear not this Cross in our *hearts*, let us no more display it externally, so that we may at least be free from the charge of hypocrisy."

R. E. Sir Geo. B. Edwards was elected G. C., and E. Sir Chas. G. Milnor, Grand Recorder.

NEW YORK.

This ancient Grand Commandery held its 49th Annual Conclave in Watertown, September 16, 1862, eighteen Commanderies being represented. R. E. Sir Zenas C. Priest delivered the annual address as G. C.

Much business of a local character was transacted. An

historical address, prepared by Rev. Sir Salem Town, Grand Prelate, was read, and ordered to be entered on the minutes. It is a document full of research, and worthy of the fame of our venerable Sir Knight Town. May he long be spared to continue his labors.

R. E. Sir Zenas C. Priest was elected Grand Commander, and E. Sir Robert Macoy, Grand Recorder.

VERMONT.

The Grand Commandery of this State held its Annual Meeting in Burlington, January 13th, 1863, all the Subordinates being represented. R. E. Sir Gamaliel Washburn, as Grand Commander, delivered the annual address. He assures us that Templar Masonry is advancing and increasing; and his address throughout breathes the noble sentiments of a magnanimous Christian Knight, who rightly appreciates his duty as a citizen and a Templar. The Sir Knights of that jurisdiction may well be proud of such a representative.

R. E. Sir Horatio Needham was elected Grand Commander, and E. Sir John B. Hollenbeck, Grand Recorder.

We have now closed our labors, and trust that our feeble efforts may be approved by the Sir Knights of the Grand Commandery of Pennsylvania.

All of which is courteously submitted.

ISAAC WHITTIER,  
*For the Committee.*

*Eighth Report of the Committee on Foreign Correspondence, read before the R. E. Grand Commandery of Pennsylvania, by Sir JAMES H. HOPKINS, June, 1864.*

Sir James H. Hopkins, from the Committee on Foreign Correspondence, submitted the following report:

*To the Grand Commandery of the State of Pennsylvania :*

Your Committee on Foreign Correspondence have examined with care the proceedings of the several Grand Commanderies for the year 1863 which have been submitted to them, and, as the result of their labors, beg leave to present the following report of such matters as are most likely to prove interesting :

CONNECTICUT.

We have received the proceedings of a body calling itself "The Annual Assembly of the Grand Encampment of Knights Templar, &c., for the State of Connecticut," which was held in the city of Hartford on May 14, 1863, and was presided over by "M. E. Sir David Clark;" which had representatives from six "Subordinate Encampments." Connecticut and Ohio persist in arrogating to themselves titles which belong only to the highest Templar tribunal in America, and to its presiding officer; and this notwithstanding all the other State Commanderies have repeatedly urged them to sacrifice their obstinacy, and make the uniformity and symmetry of the Order complete. There are many gallant, courteous and distinguished Sir Knights in Connecticut; let them be magnanimous as well, and this old subject of complaint will be heard no more.

We congratulate them upon their prosperity, and upon the fact that the Angel with the scythe cut down none of their number during the past year.

A resolution was introduced and laid over until the next meeting, providing that the Grand Commandery should meet biennially instead of annually. We hope it will not pass. Frequent coming together and interchange of views promotes Knightly courtesies, and add to the general interest and prosperity.

It was also resolved "that a committee be appointed who shall report at the next meeting the relations existing

between this Encampment and the Grand Encampment of the United States, how far its orders are obligatory on us, and whether any change is advisable or necessary on account of such relations." This smacks a little of rebellion, but we trust the committee will make a judicious report, and that, recognizing and observing true faith and allegiance to the rightful authorities, all will be well.

The Grand Recorder reviews the proceedings of the Grand Encampment of the United States and of nine Grand Commanderies, Pennsylvania being one.

Sir W. L. Brewer, of Norwich, was elected R. E. Grand Commander, and Eminent Sir Eliphalet G. Storer, of New Haven, was re-elected Grand Recorder.

#### ILLINOIS.

The seventh Annual Conclave of the Grand Commandery of Illinois assembled in Chicago on October 27, 1863. All of the Commanderies—twelve in number—were represented.

R. E. G. C. Sir George W. Deering addressed the Conclave, giving an account of his administration, &c. He regards the resolution of the Grand Encampment of the United States, requiring the Order of Malta to be conferred separately, as an innovation. He says: "While I see no benefit to be gained by departing from our present system, it may be a question how far we, as loyal to the Grand Encampment, are bound to obey this resolution, which is directly the reverse of what they adopted six years ago, and which they probably may rescind at their next session." These views were concurred in by the Grand Commandery in a resolution adopted after full discussion. We regret to notice this indication of rebellion. If the Grand Encampment is fickle and uncertain, let us all try to correct that evil, and give it stability and strength. Continual complaints cause changes to be made for the sake of harmony. If all cease complaining, there will be a certain

guarantee against mutation. Upon the naked merits of the question, it surely must be conceded that it is much more in accordance with historic truth, much more rational, intelligible and æsthetic, to confer the Order of Malta separately than to jumble it with another and independent Order.

The Committee on Foreign Correspondence make note of the proceedings of ten Grand Commanderies in a very laconic, but graphic style. A very handsome compliment is paid to the Sir Knights of this jurisdiction. Sir Knights of Illinois, we owe you one. We salute you.

We are glad to notice a high degree of prosperity, both in point of membership and finances. None deserve it more, none can enjoy it with more Knightly grace.

Sir William Harbron Turner, of Chicago, was elected Grand Commander, and E. Sir Henry Collings Ranney, of Chicago, was re-elected Grand Recorder.

#### INDIANA.

The Grand Commandery of Indiana held its Annual Conclave in the city of Lafayette on April 7, 1863, upon which occasion five Subordinate Commanderies were represented. The veteran Templar, R. E. Sir Solomon D. Bayless, Grand Commander, delivered an address, full of impressive admonitions as to the transitory condition of all things earthly, and of earnest exhortation to prepare for the rest of the Asylum above. He announced the death of Sir Knight H. C. Lawrence, P. G. C. of the State, and paid a fit tribute to his memory and his Knightly virtues. A full account is given of the proceedings of the Grand Encampment of the United States, not forgetting the banquet, of which he seems to have a pleasing recollection. He expresses the hope that the Grand Encampment will meet in Indiana, so that the Hoosiers may "relieve the dis-

tressed with an ample supply of *corn*." (Whether it is to be solid or *liquid*, we are not advised.)

There was no report from the Committee on Foreign Correspondence.

A special committee presented a report, almost every sentence of which is an attack upon or complaint against the Grand Encampment of the United States. They are glad that some decisions of the M. E. Grand Master were suppressed; glad the costume was changed, and yet don't like the change; don't like the chapeau, prefer the three-cornered hat; don't like the buff gauntlets, prefer *black!!!* don't like the proceedings in regard to the Order of Malta, although they admit that the new arrangement corresponds with their own constitution and custom. We fear our good friends are inclined to be captious and querulous.

R. E. Sir Solomon D. Bayless, of Fort Wayne, and E. Sir Francis King, of Indianapolis, were severally re-elected to the positions of Grand Commander and Grand Recorder.

We notice that the R. E. Grand Commander filled the positions of Grand Prelate, G. S. W., G. J. W., G. St. B., and G. Sd. B., by appointment. How is that? The other State Grand Commanderies follow the now democratic mode of election.

#### KENTUCKY.

The Grand Commandery of Kentucky held its sixteenth Annual Conclave at Lexington on June 11, 1863. Five Commanderies were represented. It is a sad and significant fact that but four of the regular officers of the Grand Commandery were present to fill their respective stations. The tide of war has so surged back and forth over Kentucky as to have seriously affected most of her citizens with its ebb or flow. So far removed as we are from the immediate scenes of conflict, it is difficult to experience in its full poignancy the sorrowful effect of this terrible war.

R. E. Sir L. C. Stedman, Grand Commander, in his truly Masonic and Christian address, refers in a touching manner to the devastations of the war, and reminds Sir Knights of their duties arising from the passing events in our national history. He says: "In seasons of peace and prosperity Masonry labors to lay up treasures of good-will and brotherly love against the time of need. *Now* is that time of need! And while communities are warring against each other, and the very foundations of society are shaken, let us, Sir Knights of the Cross, exemplify the high duties of our profession by unchangeable good-will towards each other, and by devotion to the cause of Him who died for us upon Mount Calvary. \* \* \* In this conjunction of affairs let me close my official career by tendering such advice and counsel as accord with the spirit-principles of our Order, and are demanded by the exigencies of the times. Let me remind you, in the words of the Monitor, of 'our mutual engagements,' 'our reciprocal ties.' \* \* \* \* There has never before in our lives, Sir Knights, arisen an occasion so imperatively demanding, at our hands, a full and complete performance of all our high and solemn duties and obligations as Masons. The pages of history are full of sorrow, mournfulness and blood, but they present no scene more sad and lamentable than the one now passing before our eyes. Every day witnesses the sad spectacle of the flower of our country being born by war's remorseless ravages to untimely graves—brothers slain by fraternal hands—fire and sword strive with each other in their horrid work. Let *us*, then, recall our solemn pledges, and strive to be more than ever before attentive to Knightly vows and duties. While one hand is wielding the sure defence of our beloved Order, let the other grasp the mystic trowel and widely diffuse the genuine cement of brotherly love and friendship. It has ever been the boast of our ancient and

magnanimous Order, that no difference of country or language could hinder their disinterested friendship and boundless hospitality towards each other. Let *us* prove that in these respects we have not degenerated from the days when to be known as a Knight Templar was to be admired and respected throughout the universe."

The Committee on Foreign Correspondence review the proceedings of the Grand Commanderies—our own included—and also of the Grand Encampment of the United States.

Suitable mention is made of the death of two Past Grand Commanders of the State—Sirs Henry Wingate and D. J. Ayres.

Sir Peter H. Jeffries was elected Grand Commander, and Eminent Sir W. C. Munger was re-elected Grand Recorder.

#### MASSACHUSETTS AND RHODE ISLAND.

We have been taught to look to the East for light; but, so far as these two luminaries are concerned, we look in vain. Has the day not dawned? or is there an eclipse? A Commandery that boasts of having the Athens of America—the Hub of the Universe—within its jurisdiction, ought certainly to take pleasure in enlightening us provincials. Heretofore we have been favored with a circular announcing the names of the Grand Officers elected; but even that is now withheld. Come, Sir Knights, let us see you with your armor on, and let us witness your evolutions at your next Annual Conclave.

We are pained to learn that the elegant Masonic Temple in Boston was recently destroyed by fire. We extend to the Brotherhood our sincere condolence and warmest sympathy in their heavy loss.

#### MAINE.

The Grand Commandery of Maine assembled in Annual Conclave in Portland on May 5, 1863. All of the Subordinate Commanderies, four in number, were represented.

R. E. G. C. Sir A. B. Thompson, in his address, announces in appropriate and touching language the death of the first R. E. G. C. of the State, Sir Charles B. Smith, and also of E. Sir D.C. Stanwood, G. S. W. Among other things, he says: "Deplore as we may, and as every lover of his country must, the sad state of our hitherto singularly favored land, the discussion of the causes which have led to our present condition, and the best means to be used to restore the blessings of peace to our homes and happiness to our people, belongs to other places than the Asylum of Christian Knighthood."

The Committee on Foreign Correspondence presented a very able and elaborate report of the doings of the Grand Encampment of the United States and of the Grand Comanderies of nine States, including Pennsylvania. In referring to the action of the Grand Encampment upon the question of uniform, the committee discourse as follows: "The wardrobe question came up, was referred to a committee, and the confusion heretofore existing was still farther increased by the adoption of a *revised* uniform. The hopes, therefore, which were inspired that through the action of the Grand Encampment some escape might be found from the confusion of tinsel and gaud with which the tasteless ingenuity, or perhaps want of ingenuity, of regalia manufacturers had burdened the dress and sapped the pockets of Sir Knights, are overthrown. \* \* \* But we believe it to be a matter about which more has been said and felt than its insignificance deserves, and we hope that, with the exception of the shoulder-straps, which are a meaningless abomination, no complaint and no influence will induce the Grand Encampment to recede from its present determination." There is a good deal of stubborn, hard sense in that; but if Sir Knights of Maine insist on one change, other Sir Knights will desire other changes; so that

very soon we would have several *changes of raiment*, without being any better clad. Let us "take no thought of the wherewithal we shall be clothed;" ever remembering that it is not the external adornments of the person, but the inner qualifications of the heart, that Masonry regards.

In referring to our Grand Commandery, the committee say: "We notice that conferring the Orders in the Grand Commandery seems to have become the established custom in this jurisdiction." The object is to exemplify the work in the presence of representatives from all the Subordinate Commanderies, so that there will be entire uniformity throughout the jurisdiction. What do our friends in Maine think of the custom? Is it not beneficial and interesting? offering as it does, an opportunity for interchange of views.

R. E. Sir A. B. Thompson was unanimously re-elected Grand Commander, and E. Sir Ira Berry was, by the same complimentary vote, re-elected Grand Recorder. E. Sir J. J. Bell was re-appointed chairman of the Committee on Foreign Correspondence, and we doubt much whether a better selection could have been made.

#### MISSOURI.

The third Annual Conclave of the Grand Commandery of Missouri assembled in St. Louis on May 18, 1863. Three Commanderies were represented. But two of the regular officers were present. This fact, and the additional one that two years had intervened since the Grand Commandery last met, bring forcibly and sadly to our minds the terrible results of intestine strife. The border States deserve a double portion of the sympathy of all humane hearts. Poor Missouri has been torn and pillaged, mangled and crushed almost beyond endurance. To the gallant Sir Knights who must have suffered and borne so much we extend our fraternal condolence and tenderest commiseration. May they and all of us soon rejoice in seeing the

battle flag furled, and the glorious standard of the Prince of Peace exalted in its stead.

R. E. Grand Commander Sir George W. Belt delivered a very appropriate and Knightly address, concluding as follows:—"I am satisfied of your unalterable devotion to the cherished principles of our Order, and banish every thought that you will suffer anything to arise calculated to disturb our harmony or create dissensions. *We wage a glorious warfare*, and for glorious objects. *In hoc signo vinces*. Partisan, political or sectarian discussion has no place among us. Our mission is higher and holier. *Innocent maidens, destitute widows, helpless orphans and the Christian religion* demand our services and our sympathies. We will never endanger these great interests by disagreements among ourselves. Cherishing an institution which is founded upon the Christian religion, and reverently following the bright example of the meek and lowly Saviour of the world, I beg to join with you in earnest prayer for the speedy return of 'Peace on earth and good-will toward men.'"

R. E. Sir George W. Belt was re-elected Grand Commander, and Sir A. O'Sullivan was elected Grand Recorder.

#### MICHIGAN.

The Grand Commandery of Michigan met in Annual Conclave in the city of Detroit on June 2, 1863. Ten Commanderies were represented. The proceedings published are very meagre. R. E. Grand Commander Sir John Clark's address is omitted "for want of space." The report on Foreign Correspondence is "not published for want of space." The reason is certainly a good one, considering the fact that but three-fourths of a sheet of letter paper is all "the space" devoted to the entire proceedings. But the reason of that reason is not good. Why, Fratres, did you not have more space, and let us hear how you talk?

Sir L. R. Atwater, of Grand Rapids, was elected R. E. Grand Commander, and E. Sir G. W. Wilson, of Ionia, was re-elected Grand Recorder.

## NEW YORK.

The venerable Grand Commandery of New York met in Annual Conclave, for the fiftieth time, in the city of Troy, on September 8, 1863. Twenty-six Subordinate Commanderies were represented at that semi-centennial anniversary. Sir Knight Zenas C. Priest, R. E. Grand Commander, delivered a very eloquent and impressive address, breathing the true spirit of Christian Knighthood. He suggests that each Commandery procure and preserve the names, number, rank, achievements, &c., of all of its members who have entered the Union armies, and that a committee of the Grand Commandery procure and compile this information into a biographical history. He also recommends the appointment of a standing committee on Necrology, to prepare for the archives of the Grand Commandery suitable sketches of all Sir Knights who may have been called from earth during the current year. We regard these as very valuable suggestions, and worthy of adoption by all other Grand Commanderies. In after years such a history would be of incalculable benefit and infinite interest. The address discusses, at considerable length, the duty of Masons and Templars in these dark hours of our country's history. We cull one or two extracts: "At such a time as this it must be proper for us—not as a society, but as individuals, as members of the universal brotherhood of Masons—to inquire if we cannot do something to abate this dreadful calamity, to assuage the horrors of this fraternal strife. The conservative spirit of Masonry; the ceremonies of our Order; the form of our ritual; the words of the blessed Immanuel, who taught peace on earth, goodwill to men; the fact that Masonry is universal and knows

no sectional divisions; that our obligations as Masons are restricted by no lines or States—all point us to a course of conduct which, if steadily pursued, will tend, in no slight degree, to alleviate the condition of our afflicted country.

\* \* \* To that end we can all address ourselves, and with entire propriety. Each one of us, in his own proper sphere, can inculcate the lessons of brotherly love, relief, and truth, and strive to impress upon the mass of mind in our country a proper respect for law and order and the rights of citizens, which ever should distinguish the virtuous, the intelligent and the accomplished Mason; and a profound sentiment thus instructed will, in time, announce itself with imposing majesty and a decided tone." This seems to be the feeling of the entire Commandery, for the Committee on Foreign Correspondence, in referring to the same subject, say: "Let us leave the potsherds to strive with the potsherds, devoting our time and attention to the lawful business of the Grand Commandery, and not to futile and unavailing attempts to save the State. God forbid that we should stifle the emotion, or place a barrier in the way of the patriotic aspirations of any man or body of men; but we would have a place for everything, and this place, of all others, should be sacred to the objects of our solemn and Knightly vows."

The Committee on Foreign Correspondence had for its chairman that eminent and valiant Sir Knight, John W. Simons, and through him presented a very elaborate, interesting, able and judicious report. The proceedings of thirteen Grand Commanderies, including that of Pennsylvania, are reviewed. Indiana and Connecticut get some raps over the knuckles for their disrespect and disloyalty to the Grand Encampment of the United States, and Massachusetts and Rhode Island are pleasantly twitted about their reticence.

Sir Orvin Welch, of Syracuse, was elected R. E. Grand Commander, and E. Sir Robert Macoy, of New York, was re-elected Grand Recorder.

NEW HAMPSHIRE.

We have received the proceedings of the organization of the Grand Commandery of New Hampshire in 1860. From the introductory remarks by E. Sir Horace Chase, Grand Recorder, we learn that there was a grand Encampment of the State organized on June 13, 1826, which was composed of three subordinate Encampments, and which continued until June, 1836, when it went down under the tide of fanatical excitement that swept over the country during that memorable period. After the storm was over, Masonry revived. It was not dead, but slumbered; and awoke more invigorated by the sleep. The several Commanderies of the State, from their re-organization, remained under the immediate jurisdiction of the Grand Encampment of the United States until, in 1860, it was deemed expedient to organize a Grand Commandery for the State. Accordingly, on June 2, 1860, the representatives from five Commanderies met at Concord, under proper dispensation, organized a Grand Commandery and elected their Grand Officers. On August 22, 1860, the Grand Commandery met again, when M. E. Sir B. B. French, Grand Master of the Grand Encampment of the United States, was present and installed the officers. The occasion was doubtless a very pleasant one. We extend to the Grand Commandery of the Granite State our Knightly salutations; we cordially welcome her to our ranks, and hope to see her Beauseant ever proudly floating to the breeze. We have no knowledge of the proceedings subsequent to 1860, but hope we shall hereafter have regular intercourse. At the organization Sir Daniel Balch, of Manchester, was elected R. E. Grand Commander, and Sir Horace Chase, of Hopkinton, Grand Recorder.

## NEW JERSEY.

The fifth Annual Conclave of the Grand Commandery of New Jersey was held in Trenton on Thursday, September 10, 1863. Three Commanderies were represented. The R. E. Grand Commander, in his address, refers to a difficulty in the absent Commandery, which had prevented it from being represented, and expressed the hope that the difficulty was removed and that representatives from St. Bernard, No. 2, would be with the Grand Commandery during its session then opening. We regret that the R. E. Grand Commander's expectations were not realized, and we earnestly trust that the little band of valiant Knights in the gallant State of New Jersey may soon and continually realize the strength and efficiency there is in union.

R. E. Grand Commander Sir George B. Edwards opens his short, but very chaste, address with a devout thanksgiving to the Great Immanuel for all His mercies, and a fervent prayer for a continued manifestation of His sovereign grace, and the injunction: "Sir Knights, having been invested with the emblem of that faith, keep it in your hearts as a constant memorial of that death which gave to you a life eternal." He refers in very complimentary terms to the Sir Knights of Easton, in our jurisdiction, in connection with an interchange of courtesies.

Referring to the dangerous tendency of the times, the R. E. Grand Commander says: "Let us then try to do well, that grace may abound, in our daily course heedful to vindicate the character of those removed from our midst when traduced wrongfully. I am emboldened to direct your attention to this theme, because society is imbued with the political aspect of bias and prejudice induced by intestine war. The rules of our Order permit a defence before the award of sentence, and however wrong as men may appear to us the actions of others, yet, as Templars and followers

of Christ we should exert that charity and love which obedience to His command requires. Templarism cannot be allowed to commingle with temporalities, or the ruin of our beloved Order will as certainly follow as in the days of Clement V.”

The Committee on Foreign Correspondence review the proceedings of the Grand Encampment of the United States, and of the Grand Commanderies of ten different States, in a very succinct and interesting manner. We regret to observe that the proceedings of our Grand Commandery were not received. The good Sir Knights of New Jersey will do us the justice to believe that the fault is not with us; we appreciate them too highly to neglect them in any way.

Sir Charles G. Wilson was elected Grand Commander, and P. G. C. Sir Thomas J. Corson, Grand Recorder.

#### OHIO.

On October 15, 1863, at Columbus, there was held the “twenty-first Annual Convocation of the Grand Encampment of Knights Templar of the State of Ohio.” Fourteen Subordinate Commanderies were represented.

R. E. Grand Commander Sir Kent Jarvis delivered an address full of interesting information as to the doings and condition of all the Commanderies in his jurisdiction, and containing many judicious suggestions, manifesting the interest he feels in Knighthood. Through his instrumentality the Subordinate Commanderies have been required to make their reports at least a month before the meeting of the Grand Commandery, so that the R. E. Grand Commander may have time to prepare a statement of the year’s transactions for the information of the Grand Commandery. He urges a re-publication of the proceedings of the Grand Commandery from its organization to the present time. He desires a more perfect system of correspondence. He refers

in appropriate terms to quite a number of Sir Knights who have laid off their armor and gone to sleep. He refers to a pleasant visit to Pittsburg Commandery. Such interchanges of courtesies leave an agreeable memory and are "rivets in the chain of affection."

The Committee on Foreign Correspondence, of which R. E. Sir Kent Jarvis, G. Commander, is chairman, review the proceedings of nine other Grand Commanderies. We are sorry to learn that the line of communications between Pennsylvania and Ohio has been interrupted. We will join our Buckeye brethren in scouting for the guerrillas who made that raid and captured our despatches. In referring to the proceedings of the Grand Encampment of U. S., the committee say that the resolution requiring the Order of Malta to be conferred separately is in violation of the new constitution of the Grand Encampment of the U. S., but in conformity with the old one. They approve of the change, but think it illegally effected. The doctrine that the end justifies the means receives too ready an acquiescence in these degenerate times. It is unsound and dangerous. And if the Grand Encampment has committed the error charged, the constitution should immediately be amended to conform with the practice, it being conceded that the practice is right.

The "Committee on our Country" reported a re-affirmation of the resolutions passed in 1861. The concluding one breathes the true spirit of *Christian* Knighthood, and is as follows: "*Resolved*, That, casting aside every political feeling, every political aspiration, every sectional prejudice, and asking every Templar to do the same, we will gladly unite with our brethren everywhere in any honorable reconciliation which promises to establish peace and happiness, truth and justice, throughout all sections of our beloved country."

The Grand Commandery of Ohio adopt all the costume

agreed upon by the Grand Encampment of United States except the chapeau ; in lieu of which they wear the cocked hat, with one white and two black feathers. Why higggle about the shape of a hat? Let us have uniformity.

A committee was appointed to meet a similar committee from the Grand Encampment of the United States to consult on the disagreements between the two bodies, and to reconcile them as far as practicable. We are very glad to see this movement in the right direction and with the right spirit ; and in view of the beneficial results likely to ensue, we will not say a word as to the name given by Ohio Knights to their highest tribunal and its presiding officer.

R. E. Sir Kent Jarvis, of Massillon, was re-elected G. C. for the fourth time ; and E. Sir J. D. Caldwell, of Cincinnati, was re-elected Grand Recorder.

#### WISCONSIN.

The Grand Commandery of Wisconsin held its fourth Annual Conclave in the city of Milwaukee on January 7, 1863. There were present representatives from four Commanderies.

R. E. G. C. Sir H. L. Palmer delivered an interesting address, embodying in it the decisions of M. E. G. M. Sir B. B. French, for the three years preceding the last triennial meeting of the Grand Encampment of the United States. Referring to the costume adopted, he says it " may now be regarded as definitely settled, for *three* years at least." Other Grand Commanderies make the same complaint of a want of certainty and stability in the action of the Grand Encampment of the United States. This is greatly to be regretted ; and the more so, as there seems to be occasion for the complaints. Masonry don't pretend to be progressive, and our high and low authorities should be very careful not to introduce changes, for every change destroys confidence and causes discussion.

The R. E. Grand Commander makes the following very prudent and just remarks: "Scrupulous care should be taken that none are admitted to the Orders of Knighthood but those who are above reproach, and who possess the qualifications of mind and heart needful to enable them to appreciate the sublime truths and principles inculcated in the several Orders, and to exemplify them in their daily walk and conversation."

A very touching and eloquent tribute is paid to the memory of Sir Knight H. M. Billings, who was suddenly cut off in his usefulness. He was a leading and prominent Mason.

The Committee on Foreign Correspondence make a well-digested report upon the proceedings of eight Grand Commanderies—including Pennsylvania; and in summing up, say, "We find, also, that many Sir Knights are engaged in this strife, in both armies, and we have heard of instances of their exhibiting the true spirit of the Knight Templar, the valiant, magnanimous, true and courteous Sir Knight. May none of them ever forget that 'mercy unrestrained' is one of the divine attributes; and, while they press on with ardor to the faithful discharge of their duty, that their enemy once subdued is no longer such. From the Grand Commanderies we hear but one voice touching the war. The call for peace is universal. And if every Sir Knight in our united jurisdictions should use the means in his power, we might soon be among those nations who have beaten their swords into ploughshares, and their spears into pruning hooks, for they know war no more."

R. E. Sir H. L. Palmer, of Milwaukee, was re-elected Grand Commander, and E. Sir W. T. Palmer, of the same place, was re-elected Grand Recorder.

#### GENERAL REMARKS.

In reviewing these proceedings of the several Grand Commanderies, we were gratified to observe so great a uni-

formity of feeling and sentiment in regard to the duty of Masons in this eventful crisis of our nation's life ; we regret to find one exception, which prevents this sympathy from being universal. Aside from the principles and teachings of our Order, we would think it a cause of thankfulness that there is one refuge from the strifes and troubles of a fallen world, one shelter from its pitiless storms, one Asylum where its inhumanity and heartlessness may be forgotten in the kindly fellowship of kindred hearts. If we add to this natural yearning, the obligation of our Knightly vows, the remembrance of the sacred causes to which we have dedicated our services, our swords and our lives, we cannot understand how any Templar can forget his fealty, and turn Knight-errant to champion another cause, however luring. We cannot appreciate the feeling of regret expressed by the R. E. Grand Commander of Indiana that the Grand Encampment of the United States did not pass some patriotic resolutions. Resolutions may be a cheap and easy manifestation of patriotism, but acts are much more significant and effective. Every Knight Templar has abundant opportunities, in the outside world, to prove his devotion to his country ; and we doubt not these privileges are cheerfully exercised. As citizens, our duty to cordially and earnestly support the Government is unmistakable ; it is imperative, momentous and sublime. But we do not meet here as citizens. Our proceedings are not for the world, and hence the passage of such resolutions could not accomplish the object sought. Let us keep within our legitimate sphere and all will be well : a departure therefrom—under however laudable a pretext—would be a dangerous precedent, causing, inevitably, dissension and discord hereafter. The address of the R. E. Grand Commander of New York and the remarks of the Committee on Foreign Correspondence upon this subject—which we have elsewhere quoted—

express in beautiful and forcible language the high standard, the exalted dignity of Masonic duty.

The Committee of Foreign Correspondence of Wisconsin seem inspired with what we conceive to be the true spirit of Christian Knighthood. They suggest that the combined influence of the Knights Templar would be potential in the restoration of peace. That is the key-note of an anthem which may yet make our whole land echo with its glorious chorus. Parties have divided and grown envenomed; churches have separated and become vindictive; society has been rent and is intolerant; and if Masons, remembering their obligations and avoiding personal bickerings and reproaches, can meet in the bonds of fraternal love and calmly reason together, it might prove the dawning from the dark night of horror which has so long enveloped us in gloom. But this must be the work of individual Masons, and not of the corporate bodies. And to the end that this individual influence may prove effective, we must cultivate the spirit of charity in its noblest and most comprehensive sense. We must imbibe the spirit breathed into the address of the R. E. Grand Commander of Kentucky, as evidenced by the extracts heretofore quoted. Those sentiments must find a cordial response in the breast of every *true* and courteous Sir. Knight of our valiant and *magnanimous* Order. The duties and obligations of Masonry sit very lightly upon us when all is peaceful and prosperous. But it is in times like the present when men are tested, and it is found whether our impulses, our passions and prejudices are stronger than our Masonic and Knightly vows. To err is human, to forgive divine. And while we should always condemn a brother's errors and combat his heresies with all our power, we should still remember that the man is our brother; and we may fight his opinions while encir-

clinging him with the arms of Masonic love and throwing over him the panoply of Knightly magnanimity.

If we are led by these lights, the pathway is sure and leads to ultimate peace and joy; all others are but *ignes fatui*, luring into bogs and marshes only to destroy. Let us steadfastly adhere to the principles and purposes of our Order amidst all excitements. Then, when the tempest is overpast, if so be the temple of our liberties should be buried in the common ruin by its swoop, we can look with grateful pride upon the pillars of our Order, unshaken by the storm and rising in solemn grandeur amidst boundless desolation. But, if—and God in mercy speedily grant it may be so!—when carnage shall cease and the smoke of battle shall roll away, we see a constellation without one wandering star, a Union undissolved, a people still enjoying the priceless, blood-bought legacy of constitutional freedom, then among Templars there will be no painful memory to mar the universal joy.

Respectfully submitted.

JAMES H. HOPKINS,  
HENRY C. L. CRECELIUS.

*Ninth Report of the Committee on Foreign Correspondence, read before the R. E. Grand Commandery of Pennsylvania, by Sir JAMES H. HOPKINS, June, 1865.*

*To the Grand Commandery of Pennsylvania:*

Your Committee on Foreign Correspondence take great pleasure in reporting the general and increasing prosperity of our Order. We cordially tender to all other jurisdictions our Knightly salutations, and beg leave to present for your information our examination of their latest published proceedings so far as they have been received by us.

## CALIFORNIA.

The seventh Annual Conclave of the Grand Commandery of this State was held in San Francisco on October 18, 1864. All the Subordinate Commanderies—seven in number—were represented. R. E. Grand Commander Hartley in his annual address speaks thus: “Though far removed from the terrible fratricidal conflict in which our country is involved, we have still duties to perform, important and necessary. Be it our task to bend our minds in solemn and serious earnestness to the promotion of fraternal peace within our borders—to the allaying of all internal discords which might tend to widen and deepen the strife—to pray for wisdom from on high to guide us in our line of duty, so that by good and wholesome counsel we may be humble instruments in working out the great problem of our nation’s salvation, and aid in saving our beloved country from disruption and destruction.” The address speaks in fitting terms of the death of Sir James Horace Culver, P. G. C. G.

The Grand Recorder of California has charge of the Foreign Correspondence, and in compliance with his duty E. Sir Lawrence Owen very ably reviews the proceedings of fifteen Grand Commanderies. Our doings in 1862 and 1863 receive a brief notice. Sir Knight Owen throws life and spirit into his report, frankly expressing his views upon mooted questions, and enforcing them with marked ability. We may have occasion to speak of some of them hereafter.

It was ordered that the portrait of R. E. Sir Henry How Hartley, P. G. C., be procured and placed with the other P. G. C.’s. This is a very gratifying tribute to worthy officers, and is a useful and pleasing custom. The time of holding the Annual Conclave is hereafter to be during the same week that the Grand Chapter meets.

The returns show three hundred and fourteen Knights

Templar in the State, of whom twenty-two received the Orders during the preceding year. We are very glad to notice the evidences of such prosperity. Although thousands of miles away, and separated by broad prairies, sweeping rivers and gigantic mountains, our cause is the same, our hearts and hopes, duties and aspirations are one. Ever may the Beauseant be firmly planted on the sea-girt shores of the land of gold, to gladden the vision of pilgrim-warriors from the East and West.

Sir Wm. C. Belcher, of Marysville, was elected G. C.; E. Sir Lawrence C. Owen, of San Francisco, was re-elected G. R.

#### CONNECTICUT.

The Grand Encampment of this State met in the beautiful City of Elms, on May 12, 1864, and in a very short time was transmuted into a Grand Commandery. Delegates were present from six Subordinate Commanderies. The address of R. E. Sir Wm. L. Brown, G. C., was very brief, reminding the Sir Knights of the gratitude due the blessed Immanuel, announcing the general prosperity of the Order in the jurisdiction, and paying proper reverence to the memory of Sir Isaac Tuttle, for many years G. S.

The committee appointed at the last Conclave, "on the relations existing between this Encampment and the Grand Encampment of the United States," reported in favor of changing the name of their Grand Body and the titles of its officers, &c., so as to conform to the requirements of the Grand Encampment of the United States. The report was unanimously adopted. We cordially congratulate our brethren of Connecticut upon this exhibition of true magnanimity, Knightly courtesy, and Christian spirit, that was willing to make this sacrifice of memories, associations and pride for the general welfare. We congratulate them also upon the evidences of their prosperity. There were seventy-

six Companions Knighted during the year; the total number of those who wear the cross and sword is not given, but we know they form a valiant and faithful band, whose ears are ever open to the demands and whose arms are ever ready to defend the cause of destitute widows, helpless orphans, innocent maidens, and the Christian religion. Instead of meeting biennially, as was proposed, the Grand Commandery determined to meet semi-annually, thus giving a gratifying demonstration that attempted revolutions often re-act, and carry their projectors where they least expected to stop.

Sir Wm. R. Higby, of Bridgeport, was elected G. C., and E. Sir E. G. Storer, of New Haven, was elected G. R.

#### ILLINOIS.

The eighth Annual Conclave of the G. C. of this jurisdiction commenced its session in Chicago, on October 25, 1864. The twelve Subordinate Commanderies of the State were all represented. R. E. Sir Wm. H. Turner, G. C., delivered a very brief address. He recommends a volume of tactics which has been compiled and published by the Inspector General of the G. C. of Illinois, and has received the approval of the M. E. G. M. of the United States. He announces the organization of a new Commandery at Cairo, being No. 13. This fact, in connection with the returns of the other Commanderies, showing an increase of one hundred and fourteen in the membership, and a total of five hundred and fifty-seven, shows a satisfactory degree of prosperity. We are very glad to notice that while our Hoosier friends have flocked so freely to the national standard, the banner of the Cross has allured so goodly a number.

The report on Foreign Correspondence—a very good one, by the way—embraces thirteen G. C.'s. In speaking of Pennsylvania, the committee express surprise that at our last Conclave ten of the Commanderies were represented by

proxies. We confess we are unable to explain the cause: it is much to be regretted, for it indicates an indifference which we are confident is not felt. We trust that all officers and representatives will hereafter be promptly at their post, since their absence has attracted the attention of foreign bodies, and may subject us to unjust remark. The committee refer to the decision of our R. E. G. C., that it is right and proper to confer the Orders of Knighthood on any number of applicants at one and the same time. They say: "We know of no law opposed to this ruling, but it cannot be denied that the ceremonies lose much of their impressiveness when more than one applicant is received at a time." We feel inclined to concur in this. Our very worthy R. E. G. C. simply decided the question of law: he did not recommend the exercise of the privilege allowed. It certainly should be adopted only when great press of business or emergency should require it. The committee protest against any further changes in the uniform; and as to the proposed change in the titles of officers, they forcibly say, "We see no necessity to make any further alterations, which must necessarily entail changes on all of us, except Ohio."

The officers elect are, Sir Nathan Fay Prentice, of Freeport, R. E. G. C., and, of course, E. Sir Henry Collings Ranny, of Chicago, was very properly re-elected G. R. He was also again appointed chairman of the Committee on Foreign Correspondence.

#### INDIANA.

The Annual Conclave of the Grand Commandery met in Indianapolis on April 5, 1864. There were present representatives from five Commanderies, but one failed to report. R. E. Grand Commander Bayless delivered the annual address in his usual practical and straightforward style. Referring to the effects of the war upon the exercise of

Masonic principles and duties, he says: "In many conflicts upon the battle-field, and while many of our brethren have been confined as prisoners of war, the heaven-born principles of the Masonic institution have been so verified as to subdue the heart of a contending foe, and cause him to extend the helping hand and administer relief to the fallen soldier." He recommends that the several Recorders furnish the Grand Recorder with a list of all Sir Knights of the respective Commanderies who have entered the military service of the United States.

Again we are without a report from the Committee on Foreign Correspondence. We trust our Hoosier brethren will appreciate the importance of this exchange of courtesies; for "a letter timely writ is a rivet in the chain of affection." R. E. Sir Sol. D. Bayless was again elected Grand Commander, but declined to serve. Perhaps he should be allowed exemption as a veteran, but we trust he has not been disabled in the service. His great experience, Christian virtues and Knightly valor make him one whom the Order could ill afford to lose. A committee was appointed to prepare a suitable testimonial to be presented to him, in token of the high appreciation the Grand Commandery entertains of his services and worth.

Sir William Hocker, of Shelbyville, was elected R. G. Grand Commander, and E. Sir Francis King, of Indianapolis, was re-elected Grand Recorder.

#### IOWA.

On June 6, 1864, at Des Moines, a Grand Commandery was organized for the State of Iowa, by virtue of a warrant from the Grand Encampment of U. S. Three Commanderies were represented at the organization, and a charter was granted for a fourth. Statutes and regulations, and a form of installation ceremony were adopted. Sir Theodore Parvin was elected R. E. Grand Commander, and Sir W.

B. Langridge, Grand Recorder. The Orders of Knighthood were conferred on eight Companions. The returns exhibit one hundred and thirty names upon the rolls of the several Commanderies. Amongst them we recognize some distinguished names, which give assurance of great prosperity and usefulness. Sir Knights Langridge, Swafford and Tuttle were appointed the Committee on Foreign Correspondence.

So Iowa, with burnished shield and glittering spear and unfurled banner, falls into line—the last column in our noble army. All hail, Iowa! With helmets raised and swords presented, we salute you. We welcome you in the flush and vigor of your youth—in the fullness of your new zeal. In the West, with its soil teeming with wealth—its air pure and free, unrestrained by hills or forests—its landscape luxuriant in beauty, and bounded only by the blue heavens, with the severe discipline of its pioneer life, we look for vigorous and manly action. May the standard of our Order—the sacred Cross—be held aloft with firm and steady hands, and upon the rolling prairies of Iowa may many true and trusty Knights gather around and march under it, winning victories in the name and for the cause of the blessed Immanuel, and be crowned on earth with the flowers of their own blooming plains, and hereafter with life eternal!

#### KENTUCKY.

June 9, 1864, was the time, and Covington the place, fixed for holding the seventeenth Annual Conclave of the Grand Commandery of Kentucky. But the representatives of only two Commanderies were present, and as no quorum was had, an adjournment was inevitable. Although no business was transacted, the Sir Knights present partook of a banquet prepared by the hospitality of Covington Commandery, and in social pleasures sought to forget for a

time the dire calamities which overshadowed the nation, and made so many seats in the Grand Commandery vacant. We again extend to the Sir Knights of Kentucky our sincere sympathy, and assure them that at the altar our prayers have continually gone up for them and all who suffered with them, and for a speedy return of the reign of the Prince of Peace, to whom and to whose cause we have all taken the oath of allegiance and been mustered into service for life.

A special meeting of the Grand Commandery was held in Louisville on October 19, 1864, at which six Commanderies were represented. R. E. P. H. Jeffreys, Grand Commander, delivered a short address, encouraging the Order to full discharge of its duty. He says: "To espouse the cause of her who is deprived of her earthly support—to care for the bereaved ones—to watch over the great standard of moral truth, and to be humble yet courageous, require faithfulness on the part of every Sir Knight. There is much to be done. In these days of devastation many objects present themselves to our charity; let us alleviate their sorrow, and aid, as much as in our power lies, the miseries of the present calamities." Words full of wisdom and the spirits of Christianity! May they animate all our hearts and be exemplified in all our lives! E. Sir W. C. Munger, on behalf of the Committee on Foreign Correspondence, gives a succinct synopsis of the doings of fourteen Grand Commanderies, including Pennsylvania for 1863. Our proceedings for 1864 had not reached him. A fitting tribute is paid to the memory of E. Sir Jno. M'Crackin, who, at the age of eighty-three, like a sheaf full of fruit and years, was gathered into the garner of the Lord. He was G. T. for fourteen years.

As there was no meeting at the regular time, of course the old officers retain their stations. R. E. Sir P. H. Jef-

freys, D.D., is Grand Commander, and E. Sir W. C. Munger is Grand Recorder.

## MAINE.

The Annual Conclave of the Grand Commandery of this state for 1864 met in Portland on May 3d. All four of the Subordinate Commanderies had representatives present. The R. E. Grand Commander, Sir A. B. Thompson, gave an account of his stewardship; or—to speak more technically—reported the operations and condition of his forces. From him we learn that the finances are in good order. So, we presume, the commissariat is well provided, quarters and equipments in good condition. Another Camp was located and the banner of the Cross erected in Bath. May many enlist under it, and fight a good warfare! The Grand Commander directs attention to the existing dissatisfaction in relation to the Grand Encampment of the United States. His remarks do not make it very clear whether he thinks the position of Massachusetts defensible or not. He also bears testimony that “individual instances of kind offices, on battle-field and in prison, teach us that the soldier of the Cross can never forget his obligation to his vows of fraternity.” The report on Foreign Correspondence was presented by Sir Knight J. J. Bell, and was in his usual masterly style. He pays his respects to thirteen Grand Commanderies. In his review of the proceedings of Ohio and Massachusetts, he leaves no doubt of his own allegiance, for he chides them for their continued rebellion against the highest Templar tribunal in the land. The proceedings of our Grand Commandery for 1863 are briefly reviewed. Sir Knight Bell, being about to remove from the State, was excused from further services as chairman of the Committee on Foreign Correspondence, and a vote of thanks was presented for his services for ten years. We greatly regret to lose so valued a correspondent, but trust

that his light will soon break upon us from some other quarter.

Sir Timothy J. Murray, of Portland, was elected G. C., and E. Sir Ira Berry was re-elected G. R.

A special meeting of the Grand Commandery was held on December 28, 1864, at which the work of the Orders was exemplified in the presence of a large number of Knights.

#### MASSACHUSETTS AND RHODE ISLAND.

The reticence of this jurisdiction has heretofore been the subject of much wonder and regret. In our last report we turned our eyes eastward and looked longingly for light; and now, we are rejoiced to say, it has come upon us in rich effulgence, baptizing in beauty, and enlivening with the warmth of its genial rays. First, we have a very ably written, interesting and valuable pamphlet from the pen of R. E. Sir Wm. S. Gardner, G. M., containing a defence of "the Grand Encampment of K. T. and appendant Orders of Massachusetts and Rhode Island; its history, edicts, past and present Grand Officers, and organizations of its Subordinates." In addition to this, we are furnished (for the first time since 1840) with the printed proceedings of the annual, semi-annual and special assemblies of the Grand Body. This is for the year 1864, in which are two addresses by the distinguished Grand Master. A considerable portion of them is devoted to a discussion of the relationship existing between, and the rights and duties of, the Grand Body of Massachusetts and Rhode Island and the Grand Encampment of the United States. We shall have occasion to speak of these views presently; but just here we must accord to R. E. Sir Gardner our unqualified praise for the great research and patient toil with which he has collected so much of the history of Templarism, and for the forcible style and calm, courteous and Knightly dignity

with which he presents his arguments and defends his cause.

By their Constitution, the Grand Encampment of Massachusetts and Rhode Island meets in October and May of each year; in October for the election of officers and general business; and in May for the exemplification of the work and ritual, and other necessary business. We commend this custom to our own and other Grand Commanderies. The semi-annual assembly was held on May 5, 1864, in Providence. Twelve Commanderies were represented—two new ones having been instituted since the previous meeting. An address was delivered, the work was exemplified, some local business was transacted, and the Sir Knights, after adjournment, made a formal pilgrimage to the tomb of that very eminent and immortal Mason and Knight Templar, Sir Thomas Smith Webb.

A special assembly was convened in Boston on October 14, 1864, for the purpose of assisting the Grand Lodge of Massachusetts in laying the corner-stone of the new Masonic Temple. Seven hundred and fifty-five Knights, representing fifteen different Commanderies, were present, panoplied in full armor, with their appropriate standards and Beauseants, and with seven bands of music. M. E. Sir B. B. French, G. M. of the Grand Encampment of the United States, was present in full regalia, as were other valiant and distinguished Knights. The lines were formed, the column marched to Boston Common, various evolutions were performed, and a most satisfactory inspection and review was had. The occasion was a grand one, the display of Knights Templar successful, proud, and memorable, beyond anticipation. So the foundations of the new Temple were laid amidst the glad rejoicings of the Craft. May there be many a faithful Zerubabbel eager to work at its rebuilding; may it rise in beauty and grandeur until it shall

“Shine in the lustrous air, like some bright dream,  
Wove by gay fancy from the morning beam;”

and may the holy vessels and sacred mementoes be restored, and may many a weary pilgrim on life's highway find there a grateful tent to shelter and refresh him, and a hallowed shrine at which to offer up his prayers and seal his faith. May “the glory of this latter house exceed the glory of the former.”

The fifty-ninth annual assembly of the jurisdiction was held in Boston on October 28, 1864, at which fifteen Subordinate Commanderies were represented. A committee reported in favor of severe condemnation of the publication and indiscriminate sale in New York of the ritual of the Order of Malta. We most cordially concur in the expression of disapproval of this, and of all else that tends to make the doings of our Order familiar to those who have never assumed its obligations and cannot appreciate its beauties. They who would know and enjoy must enter in at the door, and not climb up by the window.

M. E. Sir B. B. French, G. M. of Templars in the United States, paid the Grand Commandery an official visit, and was received with becoming honors. He installed the officers elect, and delivered an address, kind and conciliatory in its spirit, and calculated to bring about a correct understanding and good feeling between the Grand Body of Massachusetts and Rhode Island and the Grand Encampment of the United States.

In the admirable address of G. M. Sir W. S. Gardner, we are gratified to read that “the year which we close this evening has eclipsed all the others which preceded it in the history of this Grand Encampment in the universal interest which Masons have shown in these Orders of Knighthood. Three new Encampments have been constituted, one established under dispensation, while the petition of a large

number of Knights for a dispensation has been refused. The same prosperity has attended the several Encampments in the jurisdiction."

Reports were read by the D. G. M. and the G. C. Appropriate resolutions were passed relative to the deaths of P. G. Masters Sirs Jno. Barrett Hammatt and Ed. A. Raymond.

M. E. Sir Wm. Sewell Gardner, of Lowell, was again elected G. M., and R. E. Sir Solon Thornton, of Boston, G. R.

#### MISSOURI.

The Grand Commandery of Missouri met for the fourth time in St. Louis, on May 16, 1864. Three Commanderies were represented; the one at Lexington continues disorganized. This is but one of the footprints of war's desolating march. While its track is strewn with devastated fields, neglected gardens, blackened and charred walls of former homesteads, abandoned academies and unfrequented churches, it would be strange if our Order should escape unharmed. But we hope the fires will soon be rekindled upon the altar of Lexington Commandery, and all others where it has been permitted to die out, and that hereafter and for ever will ascend the grateful incense of hearts purified by suffering. That such will be the effect may be inferred from the address of R. E. G. C. Belt. He says: "Misfortunes and bereavements, even more surely than success and prosperity, call our wandering thoughts and affections to that pure and exalted Being—the Rock and the support of every worthy Templar who puts his trust in Him. In these I can trace, to-day, an additional tie of devotion to the great Exemplar of Knightly virtues, who died that we might live."

E. Sir Knight O'Sullivan, G. R., made a report on Foreign Correspondence. The proceedings of nine Grand

Commanderies came under his notice. Our own for 1863 received brief mention. The committee regret that the *apron* was not adopted as part of the uniform of Knights Templar. It is argued that inasmuch as a number of Knights found refuge in Masonic Lodges after the suppression of the Order of Knights Templar in France and England, and that as Templarism was introduced and nurtured in this country by the Lodges, gratitude should prompt us to wear the apron. The committee ask triumphantly, "Is not the triangular apron more appropriate as part of the costume than shoulder-straps?" In our last report we expressed the hope that there would be no more higgling about dress. This incessant querulousness makes us appear like a society of Flora M'Flimseys—exercised more about how we shall look than how we should feel and act. Ours is a quasi-military Order, and we cannot appreciate the propriety or beauty of a soldier wearing the costume or carrying the implements of an artisan.

In the following remarks we concur most heartily, without knowing or caring whose corns are pinched: "If the Sir Knights who attend the meetings of the Grand Encampment could be made to believe that an undue desire for office is both unknighthly and unmasonic, and that the possession of high places no more adds to the knowledge of the possessor than does the possession of a copy of the Holy Scriptures make a Christian, there would be spared the pain of hearing of the course sometimes pursued by Sir Knights to obtain office, for which, in the estimation of their brethren, they were disqualified."

R. E. Sir Geo. W. Belt, of Weston, was re-elected G. C., and E. Sir A. O'Sullivan, of St. Louis, was again elected G. R. A faithful officer and justly appreciated.

#### NEW HAMPSHIRE.

We have received pamphlets containing the proceedings

of the Grand Commandery of New Hampshire for the years 1861, '62, '63 and '64, thus bringing up its history from the organization in 1860 to the present year. In 1861 there were delegates from five Commanderies; an address was delivered by Sir Daniel Balch, R. E. G. C., and some local business was transacted. In 1862, all the Commanderies were represented, and another neat and flowery address was delivered by R. E. Sir Balch. The usual routine of business was transacted, and E. Sir Albert R. Hatch was chosen G. C., and E. Sir Horace Chase, G. R. There were then two hundred and forty-three Knights in the State, thirty-six having been created during the previous year. In June, 1863, the Grand Commandery met, with representatives from all the Subordinate Commanderies. A very admirable address was delivered by Sir A. R. Hatch, R. E. G. C. It sought to inculcate the true spirit of Christian Knighthood. He earnestly recommends frequent interchange of friendly visitations amongst the several Commanderies, as calculated to promote most strongly the feelings of hospitality, kindness and courtesy. The Committee on Foreign Correspondence made a well-digested report, discussing the various matters of interest in the Order, but giving no synopsis of the doings of the several Grand Commanderies. On June 9, 1864, the fifth Annual Conclave was held in Concord. All the Subordinate Commanderies were present by their officers, and there were quite a number of visitors from the various Commanderies. R. E. Sir A. E. Hatch regaled the assembly with an address, or oration rather, in his usual brilliant, glowing and eloquent style. He refers to the earnest life of the early Knights, their self-sacrificing devotion, their open-handed hospitality, and their unfaltering courage, and seeks to inspire all of the present day with the same high-souled chivalry. The Committee on Foreign Correspondence, through E. Sir

Horace Chase, presented an excellent report of the proceedings of ten Grand Commanderies for 1863. Brief notice is made of Pennsylvania. The committee regret that no uniform system has been adopted whereby full statistics of the condition and growth of the State Commanderies can be presented each year. They think the suspension or expulsion of a Sir Knight by the Lodge to which he belongs should not affect his standing in the Commandery. We differ from our friend Chase, and shall give the reasons of the faith that is within us.

Sir Jno. S. Kidder, of Manchester, was elected G. C., and E. Sir Horace Chase, of Hopkinton, was properly re-elected G. R.

#### NEW JERSEY.

The sixth Annual Conclave of the Grand Commandery of this State was held in Trenton on Thursday, September 15, 1864. Three Commanderies were represented. St. Bernard, No. 2, it appears, has been stricken from the roll. We had hoped that by this time she would have assumed her old position in the ranks. The cause of her dereliction is not stated. The total number of Knights reported as members of the three Commanderies was 84—a small band, but gallant and true. R. E. G. C. Wilnor delivered a very neat and brief address.

The Committee on Foreign Correspondence review the proceedings of nine Grand Commanderies, including Pennsylvania for 1863, and express regret at not receiving later tidings from us and others. We trust they shall have no occasion for similar complaint hereafter. The committee do not like a decision of our late G. C., in reference to the effect of the suspension of a Sir Knight, and the means of reinstating him. Of this hereafter. The report is from the pen of Sir Knight T. J. Corson, who was again appointed chairman of the committee as a mark of appreciation of his

merits and fidelity. The whole proceedings were finished in one session. Rather too hurried, brethren. Take more time to mingle together, and a greater interest will be felt and manifested. Sirs Isaac S. Buckalew and A. G. Gilkyson were severally elected G. C., and each declined. This we think improper. We hold it as a Masonic principle that no man should seek or refuse office.

Sir Samuel Stevens, of Jersey City, was elected G. C., and E. Sir Thos. J. Corson, of Trenton, was again elected G. R.

#### NEW YORK.

The fifty-first annual Conclave of the Grand Commandery of New York was held in Brooklyn, on September 13 and 14, 1864. Representatives from twenty-three Subordinate Commanderies were present, and although several failed to report, it would be incorrect and unjust to infer that Knighthood is languishing in the Empire State. On the contrary, all the proceedings indicate the most gratifying prosperity. With a roll of 1858 names of gallant Knights, sworn to defend the sacred emblem of our Order, and full of zeal in behalf of its glorious principles, and animated and inspired by the hallowed memory of a De Witt Clinton, a Cozier and a Tower, and by the bright example and abiding faithfulness of a Barnum, a Lathrop, a Simons and a Priest, we need have no fears of the cause languishing in that jurisdiction. R. E. G. C. Sir Orrin Welch delivered a very eloquent address, wise in suggestion, chaste in style, and Christian in spirit. From it we regret to learn that the icy breath of the King of Terrors has extinguished several tapers that were wont to burn brilliantly around the Templar triangle. The taking off of the venerable Grand Prelate, Salem Town; of Dep. G. C. Sir Wm. H. Burtis, and of P. D. G. C. Sir J. B. Yates Somers, shows how "Death loves a shining mark." The address refers in beautiful terms to this bereavement. We

also learn that the Masonic bodies of New York propose erecting a monument to the memory of Sir Salem Town. This will be alike creditable to the fraternity, and just to the public worth and private virtues of the deceased. Amongst the decisions of the year was one that, although there is no provision of law regulating the interval to elapse between the reception of the different Orders, it is earnestly recommended that, except in case of emergency, but one Order should be conferred upon any candidate on the same day. We concur most earnestly in this suggestion, and think it should receive the sanction and be the rule of every Commandery. Honors too easily obtained are apt to be too lightly esteemed. That is always most precious which is purchased by continuous labor and heroic struggle. It is also decided that a reconsideration of a favorable ballot may be had by any Sir Knight desiring it. This is in direct conflict with a decision of M. E. Sir B. B. French, G. M. of the Grand Encampment of the United States, that after a clear ballot, nothing except direct and undoubted testimony of unworthiness can interpose to prevent the conferring of the Orders. If any Sir Knight, of his own volition, can have a reconsideration of a favorable ballot, the case would then stand as if no ballot had been taken, and a single Knight, without assigning a reason, can prevent the conferring of the Orders. In view of this conflict of authority, we may ask, "Under which king, Bezonian?"

To say that the report of the Committee on Foreign Correspondence was from the pen of E. Sir Jno. W. Simons is to affirm that in language, thought and feeling it is a model production. It criticises with just discrimination—analyzes with keen sagacity—reproves without bitterness, and approves without partiality. The proceedings of twelve State Grand Commanderies came under review; and we have

also a very interesting account of the proceedings of the Grand Conclave of the Royal Exalted Religious and Military Orders of Masonic Knights Templar, in England and Wales, and the colonial dependencies of the British Crown. The committee express their profound gratification at the resolution of the Grand Commandery of Connecticut to acknowledge its allegiance to the Grand Encampment of United States—not so much because the act accords with their views of right as because it manifests a spirit of magnanimity, always commendable. Massachusetts is exhorted to follow the example of Connecticut, and Vermont is rebuked for her apparent hankering after the flesh-pots of secession. The committee make very kind mention of the Chivalry of Pennsylvania. They say: “The report on Foreign Correspondence by Sir James H. Hopkins is one of the ablest we have ever seen—courteous, discriminating and sound: its conclusions commend themselves to every thoughtful mind.” We would be guilty of ingratitude and affectation not to feel and say that we are highly honored by this handsome compliment. Its author makes it doubly prized. The Grand Lecturer presented a report of his doings, which shows him to be a faithful and efficient officer, and that much good is accomplished by his visits and instructions. We would be glad to see our own Grand Commandery select some one worthy and well qualified, having the time and disposition, to visit each Commandery, and exemplify the work and impart instruction in the drill.

A very pleasant episode in the proceedings was the presentation of an elegant Patriarchal cross to E. Sir Zenas C. Priest, P. G. M. The presentation speech by Sir Jno. W. Simons was neat and appropriate, and was responded to in fitting and feeling terms by the recipient. R. E. Sir Orrin Welch, of Syracuse, is Grand Commander, and Sir Robert Macoy, of New York, is Grand Recorder.

## OHIO.

The twenty-second Annual Conclave of Knights Templar of Ohio was held in Cleveland on October 13, 1864, with representatives from thirteen of the fifteen Subordinate Commanderies present. R. E. Grand Commander Sir Kent Jarvis gave a detailed account of his decisions and general supervision over the affairs of his jurisdiction. He announces in appropriate and feeling terms the death of the Grand Prelate, and several other eminent Sir Knights. He furnishes a tabular statement of all the Subordinate Commanderies—their officers, and number enrolled; and also a list of those who have been, or now are, in the army or navy of the United States, showing quite a lengthy roll of honor. A committee was appointed to make suitable preparations for the meeting of the Grand Encampment of the United States, which is to be held in Columbus in September next. From the well-earned fame of the Sir Knights of the Buckeye State we have no fears of any stinted hospitality; we doubt not the commissary's and quartermaster's departments will be efficiently officered, and all who attend will find comfortable quarters and abundant rations, and a banquet fit for princes and rulers. The Committee on the Relations with the Grand Encampment of the United States reported the result of the conference held in Washington City, and expressed the hope that "hereafter, by a becoming regard on the part of the respective bodies—National and State—each for the rights and authority of the other, all disturbing elements may be sedulously excluded, complete harmony restored, and a spirit of Knightly courtesy cultivated amongst the members of the Orders." We rejoice with our Ohio brethren at the prospect of a speedy and harmonious adjustment of all difficulties that have interfered with the peace, unity and welfare of our Order. A resolution was unanimously

passed, instructing the delegates to the Grand Encampment to endeavor to obtain a change of the present costume. "Still harping on my daughter." Is there to be no end to this girlish eye for new clothes? Verily, some Sir Knights seem much more anxious to wear a mantle and a cocked hat than to win their spurs by a true and earnest life and gallant Templar bearing, which can be accomplished in any costume. Let the milliners and mantuamakers, the Beau Brummels and Count D'Orsays, exercise themselves about the cut of the coat and the shape of the hat; but let us wield our swords in the cause in which we have enlisted, and follow the symbolic banner which bears the inscription which should animate us all. This view seems to be entertained by the Committee on Foreign Correspondence, who administer a sly rebuke to those who cry for change.

R. E. Sir Kent Jarvis, from the Committee on Foreign Correspondence, reported upon the doings of the Grand Commanderies of eleven States. Our proceedings for 1863 are commented on, and a lance is hurled at our then Committee on Foreign Correspondence for their remarks upon the disloyal attitude of Massachusetts and Rhode Island.

For 1865, Sir Herman Ely, of Elyria, is R. E. Grand Commander, and E. Sir J. D. Caldwell, of Cincinnati, continues as Grand Recorder.

#### VERMONT.

The Grand Commandery of Vermont met on January 12, 1864. All the Commanderies in the State—four in number—were represented. R. E. Deputy Grand Commander Butler, in his address—which is very chaste and appropriate—pays a glowing eulogy to the character of R. E. Sir Knight Needham, the Grand Commander of the State, who, full of years and honors, laid aside the cross to wear the crown. Two other venerable Sir Knights—Webster and Rolfe—had also been summoned to the Grand

Asylum above during the preceding year. The young Knights of Vermont must meet the responsibility which the death of their leaders devolves upon them. They have our cordial sympathy. The address deploras the existence of our national troubles, and very properly says: "The discussion of the causes which led to our present condition, and the best measures to be used to restore peace, belong to other places than the Asylum of Christian Knighthood."

The Committee on Foreign Correspondence comment on the proceedings of ten Grand Commanderies, but we regret to observe that Pennsylvania is not of the number. We are glad to see that Sir George M. Hall was again appointed chairman of the Committee on Foreign Correspondence. He wields the pen of a ready writer.

R. E. Sir Samuel S. Butler, of East Berkshire, was elected Grand Commander, and E. Sir John B. Hollenbeck, of Burlington, was re-elected Grand Recorder.

#### WISCONSIN.

The fourth Annual Conclave of the Grand Commandery of Wisconsin was held in Milwaukee on January 6, 1864. Six Commanderies were represented. The R. E. Grand Commander delivered no address. This is the more to be regretted, because, when Sir Knight Palmer speaks, his utterances are full of thought and wisdom.

Sir Knight James H. Magoffin, chairman of the Committee on Foreign Correspondence, presented a very elaborate, interesting and able report. He reviews the proceedings of nine Grand Commanderies for the preceding year, including a brief notice of Pennsylvania. He descants upon the allegiance due to the Grand Encampment of the United States—upon the effect of the suspension or expulsion of a Sir Knight by the Lodge or Chapter of which he is a member, and argues that he thereby forfeits his position in the Commandery.

R. E. Sir H. L. Palmer, of Milwaukee, was again elected Grand Commander, and E. Sir W. T. Palmer, of the same place, was re-elected Grand Recorder.

#### GENERAL REMARKS.

Among the objects of general interest which have been under discussion in the various Grand Commanderies, is the question how far the standing of a Sir Knight in the Commandery is affected by his suspension or expulsion from the Blue Lodge to which he belonged. So simple a question, and one doubtless which frequently arises, it may be thought should have been definitely settled. As it is of considerable importance, and has a practical bearing upon a case now pending in our own jurisdiction, we have devoted some time to its examination, and beg leave to report the result of our investigations. In Illinois it is thought that suspension for non-payment of dues in Lodge or Chapter should not affect the standing of a Knight Templar in his Commandery. New Hampshire thinks it would be wrong to deprive a Sir Knight of his Templar standing without a trial, and argues that it would be as unjust to strike from the roll for non-payment of dues as it would be to debar from Masonic privileges because a judgment had been entered against him in a court of justice, and that the record of his suspension by the Lodge could only be received as *prima facie* evidence. New Jersey seems to concur in this position, and contends further that after suspension for non-payment of dues the simple payment of arrearages will restore the delinquent to full membership. This is in conflict with the decision of our Grand Commandery, and, as we view it, in conflict with law and reason. Suspension is a penalty imposed by the Lodge, Chapter or Commandery for a violation of its by-laws, or for other infraction of Masonic duty, and it would be very anomalous to hold that the person deemed guilty of dereliction

of duty could relieve himself of the penalty without the assent of the body by which he had been adjudged. Kentucky thinks that a Master Mason should not be suspended without a trial, and that suspension or expulsion where there has been no trial is of no force. In Illinois, there is a resolution of the Grand Commandery that suspension or expulsion of a Knight Templar by Lodge or Chapter is sufficient cause for striking his name from the roll of the Commandery without trial or notice. In 1863 the R. E. Grand Commander recommended that this resolution be rescinded. A committee recommended a modification of the resolution, so as to give the suspended or expelled Knight a trial in the Commandery. This the Grand Commandery refused to do, so the resolution stands. New York regards it as the settled law of this country that suspension of a Knight Templar by his Lodge is, *ipso facto*, a suspension by the Commandery. Wisconsin, Missouri, Maine, and California concur in this opinion, and support it by appropriate arguments. Massachusetts also holds to this view; and we learn that in that jurisdiction, upon a receipt of a certified copy of the resolution expelling a Knight from the Blue Lodge to which he belonged, the Grand Commander of the State issues his proclamation declaring the condemned person debarred from all the privileges and benefits of Knighthood. R. E. Sir W. S. Gardner gives a very able exposition of the law, for which we are much indebted.

In our own State, P. R. E. Grand Commander Parke decided on September 21, 1857, that "it is not necessary to membership in the Commandery that a Sir Knight should belong to a Blue Lodge or Chapter in Masonry." And on June 2, 1858, he decided that "suspension or expulsion by Lodge or Chapter after trial will not affect the standing in a Commandery of a Sir Knight." This would be binding and conclusive upon all Commanderies in this jurisdiction

if there was no higher authority in conflict. But on examination we find a decision of the highest Templar tribunal in the land, which is so unequivocal that we are surprised that there should have been any recent discussion of the question. We can only account for any disagreement now by supposing that the authority to which we refer has been overlooked. M. E. Sirs William Blackstone Hubbard and B. B. French, of the Grand Encampment of the United States, decided that "the action of a Blue Lodge in suspending or expelling a Master Mason who is a Knight Templar should affect his standing in the Commandery, and no Templar can hold Masonic intercourse with a suspended or expelled Master Mason." This decision is in accordance with the doctrine laid down by the standard writers on Masonic law. In Mackey's Lexicon it is said, "Expulsion from a Blue Lodge involves expulsion from all the higher degrees." The editor of the Freemason's Monthly Magazine says: "The expulsion by a Lodge is ample; the effect of that being to suspend *all* his Masonic privileges." Moore's Masonic Review holds that "expulsion from the Blue Lodge cuts off Masonic fellowship in all other bodies." But in Chase's Digest of Masonic Law it is laid down that "expulsion by the Blue Lodge, expels, without further action, from all the Masonic bodies with which he may be connected—Chapter, Council, or Encampment." This being clearly ascertained to be the law, it becomes us of Pennsylvania, and all other Templars, whatever may be our individual opinions, to conform thereto. It occurs to us that there should be some formal action by the Commandery to show that the Sir Knight suspended or expelled by the Blue Lodge is thereby deprived of his Templar standing. Whether, as in Massachusetts, it should be by proclamation or edict of the Grand Commander, or by resolution of the Commandery upon receiving a certified copy of

the action of the Lodge, is the better practice, we are unable to say, in the absence of any authority upon the subject. We commend this to the consideration of the Committee on Jurisprudence.

Another subject of considerable comment is the relationship existing between the State Grand Commanderies and the Grand Encampment of the United States. The jurisdictions of Massachusetts and Rhode Island and Ohio alone refuse to conform to the requirements of the Grand Encampment as to the names of their Grand Officers and the title of their Grand Body; and deny the power of the Grand Encampment over the subject-matter. This has caused all the other Grand Commanderies to reproach those States with disloyalty, and has elicited some unkind words and unpleasant feelings. To vindicate her position, Massachusetts has published two addresses and an elaborate history of the cause of the controversy, by R. E. Sir Wm. S. Gardner. With an earnest desire to reach the merits of the case, we have examined this matter with care and patience, and we have arrived at the conclusion that the organization of Templar bodies in this country has been after the model of our government. We have the national, State and local bodies, each exercising its appropriate functions and performing its given duties. The several Commanderies have jurisdiction over the individual Knights; the Grand Commanderies have control of the various Subordinate Commanderies, and the Grand Encampment has general supervision of the State Grand Commanderies. The Grand Encampment was created by the State Grand Commanderies, and has only such powers as were delegated to it; and inasmuch as the Grand Commanderies retained their sovereignty, the National Grand Body cannot interfere in the local administration. They are several and yet united, "distinct as the billows, yet one

like the sea." The resolutions adopted by the joint committee on behalf of the Grand Encampments of the United States and of Ohio, met to adjust the difficulty with Ohio, recognize this position to the fullest extent. M. E. Sir B. B. French, G. M. of the United States, in an address to the Grand Encampment of Massachusetts and Rhode Island, in 1864, said: "I am one of those who concede to State Grand Bodies supreme power within their jurisdiction." This being the case, we are constrained to admit that there is cause for complaint when the power is assumed by the Grand Encampment to dictate what shall be the titles of the officers and what by-laws shall be adopted by the State Grand Commanderies. As well might Congress declare that all aldermen in the State should be called justices of the peace, and that a city or borough ordinance for internal police should not be enforced. It is true, provision is made whereby the Constitution of the Grand Encampment may be amended. But Massachusetts contends that there is a limitation to this power of amendment, and that no amendment which takes from the powers of State Grand Commanderies is valid, unless all the Grand Commanderies assent to it. This is a strange doctrine to be uttered in Massachusetts, but doubtless it is intended by those who advocate it to limit its application to Masonic bodies. Believing thus, that State refused to recognize the amendments made in 1856, by which the titles of the officers and the style of the organizations of the State bodies were changed by the Grand Encampment.

But while we thus do full justice to our friends on the sea-girt shore, by admitting that their position is defensible in law, we would suggest in all kindness that they have the power to make Templarism more uniform, to perfect the symmetry of our organization, by conforming to the names so universally adopted. For the sake of harmony and the

general good of Knighthood, surely our gallant friends will yield ; especially when they make no sacrifice of principle or right by doing so. A charter is never lost by a legitimate change of name of the corporation ; your old and valued banners need not be destroyed ; your history cannot be blotted out nor your identity lost. So, Sir Knights, may we not hope soon to hear that we are all known by the same name, as we all profess the same faith ? It may be thought strange that Massachusetts should so strenuously object to a change of names and titles, when it is remembered that the Grand Body whose history she has so carefully preserved, and in which she feels so much pride, has made no less than five changes in its corporate name ; and in 1816 changed the title of several of its officers, and also that of the presiding officer of Subordinate Commanderies from Grand Master to Grand Commander. This little scrap of history takes away somewhat from the pathetic affection with which they profess to cling to and regard as unalterable the old names and titles. But we leave the pretensions of Massachusetts to the prestige of having the first Grand Commandery organized in America, and the vindication of Pennsylvania, to our own Historiographer, in whose ability and fidelity our cause will not suffer.

It has been suggested in Illinois that there should be a uniform time for holding the Annual Conclaves of the several Grand Commanderies. This meets our cordial approval. There should be a regular Templar year, as there is a Masonic year. It would greatly facilitate the foreign correspondence, which now is very irregular ; it would keep our statistics more accurate and satisfactory, and be greatly to the advantage and convenience of the Order.

We cannot close our report without congratulating all Sir Knights, everywhere, upon the return of peace to our too long distracted country. As the avowed followers of the

Prince of Peace, we hail this event with peculiar joy. Through the starless night of four weary years we have been tossed and driven by the billows and storm of war, but now the daylight dawneth, the clouds roll away, the winds abate, the waves subside, we find a resting-place on a lofty Ararat, and God's beautiful bow of promise is again thrown across the heavens as a token and a pledge that we shall have war no more. Again the tender buds of hope and affection may burst into beauty and fragrance, unscorched by the breath of passion and unchilled by worldly coldness. The death-struggle of the nation is ended, and America comes from the conflict, all bruised and scarred and bloody, it is true; but when the dust and smoke of the contest shall be washed from her face, and her garments shall be cleansed of the battle stains, we have no fear but she will again take her place as the proudest queen amongst the nations of the earth. This grand, auspicious, glorious event brings its lesson and its duties. Throughout this broad land, alas! how many hearts are bereaved, how many hearthstones desolate! On almost every door-post there is the stain of blood; not, as with ancient Israel, to mark the houses where death should *not* enter, but as the sad traces left by the Destroying Angel as he hurried on his melancholy mission. Here is a wide field for the exercise of the pure principles of our holy Order. In humble imitation of our blessed Immanuel, we should relieve the needy, dry the tears of the mourning, bind up the wounds of the suffering, comfort the disconsolate, and encourage the desponding, and thus protect "innocent maidens, destitute widows and helpless orphans." But our duty ends not then. The Christian religion is the especial object of our care. Its pure doctrines are to be exemplified in our lives. It teaches gentleness and charity and brotherly kindness. To be faithful to its precepts, we must root out all malice from our hearts, curb

our passions, and feel and manifest that charity of opinion which is nobler than mere liberality of purse, and "which suffereth long, and is kind; is not easily provoked; thinketh no evil; endureth all things." It is not manly, not Knightly, not Christian, to exalt over the humiliation of a brother, or even to cherish the recollection of his errors. Instead of irritating old wounds, let us rather pour oil into them, and hope that they will so thoroughly heal as to leave not even a scar as an ugly remembrancer of the past.

And now, as the emblem of our nationality is unfurled on every breeze in unsullied beauty, without a stripe erased or a single star obscured, let us stamp upon it the symbol of our faith; and with *it* as the banner of the Cross, let us struggle and pray that America may soon accomplish her mission in the evangelization of the world!

Courteously submitted :

JAMES H. HOPKINS,

*For the Committee.*

*Tenth Report of the Committee on Foreign Correspondence,  
read before the R. E. Grand Commandery of Pennsylvania,  
by Sir JAMES H. HOPKINS, June, 1866.*

*To the R. E. Grand Commander, Officers and Sir Knights of  
the Grand Commandery of the Knights Templar of Penn-  
sylvania :*

In our last annual report upon Foreign Correspondence we took a welcome occasion to congratulate all those bound to us in the bonds of Christian Knighthood upon the fact that our Grand Commander, the Prince of Peace, was once more waving His banner in triumph over all the land. We have now a more realizing sense of the magnitude of the event and of the especial pleasure it brings to us as Knights

Templar. The wall of fire with which the South was then girt about, and which was an effectual bar to friendly intercourse, has disappeared; grim lines of fortifications have been dismantled and abandoned; bristling cordons of bayonets are seen no more; and Commanderies, whose voices were silent or drowned by the wild clangor of arms, are now heard mingling with ours in the glad hallelujah to our common Lord and Master. If the renewal of the friendship of Darius and Zerubbabel was an event worthy of being commemorated for ever, much more should this restoration of fraternal intercourse be celebrated with becoming joy.

Your committee have endeavored to open communication with all the Grand Commanderies in this country, and are much gratified, as a result of their efforts, in being able to present for your consideration the following synopsis of the doings of nineteen State Grand Bodies—being all in existence but California—and also of the General Grand Encampment of the United States.

#### ALABAMA.

Taking the Commanderies in alphabetical order, our first salutation is wafted by a balmy Southern breeze from the rich savannas that are washed by the distant Gulf. We have been kindly furnished by E. Sir E. M. Hastings with the proceedings of the Grand Commandery of Alabama for the years 1862-3-4 and 5, thus bridging over the dark chasm of four years. We don't propose to look closely into past transactions, to criticise expressions or sentiments induced by circumstances past and gone, but to see what feelings are now entertained and to listen to the present utterances. What may have transpired while clouds obscured our view matters not now; the eclipse is over, and Alabama, as one of the stars in our Templar constellation, shines and sparkles with beauty and brilliance.

The address of the R. E. Grand Commander opens thus:

“Since last we assembled great political events have transpired; the cloud of war, which overshadowed our country for the last four years, and deluged our soil in the best blood of the land, has passed away, and while we, in common with our countrymen, have suffered disappointment, bereavement and loss, we may nevertheless rejoice in the restoration of peace and the return of those happy times when we may greet our brethren Sir Knights from whom we have been so long separated by the iron hand of Time.” He recommends the appointment of a Grand Lecturer, for the commendable purpose of establishing a uniformity of work. He also recommends “The Templar’s Tactics” by Sir G. Wingate Chase. His remarks upon the proper qualifications for the Orders show a due appreciation of the dignity, honor and reputation of Knighthood. He says: “Here the strictest morality and Knightly courtesy ought to meet; and any Companion who has appeared incapable of these ought not to expect admission among us.”

The proceedings and the returns of the Subordinate Commaneries indicate gratifying prosperity. Two new Commaneries have recently been established. We shall rejoice to see all the waste places of the South blossoming with new life, and the banner of our Order gathering the purest and best under his folds.

#### CONNECTICUT.

The address of the R. E. Grand Commander announces the death of P. G. M. Sir Horace Goodwin, a veteran in the Masonic army, whose steadfastness and fidelity are left as a legacy to inspire us all. R. E. Sir W. R. Higby made it his duty as well as his pleasure to visit all the Commaneries under his command, but one; and to inspect and review the lines and exemplify the work. He objects to the practice of conferring the Orders on two at the same time.

Sirs A. G. Mackey, of Charleston, and A. T. C. Pierson, of St. Paul, visited the Grand Commandery during its session, which was a pleasant episode in the routine of business.

An amendment to the by-laws was adopted, prohibiting the conferring of the Orders upon more than one candidate at a time. We feel little, if any, inclination to oppose this, although the practice in our own State is different. We have heretofore remarked that much of the solemnity and impressiveness of the ceremonies is lost by permitting more than one to be received at a time. We doubt much whether this should be departed from to accommodate candidates. The true theory of Knighthood is, that it is an honor to be won, and not to be demanded.

A by-law was adopted making the Royal and Select Master degrees a prerequisite to the Orders. We consider this an unauthorized requirement, not sanctioned by the Grand Encampment of the United States.

The E. Grand Recorder, Sir E. G. Storer, presented a very full, fair and frank report on Foreign Correspondence, condensing the proceedings of fourteen Grand Commanderies, and making ample and friendly notice of us. He says this is probably his last report. We hope not. His pleasant and genial face would be much missed amongst our "*foreign relations*." In speaking of changes of the Ritual, &c., he very pointedly and truthfully says: "I formed the opinion many years ago that what is new in Masonry is not Masonry at all."

#### ILLINOIS.

The address of the Right Eminent Sir Nathan Fay Prentice was very brief, announcing the death of Eminent Sir W. W. Mitchell, Inspector General; cautioning Commanderies against growing too rapidly; and announcing that he had granted dispensations to establish four new

Commanderies. The Committee on Foreign Correspondence, of which R. E. Sir H. C. Ranney is chairman, presented an elaborate and able review of the proceedings of seventeen Grand Commanderies. His views upon the importance of maintaining the Grand Encampment of U. S., and of establishing a uniform system of tactics and drill, are supported with earnestness and sound argument.

E. Sir C. B. Stebbins, of Peoria, was appointed chairman of Committee on Foreign Correspondence.

#### INDIANA.

R. E. Sir Wm. Hacker delivered his address as Grand Commander, which gives an account of his official acts, interspersed with several paragraphs felicitating himself and his Grand Commandery on the fact that they have refused to comply with some of the regulations of the Grand Encampment of U. S., and speaking very defiantly of its authority. As a specimen of the style and spirit, we extract his reply to the question, whether it is the duty of the Knights of Indiana to equip themselves in the costume adopted by the Grand Encampment of U. S.: "To this inquiry I answered, No: the Grand Commandery of the State of Indiana is the highest and only source of authority in Templar Masonry within her territorial limits, and no Subordinate Commandery, or any member thereof, can know any other authority, except through her. The Grand Commandery of Indiana having as yet taken no action in regard to the new costume, the dress of the Templar in this State remains as it always has been." The report on Foreign Correspondence is by the same Sir Knight, and every page of it bristles with lances, touched, we fear, with venom, hurled at the mother of that Grand Commandery. Of that, more anon. Two new charters were issued, and the location of one Commandery changed. A special committee, appointed on the suggestion of the

Grand Commander, reported, amongst other things, that should any one be found in Indiana teaching or practising any other ceremonies or rituals than those authorized by that Grand Commandery, he shall be promptly suspended or expelled from the Order. The M. E. Grand Master of the U. S. had better go around Indiana in his travels, or he may be stripped of his spurs by the doughty Hoosiers.

A pleasing diversion from the proceedings was the presentation of a watch to P. G. C. Bayless by order of the Grand Commandery.

The proceedings of sixteen Grand Commanderies pass under the scalpel of R. E. Sir Wm. Hacker. In Illinois he finds the bug-bear of innovation to vex him, and boldly affirms that as to dress they of Indiana are perfectly unconcerned what may be adopted, or how often it may be changed; they will adhere to their old Maltese ritual and dress. To Maine he says that the Grand Encampment falsely arrogates to herself priority of organization, and claims to be the creator, when in fact but the creature, of Grand Subordinate Commanderies, and defiantly declares that they will not "become a mere vassal of such a vacillating organization." To Missouri he protests that they will wear the apron: and "the more it is sneered at, the more we will love it." In reply to the comments of New Hampshire as to his treatment of the Grand Encampment, he *courteously* says that he has "taken the *beast* by the beard, and often heard him *bray* fully as loud as he is now doing from his fastnesses in the Granite Hills." Ohio furnishes occasion for further ebullition of bile. He speaks of the Grand Encampment as "arrogating," "dictating," of her "whims and caprice," "vacillating," "absurd assumptions," &c. He tells Vermont that the Grand Encampment is "superfluous." To Wisconsin the explicit declaration is made, "We of Indiana claim that the State

Grand Body is the highest and only source of authority within its jurisdiction, and has the sole and only right to make laws, regulations, &c., which those within the jurisdiction are bound to obey."

After all this we may well pause to ask if the Grand Commandery of Indiana has a charter? If so, what authority granted it? Was R. E. Sir Wm. Hacker ever installed as Grand Commander? If so, what obligation did he take? These questions frankly answered will dispel all this vapping which we have quoted.

Sir Knight Hacker thinks we did injustice to Indiana in our report in 1864. We said of a report by a special committee, "They are glad that some of the decisions of the M. E. Grand Master were suppressed; glad that the costume was changed, and yet don't like the change, don't like the chapeau, prefer the three-cornered hat, don't like the buff gauntlets, prefer *black!!* don't like the proceedings in regard to the Order of Malta, although they admit that the new arrangement corresponds with their own constitution and custom. We fear our good friends are inclined to be captious and querulous." In reply to this it is said, "With the exception of what is inferred by what he says in regard to the chapeau and gauntlets, the whole is a creature of his own imagination. The committee of Indiana neither said nor meant any such things as he has imputed to them. That they could say, as they did, that they knew nothing about the new ritual of the Order of Malta, and then 'admit that the new arrangement corresponded with our own constitution and custom,' is a stretch of imagination." This serious charge we cannot pass in silence. We proceed to prove our statements by extracts from the report referred to: "Your committee are not much surprised to learn that many of the decisions of the M. E. Grand Master on the law and usage of the Order, as reported by him to the

Grand Encampment, had been suppressed. . . . Your committee are much pleased to learn that *that* excuse for a Templar costume adopted in Chicago in 1859 was repudiated. . . . The costume adopted in lieu of the one rejected your committee find but little to object to, *except* that they do not like the chapeau; we also prefer black to buff gauntlets. . . . The Order of Malta having always been recognized with us as a constitutional degree, your committee hope it may ever remain so." Our remarks upon the Order of Malta had no reference to the ritual: simply to the position of this Order as following that of the Templar. We trust our Hoosier Fratres will be convinced that we did them no wrong, and intended none; and if our comments seem harsh, take them in a Pickwickian sense; and take a box of Seller's Liver Pills, sugar-coated, to remove their surplus bile, and let us strive to cultivate friendly and Knightly feelings, rather than worry ourselves by fancied injuries and usurpations.

## IOWA.

The address of G. C. Sir T. S. Parvin is very brief, but from it we learn that Knighthood is taking root firmly and surely in the rich prairies.

We are surprised to observe that the Dep. Grand Commander is an appointed and not an elective officer, and that he ranks below the Grand Captain General in Iowa. Our Western brethren are clearly wrong in this; the very title of the office shows where the holder of it should rank. In the absence of the Grand Commander his powers and command are *deputed*; his Deputy's orders would be obeyed by Generalissimo and Captain General, and he should rank them. We think also he should be elective—that the body to be governed by him should have a voice in his selection.

The Grand Recorder, Sir W. B. Langridge, presented the report on Foreign Correspondence, reviewing the doings of

fourteen Grand Commanderies, including a brief but complimentary notice of us as we appeared in 1864. The conclusion of his report is very spicy and sprightly, and very bold withal. The Grand Encampment of the United States is unmercifully punneled by her youngest stripling. He wants the Grand Body abolished, and a resolution was offered and passed instructing their representatives to vote for a dissolution of said Grand Encampment. Verily, this yearling had better tarry awhile at Jericho, until his beard be grown, before he undertakes such an encounter. We mean this in all kindness, friend Langridge. You must not so soon forget your installation vows. Strive to remedy the evils of the Grand Encampment, and we will aid you with all our power, but do not undertake to overturn it.

We see that after an adjournment the Grand Commandery was called to *labor*, which is not Knightly: nor is their practice of voting by ayes and nays.

#### KENTUCKY.

R. E. Sir P. H. Jeffreys, D.D., L.L.D., Grand Commander, delivered a brief address, but it was full of grateful acknowledgments to the Author of all good for the return of peace and its attendant blessings—of wise admonition, sage counsel, and hope-inspiring, Knightly sentiments.

The report on Foreign Correspondence is as usual from the pen of E. Sir Munger, Grand Recorder. It is a synopsis, very accurate and carefully prepared, of the proceedings of sixteen Grand Commanderies. The sentiments and feelings which pervaded our Grand Commandery are portrayed by copious extracts from the address of our Grand Commander and from our report on Foreign Correspondence for 1864.

We observe in the appendix Record monuments to three Sir Knights whose pilgrimage, warfare and penance are

ended, but we find no mention of the fact in the proceedings.

## LOUISIANA.

The second Annual Conclave of the Grand Commandery of this State seems to have been a running one; commencing February 17, 1865, adjourning until the 26th, and holding another adjourned meeting on March 3d.

Death has made inroads upon the limited number of Knights, and carried away three of its valiant and honored. E. Sir J. H. Holland, Grand Prelate, has gone to minister at the altar washed by Siloam's brook. E. Sir William Emerson has also gone to lay at the throne of Immanuel his trophies won by fidelity and zeal in Lodge, Chapter, Council and Commandery. Added to these, E. Sir Hosea Edwards, Grand Treasurer, has been called to the settlement of his final account. Appropriate reference is made to these vacancies in the ranks by the R. E. Grand Commander, and by resolutions adopted and by Record Monuments.

There is no report on Foreign Correspondence, but the Grand Recorder acknowledges the receipt of the proceedings of many Grand Commanderies. Several of them, however, including those of Pennsylvania, are as old as 1860. We trust that long ere this our far-away friends have received the subsequent chapters of our history.

An unpleasant difficulty occurred between Indivisible Friends Commandery and one of its members, which has been happily adjusted. It elicited from the Grand Commander a decision that an Eminent Commander may call meetings without notice to such members as he may deem likely to prove unruly. We very much doubt the correctness of this decision. The powers of an Eminent Commander are great—great enough to prevent disorder and punish the refractory when the offence is committed—but to

prejudge, condemn and exclude seems beyond the stretch of his power.

We are glad to welcome Louisiana to the fold of the faithful. Although widely separated, we feel closely bound. The rills that dash from our mountain sides meet and mingle and roll into rivers, which, uniting at our Western metropolis, bear away the products and handiwork of the Keystone State and land them safely at the Crescent City; so the ties of commerce bind us closely, but the mystic tie more closely still.

#### MAINE.

It is worthy of remark and of imitation that there were full representations from all the Commanderies at the last Annual Conclave of this State.

The address of R. E. Grand Commander Sir T. J. Murray was brief, pointed and business-like. He holds that although an Eminent Commander may open his Commandery for work with the aid of Sir Knights of other jurisdictions, yet to transact business there must be present in the Asylum nine members of the Commandery.

Charters were granted to form two new Commanderies, showing a gratifying increase of interest and prosperity in Templarism down near sunrise.

E. Sir J. H. Drummond, the very efficient chairman of the Committee on Foreign Correspondence, presented a well-digested review of the doings of thirteen Grand Commanderies. He writes clearly, cogently and pleasantly; his views are deliberately taken and ably sustained; he is opposed to any other change of titles, and in favor of enforcing obedience to the Grand Encampment. He is in favor of making the Order of Malta a constitutional one, and giving it the second place. He contends that all amendments to the constitution of the Grand Encampment should receive the approval of a majority of the Grand

Commanderies to make them binding. In all of these positions, so ably supported, we cordially concur.

Sir John J. Bell was for many years the chairman of Foreign Correspondence in Maine; but like Elijah he departed [we don't mean that he went up in a chariot of fire, or went up in any other way, or went down, or any other place, except that he went out of the State of Maine], and his mantle has fallen on most worthy shoulders. From the south-west angle we salute you, Sir Knight Drummond.

#### MASSACHUSETTS AND RHODE ISLAND.

We have before us an interesting pamphlet containing an abstract of the proceedings of the Grand Commandery of this jurisdiction at three special, the semi-annual and the annual sessions for 1864-5. The special sessions were for the purpose of constituting new Commanderies and installing their officers, and each was the occasion of a very instructive and entertaining address by R. E. Sir William Sewall Gardner, all of which we would be glad to copy did time and space permit.

The semi-annual session was held in Boston on May 5, 1865, that being the sixtieth anniversary of the organization of their Grand Commandery. It was a most interesting event in her history, and one calculated to awaken all her pride as she looked back over threescore years of vicissitudes, and through them all could see her banner floating proudly without a stain. But the retrospect causes emotions of grief at the vacant chairs—the extinguished tapers. The R. E. Grand Commander laid a chaplet on the tomb of E. Sir Isaac Decatur Gibbons, George A. French, stricken down while in command, and P. Grand Commander Sir J. R. Bradford, who, at the ripe age of seventy-five, went to enjoy the rewards that await the faithful Templar.

The annual Conclave was held in Boston on October 27,

1865. The address of R. E. Sir William S. Gardner recommends that the title of Commander be changed, so as to conform to the requirements of the Grand Encampment of the United States. We hail this as a very auspicious circumstance, and trust that it may be part of our good brother's epitaph—not to be needed for many years to come—that he was instrumental in perfecting the unity of our Order.

The proceedings give us reports from the D. G. C., G. G. and G. C. G., which show that those offices are not mere sinecures.

They have no Committee on Foreign Correspondence, which we regret ; and regret still more that they regard the reports of such committees generally as “mischievous.”

Those portions of the address of R. E. Sir Gardner, which labor so earnestly to establish the claim of Massachusetts to the distinction of being the oldest Grand Body in the United States, are so ably and satisfactorily answered by our Historiographer that no further comments are needed from us in this connection. But while our New England friends are boasting of their antiquity, of the uniformity of their work, and their resistance to all changes, we remark that “St. John's Encampment retains many old forms and ceremonies, which have become obsolete in most, if not all, the other Subordinates;” that at Milford Encampment “the ritual in use is somewhat different from our established work,” while the costumes adopted or used in the various Subordinates appear to be regulated by the whim or caprice of each. We heartily concur in all that our distinguished brother says against innovations, but where such diversity exists there must be some change if we would have uniformity. We like to see new recruits flocking to our standard, but such an increase very properly calls forth the suggestion from the Grand Commander that there

should be a limit put to the number of Knights a Commandery may create in a single year, and to the number upon whom the Orders may be conferred at one time.

## MICHIGAN.

We have received from this State a pamphlet containing the proceedings of its Grand Commandery for the years 1862-3-4-5. Heretofore we have been favored with merely a printed slip containing the names of the Grand Officers and a meagre outline of the transactions. We are gratified by the interesting matter contained in this full history of the Order in Michigan, as well as by the indication it gives of increased prosperity.

The address of R. E. Sir Benjamin Porter, G. C., at the last Conclave, is very brief, but pointed.

It was resolved that hereafter all motions be decided by yeas and nays, instead of the usual mode adopted by Knights Templar. Better adhere to our peculiar and distinguishing practice, brethren: it is quite as convenient.

It was ordered that twenty-five dollars be appropriated to purchase a suitable jewel, sword, silver pitcher, or pair of goblets, for the P. R. E. G. C.

Charters were issued for the organization of three new Commanderies.

The report on Foreign Correspondence expresses a sensitiveness at our allusion to their omitting to print their proceedings. Our good brothers will accept the assurance that our remarks were prompted solely by the regret we felt at not hearing and knowing more concerning them. We are very glad to see the treasury abundantly supplied, and hope it may be inexhaustible.

## MISSOURI.

The fifth Annual Conclave was presided over by V. E. D. G. C., in the absence of the Grand Commander. The

attendance was small and the proceedings meagre. No annual address was delivered.

E. Sir A. O'Sullivan, G. R., presented the report on Foreign Correspondence. The proceedings of only eight States were received, and Pennsylvania was not one of the number; which we regret, and are unable to account for, inasmuch as we certainly made our bow and sent our salutations. In speaking of the Grand Encampment, Sir Knight O'Sullivan discourseth thus: "It was an evil day for Templar Masonry when Jesuitism was introduced into the governing body which met at Hartford in 1856." He adds some other remarks not in the best spirit, and whose point we do not perceive.

We regret to notice that Lexington Commandery, No. 3, has surrendered its charter. The hope we expressed a year ago in reference to it has not been realized, and it is painful to us to record the destruction of one of the lighthouses of Masonry.

E. Sir A. O'Sullivan, G. R., of St. Louis, was again appointed chairman of Committee on Foreign Correspondence and Grand Lecturer. Our Missouri brothers make the most of their good material.

#### NEW HAMPSHIRE

Does not send us her proceedings for 1865, but we have a note from E. Sir Horace Chase, her G. R., informing us that the proceedings for 1865 and 1866 will be printed together after the Conclave in September next.

#### NEW JERSEY.

Our little neighbor across the Delaware has but a small number of Knights, but many of them have zeal enough to win our affections. The attendance at the last Conclave was not as large as it should have been; about half of the Grand Officers were present, and half of the Commanderies

were represented. The Grand Commander delivered an address decidedly ornate and rhetorical. Its spirit elicits our warm approval, and its style our admiration. He dwells at some length upon the obligations which a return of peace have brought to all Sir Knights, and says: "The work still to be done is one in which we may and ought to participate; the wound left in the hearts of the people, as a result of the strife, cannot be too speedily healed for the happiness of our brethren. In this blessed work we can take a part. Let our words, then, be words of peace and conciliation; let our deeds be acts of charity and pure beneficence." That is the key-note which will awaken harmonious sympathy in every heart which realizes the genius and spirit of Templarism.

One of the decisions of the Grand Commander, and only one, we must take exception to; that is, where he holds that a Commander has no right to declare a second ballot, the first being declared clear. He certainly has power, upon proper cause shown, to refuse to confer the Orders upon an unworthy person, who may, by inadvertence, have received a favorable ballot; and we think it equally clear that by virtue of his high powers he may direct a re-ballot, so the records will not show the election of an undeserving one. The Grand Commander decided that a Commandery may excuse a Sir Knight from voting, and that a petition may be withdrawn before ballot. Both of these decisions were dissented from by the Committee on Jurisprudence, and were sustained by only a majority in the Grand Commandery.

The drill and tactics of Sir Orrin Welch, of New York, were adopted to be used in that State.

Our estimable friend E. Sir Thomas J. Corson compiled the Foreign Correspondence, and of course did it *secundum artem*. The Doctor is accustomed to dissecting, and he

uses his literary scalpel with facility and skill. Eleven Grand Commanderies came under his hand; he heals where he can, and sloughs off where remedies are useless. Pennsylvania receives particular and very kind notice. We hide our blushes while reading what he says of us as a committee. He recurs to his visit at our last Annual Conclave; dwells upon our hospitality, and makes the land of peaches and sweet potatoes dry and hungry over the recital of what he *saw*—not what he drank or ate? In his eyes—or mouth rather—Jersey cider is milk-sop compared to Pennsylvania malt. We are very glad that the visit of himself and companions was so agreeable, and are very sure it gave us equal pleasure. Sir Knight Corson promises, if alive, to be with us at the present Conclave. We have inquired for him, and looked for his genial face in vain. We hoped to have met him just here, where malt is found in its virgin purity; where it flows from the hydrants and gushes from the pumps. But he answers not to our anxious call. Shall we write his epitaph; or shall we wait another year and see him in our Western metropolis, where also malt is abundant and excellent, and where *Monongahela* was discovered by early explorers after treasures.

#### NEW YORK.

The opening address of R. E. Grand Commander Sir Orrin Welch was in his usually happy vein. We cannot find room for a single extract which fully and eloquently expresses our duties in the present hour, and which we would gladly lay before you if we could. Amongst the decisions it is announced that a Red Cross Knight, losing an arm or leg, is not thereby debarred from receiving the remaining Orders; that it is the duty of the E. C. to respect the objections of a sitting member to the admission of a visitor; that the requirement of good standing necessary to a candidate for the Orders does not imply active member-

ship in Lodge or Chapter, but does imply that he shall be under neither charges nor discipline.

We have an admirable review of the proceedings of fifteen State Grand Bodies by R. E. Sir John W. Simons, in which Pennsylvania receives ample justice. Our friend wields a trenchant weapon, and woe betide the unlucky one on whom it falls! The Committee on Foreign Correspondence of Indiana have excited his Masonic ire, and he thus impales them: "Will he tell us when and where the Grand Encampment has attempted the exercise of any power specially reserved to the State Grand Bodies? Will he inform us how it is that Indiana, being scarce ten years old, managed to create a Grand Body, admittedly in existence for nearly half a century, and if she is independent of the 'vacillating organization' of which he speaks so contemptuously, why do her sons accept office in that body, and how do they reconcile it to their consciences, after having pronounced the vow at installation, to make blatant pretence of contempt for the body whose honors they wear? The Grand Encampment is not and does not claim to be infallible; but when faults appear in her legislation, we should all have sufficient of the spirit of our profession to break a lance in the presence of our peers, instead of bemoaning ourselves in the distance."

Sir J. B. Chaffer, Grand Lecturer, reported that he had visited fifteen of the Commanderies, remaining with several of them five and six days at a time, exemplifying the work and instructing them in the drill—a most useful practice, which we again commend to our Grand Commandery.

Charters were granted to organize three new Commanderies, showing continued increase where there has been always abundant prosperity.

The time for holding the Annual Sessions was changed to the first Tuesday of October, with the view to establish-

ing a regular Templar year. We have heretofore advocated this action.

M. E. Sir H. L. Palmer, Grand Master of Knights Templar in the United States, visited the Grand Commandery during its session, and was appropriately received. He performed the ceremony of installing the officers.

A complaint was made by one Commandery against another for receiving petitions from, and conferring the Orders upon, those residing beyond the jurisdiction of the Commandery receiving them. The matter was referred to a committee, who reported that where a Companion shall apply for the Orders to any other than the nearest Commandery, inquiries as to his character, &c., shall be made of the Commandery within whose jurisdiction he resides, and to that Commandery shall be remitted the amount of fees which would have been charged had he applied for the Orders there. While the committee argue that the Blue Lodge rule of jurisdiction should not be binding in its application to Commanderies, they recommend the—to us—doubtful expediency of making a money compensation to the Commandery whose territory has been invaded. It occurs to us that a Commandery is benefited more by receiving worthy Companions into its Asylum than by the mere dollars and cents which they pay.

An important amendment to the statutes and regulations was offered and lies over for action, to wit: "The Order of Red Cross and Knight Templar shall not be conferred on the same candidate at one and the same Conclave." We are glad to see this disposition to check the too hasty mode of hurrying candidates through, without intervening time for study and meditation.

#### OHIO.

The last Conclave occurring while the Grand Encampment was in session at the same place drew a good many

visitors from various States. R. E. G. C. Sir Heman Ely recommended a rescision of the former action of the Grand Commandery favoring a change of costume. This was adopted, and we congratulate our Buckeye neighbors that thus one bone of contention has been buried. The other subjects of dispute were passed over in silence, which is a negative virtue, and probably the better course, unless there could be decided action to harmonize and cement us all.

The report on Foreign Correspondence is from the pen of Sir Charles C. Kiefer, and reviews the doings and sayings of thirteen State Grand Bodies. He thinks the terms "arrogating" and "obstinacy," as applied by us to their use of titles, &c., are not very courteous. We are willing to plead guilty; but will our friend acknowledge that the acts intended to be described by those words are not any more courteous? The argument that those titles were received from the Grand Encampment of the United States, and hence Ohio is justified in retaining them, bears against them; because it recognizes the authority of the Grand Encampment to give titles; and if she may give them, has she not power to change them? But we will waste no more words upon a subject which has been so often and so fully discussed.

#### TENNESSEE.

We have before us a pamphlet containing the proceedings of the Grand Commandery of Tennessee for 1861 and 1865. During the three intervening years her Beauseant was draped and at half-mast; her Knights obeyed not the bugle call summoning them to the Asylum. But we have here, in strange juxtaposition, the records of two dissimilar epochs in her history—the gathering of the clouds of war and the dawn of the sun of peace. In 1861 it was resolved to dissolve the connection between the Grand Commandery of the State and the Grand Encampment of the United

States, and to unite in forming a general body for the Confederate States. So far as appears in the printed proceedings, these resolutions stand unrepealed. We would suggest, in all kindness, that, at the earliest opportunity, the minutes of the Grand Commandery of Tennessee be made to conform to and express the spirit which now animates its members, and that while the feeling of hostility has been rooted out, the trace of it shall also be obliterated.

There was but a single session at the last Conclave, and in it the election and installation of officers was all that was done of general interest. We trust that abundant prosperity will follow the reorganization in Tennessee, and that our intercourse may be frequent, continued, pleasant and profitable.

#### VERMONT.

R. E. Sir George M. Hall presented an address, very gratifying in its statement of the condition and prosperity of his command, wise in its suggestions, Knightly in its spirit, and eloquent in its style. He lays an ivy wreath upon the grave of each of the departed Knights, Dr. Baker, Thos. H. Campbell, P. G. H. P., and Rev. Jos. Scott, D. D. He congratulates the Knighthood on the cessation of war, and justly felicitates his Grand Commandery on the fact that uncontrolled zeal, under the guise of patriotism, never induced them to pass political resolutions.

Sir Russell S. Taft offered the report on Foreign Correspondence, covering seventeen Grand Bodies, our own receiving very kind and complimentary notice, and promising to visit us and inspect our commissariat, induced thereto by the feeling remarks of Sir Knight Corson, of New Jersey. The report is lengthy, interesting and able.

It was resolved to hold the Annual Conclaves hereafter on the second Tuesday of June. We regret this change, because it may deprive us of the promised pleasure of re-

ceiving into our tents some weary pilgrims from the Green Mountains. But we hope not. Come, Sir Knight Taft, and if friend Corson could only partially tell what he heard and saw and tasted, we promise that ere you leave you shall be "*too full* for utterance." We are pleased to notice the prosperity of our Order amongst the mountain peaks, and hope their slumbers may not be disturbed by Fenian marches, battles or skedaddles.

## VIRGINIA.

We salute the gallant column of the Old Dominion as it wheels into line, taking its once accustomed place in our reunited army, and acknowledging allegiance to our Grand Encampment. The spirit of Chivalry has often led true Knights into Quixotic expeditions, which did not tarnish the brightness of their escutcheon, whatever doubts they may have suggested of the propriety or wisdom of the Knights-errant. Through all the gloomy night, when war ruled and slaughtered, we contended that the issues were purely political, and that as citizens we might differ widely and irreconcilably, yet as Masons and Templars we had a common creed, and were bound in a common interest and affection which no worldly dissensions should affect. This seemed to be the almost universal feeling in our Order. Where it did not prevail we incline to think it was because of a resistless current of popular excitement or some chronic ailment in individual cases. But it is useless now to philosophize upon what is happily past and buried, never to have a resurrection.

We simply mention, in order to complete our Templar history, that in 1861 the Grand Commandery of Virginia renounced its connection with the Grand Encampment of the United States. In 1865 that action was reconsidered, and the resolution of 1861 was rescinded. In alluding to this cheering consummation, R. E. G. C. Gill says: "I trust

that hereafter the Grand Encampment of Virginia will be found in the ranks of the Grand Encampment of the United States, battling side by side with those of her sister States, North and South, in the cause of 'Faith, Hope and Charity,' united with 'Justice, Fortitude and Mercy,' knowing 'no North, no South, no East, no West,' and all united in obeying the teachings of the great Grand Master on high, which require that we should do unto others as we would that they should do unto us."

And thus nobly have our brethren of Virginia shown that they possess that Knightly magnanimity which is the jewel of our Order, and which will confess an error in spite of opposing pride. No division under the banner of the cross has more high-toned and chivalric bearing, more tried and trusty valor than the Grand Commandery of Virginia; and hence we are especially glad to welcome her return.

#### WISCONSIN.

We have not received the proceedings of this Grand Commandery for this year. On January 1, 1865, R. E. Sir H. L. Palmer, who is now M. E. G. M. of the United States, was G. C. Amongst other interesting matter contained in his address, we learn that he decided that a Companion having lost his right forearm, being in all other respects unobjectionable, cannot receive the Orders of Knighthood.

The transactions of ten Grand Commanderies receive an impartial review from Sir M. L. Youngs. His well-timed remarks upon the tendency and danger of changes in ceremonies, costumes, &c., will meet with the approbation of all reflecting Knights. His kind mention of Pennsylvania, and his flattering remarks upon our report for 1864, suffuse us with blushes, and leave us without appropriate answer.

A committee was appointed to prepare a form of installation service, and another committee on tactics and drill.

We think both of these should be settled by the Grand Encampment, so as to have the work uniform in all the States.

#### GRAND ENCAMPMENT OF THE UNITED STATES.

The sixteenth triennial session of this august body was held in Columbus, Ohio, commencing September 5, 1865. Representatives from seventeen State Grand Commanderies and five immediate Subordinates were reported enrolled.

Thus they gathered from Maine to California, from Minnesota to the Gulf, brought together from various pursuits, but all animated by the same high purpose. Public devotional services were held, in accordance with a ritual prepared by Sir R. McMurdy, D.D., L.L.D. A short, neat and appropriate address was delivered by the Grand Master, whereupon the procession reformed and marched to the Capitol, where the private sessions were held.

The official report of the Grand Master is very voluminous, covering twenty-eight pages, from which we learn that dispensations have been issued for the formation of three new Commanderies in Minnesota, two in Kansas, one in Nebraska and one in Washington City, and to resuscitate one in Charleston. Mention is made of official visits to sundry places, and the kind reception at each, all of which seem to have been very gratifying, and not the least so his visit and entertainment at Philadelphia, in June, 1864. Amongst the Grand Master's decisions we find that it is improper to require an applicant for the Orders to be a Royal and Select Master; that a Grand Commandery may confer the Orders without fee or petition, but should do so only on extraordinary occasions; that it is not necessary that every member of a Commandery should vote [this decision was reversed by the Grand Encampment, which held that all must vote unless excused by the Commandery]; that, unless otherwise expressly provided, a majority of the

members of the Grand Encampment constitute a quorum [this decision failed to receive the sanction of the Grand Encampment]. The Grand Master recommended a change of titles, to conform to the notions of Ohio and Massachusetts, which we are glad was not done. Subsequently, a motion was made to amend the constitution by changing the titles, &c.; this lies over for future action.

We have no doubt on reading the proceedings that the three days of the Grand Convocation were very pleasant, for resolutions were passed thanking every person for their hospitalities, &c. But we look through the pamphlet in vain to find results of the meeting commensurate with the character of the Grand Body of Knights Templar of America. Its proceedings look very much like a labored, and we may add successful, effort "how not to do it." The committee appointed three years previously to prepare a suitable devotional service, reported; it was discussed and laid on the table. The proposed amendment to the constitution, limiting the eligibility of officers to one term, was called up and referred to the Committee on Jurisprudence; the committee reported that the subject was important(!), and asked to be discharged, and thus that matter was disposed of(?). A time was set apart to exemplify the various systems of tactics and drills for Templars, "to the end that a system may be adopted by this Grand Encampment which shall be uniform throughout its jurisdiction." Sir Orrin Welch was thanked for his exemplification, but with the express qualification that his drill was not adopted. And so we have a uniform drill!! The Grand Master decided that in representative Masonic bodies a majority of all its constituents is necessary to constitute a quorum. The Committee on Jurisprudence concurred; their report was adopted; but lest something might be settled, this adoption was reconsidered, and then the matter was tabled; so we

know what a quorum is!! A proposition was made for a universal convocation or Congress of Templars throughout the world, and the capacious table received that also. One thing was done; the constitution of 1862 was amended so as to restore the Order of Malta to its position as a constitutional degree.

In the *Appendix*, page 101, of the printed proceedings of the Grand Encampment of Knights Templar of the United States, a gross error has been committed, which we beg leave to correct:

The register of Grand Officers omits the names of the following Grand Officers of the Grand Commandery of Pennsylvania, who were elected June 12, 1855:

R. E. Charles E. Blumenthal, Grand Commander; V. E. Alfred Creigh, Dep. Grand Commander; E. Andrew Patrick, Generalissimo; E. J. W. Hailman, Gr. Capt. Gen.

We hope the necessary correction will be made in the next Grand Encampment proceedings of the United States.

Sir H. L. Palmer, of Milwaukee, Wisconsin, was elected M. E. G. M., and V. E. Sir John D. Caldwell, of Cincinnati, Ohio, in consideration of his ability, fidelity and zeal, was re-elected G. R. In the distribution of offices Pennsylvania was left out in the cold, which she certainly did not deserve. The committee appointed to designate the place of holding the next convocation reported in favor of Philadelphia, but we were cut again, and St. Louis was chosen. If we attend, we shall wreak our revenge on the viands of our Missouri brethren.

There are several subjects of general interest which we would like to discuss with our "Foreign Correspondents," but we have not the leisure more than to enter our protest against so much tinkering at our Grand Constitution. Every three years some one discovers, or thinks he discovers, a screw loose, a bolt out, a rivet gone, some paint,

polish or tinsel needed; and each has his method of remedying or perfecting it. We are tired of this. Too much doctoring will kill any man, and too much tinkering will ruin any machine, and too much meddling will destroy any instrument. But we must forbear.

Our report has been prepared very hurriedly, and under such embarrassing circumstances as to render it proper that we should apologize for its imperfections.

Courteously submitted.

JAMES H. HOPKINS,  
*For the Committee.*

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*Eleventh Report of the Committee on Foreign Correspondence, read before the R. E. Grand Commandery of Pennsylvania, by Sir JAMES H. HOPKINS, June, 1867.*

*To the R. E. Grand Commander, Officers and Sir Knights of the Grand Commandery of Pennsylvania:*

Occupying an elevated look-out, and supplied with a field glass, your signal corps are enabled to make their annual report of the movements, achievements and present position of the various divisions, brigades, regiments and battalions of the army that bears the beautiful banner of the cross. Not a single column has given away or faltered; not a single fort or camp has been surrendered or abandoned; nowhere has the Beauseant been lowered or soiled by a disgraceful stain; everywhere innocent maidens have found chivalrous defenders, destitute widows and helpless orphans have found sympathizing and beneficent friends, and the Christian religion has found zealous and faithful champions amongst those who hold aloft the symbolic standard, and have for their motto, "*In hoc signo vinces!*"

We have the pleasure of presenting a review of the pro-

ceedings of twenty Grand Commanderies; and a prefatory table which we have prepared at considerable trouble, owing to the negligence in making returns in some jurisdictions, and which, with all our care, we are conscious is by no means entirely accurate.

#### ALABAMA.

The cordiality with which Alabama has been welcomed to her whilom vacant chair by all her sisters is alike creditable to them and gratifying to her. It is no mere formal bow and a cold touching of hands, but an earnest, warm-hearted embrace. And yet our joy is subdued to sadness when we look at her dim and drooping eyes, her wan cheek, her emaciated form and haggard countenance, and listen to the piteous wail of the starving thousands who look upon our standard—the banner of the cross—to see if it is a meaningless symbol, and to learn if our creed is “but sounding brass and a tinkling cymbal.” We trust that our present Conclave will not terminate without “showing our faith by our works.” The address of Right Eminent Grand Commander Knott at the last Conclave indicates the high-toned, unselfish Christian gentleman and Knight. While lamenting the calamities that have followed each other in quick succession, he does not despond, and while hearing of prosperity here and in other jurisdictions, he does not grow envious. He says: “There are to be found evidences of prosperity and happiness; no gloom similar to that which hangs over every effort of man in our State prevails. We may well rejoice over the success, union, plenty and peace which surround the habitations of our brethren in their favored localities, and let us pray that no adverse storms may ever approach to mar so fair a prospect.” He earnestly exhorts all Sir Knights in the present destitution and suffering to manifest in their lives the principles taught in our Asylums. Appropriate mention is

made of the death of Sir Hugh Parks Watson, Eminent Grand Treasurer. The report on Foreign Correspondence is done by Sir A. J. Walker, and very well done it is. It reviews the proceedings of the Grand Encampment of the United States and of fourteen Grand Commanderies. It is quite eulogistic of the address of our Right Eminent Grand Commander, of our Historiographer, and of our last report.

#### CALIFORNIA.

We are glad again to shake hands across the Rocky Mountains with the trusty and true Knights of the Golden State. Last year they were the only absentees from our table: their presence now makes the banquet complete. Right Eminent Grand Commander Henry Holcombe Rhees delivered a neat little address. He reported that he had granted two dispensations to re-ballot on petitions of rejected applicants for the Orders. We refer to this only to remark that a dispensation was unnecessary. The Commander had full authority to order a re-ballot if he deemed proper.

Eminent Sir Lawrence C. Owen, Grand Recorder, presented a careful analysis of the proceedings of eighteen Grand Commanderies. To the great credit of that jurisdiction, he is able to state that "since the organization of the Grand Commandery of California to the present date not a single Subordinate has failed to transmit its returns within the time prescribed by the statutes, and not one of these returns has as yet contained an error of any kind." We trust that all others will emulate this great merit of promptness and accuracy. Pennsylvania is kindly considered "as far as heard from," which was only up to June, 1865. Satanti, or some other of the Order of Red Men, may have captured our last epistle. If so, we hope Gen. Hancock will soon retaliate on them. We hope soon to mount the iron horse as he emerges from our stables, and

follow him as he goes snorting and prancing across the prairies, and over the mountains and down the Pacific slopes, until he brings us into closer intercourse with our far-away brethren.

#### CONNECTICUT.

The Annual Conclave was opened with a very admirable address by Right Eminent Grand Commander Sir F. J. Calhoun. His report evidences the fact that he has been a valiant Commander, having inspected the various camps under his command, to see that the sentinels were at their posts, the forces well drilled, and the Beauseant properly displayed. He favors the appropriate celebration of Good Friday by Knights Templar, a custom observed by the Commandery at Hartford. He recommends that the Council degrees shall not be requisite to admittance to the Commandery. [The Grand Commandery failed to comply with this eminently proper suggestion.] He deprecates too rapid increase, and wisely says: "On no account should the full and complete ritual of the Order be neglected in the hurry to relieve anxious candidates. To make haste slowly is generally to make haste surely."

A charter was granted for a new Commandery at Waterbury, being No. 7 in the State.

A committee on tactics and drill, of which Hon. Thos. H. Seymour was chairman, presented a full report, and concluded by giving preference to the system of Sir Orrin Welch.

We heartily congratulate Eminent Sir E. G. Storer upon the restoration of his health, and we congratulate his Grand Commandery and all others that he still prepares the Foreign Correspondence. His last report is able, interesting and elaborate. He stoutly maintains the propriety of requiring all candidates for Knighthood to first take the degrees of Royal and Select Master, and that, too, against

the decision of the Most Eminent Grand Commander of the United States. We admire his pluck in not being overawed by high dignitaries, but question the correctness of his position. He has another good-natured tilt with Sir Gardner of Massachusetts, and all about the letter "S;" the great question being, Are we Knights Templar, or Knight Templars?

Seventeen Grand Commanderies come within the scope of his review, and no one is more kindly spoken of than our own. For the compliments paid to Sir Knight Creigh and ourselves he has our profoundest thanks.

His concluding remarks are full of the spirit of true Christian Knighthood. Although he believes the Council degrees should precede the Orders of Knighthood, yet, he says, if any considerable number of Grand Commanderies feel aggrieved, Connecticut will relinquish it; thus showing that he has read to some purpose: "If eating meat maketh my brother to offend, I will not eat meat while the world stands."

The Semi-annual Conclave was held at Bridgeport, Nov. 1, 1866, the chief business whereof seems to have been attending a banquet at the Sterling House. We like that. We would take pleasure in witnessing an exemplification of *that* work.

#### GEORGIA.

We have endeavored to open a correspondence with our Georgia Fratres, but have failed to elicit a response. We learn through an indirect source that, at the Annual Conclave in 1866, the authority of the Grand Encampment of the United States was recognized, and the Order started, as we trust, on a career of uninterrupted prosperity.

#### ILLINOIS.

Right Eminent Sir Henry C. Ranney was Grand Commander of Illinois last year. His address at the last Con-

clave shows him to be an efficient, active and sagacious officer. He made a number of official visits and conferred the Orders on several candidates. He granted dispensations to form four new Commanderies, and refused two other petitions, for just and prudential reasons.

He also decided quite a number of questions. Amongst them, the most noteworthy are: The Grand Commander has not the right to make a Templar at sight; the candidate must petition the nearest Commandery and be elected. That a petition should not be received on the recommendation of the Commander, without reference to the Commandery. That the Orders should not be conferred on ministers of the gospel, in preference to others, free of charge. That a member of a chartered Commandery, who is also a petitioner for a new Commandery, is not required to take a demit: he may select whichever Commandery he prefers; if it be the new one, a notice of that demits him, if his dues are paid. He condemns the practice, too prevalent in all jurisdictions, of hurrying through the business at the Annual Conclave, without proper deliberation and due examination of papers, by-laws submitted to them and questions raised for their examination and decision. He suggests the propriety of naming new Commanderies by some old, historic title, and not by the name of any living person or modern place. This we think worthy of attention by all. It is much more appropriate to have the name of some old Knightly warrior, battle-field or Asylum, suggestive of the brilliant days and events of the Order. These concluding words of this commendable address should be written in letters of gold upon the walls of every Asylum, and engraved upon the memory of every Sir Knight: "Do not let us forget, however, in the unprecedented prosperity and popularity of this Order, that our strength may prove our weakness; but let us be particularly careful whom we

admit into our peaceful Asylums. Be not afraid to exercise your privileges whenever you think that the character of an applicant will not come up to our standard. Admit not the scorner, the intemperate, or the profane. Do not look to numbers so much as to worth. Remember that the internal and not the external qualifications should recommend all of us for advancement."

On Sept. 6, 1866, five hundred and fifty fully equipped Knights participated in laying the corner-stone of a monument to be erected to the memory of the lamented statesman and Mason, Stephen A. Douglas.

There was a well-digested report of the proceedings of fifteen Grand Commanderies, including our own, presented. Charters were granted for forming four new Commanderies, and one was continued under dispensation.

#### INDIANA.

The address of the Right Eminent Grand Commander, Sir William Hacker, was the chief event of the last Grand Conclave in this State. It opens with a beautiful exhortation to charity and mercy; announces in fitting terms the sad death of Eminent Sir Francis King, Grand Recorder of the State; reports the condition of the Order as learned by visits to most of the Commanderies, and says, with just pride, that during the twelve years in which the Grand Commandery of that State has existed, no matter of complaint or grievance has ever been brought up for settlement.

The Grand Commander is not pleased with any of the systems of tactics and drill. He is still in a state of great unrest upon the costume question, and chafes under the new uniform like a young colt wearing his first harness. He says some more cross things about the Grand Encampment. We are sorry the distinguished Sir Knight has not taken our prescription of Liver Pills, and become more

amiable. He recommends that each Commandery have but one representative in the Grand Commandery, so as to reduce the expenses. [To accomplish this end without diminishing the strength of the Grand Body, we would suggest our practice of admitting the first three officers as representatives, but allowing pay to but one.]

The Grand Commander acknowledges the receipt of the proceedings of thirteen Grand Commanderies. We regret to notice that ours was not received. We are at as great loss to know the reason, and regret it as much, as Sir Knight Hacker. We should be very sorry to have our communication interrupted, for we have a high regard for the abilities of the Eminent Sir Knight, notwithstanding we are constrained at times to cross swords with him in friendly encounter.

There is no report on Foreign Correspondence; and, worse yet, the Grand Commander, in his address, says it is the desire of the Grand Commandery that there shall be none. Why is this? Are our friends going to turn Chinese, and shut themselves up from all communication with "outside barbarians?" We hope not.

A special committee upon costume reported as follows: "*Resolved*, By this Grand Commandery, that a white lamb-skin apron bound or trimmed with black, and a Knight Templar's sword, are the necessary regalia of this Order; and that it is permitted Sir Knights to add thereto such other regalia, not inconsistent with the orders on that subject, as their rank will allow. And that all Sir Knights who have heretofore provided themselves with regalia which was then in order be permitted to wear the same on all proper occasions." And this was unanimously concurred in!

*"Parturiunt montes, nascitur ridiculus mus!"*

After all this fuss and flummery about costume, what has

been settled? Simply nothing. The uniform is prescribed to be thus and so, but each one may wear what he pleases! Falstaff's recruits were scarcely as well dressed, but they had as much *uniform* as the Sir Knights of Indiana will have when each is adorned according to his own fancy.

One page of the proceedings records the names of those Sir Knights who, during the preceding year, have taken their demits from the Commanderies here and entered the Asylum above.

#### IOWA.

The opening address of Right Eminent Sir Theodore S. Parvin is very ornate and eloquent. He attributes some remarks of *ours*, in reference to Iowa, to our Grand Commander. Of course, it was mere inadvertence. He recommends an increase in the fees for the Orders to fifty dollars. He favors a change of the time of meeting, so that Templarism may not be hurried or jostled by the Grand Lodge. A very good suggestion, which will be found to work to the advantage of both Grand Lodge and Grand Commandery. He says "there are two views of Templarism as to government held in this country: one tending toward centralization—the other to the independency of the separate Grand Bodies," and implies that Pennsylvania and Massachusetts hold these two antagonistic views. Our good brother is mistaken. We do not favor centralization, nor do we know any Grand Commandery that does. He would have stated the case more correctly had he said: All of the Grand Commanderies but two recognize the Grand Encampment of the United States as the supreme legislative body of Templarism in the United States, and respect its authority as such; not seeking to increase that authority, nor considering that it interferes in the slightest degree with the independence of the several Grand Commanderies any more than the Constitution of the United States creates a government

which destroys the independence of the States. The two exceptional Grand Commanderies hold very anomalous doctrines. They do and they don't; they will and they won't.

Charters were granted for forming four new Commanderies. Truly, the banner of the cross is fast gathering recruits in the Prairie State.

The Foreign Epistle is written by Sir E. A. Guilbert, and is very chaste and courteous in style. He is delighted with the devotional service prepared for the Grand Encampment by the Rev. E. R. McMurdy, D.D., and thinks it should be adopted and practised. He deprecates hurrying through the session of the Grand Commandery, performing the drill with canes and laths, and appearing in un-Knightly costume. He considers no degree higher than the Master Mason except the degrees of Ancient and Accepted Rite. And pray, why except them, Sir Guilbert? Surely Templarism is older and grander than the Scottish Rite. We should have been pleased to hear more from you, Sir Knight, and hope that hereafter you will kick out of the Grand Recorder's traces, and run at will.

Jewels and banners for the Grand Commandery were ordered. Our little sister is adorning herself properly.

It was decided to hold a special session at Keokuk, to constitute a new Commandery, dedicate its Asylum, and receive instruction in the work and drill. The next Annual Conclave will be held at Davenport on the third Tuesday of October.

#### KENTUCKY.

The Sir Knights of this jurisdiction are burnishing their armor and making ready for a vigorous campaign. No. 4, which lost its furniture, banners and charter by fire some years ago, has, phœnix-like, risen from its ashes. A new Asylum has been opened at Maysville; and elsewhere

through the State are seen pilgrim-warriors fighting for their spurs of Knighthood.

The leading idea of the address of the Right Eminent Sir H. H. Culbertson is to elevate the standard of Knighthood; in enforcing which he quotes from Burke's beautiful portraiture of Chivalry: "The generous loyalty to rank and sex, the proud submission, the dignified obedience, and that subordination of the heart which keep alive, even in servitude itself, the spirit of an exalted freedom; that sensibility of principle, that chastity of honor, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil, by losing all its grossness."

The drill of Sir Orrin Welch was adopted, and the "Templar's Text Book," by Sir Jacob Ernest, of Cincinnati, was recommended as a convenient and cheap monitor.

The usual routine of business was varied by a procession to the M. E. Church under escort of the Masons of Versailles, where there was delivered an address by Sir Rev. R. A. Holland, on "The Sword of the Knight Templar." It is published with the proceedings, and we would be glad to have every Sir Knight enjoy its perusal with us. The Grand Officers were installed publicly. And then the novel spectacle was witnessed of a procession of Knights, Companions and brethren escorting their ladies to the court house to participate in a banquet. We are not informed who commanded that detachment of Sir Knights, nor what evolutions they performed; but we make no question that the most acceptable command that could have been given was "*Present Arms!*"

The banquet was given by the ladies, and evoked the unanimous benediction, "God bless them!"

It is needless to say that the Foreign Correspondence is

still conducted by that large-hearted and courteous Sir Knight, W. C. Munger. He holds the portfolio of that department for life, unless Kentucky forgets her interests. Seventeen *Foreigners* are inspected by him, and the result of his examination reported. It is gratifying to know that Pennsylvania receives the fullest and most flattering mention. Copious extracts are taken from the addresses of our Grand Commander and Historiographer, and from our report of 1865. For the more than kind and cordial invitation to us, personally, to enjoy a Kentucky welcome, Sir Munger, accept our grateful acknowledgments, and the assurance that we know of nothing that would give us greater pleasure. A *Kentucky welcome* implies all that generous hospitality and high-toned chivalry and refined culture and considerate kindness and genial society could do to make a weary pilgrim forget the toils and struggles, trials and temptations, selfishness and sorrow of life. May we not hope to enjoy it ere our pilgrimage is ended?

#### LOUISIANA.

There is nothing in the address of the Right Eminent Grand Commander to attract special remark, except the statement that but three dispensations had been granted to waive the time required for petitions to lie over for action, and the caution exercised in those few cases. This, we consider, is a very important safeguard. With us, no dispensation is required: each Commandery may create Knights as sojourners on the same night their petitions are presented. This makes the honor too easily obtained, and hence it is apt to be too lightly appreciated. The same reasons incline us to favor a by-law which was enacted at the last Conclave of the Grand Commandery of Louisiana, to the effect that no petition shall be received until the petitioner should have been for six months a Royal Arch Mason. The chief feature of the proceedings was a very able and exhaustive

report of the doings of sixteen Grand Commanderies, and giving tidings of five more.

We are indebted to Sir James B. Scott, chairman of the committee, for a knowledge of the fact that the Templar banner has been again unfurled in Georgia and Texas. After a full review of the controversy between Pennsylvania and Massachusetts, Sir Scott concludes that Pennsylvania is entitled to the claim of seniority. In his comments upon Massachusetts and the ritual he touches the *raw*. He administers a rebuke to some of the writers of Foreign Correspondence for intemperance in language, and to others for excessive adulation. This is the first report on Foreign Correspondence from Louisiana; and for judicious culling from others, frank and sensible expression of opinion, smoothness of style and Knightly courtesy, it deserves all praise; and we accord it, even at the risk of Sir Scott's censure.

#### MAINE.

We know of no division of our Templar army better officered and drilled, more active and efficient, than that of Maine. At the roll-call every regiment responds. There are no skulkers, sluggards, or hospital bummers. All are fit for duty, and perform it nobly, "in the world's great field of battle."

At the last Annual Conclave the Deputy Grand Commander, the Grand G. and the G. C. G. presented written reports of the achievements of their several commands. In Maine those offices are not mere sinecures, or positions to be filled once a year to make the symmetry of the Asylum complete, but they have duties devolving upon them of visiting, inspecting, reviewing and instructing. All this is done under the direction of the Grand Commander.

The annual address announces that but a single ripple

has disturbed the tranquil flowing of the stream of prosperity and peace. From it we learn the remarkable fact that two Sir Knights who were elected to office declined to serve. Verily, New England modesty is striking in. He reports another matter, perhaps as unusual, but more worthy of imitation:—that the Commanderies in that State are opened in ample form, and the Orders are conferred in strict accordance with the ritual. The Grand Commander does not like the devotional service prepared by Rev. Dr. McMurdy, Knight;—thinks it smacks too much of the old enemy of Rome.

Charters were granted for two new Commanderies; a dispensation was allowed for another, and a fourth petition was refused. Thus proving circumspection, and that a desire to increase in numbers is not the controlling motive with them.

Amendments to the statutes were offered, and are pending, specifying nine members as the number necessary to be present at any Conclave to transact business. The report on Foreign Correspondence is again from the polished pen of that distinguished Sir Knight, J. H. Drummond. It is a masterly criticism of the transactions of the Grand Commandery of the United States and of thirteen Grand Commanderies. Sir Drummond seems to have possession of the spear of Ithuriel, by whose magic touch the truth stands out clearly, severed from error. His style is pungent, yet pleasant, logical and courteous. He exposes the sophistry of Indiana's reasoning upon the powers of the Grand Encampment, and gently reproves the assumption of infallibility. In his controversy with Sir Gardner of Massachusetts he shows that he wields a true Damascus blade—keen and glittering—with the strength of a Titan and the skill of a juggler. We extract: “In one particular our discussion had different objects. We were discussing

the relation of the Grand Encampment to the State Grand Commanderies, and remarked in substance that we would waive the conclusiveness of the record, although we *might* insist upon it. But we say now, that after the record has stood forty years and been acquiesced in by all during all that time, we cannot go behind the record to ascertain the powers, &c., of the Grand Encampment. But Sir Knight Gardner was speaking of it *as a matter of history*. While we admit that the *historian* is bound by no record, it is equally true that the *jurist*, whether *civil* or *Masonic*, is bound by his record. The *historian* may say the Grand Encampment was formed in *any* way; but the *jurist* must follow the record. The *historian* may say that a certain provision of the constitution was adopted with the mental reservation that it should be inoperative; but the *jurist* must construe it as he finds it in the record. The *historian* may well question the truth of many of our traditions and legends; but if the student of Masonic jurisprudence should do so, would he not destroy the very foundation upon which he was proposing to build? But in our discussion last year we expressly waived this argument."

Sir Drummond holds that a petition once presented should not be permitted to be withdrawn. [So think we. If a candidate cannot pass the ordeal where he is known, do not put it in his power to smuggle himself in through some other avenue.] In speaking of Sir Thomas J. Corson, he says: "He very pleasantly recounts the history of a raid made by some Sir Knights of New Jersey, under his lead, upon Pennsylvania Templars, during which they seemed to have learned a new ritual of Malt-a, and to have been exceedingly *malt-treated*."

We appeal to you, Sir Drummond, whether raiders who violate the laws of war should not prepare for their *bier*? But the fact is, we think so much of Corson and of the New

Jersey Knights that we wanted to keep [preserve] them, and thought it could best be accomplished by having them put in pickle, or *corned*.

The report also discusses the question of the number necessary to constitute a quorum. As a specimen of the way in which he drives an argument in, and clinches it on the other side, as also for the purpose of showing how conclusively that question can be settled in a few words, we quote: "A chartered Commandery can transact business only when constitutionally formed. To be constitutionally formed, it must have *nine* Sir Knights present. But a visiting Sir Knight is no part of the Commandery. He has no right to speak or vote. Only members can be counted as a part of that particular Commandery. Hence *nine members* must be present to transact business. In other words, no Commandery can lawfully transact business until *that particular* Commandery is constitutionally opened. It is not sufficient to open *a* Commandery, but *the* Commandery must be opened."

Sir Josiah, we hope to hear from you often, and would be most happy to greet you in our marquee.

#### MARYLAND.

We are not advised whether a Grand Commandery has yet been constituted in Maryland, but we can certify that her Knights are valiant and magnanimous enough to conduct one with eminent success. On Tuesday, November 20, 1866, the corner-stone of the New Masonic Temple was laid in Baltimore; "all of which we saw, and part of which we were." It was truly an occasion long to be remembered. The sun shone brightly. All business was suspended. It was a regular Masonic *Mardi Gras*. There were thousands of Masons and hundreds and hundreds of Sir Knights. There were three Commanderies from Richmond, in the quaint costume formerly worn here. The Grand Com-

mandery of Pennsylvania and the Subordinates from Philadelphia and York were there in force with their rich uniform and beautiful banners and Beauseants. The procession was grand and imposing, and in it Pennsylvania was accorded the post of honor. The ceremonies were full, solemn and impressive; the address of J. H. B. Latrobe, Esq., was learned and eloquent, and the singing by a choir of about one hundred ladies and gentlemen was ecstatic. Then followed the most profuse display of hospitality. The Sir Knights were escorted to the Front Street Theatre, where they "performed a most successful engagement." The parquette was floored over, and tables creaking with substantials and luxuries filled all the area. The walls and tiers were decorated with evergreens and flowers, and covering the rear end was painted a mammoth Passion Cross, surmounted with rays of light and the motto of our Order. After the banquet there was a bountiful supply of toasts and speeches. This was scarcely over when we were marched off to another banquet at Concordia Hall. It was the severest campaign we ever made. We thought we saw in our dreams that night the ghosts of the grim old Knights of centuries ago, inviting us to partake of their "coarse diet, rough habits and severe duties." When we left the scene of action old Father Time was toying with "the wee sma' hours ayant the twelf." For events subsequent thereto we refer to Sir Knights, our Grand Recorder or Grand Treasurer, or to Sir Corson or Bechtel of New Jersey. Let them tell—*if they can!*

#### MASSACHUSETTS AND RHODE ISLAND.

We take up the proceedings of this jurisdiction with great interest and pleasure, notwithstanding the animated contest between us as to whose hairs are the grayer and whose brow bears the most wrinkles. This little volume gives us more than the stereotyped routine of annual busi-

ness. On July 14th, 1866, the Grand Commandery met in Boston and constituted a new Commandery, installed its officers, and listened to a beautiful address by Grand Commander Rev. C. H. Titus, in which he impresses upon the minds of the new Commandery that "the lesson of *Truth*, the foundation of every virtue, is here impressively taught us. It may be stated, as the universal conviction of the members of our Order, that, should we fully comply with the wise precepts here presented, we should develop the highest style of the true man. No manhood can be perfected which ignores the religious element; but this is judiciously combined with the moral lessons enforced in the instructions of Templar Masonry."

Another special session was held February 28, 1866, to pay an official visit to De Molay Commandery. May 2 the semi-annual session was held in Providence, Rhode Island, at which the work was exemplified. May 28 another special session was held in South Boston to constitute a new Commandery. At the annual session a motion was made by Sir Gardner to change some of the titles of officers. It was passed in a modified form. If our Eastern Fratres can consent to a partial change, why hesitate to conform entirely to the almost universal custom in this country? We could understand their reluctance to part with time-honored names. But that cannot be the controversy, else no alteration would be permitted. One of the Commanderies of Massachusetts limits the number who may receive the Orders, and proposes to restrict it still further, and permit no more than eight to be Knighted annually. We observe that the exercises of constituting Commanderies and installing the officers are usually graced by the presence of ladies.

The annual address of Right Eminent Rev. Sir C. H. Titus recounts in an agreeable manner the transactions of

the closing year. He expresses surprise at a remark of ours in reference to the disloyalty of Indiana; asks with an apparently triumphant air, "Does the writer suppose that the Grand Commandery of Indiana exists by virtue of a charter from the Grand Encampment of the United States?" and admits, if this be so, that the charge of insubordination is just. The estimable Sir Knight made an admission fatal to his cause in conceding so much. We do hold that the Grand Commandery of Indiana exists by virtue of a charter from the Grand Encampment of the United States, and by virtue of nothing else. On April 24, 1854, a warrant was issued by the Grand Master of the Grand Encampment of the United States "to form and establish the State Grand Encampment of Indiana." The various Subordinates in that State had previously been chartered by the Grand Encampment, and at that time the same supreme power breathed into the State Grand Commandery the breath of life. It was formed and fashioned by the Grand Encampment, and exists only by virtue of its charter derived from that body. That being unquestionably so, our courteous friend, Sir Titus, stands pledged to recognize the fact that allegiance is due from Indiana to the Grand Encampment of the United States. A little frank discussion of the matters in dispute will, or should ultimately, bring us all to a common standpoint.

Right Eminent Sir Titus should command the lines and be the drill-master of the Commandery. Our reverend brother surely belongs to the Church militant, to discuss the drill and evolutions with such facility. He does not like reports on Foreign Correspondence. More's the pity; we should like to drop him a line now and again.

The Sir Knights of Massachusetts often do clever and generous things. Amongst the most recent we note that Pilgrim Commandery, at Lowell, had painted a fine por-

trait of their Prelate, and also presented him with a gold-mounted cane; and Boston Commandery presented a beautiful watch and chain to one of its Past Eminent Commanders. The last report of our Historiographer was referred to a special committee of the ablest and best men in the State: Sirs W. S. Gardner, C. W. Moore and Jas. Hutchinson. Their report exhibits great research amongst musty records, and is a very interesting and valuable addition to Templar history and literature. It is written in a dignified, high-toned and courteous style. It is an ingenious and able argument, free from acerbity; and while with commendable zeal striving to establish the precedency of their own State, yet with Knightly magnanimity recognizing our services in the same great cause. The subject under discussion comes more properly within the scope of our learned Historiographer's duties, and we feel no desire "to pass the boundaries of his dominions." We have no doubt he will make it necessary for the Massachusetts Knights to go still deeper into the grave of buried events to find older traces of Knighthood than Pennsylvania can produce, or a Grand Commandery that can outrank her.

#### MICHIGAN.

The Right Eminent Grand Commander, Sir G. B. Noble, gives expression to the following considerate and timely remarks: "Sir Knights! As we proceed with our labors, let us for one moment call your attention to the condition of our Order without our own jurisdiction, especially in the South. The smouldering embers upon the altar of Masonic Knighthood, in many of the jurisdictions, will need our kindly care to enkindle once more the flame of fraternal love. Let us remember, then, that it becomes us, as members of an institution founded on the Christian religion and the practice of the Christian virtues, to extend to them that glorious attribute of Deity—mercy: that our beloved in-

stitution in the South may arise again in beauty and strength; that we may again become one inseparable fraternity, knowing no North, no South, no East, no West." The death of Eminent Sir C. D. Howard was feelingly announced. He was aged seventy-two, and for thirty-eight years a Mason. After so long a warfare he deserves all the laurels that are being hung upon his tomb. His memory and example still live, although

"The Knight's bones are dust,  
And his good sword rust:—  
His soul is with the saints, I trust."

Sir John Clark gives us a very brief report on Foreign Correspondence. The little nibble is so palatable that we long for more. We regret that Pennsylvania contributed nothing to the guests at his table.

#### MINNESOTA.

On October 23, 1865, the Grand Commandery of Minnesota was duly constituted, and its officers were installed by the Most Eminent Grand Master of the United States, Sir H. L. Palmer. The first Annual Conclave was held in St. Paul on June 25th, 1866, at which time a constitution and regulations and a design for an official seal were adopted, and officers were elected and installed. Thus was launched as staunch and trim a craft as ever floated on the stream of Time. A banner bearing the cross of Calvary, streams for ever from her mast-head; a skillful pilot stands at the wheel; an accomplished and efficient captain paces the deck; she is full-rigged, well-officered and manned, and her bell has pealed a merry signal to loose cable, hoist anchor and set sail for a cruise against infidelity, oppression and wrong. Last fall it was our great pleasure to visit Minnesota, and while we were exhilarated by the sweetness and purity of the atmosphere, delighted with the clearness

of her sky and the splendor of her sunsets, charmed with the tranquil beauty of her multitudinous lakes, amazed at the rapids of St. Anthony, at its thrift, industry and enterprise, and enchanted by the laughing music of Minnehaha, nothing gave us more pleasure than to see the beautiful symbol of our Order floating so proudly, to enter the tents of the valiant Knights who guarded it, partake of their hospitality, and witness their zeal and their Knightly bearing.

“When the hurly-burly’s done,  
When the battle’s fought and won,”

may every Sir Knight of Minnesota have many trophies of victory, and receive the approbation of the Grand Commander above!

#### MISSOURI.

The address of Right Eminent Grand Commander Wannall opens with a devout expression of gratitude that the arrows of death had stricken none in the ranks of the Grand Commandery since its organization. Yet, alas! for the vanity of all human calculations and hopes! at that very moment the grim Archer seems to have had his bow bent, charged with a fatal missile; for soon thereafter it struck a shining mark, and one of the bravest and best of Missouri’s Chivalry fell to rise no more. Eminent Sir A. O’Sullivan, the Grand Recorder, as true a Knight as ever drew a sword, has been forgiven many years of his pilgrimage, and has been admitted to the Grand Asylum, where all our typical ceremonies are terminated by the full fruition of all his hopes.

The address gives a sad account of the effect of the late civil war; not alone upon the physical prosperity of the sections most seriously affected, but the more lamentable injuries done to the spiritual growth.

He recommends that any Sir Knight in a Subordinate Commandery shall be eligible for the position of Grand

Commander, and an amendment to the statutes was adopted to that effect. We very seriously question the policy of this movement. Instead of diminishing, we should increase the qualifications necessary to enable any one to hold that high position.

The time for holding the Annual Conclave has been changed to the first Monday of October. During the session of the Grand Commandery the funeral of Sir L. L. Barrell took place, and the services were participated in by the Grand Commandery.

In a tabular statement estimating the number of Knights in the various States, Pennsylvania is set down at eight hundred. This is very little, if any, more than half the number on our roster.

The report on Foreign Correspondence was prepared by Sir George Frank Gouley, now Grand Commander of the State. It embraced a review of seventeen Grand Commanderies and the Grand Encampment of the United States. It is written in a sprightly, dashing, and, at times, caustic manner. While we fully concur with him in condemning the introduction of political topics in our Asylums, where only peace presides, it occurs to us that our valiant friend is rather too keen on the scent for this ground of complaint. In the address of the Grand Commander of Iowa he sees "the conversion of the Asylum into a recruiting station." He thinks a portion of the address of the Grand Commander of New Jersey "was written for the hustings;" and that the chairman of Foreign Correspondence "discloses the ill-fated heel of sectional hate." He says the address of the Grand Commander of Ohio was "entirely political and local." Parts of the address of Grand Master French, at the Grand Encampment, "were unnecessary, and greatly out of place." And the honors paid by our Grand Commandery at Altoona to General

Grant also excited his ire. During the nation's troubles, when every accidental or preconcerted assemblage, sacred and secular, was ventilating its patriotism by formidable resolutions, we expostulated against any such action or expression by any Commandery, Grand or Subordinate. We are as sensitive of the sanctity of our Order, and as scrupulous for its harmony, as Sir Gouley can be, and we beg simply to suggest that he shall not become so straight as to lean on the other side. Altogether, his report indicates a power of analysis, a clearness of perception, and a vigor of expression that make him a welcome addition to our Foreign Correspondents.

#### NEW HAMPSHIRE.

For two years we have been without the proceedings of this State. A year ago Eminent Sir Horace Chose wrote us that the proceedings for 1865 and 1866 would be printed together after the Annual Conclave in September, 1866. We wait with impatience to hear from the Granite Hills.

#### NEW JERSEY.

Unto Bechtel the Chancellor and Corson the Scribe, and to the rest of his Companions that dwell in Newjersai, and unto the rest beyond the River, Peace, and at such a time.

When we come to speak of this jurisdiction we are obliged to put on a curb-bit, and draw a taut rein, lest we run away into what might appear to be the extravagant laudation of an adolescent lover. They have visited us more, and we have met them oftener, than any other Sir Knights, and have been grappled to them with hooks of steel. In our last report we were about to write the epitaph of Sir Corson, who had promised to be with us, *if alive*. We commenced "*Hic Jacet*," but, thinking that we might be deemed uncourteous, we quit. Since then we have met him twice—in Baltimore, at the laying of the corner-stone

of the Masonic Temple, and in New York, when we received the Order of [K]night of the North Pole. We can vouch that he still lives, and

“Stands like a Druid of old, with voice sweet and prophetic—  
Stands like a harper hoar, with beard that rests on his bosom!”

We welcome him and the other Sir Knights from New Jersey to our present Conclave with open arms and—a corkscrew. We welcome them especially because they have a rare article of *Silver* with them; and when they shall have refreshed themselves in our tents with our native *aqua vitæ*, though they should live a hundred years—as we hope they may—it can be said of each of them, “His eye was not dimmed, nor his natural force abated.”

We regret to learn that Right Eminent Grand Commander Bechtel was unable to attend the last Annual Conclave of New Jersey, on account of sickness. We are glad to know he has long since recovered. The address which he transmitted is fifty-seven seconds long, but we see nothing that need have been added. A venerable Sir Knight, Samuel Lennox, aged eighty-two years, attended the last Conclave. He was Knighted in Ireland in 1805. We may well suppose that he received the homage due to so long devotion to our holy cause. Five doctors were elected to various offices in the Grand Commandery. Alas! New Jersey!

“Not poppy nor mandragora,  
Nor all the drowsy syrups of the world,  
Can medicine thee to that sweet sleep  
Which thou owedst yesternight?”

Five doctors! Well, we only expected to write an epitaph for Sir Knight Corson; but now we may as well prepare one for the Grand Commandery of New Jersey.

The Foreign Correspondence is still conducted by that

valiant and distinguished Knight, Sir Thomas J. Corson. Saying that much, it were surplusage to add that no better reports are prepared by any man. He reviews the proceedings of the Grand Encampment—finding therein nothing specially to commend—and of thirteen Grand Commanderies, including a most genial and warm-hearted notice of Pennsylvania—according to us the right of priority in the United States—of the masterly address of our Historiographer, and some personal remarks about our last report, and our address at Lancaster, which we vow to *resent* by *retaliation* as soon as we get a lick at the blarney stone. He thinks it irreverent to speak of a continuance of our *unprofitable* lives. We are not sure that we can concur with him in his theology upon this point. But we can commend his good-humored *critique* of Massachusetts and Rhode Island. He mercilessly strips a Sir Knight of his borrowed plumage, who used a quotation from Byron without giving credit. Verily our brother is Argus-eyed. He shows a true appreciation of his position in saying: “For our part, we would rather be chairman of the Committee on Foreign Correspondence than presiding officer of the Grand Body,” and the Grand Commandery of New Jersey shows its appreciation of him by continuing him in that position.

## NEW YORK

Always furnishes us a very interesting pamphlet when she sends the proceedings of her Grand Commandery. The address of Right Eminent Grand Commander Pearson Mundy is quite brief. He announces the death of, and pays a chaste tribute to, the worth of Past Grand Commander Le Roy Farnham.

He decides that any well-informed Sir Knight may confer the Orders of Knighthood in a Commandery in presence of the Eminent Commander or Council of the Commandery

while in session. We respectfully dissent from this. The dubbing of a Knight is a royal act, not to be delegated. In our judgment it can no more be performed by substitute than the ordinance of baptism or the consecration of a minister of the Gospel.

Our venerable friend, Sir John W. Simons, presented his fourteenth annual review of Foreign Correspondence. He opens with congratulations upon the general prosperity of the Order; but expresses the belief that Templarism is being injuriously affected by "the desire for degrees and distinctions; and in the greater number and show of foreign rites, that zeal and attention, which ought to make the Commandery the highest and most interesting branch of Masonry, is directed to other channels and interests." [We cannot understand this feeling. It seems to us that all calm thinkers, as well as earnest and pure men, must be impressed with the simplicity, beauty, consistency, impressiveness and elevating tendency of Templarism, above all other degrees and Orders.] The report is an accurate and faithful consideration of the doings of fourteen Grand Commanderies. He says: "Either let us require that the candidate shall be free from all blemish, or take the other horn, and say that, bating the loss of his arm, or leg, or head, minor defects shall make no difference. We favor the latter rule because it could be enforced, while the more stringent one never has been, and probably never will be. In fact, we are unable to perceive why, as long as a good Royal Arch Mason has enough body left to hold his soul, he may not become a Templar. He could illustrate the principles we seek to inculcate as well as a man with *forty legs*; and if, by reasons of his infirmity, unable to make himself known to others as a Templar, that would be his loss, not ours." The illustration is strong. We concur in thinking that the man with *forty legs* is quite as eligible as

the one *without a head*. But we would not like to vote for either. He argues strongly that the Commander and eight visiting Knights present can open a Commandery and transact the business. We concur in his severe castigation of skulkers who neglect to attend meetings and then complain of the doings. And we admit that the transaction of business by the one member present is no just cause of complaint to the absentees. Yet we think it is a dangerous doctrine and scarcely within the proper construction of this canon.

Of Massachusetts he says: "The address of her Grand Commander is unworthy of his polished pen." We failed to see this in our reading of that document. His remarks upon the attitude of the Grand Commanderies of Massachusetts and Ohio towards the Grand Encampment of the United States are much more deserved. His review of Pennsylvania is full and flattering. He acknowledges the cogency of the argument and facts proving that we established the first Grand Commandery. He concurs heartily with the views of our Historiographer as to the Order of the Red Cross, and favors the striking it from our ceremony. He extends Knightly sympathy to the sufferers by the fire at Portland, and makes that sympathy practical and potent by offering a resolution to donate \$100 to the relief of those of our own household.

The Central City Commandery sent in a communication tendering the free and permanent use of its Asylum, if the Grand Commandery should *locate*. The Grand Commandery was grateful, but, like poor Tom in one of Dickens' novels, concluded to "move on." We still advocate the itinerancy, and think this "swinging around the circle" does great good. The proceedings contain the design of an elegant jewel to be presented to the Past Grand Master, J. W. Simons. It is rich and costly, and

most worthily bestowed. A very important amendment to the statutes was made to the effect that the Order of Knights Templar shall not be conferred on any candidate in less than one week after receiving the Order of the Red Cross, except by special dispensation granted by the Grand Commander, Deputy Grand Commander, Grand Generalissimo, or Grand Captain General. A very judicious provision for preventing inconsiderate haste.

A warrant was granted to establish a new Commandery at Schenectady.

One hundred dollars were donated to the widow of a worthy Sir Knight, formerly an officer of the Grand Commandery. One hundred dollars were appropriated to Sir J. W. Simons, chairman of the Committee on Correspondence.

The drill was exemplified under direction of Sir Orrin Welch, Past Grand Commander, the author of a very valuable little work on tactics and drill.

A banquet was given to the Grand Commandery at the Globe Hotel by the Central City Commandery, and an invitation given by Palestine Commandery to a Templar reception on December 20, which was *unanimously accepted*. In pursuance thereof, we received a beautifully printed invitation to be present at Irving Hall, on December 20, at the reception of the Grand Commandery of New York. Anticipating a gorgeous affair, in company with a few Sir Knights, including our gallant Grand Treasurer, we buckled on our armor and repaired to the scene of action. On the streets of the great city the mercury stood about 10° below zero; in Irving Hall it was full 30° below. We were from the country and naturally modest; not much accustomed to the splendor and etiquette of the metropolis; and from our then experience and observation we are boorish enough to confess a preference for Western manners and

hospitality. We were strangers, yet we made the acquaintance of *one* Sir Knight of Palestine Commandery, and to him we *introduced ourselves*. It was a reception of the Grand Commandery of New York, and but *one officer* of that Grand Commandery was received. Of the courtly style in which we were escorted to the banquet hall, of the considerate kindness and attention, of the spicy toasts and witty and eloquent responses which were to [and *should*] *have* been seen and heard, we forbear to speak. But for the ladies—dear creatures!—and our post-prandial meeting at the St. Nicholas with the genial Knights of New Jersey, we should have recorded the result of our trip as “too much sugar for a shilling.”

## OHIO.

Right Eminent Sir Heman Ely, Grand Commander, in his address expressed a regret that the Grand Encampment had failed to act upon the proposed changes in the constitution, whereby the differences between Ohio and the Grand Encampment might be harmonized. But notwithstanding this inaction, he recommends, with genuine Knightly magnanimity, that Ohio shall make her devotion to the Grand Body unmistakable, and, in compliance with that suggestion, a select committee reported in favor of making all changes in their nomenclature necessary to effect entire conformity to the titles prescribed by us and others. This concession for the general welfare and harmony deserves the grateful acknowledgment of all Sir Knights. At the next Conclave these amendments will certainly be adopted, and then Massachusetts will be left “wrapped in the solitude of her own originality.” The address, of which we were speaking before this digression, is a very practical and sensible one. It recommends definite and positive legislation instead of meagre and wordy statutes. He pronounces an appropriate eulogy upon two of Ohio’s most distin-

guished citizens and Templars, who have been summoned to join the white-robed hosts above—Sir Thomas Corwin and Sir William Blackstone Hubbard.

*“Par nobile fratrum!”*

The time for holding the Annual Conclave has been changed to the second Tuesday of January.

We discover a new face in charge of the Bureau of Foreign Correspondence, and a right genial and pleasant one it is. It belongs to Sir Robert Gwynn. He gives a running commentary upon the transactions of eighteen Grand Commanderies.

He strenuously argues that Connecticut is right in making the Council degrees a pre-requisite to the Orders of Knighthood. Yet his own State does not do so. From his reproofs to Indiana and Missouri for disrespect to the Grand Encampment, we conclude that he is aiding to bring the Ohio brigade under discipline of the general head. He contends with Tennessee that the Templar costume should not be worn at funerals, but instead the plain dress of a Blue Mason, that having more of humility and less of ostentation. He thinks the devotional service prepared by Rev. Sir McMurdy is too learned and cumbersome, and suggests that a simpler service can be arranged from the Book of Psalms.

#### TENNESSEE.

The Grand Commandery met without having its official head present to open its deliberations. And in five days after laying down the jewel of his office, Right Eminent Sir Amasa S. Underwood had partaken of the last libation, which is the cup of death. He met the great enemy, as all Christian warriors should, with a calm, untroubled soul, recognizing his temporary power, but fully conscious of an inner principle that would turn an apparent victory into a

disastrous defeat. And hence he could sing that beautiful song—

“One sweetly solemn thought comes to me o’er and o’er,—  
I’m nearer heaven to-day than I ever have been before;  
Nearer the great white throne, where I’ll lay my burden down,  
Nearer leaving the cross, nearer wearing the crown.”

His successor issued an order that each Subordinate Commandery should be draped in black, and every Sir Knight should wear crape upon the left arm and sword-hilt for thirty days, and that measures be taken to perpetuate the memory of the worthy dead.

A charter was refused to open a new Commandery at Union City, out of considerate regard for Kentucky, the location being so near the State line it was feared her jurisdiction might be invaded.

Right Eminent Sir Charles A. Fuller, the first Grand Commander of the State, is chairman of the Committee on Foreign Correspondence, and as such gives us a carefully-prepared, judicious and interesting abstract from the proceedings of fourteen Grand Commanderies, interspersed with copious extracts from the addresses and reports. For the flattering manner in which you were kind enough to speak of us, Sir Fuller, “we owe you one,” and promise to repay whenever we get hold of an address of yours. The ambition of the Sir Knight was “to place before our readers a fair and impartial analysis of the proceedings of sister Commanderies.” No one could have more satisfactorily accomplished that laudable object.

#### TEXAS.

Star after star shines out through the obscurity of the past few years, and adds to the splendor of the Templar constellation. We know that Texas is again enrolled under our common banner. We salute the Grand Commandery, and hope to be placed upon her books for an “exchange.”

## VERMONT.

In our last report we gave the latest tidings we have received from the Green Mountains. We have anxiously looked for a subsequent epistle, and, failing to receive it, became apprehensive lest the chivalrous spirit of the Sir Knights and their fondness for the *green* had led them to follow the banner of the shamrock into Canada. But we learn that the time of holding their Annual Conclave has been changed from January to June. The Grand Commandery of Vermont is now in session. From this *quasi* fiery furnace we extend them our warmest salutations.

## VIRGINIA.

Except changing the constitution to conform with the names and titles prescribed by the Grand Encampment of the United States, there was no business done aside from the usual routine. Right Eminent Sir E. H. Gill delivered a very polished and rhetorical address. A great portion of it is devoted to an account of the demonstration at the laying of the corner-stone of the Masonic Temple in Baltimore, and the cheerful reunion at that auspicious occasion. He says: "I mingled freely with the brethren and Sir Knights assembled in Baltimore upon this occasion, and was rejoiced to find that but one sentiment prevailed, and that was, that the recollection of the past five years of strife should be obliterated, forgotten and forgiven, and that brotherly love should prevail, and that we should again become one mighty people. To accomplish this, the members of our Order can do much. Numbering as they do, upwards of one quarter of a million, united as they are by ties stronger than those of consanguinity, representing as they do all classes of society, from the highest executive officer to the private in the ranks, and actuated as they should be by fraternal love, love of right, of justice and of country, it is their duty to extend the olive branch of peace, and to

spread the cement of brotherly love and kindness. I trust in God that they will perform it, and then may we be able once more to exclaim, in the language of David, 'Behold how good and how pleasant it is for brethren to dwell together in unity!'"

Sir John Dove offered the report on Foreign Correspondence, embracing sixteen Grand Bodies. As good a writer and as sound a critic as Sir Dove should not draw on Missouri to express his sentiments, as he does, by copying largely from Sir Wannall's views of the various Grand Commanderies. For himself he says: "We see much in their proceedings to admire, to commend, to be thankful for; and for all expressions of fraternal kindness in them toward us we can assure them of a responsive throb in our hearts; for all objectionable criticisms of our course we have nothing at present to offer but *silence*." We may add he could offer nothing better. The representation of silence with her finger on her lips should teach us not only to preserve our secret mysteries inviolate, but also to suppress and smother every syllable which, if uttered, would call up an unpleasant memory or cause a pang in any heart.

#### WISCONSIN

Sends us this year a small volume of over a hundred pages, containing, besides the proceedings of the Conclave, the ceremonies for constituting and dedicating a Commandery and installing its officers, the ceremonies for installing Grand Officers, and the Templar burial service.

The Grand Commander, Right Eminent Sir Alvin B. Alden, reports that he visited every Commandery in his jurisdiction during the past year. No wonder the Order is so prosperous there, when its chief officer is so faithful and zealous. He recommends that the fees be increased to fifty dollars. He plants a sprig of acacia at the head of the newly-made graves of three Sir Knights. He recom-

mended the making of some provision for imparting instruction in the ritual and drill to the Subordinate Commanderies. And in pursuance of that suggestion a special committee, to whom the matter was referred, reported the following resolution, which was adopted :

“ *Resolved*, That the Right Eminent Grand Commander is required to visit each Subordinate Commandery in the State at least once in each year, and devote at least one day to the instruction of the officers and members thereof in the ritual, tactics and drill of the several Orders of Knighthood ; and that he shall receive as compensation for such service five dollars per day for each day spent in visiting and instructing any Commandery and actual traveling expenses, to be paid by the Commandery visited ; and in case the Grand Commander shall be unable to perform such duty, or shall otherwise deem it expedient, he may appoint any other competent Sir Knight to perform the same, in which case the Sir Knight so appointed shall be entitled to the compensation above prescribed.”

This most judicious improvement should be received with especial consideration, because the Most Eminent Grand Master of the Grand Encampment of the United States was chairman of the committee which reported it.

The regular business of the Grand Commandery was pleasantly interrupted by the presentation to Most Eminent Sir H. L. Palmer of a very magnificent and costly silver tea-set. The remarks of Sir G. C. Alden on the occasion brought to notice the eminent services and abilities, zeal and fidelity of the distinguished Knight who sowed the seeds of Knighthood in the State, and watched and nurtured its early growth, and now rests under its umbrageous foliage.

Sir Emmons Taylor reviews the proceedings of eleven Grand Commanderies, having a pleasant salutation for

each. Pennsylvania receives by no means the least bland and cordial greeting.

One evening last August, as the sunbeams were enjoying their vesper dance upon Lake Michigan, a solitary individual (a la G. P. R. James' heroes) might have been seen sauntering through the streets of the beautiful city of Milwaukee. He was a dusty and travel-stained pilgrim, "unknowing and unknown." He saw the Templar banner fluttering on the evening breeze, and turned into a tent to rest and refresh himself. He expected a courteous greeting, but was overwhelmed with kindness. Most Eminent Sir H. L. Palmer, Sir M. L. Youngs and others, were so considerate in their attentions as to convince this weary pilgrim that their lovely home is called the *Cream City*, not alone because of the color of the brick, but rather because with them all the milk of human kindness is the richest *cream*. Until an opportunity offers for reciprocating their hospitality, the recipient can do no less than make this poor acknowledgment of his grateful appreciation of their genial courtesies.

#### GENERAL REMARKS.

We have heretofore labored as best we could to produce entire uniformity of ritual, drill, names of the organizations, and the titles of the officers of our Order throughout the United States. In furtherance of this same object, we contend that there should be a nomenclature peculiar to Templarism, and which should be used by all jurisdictions. We have a common cause, a common purpose, a common creed; and we should have a common language, a parlance established, known and observed. The annual session of the Grand Commandery is called "Conclave" by fourteen States, "Assembly" in two. In two States the expression "called from labor to refreshment," is used; in one "from labor to recess;" in two "called off;" in one "called from

labor;" in one "suspended labor;" in four "adjourned;" in two "recess;" and all to express the same act. In six States it is said the Grand Commandery "resumed labor;" in two it was "called to labor;" in one it was "called from recess to labor;" in one "from refreshment to labor;" in one "from adjournment to labor;" in one "called on;" in one "called to order," and in one "assembled," expresses another act. And the Grand Encampment of the United States, as if to make "confusion worse confounded," uses the words "took a recess," "resumed labor," "adjourned," "reconvened," "adjourned," "resumed business." We object to expressions which are applicable to popular meetings, legislative bodies, or even to other branches of Masonry. "Assembly" indicates a public purpose, and may mean a collection of preachers, legislators or of individuals met for amusement. "Conclave" implies a secret session, and hence is the truest and best word to designate our periodical meetings.

Remembering the origin, purposes and character of our Order, it will strike any one that the expressions "called to" or "from labor" are inappropriate. Ours is a Knightly Order, having chivalrous duties to perform, but the nature of its duties is military and religious. In the lower degrees of Masonry we "labored" at the building of the Temple; but here we protect the shrine which renders the Temple sacred, and defend the doctrines of Him who sanctified both shrine and Temple.

In New York we read "on *motion* the Grand Commandery adjourned." It occurs to us that this also is objectionable. A Commander issues his orders without suggestion or motion from any one. He consults his own pleasure, only, as to dismissing his command. Courtesy prompts him to consider the comfort and convenience of his Knights, but they have no right to ask it.

In preparing this report we have performed a labor which none can appreciate but those who have undertaken a similar task. We have sifted whole stacks of sheaves to reach and preserve the kernel. We have gone through over eight hundred pages of printed matter to cull what was interesting and instructive. We have sought to present an accurate and impartial analysis of the transactions of sister jurisdictions, with our own views frankly and fully expressed.

“What is writ is writ:  
Would it were worthier!”

To our “Foreign Correspondents” in each State, whose annual visit to our table meets with so glad a welcome, we owe more than we can pay for their universal kindness and their many flattering compliments. Although we have met but few of them in the flesh, they are familiar as the dwellers under one roof. Should we meet any of them at home or abroad, on the mountain’s summit or the desert’s waste, on the blooming prairies or the rolling billows, we could recognize and embrace them. They are as gallant a set of Knights as ever buckled on a sword or won their spurs by virtuous zeal, undaunted valor, and boundless magnanimity. To them we must now say, “Hail and Farewell!”

Courteously submitted.

JAMES H. HOPKINS,  
*For the Committee.*

#### COSTUME AND JEWELS.

Sir Alfred Creigh, chairman of the Committee on Costume and Jewels, presented the following report:

*To the R. E. Grand Commander, Officers and Sir Knights composing the Grand Commandery of Knights Templar of the State of Pennsylvania:*

The undersigned committee, who were appointed at the

fourth Annual Conclave, upon the recommendation of the R. E. Grand Commander, Sir W. W. Wilson, and by resolution unanimously adopted, to report the COSTUME and JEWELS appropriate to, and in harmony with, the spirit and character of our Order, respectfully and courteously beg leave to submit the following as the result of their labors :

That your committee, feeling the great importance of the subjects committed to their examination, entered upon the discharge of the duty assigned them with the determination to present a report based upon principles of history and heraldry, *free* from all prejudice, and with the sole aim of elevating Templar Masonry, and placing her in her true and proper position, conforming as near as possible to her ancient government.

In discussing the questions, necessarily of a complicated character, which came before the committee, and upon which we feel called to express our opinions, some of the learned lights of Templar Masonry may imagine that the Sir Knights composing the Grand Commandery of Pennsylvania should not thrust their opinions upon older Commanderies, whose experience should be a sure guarantee of their promulgated opinions, and in the dissemination of which they have been standard-bearers. It is true, our Grand Commandery is but in the infancy of its being, and we have the magnanimity to acknowledge the indebtedness under which all Templars feel toward those who have contributed to the general stock of Templar knowledge; yet your committee feel that the principles for which we are about contending are worthy of a contest in the great battle-field of mind; and if our report shall be sustained by adducing facts and circumstances, historical and heraldic principles, and logical deductions from authors learned in the subject, and whose voluminous writings have been sanctioned and sustained by all subsequent writers, then will your commit-

tee feel persuaded that their labors have been abundantly crowned with success, and the Grand Commandery of Pennsylvania have the credit of reporting a *dress, uniform* and *jewels* adapted not only to the dignity and wants of the Order, but appropriate to and in harmony with its spirit, its origin, its principles, and its character.

To present the whole subject before this Grand Commandery, your committee will narrate its history, for a proper understanding of the question. At the triennial meeting of the General Grand Encampment of the United States, held in September, 1856, our M. E. Grand Master, Sir W. B. Hubbard, uses the following language: "With the exception of the jewels for the principal officers of your General Grand Encampment, I am not aware of any statute or rule having been adopted establishing a uniform dress for the members at large and distinctive jewels for all Grand and subordinate officers. It is believed that at the present time there is a necessity for correct and permanent rules on this subject." (Proceedings of 1856, p. 14.)

Our M. E. Grand Master also says: "I have been of late frequently called upon to designate the appropriate dress of a Knight Templar; but knowing that within our jurisdiction *there had been a decided departure* from the more ancient statutes, insomuch that little else than the *sword* was to be seen in place, I concluded to defer the matter to your better judgment, after you shall have inspected the present not uniform dress, the ancient statutes regulating the same, and finally dispose of the whole subject as you in your wisdom may think proper." (Page 15.)

Again, our Grand Master says: "The request in regard to clothing and official jewels was intended as a basis for the official action of your honorable body. It was the custom of our predecessors, when assembled in Chapters or Conclaves, for each to be dressed in the appropriate cos-

tume of the Order, and wearing the badge and jewel of his office." (Page 14.) This part of the Grand Master's address, in regard to clothing and jewels, was referred to a special committee, consisting of Sir Knights Mackey, Simons, Starkweather, Raymond, and B. F. Smith. (Page 28.) Subsequent to their appointment, Sir Knight Mackey made a report on the subject of dress as a part of the constitution (page 36), which was postponed for consideration until the triennial meeting in September, 1859 (page 66), and ordered to be printed in the proceedings.

Your committee would now add the statutes relative to dress, which were postponed; and give our objections to such parts as are not in accordance with the more ancient statutes of the Order, and our reasons for the same:

"*Article 1.* The costume of a Knight Templar shall consist of a full suit of black, dress coat and pantaloons, white cravat, black gloves, boots and gilt spurs, and over all a white surcoat, on the left breast of which shall be embroidered a red cross; an undress military cap, and on the front a Templar cross; a cross-hilted sword, the scabbard of black leather, suspended from a black velvet or leather baldrick; a short dagger on the left side; a black velvet apron of a triangular form, having on the centre a Patriarchal cross, and on the flap a skull and cross-bones, all in silver. The edging of aprons and collars shall be of gold for Grand Bodies, and of silver for Subordinate Commanderies. Every Knight will also be permitted to wear on all occasions the Templar's badge, namely, a Patriarchal cross, enameled red and edged with gold, suspended from the breast by a red ribbon or gold chain. He shall also be permitted to wear on the index finger of his right hand a gold ring, ornamented with the Templar cross, between the letters P. D. E. P., and inscribed on the inner side with the name of the wearer and date of his initiation; and it is recommended

that the Commander present to every Templar such a ring on creation.

“*Article 2.* The great standard of the Order is the Beauseant, which consists of alternate pales or vertical stripes of black and white, with the red Templar cross over all, which must be borne in all public processions.

“*Article 3.* All Knights Templar, when signing Masonic documents, shall prefix to their signatures the sign of the cross; Grand Officers and Past Grand Officers of Grand Commanderies shall prefix the Patriarchal cross; and Grand and Past Grand Officers of the Grand Encampment shall prefix the double Patriarchal crosses; and when this can be conveniently done, the cross should always be made in red ink.

“*Article 4.* The jewels of the Order shall be those now used, with this regulation: The jewels of a Commandery shall be of silver; those of a Grand Commandery of gold, suspended within a double delta or triangle; and those of the Grand Encampment of gold, suspended within a circle.”

These are the general statutes on the subject of *costume, jewels, &c.*, which are to be considered before the triennial meeting of the Grand Encampment of the United States, in September, 1859. As an integral part of that Grand Body, we are interested in these general statutes; and it is our duty, as well as our privilege, firmly to dissent from such views as, in our opinion, are not in consonance with the ancient statutes. Your committee have no doubt but that the words of our M. E. Grand Master, which we have quoted in the former part of this report, gave to our now P. G. Commander (Wilson) the idea of suggesting in his last address, “the appointment of a committee to report, at our next Annual Conclave, costume and jewels appropriate to, and in harmony with, the spirit and character of our Order. This report should recommend, *first*, the costume

and insignia to be worn within our Asylums; *second*, such as is proper to be worn on public occasions." (Fourth Ann. Proc. p. 11.) The idea was happily conceived—worthy of the head and heart of our valiant and magnanimous Past Grand Commander; and it shall be the duty of the committee to carry out his suggestion in accordance with the ancient statutes and regulations; the committee premising, however, that where any discrepancies arise it shall be our object to make them conform as near as possible to what Templar Masonry requires in America. Your committee are induced to make this remark from the fact that Symbolic, Capitular, Cryptic, and Chivalric or Templar Masonry have all, more or less, undergone such changes—that each has respectively become Americanized. Your committee and this Grand Commandery, therefore, have but one horn of the dilemma to choose—either to take Templar Masonry as Americanized, or restore it, with all its ritual, its ceremonies, and its teachings, to that as practised by the Templars of England and Wales, who claim to be the legitimate descendants of the valiant Hugh de Payens and his associates. The fact need not now be disguised that parts of the work have been expunged, and our ritual is not full, complete and perfect. Shall we leave it as it is, or restore it to its pristine beauty?

With these remarks, your committee would give their views upon such parts of the general statutes which to them are objectionable; and the first sentence which arrests our attention in Article 1 is couched in the following words: "*And over all a white surcoat, on the left breast of which shall be a red cross.*"

If we carefully examine Article 1 of the proposed general statutes, we find that a Knight Templar in full costume would be completely harnessed; and, like the Knights of olden time, the dress would be too cumbersome, and would

necessarily occasion both inconvenience and trouble. On this part of the report your committee would observe that but two questions arise: first, the use and form of the SURCOAT; second, the CROSS.

In an examination of the standard works of heraldry, it is affirmed that the “*three principal signs of honor*” for distinguishing, differencing and illustrating persons, are the *surcoat*, the *ensign*, and the *shield*, upon which the individual arms are represented or painted.

It is not the province of this committee, in this report, to inquire at length into the application and adaptation of heraldry as applied to Knighthood; a single remark must suffice our purpose at this time. Without a perfect and thorough knowledge of the science of heraldry, and a full investigation of its principles, no Sir Knight can arrive at fair and reasonable conclusions without acquiring ideas and truths from heraldic authors, which in itself is so valuable that the greatest men in all ages have thought it worthy their study and application.

Thus believing, your committee deemed it both right and expedient to incorporate some heraldic facts into this report, and which have a direct bearing upon the issues now before this Grand Commandery. Nisbett (page 10) says that the surcoat was a thin, loose, light taffety coat used by military men over their armor, upon which their arms were painted or embroidered, that they might be distinguished in battle; and at page 290 adds that the surcoat appears to have been intended to protect the polished armor, and the devices thereon to render the bearer known when engaged in the ranks of the army. This being, therefore, its USE, we now proceed to the FORM.

In the revised statutes of the Grand Conclave of Knights Templar of Scotland, in the chapter treating of the costume of Knights, is a full description of what is alleged to be the

same as that worn by the ancient Templars, and which we therefore embrace in this report as a matter of history.

The *surcoat* or mantle is made of white woolen, to reach the knee in front and taper away to the ankle behind, fastened with white cord and tassels; and a white woolen *tunic* reaching to about three or four inches above the knee. A red cross patee is placed on the left shoulder of the mantle and left breast of the tunic. The mantle of a Knight Commander is fastened with red silk cord and tassels; and instead of the red cross patee on the *tunic*, an elongated cross is placed in front, extending from about two inches from the collar to within three inches of the bottom.

The statutes of Knights Templars of England and Wales require the cloak or mantle to be of white camlet, with a cape or hood; on the left shoulder the cross, in red silk. The cross on the mantle worn by present and past officers to be ten and a half inches long; while the cross patee on the mantle worn by other Knights of the Order to be nine and a half inches in diameter.

The Grand Commandery of New York—a Commandery whose motto is “Excelsior,” who justly pride themselves, and are deservedly acknowledged, as a model Grand Commandery in Templar Masonry—prescribes as a part of the uniform of a Knight Templar that the surcoat shall be of white merino, with loose hanging sleeves; the body of the coat to hang loosely from the shoulder, and to extend three inches below the knee; on the left breast a red velvet Templar cross, six inches in diameter; the surcoat to be worn over all.

With regard to the CROSS worn on the surcoat, your committee would add that the testimony of all authors who have written upon this subject establishes the fact. Sutherland says these soldiers of the pilgrims wore a *white* mantle over their chivalric harness, according to the statutes drawn

up by St. Bernard, as their peculiar habit; to which Pope Eugenius III. (says Vertot, vol. i. p. 46) added a *red cross*, emblazoned on the left breast, and placed over the heart, as the symbol of martyrdom and a mark of their profession. Their helmet, in token of humility, had no crest, and their beards were suffered to remain uncut.

Newton, in his work on Heraldry, says (page 222) that after the Christians had established themselves at Jerusalem, about A. D. 1100, these brothers Hospitalers took upon themselves military habits, and assumed as their heraldic insignia the peculiar form of a cross having eight points, called after their name, but subsequently denominated the *Cross of Malta*. It derives its name *cross patee* from the Latin word *patulus*, and implies "spread or opened," and has its extremities ending broad, for which we say *patee*. It has also allusion to the opening wings of a bird, who covers her young and thereby protects them from injury. It also represents the opening virtues of the Christian soldier, who has shielded the weak and innocent from oppression and injury. And it also represents the eight beatitudes mentioned in Matthew, chap. v. from 3d to 13th verse. (See Drawing No. 1.)

How appropriate, then, to place upon the white surcoat this ancient and honorable badge—ancient, as having been adopted when the very principles of our institution were brought into existence—and honorable, because it has been preserved as one of our ancient insignia, whether we regard it in its origin by the Knights of the Order of St. John of Jerusalem, A. D. 1099, or afterwards by the Knights of Rhodes, in 1310, or the Knights Templar or Knights of Malta, in 1522, from which place this cross has *now* the name of *Cross of Malta*.

Your committee cannot imagine that any Knight could for one moment suppose that *crosses* were not sewed upon

the surcoats of pilgrim-warriors. If there should be one, we wish to remove that doubt by saying that there is not one solitary writer upon this subject but establishes the fact. And Randal Holmes, an old and distinguished writer, in his *Academy of Armories*, says "that a cross was carried by those that enrolled for the voyage to the Holy Land, about the year 1187, and was sewed on the left side of the garment, right against the heart: the French wore it *red*, the English *white*, the Italians *yellow*, the Flemings *green*, and the Germans *black*."

Your committee, therefore, from all the testimony, are unwilling that the plain cross, or, as it is rightly termed, the Cross of Passion (see Drawing No. 3), originally worn by Crusaders on their shoulders, or sewed on their garments, should be substituted for that of the cross with eight points. Let us recapitulate the facts. Ashmole says: "The Order of St. John of Jerusalem, Knights of Malta, or Knights Hospitalers of St. John of Jerusalem, was instituted A. D. 1099, and that King Baldwin I. conferred on them large privileges, permitting them arms, and instituting them to be Knights, A. D. 1104. But that Pope Gelasius II., A. D. 1120, confirmed their rule of living; that on the breast of their habit (being black) they wore at first a plain cross of white cloth, which afterwards was changed to one with eight points, to represent the eight beatitudes; but in war they used a red cassock, bearing the white cross upon it, and in their banners or ensigns they wore a crimson or red coat of arms with the said white cross upon it; but in their monasteries they wore the black garment only." (*Nisbet*, iv. p. 131.)

It is necessary for Templars to remember the distinction, that the Crusaders wore the plain cross on their garments, while the Knights assumed the cross of eight points as a perfect and unmistakable distinction in dress. We, as the

descendants of those Knights, adopt not the plain cross, but that of Malta for our surcoat.

Your committee therefore propose to harmonize all these various differences, by reporting the form of *surcoat* to be worn within the Asylum and provided at the expense of the Commandery, and the other for public occasions to be purchased by each Sir Knight; a full and minute description of which will be given at the conclusion of this report, it being the intention of your committee to combine neatness and plainness without extravagance.

Your committee would now call the attention of this Grand Commandery to the following sentence in the proposed statutes: "*An undress military cap, and on the front a Templar cross.*"

The proposed change of the helmet to something less cumbersome will meet the approbation of Sir Knights generally. The head being the noblest part of the human body, the helmet was consequently considered the noblest part appertaining to the exterior ornaments of arms. This opinion of an ancient writer being true, we should substitute *something* more appropriate than an *undress military cap*. It speaks of nothing, it tells of nothing, nor have we anything, however remote, by which we can give a forced construction for its use in Templar Masonry.

As your committee remarked in a former part of this report, our Order has become Americanized, and hence we feel persuaded that it is our duty not only to recommend but to urge upon the representatives of the Sir Knights of Pennsylvania the propriety, the necessity and the expediency of substituting for the helmet or the cap the *three-cocked Revolutionary hat*.

Every Sir Knight adorned with this military hat would feel his heart throb with those patriotic feelings which actuated our Revolutionary fathers, as they bared their breasts

and nerved their arms in a contest which eventuated in our freedom, and gave birth to American liberty.

Reminiscences of this kind would recall to the mind of every Knight the deeds, the actions, and the exploits of the Revolutionary patriots; and while even now assembled in Grand Conclave as Knights Templars, in the city of Philadelphia, under the very shadow of the old State House where the Declaration of the inalienable rights of man was first promulgated to the people, and the famous old bell, on the 4th of July, 1776, rang to the people its prophetic inscription, "Proclaim liberty throughout all the land and to all the people thereof," we instinctively inhale the very atmosphere of this sacred place, as in imagination we gaze upon the freemen of America rallying under the standard of liberty, and fighting shoulder to shoulder to crush out and for ever destroy tyranny. That immortal band of patriots—the Continental army—were neither clothed with cumbersome helmets nor undress military caps, but the three-cocked hat ornamented their persons and spoke to them of military prowess and immortal fame, and the waving of the hat, in the heat of battle, urged them to deeds of valor at the bayonet's point.

Sir Knights, let us, as the descendants of the most illustrious and valiant patriots that ever graced the earth, assume as our head-dress neither the helmet nor the undress military cap, but the glorious, time-honored and ever-to-be revered three-cocked Revolutionary hat, adorned with the Templar's cross. And while the *one* shall tell us of the chivalric scenes of old, when the Sir Knight, clad in armor, fought the infidel sword in hand, *in defence of the innocent maidens, helpless orphans, destitute widows and the Christian religion*, the *other* will speak to our hearts of American glory, American fame, and that deathless immortality which is destined to the patriots of our American Revolu-

tion—aye, more destined to our American patriots than the historic fame which now surrounds the valorous deeds of the Christian warriors who marched to the Holy Land to rescue the sepulchre of our Saviour from the hands of the infidels. Let us in this consecrated city—the city of brotherly love—breathing the very atmosphere of freedom, such as our ancestors breathed when they appealed to high heaven for the justice of their cause, and upon the altar of the Temple of Liberty swore an abiding union of head, of hearts and of hands for the defence of their rights,—let us, too, “proclaim this day an indissoluble union between the Templar cross and the Revolutionary hat—a union eternal as the existence of civil liberty, and immortal as the principles of the Christian religion.”

Your committee would call the attention of this Grand Commandery to the following words of the proposed statutes: “*A black velvet apron of a triangular form, having on the centre a Patriarchal cross, and on the flap a skull and cross-bones, all in silver.*”

As Knighthood in its vows and ceremonial usages and customs, in its unmistakable principles of truth and honor, and in its adherence to the defence of the Christian religion, can be considered in no other light than a religious and military institution, your committee are free to confess that they cannot perceive the connection that exists, necessarily requiring *an apron* as any part of military costume, and with which we should adorn our persons. We are fully satisfied that our ancient Knights, while serving on the tented field, never used aprons, and hence we discard them from the costume as both *unnecessary and unknighly*, but have no objection to the emblems which are usually placed on aprons to be transferred to the sash, a description of which will appear in the reported costume of a Knight Templar.

Your committee have taken some pains to investigate that part of Article 1 of the proposed statutes which reads in the following language: "Every Knight will also be permitted to wear on all occasions the Templar's badge, a Patriarchal cross, enameled red and edged with gold, suspended from the breast by a red ribbon or gold chain."

The Grand Commandery of New York uses similar language, but defines the size of the badge, viz.: one inch and three-quarters.

Your committee dissent both from the proposed statutes and the endorsement thereof by the Grand Commandery of New York, and to establish our dissent we must necessarily refer to history.

It cannot be doubted or questioned but that the Patriarchal cross was the badge of the Knight Templar from its inauguration in 1118 to the year 1319, when the Knights Templar were suppressed by Pope Clement V., and their lands were confiscated by order of a general council at Vienna, and were conferred on the Knights of the Order of St. John of Jerusalem, afterwards called Knights of Rhodes, and now Knights of Malta. The Hospitalers, or Knights of St. John of Jerusalem, shortly after their departure from the Holy Land, dispossessed the Turks of the island of Rhodes and maintained it with great bravery, but, being unassisted by the Christian kingdoms, they determined, in 1523, to retire to the isle of Malta. From this circumstance these Knights were denominated Knights of Malta. They claim that they have retained their original insignia, a cross of eight points, and now commonly called the Maltese cross. They insist that it was worn by the Knights of the Order of St. John of Jerusalem, which Order was instituted by King Baldwin in 1104; and Carter, in his ancient work on this subject, says: "That the son of a Moor was not to be admitted, nor of a Jew or a Moham-

medan, though the son of a prince, and a Christian himself; and they were sworn to fight for the Christian faith, do justice, defend the oppressed, relieve the poor, persecute the Mohammedans, live virtuously, and protect widows and orphans."

Your committee would again repeat that after the Knights Templars were suppressed, their lands confiscated, they betook themselves to the island of Malta; and their chivalrous exploits, whether viewed as Hospitalers, Templars, or Knights of Malta, acquired for them great fame during the fourteenth, fifteenth and sixteenth centuries; but throughout all their trials and difficulties they retained their original insignia, "the cross of eight points, *argent*" (subsequently called the Cross of Malta), upon a sable ground, and in the centre of the cross a crown—"or"—was represented with an eagle displayed of the first if the bearer was a German, or a "*fleur de lis*" if a Frenchman. The same was carried by each individual Knight, pendant from a black ribbon hung round the neck, or as a star before the breast.

Your committee, therefore, from the facts of the case, as deduced from history, recommend the Maltese cross as more significant and appropriate; and while the Germans and the French have their peculiar marks of honor placed upon the centre of the Maltese cross, let us, as American Knights, wear as the Templar's badge the Maltese cross with eight points, having in the centre the cross and the crown, as the accompanying drawing will show. (See Drawing No. 2.) Then each Sir Knight, as he views the insignia of the Order, will recall to mind not only the eight beatitudes as delivered by our Saviour on the Mount, but the principles of Knights Templars and the achievements of the Knights of Malta; and as he gazes and meditates on these things, the crown and the cross will

attract his pensive eye, and in the joy of his heart he will exclaim :

“Sign of my faith, seal of my hope,  
 Pledge of God’s love to wandering man!  
 Beaconed by thee, no more I grope  
 Dimly the way of truth to scan;  
 And ever when life’s billows toss,  
 Tho’ whirlwinds sweep and storm-clouds frown,  
 Faith o’er the cloud shall see the cross,  
 Hope o’er the cross shall see the crown.

While on the reverse side each individual Sir Knight may have engraved his *mark*, and the number of his Chapter or his coat of arms, according to the laws of heraldry.

Your committee would respectfully and courteously submit their views upon Article 3 of the proposed statutes, in regard to prefixing the sign of the cross, the Patriarchal cross, and the double Patriarchal crosses to all Masonic documents.

Your committee propose to simplify this article by abolishing the double Patriarchal crosses, and using for members of the Order the sign of the cross (see Drawing No. 3), while for present or past officers the Patriarchal cross (see Drawing No. 4).

The committee feel called upon to express their views upon the *double Patriarchal crosses*, as the committee of the Grand Encampment of the United States seem to designate it. It is called by the Grand Conclave of England and Wales, the *Triple cross of Salem*; by popes, archbishops and bishops of Rome, the *pope’s cross staff*; but in Protestant America it assumes the name of *double Patriarchal crosses*. Your committee are decidedly opposed to using, as an emblem in Templar Masonry, the *pope’s cross staff*, which represents the Pope as the supreme dignity and sole monarch among Roman Catholics throughout the world. By the

laws of heraldry he is entitled to it, and let him enjoy it. It would be nothing less than presumptive vanity to assume an insignia or emblem which teaches universal dominion, not over a country, but over the whole world.

Your committee made inquiry of the Grand Registrar of Canada on the subject of the triple cross, and he writes thus: "The triple cross of Salem belongs to the Pope. Formerly, the Knights Templar and Knights of St. John, united as Masonic Knights, wore the Maltese cross, which designated the union of the two Orders, which was *red* within and *white* without. The same jewel was worn by all ranks, differing only in size and ornamental additions. Why the Grand Conclave altered this we have never been able to learn. The triple cross as worn by the Eminent Commander is decidedly objectionable on account of its being the symbol of the ecclesiastical sovereignty of Rome. The innovations in these degrees are to be discussed at the ensuing Grand Conclave." The Grand Registrar also adds that the word *Conclave* and the *Papal cross* are a portion of the novelties of French origin.

Your committee approach the consideration of jewels of the Commandery, and beg leave to make a change in that of the *Prelate*, and instead of the *triple triangle*, as now in use, to substitute the *Crosier*. (See Drawing No. 5.)

The questions which naturally present themselves to the minds of the committee are: first, its form and shape; and second, its original and present use.

All writers agree that the crosier is a tall staff of gold or silver, curved at the upper end, and that it was originally a shepherd's crook; and while these propositions are abundantly sustained, it is also demonstrated that the crosier is carried before bishops, abbots, &c., as an emblem expressive of their dignity while they are exercising the functions of their office. When bestowing the blessing upon the peo-

ple, they take the crosier into their own hands. We would further add, that the investiture of the bishop is indicated by the delivery of the crosier. St. Isadore says that bishops bear the staff because they have the right to control the erring and the duty to support the weak.

For these reasons, your committee believe that the *triple triangle* should be changed, and the crosier substituted among the jewels; and in addition thereto they would recommend that each Commandery be required to procure a suitable crosier, which the Prelate shall carry when exercising the duties of his office.

Your committee, therefore, in conclusion, would recommend the following statutes of dress, jewels, &c., to be inserted among the statutes of this Grand Commandery:

#### 1. COSTUME AND INSIGNIA TO BE WORN WITHIN THE ASYLUM.

*Cap.*—Black velvet cap without front piece, six inches high, with a Cross of Passion in front. (See Drawing No. 3.)

*Surcoat.*—To be of white merino, with loose hanging sleeves; the body of the coat to hang loosely from the shoulders, and to extend six inches below the knee. On the left breast a red cross patee, six inches in diameter. (See Drawing No. 1.)

*Sword.*—To be cross-hilted, with black scabbard, for members, and yellow for officers (past or present); the pommel formed to represent a skull.

*Baldrick or Belt.*—To be of black patent leather, and clasped in front with a square metal clasp of silver, having a cross patee in the centre.

*Gauntlets.*—Of black velvet, six inches deep, bordered with gold or silver, according to rank, with the Patriarchal cross in the centre. (See Drawing No. 4.)

2. COSTUME AND INSIGNIA TO BE WORN ON PUBLIC OCCASIONS.

*Dress.*—The uniform of a Knight Templar shall consist of a full suit of black, frock coat and pantaloons, white cravat, boots, and gilt spurs.

*Hat.*—Three-cocked Revolutionary hat, without binding; fan or back part seven inches, the front or cock six inches, each corner six inches. *Knights* to have black ribbon on the two front sides; *officers or past officers*, black silk cockade, ornamented with a Cross of Passion (see Drawing No. 3), made of silver, two inches long.

*Plume.*—Officers will wear a black plume drooping from an upright stem, feathered to the length of eight inches.

*Sash.*—A black silk velvet sash, four inches wide, lined with green, and worn over the left shoulder, with a small silver dagger attached thereto, resting on the right thigh. The sash to be bordered with gold or silver lace, according to rank; if a member, of silver; if an officer (past or present), gold. The sash to be ornamented with the following emblems, of silver:

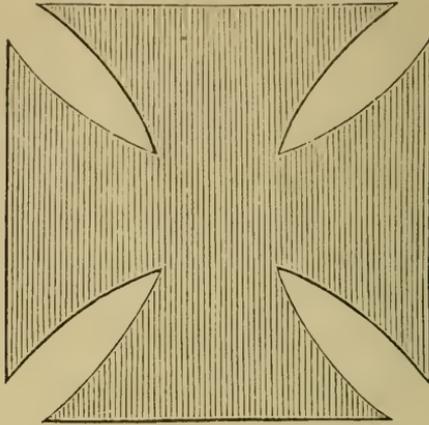
The nine-pointed star, with the Passion Cross in the centre, of gold, surrounded by the motto, "*In hoc signo vinces.*"

A paschal lamb, carrying a crossed staff with a banner, to remind us of the Lamb slain from the foundation of the world.

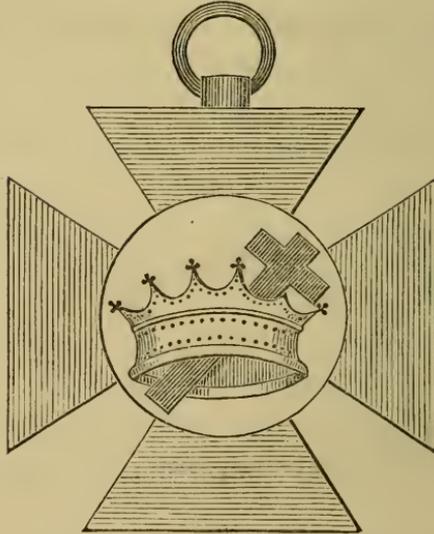
A dove, to remind us of the Almighty Comforter, which descended in a bodily shape on Christ at his baptism, whereby his divine mission was indicated to St. John the Baptist.

The cock, as the monitor of the Order, to remind us at early morn of our duties as Knight Templars, and to ask assistance to preserve us through the coming day.

And the skull and cross bones, to remind us of the uncertainty of our earthly existance, and teach us to be prepared for the closing hour of our mortal career.

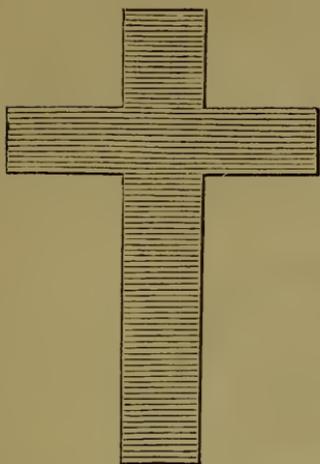


NO. 1. CROSS OF MALTA.

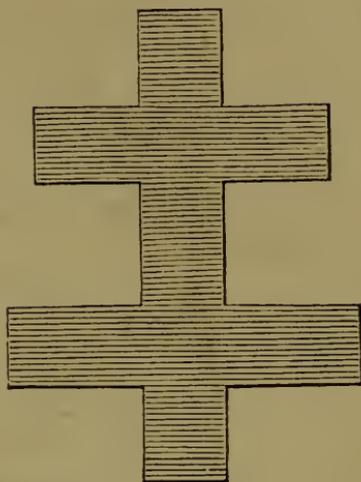


NO. 2. TEMPLAR'S BADGE.

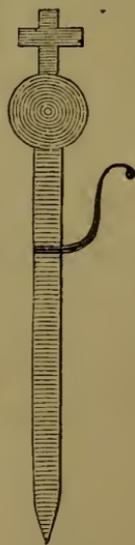
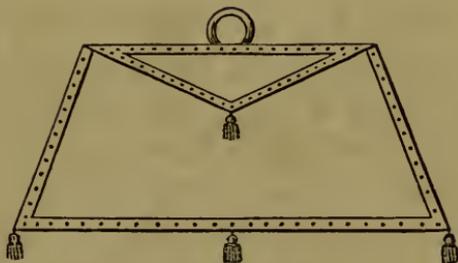
*Templar's Badge.*—A Maltese cross, two inches square, made of gold, in the centre of which shall be a circle, embracing the cross and the crown. On the reverse side, the mark of the individual Knight, with his name, number of his Chapter, or in lieu thereof his coat of arms, according to the law of heraldry. This badge shall be suspended from the left breast by a gold chain or a red watered ribbon, three-quarters of an inch wide.



No. 3. CROSS OF PASSION.



No. 4. PATRIARCHAL CROSS.



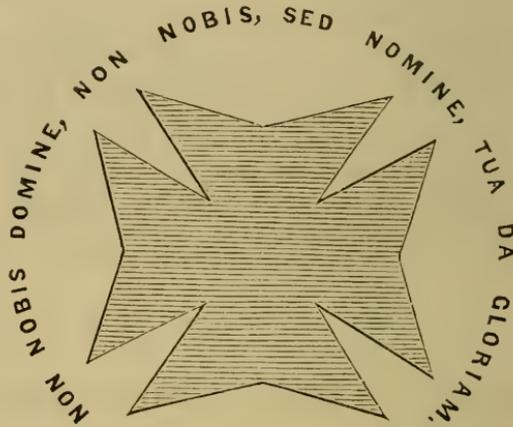
No. 5. CROSIER. No. 7. PILGRIM'S SCRIP. No. 6. PILGRIM'S STAFF.

*Crosier*.—A staff five feet long, four inches in circumference, mounted with the Cross of Passion, and used by the Prelate.

*Pilgrim's Staff*.—To be five feet long, with a ball on the top, surmounted by a Cross of Passion, a hook eight inches

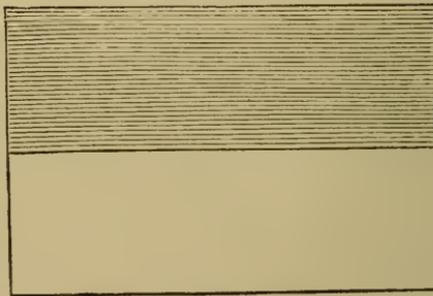
from the ball to hang the scrip upon, and pointed at the lower end. History tells us that these staves had a hook at the upper part to hang the scrip upon, and were pointed at the lower end for the convenience of being stuck into the ground while the pilgrim performed his devotions.

*Pilgrim's Scrip.*—To be sable, but the tassels and buckles to be yellow.



No. 8. STANDARD OF THE ORDER.

The great standard of the Order is a white banner of woolen stuff, having in the centre a *cross patée alisee*, with the outer sides curved inward, so as to make the eight points more conspicuous, and surrounded by the motto, "*Non nobis, Domine, non nobis, sed nomine tua da gloriam.*" On the reverse, the title of the Commandery.



No. 9. BEAUSEANT.

The Beauseant or battle-flag is an oblong square in form, the upper half black and the lower white; described in heraldry as "*party per fesse, sable et argent*," and signifying "white and fair to Christians, but black and terrible to their enemies."

The other banners remain unchanged.

#### RING OF PROFESSION.

Every Knight may wear, as a symbol of his perpetual union with the Order, a gold ring, on which is enameled on a white ground a Patriarchal cross, *gules*, fimbriated with gold. On the inside of the ring the name of the Knight and the date of his admission should be engraven.

All of which is respectfully and courteously submitted.

ALFRED CREIGH,

R. A. LAMBERTON.

With exception of so much of the report as relates to the dispensing with the apron, I fully agree.

JOHN W. WRIGHT.

On motion of Sir A. E. Stocker,

*Resolved*, That the report be accepted and spread on the minutes.

## CHAPTER III.

### PUBLIC ADDRESSES.

*Installation Ceremonies of the Grand Commandery of Pennsylvania, held in Reading, June, 1860.*

MASONIC TEMPLE, June 23, 1860, 3 o'clock P. M.

THE Grand Commandery met pursuant to adjournment, R. E. Sir Wm. H. Allen in the East.

The Grand Commandery, having formed in due order, retired from the Asylum, and formed into line at the west end of Penn Square, with the right resting on Fourth street. The procession of Knights Templar, in their new costume, marched up Fourth to Walnut, up Walnut to Fifth, down Fifth to Penn, up Penn to Eighth, down Eighth to Franklin, down Franklin to Sixth, down Sixth to Spruce, down Spruce to Fifth, and up Fifth to St. James' Church, where the following ceremonies took place :

### INSTRUMENTAL MUSIC.

#### PRAYER.

BY REV. SIR BEVERLY R. WAUGH, GRAND PRELATE.

#### ANTHEM.

OPENING ADDRESS BY THE GRAND COMMANDER,  
R. E. SIR W. H. ALLEN, LL.D.

LADIES AND GENTLEMEN :

The military and religious Order of Knights Templar, whose ceremonies of installation you are about to witness, has existed in organized form since the year of our Lord 1118, when Hugh de Payens was elected first Grand Master. Its origin dates some half century after Jerusalem had been wrested from the Saracens by the Crusaders, and its primary object was the defence and protection of Christian pilgrims who visited the holy places. Like most great societies, it had a small beginning. Nine valiant Knights, who had fought and triumphed in the wars of the cross, united in a brotherhood, and bound themselves with a vow to clear the highways and the defiles of the mountains of the infidels and robbers who had

long infested them, and who plundered and murdered many pilgrims while passing through them on their way to the holy city.

Subsequently, when the number of Templars increased, the sphere of their operations was enlarged. They became the defenders of Jerusalem and the Oriental Church from the attacks of the Mohammedans, the protectors of destitute widows and helpless orphans, and the champions of wronged and insulted innocence. With their Beauseant—the great standard of the Order—unfurled to the breeze, half white, half black, fair to the friends of Christianity, but dark and terrible to its enemies, they became objects of admiration to the armies and sovereigns of Christendom, and of terror to their Mohammedan foes, into whose ranks they had frequently carried confusion and dismay.

The Order continued to flourish for one hundred and eighty years, under twenty-five successive Grand Masters, until the avaricious and unscrupulous Philip the Fair of France became jealous of its power and greedy for its vast wealth, and conspired with Pope Clement V. to overthrow it and seize its property. De Molay was at that time Grand Master, and, in the persecution which ensued, this illustrious Templar, with three of the chief dignitaries of the Order and fifty-four noble Knights, suffered martyrdom at the stake. By the union of the political power of the King and the spiritual power of the Pope, the Order was suppressed. But, though prostrated, it was not destroyed. Its members continued to practise their ancient rites in secret, and to inculcate those sublime precepts of religion and virtue to which the Order has always continued steadfast through evil report and good report.

From the martyrdom of De Molay to the present time, a period of five hundred and forty-six years, there has been an uninterrupted succession of Grand Masters in Europe, each holding office for life. The first Encampment of Knights Templar in England was established at Bristol by the Knights who returned with Richard I. from Palestine. It is named Baldwin Encampment. It still preserves its organization and holds its regular meetings. A second was subsequently formed at Bath, and a third at York. From these three have descended all the Encampments now existing throughout the British dominions and the United States of America.

The Grand Encampment of the United States is an independent organization, owing no allegiance or fealty to similar organizations in Europe, nor to their Grand Masters. While American Knighthood preserves the ancient mysteries and landmarks of the Order, it has adapted its usages and principles to the political and religious institutions of this country; and in loyalty to these its members yield precedence to none of their fellow-citizens.

It has been frequently alleged that the connection which exists between Knighthood and Freemasonry was formed at the time when Templarism was driven by persecution, like the primitive Christians, into dens and caves of the earth. This is an error. Templar Knighthood, at its origin, was a branch of the universal Masonic fraternity. There can be little doubt that the Knights who founded the Order had been initiated into Masonic mysteries as practised in

the secret societies of Syria and Palestine at the time of the Crusades. It was one of the accusations which were brought against the Templars by their enemies, that they practised Masonic rites in secret. This alone, of the multitude of charges against them, they never denied; and the Church of Rome, which has been the persistent foe of all secret societies, except such as were devoted to its own aggrandizement, has pursued the Order with the same hatred which other branches of the Masonic family have so liberally shared.

Equally erroneous is the opinion that Freemasonry was first introduced into Europe by the Templars. There is historical proof that a Communication of Freemasons was held at York, in England, on a summons from Prince Edwin, one hundred and thirty-nine years before the commencement of the first Crusade, and more than two centuries before the organization of the Templar Order was completed under Hugh de Payens.

But, after all, admitting the glorious past of the Order, we are asked what is its utility in the practical present? Now that the age of chivalry is past, and a new civilization requires new principles and agencies, why preserve the forms of a dead and buried institution? We are told that Knighthood is obsolete, and that, like every other organization which aims to unite the dead past with the living, breathing, working present, it must languish and dissolve, or petrify into an inert mass. We admit that, in one aspect of the case, the age of chivalry *is* past. No armies of Crusaders are now marching to rescue the holy sepulchre from the infidel; Saracen and Turk no longer threaten to destroy Christians and Christianity together. The swords which we wear will never be wielded literally to hew in pieces the enemies of our religion; but these swords are visible symbols of moral and spiritual weapons, which are as necessary at the present moment to combat the subtler forms of infidelity that assail our faith as the keen blades of the old Knights of the Temple and of Malta to repel the invaders who sought to exterminate the Christian powers of Europe. The warfare now is "not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Christian Knighthood obsolete, dead, and buried! When faith, hope, and charity shall be obsolete; when justice, fortitude, and mercy shall be obsolete; when courtesy, magnanimity, and valor shall be no longer approved or desired among men; when there shall be no longer a helpless orphan to protect, nor a destitute widow to comfort and sustain, nor an innocent maiden to defend against insult and wrong, nor one oppressed and down-trodden child of humanity to cheer and succor, then, and not till then, will Christian Knighthood be obsolete. However its rites and ceremonies, which are but external forms, may change with the ages, its principles are immutable; and so long as the cross shall suggest to the Christian soul the precious name, "Immanuel, God with us," so long will that sacred sign in which we shall conquer be emblazoned on our banners.

## INSTALLATION ODE.

AIR—"Rule Britannia."

When earth's foundation first was laid  
 By the Almighty Artist's hand,  
 'Twas then our perfect law was made,  
 Established by His strict command.

Hail! mysterious, Hail, glorious Masonry!  
 That makes us ever great and free.

In vain mankind for shelter sought,  
 In vain from place to place did roam,  
 Until from heaven they were taught  
 To plan, to build, to fix their home.

Hence came the Mason's noble Art,  
 And stately piles in beauty stand;  
 But Faith, Hope, Charity impart  
 New glory to the Templar band.

Blest be the mystic tie that holds  
 Fraternal hearts in sweet accord;  
 Love, Truth, and Friendship it enfolds,  
 While Mercy tempers Valor's sword.

Our actions still by virtue blest,  
 And to our precepts ever true,  
 The world admiring shall request  
 To learn, and our bright paths pursue.

## INSTALLATION OF OFFICERS.

## INSTRUMENTAL MUSIC.

## TEMPLARS' SONG.

AIR—"Mount Vernon."

Christian warriors, to the pealing  
 Of the solemn vesper bell,  
 Round the triform altar kneeling,  
 Whisper each, Immanuel.

When the watch and ward are over,  
 Guarding the Asylum well,  
 Smiles of peace around them hover  
 At thy name, Immanuel.

When the matin notes are ringing  
 Cheerfully from mount and dell,  
 Strength for warfare still is springing  
 From thy name, Immanuel.

When some deed of noble daring,  
Such as old traditions tell,  
Prompts each Knight to danger sharing,  
'Tis for thee, Immanuel.

When the war-clouds darkly lower  
On our pathway fierce and fell,  
Knights heroic will not cower,  
Cheered by thee, Immanuel.

When death's chilly damps are stealing,  
And is breathed the last farewell!  
All the brighter world revealing,  
Thou shalt come, Immanuel!

CLOSING ADDRESS BY THE GRAND COMMANDER,  
R. E. W. H. ALLEN.

RIGHT EMINENT GRAND COMMANDER AND EMINENT SIR KNIGHTS,  
OFFICERS ELECT OF THIS GRAND COMMANDERY :

To your fidelity and administrative capacity the interests of Masonic Knighthood in this great Commonwealth are committed for the ensuing year. The duties which will devolve on you will require the exercise of all your prudence, industry, and ability, as well as a competent knowledge of the mysteries of the Order and the principles of Templar Law. These have been handed down to us partly by printed monuments, which I commend to your careful study, and partly by oral tradition and ancient usage, which you will learn by practice in the meetings of your Subordinate Commanderies, or from the lips of those who may be qualified to impart the information and to speak with authority. Be not driven about by every wind of doctrine by those who claim to be wise above what is written, and who presume to teach without having first learned. Unauthorized teachers are the bane of the Order, going about to introduce innovations, and destroying the uniformity of the work and the precision of the ancient discipline. I counsel you to heed them not. In all subjects of doubt, the Grand Officers will have recourse to the Grand Commander of the State for information, and he will refer such questions as he may not be prepared to decide to the Grand Master of the United States—the highest source of authority in American Knighthood.

Your brethren will not only look to you for counsel and instruction, but also for examples of all Knightly and Christian virtues. See to it that you be prepared to impart the former wisely, and to exemplify the latter with clean hands and pure hearts. Unfortunately, in this, as in all other societies, there will be found unworthy members, whose vices you will endeavor to correct and whose morals you will strive to purify. There is no flock, however diligently guarded, into which the wolf in sheep's clothing will not sometimes stealthily creep. There is no church into which the sly hypocrite

does not sometimes make his way and "steal the livery of heaven to serve the devil in." The little chosen band of our Saviour's disciples contained one apostate and traitor. Whenever you find that such as these are among you, admonish, reprove, and rebuke them with all long-suffering and meekness; and, if they will not be reclaimed, let them be to you as heathen men and publicans were to the Jews. Even if they be as a right hand or a right eye, cast them from you.

While your first duty is to the Order and its individual members, whose prosperity you are to promote and whose happiness you are to increase, do not suppose that your duty begins and ends with these. You are members of the great brotherhood of humanity, and while you are to love the members of this limited fraternity more, you are to love the universal brotherhood no less. Let your benevolence and philanthropy extend beyond the avenues of your Asylums, wherever there is a worthy son or daughter of misfortune to comfort and protect;

"And while the widow's tears you dry,  
Or raise a stricken brother from despair,  
Or hush the homeless orphan's bitter cry,  
May Love's expanding care  
Embrace Humanity."

And when your term of office shall have expired, whether you are to ascend to a higher grade of usefulness and honor, or return again to the ranks, may you be able, in the spirit and with the honest boldness of the upright judge of Israel, to challenge all censure, and ask: What duty have we neglected while we went in and out before you? Whom have we defrauded? Whom have we oppressed? Of whom have we taken a bribe to blind our eyes? And may all your brethren rise up and say: Ye have neglected no duty. Ye have defrauded no man. Ye have oppressed no man. Ye have not taken aught of any man's hand.

And when your warfare of life shall be ended, and you are about to enter upon higher rewards than any which await the valiant Templar in this world, may your eyes still rest in faith upon that sacred emblem around which is written, "In hoc signo vinces," and, having waited with patience and perseverance,

"May you ungird the champion's sword,  
To bear the conqueror's palm."

SIR KNIGHTS, MEMBERS OF THE GRAND COMMANDERY,  
AND VISITING KNIGHTS:

I greet you in this public presence as worthy members of our ancient fraternity. You come up hither from different parts of this Commonwealth, and you represent almost every industrial interest, almost every religious denomination, and opposite shades of political opinion. But here, on this neutral ground of Christian Knighthood,

you assemble in peace and mingle in fraternal council. No prejudice or rivalry of occupation, sect or party intrudes to disturb you here. The only emulation which our Order recognizes as legitimate is the noble emulation who shall contribute most to its prosperity and honor, who shall best discharge the duty assigned him, what officer shall be most prompt at his post, and what Knight shall be most efficient in executing the commands of his superiors. Abroad, we mingle, like the rest of our fellow-citizens—as is the right of freemen—in the competition of business and the keen encounters of politics; but within the walls of our Asylum we wipe the sweat of life's common highway from our brows, and its dust from our garments, and apply ourselves to the study of those models of heroic virtue, those illustrious men who exemplified the noblest traits of human nature, and sealed their fidelity with their blood. Our Order does not ignore the past, but draws from it lessons of wisdom and warning to guide us in the present, and to prepare us for the exigencies of the future. While it is not a blind worshiper of antiquity, it believes that "whatever good the old time had is living still," and may be applied to excellent use now and evermore. It is a lover of our country and of its institutions; and its members are willing to labor, and, if need be, to suffer, for the glory of the one and the perpetuation of the other. While churches and political parties have been rent asunder by sectional jealousies and conflicting views of domestic and public interests, our Order has preserved its *unity in multiplicity*. No centrifugal force has driven the State Commanderies from their orbits; but each moves in harmony around the Grand Encampment of the United States as its centre of attraction. In American Knighthood the North has not vexed the South nor the South defied the North. The West has not been envious of the wealth of the East, nor has the East been jealous of the growing power of the West. What an example to reckless and desperate men, who are determined to ruin, if they cannot rule, the Republic; and who would fan to a flame the embers of sectional strife, to make a holocaust of our glorious Union! In their selfish aspirations they would kindle fires which a deluge of fraternal blood shall not be able to quench. Let us stand fast to our integrity, Sir Knights, and firmly at our posts; for if our country is to be saved from anarchy and disunion, the influence of the Masonic Orders, with the blessing of God, will be the most potent agency in that salvation; and while American Knighthood will stand foremost in her defence, it will be the last to leave her naked to her enemies.

Sir Knights, before we separate I must ask your indulgence to a few observations, the last which I shall have the honor to make to you officially, on a subject of vital importance to our Order.

Masonic Knighthood presents itself to our minds in a fourfold aspect: as a *military*, a *beneficial*, a *moral*, and a *religious institution*. As a military organization, its order, subordination, discipline, and drill, when properly observed and executed, are beautiful and interesting. As a beneficial order, its alms to the destitute, its relief of the distressed, and its protection of the defenceless afford daily proofs of benignant usefulness. As a moral instructor, its inculcation

of courtesy, magnanimity and honor, with all other qualities which we expect to find in a gentleman, in the best sense of that word, cannot but exert a healthful influence upon all who enlist under its banners with suitable preparation of heart. As a religious society, its observances and ceremonies are the most grand and impressive that the human mind can conceive, and its ritual will compare favorably, in pathos and beauty, with any that has ever been written. But is it not to be feared that too many of us regard its moral precepts as something to be approved by the understanding, rather than as designed to purify the life, and its religious observances as mere ceremonies, which are to be performed with decorum and solemnity, but which are not expected to touch the heart?

If this be so, we fall far behind our professions and far below our privileges. Our Order must stand or fall by the character of its members as citizens, as Christians, and as good men and true. Founded as it is on the Christian religion, recognizing the Unity in Trinity, as symbolized in its sacred triangle, believing in *Immanuel—God with us*—and looking forward to the resurrection of the dead and the life everlasting, it ought to exert a hallowed and purifying influence upon all its votaries. None but good men can be good soldiers of the cross; and every member of our Order who does not strive to keep his heart pure and his hands clean, is a personified inconsistency. He cannot but feel the awkwardness of his situation, and, so far as he may have influence, he will be likely to use it to depress the Order to his own moral standard, or settle down himself into indifference and apathy.

Then guard well the avenues to your Asylums against the approach of the unworthy; and if any such have unfortunately gained admittance there, and refuse to listen to fraternal admonition, withdraw your fellowship from them. No increase of your numbers, no addition to your pecuniary resources, can compensate for the mischiefs which the admission of unworthy members will inflict upon the Order.

And now, Sir Knights, farewell!

“A sound that makes us linger; yet—farewell!”

And may the God of all grace protect you from falling, and preserve you unto everlasting life!

R. E. Grand Commander, I now resign this station in the East to you, my worthy successor, with entire confidence in your ability and skill. Be thou faithful unto death, and Christ shall give thee a crown of life.

#### DOXOLOGY.

From all that dwell below the skies  
 Let the Creator's praise arise;  
 Let the Redeemer's name be sung  
 Through every land, by every tongue.

Eternal are Thy mercies, Lord,  
 And truth eternal is Thy word;  
 Thy praise shall sound from shore to shore,  
 Till suns shall rise and set no more.

### BENEDICTION.

BY REV. M. C. LIGHTNER, E. GRAND PRELATE.

The line was then formed, and proceeded up Fifth to Penn, and down Penn to the hall.

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ALTOONA, *June 14, 1865, A. O. 747.*

The Grand Commandery assembled this morning at the hour of 9 o'clock, in full costume, to receive Gen. U. S. Grant, and pay their respects to him, as the Grand Commandery of Knights Templar of Pennsylvania. Upwards of two hundred full-dressed Knights Templar, clothed in their magnificent regalia, were formed into procession, under the marshalship of P. G. Commander Turner. At the depôt the Knights formed into double column, extending from that point to the Logan House.

After the committee had entered the car and informed the General of the reception which awaited him, he made his appearance on the platform, when the band struck up "Hail to the Chief." He was welcomed with the wildest enthusiasm.

He was then received at the head of the column by V. E. Sir Wm. H. Strickland, D. G. C., who addressed him in the following words:

GEN. GRANT:

It is with extreme pleasure that the members of the Grand Commandery of Knights Templar of Pennsylvania, now holding their Annual Session in this place, avail themselves of this opportunity to manifest their fervent admiration of your distinguished service and heroic devotion to our government during the dark period when armed rebellion strove to destroy the beautiful temple of liberty erected by the wise and patriotic founders of our republic. We feel that it is mainly to your ability, and your "constancy and courage," that we are indebted for the restoration of peace, with "liberty and union" still inscribed on our banners.

Having faith in the justice of your cause, you had reasonable hope of success, and obtained it by a firm and consistent adherence to the principles on which our beneficent government is founded; and your noble magnanimity to the fallen foe commends you especially to the admiration and sincere respect of our Order.

Accept, General, the assurance of the courteous regard of all Knights Templar, more especially of the Grand Commandery of Pennsylvania, and their earnest desire for your continued prosperity and usefulness.

After returning thanks for this distinguished mark of so dignified and enlightened a body as the Grand Commandery of Knights Templar of Pennsylvania, he passed between the lines, with hat in hand, supported by Sir Knight Strickland on the one side, and Sir E. H. Turner on the other, the Sir Knights having formed the *Arch of Steel*, to welcome the brave defender of our country's rights.

The column remained in line until the General and his staff had taken breakfast, when he passed out between them as he had entered.

The presence of this great military chieftain—the magnificent display made by the Knights Templar—the unsurpassed beauty of the ladies—the inspiring music of the band, and the soul-stirring cheers which animated every heart, will never be forgotten.

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*Address of E. Sir JAMES H. HOPKINS, Grand Senior Warden, to the Grand Commandery of Pennsylvania, in the City of Lancaster, June, 1865.*

A prayer was offered up by the Grand Prelate, Rev. J. R. Dimm, and the band played for a short time, after which R. E. Sir William H. Strickland, Grand Commander, introduced E. Sir Knight Hopkins, who with great eloquence delivered his

#### ORATION.

Italy had slept. The fires of poetry and song, that once lighted up that fairest portion of the earth, had lost their wonted brilliancy. She had drank deep from Lethe's silent stream, and seemed to have forgotten all her former grandeur, all her former glory. Rome had fallen, and from the seven hills of the Eternal City there went up the last sad requiem to her departed splendor. The echoes of her matchless eloquence had gone to sleep amidst the mouldering ruins of her desolated forum. The poet tales and epic heroes of her Augustan age were stilled, as the pulse-strings of the mother of nations. A night of centuries, starless, dark, impenetrable, pressed with crushing weight upon the minds and souls of men. But, although no smile from heaven broke through the overhanging gloom, Jehovah slumbered not, nor slept. While Rome's pride of power and Greece's arrogance of learning had received that humiliating chastisement of being compelled to grope in feebleness and ignorance, and while the pagan and idolatrous world were being so severely taught the utter vanity of all their gods, the Almighty did not for one moment design to withdraw His face for ever from the earth, nor that the truths once planted here, should refuse to yield their fruit. To you, brothers in the mystic tie, it is needless to say how those sacred truths were guarded and preserved through all

changes of government and vicissitudes of circumstances. All others may be content to know that in due time the welcome morn dawned, and the long night slowly gathered its black mantle around it and reluctantly departed.

The Order in whose interests we are this day assembled, and under whose banner we all march with glad hearts and ready step, was one of the first and best fruits of that dawn that followed the passing away of the dark ages. It was begotten in the East, whence comes all our physical and spiritual light, and was the legitimate offspring of that ancient Masonry instituted by Solomon. Its birth-place was upon Mt. Moriah, hallowed and historic ground. Here was the threshing-floor of Ornan the Jebusite, where David met the destroying angel and appeased his wrath, and erected on the spot an altar of worship to the true God. Here was the site of Solomon's magnificent Temple, unequaled in splendor by the most gorgeous dream of poetic fancy. Here, too, the Calif Omar erected that superb mosque which has ever been the boast of Saracen architecture, and from whose lofty dome the crescent proudly waved to mock the builders of the first and second Temple—the Jews and Christians alike. Surrounded by scenes, all made for ever sacred by the footprints of the Redeemer, it was a fit place for the organization of an Order such as ours. It was the natural outgrowth of that feeling of devotion and chivalry which filled the hearts of the good and brave in the morning twilight of the eleventh century. The circumstances and motives which led to it, and the purposes it sought to accomplish, are familiar to every student of history.

The third day after the crucifixion witnessed the first pilgrimage or visit of the faithful to the tomb of the Lord. It was composed of a few devout and strong-hearted but tearful women, who came at early dawn with sweet spices and ointment to anoint Him. From that day to this, through the long lapse of more than eighteen centuries, Christian hearts have turned longingly towards Jerusalem, and have reverently pressed forward to enjoy the elevating influence of silent worship amidst those hallowed scenes. It was not mere superstition that prompted such visits to holy places. It sprung from the noblest feelings and affections. It was associated with the tenderest recollections and holiest thoughts. There is but little religion left in the soul and but feeble patriotism in the heart of that man who has no veneration for the tombs of martyrs, and who can look with indifference on the mounds, battle-grounds, and monuments of his country's glory. Feelings of reverence for the illustrious dead are natural and praiseworthy among all nations; and much more powerful in their influence when stimulated by a "heart-searching religion." The philosophy of this emotion needs only to be suggested to find a proper appreciation by all who visit the last resting-place of their loved and lost. "Where is the man of any holy aspirations, of any tender sympathy, of any love for the good and great, and for things sublime and beautiful in the natural or moral world, who does not wish—even in this, our day—to visit the land of Palestine, muse over ruins of such historic grandeur, and like the palmers and Crusaders of old, bend his knee

at the Holy Sepulchre?" Standing amidst the comforts, conveniences, and securities of travel, and the enlightened civilization of the present time, we can scarcely realize the difficulties and dangers which beset that journey in the earlier ages. The hardships and persecutions of the pilgrims were aggravated and intensified when the Arabs conquered Judea, and the fanatical followers of Mohammed were unchecked in their wild barbarity. But when the Suljuk Turks came swarming from the Caucasus and the Caspian Mountains, overrun Arabia and seized upon the Holy City, the Saracen government seemed merciful in comparison with their savage brutality. The story of these atrocities spread rapidly amongst all the Christians of the world, and "a nerve was touched of exquisite feeling, and the sensation vibrated to the heart of Europe." All the emotions of piety that had lain dormant were roused into lively action by a recital of the wrongs inflicted by the barbarians who held dominion over Palestine. The wild enthusiasm of the Hermit, PETER, and the fiery eloquence of St. Bernard sent a clarion blast ringing through Alpine passes and Switzer vales, from the vine-clad hills of France to the snow-carpeted plains of Scandinavia. They had a glowing, thrilling theme with which to play upon the heart-strings of the people. "The Turk's proud foot spurned the dust once pressed by the meek footsteps of Christ. Jerusalem was captive. Through her courts and palaces a Moslem strode in defiance and reigned without rebuke. The Saracen's insulting heel was upon the sepulchre of their Lord." Broken-hearted pilgrims who came from afar with faith and humility to gaze upon those hallowed scenes, were buffeted, scourged, and pierced, brained, beheaded, and crucified; their religion profaned, their temples polluted. With these facts firing his own heart with indignation, and with his lips touched with a live coal from off the altar of eloquence, the zealous anchorite hurried from place to place, from hamlet to city, from court to court, with the touching story of the suffering pilgrims, until every Christian prince and potentate was electrified, and all Europe was vocal with the battle-cry of the Crusaders. The Moslem war-drum, the taunting clash of the Turkish cymbals and the shout of the haughty Saracen gave an answering echo from Lebanon's cedar heights and Palestine's sacred mounts, baptized in the glory and blood of incarnate Deity. The impetuous valor of Europe's chivalry, doubly armed and animated as they were with religious enthusiasm, could not long be resisted. The victory was won; Jerusalem delivered; the polluting infidels driven from the holy tomb, and the Musselman crescent made to trail beneath the floating standard of the cross. Then came the pilgrims in increased numbers, of both sexes, all ages and conditions in life. But the Saracens still held many cities and fortresses, the sea-shores of Palestine were infested with robbers, and prowling Arabs haunted the dens and forests. To guard the honor of the females, and to furnish escort and protection to them and to all other pious pilgrims, about the opening of the twelfth century nine noble Knights, illustrious for their deeds of valor at the siege of Jerusalem, united in a brotherhood under the banner of the cross; bound

themselves by solemn compact to devote their lives to the protection of pilgrims and the defence of the faith. Such, Sir Knights, was the small beginning of our Order, whose achievements brighten the pages of history, and whose muster-rolls for more than seven hundred years have borne the names of the bravest and the best.

Ever since the patriarchal age Jerusalem has been a place around which have clustered the most momentous events in sacred history. She has been unmistakably marked out as a centre whence should radiate light and civilization. There reigned the Poet King of Israel, whose psalms of praise have come down to us freighted with unequalled devotion and adorned with unrivaled imagery. There Solomon held his splendid sway, and kings and queens came to pay him tribute, to look with admiring wonder on his gorgeous grandeur, and to listen with reverential awe to his amazing wisdom. And then, after four thousand years had gone to mingle with the mournful gloom and starry grandeur of the past, that was still to be the focal point of light. For you remember the commission of our arisen Lord to His disciples was, to preach the Gospel to all nations, *but beginning at Jerusalem*. And so too it was ordained that our illustrious Order, with its elevating and ennobling principles, should scatter light and civilization to all nations, *beginning at Jerusalem*. There is a peculiar significance in these coincidences in history which may be studied and pondered with profit.

There has been much speculation as to the origin of the connection of Freemasonry with Templarism. But I think there can be no doubt that Hugh de Payens and Godfrey de St. Aldemar, the founders of this Order, were first made Masons, and in establishing this institution were but adapting Ancient Masonry to the practical workings of Christian civilization. The historian Lawrie says: "We know that the Knights Templar not only possessed the mysteries, but performed the ceremonies and inculcated the duties, of Freemasons." And Adler, who wrote an account of the Druses on Mt. Libanus, says that the Knights Templar were actually members of the Syriac fraternity, which existed during, and long after, the Crusades. It was no accidental thing that the first Asylum of the Order was a portion of a church which had been erected by Justinian upon the ruins of Solomon's Temple. And in after years, when they were hunted and persecuted, they found a welcome and safe refuge in the Lodges of Europe, which proves that they had the talismanic mysteries which caused both doors and hearts to be thrown open for their protection.

The Roman Catholic was the prevailing creed of the Christian religion when our Order was instituted, and hence it numbered among its members and patrons, priests, bishops and popes. It is a religious as well as a military organization, and the first code of statutes for its government was framed by St. Bernard, the Holy Bishop of Clairvaux, whom Gibbon says was the oracle of Europe and the founder of one hundred and sixty convents. These regulations may, in our day, seem peculiarly unsuited for the camp, the march and the battle-field. But they strikingly portray the severe, stern piety of those war-scarred heroes. The strictest system of

religious exercises, prayers, matins, vespers, self-denial and fasts were enjoined. Rules for diet, sleep and clothing were prescribed; worldly amusements were prohibited; charity and liberality of sentiment commanded; silence and implicit and prompt obedience to the Master's orders were enforced. But the 72d Rule would, I doubt not, be regarded by many present as the severest of all. I quote it at length:

"We hold it dangerous to all religion to gaze too much on the countenance of women; and therefore no brother shall presume to *kiss* neither widow, nor virgin, nor mother, nor sister, nor aunt, nor any other woman. Let the Knighthood of Christ shun *feminine kisses*, through which men have very often been drawn into danger, so each with a pure conscience and secure life may be able to walk everlastingly in the sight of God."

Those fierce Knights, who could bear the shock of battle, the gleaming scimitar and the piercing lance without a tremor, quaked beneath the glance of beauty's eyes and trembled at her smile. We don't much wonder, for they are more potent, not to say fearful, than Paixhan, Armstrong, Dahlgren, or Rodman's 20-inch. But, Sir Knights, it becomes a serious question how to reconcile our civilized inclinations with this semi-barbarous rule. I have meditated much upon this, and I know you will thank me for relieving you from observing this tyrannical regulation. The prohibitory clause contains two negatives, which grammarians teach us are equivalent to one affirmative. So then, to construe this decree by the laws of syntax, instead of reading, No brother shall kiss no widow, virgin or other woman, we read the command, "All brethren shall kiss all widows, virgins," &c., provided they can, and the kiss be pure.

The alacrity with which the early Knights submitted to the rigid discipline prescribed by those statutes shows the self-sacrificing spirit which led to the formation of our famous Order. They were the stuff of which heroes are always made, and right well did they prove it. No dreamy story that fancy ever conjured up, no high-wrought fiction that the imagination ever conceived, half equals the brilliant reality of the achievements of the Knights Templar. The history of every battle fought with the infidels to recover or retain possession of the Holy Land and the thrice-hallowed sepulchre derives its thrilling interest and imperishable glory from the daring deeds of those chivalrous Knights. Wherever a column faltered or the lines gave way, thither with impetuous and irresistible fury rushed the brave chargers of the Templars, and then, above the din of arms, was heard the fierce battle-cry of *Beauseant!* filling the heavens with its echoes; and then the terror-stricken Saracens had as well resisted the course of a crushing avalanche as attempt to stand before the assault of heroes such as those. At the storming of Lilion, at the attack of Ascalon, at Bisan, at the capture of Cæsarea, at Pilgrim's Castle, Safitza and Acre, monuments more enduring than brass were carved to their fame by their own strong arms. Go search the volumes of history! turn over their musty pages! and find me, if you can, a record that will compare with the defence of Acre in dauntless intrepidity, fearless, daring, individual prowess,

and the costliness of its holocaust to undying fame. When others fled the Templars stood unmoved; their breasts made living ramparts in the streets; they stoutly held the place against eight times their number, "and only yielded it when their glorious banner fell from the hands of the last expiring Templar." Nor were those exhibitions of valor confined to the excitements and impulse of battle, nor to the stimulating rivalry of arms. They displayed a moral courage even more wonderful in its calm decisiveness than the fiery impetuosity of the conflict. No oppression, persecution or torture, no, nor death itself, could drive them to apostasy. At the battle of Tiberias two hundred and thirty of these noble Knights were captured. They were offered life and liberty if they would renounce Christianity. On the one hand, the terrors of a painful death stood gaping, grim, relentless; on the other, floated Mohammed's ensign and symbol of his creed. Submit to it, and life with all its charms was theirs; refuse, and their doom was for ever sealed. Here was a momentous issue. The historian briefly records the result: "Not a man was found base enough to deny his Lord, and each died a Christian Knight." Oh! glorious martyrdom! Thrice peaceful be your slumbers, illustrious dead! Thrice brilliant be your immortality!

"Their spirits wrap the dusky mountains;  
 Their memories sparkle o'er the fountains;  
 The meanest rill, the mightiest river,  
 Rolls mingling with their fame for ever."

For two hundred years the Templar's bugle echoed over the plains of Palestine, and the banner of the cross floated proudly on the Syrian breeze. But the fall of Acre took away their last stronghold, and the sepulchre they had rescued and adored, the land they had baptized with their blood, must be abandoned, with all its melancholy grandeur. But although the crescent again waved over the temple and from the battlements of Jerusalem, and Mohammedans strode with defiant and undisputed sway throughout the Holy Land, the deeds and fame of the Knights of the Temple continued to rise as grateful incense to the vault of heaven. Godfrey, Tancred and Rinaldo each stands a model,

"Whom every man in arms should wish to be."

Their memories have an imperishable record in Tasso's immortal verse, to whom they gave the theme and inspiration of his divinest songs; while the lofty soul and generous nature of Richard of the Lion Heart have received faithful portrayal by Sir Walter Scott. The sword of De Payens lay beside him in his grave, and the lance of De Puis had fallen from his nerveless grasp, and the Templars were driven from Asia and forced back to their estates in Europe. In passing from the scenes so resplendent with their glory, we pause not to defend much that was worthy of censure. "Their faults were the faults of their age their virtues all their own." Their motives and results furnish a mantle to cover all their errors. After the Cru-

sades, Science relit her lamp; Art tipped her brush in richer colors; the harp of Poetry, that had so long hung unstrung and silent, was tuned to more enchanting strains. The richness of Asiatic scenery, the magnificence and splendor of Oriental princes, the pomp and grandeur of contending armies, the gorgeous pavilions, the display of shining banners, and the many deeds of chivalry, all blended into harmony and thrilled the poet's soul. Such were the Crusades, such some of the effects of those holy wars.

While the Templars were in the zenith of their glory, while they were courted by kings and consulted by popes, they had acquired immense and valuable possessions. The nobility, the crowned heads and ecclesiastical authorities vied with each other in making them generous donations. Hence when they abandoned Palestine they were still powerful and opulent. Their estates were scattered through Germany, Greece and Sicily, France, Spain and Portugal, Holland, Italy and England. Addison numbers forty distinguished places in France where the Templars dwelt; the ruins of the Temple Ruet and other chateaux, castles and temples still remain as melancholy monuments to departed splendor; and of many places in Europe which were once castles, churches and abodes of Templars nothing now remains, save

“Gray, but leafy walls, where ruin greenly dwells.”

In Castile they had twenty-four bailiwicks; and the towering fortress of Miravel, in Estremadura, still stands as a grim and gloomy sentinel over the river Narboan. At Rome, the Grand Prior of Italy resided in grandeur; at Bologna, Perugia, Lucca, Placentia and Milan there were convents, towers and temples of magnificence. In Holland the Order had many costly possessions. Addison mentions twenty-one of their buildings as worthy of note; and Broverus speaks of the temple at Luxemburg, the refectory, church and stone wall covered with paintings; while the ruins of the preceptories at Treves, at Dietrich on the Soure, still remain as monuments of their attachment to the royal art. And in England, too, Templarism had laid its foundations deep and strong, and reared thereon castles, chapels and priories of historic grace, beauty and elegance. At the time of which we speak the income of the Order was estimated at the enormous sum of thirty millions of dollars.

Such vast possessions could not escape the cupidity of the avaricious, and such immense power could not but excite the envy of the ambitious. Philip, king of France—misnamed the Fair—had set his heart upon the destruction of this Order of Knighthood. An opportune vacancy occurred in the Pontifical chair at Rome, and Philip controlled the choice of the successor. He found a supple tool in Bertrand, Archbishop of Bordeaux, whom, under the name of Clement V., he invested with the sceptre and chair of St. Peter. Philip imposed seven conditions as the price of this advancement; six he named, but the last was not then disclosed. And yet the weak, unscrupulous prelate made this rash, blindfolded contract, so eager was he to sell his soul for a tiara. That secret seventh con-

dition came to be disclosed in time; and then Church and State united in the disgraceful conspiracy to crush an Order which had so greatly benefited both. The infamy of the object was only equaled by the shameful perfidy by which it was accomplished. The genius of history must have blushed to leave on record for all coming ages the disclosure of conduct so base and vile. Jacques de Molay was then, and for ten years had been, Grand Master of Knights Templar. He was invited by the Pope to meet him in France, and he, without suspicion, with full faith in the pretended Vicegerent of God, promptly embarked from Cyprus. While he was being deceived by the hypocritical profession of regard by Clement at Poitiers, the co-conspirator was doing his part in the atrocious partnership of treachery and guilt. Knights Templar, wherever found, were suddenly seized and hurried into prison. The rest of the sad story is so well told by one of the most popular writers of modern times that we will let him speak: "The temple house at Paris, whence had issued forth a glorious stream, a host of heroes to defend the Holy Land, was again crowded with gallant Knights, but they were no longer armed for the defence of the sepulchre. The sword was no longer drawn for the fight; the battle-horse bore them no more to the charge. Captives to their fellow-Christians, in the power of their enemies, more pitiless than Saracens, they lay in chains, each in his silent cell, loaded with base accusations and expecting death. All their immense possessions were gone. Their wealth, the gift of pious and admiring friends, filled the coffers of a tyrant or swelled the purses of his minions; and no one retained sufficient to pay even a hired advocate to plead his cause before the judges. The Grand Master of the Temple himself had not four sous to buy him bread, and bread was often wanting, for no sort of torture was forgotten."

In order to give a color of reason and right to these iniquities, false, groundless, and absurd charges were preferred against the Templars; but the color given was only a deeper shade of infamy. They were accused of heresy, idolatry, sorcery, and mockery of the cross of Christ. Think of it! These men all battle-scarred in defence of that sacred symbol, whose blood had dyed the sands of Syria in support of their faith, charged with a want of reverence for the banner under which they had bled and suffered so often and so much! Remember Tiberias! Remember the rack, the faggot, and the torch, and all the hellish implements which were bravely withstood by Templars refusing to renounce their faith in Christianity! Remember that in all the list of sufferers and martyrs not a single Templar recanted! and then have patience, if you can, with this pretended accusation of apostasy. But tyranny, bribery and corruption were united, and the devilish purpose must be accomplished. On one day fifty-four Knights, as gallant, brave, and true as ever wielded a sword or hurled a lance, were burned to death in Paris. Not one renounced, not one faltered in his faith; but in the midst of their torments and anguish they called upon their God and ours, and with a shout of triumph that rang out clear and strong above the crackling and hissing flames, they went up to the Grand Asylum of peace.

Yet the Grand Master was still allowed to live, but chained to his dungeon and subject to tortures too shocking even to mention. Seven weary years dragged their slow lengths along, and the aged Templar, full of years and honors, without a single stain upon his bright escutcheon, is brought to his execution, or rather to his sacrifice. He was one of the last survivors of the immortal cavaliers who for two hundred years had fought for the tomb and the faith of the Redeemer. But what of that? He bore many an ugly gash to testify to his presence and courage in the deadly breach. But what of that? His head was white with the frosts of many winters, and nature was fast pouring out the few remaining sands in the hour-glass of his life. But what of that? There was the pile of lighted faggots; there on the scaffold stood the Grand Inquisitor and his helpless victim. A solemn mockery of an indictment was read, and the prisoner was begged, in the face of death, to confess some crime and justify his murderers. "But," says Villani, "that magnanimous Knight, shaking his chains, advanced, with a countenance full of resolution, to the edge of the scaffold, and, raising his voice, exclaimed: 'It is but just that in this terrible day, and in the last moments of my life, I should expose the iniquity of falsehood and make truth to triumph.'" Here was another Zerubbabel asserting at the peril of his life, "*Magna est veritas et prævalebit.*" The immolation of the Grand Master proceeded; he was tied upon the pyre, and from that funeral altar, as his body writhed in agony, his great soul in calmness and serenity spoke its creed—*Spes mea in Deo est*—and with his eye fixed upon the home of his hope, the great Templar died. "The tears of the people," says Mezeray, "watered the warrior's ashes, which were carefully gathered up and treasured as a martyr's dust." Despite all the efforts of king and pope to blacken his name, it may be written as his epitaph,

"This Molay hath borne his faculties so meek,  
Hath been so clear in his great office,  
That all the angels will cry, trumpet-tongued,  
Against the deep damnation of his taking off."

We pause over this, one of the foulest blots upon the pages of history, to mention that the infamous pope died after a seven years' pontificate of storm and blood; and the no less infamous Philip died of a lingering and unknown disease, wracked with physical and mental anguish—all his schemes thwarted, his nobility unfaithful, his subjects rebellious, and domestic wretchedness among his children. Thus does the Almighty work out His righteous retribution.

After the martyrdom of Molay, systematic and persistent persecutions of the Order were carried on through Europe and England, and wherever the pope's power could be felt or Philip's influence could reach. Some of the houseless Templars took refuge in Scotland, and at the famous field of Bannockburn, fought on St. John's day, they did yeoman's service under the banner of the patriot Bruce—there and thus proving that their impulses accorded with

their early teachings, that wherever cast, and amid whatever surroundings, they were ever ready to draw their swords in a just and virtuous cause; and when drawn to use them with undaunted valor.

Although the political power of the Templars was broken by the fierce persecution instituted by Philip and Clement, the Order was not extinct, for its destruction was beyond the scope of human power, however bold and daring.

“Truth, crushed to earth, will rise again:  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies amidst its worshippers.”

So this Order, in whose ante-chamber we are taught the almighty force and importance of truth, recovered from its partial paralysis and again grew in strength and vigor until now its beautiful banner floats proudly upon every breeze, and gathers under its folds once more the brave, the generous, the noble of every nation. The age of chivalry may have gone to blend with the mysterious tide of old eternity, but the spirit of chivalry still lives. We, of this age, have no lordly castles, no rich cathedrals, no grand preceptorics, no vast estates; we have no such severe duties and rigorous discipline; but there are achievements as great and victories as brilliant. During the four years that the war-cloud hung in gloom over our country and blackened its history, there was evoked as unselfish emotion, and there was displayed as brave and gallant and heroic bearing, as were ever witnessed upon the plains of Syria.

I have given you, Sir Knights, a brief, hurried and imperfect sketch of the origin and objects of our illustrious Order, and of the greatness and glory, the sufferings and sacrifices of its founders and its early members. The moral is manifest, the application easy. Good men's memories are precious, and it is well at times to hold them up, that all the world may see and venerate and imitate. With their generous impulses, their noble thoughts, their acts of valor and deeds of magnanimity fresh in our minds, let us drink in new inspiration and aspire to a higher and holier life. Remembering what they endured to prove and perpetuate their faith, let it stimulate our hearts and nerve our arms to suffer and sacrifice in the holy cause. Let us be ever ready to give unmistakable evidence of our faithfulness; whether it be by donning the pilgrim's weeds and leaning on his staff to test our patience and perseverance; or with sword and helmet rushing to the tented field to battle for the right and prove our courage and constancy; or by reverently bowing before Immanuel's tomb, and then looking to His throne on high, to show the depth of our humility and the loftiness of our faith.

To you, as Masons, it is needless to say that all these outward ceremonies are but symbols of the inner life. Let the seed of the pure principles of our Order find a genial lodgment in our hearts, and yield abundant fruitage in our daily walks and ways. No higher, holier, or more ennobling objects could animate the souls of men than those to which we have pledged our lives. To champion

the cause of virtue and Christianity, to protect the helpless, the friendless and the destitute, not only wins the thankful glance from beauty's beaming eye, but causes the grateful incense of the widows' and the orphans' prayer to ascend to heaven, and find easy entrance through the pearly gates, and bring back the answering benediction of Jehovah's smile. Then, Sir Knights,

“So live, that when your summons comes to join  
 The innumerable caravan that moves  
 To that mysterious realm, where each shall take  
 His chamber in the silent halls of death,  
 You go not, like the quarry slave at night,  
 Scourged to his dungeon; but, sustained and soothed  
 By an unfaltering trust, go ye, like those  
 Who wrap the drapery of their couch about  
 Them, and lie down to pleasant dreams.”

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*Address of Rev. Sir R. H. PATTISON, D.D., in the city of  
 Pittsburg, June 1867, at the installation of the Grand  
 Officers of the Grand Commandery of Pennsylvania.*

Arrangements having been made previously for the installation of the Grand Officers and a public address on the subject of Christian Knighthood, the Grand Officers of the Grand Commandery, with the Sir Knights, proceeded to the Academy of Music for this purpose, under the marshalship of Sir E. H. Turner, assisted by Sirs George Neeld, William D. Spiking, David M. Watt and Isaac Broome, assistant marshals.

The following exercises were had :

1. An appropriate Ode.
2. Prayer by the Rev. J. R. Dimm.
3. Address by the Rev. R. H. Pattison.

#### ORATION.

*Obedience* is a lesson taught within the sacred enclosures of Masonry; I arise to obey the *order* of our Commander, yet it is with diffidence I enter upon the work committed to my hands, surrounded as I am by so many bright and honored Knights, who, by their zeal, energy, intelligence and well-directed labors, have shed so much lustre upon our annals. But I remember, Eminent Sirs, another lesson which you have been taught, with so much earnestness, and doubtless practised; *obedience* is mine—*charity* is yours to-day.

There is a beautiful tradition connected with the site on which the Temple of Solomon was erected. It is said to have been owned in common by two brothers, one of whom had a family, the other had none. On the spot was sown a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in separate

shocks, the elder brother said unto his wife: "My younger brother is unable to bear the burden and heat of the day; I will arise, take off my shocks and place them with his without his knowledge." The younger brother, being actuated by the same benevolent motives, said within himself, "My elder brother has a family, and I have none; I will contribute to their support; I will arise, take off my shocks and place them with his without his knowledge." Judge of their mutual astonishment when on the following morning they found their shocks undiminished. This course of events transpired for several nights, when each resolved in his mind to stand guard and solve the mystery. They did so, when on the following night they met each other, half-way between their respective shocks, with their arms full. Upon ground hallowed by such associations as these was the Temple of Solomon erected—so spacious and magnificent, the admiration and wonder of the world.

How truthfully does this simple tradition tell the story of Masonic teaching! Principles as pure as those that fell from the lips of the Great Master are the pillars and bulwarks of this ancient Order, and lessons as lovely as those found in the oracles of truth divine are taught in all the work of the Craft.

What is Masonry? What are its principles? What its lessons?

When the spirit of God moved upon the face of the waters; when the Great Jehovah ordained the creation of the world; when the first sun rose to greet with its beams the new morning, and the august command was uttered, "Let there be light," the lips of Deity breathed Masonry into existence, and it must live for ever, for truth is eternal, and the principles of truth are the foundation of Masonry. What is it but the pursuit of truth, the practice of virtue, and the teaching of those sublimer doctrines which bind the whole family of man in fraternal union.

It is not to present to the world the vain show of useless ceremonies that Masonry exists; it is not for the purpose of creating high-sounding dignitaries, for the purpose of covering themselves with brilliant insignia, or to march, baton and mitre at the head, in glittering array; it is not for the service of any sect, ancient or modern, to avenge the illustrious dead, nor to establish extinct Orders. Neither is it to revive the Crusades; but to teach wisdom, forgiveness of our enemies, harmony and fraternity in the whole family of man, and constant resistance to evil and oppression; to crush tyranny and oppression, whatever may be the form they assume; everywhere to protect the weak and innocent, and guard the portals of eternal truth.

The relationship between Christianity and Masonry, particularly the higher Orders thereof, is most intimate; indeed, it is difficult to tell how a true and courteous Knight Templar can help being a full-grown Christian, giving evidence in all his movements of the life and power of God's noblest work, a Christian Knight, clad in the panoply of truth eternal and divine.

It is not my purpose on the present occasion to detain you with the military history of the Order of Knights Templar, a history full of noble daring and generous deeds—but during the centuries

in which this Order has existed in an organized form, their ranks have been honored by many of earth's noblest sons, or rather many of the world's best men have been honored by an association with this Order.

How beautiful the land in which this Order originated! Its mountains and valleys are sacred in history; its towns and cities are noted in the movements of the past. How lovely in song and marked in sacred and profane history is Jerusalem, the metropolis of Palestine! It was here the patriarchs walked with God, the prophets communed with Jehovah. It was here the Great Masters exercised their authority. Within the walls of the city of our God stood the grand temple, unequalled for grandeur and magnificence.

It was here the Saviour of the world was born and the events of his life transpired. Will the village of Bethlehem be forgotten? Can Nazareth be erased from the pages of history? the little town of Bethany, who can fail to associate with it the tears of Jesus? and the city of Jerusalem with its sacred shrines and holy altars will be remembered by the last-born son of Adam, and perpetuated all along the ages of eternity, as we walk the gold-paved streets of the New Jerusalem, robed in white and crowned with glory.

Can we ever forget the Jordan, with the battles fought at its passes, and the many wonderful events that transpired upon its shores; or the sea of Galilee, with its fishermen, who became the preachers of righteousness; and every mountain side and summit has been hallowed by the footprints of the Master and by being pressed by the knees of the Redeemer of the world bending in prayer before His Father. Who thinks not of Tabor and Calvary and Olivet? Or who can fail to remember the garden where the Saviour plead with so much earnestness and agony, "Father, if it be possible let this cup pass from me, but not my will, Thine be done?" or will the new-made tomb of Joseph, where the form of Jesus was laid, ever pass out of the recollection of the children of men? Why, sirs, every spot in that land is sacred.

Is it any wonder that pilgrims love to visit that land? to stand where the wise and great have stood? to linger for a while where the cross was planted, or go and sit at the entrance of the sepulchre?

Why, sirs, it doth seem to me, in this far-off day, that my highest ambition would be gratified if I could but make a pilgrimage to that land with a company of Christian Knights; walk with them through the village of Bethlehem and see the star of the East; go with them to Nazareth and tarry for a little period in the carpenter shop of Joseph, and see the lad who, at twelve years of age, had astonished the doctors of the law; go to the beautiful lake Gennesareth, whose bold and mountainous shores had been the scene of so many of the Saviour's miracles; march with them through the streets of Jerusalem, stopping to worship in the temple at the holy altar, stand with them on Calvary's hill, and hear the words "It is finished" fall from the lips of Jesus ere he gives up the ghost. Tarry with them at the sepulchre, and hear the angel say, "He is not here, he is risen;" and gaze with them from Mount Olivet after our ascended Lord, and hear from the clouds, "He shall in like manner

return again." It would be grand, it would be soul-inspiring, if we could return from such scenes with new energy to battle against lying vanities and deceits of this world.

When these pilgrims are hindered or put to death on their way to the holy city, is it surprising that some noble men are found to stand in the mountain passes for their protection and guard them across the plains? We might well be ashamed of our nature and blush for our manhood if in such an exigency none were found to defend the right.

The first aim and only object of Knights Templar in their origin was to protect these poor pilgrims in their journey back and forth from the sea-coast to Jerusalem.

To alleviate the dangers and difficulties to which these pious pilgrims were exposed, to guard the honor of the saintly virgins and matrons, and protect the gray hairs of the aged, nine noble Knights, to their glory be it said, formed a holy brotherhood in arms, and entered into a solemn compact to aid one another in clearing the highways of infidels and of robbers, and in protecting the pilgrims through the passes and defiles of the mountains to the holy city. They united devotion and valor, and exercised them for the safety of pilgrims on their way to the holy sepulchre.

The Order rapidly increased in numbers and wealth, but they maintained their devotion and valor. The unconquerable spirit with which they were animated was manifested in many a well-fought battle.

In the great battle of Tiberias, fought on the 4th of July, 1187, between Saladin and the Templars, which decided for a time the fate of Jerusalem, their heroism and intrepidity are spoken of only with admiration. The Templars that were taken prisoners were called upon to deny their Lord and Saviour, and to choose Mecca for their temple, the Moslems for their brethren and Mohammed for their prophet. To a man they refused and were put to death. They fight like good men and true, and die like Christians.

The flower of the nobility of Europe aspired to wear the cross and profess the vows of this Order.

Read the history of the battle of Acre, and it tells of the same undaunted valor.

William de Beaujen, the valiant Grand Master of the Templars, a veteran warrior of a hundred fights, took command of the garrison, and his military skill and personal heroism were conspicuous throughout the siege.

Day by day the numbers of the garrison were thinned, while in the enemy's camp the places of the dead were constantly supplied by fresh warriors from the deserts of Arabia.

The Grand Masters of the Temple and the Hospital fought side by side at the head of their Knights, and for a time successfully resisted all the efforts of the enemy. They engaged hand to hand (in the fight) with the infidel, and pressed like the humblest of the soldiers in the thickest of the battle. But as each Knight fell beneath the keen scimitars of the Moslems, there were none in reserve

to supply his place, while the vast hordes of the infidels pressed on with untiring energy and perseverance.

The Marshal of the Hospital fell covered with wounds.

The Grand Master of the Temple was also stricken down by the darts and arrows of the enemy.

Three hundred Templars, the sole survivors of their illustrious Order in Acre, were now left alone to withstand the shock of the victorious enemy. In a close and compact column they fought their way, accompanied by several hundred Christian fugitives, to the temple, and shutting their gates, they again bade defiance to the advancing foe.

Their obstinate resistance obtained from the Sultan the promise of a free and honorable retreat. When the Red Cross Knights issued from their fortress on the faith of this assurance, they were assailed by the lawless insults of the Musselman hosts; they impatiently renewed the contest, and most of their number were slain on the spot. The few who escaped forced a passage through the Mameluke lines, fled into the interior of the country, and even there resumed the war, until they were ultimately driven again to the coast, and made their escape by sea to Cyprus.

The same spirit was manifested by De Molay, one of the Grand Masters, in after years, who, with three of the chief dignitaries of the Order and fifty-four noble Knights, suffered martyrdom at the stake. A spirit that could not be destroyed. An eye-witness of the conduct of the Templars in the field tells us they were always foremost in the fight and the last on the retreat, that they proceeded to battle with the greatest order, silence and circumspection, and carefully attended to the commands of their Master. When the signal to engage had been given by their chief, and the trumpets of the Order sounded to the charge, then they sang the psalm of David, "Non nobis, Domine, non nobis, sed nomine tua da gloriam," and placing their lances in rest, they either break the enemy's lines or die.

As evidence of their interest in and devotion to each other, let me give you but one of the many rules by which they were governed:

"Above all things, a most watchful care is to be bestowed upon sick brothers, and let their wants be attended to as though Christ himself was the sufferer, bearing in mind the blessed words of the gospel, *I was sick and ye visited me.* These are indeed carefully and patiently to be fostered, for by such is acquired a heavenly reward."

Christian Knights are and ought to be true to their God and to each other, and faithful in all the relations of life.

Eminent Sirs: Will you allow me to refer to the beautiful and expressive Emblems of Knighthood? I would not tread on forbidden ground, or utter that which is not lawful to speak. You may say that these are only symbols or emblems, if you please, but is there no power in emblems?

Is there an American heart, true to his country and his God, that does not feel the impulse of patriotic love as he looks upon the flag of his country, the emblem of liberty? That flag tells him that he is a sovereign. Why, men fight and die for the principles represented by that noble old flag, and count it the highest honor if at

the last they may but be wrapped in its beautiful folds and laid away in the silent grave. It tells the whole world of "the land of the free and the home of the brave," and the asylum of the oppressed. Is there no power in that emblem to fire the youthful heart, and constrain the old man to wish he was young again when the principles it represents are endangered?

The Cross and the Crown, the Square and the Lamb, the Level and the Triple Triangle, the Eagle and the Sword are emblems in Christian Knighthood. How much of truth, what mighty principles are symbolized in these? Who can tell?

Is there no power in the cross—that beautiful cross—are there no principles symbolized there?

Its *silence* is true eloquence and real power.

Its *utterances* are tender and lovely, grand and sublime.

It speaks of *forgiveness*—"Father, forgive them, they know not what they do."

And then it utters words of *majesty*—"To-day shalt thou be with me in Paradise." Why, it opens the portals of glory to a dying penitent.

And again it speaks of *filial love*—Woman, behold thy son. John, behold thy mother. How tenderly, how touchingly it speaks to our hearts!

Yet again, "It is finished!" What! the ransom paid—the anger of offended Deity is appeased, the work is done, man's redemption is secured. No power in that emblem? Why, it bridges the dark gulf of eternal death and we pass over to the regions of eternal blessedness.

The cross surmounted by rays of light! how suggestive, each ray pointing to the crown and throne of glory awaiting the valiant Knight.

We are pilgrims, weary and worn, often by the roughness of the way, but with staff in hand journey on.

"Our cradle is the starting-place,  
In life we run the onward race,  
And reach the goal,  
When, in the mansions of the blest,  
Death leaves to its eternal rest  
The weary soul."

We are pilgrim-warriors; the weapons of our warfare, what are they? The *sword* of the *spirit*, the *shield* of *faith*, the *girdle* of *truth*, the *breastplate* of *righteousness*, the *sandals* of *preparedness*, the *helmet* of *salvation*—weapons that are ours from the forge of the Almighty Jehovah, prepared to our hands in the great workshop of the Eternal. It is ours to seize them and to use them with the force of true manliness, strengthened by the consciousness that our cause is just. With these battle against error; break down and sweep away all the barriers of truth; with these triumph, and the triumph will be beautiful; coming up as pilgrim-warriors from the battle-fields of our sin-cursed world to be crowned with glory and immortality.

Thou believest, sir, in the mortality of the body and in the immortality of the soul.

“Be strong, quit you like men, show thyself a man,” ever and always ready to stand for the defence of the cross.

*Rivet* your armor about you; *nail* your banner to the standard; draw your sword for the right and throw away the scabbard, and go forth to certain victory. The cross will take the world. The last kingdom will soon be overcome; the last castle stormed and taken; the last foe conquered, when the army, marshaled by our Captain, will encircle this earth, and the shout of victory echo from pole to pole.

We gather sometimes around the festal board—coming over the hills, through the mountain passes, along the dusty travel of the lovely valleys, or from the crowded thoroughfares of trade and the quiet village. We come as pilgrims, worn and tired; or as pilgrim-warriors, with well-earned laurels from many of the battle-fields of life. And as we greet each other of home and the loved ones there, each is apt to think his is the dearest spot on earth, but will you not allow a fellow-pilgrim, with his finger pointed heavenward, to remind you *there* is the happiest land.

How appropriate and expressive the language of one of our Past Grand Commanders!—“Christian Knighthood obsolete, dead and buried! When faith, hope and charity shall be obsolete; when justice, fortitude and mercy shall be obsolete; when courtesy, magnanimity and valor shall be no longer approved or desired among men; when there shall be no longer a helpless orphan to protect, nor a destitute widow to comfort and sustain, nor an innocent maiden to defend against insult and wrong, nor one oppressed and downtrodden child of humanity to cheer and succor,—then, and not till then, will Christian Knighthood be obsolete. However its rites and ceremonies, which are but external forms, may change with the ages, its principles are immutable, and so long as the cross shall suggest to the Christian soul the precious name ‘Immanuel, God with us,’ so long will that sacred sign in which we conquer be emblazoned on our banners.”

Life is real! Life is earnest!  
 And the grave is not its goal:  
 Dust thou art, to dust returnest,  
 Was not spoken of the soul.

Not enjoyment and not sorrow  
 Is our destined end or way,  
 But to act that each to-morrow  
 Find us farther than to-day.

In the world's broad field of battle,  
 In the bivouac of life,  
 Be not like dumb-driven cattle;  
 Be a hero in the strife.

Trust no future, howe'er pleasant!  
Let the dead past bury its dead;  
Act, act in the living present!  
Heart within, and God o'erhead.

Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time—

Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.

After the above address, the Grand Officers elect were duly installed into their respective offices, and their installation proclaimed by the Marshal.

The ceremonies being concluded, the Grand Prelate pronounced the Lord's Prayer, all the Sir Knights repeating. After which the benediction was pronounced, and the Sir Knights returned to the Masonic Temple.

## CHAPTER IV.

### VIRGINIA AND PENNSYLVANIA.

*Circular of M. E. Sir B. B. French, Grand Master of the Grand Encampment of the United States, on the Rebellion, dated April 18, 1861.—The reply of R. E. Sir E. H. Gill, Grand Commandery of Virginia.—The report of the committee of the Grand Commandery of Pennsylvania on the Circulars.*

THE E. Grand Recorder read the following communications, which had been forwarded to him in his official capacity—the one from the M. E. Sir Benjamin Brown French, Grand Master of Knights Templar of the United States, and the other from R. E. Sir E. H. Gill, Grand Commander of the Grand Commandery of Virginia, through Sir John Dove, Grand Recorder:

OFFICE OF THE GRAND MASTER OF KNIGHTS TEMPLAR }  
OF THE UNITED STATES OF AMERICA. }  
BENJAMIN BROWN FRENCH,  
*Grand Master of Knights Templar of the United States of America,*  
TO ALL TRUE AND PATRIOTIC TEMPLARS:

*Brotherly Love, Peace, Honor.*

An awful fratricidal conflict seems to be impending. He alone who rules the destinies of nations can prevent it. He works through human instruments. I implore every Templar Knight on the Continent of America, after humbly seeking strength and aid from on High, to exert all the means at his command to avert the dread calamity which to human vision seems inevitable.

Let each Templar to whom this may come remember how often we have stood at each other's side and raised our voices in prayer for the prosperity of a common country and a common cause. Let all call to mind how the Knights of Virginia, mingling in fraternal brotherhood with those of Massachusetts, pledged themselves to each other on Bunker Hill only a few brief years ago; and when another year had passed away, the same noble bands stood together in the city of Richmond, in the State of Virginia, the birth-place of Washington, and with mutual vows bound their souls in an ever-

lasting covenant! Let them remember these things, and, with hearts on fire with love for each other and for their countrymen, go forth among those countrymen and implore the arbitrament of peace, instead of that of the sword.

I ask no one to surrender a principle that has become dear to his heart; but I ask every one to labor and to pray that such counsels may take place between the contending parties, who have for so many years acted with a common impulse, as to restore harmony and kind feeling, and avoid the curse of having fraternal blood crying to heaven from the ground, and bringing down its maledictions on our children's children through all future time! Labor and pray that hostilities may be suspended until the mild counsels of peace can be appealed to, and that the appeal may not be in vain.

Casting aside every political feeling, every political aspiration, and asking every Templar to do the same, let us, as one man, unite in one grand effort to prevent the shedding of fraternal blood, and to inaugurate here that blessed result which our Lord and Master initiated—"Peace on earth and good will to men."

Templars! you count in this land by tens of thousands. Each one has his influence in the circle about him. Never, no never was there an opportunity to exert that influence in a more holy cause, or to a more sublime purpose. Forward, then, to the rescue of your country from fratricidal war!

But, if war must come—which dread calamity may God in his infinite mercy avert!—then I call on every Knight Templar to perform that sacred duty, which so well becomes our Order, of binding up the wounds of the afflicted and comforting those who mourn.

Dated at the city of Washington on this eighteenth day of April, in the year of our Lord 1861, and the year of our Order 743.



B. B. FRENCH,  
Grand Master.

## JUSTICE.

OFFICE OF THE GRAND MASTER OF KNIGHTS  
TEMPLAR OF VIRGINIA. }  
LYNCHBURG, VA., April 27, 1861. }

Hon. B. B. FRENCH, Grand Master Grand Encampment Knights  
Templar of the United States :

*M. E. Sir Knight*—Your circular of the 18th inst., relative to the "awful fratricidal conflict which seems to be impending" between the citizens of the North and the South, has been received; and as the people of the South are merely acting on the defensive in this conflict, those of the North, regardless of that "brotherly love, peace and honor," alluded to in your circular, having trampled upon their constitutional rights, and being now about to invade their soil, their homes, and their firesides, and to desecrate their altars, I am at a loss to understand why you should send such a circular to the Knights Templar of Virginia.

Residing as you do at Washington, you cannot be ignorant of the fact that Virginia has exhausted every honorable means to avert this conflict. "Casting aside every political feeling, every political aspiration," she has plead to prevent the "shedding of fraternal blood," she has plead for "Peace on earth and good will to men," and she has plead that her constitutional rights and those of her sister States of the South should not be trampled upon; but her pleadings have been disregarded, and, conscious of the justice of her cause, she now appeals to the "God of battles," confident that Heaven will smile approvingly upon her efforts in resisting unto the death this Cain-like and marauding attack of the Vandals of the North; and I thank God that the valiant Knights Templar of Virginia unanimously participate in this feeling of resistance, and are prepared to welcome their invaders "with blood-stained hands to hospitable graves," designated by no "sprig of evergreen."

For the reasons stated, I now, as the Grand Master of the Grand Encampment of Knights Templar of the State of Virginia, give you notice that that body is no longer under the jurisdiction of the Grand Encampment of the United States, and will no longer regard or obey any orders or edicts emanating from it or its officers.

E. H. GILL,  
*Grand Master.*

OFFICE OF THE GRAND COMMANDERY OF  
KNIGHTS TEMPLAR OF VIRGINIA,  
RICHMOND, May 1, A. D. 1861, A. O. 743. }

V. E. Companion, SIR ALFRED CREIGH :

I am instructed by the M. E. Grand Master of Knights Templar of Virginia, Sir Edward H. Gill, to lay before you the following correspondence. Comment is unnecessary: the papers explain themselves, particularly the Knightly, bold and defiant one written by our M. E. Grand Master.

In Knightly bonds, yours, &c.,  
JOHN DOVE, *Grand Recorder.*

On motion,

*Resolved*, That the correspondence read by the Grand Recorder be referred to a select committee, consisting of Sir Knights Creigh, Cooper and Pitcairn.

Sir Knight H. R. Hawman offered the following resolutions :

*Resolved*, That the Grand Commandery of Knights Templar of Pennsylvania, deeply deploring, as they do, the dread calamity of fratricidal war, which the rash counsels and mad ambition of political leaders have brought upon our beloved country, whereby the "brotherly love" that has heretofore bound the members of our Order together in North and South, as Knights and citizens of a common Union, has been turned into enmity, and the "peace" for which we are taught always to strive and pray has been disturbed; nevertheless, in obedience to the paramount dictate of "honor," and to the sacred obligation of loyalty to the land of our nativity and

adoption, we regard it our clear and imperative duty to stand by the lawfully constituted government of the United States, and to aid it in all constitutional efforts to protect and possess the federal property, to maintain its authority and enforce the laws. And we here solemnly pledge our influence, our prayers, and, if need be, our swords, to the preservation of the Union, one and inseparable.

*Resolved*, That we cherish patriotism as one of the highest virtues of the Christian Knight, and the cause of defending the constitution and flag of our country, which has been handed down to us as a consecrated legacy from the sages and soldiers who hazarded their lives, their fortunes, and their sacred honor in the grand work of achieving our freedom and independence, as holy and sublime as that which impelled the Knights Templar of old to the Crusades against the infidels for the rescue of the Holy Sepulchre from their impious hands; and that, after the example of the heroic founders of our Order who followed the banner of the cross which was borne by Constantine at the head of his legions, we too will rally around the American flag, as the symbol of American nationality, and at the call of our country will follow it to the field of battle, and, if honor and duty demand, to death, trusting that the God of hosts will verify our holy legend—“*In Hoc Signo Vinces!*”

On motion of Sir W. P. Thompson,

*Resolved*, That these resolutions be also referred to the same select committee.

Sir Alfred Creigh, chairman of the Select Committee on the Correspondence of the Hon. B. B. French, Grand Master of Knights Templar of the United States, and Sir E. H. Gill, Grand Commander of Virginia, made the following

#### REPORT.

That they entered upon the discharge of the special and delicate duty assigned them with the prudence and caution which the circumstances required, being both chary and circumspect with regard to the momentous questions at issue, so that not one word should be committed to paper in this report which would not eternalize the loyalty of Knights Templar to their obligations, and condemn in unequivocal terms the leprosy of treason which seems at the present time to veil the hearts and consciences of some who have the reputation of being brave, loyal and magnanimous Knights.

It will require your committee to inquire into the past history of Knighthood in Virginia, the sayings and doings of the R. E. Grand Commander Gill, as well as the action of the Grand Commandery of that State itself, before we can arrive at fair and honorable deductions; and, after we shall have given you abundant evidence that the principles assumed by him are unknighthly and unloyal, we trust that this Grand Commandery will, with that independence which has ever characterized her deliberations, condemn the wrong and approve the right.

As early as 1819 the Encampment of Knights Templar at Richmond, Va., uses the following courteous language: “Many brave Sir Knights have been enrolled on our list who are willing to guard the

passes leading to the Holy Temple, thereby promoting the benign religion of the Prince of Peace, whose standard we bear and whose divine principles we wish to inculcate."

This was the courteous, soul-inspiring language of our fathers in Knighthood in Richmond almost half a century ago, all of whom nearly have passed to the spirit-land; but only the shadow of the shade of their mantle has fallen upon the present R. E. Grand Commander, who in his circular utters the unknightly, disreputable and unbecoming words, "I thank God that the valiant Knights Templar of Virginia unanimously participate in this feeling of resistance, and are prepared to welcome their invaders 'with blood-stained hands to hospitable graves,' designated by no 'sprig of evergreen.'"

In 1850, the General Grand Encampment of the United States held its triennial session in Boston, and among the many States represented, Virginia had the magnanimous and true-hearted (but now deceased) Sir Knight Morgan Nelson, of Wheeling, as representative. The records show that the G. C. of the G. Commandery of Massachusetts welcomed this General Grand Body, and the M. E. Sir W. B. Hubbard, G. G. M., replied in eloquent and appropriate terms, and concluded his remarks with a pledge "that every Knight Templar would resist any attempt to overthrow the Union of the United States of America," which was received with a spontaneous outburst of applause from the large and respectable audience present; aye, even the blade of the sword of Virginia's noblest son (Sir Nelson) leaped from its scabbard at the glorious sentiment.

Eleven years afterward, the R. E. Commander of Virginia says, "that Virginia has exhausted every honorable means to avert this conflict." Your committee would inquire what Templar conflict now exists? P. M. E. Grand Master Hubbard, in his address, uses this language: "United firmly and permanently under one head, powerful enough to secure the honor and maintain the landmarks of the Order inviolate, every State possessing its Grand Commandery (subordinate to the paternal head), embracing in each a cluster of well-drilled and fearless Knights, gathered under their folds as their subordinates, all prompt in duty at the call of the Trumpet and the lead of the Beauseant."

As Masons and Templars, we cannot recognize political conflicts, because every Masonic Templar is solemnly bound "to be a peaceable subject, and cheerfully to conform to the laws of the country in which he resides; he is not to be concerned in plots and conspiracies against the government, but patiently submit to the decisions of the supreme legislature, and to pay a proper respect to the civil magistrate, and act honorably by all men."

Then away with such canting, hypocritical and farcical language as the R. E. Gill uses when he says that Virginia has plead to prevent the shedding of fraternal blood; that Virginia has plead for peace on earth and good-will to men; that Virginia has plead for her constitutional rights, and those of her sister States of the South. Has the Grand Encampment of Knights Templar of the United States, or has any State Grand Commandery by their action, urged the shedding of fraternal blood? We answer emphatically, No!

Our duty, our obligations, our humanity shudders at the thought of such a charge. Have any Templar bodies attempted to deprive Virginia of her constituted rights? Never! But our honored Grand Master French says: "I ask no one to surrender a principle that has become dear to his heart, but I ask every one to labor and to pray that such counsels may take place as to avoid the cause of having fraternal blood crying to heaven from the ground, and bringing down its maledictions on our children's children through all future time." Has any Grand Templar body endeavored to prevent Virginia from disseminating peace on earth and good-will to men? Certainly none. For, by reference to a speech made by Sir French in May, 1853, Sir E. H. Gill and two other Sir Knights were appointed a committee to procure the address for publication, because, by the precepts and admonitions therein contained, if practised upon, we would be better prepared for that spiritual building, that "house not made with hands, eternal in the heavens."

In the speech alluded to, Sir French says: "That man who enters our Asylum for the first time, dedicates himself in a manner as impressive as a cause worthy of the most exalted aspiration of the human heart; and if he takes upon him in good faith all the duties of a Knight Templar, with a view to perform faithfully those duties and if he pursues in after life the profession he then makes, he cannot go far astray from the path of rectitude and honor, and he cannot fail to be more useful to his fellow-beings." Could language be stronger, more simple and comprehensible, teaching us those duties which make life pleasant and agreeable? *Then*, a word, a look, a speech from Sir French could command "personal entreaties for a copy of his admirable address." But *now*, on the reception of the circular of the 18th, Sir Gill discovered by his imaginative powers that the North was about to invade their soil, their homes, their firesides, and to desecrate their altars, and is at a loss to understand why you (French) should send such a circular to Virginia. He sent that official circular as the highest officer in the United States; he sent it to Virginia and to Pennsylvania, and all the other States; and Maryland too, aye, to Baltimore, where the massacre took place on the 19th of April.

Call you this trampling on constitutional rights, and those of your sister states of the South, for a Southern city to massacre in cold blood Massachusetts soldiers? Aye, Massachusetts soldiers! Did you ever hear the name Massachusetts? and does not the very name tell you of broken vows, of violated faith? Hear the Grand Master (French) on this point: "Let all call to mind how the Knights of Virginia, mingling in fraternal brotherhood with those of Massachusetts, pledged themselves to each other on Bunker Hill, only a few brief years ago, and when another year had passed away, the same noble band stood together in the city of Richmond, in the State of Virginia, the birth-place of Washington, and with mutual vows bound their souls in an everlasting covenant!"

Where was the union, and what were the circumstances? We shall let Sir E. H. Gill speak as Grand Commander of Virginia: "On the 24th of June, I accompanied the Richmond Commandery on

a pilgrimage to the tomb of Warren; the parade at Providence, Rhode Island, and Boston, Massachusetts, reflected great credit upon the institution, and the various addresses, imbued as they were with pure Masonic and patriotic sentiments, tended to strengthen our love for the Order and for our country, and to waken up old memories—memories cheering and tender—carrying our historic recollections back to the days of chivalry, and the dark day when the sons of Virginia, Massachusetts and Rhode Island stood in the foremost rank of bravery and battle; and also to illustrate and confirm the fact that the Masonic needle, although it may indicate the East as the source of light and knowledge, points neither North, South, East, nor West. Its pole is the true Masonic heart.”

But now Sir Gill has discovered that there is a North, and expresses himself about the loyal, patriotic citizens of the North, thousands of whom are Templars. He says, “Virginia, conscious of the justice of her cause, now appeals to the God of battles, confident that heaven will smile approvingly upon her efforts in resisting unto the death the Cain-like and maurauding attack of the Vandals of the North.”

Vandals of the North, forsooth! Was it Vandalism for the Massachusetts Knight Templars to welcome Sir Gill and his Commandery “at Boston to their homes and their hearths, with all the privileges of Templars,” even to that disinterested friendship and unbounded hospitality which have always characterized our Order? Surely, surely not. For Virginia’s Grand Master replied that he hoped “we should be permitted at an early day the pleasure of reciprocating your hospitality, kindness, attention and brotherly love, and of tendering to you a good *old Virginia welcome*.” Whether that old Virginia welcome was to receive Templars with “blood-stained hands to hospitable graves, designated by no sprig of evergreen,” your committee have not the power of determining; but from the inflammatory circular issued by the R. E. Sir E. H. Gill, G. C., breathing out devastation, war, destruction and death, and endorsed by the G. R. Sir John Dove, as Knightly, bold and defiant, we are satisfied that this Knightly Grand Master, and even his Grand Recorder, would believe they were doing God service by trampling under foot Masonic obligations and breaking Templar covenant vows. With this act we do not believe that the Templars of Virginia will coincide. Nor that they will sanction this edict, wherein he says that the Grand Commandery of Virginia is no longer under the jurisdiction of the Grand Encampment of the United States, and will no longer regard or obey any orders or edicts emanating from it or its officers. If treason has manifested itself against the government, it has also raised itself against the Grand Encampment of the United States by this unconstitutional act, and virtually declares itself independent of its superior, which is palpably a violation of the obligation of a Knight Templar, and puts it out of existence.

Under all the circumstances of the case, with hearts torn and lacerated for the present position of our government, and with the obligations and vows resting upon us as Masonic Templars, your committee would offer the following preamble and resolutions: .

WHEREAS, The patriots of our common country, discarding an imaginary line dividing the North and the South, united together to form themselves into a national family; and whereas, that family has grown to the full stature of manhood, diffusing the benefits of free institutions, and protecting all men and all States in their just, legal, and equitable rights, under the constitution of our country; and, whereas, the Masonic Templars, a portion of this national family, have carefully and prayerfully abstained, as such, from countenancing this fratricidal conflict which is waging; but, through her chief officer, the M. E. Sir Benj. B. French, did issue a circular enjoining upon all Knights to perform the sacred duty of binding up the wounds of the afflicted and comforting those who mourn; therefore,

*Resolved*, By the Grand Commandery of Knights Templar of the State of Pennsylvania, in Annual and solemn Conclave assembled, that in the patriotic circular which has been issued by the M. E. Grand Master French we find those qualities of heart and mind which eminently fit him to discharge the delicate and arduous duties of his office; and trust that every effort he may make in support of the Union will not only have the united support of every Templar in the land, but that God will abundantly bless his efforts to prevent the shedding of Christian and fraternal blood.

*Resolved*, That we unhesitatingly condemn the circular of the R. E. Sir E. H. Gill, Grand Commander of Virginia, because it contains doctrines inimical to the principles of our Order, is at war with Masonic obligations, justifies treason, and in unmistakable language derogates from our character as men, as Masons, as Templars, and as Christians.

*Resolved*, That as a Grand Commandery we have an abiding faith in the government of our country—the land of our choice; and that whatever betides it, for weal or for woe, we shall adhere to the destinies of our country: with her we will live, with her we will act, and with her we will die; and if, perchance, blood-stained hands shall place our bodies in inhospitable graves, and these graves shall be designated by no sprig of evergreen—and when our disembodied spirits are adjudged by Immanuel—God with us—we shall have the satisfaction of not having our souls stained with the leprosy of treason, nor our consciences corroded with eternal remorse, nor our hearts seared by broken vows, violated faith, and perjured principles.

All of which is respectfully submitted.

ALFRED CREIGH,  
S. B. COOPER,  
ROBT. PITCAIRN.

On motion of Sir George S. Bethell, the report of the committee was accepted, and the committee discharged, and the report ordered to be spread on the minutes.

The question recurring on the resolutions, Sir Henry R. Hawman offered as an amendment the resolutions which had been read in Grand Commandery, and referred to the Select Committee (see pages 493, 494). The vote being taken, the amendment was *lost*.

Rev. Sir W. H. Locke offered a resolution to strike out the last paragraph in the last resolution, commencing at the words, "and if, perchance," etc., etc. The vote being taken, the amendment was lost.

V. E. Sir John A. Wright offered the following resolution as a substitute for the resolution :

*Resolved*, That the Grand Commandery of Pennsylvania do hereby most cordially approve of the circular of Hon. B. B. French, Grand Master, and condemn the circular of Sir E. H. Gill as unknighly.

After peace was restored, the R. E. Sir E. H. Gill in his annual address, in 1866, forgetting the past, uses the following language, and triumphantly shows that the duty he owes to his country and the obligations of Templarism are infinitely superior to party spirit, which engenders political strife and fratricidal war :

"You were invited by the R. W. Grand Lodge of Maryland to be present at the laying of the corner-stone of the new Masonic Temple in Baltimore, on the 20th ultimo. The invitation did not reach me as soon as it should have done; but on receiving it, I requested our very prompt and zealous Grand Recorder to forward to each of you a copy, to which several of you responded, and were present on the occasion, as were also Richmond Commandery, No. 2, De Molay Commandery, No. 4, and Appomattox Commandery, No. 6, numbering in all about ninety Sir Knights from this jurisdiction, who, by their excellent drill, appearance and deportment, added greatly to the pageant, which, composed as it was of about eight hundred Knights Templar and seven thousand Master Masons, presented a grand and imposing Masonic appearance, seldom before witnessed.

"In the ranks were assembled distinguished brethren and Sir Knights from almost every State in the Union, and when this vast procession halted at the site of the temple and intermingled, brother recognized brother 'by that great unerring law which none but Craftsmen ever knew,' and the warm hand of fellowship was extended without regard to the place of nativity, whether it was North, South, East or West, the torrid or the frigid zone. Each brother felt at home, and that he stood upon a time-honored platform—the platform upon which Noah, 'who was a just man and walked with God,' stood when he constructed the ark of safety, and at the termination of the deluge, influenced by the benign teachings of our Order, he sent forth the dove as a harbinger of peace and of good-will to all mankind.

"The platform upon which Jacob reclined when in his vision he beheld 'the ladder extending from earth to heaven, with the angels of God ascending and descending upon it,' the three principal rounds of which we designate 'Faith, Hope and Charity,' the greatest of which is Charity.

"The platform upon which 'Solomon, King of Israel, our ancient Grand Master,' 'Hiram, King of Tyre, our ancient Grand Master,' and 'Hiram Abiff, the widow's son, who lost his life in the defence of his integrity,' assembled when they designed and erected the most perfect architectural edifice the world ever beheld—the first temple—and that, too, without any discordant sound of chisel or of hammer.

“The platform that ‘Franklin, the playmate of the lightning;’ that Warren, whose heart’s blood nurtured the cause of liberty; that Washington, our country’s Washington; that Lafayette, the apostle of liberty; that Marshall, the jurist, and that Clinton, the statesman, occupied when they acquired a knowledge of those essential requisites in Freemasonry, *self-control* and *self-government*, and were taught practically to observe them; and never, if it could be avoided, to offend a brother, however humble; never to yield to a wrong-doer, however powerful; and never be tempted to compromise honor or duty, through fear, favor or affection; and always to keep in view, ‘as a cloud by day and a pillar of fire by night,’ that golden rule which teaches us to do unto others as we would that they should do unto us.

“I mingled freely with the brethren and Sir Knights assembled in Baltimore upon this occasion, and was rejoiced to find that but one sentiment prevailed, and that was, that the recollection of the past five years of strife should be obliterated, forgotten and forgiven, and that brotherly love should prevail, and that we should again become one mighty people. To accomplish this, the members of our Order can do much. Numbering, as they do, upwards of one quarter of a million; united, as they are, by ties stronger than those of consanguinity; representing, as they do, all classes of society, from the highest executive officer to the private in the ranks; and actuated, as they should be, by fraternal love, love of right, of justice and of country, it is their duty to extend the olive branch of peace, and to spread the cement of brotherly love and kindness. I trust in God that they will perform it, and then may we be able once more to exclaim, in the language of David, ‘Behold how good and how pleasant it is for brethren to dwell together in unity.’”

## CHAPTER V.

### CLAIM OF PENNSYLVANIA AS BEING THE FIRST GRAND ENCAMPMENT IN AMERICA, AND REPLY OF SIR W. S. GARDNER.

THE circumstances which gave rise to the following discussion were elicited by an address delivered by Sir William Sewall Gardner, M. E. Grand Master of the Grand Encampment of Massachusetts and Rhode Island, at their semi-annual meeting held in Boston, May 5, 1865. In this address, Sir Gardner uses the following language: "This day completes the *sixtieth year* of our existence as a Grand Encampment, and marks an epoch in our history."—Page 3.

\* \* \* \* \*

"On the 6th of May, 1805, Sir Thomas Smith Webb, of Providence, Sir Henry Fowle of Boston, Sir Jonathan Gage, of Newburyport, with other Templar Masons, assembled in the Masonic Hall at Providence and formed this Grand Encampment."—Page 4.

"There they assembled and laid the foundation of Templar Masonry, as we recognize it to-day."—Page 5.

"This Grand Encampment was the germ of Templar Masonry as now organized in the United States, and the *ritual as adopted here* has been taken as the true Templar work throughout the jurisdiction of the Grand Encampment of the United States. I am aware that in Pennsylvania there was a Grand Encampment in the early part of this century, and that it professed to confer the Order of the Temple. It is impossible to tell now what its ritual was, but there is evidence tending to show that it was entirely different from that taught by this Grand Body."—Page 6.

"Perhaps no person in the United States had more to do with the formation and renovation of this *ritual* than Sir Henry Fowle. His judgment, therefore, upon the ritual as exemplified by the Grand Encampment of Pennsylvania in 1816, in his presence, is of great weight, and leads to the conclusion that the work as used by that Grand Body, wherever it originated, was entirely different from that in use in this jurisdiction."—Page 8.

"We have then for our gratification, not only the fact, which is now universally conceded, that this Grand Encampment is the oldest Grand Body of Masonic Knighthood upon this continent, but also

that *it has furnished the ritual* which is now used in all the bodies, both Grand and Subordinate, within the United States. It would be an interesting inquiry to follow out the history of this ritual."—Page 9.

"The English Order, *from which our fathers in this Grand Encampment derived the elements of our ritual*, is termed the 'Masonic Knight Templars' Conclave,' in open and avowed confession of the dependence of the Order upon the Masonic institution. I need but allude to the ritual to convince you that it was built upon Masonry, and that the form and manner of our work is eminently Masonic. In its teachings and its ceremonies, this Order of the Temple which we confer is but Masonry Christianized; a complete acknowledgment of, and a full belief in, the divine mission of the risen Messiah, engrafted upon the Masonic forms, precepts and ritual."—Pages 10, 11.

"It is worthy of notice that, *from the establishment* of this Grand Encampment to the present time, it has been one of the most conservative bodies of Knighthood in the United States. We have not been lovers of change and novelty, but we *have been satisfied with the Orders as given to us by our fathers*. However much other Grand Encampments and Commanderies may depart from the ancient landmarks, let it ever be considered our solemn duty to remain true and faithful to the Orders as we received them. Let us set our faces rigorously and sternly against all changes and modifications, and go on in the path which for sixty years this Grand Encampment has undeviatingly trodden. As the Mason admits that it is not in the power of man, or any body of men, to make innovations in the body of Masonry, so let the Templar vow equal constancy to his Order. I would urge upon every Knight in the jurisdiction that our only safety is in adhering to the ancient landmarks of the Order. Remember that it is not a question of choice with us, or a matter of taste. We are to take the Orders as we receive them, and carefully cherish them. An inventive and fertile imagination might make a more effectual ritual and fill it with startling dramatic incidents. But this is not for our consideration. Our only inquiry should be for the ancient landmarks of the Order. I desire to enforce this conservative principle as forcibly as I can, and to imbue you with the same spirit of veneration for what is ancient and prescribed in our Grand Encampment which I know you all as Masons breathe. Resist every attempt, come from what source it may, to swing you away from the safe anchorage where you have so safely laid for the last sixty years. Let an enthusiastic pride stimulate you to be true and faithful to the traditions of the fathers of this Grand Encampment, and not to depart from the teachings and examples *they* have given us. If you remain true and constant, you *will finally* prevail, and you will by and by, I hope before many years, find those bodies of Knighthood which are drifting about without rudder or compass, returning from their useless wanderings to the same position which this Grand Encampment proudly holds to-day."—Pp. 11, 12, 13.

These are all the extracts bearing on the question at issue, which I transcribe, in order that the reader may have a correct understand-

ing of the question at issue, and which is freely argued in my reports to the Grand Commandery of Pennsylvania in the years 1866 and 1867.

It is easily to be understood that the R. E. Sir W. S. Gardner does not pretend to claim the Templarism of Massachusetts and Rhode Island prior to 1805; for he says on page 3 that the Grand Encampment has "this day (4th May, 1865) completed the sixtieth year of her existence;" and on page 4, that certain Knights in 1805 "formed this Grand Encampment;" and on page 5, that they "laid the foundation of Templar Masonry as (we) they recognize it to-day."

If it is true, therefore, that the foundation was first laid in 1805—when the Grand Encampment was formed—is it not equally true that these Sir Knights who formed this Grand Encampment, in the language of Sir Gardner, "swung away from the safe anchorage of their fathers;" for it is conceded by the learned Knight in his address, "That the ritual then adopted in 1805 has been taken as the true Templar work throughout the jurisdiction of the Grand Encampment of the United States." He also adds that "no person in the United States had more to do with the *formation and renovation* of the ritual than Sir Henry Fowle," who declares that the work as exemplified by the Grand Encampment in Pennsylvania in 1816 was not the same as that of the jurisdiction of Massachusetts. The question may readily be asked, why is not the ritual the same? Sir W. S. Gardner answers the question by two replies; *first*, that their Grand Encampment derived the elements of their ritual from the English Order, and *second*, that Sir Henry Fowle assisted in the formation and renovation of the ritual. Is it therefore strange that when Pennsylvania declared in 1816 that it was not in the power of man, or any body of men, to make innovations into the body either of Masonry or Templarism, that Fowle and his associates should not be able to recognize the old English work, which with cruel hands they hewed and cut, and with remorseless consciences they cast aside an ancient and established ritual to build up the reputation of the Grand Commandery of Massachusetts and Rhode Island? Hence it is that an appeal is made to the Sir Knights of that jurisdiction "to be true and faithful to the traditions," not of ancient Templarism, not of English Templarism, from which they acknowledge they manufactured the present ritual—but "to be true and faithful to the traditions of the *fathers* of the Grand Encampment of Massachusetts and Rhode Island," who can only claim an existence, both of constitution and ritual, from 1805, while they admit that the first Grand Encampment ever constituted in America was organized in 1797; and that even in 1816 their own bright lights had so far formed and renovated the old English work that they could not recognize the lineaments of the sire.

We shall let the articles speak for themselves.

*First report, made June, 1866, by E. Sir ALFRED CREIGH, Historiographer to the R. E. Grand Commandery of Pennsylvania, on the claim of priority to organization as the FIRST Grand Encampment in America, and the evidences of the Templar work now in use being manufactured by Webb and others.*

The R. E. Commander, Sir W. H. Strickland, announced that, at his request, the Historiographer, Sir Alfred Creigh, had prepared an historical statement in reply to certain strictures upon Pennsylvania by the R. E. Grand Commander of Massachusetts and Rhode Island, and would call the special attention of the Grand Commandery to the same, whereupon Sir Alfred Creigh, Historiographer, presented the following document:

To the R. E. Grand Commander, Officers and Sir Knights, of the Grand Commandery of Knights Templar of Pennsylvania:

The history of Templarism in Pennsylvania is one of peculiar interest to every Sir Knight of the Order, whether enrolled under *our* banner, or waging war in sister jurisdictions in defence of innocent maidens, helpless orphans, destitute widows, and the Christian religion. To Pennsylvania, and *Pennsylvania alone*, are we indebted for the FIRST Grand Encampment which was ever constituted in the United States. She, therefore, has no competitor for the honor, the glory, and the immortality which is emblazoned upon her Templar history; and the *12th day of May, 1797*, when the Convention met in Philadelphia, composed of delegates from Nos. 1 and 2 of Philadelphia, No. 3 of Harrisburg, and No. 4 of Carlisle (whose respective organizations took place from 1793 to 1797), should be held as sacred as the 4th of July, 1776—the one having given birth to the Orders of Christian Knighthood, and the other to our political existence. It required sober thought, sound judgment, mature reflection, discriminating mind and far-seeing perception in the Sir Knights composing that convention, as they were about to inaugurate a system of Christian Ethics, which would have an influence for weal or for woe upon the dissemination of the principles of Christian Knighthood. The idea was happily conceived, and the Sir Knights who risked their Masonic and Templar reputation upon its success have rendered the name of Pennsylvania eternal in the annals of Templarism. Let us therefore, as the descendants of an honored and illustrious ancestry, render that day immortal by printing upon all documents issued by this Grand Body the Latin words *Anno Equitum Ordinis Pennsylvaniae*, instead of the words *Anno Ordinis*, which is a general term, and applies to any Order or religious association: hence it would be written A. E. O. P. 69. Other State Grand Commanderies date their origin from the constituting of their first Grand Body, and to me it appears reasonable and just that we should do the same, so that instead of issuing to the Templar world our present annual proceedings with

the 13th Annual Conclave thereupon, it should read the 69th. *Justice* to the Founders of our Order—*Right* sanctified by usage—nay, *Gratitude*, demands the immediate action of this Grand Body upon this important question.

In order that we may have some light upon a question of so much importance, it shall be my pleasure as well as my duty to demonstrate to you that the fire of Templarism, which was lighted upon our altar in Philadelphia as early as Feb. 14, 1794, which is the oldest record in her possession, has never been extinguished, not even in the persecuting days of Antimasonry, although it is true, the light shone dimly, and its rays were occasionally obscured, yet amid all the unhallowed and unholy convulsions of the human heart, baptized as they were with the feelings of jealousy, envy, hatred, religious and political bigotry, yet when our altars were assailed, the principles of our Order were kept pure in faithful breasts, and the light of the altar erected in their individual Templar hearts was preserved intact; and after the unholy fires of persecution had ceased, the Templarism of Pennsylvania came forth conservative in its character, pure in its development, undestroyed and un-suppressed. To demonstrate this, let facts be submitted for your inspection and approval.

It is beyond dispute, and settled by all Masonic writers as well as Antimasonic historians, that the *first* Grand Encampment of Knights Templar of the United States was instituted May 12, 1797, in Philadelphia, although a constitution was not adopted until the 19th of the same month. This Grand Body at its organization had four Subordinates—Nos. 1 and 2 in Philadelphia, No. 3 in Harrisburg, and No. 4 in Carlisle.

Colonel John Johnson, then residing in Cincinnati, but lately deceased, wrote me some time since that in 1797 he was admitted to the K. T. degree in Carlisle in No. 4, and that the Commander's name was Robert Leyburn, and that in 1799 he removed to Philadelphia, and visited the Encampments in that city. This testimony therefore establishes the existence of these four Subordinates prior to 1797, but we find from the published By-Laws of Nos. 1 and 2 of Philadelphia, that on the 27th December, 1812, these two Subordinates united as No. 1, and from this Encampment and also No. 2 of Pittsburgh was formed a second Grand Encampment on the 16th February, 1814, with the addition of Delegates from Rising Sun Encampment, No. 1, of New York, Washington Encampment, No. 1, of Wilmington, Delaware, and Baltimore Encampment, No. 1, of Baltimore, Md. The style of the second Grand Encampment was the "Pennsylvania Grand Encampment with Masonic jurisdiction thereunto belonging." This second Grand Encampment existed until the 10th of June, 1824, or at least its Grand Master, Sir Anthony Fannen, exercised his authority as such, for on that day he issued a Dispensation to the officers of St. John's Encampment, No. 4, which was instituted June 8, 1819, "to dub and make John E. Schwarz a Sir Knight of our most illustrious Order of Knights Templar." This No. 4 is still in existence, and of which we will treat hereafter more particularly, as being more intimately connected with the Templarism of Pennsylvania than any of our Subordinates.

The original No. 1 of 1794 kept up a complete and unbroken organization until June 13, 1824, although No. 2 was merged into it on December 27, 1812. We now retrace our steps to St. John's, No. 4, and we find, that after the parent body had ceased in 1824, she still continued to exist, recognizing as her superior the source of all Masonic authority within our State, the R. W. Grand Lodge of Pennsylvania. It was upon this rock that the delegates of the Pennsylvania Grand Encampment of 1814, and the delegates of the New England States, which assembled in convention on the 16th of June, 1816, in Philadelphia, split, and the Pennsylvania Grand Encampment charged the other delegates with *seceding* from the convention, while the New England delegates (consisting of Sir Knights Webb, Fowle and Snow) reported that the reasons why Pennsylvania would not enter into the Union for a General Grand Encampment, were: 1st. "That the encampments in Pennsylvania avow themselves as being in subordination to and under the Grand Lodge of Master Masons," and 2d, "Their unwillingness to the arrangement or order of succession in conferring the degrees," as practised by the New England States, "especially objecting to the Mark and the Excellent Master as unnecessary and not belonging to the system of Masonry." The delegates of the New England States then adjourned to meet on the 20th of June, 1816, in New York, and *there* formed the present General Grand Encampment of Knights Templar of the United States.

After the disagreement the Pennsylvania Grand Encampment still preserved her existence until 1824, after which those in other States, which acknowledged her authority through the Antimasonic persecution, ceased to exist, or became members of their State Grand Bodies, and thereby recognized the General Grand Encampment of the United States. This was particularly the case with Rising Sun Encampment of New York, which afterwards became Columbia Encampment, No. 1, and is still in existence—thereby giving another argument in favor of the light which emanated from our Pennsylvania Templar altar, and which has never yet become extinct.

After the second Pennsylvania Grand Encampment had ceased in 1824, it was natural that St. John's Encampment, No. 4 (the only one in existence in Pennsylvania), should look up to the R. W. Grand Lodge of Pennsylvania for its countenance and support; and the principles which she maintained in 1797 and 1816 were carried out in 1824, and continued in St. John's, No. 4, until February 12, 1857. In May, 1852, St. John's, No. 4, Philadelphia, No. 5, Union, No. 6, and De Molay, of Reading, established a Grand Encampment under the authority of the Grand Lodge of Pennsylvania; but the Grand Lodge, on the 16th of February, 1857, resolved that they had no authority over the degrees of Knighthood, but that its legitimate sphere was the primitive degrees of Ancient Craft Masonry. A union therefore was effected, and both Grand Encampments of Pennsylvania since 1857 acknowledge as their legal head the Grand Encampment of Knights Templar of the United States.

Thus we have demonstrated that from 1794 to 1824, Templarism was preserved in No. 1; and from 1819 to 1847 (the date of the in-

roduction of Templarism into Pennsylvania by the G. G. E. of the United States), St. John's Encampment, No. 4, kept it alive upon its altar; and to this very day we turn our eyes to the altar of St. John's, No. 4, as pilgrims to their shrine at Mecca—consecrated by the teachings of nearly half a century—with Sir Knights jealous and envious of their ancient altar, their landmarks, their glory, their long list of good and true Sir Knights, and the heritage of their fathers. We give these facts to convince the most prejudiced that *beyond the possibility* of a doubt the position we *first* assumed, that we are entitled to use the phrase A. E. O. P. to all our Templar documents, is both true and consistent. If we are the most ancient in the United States—and who can doubt it?—we are certainly entitled to all the honors which antiquity can give us. We detract not from the merits of others, and we trust we have *none* of that spirit within us; but if in the respective organizations of sister jurisdictions they cannot place upon their brow the mark of manhood, we shall ever treat them as loving and dutiful children; but never, never will we permit any State Grand Encampment to detract from our antiquity or our merits, and build their hopes and their fortune upon our ruins. With all her faults, with all her errors, we love the noble old Keystone State, which has perpetuated Masonry for one hundred and thirty-three years entire and continuous, and Templarism for sixty-nine years unbroken, entire and uninterrupted.

We have been *forced* to make these remarks from the fact that the M. E. Sir William Sewall Gardner, Grand Master of the Grand Encampment of Knights Templar of Massachusetts and Rhode Island, in his address of May 5, 1865, uses the following language:

*"We have then for our gratification, not only the fact, which is now universally conceded, that this Grand Encampment (Massachusetts and Rhode Island) is the oldest Grand Body of Masonic Knighthood upon this continent, but also that it has furnished the ritual which is now used in all the bodies, both Grand and Subordinate, in the United States."*

I trust, Sir Knights, I am not deviating from my duty as Historiographer of this the most ancient Grand Body of Knighthood in America, when I say that in all the relations of life, as an accomplished and Christian gentleman, a true and courteous Knight, faithful to his friends and devoted to the interests of his State, Sir W. S. Gardner has no superior. The highest eulogium I can possibly pronounce upon so distinguished a Sir Knight is, that God made him in his own image and endowed him with the highest mental faculties, and we feel honored when we hail him as our brother; but sometimes State pride, local interests and a desire of immortalizing our own State, warps our better judgment, and unfortunately we publish our thoughts (intended only for our Asylums) to the world. By this test let us examine the address, and decide whether the Grand Encampment of Massachusetts and Rhode Island is the oldest Grand Body of Masonic Knighthood in the United States.

The M. E. Gardner says: "On the 6th of May, 1805, Sir Thomas Smith Webb of Providence, Sir Henry Fowle of Boston, Sir Jonathan Gage of Newburyport, with other Templar Masons, assembled in the Masonic Hall at Providence and *opened* this Grand Encamp-

ment," eight years after the Pennsylvania Grand Encampment had been opened.

Again, "This Grand Encampment was the germ of Templar Masonry as now organized in the United States" (eleven years after our Grand Encampment), "and the ritual as adopted here has been taken as the true Templar work throughout the jurisdiction of the Grand Encampment of the United States. I am aware (he adds) that in Pennsylvania there was a Grand Encampment in the early part of this century, and that it professed to confer the Order of the Temple. It is impossible to tell what its ritual was; but there is evidence tending to show that it was entirely different from that taught by this Grand Body."

As Sir Thomas Smith Webb appears to be the moving spirit in this matter—the head and front, the centre and circumference—the Alpha and Omega of this, "the oldest Grand Body of Masonic Knighthood upon this continent," under what State organization, pray, did he receive his degrees of Knighthood, and where did he vow that he would never permit innovations to be made upon our landmarks, rites, ceremonies and customs? Let Massachusetts and Rhode Island reply. Sir James Salsbury, of Providence, says: "I am informed that Thomas S. Webb received the *Orders of Knighthood* in Philadelphia;" and the Rev. Paul Dean, in his eulogy on Webb, says: "Bro. Webb aided in organizing a Chapter and Encampment in Albany, and the degrees of the York Rite were worked from E. A. through all the degrees of Symbolic, Capitular and Chivalric Masonry, up to Knight of Malta. But Webb had taken all these degrees previous to his removal—he received them in Philadelphia."

Webb, therefore, must have received the degrees in Philadelphia prior to 1802, for in that year we find him at the head of the St. John's Encampment of Providence, Rhode Island, and *three* years PRIOR to the organization of the Grand Encampment of Massachusetts, which claims to be the oldest Grand Body of Masonic Knighthood on the continent. Will the learned Sir Knight inform us how and by what authority St. John's Encampment of Providence, Rhode Island, was instituted?

Take the entire history of Knighthood in Pennsylvania, from 14th February, 1794, to the present time; the reception of Thomas Smith Webb in Philadelphia prior to 1802; the testimony of Sir James Salsbury, and that of Rev. Paul Dean, and it will not do in this enlightened age to endeavor to ignore and blot out the history of Knighthood in Pennsylvania, and upon our ruins erect a Grand Encampment, because, forsooth! it happens to be located in the HUB of the Universe. It will not do to present so naked and bald a proposition, unsupported by facts and reasoning, as the learned Sir Knight would have us believe, and ask us to subscribe to a doctrine and principle at variance with the plainest facts and most reliable historic Masonic truths.

Thus far, with regard to the claim of antiquity of the Grand Encampment of Massachusetts and Rhode Island, whereby we have demonstrated that all honor is due to the Keystone State, not only

for its introduction into the United States, but for having preserved upon our Templar altars the fire which was lighted on the 14th of February, 1794, the rays of which have penetrated, through the instrumentality of the Grand Encampment and State Grand Commanderies, into every State of our glorious Union and many of the Territories, destined eventually to extend throughout the length and breadth of America.

With regard to the second assertion, that "the Grand Encampment of Massachusetts and Rhode Island has furnished the *ritual* which is now used in all the bodies, both Grand and Subordinate, within the United States," it is true; and it is equally true that that prince of impostors, innovations and new-fangled theories, not understanding the great and glorious principles of our Order, and on purpose to secure to himself a name not only at the "hub of the universe," but elsewhere, resorted, in conjunction with Sir Knights Fowle and Snow, to establish Ancient York Masonry as Americanized; which we will demonstrate by New England testimony. Unfortunately for the ancient rituals of our Order, they succeeded, but it was at the expense of broken vows, of violated faith, of perjured principles. Do you ask the proof? P. G. Master Fowle, in his autobiography, gives an account of a meeting of Webb, Snow and himself, making a visit to Philadelphia, on 11th of June, 1816 (being appointed delegates), and met with the Knights Templar of Philadelphia in convention, to effect a coalition of all Grand Encampments in the United States under one general Grand Encampment; but they found the Knights of Philadelphia averse to a coalition, because they were under the *control of the Grand Lodge*, and several of the members were candidates for office in the Grand Lodge, and dare do nothing which would curtail her revenue, lest they should not be elected to office, and as it respected the Orders of Knighthood, they were ignorant as mules. He adds: "Finding them (the Philadelphia Grand Encampment) incorrigible, the committee gave them up and prepared for their return."

Unwilling that so slanderous a document as the autobiography of Sir Snow should go to the Masonic world as a reflection upon our Templar fathers who have passed into the spirit world, and to preserve their memories in our hearts for their devotion to our principles and our Order, I am forced to pronounce his declarations as the ravings of a garrulous old man, who, jealous of the notoriety of Webb, as well as himself and Sir Snow, wished to place a feather in his own cap, and ask the Masonic world to pronounce them a worthy trio, not in deeds of noble daring, but in the infamy of interpolating the ancient rituals of the Order, and surreptitiously using some of the degrees of the Ancient and Accepted Rite, and from these manufacturing the Order of Knight of the Red Cross. If sacrificing truth, principle and honor could gain for them such a distinction, they have truly earned it. But before we decide let us investigate the case.

Webb, in his report to the Grand Encampment of Massachusetts and Rhode Island, on 25th June, 1817, says, "That after several days spent in deliberation, they found that the *mode of array* and

system of work differed in many points so essentially from what is customary in the Encampments *hitherto in connection* with this Grand Encampment, that they could not feel justified in making concessions, such as were required by the delegates from Pennsylvania particularly. Among the reasons were, subordination to the Grand Lodge, and their unwillingness to incorporate the Mark Master and Most Excellent Master."

We have now given you Mr. Fowle and Mr. Webb's testimony; let me quote from the records: June 11th, 1816, the Pennsylvania Grand Encampment appointed a committee to report upon the establishment of a General Grand Encampment, and they gave it as *their unanimous opinion* that the establishment of a General Grand Encampment for the United States would greatly tend to promote union, and order, and strength amongst Knight Templars; and they appointed Sir Knights McCorkle, Hamilton, Edes and Ireland delegates, clothed with full powers to carry the same into effect. Is it not therefore false that the Pennsylvania Grand Encampment was averse to a union? Had proper terms been proposed, a union would have been effected, but not at the expense of violated obligations. The Pennsylvania delegates met in convention with the delegates from the Grand Encampments of New England and New York, and in their report they state, "That it was impossible to carry their designs into execution without making a sacrifice upon the part of this Grand Encampment and its Subordinate Encampments, which was considered to be *unwarranted by every principle of Masonry*, which was made a *sine qua non* by the delegates from New England, who having SECEDED from the convention, it was of consequence dissolved."

We now have given the facts—indisputable facts—that the *seceders* went to New York, and then and there organized the General Grand Encampment. Pennsylvania, however, true to her teachings, true to primitive Masonry, which is based upon the Old Testament, would not consent that the old work which she had received from the hands of her fathers, should become interpolated or amended, and therefore regarded the Webb work as a New England heresy, requiring the degree of Mark Master as a prerequisite for all Knights Templar. One principal reason why Pennsylvania refused to acknowledge the work of Webb and his associates was that they had in the Mark Degree connected two events which transpired at a distance of ten hundred and twenty-five years from each other, one happening at the time of King Solomon, at the erection of the Temple, and the other during the mission of our Saviour while on earth—the one under the Jewish, the other under the Christian dispensation. But another insuperable objection was the degree of Knights of the Red Cross, formed, fashioned, manufactured for New England and its dependencies, and our illustrious brother has well said that the Grand Encampment of Massachusetts and Rhode Island has furnished the ritual which is now used in all the (Templar) Orders in the United States. Let us examine into the character of the Red Cross Order, and see if it is not as foreign to the Orders of Christian Knighthood as the parable of Christ is to the building of the

Temple in the Mark Degree. And while upon this part of the subject, it will be proper to remark that the same inconsistency is inaugurated by Webb in introducing Pagan and Jewish ceremonies in the Christian Orders of Knighthood, as was engrafted by him and his associates into the Royal Arch. In this sublime degree we have the divine call of Moses, the erection of the tabernacle in the wilderness, the sack of Jerusalem, the carrying away of the captives into Babylonish captivity, the proclamation of freedom, the journey back, the various incidents of the reconstruction of the Temple, occupying ten hundred and twenty-five years, being a perfect and complete medley, calculated to mystify the Masonic student in his inquiries after truth; hence we agree with the Provincial Grand Commander of Knighthood in Canada, where he says, "We question the purity of Webb's teaching, not only in the Orders of Knighthood, but in the degrees of Masonry proper."

Let us for a moment examine into the history and ritual of this degree of Knight of Red Cross. The times and circumstances demand it of us as intelligent Sir Knights, although Pennsylvania Sir Knights, in the autobiography of Snow, have been characterized "as ignorant as mules." In Scotland and Ireland the right is not insisted upon as a pass to the Templar Order. In Canada, by permission of the Grand Conclave of England and Wales, they impart as much information as will secure the admittance of their members into the Encampments in the United States. They regard the Red Cross as only a continuation of the Royal Arch degree, commemorating the dangers encountered by the Jews in building the second Temple, and consequently is a Jewish and Pagan Order, and has no connection whatever with the Christian Orders of Knighthood, as based upon the birth, life, death, resurrection and ascension of our Saviour.

Do you ask me, then, from whence is the degree of Knight of the Red Cross derived? I reply, it was manufactured by Webb and his associates from the Knight of the East or Sword, Knight of the East, and Knight of the East and West, degrees of the Ancient and Accepted Scottish rite.

The testimony of the learned Col. Moore, P. G. C., of Canada, is important on this point. He says: I have carefully examined the rituals of the Red Cross, used in the United States, as also that of the Knights of the Sword, East, East and West, as given in the Templar Encampments of Ireland, and in the Royal Arch Chapter of Scotland, being the same degree as that of the fifteenth of the Ancient Scottish Rite and sixth of the French. But he adds, the third point of the Knight of the Sword must not be confounded with the seventeenth of the Ancient and Accepted Rite bearing the same name, and I consider that the ritual used in Ireland and Scotland the one best adapted for us, *it being the original from which that of the Red Cross of the United States is taken.* In the Red Cross of the United States there are inconsistencies and inaccuracies, and it has been much altered from the original.

A learned Sir Knight of Massachusetts writes me, April 19, 1865, that our Red Cross was taken from the "Irish Knights of the East

and Sword;" nay, he further, adds: "our Templar Ritual was made by Fowle and Gleason; Webb devoted his attention mostly to the Chapter degrees; Fowle was a very able man naturally, but had little education; Gleason was graduated at Harvard University and was a refined scholar."

From the same source I learn from my valued correspondent, that he himself does not know where the General Grand Encampment obtained the Rituals for the Orders of the Red Cross and of the Templar; but, he adds, I have no doubt they were obtained from Henry Fowle, deceased. The Maltese Ritual *originated* in Boston Encampment, at Boston. About twenty years ago this ritual was adopted by our Grand Encampment, and has been used by our Subordinates ever since. I think, indeed know, it was made arbitrarily, and that *it was not taken from any other Ritual*.

I am satisfied, says my learned correspondent, that the English Ritual was not in the possession of the Boston Encampment, and that, if it had been, the work would have been different from what it now is. The ritual then prepared was more to fill up a vacuum and supply a want than any other purpose.

Ten years since, when the Grand Encampment met at Hartford, Connecticut, the Maltese Order was stricken out through the influence of Sir Robert Morris, and we *speak* that we do know, when we say that the reason for so doing was, that Sir Morris might present one of his own; for the why and the wherefore it will not become us to say.

Thus, Sir Knights of Pennsylvania, you will perceive that a discussion of vast and great importance has been unceremoniously thrust upon us. It may be that as a kind Providence put it into the hearts of our fathers sixty-nine years ago to establish the First Grand Encampment, so He intends that we shall be the humble instruments of bringing light out of darkness and harmony out of chaos. We have proven that the Ritual of the Orders of Knighthood, as practised, and taught, and enforced, is *not the old* Templar work of England, which our fathers brought with them, some of whom came to this country as early as 1784 in possession of the Templar degrees, and which did not embrace that strange, heterogeneous Order, Knight of the Red Cross, composed of Jewish and Pagan ceremonies, mixed together and thrown in by way of *ballast* to keep steady the Orders of Christian Knighthood! To demonstrate the impracticability of the Red Cross Degree in the Order of Christian Knighthood, may I not with great truthfulness say that the Jew and Mohammedan, who take the Royal Arch Degree, can, with equal propriety, receive the Red Cross Degree. We have the acknowledgment of one of Massachusetts' most distinguished officers. We have the action of the General Grand Encampment of the United States in 1856, wherein in Art. 4, Sec. 2 of the constitution, it reads: The rule of succession in conferring the Orders of Knighthood shall be as follows: 1st. Knight of Red Cross; 2d. Knight Templar; thereby ignoring the Order of Knight of Malta. We have the testimony of the lamented Hubbard in his address in 1856, that the "intercalary degrees" were formerly unknown to our Order as essential to the

obtainment of the Order of Knight Templar. We have the testimony of Past Grand Master French in 1862, stating that a material change was ordered in the conferring of the Order of Knight of Malta, and he said, I can see no reason why the regular work in conferring of that Order should not be adopted, as it is in some, if not *all of those in Massachusetts*; that on September 4, 1862, it was enjoined by the Grand Encampment of the United States upon all State Grand Bodies and Subordinate Bodies under the jurisdiction of this Grand Body, to use the Ritual, a copy of which is in the possession of the M. E. Grand Master, being the same which is in use in the *jurisdiction of Massachusetts*.

In the Freemason's Magazine of December, 1865, published by that distinguished Mason, Sir Charles W. Moore, whose name of itself is sufficient authority in everything pertaining to Masonry, is the following significant language:

"In 1797 the Chapter (St. Andrew's) united in the organization of a grand Chapter for the Northern States." In the record of this year we find the following:

"Voted, that the Knights of the Red Cross by Brother Benjamin Hurd, Sr., be and they are hereby permitted to make their records in the books of this Chapter."

Sir Moore says, "At this time the degree of *Red Cross had no connection with the Order of the Temple*, and was conferred like that of the Templars as an honorary degree."

Hence it is self-evident that our rituals have been tampered with, altered, changed, modified to suit the whim and caprice of individual Sir Knights. As Pennsylvanians, therefore, let us make a united and decided effort to restore the old Ritual of the Order, the Ritual which was in use before the establishment of the Grand Encampment of Pennsylvania, in 1797, and the Ritual used by the Baldwin Encampment at Bristol, of Antiquity Encampment at Bath, the Observance Encampment at London, which Encampments existed from time immemorial, in the latter of which the Dukes of Kent and Sussex received the Orders of Knighthood, it being the same Ritual used by the Duke of Kent on the 24th of June, 1791, and by his successor, the Duke of Sussex, 6th August, 1812, and by his successor, the present Grand Commander, Wm. Stuart, since May 10, 1862. This old Ritual discards the Knight of the Red Cross, and confers, 1st. *Knights Templar*, 2d. *Knights of St. Paul or Mediterranean Pass*, 3d. *Knights of Malta*, and upon those who have been elected E. Commanders the degree of *Past Commander*. Of the correctness and authenticity of these degrees, we have a certified copy transmitted from the Grand Conclave of England and Wales to Sir Col. W. J. B. McLeod Moore, Prov. Grand Commander of Canada, with a patent dated 11th May, 1865, conferring upon your Historiographer the title of Past Deputy Provincial Grand Commander and Grand Prior, "with full power and authority to perform and exercise all and every the duties and functions vested in me by such rank," and for so doing "this patent shall be sufficient authority."

The question, therefore, recurs, what will the G. C. of Pennsylvania do? We answer, unhesitatingly and boldly, that it is our im-

perative duty to return to the ancient work and not remove the landmarks of our fathers. We cannot but proclaim these truths to the Templar world, which we have enunciated, when an attack is made upon us and the work of our fathers. We ask all Templars and all State Grand Commanderies to assist us in the glorious work of restoring Templarism to its original Ritual, as that practised by the Grand Conclave of England and Wales, and which has legitimately descended to them through the Encampments at Bristol, Bath and London, and now in our possession. When this change is effected the whole Templar world will then be united as a powerful family, bound together by the same Ritual, the same landmarks, the same principles, acknowledging and worshiping the same Redeemer, and having inscribed upon our ancient and venerated banner the glorious living and dying sentiment of every Sir Knight,

Non nobis, Domine! Non nobis, sed Nomine, tua da Gloriam!

To assist the Masonic student in his inquiries after truth, and in order that he may have facts before him which cannot be controverted, I have carefully prepared a full statement of all the Subordinate Commanderies holding Charters from and by authority of the Grand Encampment of Knights Templar of Pennsylvania, and Masonic jurisdiction thereunto belonging, since 1794 :

Whole No. since 1794.	Present No.	Name and Location.	Date of Dispensation.	Date of Charter.
1	...	Philadelphia.....		Feb. 14, 1794
2	...	Philadelphia.....		1795
3	...	Harrisburg.....		1795
4	...	Carlisle.....		1796
5	...	Pittsburg.....	Feb. 2, 1814,	May 2, 1814
6	...	Baltimore, Maryland.....	1790,	May 2, 1714
7	...	Rising Sun, New York.....	1808,	May 3, 1814
8	...	Washington, Wilm'gton, Del.....		May 17, 1814
9	...	Philadelphia.....		Mar. 18, 1816
10	4	St. John's, Philadelphia.....		June 8, 1819
11	...	Wivanda, Towanda.....		July 20, 1826
12	...	Holy and Undivided Trinity, Harrisburg.....	Nov. 22, 1826,	.....
13	1	Pittsburg.....	May 13, 1847,	Sept. 16, 1847
14	2	Philadelphia.....		May 25, 1849
15	3	Jacques de Molay, Wash'gton.....	Sept. 12, 1849,	Oct. 24, 1850
16	5	Hubbard, Waynesburg.....	Nov. 10, 1851,	Sept. 12, 1856
17	7	St. Omer's (Uniontown), Brownsville.....		Sept. 16, 1853
18	9	De Molay, Reading.....		Feb. 7, 1854
19	8	St. John's, Carlisle.....		June 13, 1854
20	...	Keystone, Philadelphia.....	Apl. 23, 1855,	.....
21	6	Union, Philadelphia.....		May 10, 1855
22	10	Blumenthal (Mountain), Altoona.....	Sept. 18, 1855,	June 11, 1856

Whole No. since 1794.	Present No.	Name and Location.	Date of Dispensation.	Date of Charter.
23	11	Parke, Harrisburg .....	Dec. 15, 1855,	June 11, 1856
24	12	Crusade, Bloomsburg .....	Mar. 5, 1856,	June 11, 1856
25	13	Columbia, Lancaster .....	Apl. 10, 1856,	June 11, 1856
26	14	Palestine, Carbondale .....	May 1, 1856,	June 11, 1856
27	15	Jerusalem, Pottstown .....	May 5, 1856,	June 11, 1856
28	16	Northern, Towanda .....	Oct. 3, 1857,	June 22, 1858
29	17	Cœur de Lion, Scranton.....	Apl. 22, 1858,	June 22, 1858
30	18	Kedron, Greensburg.....	Mar. 19, 1860,	June 23, 1860
31	19	Hugh de Payens, Easton.....	Apl. 12, 1860,	June 23, 1860
32	20	Allen, Allentown.....	Apl. 21, 1860,	June 23, 1860
33	21	York, York.....	Jan. 19, 1865,	June 14, 1865
34	22	Baldwin II., Williamsport.....		June 13, 1866

All of which is respectfully and courteously submitted.

ALFRED CREIGH,  
*Historiographer.*

*Second report and reply of E. Sir ALFRED CREIGH, Historiographer, made to the R. E. Grand Commandery of Pennsylvania, on the respective claims of Pennsylvania and Massachusetts to priority of date of organization, June, 1867.*

In accordance with the request of the R. E. Grand Commander, Sir Robert Pitcairn, the Historiographer, E. Sir Alfred Creigh, read his reply to the committee of Massachusetts and Rhode Island :

TEMPLARS OF PENNSYLVANIA :

As the immediate representative of this R. E. Grand Commandery, I am about entering upon a discussion of facts and events which have occurred in the Templar history of our own State, and which necessarily involves the relative merits of the question now at issue between the Grand Commandery of the States of Massachusetts and Rhode Island and that of Pennsylvania. It is a question of vital importance, because it involves the origin of Knighthood in the United States. From Philadelphia, the birth-place of freedom, and from which were proclaimed the eternal principles of civil and religious liberty on the ever memorable 4th of July, 1776, to make glad all the nations of the earth, so our Masonic fathers, actuated by the holiest impulses of the human heart, from this consecrated city of brotherly love also, on the 12th day of May, 1797, laid upon the altar of Templarism its *first* convention, its *first* constitution, and the principles of Christian Knighthood. This was the nucleus of Templarism in the United States, and from this point the principles of Knighthood, which are now disseminated throughout the States

and Territories of our widely-extended Union, have been derived and disseminated.

In entering, therefore, upon this important question, we feel proud, but not dismayed—proud that we have single-handed to enter the arena against *three* true, tried, worthy and magnanimous Templars, whose intellectual qualities place them, like Saul among the prophets, far above their equals, and who “feel like Knights of old, athirst for glorious war.” But yet we are not dismayed, because we have truth and justice on our side, and “old, unstained escutcheons, which are ever seen among our banners.” The contest, therefore, will necessarily be an intellectual one, which will be gained, not at the expense of blood, carnage and death, but in the mental field of battle, where mind will strive against mind, and the God of truth smile upon and award the victory to him who advocates and defends positions based upon historical truths and warranted by incontrovertible facts. With such principles, and with the banner *God and our right, Pennsylvania for ever*, I enter the contest, determined

—“by all imagined ways  
To spread her glory and exalt her power.”

It shall be our province to follow the learned committee of Massachusetts step by step in the investigation of every question calculated to throw light upon our Templar history, and demonstrate, by facts and reasoning and logical deductions, that every position we assumed was honest and truthful, and the result of unwearied and laborious investigation. Neither will we suffer ourselves to be led away by side issues or special pleading, but confine ourselves closely to the reply of the committee.

This committee, composed of Past Grand Masters Sir William S. Gardner, Sir Charles W. Moore and Sir James Hutchinson, truly state that the object of the historical statement, as prepared by the Historiographer of Pennsylvania, was to show that the Grand Encampment of Pennsylvania is entitled to outrank the Grand Encampment of Massachusetts and Rhode Island, and date its origin from the 12th day of May, 1797. It seems from their own records, that they were cognizant of this fact; for in the historical sketch prepared by the Grand Encampment of Massachusetts and Rhode Island in 1864 there appears the following statement:

“In 1797 a Grand Encampment was formed in Pennsylvania, which had exclusive jurisdiction over that State. This Grand Body *faded away*, so that in 1814 (as appears by documents on file in the archives of the Grand Encampment of Massachusetts and Rhode Island) another Grand Encampment was formed, having Subordinates at Wilmington, Delaware, and at Baltimore, Maryland.” (To assist the committee, I will add, at New York also).

Here, then, we have the acknowledgment that a Grand Encampment was organized in Pennsylvania in 1797. Was there in any of the States of the Union a Grand Encampment of Knights Templar formed prior to this period? We answer unhesitatingly no; and every intelligent Sir Knight must respond in the negative, because Webb and every Masonic writer gives it as a matter of history

uncontradicted. Hence it is clear, intelligible, manifest and unmistakable that the FIRST Grand Encampment ever organized in the United States was established in Philadelphia on the 12th day of May, 1797.

It was organized by representatives from Philadelphia Encampments, Nos. 1 and 2, No. 3, of Harrisburg, and No. 4, of Carlisle. From whence did they derive their authority? I reply, that under a Blue Lodge Warrant they had the authority, and they also exercised the power, to confer every Masonic Degree; in fact, the preamble to the by-laws of those early Encampments speak very significantly when they use this language: "The undersigned Knights of the Temple, being desirous of participating in those glorious rights and privileges enjoyed by our valiant ancestors from *time immemorial*, have resolved to form an Encampment for that purpose, being duly authorized and commanded to do so by the Sublime Warrant under which we work." What warrant? The warrant of the Lodge. As early as February, 1779, we find that Col. Thomas Proctor, W. M. of Lodge No. 2, was Knighted on account of his eminent military and Masonic services, under the Charter of Lodge No. 2, and that Col. Park, P. M. of a Lodge in Connecticut, addressed a Masonic ode to Col. Proctor as a Knight Templar. Year by year we have the evidence of the Orders of Knighthood being conferred under Lodge warrants until 1797, when the Grand Encampment of Pennsylvania was organized. Under the old system, the Worshipful Master "had the right and authority of calling his Lodge, or *congregating* the members into a Chapter." Hence Masonic degrees were conferred under a Blue Lodge Warrant.

We shall now retrace our steps to the Subordinates under the Grand Encampment of 1797, and inquire into the evidence of their existence.

From the records (Creigh's Hist. Knights Templar, First Series, pp. 53 and 82) we learn that Nos. 1 and 2 continued to exist, and have the evidence of the names of those who were Knighted from 1797 to December 27, 1812, when a union was effected by No. 2 being merged into No. 1, which very Encampment was the moving spirit which brought into existence the Grand Encampment of 1814.

No. 3 of the Grand Encampment of 1797, located at Harrisburg, sent delegates to the organization of this Grand Body; but the record of this Subordinate was destroyed by the fire of 1803, which destroyed the Masonic Hall in Philadelphia. Of No. 4, however, of Carlisle, we can speak more particularly, because we have the evidence in our possession, a letter written by the Sir Knight himself in his eighty-fifth year, testifying to some important and interesting facts. Col. John Johnston writes to me that he was admitted into the TEMPLAR LODGE in 1797, in Carlisle, and that the Commander's name was Robert Leyburn; that he received both the Arch and Templar Degrees under the Charter of Lodge 56, and that he visited the Encampment in Philadelphia about the time of Washington's death, for he was Secretary of a Lodge in Philadelphia at that time. Sir Robert Leyburn referred to is the grandfather of Sir Robert L. Muench, Esq., of Harrisburg, in whose possession are the records

to establish the fact of his grandfather being a Knight Templar, having received it in Ireland in 1784, before he emigrated to America.

Thus, beyond the possibility of a doubt, have we triumphantly established the creation of the Grand Encampment of 1797 (the *first* in America), but have continued the existence of Knighthood to the formation of the Grand Encampment of 1814, through at least Encampments Nos. 1 and 2; the latter being merged into No. 1 in 1812.

The Historical Sketch prepared for and published by the Grand Encampment of Massachusetts says that the Grand Encampment of 1797 *faded away*, so that in 1814 another Grand Encampment was formed. How exceedingly appropriate the expression *faded away!* The committee would not risk their Masonic reputation upon the words, *died out, disappeared, annihilated, or became extinct.* Oh no! Looking squarely into the face of the facts, they discovered that Truth was a divine attribute, and they concluded to mystify the subject by permitting the Grand Encampment of Pennsylvania peacefully and quietly to *fade away*. But how could it fade away when its children, brought into existence by itself, and bearing upon themselves the unmistakable evidence of their own paternity, still exist? Men rise to eminence in this life, and acquire for their name an immortality as deathless as eternity itself; their children prize the name of their father, and because the father *fades away* as a flower, does it follow that the name of the child dies out? Certainly not. So it was with the Grand Encampment of 1797. She acquired an imperishable fame, an immortal renown, a deathless immortality by instituting the first Grand Encampment in the United States; and her Subordinates, to honor her memory and to enshrine the sacred principles of *defending innocent maidens, helpless orphans, destitute widows,* and the *Christian religion* in the affection of her membership, united together under one common name, as one great family, in the city of Philadelphia, and invited their sisters in New York, Delaware and Maryland to assist them in their God-like errand of mercy and of love. These loving sisters responded to the call of No. 1 (which was organized as such under the Grand Encampment of 1797), and in February, 1814, organized "the Pennsylvania Grand Encampment, with Masonic jurisdiction thereunto belonging."

Whatever errors (if any) were committed by the Subordinates of 1797, they were legalized by the Constitution of the Pennsylvania Grand Encampment of 1814. The Constitution (Article 1st, Section 6) provided that Charters of Recognition should issue to the Encampments in the States of Pennsylvania, New York, Delaware and Maryland, and also (Section 4), that no Encampment within these States should be deemed legal without a Charter from the Pennsylvania Grand Encampment.

From the records we learn that Charters of Recognition were issued to five Subordinates, viz: on the *2d of May*, 1814, to Philadelphia Encampment, No. 1 (the original Nos. 1 and 2 of 1797), to Pittsburg Encampment, No. 2, and to Baltimore Encampment, No. 1; on the *3d of May*, 1814, to Rising Sun Encampment, No. 1, of

New York, and on the 17th of May, 1814, to Washington Encampment, No. 1, of Wilmington, Delaware.

The preamble to the Charter reads thus: "Whereas, by the Constitution of the said Pennsylvania Grand Encampment of Knights Templar it is provided that the several Encampments which were represented in the Grand Convention at the establishing of the said Grand Encampment should be furnished with *Charters of Recognition*." Then follows the authority to confer the Orders, elect officers, with continuance to their successors in office and members for ever. By the acceptance of these Charters every act of these five Subordinates was constitutionally legalized.

Having demonstrated the existence of Knighthood in Pennsylvania from 1797, through Nos. 1 and 2, to 1814, when the second Grand Encampment legalized the acts of five Subordinates, did this Grand Encampment charter any other Encampments? On the 16th of February, 1816, it granted a Charter to Philadelphia Encampment, No. 3, and on the 8th day of June, 1819, to St. John's Encampment, No. 4, of Philadelphia. The Pennsylvania Grand Encampment, during her existence from 1814 to 1824, had seven Subordinates—four in Pennsylvania, one in New York, one in Delaware, and one in Baltimore.

No. 1, of Philadelphia, existed from Feb. 14, 1794, to June 13, 1823.

No. 2, of Pittsburg, existed from Feb. 2, 1814, to June 26, 1815.

No. 3, of Philadelphia, existed from Feb. 16, 1816, to May 8, 1821.

No. 4, St. John's, of Philadelphia, existed from June 8, 1819, and still exists.

No. 1, Rising Sun, of New York, existed from Dec. 30, 1799, to May 15, 1817, and became a Subordinate of New York State Grand Commandery, and is still in existence as Columbia Commandery, No. 1.

No. 1, Washington Encampment, of Wilmington, Delaware, existed from Feb. 15, 1814, to May 18, 1822.

No. 1 Encampment of Baltimore existed from 1790, to May 5, 1816, but on Dec. 8, 1832, it became a member of the General Grand Encampment of the United States, and is still in existence.

Thus three of the Subordinate Encampments which originally derived Charters of Recognition from the Pennsylvania Grand Encampment *are still in existence*, under the authority of their respective State Grand Bodies, but yielding homage and obedience to the General Grand Encampment of the United States. Is it not therefore a pleasant reminiscence to remember that through the instrumentality of the first Grand Encampment of 1797 in Pennsylvania, we can boast of *three* legal, constitutional Encampments, whose date of organization is even anterior to the General Grand Encampment itself?

It is beyond dispute, therefore, that the Pennsylvania Grand Encampment of 1814 was legally organized. Its legality not being questioned even by the learned committee of Massachusetts, every and all its acts were legal and constitutional. It had an absolute right, inter alia, to change, alter and modify the Constitution, to grant

Charters, to establish the fees and dues, &c., &c., and no other State Grand Encampment could interfere with its constitutional and appropriate sphere of action in Pennsylvania, New York, Maryland and Delaware.

With these facts and overwhelming testimony, the magnanimous committee of Massachusetts, finding that an assertion is better than argument, and in a spirit by no means courteous, says:

“In 1823 this Grand Encampment, such as it was, expired, and St. John’s Encampment, No. 4, the only one in existence in Pennsylvania, lingered on until 1835, when its existence ceased, and Templar Masonry expired in Pennsylvania.”

In analyzing the above sentence, we will discover some strange ideas, some inconsistent thoughts, some far-fetched theories, thrown together to build up the claim of Massachusetts and Rhode Island at the expense of the reputation of the Grand Encampment of 1814 and St. John’s, No. 4, of Philadelphia.

We desire that this learned committee will explain the difference between the Grand Encampment of 1797 *fading away*, and the Grand Encampment of 1814 *expiring*. The committee were very choice in their terms. In the former, the Grand Encampment of 1797 was a decline from a greater to a less vigor or strength, for such is the meaning of the words *fade away*; but in the Grand Encampment of 1814 were all the attributes which constitute death, viz: the last breath, the last agonies and the death-rattle, and the relinquishment of life. Such is the idea intended to be conveyed by the word *expire*. We shall try the question by these terms.

At what precise period the Grand Encampment of 1797 *faded away* it is beyond the reach of any Sir Knight to declare, because the memory of man runneth not so far back, and the records of that Grand Body were destroyed by fire in the Masonic Hall of Philadelphia in 1803. But it certainly survived this event, because Sir Samuel Maverick was Grand Commander of Rising Sun Encampment, No. 1, of New York, in 1807, and was in the same year Captain General of the Grand Encampment of Pennsylvania. The declaration, therefore, of this committee in now asserting that the Grand Encampment of 1797 only faded away is a triumphant argument in favor of its life and constitutional acts, more especially as these were ratified by the Constitution of the Grand Encampment of 1814, by the granting of Charters of Recognition, to which I have already referred.

With regard to the Pennsylvania Grand Encampment of 1814, we have a word to say in reply to the uncourteous and ungenerous remark, “*In 1823 this Grand Encampment, such as it was, expired.*” Why attempt to cast a reproach upon a body which embraced the magnanimous Knights of the States of Pennsylvania, New York, Delaware and Maryland? Why, by insinuation, sneeringly reflect upon the Sir Knights who organized and those who maintained it? Have the committee forgotten who they were, their character and their world-wide Masonic reputation? If they have, I shall refresh their memories by recalling the names of Rev. Sir Knight James Milnor, D. D., Sir Knights William McCorkle and George A. Baker, of

Pennsylvania; of Sir Knights James McDonald, Archibald Bull and Samuel Maverick, of New York; of Sir Knights Archibald Hamilton, George Reid and Thomas Stockton, of Delaware, and of Sir Knights Philip P. Eckel, Samuel Cole and Henry S. Keatinge, of Maryland, representative men of the Sir Knights of their respective States, whose character, whose standing, whose influence, whose mental qualities and whose Masonic abilities will compare favorably with the Sir Knights of any State or country; and yet this noble array of Sir Knights, we are to be told after half a century, did not come to the *status* required by the Grand Encampment of Massachusetts and Rhode Island. Who made this committee Judges in Israel, that they shall cast a reflection, "*such as it was*," upon our Templar Fathers, who claim an existence even prior to the Grand Encampment of Knights Templar of the United States, and from which they derived the very principles which govern Knighthood in this country? What an anomaly in nature for a General Grand Body to have within its fold three of the very Subordinates which derived Charters of Recognition from the Pennsylvania Grand Encampment in 1814, and yet doubting their constitutionality! We would have supposed that the lapse of time itself would have legalized the Grand Encampment of 1814, "*such as it was*." But the history of St. John's Encampment, No. 4, of Philadelphia, from its organization in 1819, the history of Rising Sun Encampment (now Columbia, No. 1), of New York, from 1799, and the history of Baltimore Encampment, No. 1, of Maryland, from 1790, is a triumphant refutation of the reflection, "*such as it was*." The only surprise to Templars must be that when so astounding a reflection was made—so odious a reproach cast upon the memories of the old Sir Knights who have long since passed to the spirit land—that they did not,

"Like Knights awakening, raise their jointless arms,  
And from beneath the winding-sheet glare forth  
Eyeless and fleshless"

on the committee.

We shall now examine the declaration, "And St. John's Encampment, No. 4, the only one in existence in Pennsylvania, lingered on until 1835, when its existence ceased and Templar Masonry expired in Pennsylvania."

If the learned committee could strike from the annals of Templarism the history of St. John's Commandery, No. 4, of Philadelphia, what an unbroken history would Massachusetts and Rhode Island present! But, like the angel which was placed at the garden of Eden "with a flaming sword to keep the way of the tree of life," so the history of St. John's, No. 4, stands an eternal barrier to preserve the olden memories, and frown down all attempts to destroy the history of the past, or cast injurious imputations upon the Pennsylvania Grand Encampment of 1814, which brought it into existence, legally, constitutionally and in accordance with the forms and ceremonies of Templar Masonry.

We give the committee great credit for retracting thus publicly

all their former opinions with regard to the illegality and unconstitutionality of Templarism in Pennsylvania from 1797 down to 1835, when they declared that *Templar Masonry expired in Pennsylvania*. If it only expired at that period, it certainly must have existed in some form. Although it may have *faded away*, yet it would occasionally burst forth, and certainly continued in uninterrupted succession from 1797 to 1835, when Templarism expired, as the committee assert, in Pennsylvania. Did Templarism expire in Pennsylvania in 1835? We answer, unhesitatingly, NO.

This is the great desideratum which the committee of Massachusetts desire to substantiate, and if sophistical reasoning and fine-spun theories, and chaste and beautiful language and copious extracts upon the illegal Grand Encampments formerly under the authority of the R. W. Grand Lodge, will succeed in blinding the Templar's eye to constitutional authority, then truly have they reached the acme of their desire, and, like the philosopher's stone, everything is changed to suit their purpose. But before a decision is made, let us carefully examine into the merits of the question.

Let us, to a right understanding of this subject, reassert some points which are settled beyond the possibility of a doubt:

St. John's, No. 4, of Philadelphia, was legally constituted June 8, 1819, and continued to work until 1835, when she adjourned to meet on the call of the E. Grand Master.

Philadelphia Encampment, No. 1, organized under a Blue Lodge Warrant in 1794, and closed in 1823. Pittsburg Encampment closed in 1815. Rising Sun Encampment withdrew in 1817, to attach herself to the New York State Grand Encampment, and is in existence as Columbia Commandery, No. 1. Washington Encampment, at Wilmington, closed in 1823. Baltimore Encampment withdrew and was received under the General Grand Encampment in 1832. Philadelphia Encampment, No. 3, closed in 1821. Thus, from various causes, all the Subordinates, except St. John's, No. 4, had either closed or became members of their own State Grand Encampments, leaving the Grand Encampment of 1814 with but one Subordinate, viz: St. John's, No. 4. The Grand Encampment itself, finding that it could not support herself without Subordinates, also closed, leaving No. 4 *alone* in the State of Pennsylvania, not only as the representative, but as the depository of the arcana and landmarks and principles of Templarism. How far she has maintained her fiduciary trust, her history, her membership and her imperishable renown will demonstrate.

We must again call to your minds the declaration of the committee of Massachusetts and Rhode Island, that St. John's Encampment, No. 4, the only one in existence in Pennsylvania, lingered on until 1835, when its existence ceased and Templar Masonry expired in Pennsylvania. We have admitted that St. John's Encampment, No. 4, *was the only one* in existence in Pennsylvania from 1824 to 1835. The learned committee does not question its legality nor its acts after the Grand Encampment of 1814 had ceased in 1824, but asserts that it died after a lingering death in 1835, and then Templar Masonry expired in Pennsylvania.

Our Massachusetts and Rhode Island Sir Knights would gladly perform the solemn funeral ceremonies of the Order over St. John's Encampment, No. 4, and quietly and peacefully consign it to the tomb, and mourn over its loss as the last representative of a noble sire, as the lone descendant of those valiant and magnanimous Knights who introduced Knighthood into the United States through the instrumentality of the Grand Encampment of Pennsylvania of 1797. Although our Massachusetts Sir Knights may desire to bury Knighthood in Pennsylvania in 1835, yet we trust they will permit the Constitution of the Grand Encampment of 1814, the very body which created St. John's Encampment, No. 4, and from which it derived the present Charter under which they are now governed, to speak.

This constitution was amended in June, 1823, by adding the following words; "Every Encampment neglecting or refusing to make such return for two years, shall forfeit all the privileges of their Warrant, if the return be not made within six months after their being notified to such effect by the Grand Recorder, unless a reasonable excuse be given for such neglect."

Here, then, are two constitutional provisions to work a forfeiture of Charter: 1st, that the returns are required to be made within two years: and 2dly, six months' notice is required to be given by the Grand Recorder, and even then a reasonable excuse would exonerate the Subordinate. The records of the Grand Encampment show that No. 4 made regular returns until 1824, when the Grand Encampment ceased. Hence the Charter of No. 4 was valid, although the creator had died, and she had an absolute right to meet as an Encampment, because the Charter contains the following language: "With full and adequate powers to confer the Orders of Knighthood, with continuance to their successors in office and members for ever."

St. John's Encampment, No. 4, had the unquestionable right to continue as an Encampment, because by the constitution itself she had performed no act to work a forfeiture of Charter; and secondly, her Charter authorized and empowered her officers and members to confer the Orders, not for a limited space of time—not until 1835—but *for ever*, or as long as the members had the desire to continue and the ability to work. But we must again refer to the constitution to place the position of No. 4 beyond all doubt or peradventure.

The 18th Section of the constitution of the Grand Encampment of 1814 was also amended in June, 1823, and to which was added these words, in reference to Subordinate Encampments: "*And can also meet on its own adjournment, or at the call of the Eminent Grand Master.*"

It is evident, therefore, that the constitution recognized the power of a Subordinate to suspend labor, and we hazard nothing in the assertion when we declare that no other interpretation can be placed upon this constitutional provision than that we have quoted.

Under what circumstances, therefore, did St. John's Encampment, No. 4, suspend labor? The widespread and desolating curse of Antimasonry spread itself throughout our whole country, and the

public mind was agitated and convulsed. Proscription and persecution ran wild in Church and State. Lodges, Chapters, Councils and Commanderies suspended labor under this unhallowed excitement to appease the public mind. But it will be remembered that in suspending labor they did not return their Charters and Jewels to the various Grand Bodies, but retained them in their own possession. This was the case with St. John's Encampment, No. 4, and when it *constitutionally* assembled in 1848, at the call of the Eminent Grand Master, *every Sir Knight who was present at the passage of the resolution in 1835 to suspend labor, assembled at the call of the Eminent Grand Master in 1848 to resume labor, except one, who was summoned to the Spirit-land.* From these facts, I confidently appeal to every Sir Knight and ask him, if it is true that St. John's, No. 4, lingered from 1824 to 1835? If it is true that St. John's, No. 4, ceased to exist in Pennsylvania? If it is true that Templar Masonry expired in Pennsylvania in 1835? We reply, that the fire which lay concealed upon the altar in 1835 again shot forth its rays in 1848, and from that time to the present the unwavering, enthusiastic and zealous Sir Knights of No. 4 labored incessantly for the defence of innocent maidens, helpless orphans, destitute widows, the Christian religion, and the glory which surrounds the principles of Knighthood, as handed down to us for seventy years.

St. John's Encampment, No. 4, does not even work under a revived Charter, for, at the union of the two Grand Encampments in Pennsylvania in 1857, the Subordinates were to be renumbered, according to the date of their Charters. This arrangement necessarily made No. 4 number one in the present Grand Encampment; but with that magnanimity which has ever characterized St. John's Encampment, she modestly declined the proffered honor, preferring to retain her *old number* and her *old Charter*. Half a century of years are upon her brow and she bears no marks of old age, but the fire of youth and the vigor of manhood are her chief supporters. She can triumphantly boast that through her instrumentality Templarism was preserved in Pennsylvania in the dark and persecuting days of Antimasonry, when the Church and State were both arrayed against it, but our principles being eternal, triumphed, for

"Truth, crushed to earth, will rise again,  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies amidst its worshippers."

We believe we have demonstrated that by the constitution St. John's Encampment, No. 4, had the absolute and constitutional authority to reassemble, and by thus reassembling assume her former standing. Exclude the doctrine that St. John's Encampment, No. 4, was not lawfully reconstituted, and you will destroy the history of nearly every institution in our country, for every institution has her bright days of prosperity and her sad days of adversity. Even St. Andrew's Chapter (the boasted Chapter of Massachusetts), which was instituted in Boston in 1769, almost one hundred years ago (and of which

at least one of the committee, Sir Charles W. Moore, who condemns St. John's Encampment, No. 4, is a member), has a hiatus in her history, which reads thus:

"January 31, 1771. There is no further election of officers recorded, until the 21st of October, 1790, and no record of any meetings between March 26, 1773, and March 20, 1789, a period of sixteen years. The difficulties immediately preceding and during the American Revolution, no doubt, interrupted and prevented the regular meetings of the brethren."

If St. Andrew's Chapter has a right to lay dormant for sixteen years because a political revolution was in existence, by the same reasoning had not St. John's Encampment, No. 4, the same right to suspend labor for *thirteen* years? In the one case the probabilities of the cause of not assembling is given, whilst in the other they re-assemble under a constitutional provision. If time permitted, we might quote instances upon instances to prove that the same course has been pursued in nearly all Grand and Subordinate Bodies; but among the most prominent is the re-establishment of the Grand Lodge of Vermont.

In the remarks we have thus made we desire neither to gratify State pride, nor rouse the feelings of jealousy, nor to wound the feelings, nor say an unkind word against the unblemished character and the world-wide reputation of the committee, Sir William S. Gardner, Sir Charles W. Moore and Sir James Hutchinson, and the magnanimous Knights they so ably represent; but we would be doing gross injustice to the Grand Commandery of Pennsylvania did we not protect and defend St. John's Encampment, No. 4, which has been the connecting link between the present and past generations of illustrious Knights, between the immortal dead and the present living, from the assault made upon her for the purpose of building up the reputation of the Grand Encampment of Massachusetts and Rhode Island. Pennsylvania willingly accords to her an existence from 1805; but she never can surrender her claim as being the first Grand Encampment ever organized in the United States, nor that she has preserved an unbroken history through the various Grand and Subordinate Encampments which have from time to time existed under her constitutional authority, nor that St. John's Encampment, No. 4, from the date of her Charter in 1819, is the brightest gem in our Templar coronet, because through her instrumentality Pennsylvania boasts of a continued and uninterrupted existence for seventy years. May not each Knight truly say—

"Long, long be my heart with such memories filled,  
Like the vase in which roses have once been distilled;  
You may break, you may ruin the vase if you will,  
But the scent of the roses will hang 'round it still?"

With regard to the acts of St. John's Encampment, No. 4, in the formation of the Grand Encampment of Pennsylvania under the authority of the R. W. Grand Lodge, and to which the committee of Massachusetts and Rhode Island have taken exceptions, I may

add, that the Grand Commandery of Pennsylvania, under the authority of the General Grand Encampment of the United States, as well as myself, in all our writings never doubted the legal existence of No. 4. They contended that the R. W. Grand Lodge was the source of all Masonic authority in Pennsylvania, and as late as 1849 the Grand Lodge, on the recommendation of Past Grand Masters Newcomb, Chandler and Perkins, the Committee on Landmarks, adopted the following resolution:

“RESOLVED, That the Grand Lodge approve of the action of Franklin Lodge, No. 134, regarding the use of their Warrant to open an Encampment of Knights Templar.”

On the other hand, many of us believed in the General Grand Encampment of the United States as the true source. We argued, that the General Grand Encampment having taken possession of Pennsylvania in 1826, by the establishment of a Subordinate in Harrisburg, by the terms of the Constitution this State could not be invaded by any other power; and on this base we fought the question. We were then, as now, battling for the right, and were pre-eminently successful; and whatever may have been our individual differences, we buried them in the tomb of oblivion. Grand Master Hubbard, in speaking of this union, thus eloquently writes:

“That all the Subordinate Commanderies in Pennsylvania and all the members thereof are in courteous, fraternal and Knightly fellowship with each other, and all in common owing allegiance to the Grand Encampment of the United States, have the same faith and are all under the same solemn vows of allegiance and fealty to the same and only governmental head, the Grand Encampment of the United States.”

We cannot close without adverting to one important fact contained in the report of the Massachusetts committee, and in which they seem to doubt whether an Encampment was instituted in Harrisburg on November 22, 1826, because no allusion is made to it in the records of the General Grand Body.

On Sept. 19, 1826, the M. E. De Witt Clinton was elected G. G. Master of the General Grand Encampment of the United States, and on the evening of the same day it adjourned. The next meeting was held on the 14th of Sept., 1829. During the interim, or on the 22d of Nov., 1826, a Dispensation was granted by De Witt Clinton for its establishment. The Dispensation reads thus:

“DE WITT CLINTON, General Grand Master of the General Grand Encampment of the Knights Templar, with the appendant Orders, for the United States of America, to the Rev. Gregory T. Bedell, John de Pui, Rev. John B. Clemson, Rev. Benj. Allen, Theophilus Keckeler, Rev. Robert Piggot, John Neilson, Rev. William Henry Rees, James de Pui and Norman Nash, *Greeting*:—I do hereby constitute you and your associates, a Council of Knights of the Red Cross and an Encampment of Knights Templar and of Malta, by the name of the HOLY AND UNDIVIDED TRINITY ENCAMPMENT, and authorize you to form the same at Harrisburg, in the County of Dauphin and State of Pennsylvania, with full power to create Knights Tem-

plar, and also to confer the Appendant Orders, and with all the other rights, privileges, powers and authorities to such institution properly appertaining.

"And I do hereby appoint the Rev. Gregory T. Bedell the first Grand Master; John de Pui, Esq., Generalissimo; the Rev. John B. Clemson, Captain General; the Rev. Benj. Allen, Standard-Bearer; Samuel F. Bradford, Esq., Chancellor; the Rev. Robert Piggot, Treasurer; John Neilson, Esq., Recorder; the Rev. William Henry Rees, Sword-Bearer, and Theophilus Keckeler, Herald.

"This Dispensation to be in full force until the next stated meeting of the General Grand Encampment.

"In witness whereof, I have hereunto set my hand and seal at arms, at the city of Albany, this 22d day of November, An. Dom. 1826.

"DE WITT CLINTON." [L. S.]

This Encampment met and adopted by-laws on the 15th of February, 1827. Sir De Witt Clinton having suddenly died before the triennial meeting in 1829, no record of any papers whatever is made of having been delivered to the Grand Encampment, and the probabilities are the Antimasonic feeling prevented the records from being kept as perfect as they should have been.

The Dispensation establishes the fact, but in addition thereto, we will add the testimony of living witnesses, from whom I received replies in answer to letters addressed to them:

The Rev. Sir William Henry Rees, D.D., under date of May 13, 1867, says: "Of one thing I am very confident (no doubt Dr. Clemson can corroborate), I have seen the Dispensation or Warrant as procured by Mr. J. de Pui, who went to Albany for it, and bore the signature of De Witt Clinton, then Governor of New York, and represented to be the principal officer of the Grand Encampment of Knights Templar; the cost of the same was one hundred dollars. The Dispensation or Warrant designated all the officers of our Encampment; myself as Sword-Bearer. This I read."

Rev. Sir Dr. Clemson writes to me, May 20, 1867: "In the early part of my ministerial life I was settled in Harrisburg, and while there this Encampment existed by Dispensation of the General Grand Encampment. I am fully satisfied that everything connected with the Encampment was based on right, regular and legal grounds."

Rev. Sir James de Pui says: "I was knighted in Philadelphia (Oct. 25, 1826), and attended an Encampment at Harrisburg, at my brother's house, in 1827."

Sir William G. Scott writes: "I was admitted a member of the Encampment at Harrisburg, which met at Bro. John de Pui's house, and received the degrees, and recollect the dress, implements, &c."

Thus have I given the testimony of four living witnesses, all testifying to the fact of the organization of the Encampment under the authority of the General Grand Encampment of the United States, and of the Orders being conferred under that Dispensation;

proving absolutely and unequivocally that the General Grand Encampment did enter and take possession of the State of Pennsylvania on the 22d day of November, 1826, by virtue of the authority vested in her by the Constitution, which disproves the allegation of our learned committee of Massachusetts, that "the General Grand Encampment of the United States *first entered Pennsylvania in 1847.*"

But the committee, in their own peculiar way of settling questions, at least satisfactorily to themselves, say: "The records of the General Grand Body contain no allusion to Holy and Undivided Trinity Encampment being constituted at Harrisburg, Nov. 22, 1826."

We are not at all surprised at that fact, because the very imperfect manner in which the earlier records of our Templar bodies were kept exhibit but meagre and scanty records. Even in Massachusetts, where we should suppose all perfection should exist, and that "line upon line" was written, so that all might read and understand in their own records, "claiming to be the oldest Grand Body of Knighthood upon this continent," a discrepancy occurs which cannot be reconciled. Learned lawyers cannot harmonize the problem, and it has now become a matter of history. On the one side we have the testimony of the M. E. William B. Hubbard, General Grand Master of the General Grand Encampment of the United States, claiming that this General Grand Body was constituted by delegates from Councils and Encampments of Knights Templar, and that not a State Grand Encampment appears upon record. On the other side we have the very talented and learned Sir William S. Gardner, as Grand Master of Massachusetts and Rhode Island in 1864, proving from the records of Massachusetts also that Boston Encampment (one of the Encampments mentioned by Grand Master Hubbard) did not send any delegate or delegates to the Convention in 1816. Who shall decide now when doctors differ? To our minds it must be overwhelming and convincing that our early records were imperfectly kept. Hence we account for it that no allusion has been made to the constituting of the Encampment at Harrisburg in 1826.

On this important question I desire to introduce a witness whom we all love and honor, and whose testimony will settle the question as to the very imperfect manner in which the records of the General Grand Body were written. That witness is the distinguished Knight of Massachusetts, Sir William S. Gardner. In his history of the Grand Encampment of Massachusetts, prepared by himself as Grand Master in 1864, he says:

"Maine Encampment was represented in Grand Encampment in the years 1824, 1825, 1827, 1828, 1845. It ceased to be under the jurisdiction of the Grand Encampment of Massachusetts and Rhode Island October 10, 1849." When Most Eminent Sir Benj. B. French, Grand Master of the Grand Encampment of the United States, was Grand Recorder of that body, he thus spoke of Maine Encampment: "This Encampment appears *for the first time* in the General Grand Recorder's Register in 1847. I can find nothing to show when it was chartered." Sir William S. Gardner says it was chartered March 17, 1821. Thus we have the evidence of a body existing in

Maine, under the jurisdiction of Massachusetts and Rhode Island, for twenty-eight years, and from the date of its Charter in 1821 to 1847, a period of twenty-six years, *first* appearing on the General Recorder's Register.

The mind of man is fallible, but it appears the written records are equally so; hence we should carefully scrutinize the facts and circumstances, and not arrive at hasty conclusions for the purpose of building up imaginary theories. We feel free to confess that throughout the whole range of the learned committee's reply they had but *two* governing, all-absorbing ideas. The *first* was to destroy the validity of St. John's Encampment, No. 4, of Philadelphia, and the second to prove that no such Encampment as Holy and Undivided Trinity Encampment ever was constituted at Harrisburg; the object being to blot out Templar Masonry in Pennsylvania, in order to sustain their own Grand Body as the oldest Grand Body of Knighthood upon this continent.

Valiant and magnanimous Knights of Massachusetts, attempt not to surmount impossibilities. When your Grand Body shall have the faith and the power to make the year 1805 go back on the sun-dial of time eight long years, or anterior to the year 1797—when beauty, virtue and innocence soften the heart of death—when

——— “the subtle ghost  
Of vain philosophy, and wordly hope,  
And sweet lipped, hollow-hearted flattery,”

cease to be pursued by men—when the human heart ceases to open her fountains of charity and brotherly love—when you attempt

“To satisfy the ocean with a drop;  
To marry Immortality to Death,  
And with the unsubstantial shade of Time  
To fill the embrace of all Eternity,”

then may the learned and talented committee of Massachusetts and Rhode Island claim those honors for Massachusetts which of right belong to Pennsylvania.

We again reiterate our solemn conviction, based upon truth, history and facts, that Pennsylvania organized the *first* Grand Encampment in the United States on the 12th day of May, 1797; that no State Grand Commandery can legally claim to be her peer or equal in this respect; and that consequently she is pre-eminently entitled to all the honor which should be awarded to her for introducing a system which has been followed by all her sister States.

Having removed the foundation upon which the committee of Massachusetts and Rhode Island erected an imaginary building, it follows that the superstructure therefore has toppled down and the whole fabric is in ruins. The idea that the “Knights of Pennsylvania trace their genealogy through the Grand Encampment of the United States to the Grand Encampments of Massachusetts and Rhode Island and of New York,” provokes a smile, more especially when we remember that Sir Thomas Smith Webb, who is honored

with being "the first among his equals," received the Orders of Knighthood in Philadelphia prior to the organization of the Grand Encampment of Massachusetts and Rhode Island, and that New York was a territorial dependency of Pennsylvania, she having received a Charter of Recognition from Pennsylvania. How, then, can we trace our genealogy to Massachusetts and Rhode Island and New York?

The committee admit that the "first mention of Knights of the Red Cross in America was Feb. 8, 1797." From whence it came, and how it originated, "they have no certain knowledge," but "this is its first introduction into the Masonic world of America."

The committee also admit the charge which I made in my report last year, viz.: *That our rituals have been tampered with, changed and modified to suit the whim and caprice of individual Sir Knights.* They say that Webb, Fowle and Gleason's "attention was early directed to the Templar ritual then in use, and it appeared to them necessary for its success that it should be modified and arranged in such a manner as to adapt it to the use of the Encampments. *They accordingly revised it, each doing his share of the labor.* That part known as the 'Soliloquy,' was prepared by Gleason, and was entirely new. Webb and Fowle had more to do with arranging the work and details. Both being accomplished, effective workmen, and knowing what was required, they were able to give to the ritual all that was needed in these particulars. When the work was completed, the lectures were prepared. Thus originated the Templar ritual in use throughout the United States."

Here, then, we give the evidence—clear, conclusive and satisfactory—from over the signature of the committee themselves, that the English Templar ritual was changed, modified and revised; again sustaining and supporting the very principle for which we have so earnestly contended in Pennsylvania—a change, a modification and a revision, in which antagonistic and heterogeneous principles are introduced, as the Red Cross Degree, which has no connection whatever with the Orders of Knighthood—the one Pagan and Jewish. and the other purely and entirely Christian.

We add the views of our sister Grand Commanderies, endorsing the Grand Commandery of Pennsylvania:

#### ALABAMA.

An historical essay was read to the Grand Commandery (of Pennsylvania) by the obviously learned Sir Knight Alfred Creigh, which is evidently the work of high Masonic intelligence and the result of much research. He asserts the claim, and seems to demonstrate it, of his Grand Commandery to the highest antiquity of all similar bodies on this continent. He contends, on authority of historic investigation, that the present ritual generally received in the United States originated in Massachusetts, and is neither correct nor consistent with ancient custom and usage, and that the Degree of Knights of the Red Cross does not properly belong to the Christian Order of Christian Masonry. This Degree, he argues from authorities exhumed from the dust of the past, was "manufactured by Sir

Knight Webb and his associates from the Knight of the East or Sword, Knight of the East and Knight of the East and West Degrees of the Ancient and Accepted Scottish Rite." While space will not allow us to copy this document, we commend its perusal to the Sir Knights. It is worthy of study and examination.

## ILLINOIS.

Sir Alfred Creigh, Historiographer, made an interesting report, devoted principally to establishing the claim of Pennsylvania to being the first Grand Encampment that was ever constituted in the United States, and also as to the Order of Red Cross, as conferred in our Commanderies at the present time, being an innovation.

## NEW JERSEY.

Sir Alfred Creigh, the distinguished Masonic scholar and Historiographer, presented a very learned and interesting dissertation upon the early history of Templar Masonry in the United States, in which he shows that the Grand Encampment of Pennsylvania was organized in 1797, thus demolishing the claim for priority which has been somewhat arrogantly set up by Massachusetts, whose age, according to Sir Creigh, is somewhat eight years less than that of Pennsylvania. The Bay Staters will have to take a back seat now among us juveniles.

## NEW YORK.

Sir Alfred Creigh, Grand Historiographer, presented an historical statement in reply to certain strictures upon Pennsylvania by the Grand Commander of Massachusetts, in which he shows that in Pennsylvania was established the first Grand Encampment in the United States, its organization having been effected on the 12th day of May, 1797, which effectually disposes of the principal argument of Massachusetts in support of her recusancy to the Constitution of the Grand Encampment of the United States. We never could understand, and do not now, what priority of organization has to do with the matter, for that was distinctly waived when allegiance was acknowledged to the National Body; but we submit that Massachusetts is now worsted at her own argument, and driven to stand upon "her own sweet will" to justify her attitude of non-compliance.

Passing on to the ritual which Massachusetts claims to have originated within the lines of her own dominions, he admits her claim, saying: "Let us for a moment examine into the history and ritual of this Degree of Knight of the Red Cross. In Scotland and Ireland, the right is not insisted upon as a pass to the Temple Order. In Canada, by permission of the Grand Conclave of England and Wales, they impart as much information as will secure the admittance of their members into the Encampments in the United States. They regard the Red Cross as only a continuation of the Royal Arch Degree, commemorating the dangers encountered by the Jews in building the second Temple, and consequently as of Jewish and Pagan origin, and has no connection whatever with the Christian

Orders of Knighthood, as based upon the birth, life, death, resurrection and ascension of our Saviour."

"Do you ask me, then, from whence the degree of Knight of the Red Cross is derived? I reply, it was manufactured by Webb and his associates from the Knight of the East or Sword, Knight of the East, and Knight of the East and West Degrees of the Ancient and Accepted Scottish Rite."

In which he (Sir Creigh) is undoubtedly correct.

We have long entertained and often expressed the opinion that the Order of the Red Cross is simply an interpolation in the Templar system, having no connection with, nor allusion to, the real teachings of the Order. To be consistent, we should drop the Red Cross, and insert in its place a *degree* in which the ceremony of creating a Knight should be the leading feature. Having passed through this, the candidate would then be in a position to appropriately receive and understand the Order of the Temple and others. It being patent that the Orders as now conferred owe their existence to Webb, who spent the best part of his life in the manufacture of rituals, with an occasional job of "busheling," we see no reason why we should not adopt the English system as infinitely more in accordance with the ideas history furnishes us of the true Templars, and thus get rid of the anachronism of the Red Cross. We therefore *fully concur* with Sir Knight Creigh when he says:

"The question therefore recurs, What will the Grand Commandery of Pennsylvania do? We answer, unhesitatingly and boldly, that it is our imperative duty to return to the ancient work and not remove the landmarks of our fathers. We cannot but proclaim these truths to the Templar world, which we have enunciated, when an attack is made upon us and the work of our fathers. We ask all Templars and all State Grand Commanderies to assist us in the glorious work of restoring Templarism to its original ritual, as that practised by the Grand Conclave of England and Wales, and which has legitimately descended to them through the Encampments at Bristol, Bath and London, and now in our possession. When this change is effected, the whole Templar world will then be united as a powerful family, bound together by the same ritual, the same landmarks, the same principles, acknowledging and worshiping the same Redeemer, and having inscribed upon our ancient and venerated Banner the glorious living and dying sentiment of every Sir Knight: "*Non nobis, Domine! non nobis, sed Nomine, tua da Gloriam!*"

#### OHIO.

Sir Knight Creigh presented a detailed report of his labors (as Historiographer of Knighthood in Pennsylvania) thus far, and endorses the Grand Commandery of New York. But, in speaking of Webb, who is styled the "Prince of American Innovators," the Grand Commandery of Ohio says: To this your committee most heartily respond, Amen! and would take occasion to say that in their opinion it cannot be right, in any case or under any circumstances, to perpetuate error knowingly. If the ritual of England is the true ritual, and as free from the anachronisms, incongruities and un-

pardonable errors of our present system, why then, in the name of all we profess, let us, *regardless of consequences*, place ourselves right, and that at the earliest possible moment. *Magna est veritas et praevalabit*, is a good motto and one in which we all profess to have faith. Let it be our guide in this, as well as in a more professional sense, and we need have no fear of consequences.

It is in our opinion high time that the pretensions of the Prince of Innovators should receive the attention of Masons of every grade, and the great evils entailed by him upon our institution should be eradicated.

The committee then quote "so much of the record establishing the organization of the Grand Encampment of Pennsylvania as far back as the 12th of May, 1797," and conclude thus:

"Your committee would gladly quote Sir Knight Creigh's truly valuable and interesting report entire; but must, for obvious reasons, forbear. Enough has, however, we hope, been laid before the Sir Knights of Ohio to enlist their attention to the importance of the subject, and awake them to a sense of their duty in aiding in the suppression of error when and where it is known to exist. We advise the perusal of Sir Knight Creigh's report by every Sir Knight of the Order, and that those of Ohio may enjoy the opportunity of so doing we commend its publication entire by the Grand Encampment."

#### TENNESSEE.

A very interesting and lengthy report, detailing the history of the Order in the Keystone State, was made by Eminent Sir Alfred Creigh, Historiographer of the Grand Commandery, and also Grand Recorder. It seems to be the aim of the Sir Knight to refute the claim of the Grand Encampment of Massachusetts and Rhode Island to be the *oldest* Grand Encampment in the United States, Sir Knight Creigh asserting the present session to be the sixty-ninth since its first organization. We do not in the least doubt the array of "facts and figures" presented by either party; but, really, neither can justly lay claim to an *uninterrupted succession*.

#### VERMONT.

Eminent Sir Alfred Creigh, Historiographer of Pennsylvania Knighthood, made a report, which charges the Grand Commanderies with using work into which *innovations* had crept, the same being introduced by Thomas S. Webb, and that *he* has a correct copy of the *genuine* work, which he received from England.

#### WISCONSIN.

Sir Alfred Creigh read a very interesting historical paper, the object of which is to prove that Pennsylvania is entitled to the glory of having held the *first* Grand Encampment which was ever constituted in the United States; the same having been held on the 12th day of May, 1797. This document bears evidence of laborious research, pointed investigation and great good. We commend it to all, as a paper of great historical value to our Order.

After a survey of the whole ground, we are pleased and gratified that Pennsylvania takes no backward step in the cause of Truth, Justice and Honor, but desires to preserve the old landmarks of her fathers. That glorious old Beauseant, which was first waved in 1099, and has at all times and in every age of the world been the first at the assault and the last in the retreat—whether before the walls of ancient cities, or in the open field, or on great battle-grounds—that glorious old Beauseant was first waved over the first Grand Encampment ever constituted in the United States, in the city of Philadelphia on May 12, 1797. Her fame as such, like the Knights of old, is spread both far and wide for deeds of charity and more exalted usefulness, and as the immediate descendants of an illustrious line of noble Sir Knights who adorn the pages of history, we yearly unfurl that cherished Beauseant, and with “willing hearts, strong arms and keen sabres support and defend” its glorious history—its unrivaled fame—its untarnished glory—its ever-to-be-revered motto,

*“Magna est Veritas et prevalebit.”*

ALFRED CREIGH,  
*Historiographer.*

#### CANADA.

At the annual assembly of the Provincial Grand Conclave of Canada held at the city of Ottawa, August 14, 1867, the Provincial Grand Commander, Sir W. J. B. McLeod Moore, made the following remarks in reference to the ritual now used in the United States:

“Negotiations for a Convention with the Grand Bodies in England, and Ireland are now pending, and the most friendly and cordial relations are entertained with the Templars of the United States. It is to be sincerely hoped that ere long the whole Templar Order will, as of old, be united and bound together by the same ritual, the same landmarks and Christian principles, *because the ceremonies adopted in the United States Commanderies have for a number of years exhibited so many departures from the original ritual, as extant in Europe, that their only safety is in returning to that fountain-head where those ceremonies have so long continued uncorrupted and undefiled.* To this desirable end Frater Alfred Creigh LL. D., Grand Recorder and Historiographer of the Grand Commandery of Pennsylvania, and an Honorary Past Deputy Grand Commander of this Provincial Grand Conclave, has been with his pen ably advocating the adoption of the English ritual in all the Commanderies of the United States; clearly pointing out in his history of the Order, lately published, that the ritual in use with them is *not* the original one brought from England, and that the innovations, in fact total change of the ceremony of reception, was made by Frater Thomas Smith Webb and other innovators at the commencement of the present century. He agrees with me that the degree known as the Red Cross in the United States, and so much insisted upon as the preliminary one to the Templar, is another innovation of Webb’s, taken from degrees in the Ancient and Accepted or Scottish rite, and has no connection

whatever with the Christian Orders of Knighthood. As such it is unknown and ignored in the Encampments of England, although a knowledge of its peculiar ceremonies is admitted in Canada, to prevent any difficulty in visiting the Commanderies in the United States."

#### REPORT AND CIRCULAR.

The committee to whom was referred the Templar Work, made the following report:

*To the R. E. Grand Commander, the Grand Officers, and the Sir Knights composing the R. E. Grand Commandery of Pennsylvania:*

The undersigned committee, having the honor to represent the Grand Commandery of Knights Templar of the State of Pennsylvania, and in obedience to the expressed and unanimous vote of said Grand Commandery, would courteously and fraternally address this circular to the serious consideration of the officers and members of the Grand Encampment of the United States, to the officers and members of State Grand Commanderies, and to the individual Sir Knights, in their individual and collective character, scattered throughout the United States, to each and all owing allegiance to the governmental head, the Grand Encampment of Knights Templar of the United States. The questions now submitted by the Grand Commandery of Pennsylvania (the first Grand Encampment in America) are of vital importance, of momentous interest, and of serious consideration—questions which uproot cherished theories and destroy modern innovations—questions which, however, if adopted, will restore to the Templars of the United States the ancient ritual of the Order; and which has been transmitted from time immemorial through legally constituted authority. In entering, therefore, upon these questions, with their many complications, your committee would remark that we disclaim all feeling, all prejudice, all geographical lines; recognizing the unity and principles of the Order of Christian Knighthood as one and indivisible throughout the world, as worthy of the combination of our united effort to protect and defend Christian Knighthood in its pristine beauty and its onward course.

Your committee have arranged the various subjects under appropriate heads, in order that each of the various questions may be more easily understood.

#### THE CAUSE OF THE APPOINTMENT OF THE COMMITTEE.

At the fourteenth Annual Conclave of the Grand Commandery of Pennsylvania, R. E. Sir Robert Pitcairn, Grand Commander, used the following language:

"It is a matter of doubt with some whether the Grand Encampment of the United States, which is the source of American Templar authority, is in possession of the true work. In fact, after the peru-

sal of the report of our Historiographer (E. Sir Alfred Creigh) at our last Annual Conclave, there seems to be proof positive that we have not; and to strengthen this opinion, we have the report of the committee of the Grand Commandery of Massachusetts and Rhode Island, in reply to the Historiographer, *admitting the fact*, but doubting the propriety of attempting a change.

“One thing is certain: there is no authority for modernizing Masonry, no matter how applicable, locally, may be the change. If there is one vow more binding than another, it is that binding us to cling to and keep sacred the ancient landmarks of our fathers. Modernize Masonry, or change any part of the edifice, and you destroy the beauty, strength and harmony of the building.

“I would earnestly recommend the propriety of appointing a committee of competent Sir Knights, who shall be authorized to prepare a report on the subject preparatory to our next Annual Conclave, and in time for the action of the Grand Encampment of the United States, which will hold its triennial meeting in September, 1868.”

After the reading of the address by the Grand Commander, Sir William Lilly, Eminent Commander of No. 23, offered the following resolution, which was unanimously adopted:

*Resolved*, That the Historiographer, with the R. E. Grand Commander and the Past Grand Commanders, be and they are hereby appointed a committee in accordance with the recommendation of the R. E. Grand Commander (Sir Robert Pitcairn), relating to the ritual of Christian Knighthood.

The committee, under this resolution, is composed as follows: E. Sir Alfred Creigh, Historiographer, chairman; R. E. Sir Jeremiah L. Hutchinson, G. C., and Sir Anthony E. Stocker, Sir Benjamin Parke, Sir Wm. Henry Allen, LL.D., Sir Christian Frederic Knapp, Sir John A. Wright, Sir Edmund H. Turner, Sir H. Stanley Goodwin, Sir Wm. H. Strickland and Sir Robert Pitcairn, Past Grand Commanders of the Grand Commandery of Pennsylvania.

It is important, also, to state that the address of the Grand Commander was referred to the Committee on the Doings of the Grand Officers, who reported the following resolution, which was unanimously adopted:

*Resolved*, That it being an established and conceded fact that the Templar work, as now used, is *not the true work*, and as this Grand Commandery has appointed the Historiographer, the R. E. Grand Commander and the Past Grand Commanders a committee to prepare a circular upon the subject, your committee would most cheerfully adopt the recommendation.

#### IMMEMORIAL ENCAMPMENTS.

Your committee believe that the Order of Knights Templar was instituted in the year 1118, for the defence of the holy sepulchre and the protection of Christian pilgrims; that from that period to the present time it presents an unbroken history, showing upon its every page the solemn and avowed determination of the Sir Knights, in every country, to maintain the honor of religion and the principles

of Knighthood, for chivalry was ever considered not only as a sacred ordinance, but as a sacerdotal engagement; and a violation of any of the solemn vows of the fraternity was the highest reproach, and the offender received condign punishment. Hence the ceremonies of the reception of a candidate, through the instrumentality of a well-prepared ritual, were of the most impressive character. The Prelate administered the vow, and the Grand Master during the investiture deducing religious and moral truths from the Knightly arms, cross, mantle, &c., &c.

The ritual has been transmitted through the secret archives of the Order by the instrumentality of the *Immemorial Encampments*. These Encampments consisted of the Baldwin Encampment at Bristol, the Antiquity Encampment at Bath, the Observance Encampment at London, the Ancient York Conclave of Redemption at Hull, and the Mount Calvary or Early Grand Encampment at London. These Encampments are styled Immemorial, having existed prior to the formation of the Grand Conclave of England and Wales.

The learned Dr. Mackey, in his Lexicon, says: The Encampment of Baldwin was established by the Templars who returned with Richard I. from Palestine, and still continues to hold its regular meetings; and is believed to have preserved the ancient costume and ceremonies of the Order. From these Immemorial Encampments have emanated the existing Encampments in the British Islands and in the United States, so that the Order, as it now exists in Britain and America, is a lineal descendant of the ancient Order.

In confirmation of this opinion, and which has a very important bearing on the subject, your committee would call your attention to the fact, that at the triennial meeting of the Grand Encampment of the United States in 1856, a committee, consisting of Sir Gourdin of South Carolina, Sir Tucker, of Vermont and Sir Tracy of Georgia, learned and distinguished Sir Knights, were appointed to report on the feasibility of producing an accurate history of the Order of Knights Templar. In the circular they issued they state that the English Templars may be divided into three classes:

1. The Knights of Baldwin, who assert that their Encampment at Bristol was established about the time of the return of Richard I. from the Holy Land, and that it has been in operation ever since.
2. The Templars who owe allegiance to the Grand Conclave of England. This Grand Conclave claims to be the legitimate head of the Order in England, Wales and Canada.
3. The Templars of the United States.

These derive their origin from the three original Encampments at Bristol, Bath and York, and are styled Immemorial Encampments.

In connection with this interesting subject of the antiquity of Knighthood, and the source from which we derive our origin, it should be observed that the Knights of the Ancient York Conclave of Redemption, held from time immemorial in the city of York, upon uniting with the Grand Conclave of England in May, 1864, said, "We are descended from the Knights of olden time, and shall

endeavor to imitate those virtues of order and discipline by which they were characterized. The vow which each and every Templar was required to subscribe to was in these words: Do you promise to maintain and cause to be maintained the ancient laws, rules and ceremonies, handed down to us by our sainted predecessors, with fidelity, piety and zeal?"

#### THE CLAIM OF THE ENGLISH RITUAL.

The existence of the ritual of England runs far back in the history of time. We have no definite means of ascertaining its precise date, but it is sufficient for our purpose only to know of its existence prior to the establishment of the first Grand Encampment in America, which was instituted in Philadelphia, in May, 1797.

The Grand Conclave of England was formed on the 24th of June, 1791, and derived their ritual from the Immemorial Encampments of which we have spoken. The Constitution and ritual were also confirmed April 10, 1809, by the Duke of Kent, the Grand Patron of the Order. From April, 1809, to August 6th, 1812, Sir W. R. Wright was Grand Master. From August, 1812, to April 13, 1846, the Duke of Sussex was Grand Master. From April, 1846, to May 10, 1862, Col. Sir C. K. K. Tyute was Grand Master, and from 1862 to the present time Sir Wm. Stuart has been the Grand Master of the Grand Conclave of England, Wales and Canada; and during this whole period the ritual, as derived from the Immemorial Encampments, and approved in 1791, has been pertinaciously adhered to as *the genuine and correct work of our fathers*. The English ritual, therefore, as now used, and which our fathers brought to America, has been traced to have had an existence before Grand Conclaves, Grand Encampments or Grand Commanderies existed. This being true, Sir Knights, the only remaining question for your examination is: Has this ritual been changed?

#### THE CLAIM OF THE GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

Your committee are free to confess that the ritual of the Order has been completely and entirely changed and revolutionized, and from a military character transformed to that of a Masonic cast; and that although we derive our origin through the Grand Conclave of England, yet it is presented to us in a new garb, unlike that from which we derive our lineage.

To demonstrate this, let facts be submitted to the Templar world:

In an address delivered before the Grand Encampment of Massachusetts and Rhode Island on the 5th day of May, 1865, the M. E. Sir William Sewall Gardner, Grand Master, used the following language:

"On the 6th of May, 1805, Sir Thomas Smith Webb, of Providence, Sir Henry Fowle, of Boston, Sir Jonathan Gage, of Newburyport, with other Templar Masons, assembled at the Masonic Hall, at Providence, and *formed* this Grand Encampment. . . . There they assembled and laid the foundation of Templar Masonry

as we recognize it to-day. . . . This Grand Encampment was the germ of Templar Masonry as now organized in the United States, and the *ritual as adopted here has been taken as the true Templar work* throughout the jurisdiction of the Grand Encampment of the United States. . . . Immediately after the formation of the General Grand Encampment of the United States, Sir Henry Fowle was employed by that Grand Body to establish Subordinate Encampments and as an instructor of the Templar ritual. . . . Perhaps no person in the United States had more to do with the *formation and renovation of this ritual* than Sir Henry Fowle. . . . We have then for our gratification that this Grand Encampment (Massachusetts and Rhode Island) has *furnished the ritual* which is now used in all the bodies, both Grand and Subordinate, within the United States."

The Grand Master, Gardner, also asserts (and in corroboration of the principles for which your committee so earnestly contend) that "the English Order from which our fathers, in this Grand Encampment, *derived the elements of our ritual* is termed the Masonic Knights 'Templar Conclave.'"

But your committee desire to add more proof, both convincing and overwhelming.

The M. E. Sir Wm. Sewall Gardner, in 1864, as Grand Master, prepared the history of the Grand Encampment of Massachusetts and Rhode Island. In this history he says: Fortunately, it can be determined with almost absolute certainty that that convention (June 20, 1816, which organized the General Grand Encampment of the United States) was composed of but *four Knights*, Sir Thomas Smith Webb, Sir Henry Fowle, Sir John Snow, delegates from the United States Grand Encampment (so called), established at Providence, Rhode Island, 1805, having an acquired jurisdiction over Massachusetts and Rhode Island, and Sir Thomas Lowndes, delegate from the Grand Encampment of New York. . . . It was considered necessary not only to establish the General Grand Encampment, but to make it a living, active body, which should exert its power and influence over all the territory of the United States. In this attempt, one difficulty was apparent—the *convention consisted of but four members*. They agreed that it would be impolitic for them, in inaugurating a body of such extensive powers as the contemplated Grand Encampment, to give their names to the Templars of the United States as its founders. They considered it would be arrogant and presumptuous in them, as individuals, to ask the Templars of the United States to submit to their dictation, and to compel them to come under the jurisdiction of this body, *formed by the sole action of four individual Knights.*"

In addition to the history of the organization of the present Grand Encampment of the United States, so strangely and so wonderfully brought into existence, and whose extreme modesty only withheld the names of the originators themselves from the Masonic public, we now give the history of the present *ritual*.

## THE PRESENT RITUAL.

In October, 1866, a committee, consisting of Sir Wm. Sewall Gardner, Sir Chas. W. Moore, and Sir James Hutchinson, *inter alia*, said: It must be remembered that, in 1816, the ritual of Massachusetts and Rhode Island had been in use more than fifteen years, and that it was as well determined then as now. . . . Sir Charles W. Moore obtained the following facts from Sir Benjamin Gleason: While Gleason was in college, at Providence, he became deeply interested in Masonry, and was advanced to the degree of Knight Templar. He then became acquainted with Webb and Fowle. Their attention was early directed to the Templar ritual then in use, and *it appeared necessary for its success that it should be modified and arranged* in such a manner as to adapt it to the use of Encampments. They accordingly revised it, each doing his share of the labor. . . . That part known as the "Soliloquy" was prepared by Gleason, and was entirely new. Webb and Fowle had more to do with arranging the work and details. Both being accomplished and effective workmen, and knowing what was required, they were able to give to the ritual all that was needed in these particulars. When the work was completed the Lectures were prepared.  *Prepared and adopted, this ritual superseded the old work.*  Thus originated the Templar ritual in use throughout the United States.

## MALTESE RITUAL.

In examination of this ritual, another innovation of the Grand Commandery of Massachusetts and Rhode Island, your committee would only call your attention to a resolution unanimously adopted by the Grand Encampment of Massachusetts and Rhode Island, October 12, 1840:

*Whereas*, The Order of Knights of Malta, founded on events recorded in the Scriptures, embodying in its history and emblems that which is well calculated to enforce truths of great weight and solemnity, has been heretofore conferred on initiates with too little ceremony, deteriorating from the effect which should be impressed on the mind of the recipient; and as the *Boston Encampment of Knights Templar has, with good taste and judgment, devised appropriate ceremonies for the degree*; therefore,

 *Resolved*, That this Grand Encampment approve and sanction the manner of conferring the degree of Knight of Malta, as proposed by the Boston Encampment. 

The address of Sir Gardner says: The Grand Encampment of the United States, *for want of any*, has adopted the brief ceremonial used in this jurisdiction. . . . It remains for the Grand Encampment (of the United States), at some future triennial convocation, to examine into its merits, and if, upon calm and careful deliberation, it should be adopted, it is to be hoped that it will be universally acquiesced in throughout the jurisdiction.

## RITUAL OF THE RED CROSS.

Your committee feel no hesitancy in declaring, from their own knowledge, as well as from reading, this ritual was manufactured by Webb and his associates from kindred degrees not of this Order. It requires no argument to demonstrate that this degree has no connection whatever with the Orders of Christian Knighthood, nor never should have been incorporated into an Order whose sublime teachings are of Jesus as the Redeemer of the world—in His mediatorial character, as the Way, the Truth and the Life.

## GRAND ENCAMPMENT OF KNIGHTS TEMPLAR OF THE UNITED STATES.

*Christian Knights of the United States:*

Our vows of fealty are due to the Grand Encampment of the United States. Acknowledging her Constitution and Edicts as supreme, and from which we all (directly or indirectly) derive our charters authorizing every State and Subordinate Commandery to comply with her laws, we cannot run counter thereto. But we have the privilege, nay, the right of asking her, as the governmental head of Knighthood in the United States, to redress grievances whenever or wherever they exist, and to suffer no innovations to be made on the usages, ceremonies or ritual of Templar Masonry, but *always adhering* (as the constitution says) to the *ancient landmarks*. The questions therefore recur: Have innovations been made? Have the ancient landmarks of our fathers been removed? Has the ritual of the Orders of Knighthood remained intact since promulgated to the Grand Conclave of England, in 1791, by the Immemorial Encampments?—and from whom we derive our lineage, and to whom Pennsylvania is indebted for the Orders of Knighthood. Step by step have we demonstrated these things, as the result before you proves. Your committee has studiously and laboriously examined the whole question, and have been careful to present, in a concise view, both sides of the question, to enable you, as members of your State Grand Commandery and of the Grand Encampment of the United States, to determine the fact that *innovations* not only have been made, but that these very innovations were made by the acknowledgment of the Grand Master of the Grand Encampment of Massachusetts and Rhode Island, through Sir Wm. Sewall Gardner, M. E. Grand Master.

Your committee cannot, for one moment, believe that either Massachusetts, Pennsylvania, New York, or any other State Grand Commandery of the Union, has a right to make innovations into the body of Templarism, nor change and modify her ritual, thereby changing the ancient ritual of our fathers.

It is a question, however, how far each State, in its sovereign capacity, is bound to follow such palpable innovations, when they are satisfied a fraud has been perpetrated and the ancient landmarks removed. It must be apparent to every intelligent Sir Knight that rules and ceremonies have been ruthlessly sacrificed, obligations

wantonly set at naught, and the interests of Knighthood, founded on Truth and the New Law of our Redeemer, jeopardized by a departure from original principles and ancient landmarks.

Your committee do not design to impugn the motives of any Sir Knight in defence of the present heterogeneous ritual, but we would be distinctly and unequivocally understood as declaring that our duty to ancient Knighthood—to its ritual, rules and ceremonies—to the memory of our fathers—to ourselves—to posterity, and, above and beyond all, to our solemn vows,—all, all require that we should *abandon a ritual* which was manufactured in Massachusetts by Webb and his associates, and foisted upon the General Grand Encampment in 1816, at its organization, *by the very Sir Knights who manufactured it*. If, during the half century which the Grand Encampment of the United States has existed, error has been perpetrated through ignorance, it is to be regretted; but when light becomes manifest, and darkness itself shines through the light, our duty—our Knighthood—our obligations compel us to claim from the Grand Encampment of the United States a return to the ancient ritual—the ritual now used, and which had been used by the Immemorial Encampments even before the organization of the Grand Conclave of England in 1791, and transmitted to the present period.

Sir Knights of the United States, the questions are now before you, and we confidently rely on your intelligence and respect for the ancient landmarks to give this subject the consideration which its importance demands, and instruct your representatives to vote for a return to the ancient ritual.

ALFRED CREIGH, *Chairman*.

JEREMIAH L. HUTCHINSON, G. C.

ANTHONY E. STOCKER, M. D., P. G. C.

BENJAMIN PARKE, P. G. C.

WILLIAM HENRY ALLEN, LL.D., P. G. C.

CHRISTIAN FREDERIC KNAPP, P. G. C.

JOHN A. WRIGHT, P. G. C.

EDMUND H. TURNER, P. G. C.

H. STANLEY GOODWIN, P. G. C.

WM. H. STRICKLAND, P. G. C.

ROBERT PITCAIRN, P. G. C.

## CHAPTER VI.

CONTAINING THE CONSTITUTION OF 1865, BURIAL SERVICE ADOPTED BY THE GRAND ENCAMPMENT, AND THE CEREMONIES UPON CONSTITUTING AND DEDICATING A COMMANDERY.

*Constitution of the Grand Encampment of Knights Templar of the United States of America,*

*With the latest Amendments, adopted at the meeting at Columbus, Ohio, 1865.*

### ARTICLE FIRST.

OF THE GRAND ENCAMPMENT OF THE UNITED STATES.

#### SECTION 1.—HOW CONSTITUTED.

THE Grand Encampment of Knights Templar of the United States is constituted as follows: 1. The Grand Master. 2. The Deputy Grand Master. 3. The Grand Generalissimo. 4. The Grand Captain General. 5. The Grand Prelate. 6. The Grand Senior Warden. 7. The Grand Junior Warden. 8. The Grand Treasurer. 9. The Grand Recorder. 10. The Grand Standard-Bearer. 11. The Grand Sword-Bearer. 12. The Grand Warder. 13. The Grand Captain of the Guard.

Likewise: 14. All Past Grand Masters. 15. All Past Deputy Grand Masters. 16. All Past Grand Generalissimos; and 17. All Past Grand Captains General of the Grand Encampment of the United States.

Likewise: 18. All Grand Commanders. 19. All Past Grand Commanders. 20. All Deputy Grand Commanders. 21. All Grand Generalissimos; and 22. All Grand Captains General of each State Grand Commandery that acknowledges the jurisdiction of the United States Grand Encampment.

Each of the individuals above enumerated shall be entitled, when present, to one vote in all the proceedings of the Grand Encampment of the United States.

Likewise: 23. The first three officers of each Commandery that

holds its Charter immediately from the Grand Encampment of the United States.

These, or as many of them as may be present at any meeting of the Grand Encampment of the United States, shall be entitled collectively to one vote.

All officers of the late General Grand Encampment shall rank and have all the privileges of members of equal rank as provided for herein.

No person shall be eligible to any office in the Grand Encampment of the United States unless he shall be at the time a member of some Subordinate Commandery under the general or immediate jurisdiction of the Grand Encampment of the United States.

#### SECTION 2.—PROXIES.

The first four officers named in section 1 of this Article; likewise the first four officers of all State Grand Commanderies; likewise the first three officers of all Subordinate chartered Commanderies held under the immediate jurisdiction of the Grand Encampment of the United States, may appear and vote *by proxy*; said proxies being at the time of service members of Subordinate Commanderies and producing properly authenticated certificates of their appointment.

#### SECTION 3.—TITLES.

The title and designation of the Grand Master of the Grand Encampment of the United States is *Most Eminent Grand Master of Knights Templar*; that of the Deputy Grand Master, *Right Eminent*; of the remaining officers of the Grand Encampment, *Very Eminent*.

#### SECTION 4.—MEETINGS.

The stated meetings of the Grand Encampment of the United States shall occur triennially, at such time and place as may have been previously designated by the standing committee (see Article IV. section 4, rule 4) and approved by the Grand Encampment of the United States.

Special meetings may be called by the Most Eminent Grand Master at his discretion. And it shall be his duty, upon the requisition of the majority of the State Grand Commanderies, to him directed in writing, to call special meetings of the Grand Encampment of the United States.

The Grand Officers shall hold their respective offices until their successors shall be duly elected and installed.

At the stated meetings of the Grand Encampment of the United States there shall be reviewed and considered all the official reports of its officers, and of the State Grand and Subordinate Commanderies, for the preceding three years; they shall proceed to elect by ballot the several officers of the Grand Encampment of the United States, save and except the Prelate and Captain of the Guard, who shall be appointed by the Grand Master at the opening of the triennial sessions (see Art. 1, Sec. 5); to adopt such rules and edicts as may be necessary for the good of the Order; to examine the accounts of the Grand Treasurer and Grand Recorder; to supervise

the state and condition of the finances, and adopt such measures in relation thereto as may be necessary to increase, secure and preserve the same, and also to insure the utmost punctuality on the part of every accounting officer in the safe-keeping and paying over the funds and property of the Grand Encampment; to grant or withhold warrants, dispensations and charters for all new State or Subordinate Commanderies (see Art. II., Sec. 1, and Art. III., Sec. 1); for good cause to revoke pre-existing warrants, charters or dispensations; to assign the limits of the State Grand Commanderies, and settle all controversies that may arise between them; and, finally, to consider and do all matters and things appertaining to the good, well-being and perpetuation of the principles of Templar Masonry.

No business shall be transacted at the called meetings save that which was specified in the original summons.

At every meeting all questions shall be determined by a majority of votes, the presiding officer being entitled to one vote. This Grand Encampment being a legislative body, acknowledging no superior, admits an appeal to be taken by any member from the decision of the chair on any question under consideration therein: Provided, however, that such appeal shall not be maintained unless two-thirds of all the members present shall vote therefor. That right is adopted for this Grand Encampment alone, and is not to be construed as establishing a precedent for the guidance of any other Masonic Body.

#### SECTION 5.—DUTIES OF THE OFFICERS.

##### 1. *The Grand Master.*

It is the prerogative and duty of the Grand Master generally to exercise, as occasion may require, all the rights appertaining to his high office, in accordance with the usages of Templar Masonry. And as a part thereof, he shall have a watchful supervision over all the Commanderies, State and Subordinate, in the United States, and see that all the constitutional enactments, rules and edicts of the Grand Encampment are duly and properly observed, and that the dress, work and discipline of Templar Masonry everywhere are uniform.

Among his special duties and prerogatives are the following:

To appoint the Prelate and Captain of the Guard at the triennial meetings of the Grand Encampment. (See Art. I., Sec. 4.)

To call special meetings of the Grand Encampment of the United States. (Art. I., Sec. 4.)

To visit and preside at any Commandery, Grand or Subordinate, in the United States, and give such instructions and directions as the good of the institution may require, always adhering to the ancient landmarks.

To cause to be executed, and securely to preserve and keep, the official bonds and securities of the Grand Treasurer and Grand Recorder. (See Art. IV., Sec 3.)

To grant letters of dispensation during the recess of the Grand Encampment for the institution of new Commanderies (see Art. III., Sec. 1), such Dispensations to be in force no longer than the next

triennial meeting of that body, and promptly to notify the Grand Recorder of the issuing of said letters of dispensation.

To approve and grant warrants during the recess of the Grand Encampment for the institution of State Grand Commanderies in States, Districts or Territories where the same have not been heretofore established. (See Art. II., Sec. 1.)

To manage and control the contingent fund. (See Art. IV., Sec. 1.)

### 2. *The Deputy Grand Master.*

The Deputy Grand Master, in the event of the death, removal or physical incompetency of his superior, shall act as the Grand Master. At all other times he shall perform such duties as may be assigned him by the Grand Encampment or the Grand Master.

### 3. *The Grand Generalissimo and Grand Captain General.*

In the absence of their respective superiors, the Grand Generalissimo and Grand Captain General shall severally act as Grand Master, in order, according to rank. At all other times they shall perform such duties as may be assigned them by the Grand Encampment, or such as are traditionally appropriate to their respective stations.

### 4. *The Grand Treasurer.*

The Grand Treasurer, unless otherwise directed by the Grand Encampment, shall invest from time to time all such moneys as may come to his hands, belonging to the Grand Encampment, over and above the sum of three hundred dollars, in such way as he may judge most to the interest of the Grand Encampment, but subject to call on thirty days' notice. And the same shall be at his command on the first day of September preceding the triennial meeting of the Grand Encampment. He shall render to the Grand Encampment, at its triennial meetings, a true and perfect account of his doings in this respect, together with an account of all moneys received, the earnings thereon accrued from investments, and the amounts disbursed by him during the vacation; likewise a copy of the same, to the Grand Master by the first day of September preceding the triennial meeting, to the end that the Grand Master may make such suggestions on account thereof as he may deem necessary.

He shall pay all drafts drawn upon the contingent fund by the Grand Master. (See Art. IV., Sec. 1.)

He shall carefully preserve, and render from time to time as ordered, an inventory of all property belonging to the Grand Encampment entrusted to his keeping.

### 5. *The Grand Recorder.*

The Grand Recorder shall collect and receive all the revenues of the Grand Encampment, and pay over the amount to the Grand Treasurer whenever it reaches the sum of one hundred dollars. He shall render annually to the Grand Master and to the Grand Treasurer copies of his accounts of all moneys received and expended by him, naming the sources from which they were received, bringing up said accounts to the first day of September; likewise to the Grand

Encampment, triennially, a general account of the same. He shall forward to each newly-constituted Commandery, immediately upon receiving official notice that a dispensation has issued, a copy of this Constitution, together with whatever rules and edicts are in force.

He shall report to the Grand Encampment, on the second day of each triennial meeting, the names of those Commanderies working under the immediate jurisdiction of the Grand Encampment which have not complied with the requisition (see Art. III., Sec. 4) to furnish him with its full triennial historical and financial returns for the use of the Grand Encampment.

He shall report annually, on the first day of September, to the Grand Master, the names of those Commanderies working under the immediate jurisdiction of the Grand Encampment which have not complied with the requisition (see Art. III., Sec. 4) to furnish him with its full annual historical and financial returns for the use of the Grand Master.

He shall open and keep a "Book of Templar Masonry," in which shall be entered, in appropriate columns, the following subjects:

*A.—A Register of Commanderies, to contain—*

1. The date of issuing every warrant, dispensation, and charter for a Grand or Subordinate Commandery, granted by authority of the Grand Encampment since its origin.

2. The roll of officers of the Grand Conclave of the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar in England and Wales, together with the roll of Encampments, officers and members of the Provincial Grand Conclave of Canada.

*B.—A Register of Memberships, to contain—*

1. The roll of officers of the Grand Encampment, with their terms of service, etc., etc., since the origin of the same.

2. The roll of officers and members of each Grand and Subordinate Commandery now working under the jurisdiction of the Grand Encampment, with all the current changes resulting from removals, dismissions, suspensions, expulsions and deaths.

*C.—Historical Dates, tending to lighten up the history of Templar Masonry in the United States.*

Likewise, to collect, and in orderly volumes bind, a copy of all the proceedings of the Grand Encampment since its organization, together with copies of by-laws, impressions of seals, proceedings of State Grand Commanderies, etc., etc., and to make a triennial report of his official acts.

#### 6. *The Remaining Officers.*

The duties of the remaining officers of the Grand Encampment are such as are traditionally appropriate to their respective stations, or such as may be assigned them by the Grand Encampment.

The Grand Master, the Deputy Grand Master, the Grand Generalissimo, and the Grand Captain General are severally authorized to visit and preside in any Commandery of Knights Templar through-

out the jurisdiction of the Grand Encampment, and to give such instructions and directions as the good of the institution may require, always adhering to the ancient landmarks.

In the event of the absence of all the four principal officers of the Grand Encampment, the Past Grand officers, according to rank and seniority of service, shall be empowered to preside.

The Grand Treasurer and the Grand Recorder shall severally give bond and security, in such form and to such an amount—but not less than double the estimated triennial receipts by either—as shall from time to time be determined by the Grand Master, who shall judge and approve the sufficiency of such bonds and securities, and who shall keep and preserve the same.

Any Grand officer—save as above excepted—coming into the receipt of moneys or property belonging to the Grand Encampment, shall forthwith remit the same to the Grand Recorder.

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## ARTICLE SECOND.

### OF THE STATE GRAND COMMANDERIES.

#### SECTION 1.—How CONSTITUTED.

Whenever there shall be three or more Subordinate chartered Commanderies instituted or holden under this Constitution in any one State, District or Territory in which a Grand Encampment has not been heretofore formed, a *Grand Commandery* may be formed after obtaining the approval of the Grand Master or the Grand Encampment. Its jurisdiction shall be the territorial limits in which it is holden.

A State Grand Commandery consists of the following members: 1. The Grand Commander. 2. The Deputy Grand Commander. 3. The Grand Generalissimo. 4. The Grand Captain General. 5. The Grand Prelate. 6. The Grand Senior Warden. 7. The Grand Junior Warden. 8. The Grand Treasurer. 9. The Grand Recorder. 10. The Grand Standard-Bearer. 11. The Grand Sword-Bearer. 12. The Grand Warder, and 13. The Grand Captain of the Guards.

Likewise: All Past Grand Commanders [and Grand Masters]. 15. All Past Deputy Grand Commanders [and Deputy Grand Masters]. 16. All Past Grand Generalissimos; and 17. All Past Grand Captains General of the same Grand Commandery so long as they remain members of the Subordinate Commanderies under the same territorial jurisdiction.

Likewise: 18. The Commander. 19. The Generalissimo; and 20. The Captain General of each Subordinate Commandery, working under the same Grand Commandery.

Likewise: 21. All Past Commanders of the Subordinate Commanderies, working under the same Grand Commanderies, so long

as they remain members of Subordinate Commanderies under the same territorial jurisdiction.

Each of the individuals enumerated in this section shall be entitled when present to one vote in all the proceedings of the State Grand Commandery.

No person shall be eligible to any office in a State Grand Commandery unless he shall be at the time a member of some Subordinate Commandery working under the same Grand Commandery.

The Grand Commandery of Massachusetts and Rhode Island is recognized as holding jurisdiction over both these States.

#### SECTION 2.—PROXIES.

Any officer specified in Section 1st of this Article, save and except Past Commanders, may appear and vote *by proxy*, said proxy being at the time of service a member of the same Subordinate Commandery as his principal, and producing a properly authenticated certificate of his appointment.

#### SECTION 3.—TITLES.

The title and designation of the Grand Commander of a State Grand Commandery is *Right Eminent*; that of Deputy Grand Commander, *Very Eminent*; of the remaining officers of the Grand Commandery, *Eminent*.

#### SECTION 4.—MEETINGS.

The stated meetings of a State Grand Commandery shall occur annually, at such time and place as said Grand Commandery in its discretion may direct.

Special meetings may be called by the Grand Commander at his discretion.

The several Grand Officers shall hold their respective offices until their successors shall be duly elected and installed.

At the stated meetings of each Grand Commandery there shall be reviewed and considered all the official reports of its officers and of the Subordinate Commanderies within its jurisdiction for the preceding year. They shall proceed to elect by ballot the several officers of the Grand Commandery (see Art. II. Sec. 1). To adopt such rules and edicts, subordinate to the Constitution of the Grand Encampment of the United States, as may be necessary for the good of the Order. To examine the accounts of the Grand Treasurer and Grand Recorder. To supervise the state and condition of the finances, and adopt such measures in relation thereto as may be necessary to increase, secure, and preserve the same, and also to insure the utmost punctuality on the part of every accounting officer in the safe-keeping and paying over the funds and property of the Grand Commandery. To grant or withhold dispensations and charters for all new Commanderies. For good cause to revoke any pre-existing charter or dispensation; to assign the limits of Subordinate Commanderies within its own jurisdiction, and settle all controversies that may arise between them; and finally, to consider and do all matters and things appertaining to the good, well-being

and perpetuation of Templar Masonry, but always subordinate to the Grand Encampment of the United States.

No business shall be transacted at the *called* meetings save that which was specified in the original summons.

At every meeting all questions shall be determined by a majority of votes, the presiding officer for the time being to be entitled to one vote. In case the votes are equally divided, he shall also give the casting vote. No appeal shall lie to the Grand Commandery from the decision of the Grand Commander.

## SECTION 5.—DUTIES OF THE OFFICERS.

### 1. *The Grand Commander.*

The Grand Commander of a State Grand Commandery shall have a watchful supervision over all the Subordinate Commanderies under his jurisdiction, and see that all the constitutional enactments, rules and edicts of the Grand Encampment of the United States, and of his own Grand Commandery, are duly and promptly observed.

He shall have the power and authority, during the recess of his Grand Commandery, to grant letters of dispensation to a competent number of petitioners, nine or more, residing within his jurisdiction, and possessing the constitutional qualifications empowering them to form and open a Commandery; such dispensations to be in force no longer than the next annual meeting of this Grand Commandery. But no letters of dispensation for constituting a new Commandery shall be issued save upon the recommendation of the Commandery in the same territorial jurisdiction nearest the place of the new Commandery prayed for.

He may call special meetings of his Grand Commandery at his discretion. (See Art. II, Sec. 4.)

He may visit and preside at any Commandery within the jurisdiction of his Grand Commandery, and give such instructions and directions as the good of the institution may require, but always adhering to the ancient landmarks.

It is his duty, either in person or by proxy, to attend all meetings of the Grand Encampment of the United States.

### 2. *The Deputy Grand Commander.*

The Deputy Grand Commander, in the event of the death, removal, or physical incompetency of his superior, shall act as the Grand Commander. At all other times he shall perform such duties as may be assigned him by the Commandery or the Grand Commander.

It is his duty, either in person or by proxy, to attend all meetings of the Grand Encampment of the United States.

### 3. *Grand Generalissimo and Grand Captain General.*

In the absence of their respective superiors, the Grand Generalissimo and Grand Captain General shall severally act as Grand Commander, in order, according to rank. At all other times they shall perform such duties as may be assigned them by the Grand Com-

mandery, or such as are traditionally appropriate to their respective stations.

It is their duty, either in person or by proxy, to attend all meetings of the Grand Encampment of the United States.

#### 4. *The Grand Recorder.*

The Grand Recorder shall make an annual communication to the Grand Recorder of each of the other Grand Commanderies, likewise to the Grand Master and the Recorder of the Grand Encampment of the United States; said communication to embrace the roll of Grand Officers, and such other matters as may conduce to the general good of the Order. He shall also regularly transmit to the Grand Master and Grand Recorder of the Grand Encampment of United States copies of all the By-Laws and Regulations adopted by his Grand Commandery.

The duties of the remaining officers, as well as of those above specified, shall be such as are traditionally appropriate to their respective stations or allotted to them by the Grand Commandery, and corresponding as near as may be to those of the corresponding officers of the Grand Encampment of the United States.

In the event of the absence of all the four principal officers of the Grand Commandery, the Past Grand Officers, according to the rank and seniority of service, shall be empowered to preside.

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## ARTICLE THIRD.

### OF SUBORDINATE COMMANDERIES.

#### SECTION 1.—HOW CONSTITUTED.

Each State Grand Commandery shall have exclusive power to constitute new Commanderies within its jurisdiction. During the recess of the Grand Commandery, the Grand Commander shall have the power to grant *letters of dispensation* to a competent number of petitioners, nine or more, possessing the constitutional qualifications, and residing within its territorial jurisdiction, empowering them to form and open a Commandery for a term of time not extending beyond the next stated meeting of the Grand Commandery.

The Grand Encampment of the United States shall have exclusive power to constitute new Commanderies within any State, District or Territory, wherein there is no State Commandery regularly formed under the authority of the Grand Encampment of the United States. During the recess of the Grand Encampment, the Grand Master shall have the power to grant letters of dispensation to a competent number of petitioners, nine or more, possessing the constitutional qualifications, and residing within said unappropriated State, District or Territory, empowering them to form and open a Command-

ery for a term of time not extending beyond the next stated meeting of the Grand Encampment of the United States.

A Subordinate Commandery consists of the following members: 1. The Commander. 2. The Generalissimo. 3. The Captain General. 4. The Prelate. 5. The Senior Warden. 6. The Junior Warden. 7. The Treasurer. 8. The Recorder. 9. The Standard-bearer. 10. The Sword-bearer; and 11. The Warder.

Likewise: 12. As many members as may be found convenient for work and discipline.

Each of the individuals enumerated in this section shall be entitled, when present, to one vote in all the proceedings of the Subordinate Commandery.

#### SECTION 2.—TITLES.

The title and designation of the Commander of a Subordinate Commandery is *Eminent*.

#### SECTION 3.—MEETINGS.

The stated meetings of a Subordinate Commandery shall occur at least semi-annually, at such time and place as may be specified in the charter or designated in the by-laws of the Commandery.

Special meetings may be called by the Commander at his discretion.

The several officers shall hold their respective offices until their successors be duly elected and installed.

No business shall be performed at the *called* meetings save that which was specified in the original summons.

At every meeting, all questions shall be determined by a majority of votes, the presiding officer for the time being to be entitled to one vote. In case the votes are equally divided, he shall also give the casting vote. No appeal shall lie to the Subordinate Commandery from the decision of the Commander.

#### SECTION 4.—DUTIES OF THE OFFICERS.

##### *The Commander.*

The Commander has it in his special charge to see that the by-laws of his Commandery are duly observed, as well as the Constitution, rules and edicts of the State Grand Commandery and of the Grand Encampment of the United States; that accurate records are kept and just accounts rendered; that regular returns are made to the Grand Encampment or Commandery annually; and that the annual dues are promptly paid.

It is his duty, together with the Generalissimo and Captain General, either in person or by proxy, to attend all meetings of his Grand Encampment or Commandery.

##### *The Recorder.*

It shall be the duty of the Recorder of every Subordinate Commandery working under the immediate jurisdiction of the Grand Encampment of the United States, to report annually to the Grand Recorder of the Grand Encampment of the United States, up to the

first day of August, the roll of his officers and members, and the working roll of his Commandery; and to accompany the same with the amount of dues to the Grand Encampment of the United States. For failure herein, the Commandery so offending shall be subject to Knightly discipline.

In the event of the absence of all the three principal officers of the Commandery, the Past Commanders, according to rank and seniority of service, shall be empowered to preside.

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## ARTICLE FOURTH.

### MISCELLANEOUS.

#### SECTION 1.—FINES, DUES, AND FINANCIALS.

The fee for instituting a new Commandery shall not be less than ninety dollars.

For every Knight Templar created in any Commandery, holden by dispensation or charter whilst under the immediate jurisdiction of the Grand Encampment of the United States, there shall be paid two dollars into the treasury of the Grand Encampment of the United States.

The Grand Recorder of the Grand Encampment of the United States shall receive ten dollars as his fee for each charter issued, and five dollars for endorsing, under the seal of the Grand Encampment of the United States, the extension of a dispensation.

The State Grand Commanderies, respectively, shall possess authority, upon the institution of new Commanderies within their respective jurisdictions, to require from the several Commanderies within their respective jurisdictions such proportions of the sums received by them for conferring the Orders, likewise such sums in the form of annual dues from their respective members, as may be necessary for supporting the Grand Commandery.

No Subordinate Commandery shall confer the Orders of Knighthood for a less sum than twenty dollars.

There shall be a contingent fund of three hundred dollars placed to the credit of the Most Eminent Grand Master on the books of the Grand Treasurer at the close of each triennial session; out of which the Grand Master shall reimburse himself for his necessary cash expenses in the performance of his constitutional duties, and make a triennial report of the same to the Grand Encampment.

There shall be appropriated, at each triennial session of the Grand Encampment of the United States, a sufficient sum to be used by the Grand Recorder to meet the current expenses of the Secretariat, of which he shall render an account at the succeeding session.

#### SECTION 2.—GENERAL REGULATIONS.

1. No Commandery, Grand or Subordinate, shall confer the Orders of Knighthood upon any one who is not a regular Royal

Arch Mason, according to the requirements of the General Grand Chapter of the United States.

2. The rule of succession in conferring the Orders of Knighthood shall be as follows: 1. Knight of the Red Cross. 2. Knight Templar and Knight of Malta.

3. Every Commandery working in a State, District or Territory where there is a Grand Commandery shall have a dispensation or charter from said Grand Commandery. And no Commandery hereafter to be formed or opened in such State, District or Territory shall be deemed legal without such charter or dispensation. All Masonic communication, as a Templar, is interdicted between any Commandery working under the general or special jurisdiction of this Grand Encampment, or any member thereof, and any Commandery or member of such, that may be formed, opened or holden in such State, District or Territory without such charter or dispensation.

It shall be deemed irregular for any Commandery to confer the Orders of Knighthood, or either of them, upon any sojourner whose settled place of residence is within any State, District, or Territory in which there is a Commandery regularly at work, until the consent of the Commandery having territorial jurisdiction is first obtained. In the event of the violation of this interdict, the Commandery so offending shall be subject to Knightly discipline, and be required, upon demand, to pay over to the Commandery thus defrauded the amount of fees received for such admission.

The officers of every Commandery, Grand and Subordinate, before entering upon the exercise of their respective offices, shall take the following obligation, viz.: "I (A. B.) do promise and vow that I will support and maintain the constitution of the Grand Encampment of Knights Templar of the United States of America."

The Grand Master of this Grand Encampment may issue his proxy to any Knight Templar in regular standing, authorizing him to constitute a Subordinate Commandery which has received a charter; and any Commandery thus constituted shall be deemed regularly constituted.

### SECTION 3.—AMENDMENTS.

The Grand Encampment shall be competent, upon the concurrence of three-fourths of its members present at any stated meeting, to revise, amend and alter this constitution: *provided*, one day's previous notice of such motion to amend be given, and a particular time be set to take the vote thereon.

In all other cases, any proposed amendment shall lay over until the next stated meeting of the Grand Encampment, when a concurring vote of two-thirds shall be necessary to adopt such alteration, amendment or revision.

### SECTION 4.—RULES OF ORDER.

RULE 1. After the ceremony of opening the Grand Encampment, it shall be the duty of the Grand Recorder to read the minutes of the last triennial session, unless such reading be dispensed with; and

at the resumption of business in each successive sitting the minutes of the preceding one shall also be read.

RULE 2. A Committee on Credentials, consisting of three Sir Knights, shall be appointed by the Grand Master, to report at the opening of the next sitting.

RULE 3. After the report of this committee, the Grand Master, the Deputy Grand Master, the Grand Generalissimo, and the Grand Captain General will successively read the reports of their doings during the preceding three years. These reports shall be referred to the Standing Committee on the Doings of the Grand Officers, who may recommend the apportionment of such parts thereof to special or to such other of the standing committees as they may deem necessary.

RULE 4. The standing committees shall be :

1. A Committee on the Doings of the Grand Officers.
2. A Committee on Finance.
3. A Committee on Dispensations and New Commanderies.
4. A Committee on Unfinished Business.
5. A Committee on Grievances.
6. A Committee on Masonic Jurisprudence.
7. A Committee to designate the place of the next triennial meeting.

The reports of these committees shall be heard in order except the last one, which shall report on the last day of the meeting of the Grand Encampment.

RULE 5. While the several committees are preparing their reports, the new business may be acted upon; and if any subject is brought forward requiring a reference to any standing or special committee, it shall be so referred forthwith. All committees shall make it a point to report as soon as convenient after their appointment.

RULE 6. No Sir Knight shall be allowed to speak more than once on the same subject, except to explain the meaning of some of his remarks, unless it be by special permission of the Grand Encampment first obtained.

RULE 7. The Grand Encampment shall proceed to the election of officers for the ensuing three years immediately after the opening of the first sitting on Thursday following the commencement of the triennial meetings.

RULE 8. It shall be the duty of the Grand Master, at each triennial meeting, if time permit, to cause an exemplification of the work appertaining to the Orders of Knighthood to be exhibited before the Grand Encampment; and also to correct, officially, all irregularities and discrepancies that exist.

In testimony whereof I have caused the seal of the Grand Encampment to be hereunto affixed.

Dated at the City of Cincinnati, this first day of November, A. D. 1865, and of the Order 744.

JOHN D. CALDWELL,  
*Grand Recorder.*



*Burial Service of the Orders of Masonic Knighthood.**Adopted by the Grand Encampment of the United States, Chicago, 1859.*

## GENERAL REGULATIONS.

1. No Sir Knight can be buried with the funeral honors of Knighthood unless he be a Knight Templar in regular standing.
2. It shall be the duty of the Eminent Commander to convene the Sir Knights of the Commandery, upon notice of the death of a Sir Knight who may be entitled to receive funeral honors, upon request, made when living, or by his family after his decease, for the purpose of attending the funeral ceremonies.
3. Sir Knights, on such occasions, will attend in full uniform, pursuant to the regulations, their sword-hilts and the banner of the Commandery being suitably dressed in mourning.
4. On the coffin of the deceased Sir Knight will be placed his hat and sword; and, if an officer, his jewel, trimmed with crape.
5. The Eminent Commander will preside during the services, and, assisted by the Prelate, lead in the ceremonies, pursuant to the ritual. If Grand Officers or Past Grand Officers be present, they will be allotted a place in the procession according to their rank; and if the Grand Prelate or a Past Grand Prelate be present, he will take the place of the Prelate.
6. The Sir Knights will assemble at their Asylum, and march to the residence of the deceased in the usual order of processions; the line being headed by the Warder, and the officers being in the rear, according to rank; that is, the Eminent Commander last; the Prelate being preceded by the Holy Writings, carried on a cushion, and the arms and hat of the deceased borne in the rear of the Eminent Commander. On arriving at the house, the lines are opened, and the Eminent Commander passes to the front and receives the body, placing the hat and sword on the coffin, as above directed.
7. The procession is then formed as before; the body, with the mourners and citizens present, being in the rear of the Sir Knights and in front of the officers. If the services are performed at a church or place of public worship, the procession, on arriving, will enter in reversed order, the Eminent Commander and Prelate, with the other officers, preceding the body and mourners.
8. When the public or religious services are concluded, the face of the deceased will be uncovered, and the Sir Knights (or a detachment of them) will form the "cross of steel" over the body, the Eminent Commander, with the Prelate, being at the head of the coffin and the other officers at the foot.
9. When more convenient or desirable, the part of the service before going to the grave, as here indicated, may be performed at the house of the deceased, or be deferred till at the grave.

THE FUNERAL SERVICES OF KNIGHTHOOD WILL BE CONDUCTED ACCORDING TO THE FOLLOWING

RITUAL.

*E. Commander.* Sir Knights: In the solemn rites of our Order we have often been reminded of the great truth that we were born to die. Mortality has been brought to view, that we might more earnestly seek an immortality beyond this fleeting life, where Death can come no more for ever. The sad and mournful funeral knell has betokened that another spirit has winged its flight to a new state of existence. An alarm has come to the door of our Asylum, and the messenger was Death, and none presumed to say to the awful presence, "Who dare approach?" A pilgrim-warrior has been summoned, and "there is no discharge in that war." A burning taper of life in our Commandery has been extinguished, and none, save the High and Holy One, can relight it. All that remains of our beloved companion Sir Knight lies mute before us, and the light of the eye and the breathing of the lips, in their language of fraternal greeting, have ceased for us, for ever, on this side of the grave. His sword, vowed only to be drawn in the cause of truth, justice, and rational liberty, reposes still in its scabbard, and our arms can no more shield him from wrong or oppression.

(The Sir Knights here return arms.)

It is meet, at such a time, that we should be silent, and let the words of the Infinite and Undying speak, that we may gather consolation from His revelations, and impress upon our minds lessons of wisdom and instruction, and the meetness of preparation for the last great change which must pass upon us all.

Let us be reverently attentive while Sir Knight, our Prelate, reads to us a lesson from the Holy Scriptures.

*Prelate.* Help, Lord! for the faithful fail from among the children of men.

*Response.* Help us, O Lord!

*Prelate.* The righteous cry, and the Lord heareth and delivereth them out of all their troubles.

*Response.* Hear us, O Lord!

*Prelate.* The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.

*Response.* Be nigh unto us, O Lord!

*Prelate.* The Lord redeemeth the souls of his servants; and none of them that trust in Him shall be desolate.

*Response.* Redeem us, O Lord!

*Prelate.* For I will not trust in my bow, neither shall my sword save me.

*Response.* Redeem us, O Lord!

*Prelate.* But God will redeem my soul from the power of the grave; for He shall receive me.

*Response.* Redeem us, O Lord!

*Prelate.* Wilt Thou show wonders to the dead? shall the dead arise and praise Thee? Shall Thy loving-kindness be declared in the grave, or Thy faithfulness in destruction?

*Response.* Save us, O Lord!

*Prelate.* We spend our years as a tale that is told. The days of our years are threescore years and ten; and if, by reason of strength, they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off and we fly away. So teach us to number our days that we may apply our hearts unto wisdom.

*Response.* Teach us, O Lord!

*Prelate.* For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass; as a flower of the field he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him.

*Response.* Show mercy, O Lord!

*Prelate.* We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?

*Response.* O Death, where is thy sting? O Grave, where is thy victory?

*Prelate.* The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

*Response.* Thanks be to God!

*E. Commander.* Shall the memory of our departed brother fade from among men?

*Response.* It is cherished in our souls for ever!

*E. Commander.* Shall no record be left of his virtues and worth?

*Response.* It is inscribed upon our hearts; it is written in our archives; the heart may cease to throb, and the archives may moulder and decay; but the tablets of the Recording Angel on high can never perish.

The Recorder here opens the book of Records of the Commandery, on which a page is set apart, suitably inscribed, and says:

Thus it is written.

The Sir Knights uncover and bow their heads.

*E. Commander.* He was a true and courteous Knight, and has fallen in life's struggle full Knightly with his armor on, prepared for Knightly deeds.

*Prelate.* Rest to his ashes, and peace to his soul!

*Response.* Rest to his ashes, and peace to his soul!

*Prelate.* Sovereign Ruler of the Universe! into Thy hands we devoutly and submissively commit the departed spirit.

*Response.* Thy will be done, O God!

The following

H Y M N

will be sung:

Words by ROBERT MORRIS, K. T.

Arranged by J. B. TAYLOR, K. T.

1. Pre-cious in the sight of Heav-en Is the scene where Christians die:

Souls, with all their sins for-giv-en, To the courts of glo-ry fly;

Eve-ry sor-row, eve-ry bur-den, Eve-ry cross, they lay it down;

Je-sus gives them richest guer-don In his own im-mor-tal crown.

2 Here, above our brother weeping,  
 Through our tears we seize this hope,  
 He, in Jesus sweetly sleeping,  
 Shall awake to glory up.  
 He has borne his cross in sorrow—  
 Weary pilgrim all forlorn :  
 When the sun shines bright to-morrow  
 'Twill reveal his sparkling crown.

3 Knights of Christ ! your ranks are broken !  
 Close your front, the foe is nigh !  
 Shield to shield, behold the Token,  
 As he saw it in the sky !  
 BY THIS SIGN, so bright, so glorious,  
 YOU SHALL CONQUER if you strive,  
 And, like him, though dead, victorious  
 In the sight of Jesus live.

The following PRAYER will then be made by the Prelate (or an extemporaneous prayer may be made by him, or by any clergyman present, as may be preferred):

FATHER OF LIGHTS! in this dark and trying hour of calamity and sorrow we humbly lift our hearts to Thee. Give us, we pray, that light which cometh down from above. Thou hast mercifully said in Thy holy word that the bruised reed Thou wouldst not break; remember in mercy, O Lord, us who are before Thee. [Be Thou, at this hour, the Father of the fatherless and the widow's God. Administer to them the consolations which they so sorely need.] Cause us to look away from these sad scenes of frail mortality to the hopes which lie beyond the grave, and bind us yet closer together in the ties of brotherly love and affection. While we see how frail is man, and how uncertain the continuance of our lives upon the earth, and are reminded of our own mortality, lead us, by Thy grace and spirit, to turn our thoughts to those things which make for our everlasting peace; and give us a frame of mind to make a proper improvement of all the admonitions of Thy providence, and fix our thoughts more devotedly on Thee, the only sure refuge in time of need. And at last, when our earthly pilgrimage shall be ended, "when the silver cord shall be loosed and the golden bowl be broken," oh wilt Thou, in that moment of mortal extremity, be indeed *Immanuel*—Christ with us; may "the lamp of thy love" dispel the gloom of the dark valley, and we be enabled, by the commendations of Thy Son, to gain admission into the blessed Asylum above; and, in Thy glorious presence, amidst its ineffable mysteries, enjoy a union with the spirits of the departed, perfect as is the happiness of heaven and durable as the eternity of God. *Amen!*

*Response.* Amen, and Amen!

The procession will then form and march to the place of interment in the same order as before.

On arriving at the place, while forming in order, a suitable dirge or the following

## HYMN

may be sung :

AIR—Pleyel's Hymn.

Arranged by J. B. TAYLOR.

1. Soft - ly, sad - ly bear him forth To his  
dark and si - lent bed; Weep not that he's lost to  
earth, Weep not that his spir - it's fled.

- 2 By our trials, hope and fear;  
By our anguish keenly felt;  
Let us trust God will be near  
When we're at His altar knelt.
- 3 This, our brother, gone before,  
May we in remembrance keep,  
Hoping, as time passes o'er,  
We shall meet where none e'er weep.
- 4 Sadly now we leave his form  
In the tomb to moulder still;  
Hoping, in th' eternal morn,  
Christ His promise will fulfill.
- 5 One last look, one parting sigh;  
Ah, too sad for words to tell;  
Yet, tho' tears now dim each eye,  
Hope we still, and sigh farewell!

On reaching the grave, the Sir Knights will form a triangle around it, the base being at the foot, the Eminent Commander and Prelate being at the head of the grave and the friends and relatives at the foot, and the services will thus proceed:

*Prelate.* Sir Knights: There is one sacred spot upon the earth where the footfalls of our march are unheeded; our trumpets quicken no pulse and incite no fear; the rustling of our banners and the gleam of our swords awaken no emotion: it is the silent city of the dead, where we now stand. Awe rests upon every heart, and the stern warrior's eyes are bedewed with feelings which never shame his manhood. It needs no siege, nor assault, nor beleaguering host to enter its walls; we fear no sortie and listen for no battle-shout. No warder's challenge greets the ear, nor do we wait a while with patience for permission to enter.

Hither must we all come at last; and the stoutest heart and the manliest form that surrounds me will then be led a captive, without title or rank, in the chains of mortality and the habiliments of slavery, to the King of Terrors.

But if he has been faithful to the Captain of his salvation, a true soldier of the Cross—if he has offered suitable gifts at the shrine of his departed Lord, and bears the signet of the Lion of the tribe of Judah, then may he claim to be of that princely house, and to be admitted to audience with the Sovereign Master of heaven and earth. Then will he be stripped of the chains of earthly captivity and clothed in a white garment, glistening as the sun, and be seated with princes and rulers, and partake of a libation, not of death and sorrow, but of that wine which is drank for ever new in the Father's kingdom above.

We cannot come here without subdued hearts and softened affections. Often as the challenge comes which takes from our side some loved associate, some cherished companion-in-arms, and often as the trumpet sounds its wailing notes to summon us to the death-bed and to the brink of the sepulchre, we cannot contemplate "the last of earth" unmoved. Each successive death-note snaps some fibre which binds us to this lower existence, and makes us pause and reflect upon that dark and gloomy chamber where we must all terminate our pilgrimage. Well will it be for our peace then if we can wash our hands, not only in token of sincerity, but of every guilty stain, and give honest and satisfactory answers to the questions required.

The sad and solemn scene now before us stirs up these recollections with a force and vivid power which we have hitherto unfelt. He who now slumbers in that last, long, unbroken sleep of death was our brother. With him have we walked the pilgrimage of life, and kept watch and ward together in its vicissitudes and trials. He is now removed beyond the effect of our praise or censure. That we loved him our presence here evinces, and we remember him in scenes to which the world was not witness, and where the better feelings of humanity were exhibited without disguise. That he had faults and foibles is but to repeat what his mortality demonstrates—that he had a human nature, not divine. Over those errors, what-

ever they may have been, we cast, while living, the mantle of charity : it should, with much more reason, enshroud him in death. We, who have been taught to extend the point of charity even to a foe when fallen, cannot be severe or merciless toward a loved brother.

The memory of his virtues lingers in our remembrance, and reflects its shining lustre beyond the portals of the tomb. The earthen vase which has contained precious odors will lose none of its fragrance, though the clay be broken and shattered. So be it with our brother's memory.

The Junior Warden then removes the sword and hat from the coffin, which last will then be lowered into the grave, while the Prelate repeats as follows:

*Prelate.* "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die." To the earth we commit the mortal remains of our deceased brother, as we have already commended his soul to his Creator, with humble submission to Divine Providence. (*Here cast some earth on the coffin.*) Earth to earth (*here cast again*); ashes to ashes (*here cast more earth*); dust to dust; till the morn of the resurrection, when, like our arisen and ascended Redeemer, he will break the bands of death and abide the judgment of the great day. Till then, friend, brother, Sir Knight, farewell! Light be the ashes upon thee, and "may the sunshine of heaven beam bright on thy waking!"

*Response.* Amen, and Amen!

The Junior Warden then presents the sword to the Eminent Commander, who says:

*E. Commander.* Our departed brother Sir Knight was taught, while living, that this sword, in his hands, as a true and courteous Knight, was endowed with three most estimable qualities: its hilt with *fortitude* undaunted; its blade with *justice* impartial; and its point with *mercy* unrestrained. To this lesson, with its deep emblematical significance, we trust he gave wise heed. He could never grasp it without being reminded of the lively significance of the attributes it inculcated. He has borne the pangs of dissolving nature—may we trust that it was with the same *fortitude* that he sustained the trials of this passing existence; to his name and memory be *justice* done, as we hope to receive the like meed ourselves; and may that *mercy*, unrestrained, which is the glorious attribute of the Son of God, interpose in his behalf to blunt the sword of divine justice, and admit him to the blessed companionship of saints and angels in the realms of light and life eternal!

*Response.* Amen, and Amen!

The Senior Warden then presents a cross to the Prelate, who says:

*Prelate.* This symbol of faith—the Christian's hope and the Christian's trust—we again place upon the breast of our brother, there to remain till the last trumpet shall sound, and earth and sea yield up their dead. Though it may, in the past history of our race, have been perverted, at times, into an ensign of oppression, and crime, and wrong; though it may have been made the emblem

of fraud, and superstition, and moral darkness; yet its significance still remains as the badge of a Christian warrior. It calls to mind Gethsemane and its sorrowful garden; the judgment-hall of Pilate and the pitiless crown of thorns; Golgotha and Calvary, and their untold agonies, that fallen man might live and inherit everlasting life. If an inspired apostle was not ashamed of the cross, neither should we be; if he gloried in the significance of the truths it shadowed forth, so ought we to rejoice in it as the speaking witness of our reliance beyond the grave. May this hope of the living have been the anchor to the soul of our departed brother—the token to admit him to that peaceful haven “where the wicked cease from troubling, and the weary are at rest.”

*Response.* Amen, and Amen!

The Prelate then casts the cross into the grave, and continues:

*Prelate.* The Orders of Christian Knighthood were instituted in a dark period of the world's history, but their mission was high and holy. To succor and protect the sorrowing and destitute, the innocent and oppressed, were their vow and their lifelong labor and duty. For long, long years they well and nobly performed their vows and did their devoirs. In those rude ages the steel blade was oftener the arbiter of justice than the judgments of judicial tribunals or the decrees of magistrates. So long as the Templars adhered to their vows of poverty, they were virtuous and innocent; and their language was, in truth, “Silver and gold have I none, but such as I have, give I unto thee.” But, with the accession of wealth and civil power, they were tempted and fell from their high estate; and their possessions attracted the cupidity and their prowess incurred the hatred of the despots of those times. When the martyred De Molay had perished, and the Order was proscribed, they united with the fraternity of Free and Accepted Masons, and returned to their primitive simplicity of manners; and a rough habit, coarse diet, and severe duty were all that were offered to their votaries.

In our land, we have perpetuated only the distinctive rites, with the appellations and regulations, of the defenders of the Holy Sepulchre—the early champions and soldiers of the cross—and this as a guerdon of merit, not a badge of rank. The sword, in our hands is more as the symbol of the duties we have vowed to fulfill than as an instrument of assault or defence. We claim to exercise practical virtues in the holy bonds of our confraternity, in humble imitation of those renowned Knights of the olden time; for there is still, in this refined age, innocence to be guarded, widowed hearts to be relieved of their burdens, and orphanage to be protected from the chill blasts of a wintry world. And to be true and courteous is not limited to any age or clime.

Our brother, whose cold and lifeless remains have just been committed to the earth, was one of our fraternal band, bound by the same ties and pledged to the same duties. To his bereaved and mourning friends and relatives we have but little of worldly consolation to offer, but we do tender to them our heartfelt sympathies. And if the solemn and interesting ceremonies in which we have

been engaged have not pointed to them a higher hope and a better consolation, then all our condolences would be in vain.

Sir Knight companions, let us pray :

Here all repeat the Lord's Prayer.

*E. Commander.* Attention, Sir Knights!

The lines are then formed, and the Cross of Steel made over the grave.

The Sir Knights may then escort the friends of the deceased to their home, or return to their Asylum, as may be expedient.

### *Ceremonies and Charges upon Constituting and Dedicating a Commandery, and Installing its Officers.*

The Sir Knights will assemble in the room where the ceremonies are to be performed, and open a Commandery. The jewels are then placed on the altar. An ode is then sung. The Sir Knights form a triangle around the altar and attend prayer.

The Grand Marshal will then say :

“Right Eminent Grand Commander, a constitutional number of Knights Templar, duly instructed in the sublime mysteries of our Orders, and being desirous of promoting the honor of the same by aiding the cause of *Humanity, Knowledge and Virtue*, have applied to proper authority for a warrant or charter to constitute them a regular Commandery of Knights Templar and the appendant Orders. The prayer of their petition having been granted, they are now assembled for the purpose of being legally constituted and of having their officers duly installed in due and ancient form.”

The Grand Commander will then direct the Grand Recorder to read the charter, which being done, he will ask the members if they still approve of the officers named in the charter ; if they assent, the Grand Commander will declare :

“By virtue of the high power and authority in me vested, I do now form you, my worthy brother Knights, into a just and regular Commandery of Knights Templar. Henceforth you are authorized and empowered to form and open a Council of Knights of the Red Cross, a Commandery of Knights Templar and Knights of Malta of the Order of St. John of Jerusalem, and to perform all such things as may appertain to the same : conforming in all your doings to the laws and constitution of the Grand Commandery under whose authority you act, and to the constitution and edicts of the Grand Encampment of the United States. And may the God of your fathers be with you, guide and direct you in all your undertakings !”

The jewels are now uncovered to solemn music, when the Prelate rises and says :

“From time immemorial, it has been customary for the Masonic

Fraternity to dedicate the different departments of our institution to different patrons. We dedicate our Lodges to St John the Baptist or the Evangelist; our Chapters to Zerubbabel, and our Commanderies to St. John the Almoner. We do this, not in that superstitious sense in which the heathen employ the term when they set apart their temples for the worship of their imaginary deities, nor in that high and solemn sense in which Christians dedicate their churches to the great Jehovah; but we do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our institution, and that their examples may stimulate us to imitate their exalted virtues.

“To our most eminent and worthy patron, **ST. JOHN THE ALMONER**, I do now solemnly dedicate this Commandery, by the name and title of ——— Commandery; and may the God of all grace abundantly bless you in your laudable undertaking, and may each one of its members so redeem his time that he may receive the joyful invitation, ‘Enter thou into the joy of thy Lord!’ ‘Glory to God in the highest, and on earth peace, good-will towards men!’”

*Response.* “As it was in the beginning, is now, and ever shall be, world without end. Amen.”

#### INSTALLATION.

The Eminent Commander elect is then presented to the Grand Commander by the Marshal, who says:

“**RIGHT EMINENT:** I have the honor to present you the Eminent Sir ———, who has been elected to the office of Commander of this Commandery. I find him to be well skilled in our sublime mysteries, and observant of the noble precepts of our forefathers; and have, therefore, no doubt but he will discharge the important duties of his office with fidelity.”

The Grand Commander then asks:

“Eminent, are you ready to subscribe to the oath of office?”

On his answering in the affirmative, the Grand Commander will draw his sword, and hold it horizontally, the edge toward the Eminent Commander elect, who will place his left hand on the same and his right hand on his left breast, and repeat as follows:

“I, A. B., do solemnly promise, upon the honor of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the various duties incumbent upon the office to which I have been elected; that I will support and maintain the By-Laws of this Commandery, and the laws and Constitution of the Grand Commandery, under whose immediate authority I act; also, the Constitution and edicts of the Grand Encampment of the United States of America.”

The Grand Commander will then address the Eminent Commander elect as follows:

“**EMINENT SIR:**—Having been elected to the important and honorable station of Eminent Commander of this [new] Commandery, it is with unfeigned pleasure that I enter upon the discharge of the pleasing duty of installing you into your office. As the head of an institution founded upon the Christian religion and the practice of

the Christian virtues, you will sensibly realize the great responsibility of the new relation in which you now stand to your brethren; and, I am fully persuaded, will so conduct the important interests about to be committed to your hands as to reflect honor upon yourself and credit upon your Commandery. It now, Sir Knight, becomes my duty to propose certain questions to you relative to your office, to which I must request unequivocal answers:

“I. Do you solemnly promise, upon the honor of a Knight Templar, that you will redouble your endeavors to correct the vices, purify the morals and promote the happiness of those of your brethren who have attained this magnanimous Order?”

“II. That you will never suffer your Commandery to be opened unless there be present nine regular Sir Knights of the Order?”

“III. That you will not confer the Orders upon any one who has not shown a charitable and humane disposition, or who has not made a considerable proficiency in the foregoing Degrees?”

“IV. That you will promote the general good of our Order, and on all proper occasions be ready to give and receive instructions, and particularly from the General and State Grand Officers?”

“V. That, to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave, in open Commandery, with the most profound respect and reverence, as an example to your brethren?”

“VI. That you will not acknowledge or have intercourse with any Commandery that does not work under a constitutional warrant or dispensation?”

“VII. That you will not admit any visitor into your Commandery who has not been Knighted in a Commandery legally constituted, without his first being formally healed?”

“VIII. That you will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your Commandery?”

“IX. That you will support and observe the Constitution of the Grand Encampment, and the General Regulations of the Grand Commandery under whose authority you act?”

“X. That you will bind your successor in office to the observance of the same rules to which you have now assented?”

“Do you submit to all these things? and do you promise to observe and practice them faithfully?”

*Assents.*

#### CHARGE TO THE EMINENT COMMANDER.

EMINENT:—You will now permit me to invest you with this badge of your office. It is a *Cross*, surmounted by *rays of light*. It is an appropriate and beautiful emblem of the sublime principles of this magnanimous and Christian Order of Knighthood. The Cross will remind you of Him who offered up his life as a propitiation for the sins of the world; and the refulgent rays that emanate from it, of those divine teachings and sublime precepts which He has left to guide and direct us in the paths of truth and holiness.

I present you the *Charter* of your Commandery. You will receive it as a sacred deposit, and never permit it to be used for any other purposes than those expressed in it, and safely transmit it to your successor in office.

I also commit to your hands the *Holy Bible*, the Great Light in every degree of Masonry, together with the *Cross Swords*. The doctrines contained in this sacred volume create in us a belief in the existence of the eternal *Jehovah*, the one only true and living God, the Creator and Judge of all things in heaven and earth: they also confirm in us a belief in the dispensations of His providence. This belief strengthens our *Faith*, and enables us to ascend the first step of the Grand Masonic Ladder. This *Faith* naturally produces in us a *Hope* of becoming partakers in the promises expressed in this inestimable gift of *God* to man, which hope enables us to ascend the second step. But the third and the last, being *Charity*, comprehends the former, and will continue to exert its influence when Faith shall be lost in sight, and Hope in complete enjoyment.

The CROSS SWORDS, resting upon the HOLY BIBLE, are to remind us that we should be "strong in the LORD, and in the power of His might;" that we should "put on the whole armor of GOD," to be able to wrestle successfully against principalities and powers, and spiritual wickedness in high places.

I also present to you the Constitution of the Grand Encampment of the United States of America, the Rules and Regulations of the Grand Commandery of this State, and the By-Laws of your Commandery. You will frequently consult them yourself, and cause them to be read for the information of your Commandery, that all, being informed of their duty, may have no reasonable excuse to offer for the neglect of it.

And now, Eminent, permit me to induct you into the chair of your Commandery, and, in behalf of the Sir Knights here assembled, to offer you my most sincere congratulations on your accession to the honorable station you now fill. It will henceforth be your special duty to preserve inviolate the laws and constitutions of the Order, to dispense justice, reward merit, encourage truth, and diffuse the sublime principles of universal benevolence. You will distribute alms to the poor and weary pilgrims traveling from afar; feed the hungry, clothe the naked, and bind up the wounds of the afflicted. You will inculcate the duties of charity and hospitality, and govern your Commandery with justice and moderation. And finally, my brother, may the bright example of the illustrious heroes of former ages, whose matchless valor has shed undying lustre over the name of Knight Templar, encourage and animate you to the faithful performance of every duty.

*Sir Knights:* Behold your Commander. [*The Knights rise and present arms.*] Recollect, Sir Knights, that the prosperity of your Commandery will as much depend on your support, assistance and obedience as on the assiduity, fidelity and wisdom of your Commander.

The remainder of the officers are then duly qualified, by taking

the oath of office, in the form and manner before stated. The Grand Marshal then presents the Generalissimo.

#### CHARGE TO THE GENERALISSIMO.

SIR: You have been elected Generalissimo of this Commandery. I now invest you with the badge of your office, which is a *Square*, surmounted by a *Paschal Lamb*. When beholding the Lamb, let it stimulate you to have, at all times, a watchful eye over your own conduct, and an earnest solicitude for the prosperity of the kingdom of the blessed Immanuel, the spotless Lamb of God, who was slain from the foundation of the world.

The *Square* is to remind you that the institution of Free Masonry and the Orders of Knighthood were formerly governed by the same Grand Masters, and that the same principles of brotherly love and friendship should for ever govern the members of both Orders. Your station, Sir Knight, is on the right of your Commander; your duty is to receive and communicate all orders, signs and petitions; to assist your Commander in his various duties, and, in his absence, to preside in the Commandery. The exercise of all your talents and zeal will be necessary in the discharge of your various duties. I charge you, therefore to be faithful to the Sir Knights with whom you are associated; put them often in remembrance of those things which tend to their everlasting peace. Finally, "preach to them the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine;" ever remembering the promise, "Be thou faithful unto death, and I will give thee a crown of life."

#### CHARGE TO THE CAPTAIN GENERAL.

SIR: You are elected Captain General of this Commandery. I now invest you with the badge of your office, which is a *Level*, surmounted by a *Cock*. As the undaunted courage and valor of the cock stimulates him to conquer his competitor or yield himself a victim to the contest, so should you be stimulated to the discharge of every duty. You should have on "the breast-plate of righteousness," so that with patience and meekness you may ever travel on the *level* of humility, and be so supplied with divine grace as to prevent you from selling your God or denying your Master. Your station is on the left of your Commander. Your duty, among other things, is to see that the proper officers make all due preparation for the various meetings of the Commandery; that the council-chamber and Asylum are in suitable array for the introduction of candidates and the despatch of business. You are also to receive and communicate all orders issued by the Eminent Commander, through the officers of the line. You are to assist in council, and, in the absence of your Commander and Generalissimo, you are to govern the Commandery. The distressed widow, the helpless orphan, and the innocent of the weaker sex you are ever to assist and protect. But, above all, you are to stand forth, having your loins girt about with TRUTH, in defence of the Christian religion from all its enemies. And now I exhort you, that with fidelity you perform every duty;

and "whatsoever ye do, do heartily as to the Lord, and not unto men : continue in prayer, and watch in the same with thanksgiving;" ever bearing in mind the promise, "Be not weary in well-doing, for in due time you shall reap, if ye faint not."

#### CHARGE TO THE PRELATE.

SIR: You are elected Prelate of this Commandery. I have the pleasure of investing you with this *Triple Triangle*, which is the badge of your office, and a beautiful emblem of the eternal Great Jehovah. Your station is on the right of the Generalissimo; your duty is to officiate at the *altar*—to offer up prayers and oblations to Deity. The duties of your office are very interesting and highly important, and will require your early and punctual attendance at every meeting. Your jewel is to remind you of the importance of the trust reposed in you; and may "He who is able, abundantly furnish you for every good work, preserve you from falling into error, improve, strengthen, establish and perfect you;" and finally greet you with, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

#### CHARGE TO THE SENIOR WARDEN.

SIR: You are elected Senior Warden of this Commandery. I now invest you with the badge of your office, which is a *Hollow Square* and *Sword of Justice*. It is to remind you that, as the children of Israel marched in a hollow square in their journey through the wilderness, in order to guard and protect the *Ark of the Covenant*, so should you be vigilant in guarding every avenue from innovation and error. Let the sword of justice, therefore, be ever drawn to guard the Constitution of the Order. Your station is at the south-west angle of the triangle, and upon the right of the first division. You will attend *pilgrim-warriors* traveling from afar, comfort and support *pilgrim-penitents*, and recommend them, after due trial, to the favor and protection of Eminent Commander. You will be assiduous in teaching your division their duties and exercises. You will on all occasions form the avenues for the approach and departure of your Commander, and prepare the lines for inspection and review. Let it be your constant care that the *warrior* be not deterred from duty, nor the *penitent* molested on his journey. Finally, "let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven."

#### CHARGE TO THE JUNIOR WARDEN.

SIR: You are elected Junior Warden of this Commandery. I now invest you with the badge of your office, which is an *Eagle and Flaming Sword*. It is to remind you to perform your various duties with *justice* and *valor*, having an eagle eye on the prosperity of the Order. Your station is at the north-west angle of the triangle, and on the left of the third division. Your duty is to attend weary pilgrims traveling from afar, conduct them on their journey, plead their cause, and, by permission of the Eminent Commander, intro-

duce them into the Asylum. You will be careful that, in addition to the *sandals, staff and scrip*, their whole preparation and deportment shall be such as shall cause them to be recognized as *children of humility*. Teach that "*Magna est veritas et prevalebit*" is the motto of our Orders; and although, in the course of their pilgrimage, they will often find the heights of fortune inaccessible, and the thorny path of life crooked, adverse and forlorn, yet, by faith and humility—courage, constancy and perseverance in the great duties set before them in the gospel—they may gain admission into the *Asylum* above, there to enjoy the honor and rewards that await the *valiant soldiers* of the Lord Jesus Christ. Finally, be ye perfect, always abounding in the works of the Lord, that you may be a shining light in the world. A city that is set on a hill cannot be hid.

#### CHARGE TO THE TREASURER.

SIR: You are elected Treasurer of this Commandery. I now invest you with the badge of your office. Your station is on the right of the Eminent Commander, in front. The qualities which should recommend a Treasurer are *accuracy and fidelity*—accuracy, in keeping a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Commandery that may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume that your respect and attachment to the Commandery, and your earnest solicitude for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

#### CHARGE TO THE RECORDER.

SIR: You are elected Recorder of this Commandery. I now invest you with the badge of your office. Your station is on the left of the Eminent Commander, in front. The qualities which should recommend a Recorder are—*promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Commandery; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *integrity* in accounting for all moneys that may pass through his hands, and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Commandery and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial *Asylum* of saints and angels, and find your name recorded in the *Lamb's Book of Life*!

#### CHARGE TO THE STANDARD-BEARER.

SIR: You are elected Standard-Bearer of this Commandery. I now invest you with the badge of your office, which is a *Plumb*, surmounted by a *Banner*. Your station is in the west, and in the centre

of the second division. Your duty is to display, support and protect the standard of the Order, which I now, with pleasure, confide to your valor. You will remember that it is our rallying-point in time of danger; and, when unfurled in a just and virtuous cause, you will never relinquish it to an enemy but with your life. Let, therefore, your conduct be such as all the virtuous will delight to imitate; let the refulgent rays which ever emanate from pure *benevolence* and *humility* diffuse their lustre on all around, that it may encourage and animate all true and courteous Knights, and, at the same time, confound and dismay all their enemies.

#### CHARGE TO THE SWORD-BEARER.

SIR: You are elected Sword-Bearer of this Commandery. I now invest you with the badge of your office, which is a *Triangle* and *Cross Swords*. Your station is on the right of the Standard-Bearer, and on the right of the second division when formed in line. Your duty is to watch all orders and signals from the Eminent Commander, and see that they are promptly obeyed. You are also to assist in the protection of the banners of the Order, and with a heart lively devoted to the principles of *Faith, Hope* and *Charity* with the mystic sword, that is endowed with *justice* and *fortitude*, and tempered by *mercy*, in your hand, you may cast your eyes upon the standard, and remember that "*In hoc signo vinces*" is an expressive motto of our Order and consoling to the heart of every believer.

#### CHARGE TO THE WARDER.

SIR: You are elected Warder of this Commandery. I now invest you with the badge of your office, which is a *Square Plate*, with a *Trumpet* and *Cross Swords* engraved thereon. Your station is upon the left of the Standard-Bearer, and upon the left of the second division, when formed in line. Your duty is to announce the approach and departure of the Eminent Commander, to post the sentinels and see that the Asylum is duly guarded. You will, also, report all petitions from visitors and strangers, and communicate the orders of your superior officers; and I charge you to be punctual in your attendance at our meetings, and indefatigable in the discharge of your important duties; for though yours are among the last offices in the Commandery, it is by no means the least in importance.

#### CHARGE TO THE THREE GUARDS.

SIR KNIGHTS: You are appointed Captains of the Guards. I now invest you with your badge of office, which is a *Square Plate* with a *Battle-axe* engraved thereon. Your post is that of honor as well as danger. You will, therefore, be vigilant and *challenge* with spirit, *examine* with caution, *admonish* with candor, *relieve* cheerfully, *protect* with fidelity, and *fight* valiantly.

#### CHARGE TO THE COMMANDERY.

SIR KNIGHTS: To manage and conduct the concerns of a Commandery of Knights Templar with that promptitude, integrity and

skill which the institution demands, will require the exercise of all the talents and perseverance of its officers and members. Are any of you solicitous that your equals and inferiors should conduct themselves toward you with deference and respect?—you will be sure to let no opportunity pass without furnishing them an example in your own conduct toward your superiors. The officers will recollect that those moral and religious duties and precepts which they, from time to time, so forcibly impress upon the minds of others, should by no means be neglected by themselves, as the most effectual way to insure success is to let precept and example go hand in hand.

I would therefore exhort one and all of you to look well to the East, to the West, to the North and to the South, and see that the *entering avenues* are strictly guarded, and that you suffer no one to pass the threshold of your Asylum but the worthy *children of humility*, and, at the same time, that you suffer no one to walk among you disorderly without admonition or reproof. While such is the conduct of the officers and members, you may rest assured that this valiant, magnanimous Order will for ever flourish like the *green bay tree*. And now, my worthy Sir Knights, I would address you in the language of David to his beloved city, "Peace be within thy walls, and prosperity within thy palaces!" For my brethren and companions' sake, I will now say, *Peace be with thee!*

The Grand Marshal then proclaims the [new] Commandery in the following manner, viz.:

"In the name of the Grand Commandery of the State of ———, I proclaim this [new] Commandery, by the name of ——— Commandery, No. —, to be legally constituted, consecrated, and the officers duly installed."

After the necessary business is finished, the Commandery is closed.

## CHAPTER VII.

OFFICERS ELECTED AND MEMBERS KNIGHTED SINCE  
THE PUBLICATION OF THE FIRST SERIES, P. 351.

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### GRAND OFFICERS.

JUNE 12, 1867, A. O. 749, A. O. E. P. 70.

- R. E. Sir JER. L. HUTCHINSON, Grand Commander.  
(Philadelphia.)
- V. E. " JOHN VALLERCHAMP, D. G. Commander.  
(Harrisburg.)
- " " JAMES H. HOPKINS, G. Generalissimo.  
(Pittsburg.)
- " " H. B. McKEAN, G. Capt. General.  
(Towanda.)
- Rev. and " " ROBERT H. PATTISON, G. Prelate.  
(Philadelphia.)
- " " CHAS. M. HOWELL, G. Sen. Warden.  
(Lancaster.)
- " " ABRAHAM MILLER, G. Jun. Warden.  
(Easton.)
- " " R. A. O. KERR, G. Treasurer.  
(Altoona.)
- " " ALFRED CREIGH, G. Recorder.  
(Washington.)
- " " ERNEST KNAPP, G. St.-Bearer.  
(Phoenixville.)
- " " Z. P. BIERER, G. Sw.-Bearer.  
(Greensburg.)
- " " FITZ JAMES EVANS, G. Warder.  
(York.)
- " " GEO. P. McMILLAN, G. Sentinel.  
(Scranton.)

## SUBORDINATE COMMANDERIES.

## PITTSBURG COMMANDERY, No. 1.

*(Continued from page 158 of First Series.)*

MARCH 12, A. D. 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir Geter C. Shidle, E. C.  
 Sir John Evans, G.  
 Sir D. W. C. Carroll, C. G.  
 Sir Isaac Whittier, P.  
 Sir George Glass, S. W.  
 Sir George Neeld, J. W.  
 Sir Charles A. Colton, T.  
 Sir Thomas W. Wright, R.  
 Sir L. W. Smith, St.-B.  
 Sir David M. Watt, Sw.-B.  
 Sir William D. Spiking, W.  
 Sir Charles F. Porter, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Boggs, William R.	February 12, 1867.
Baer, C. C.,	February 12, 1867.
Brenelly, J. C.,	February 12, 1867.
Barnet, Jacob,	February 12, 1867.
Burchfield, J. R., (No. 25,) Ch. Mem.	February 12, 1867.
Bateman, Amzi,	April 30, 1867.
Chambers, David,	October 9, 1867.
Colt, H. F., (No. 25,) Ch. Mem.	March 13, 1867.
Crawford, B. L., Adm.	May 19, 1867.
Draper, E. D., (No. 25,) Ch. Mem.	March 13, 1867.
Dravo, J. D.,	May 19, 1867.

NAME.	DATE OF KNIGHTING.
Dickson, James,	April 30, 1867.
Dunseath, William G.	May 19, 1867.
Erwin, William N.	January 23, 1867.
Hoover, T. B., (No. 25,) Ch. Mem.	February 12, 1867.
Harbison, S. P.	March 13, 1867.
Hutchinson, D. W., (No. 30,) Ch. M.	June 12, 1867.
Herdman, James,	January 23, 1867.
Hale, Henry G.,	April 30, 1867.
Harrington, D. J.,	May 19, 1867.
Hum, David,	November 12, 1867.
Hurst, Charles B.,	November 29, 1867.
Jarvis, Washington,	May 19, 1867.
Jack, Robert H.,	April 30, 1867.
Jenkins, Marcross,	October 9, 1867.
Kerr, David C.,	November 20, 1867.
Kilburn, Wm. A.	May 19, 1867.
Liddell, Robert,	May 19, 1867.
Litchfield, E. L.,	November 12, 1867.
McMurty, George W.,	January 23, 1867.
McKee, W. S.,	March 13, 1867.
McCune, Samuel,	May 19, 1867.
Meredith, Wm. B.,	November 20, 1867.
Mullen, W. D.,	March 12, 1867.
Mullholland, Andrew,	May 19, 1867.
Mowry, R. B.,	August 9, 1867.
Maratta, Edward,	March 13, 1867.
Mattern, J. C.,	May 19, 1867.
Napier, John,	March 13, 1867.
Peck, Charles F.,	October 9, 1867.
Porter, B. F., (No. 25,) Ch. Member.	March 13, 1867.
Pollock, Alex. M.,	September 10, 1867.
Pollock, A. M.,	August 9, 1867.
Phelps, Charles L., (No. 30,) Ch. Mem.	June 12, 1867.

NAME.	DATE OF KNIGHTING.
Reymer, Philip,	November 20, 1867.
Rhodes, Joshua, K. R. C.,	January 8, 1867.
Roberts, R. Biddle,	March 13, 1867.
Rothrock, Geo. W.,	April 30, 1867.
Robinson, Robert B.,	July 9, 1867.
Rogers, Robert, (No. 10,) Adm.	January 29, 1859.
Reese, James,	May 19, 1867.
Shidle, James,	January 23, 1867.
Stevenson, James E.,	February 12, 1867.
Slack, Alfred,	October 9, 1867.
Simonton, S.,	November 12, 1867.
Smith, T. F.,	February 12, 1867.
Story, W. B.,	March 12, 1867.
Stewart, John H.,	September 10, 1867.
Shephard, Thomas, Adm.	April 9, 1867.
Tindle, Alexander,	September 10, 1867.
Vankirk, William,	February 12, 1867.
Williams, D. D., (No. 25,) Ch. Mem.	February 12, 1867.
Walton, Joseph,	February 12, 1867.
Wiley, Thomas,	March 13, 1867.
Watkins, Rev. W. B.,	March 13, 1867.
Whitesides, E. G., (No. 25,) Ch. Mem.	March 13, 1867.

## PHILADELPHIA COMMANDERY, No. 2.

*(Continued from page 171 of First Series.)*

MARCH —, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir John Krickbaum, E. C.

Sir J. Henry Hayes, G.

Sir William A. Maas, C. G.  
 Rev. Sir Robert H. Pattison, D.D., P.  
 Sir Absalom Taylor, S. W.  
 Sir A. H. Peterson, J. W.  
 Sir Edward S. Hall, T.  
 Sir William C. Ewing, R.  
 Sir Peter Lectin, St.-B.  
 Sir Wm. Penn Walters, Sw.-B.  
 Sir John C. Snowden, W.  
 Sir William B. Schnider, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Barker, Matthew M., (No. 10,) Adm.	January 26, 1860.
Bonsall, Sterling,	April 9, 1867.
Burrows, David,	June 4, 1867.
Ewing, William C., (No. 4,) Adm.	November 23, 1860.
Ewing, George C., Jr.,	June 4, 1867.
Hey, Henry,	December 11, 1866.
Hey, Philip,	January 8, 1867.
Harrison, Joseph,	June 4, 1867.
Kingston, Charles H.,	September 10, 1867.
Levy, Felix H.,	March 12, 1867.
Palmer, C. Albert,	June 4, 1867.
Randall, Joseph,	January 8, 1867.
Rue, John B.,	March 12, 1867.
Stillwell, Washington,	April 9, 1867.
Taylor, John,	February 12, 1867.
Wallace, James,	March 12, 1867.

JACQUES DE MOLAY COMMANDERY, No. 3.

(Continued from page 182 of *First Series*.)

MARCH 1 1867, A. O. 749, A. O. E. P. 70.

OFFICERS.

- Sir John Hall, E. C.
- Sir Benjamin Brackny, G.
- Sir George H. Harter, C. G.
- Sir William Smith, P.
- Sir James M. House, S. W.
- Sir William Wolf, J. W.
- Sir William Smith, T.
- Sir Boyd Crumrine, R.
- Sir W. D. Wilcox, St.-B.
- Sir M. L. A. McCracken, Sw.-B.
- Sir William Hart, W.
- Sir Peter Kennedy, S.

MEMBERS.

NAME.	DATE OF KNIGHTING.
Crumrine, Boyd,	May 29, 1867.
Edwards, Rev. H. B.,	October 17, 1867.
Fowler, William,	September 20, 1867.
Herr, Rev. J. D.,	June 14, 1867.
Ihle, George,	June 4, 1867.
Longdon, Isaac H.,	June 4, 1867.
Longdon, Moses S.,	June 4, 1867.
McCabe, D. W.,	May 29, 1867.
McCracken, M. L. A.,	June 4, 1867.
Rea, Alexander M.,	September 20, 1867.
Rine, Rev. D. I. K.,	August 9, 1867.
Smith, Edward R.,	October 17, 1867.
Stephenson, Robert T. C.,	October 17, 1867.

NAME.	DATE OF KNIGHTING.
Vose, George B., Prof.,	June 4, 1867.
Walter, James,	September 6, 1867.
Wilcox, W. D.,	September 6, 1867.

## HONORARY MEMBERS.

KNAPP, CHRISTIAN F., P. G. Com.,	June 14, 1867.
VALLERCHAMP, DR. JOHN., D. G. C.,	June 14, 1867.

## ST. JOHN'S COMMANDERY, No. 4.

(Continued from page 216½ of First Series.)

MARCH 29, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir Charles Eugene Meyer, E. C.,	
Sir Andrew Robeno, Jr., G.	
Sir Charles L. Hale, C. G.	
Rev. Sir John Chambers, P.	
Sir Molledore Spiegle, S. W.	
Sir Edward Masson, J. W.	
Sir William G. Sears, T.	
Sir Wm. M. Ireland, R.	
Sir Michael Kelly, St.-B.	
Sir Hanold S. Matthews, Sw.-B.	
Sir J. Alexander Simpson, W.	
Sir Wm. B. Schnider, S.	
Sir William G. Sears, T.,	} Elected Nov.
Sir J. Atlee White, R.,	

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Blakely, John, (No. 2,) Adm.	June 5, 1866.
Blakely, Christopher,	May 31, 1867.

NAME.	DATE OF KNIGHTING.
Beatty, James M., K. R. C.,	October 25, 1867.
Blankley, George H.,	October 25, 1867.
Coulomb, Henry R.,	October 25, 1867.
Davis, Thomas R.,	March 30, 1867.
Davis, Samuel S.,	May 31, 1867.
Dealy, Dennis F.,	May 31, 1867.
Eldredge, George P.,	October 25, 1867.
Graham, Samuel C.,	May 31, 1867.
Gibson, Charles H., (No. 2,) Adm.	May 8, 1866.
Gilbough, James M.,	May 31, 1867.
Graham, David B.,	May 31, 1867.
Johnson, Jacob L.,	March 30, 1867.
Kelly, William J.,	March 30, 1867.
Mills, Frank,	May 31, 1867.
Rich, William F.,	October 25, 1867.
Schneider, Charles,	February 22, 1867.
Sage, Benjamin V.,	May 31, 1867.
Warford, John W.,	May 31, 1867.
Willey, Richard,	October 25, 1867.

## HUBBARD COMMANDERY, No. 5.

(Continued from page 224 of *First Series*.)

MARCH 21, A. D. 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir William McClelland, E. C.

Sir Samuel McAllister, G.

Sir D. W. Braden, C. G.

Sir Absalom Hedge, P.

Sir N. Clarke, S. W.

Sir J. C. Phillips, J. W.

Sir William Cotterell, T.  
 Sir Justus F. Temple, R.  
 Sir Simon Rinehart, St.-B.  
 Sir Joseph Taylor, Sw.-B.  
 Sir James Scott, W.  
 Sir Anderson G. Cross, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
White, Zachariah A.,	October 22, 1867.
Wallace, Alexander,	October 24, 1867.

## ST. OMER'S COMMANDERY, No. 7.

*(Continued from page 236 of First Series.)*

MARCH 8, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir William Chatland, E. C.  
 Sir Charles T. Hurd, G.  
 Sir D. D. Williams, C. G.  
 Sir John S. Marsh, P.  
 Sir Edward Toynbee, S. W.  
 Sir William Snowden, J. W.  
 Sir Thomas Duncan, T.  
 Sir Samuel S. Snowden, R.  
 Sir John Moyer, St.-B.  
 Sir John Marsh, Sw.-B.  
 Sir James A. Hill, W.  
 Sir David Anderson, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Gummert, Thomas C.,	May 10, 1867.
Jeffries, James W.,	May 10, 1867.

## ST. JOHN'S COMMANDERY, No. 8.

*(Continued from page 246 of First Series.)*

MARCH 28, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir John Palmer, E. C.  
 Sir John Gutshall, G.  
 Sir G. D. Chenoworth, C. G.  
 Rev. Sir Thomas Daugherty, P.  
 Sir George K. Mooney, S. W.  
 Sir W. Vance, J. W.  
 Sir John D. Gorgas, T.  
 Sir Ephraim Cornman, R.  
 Sir E. Lee, St.-B.  
 Sir A. J. Herman, Sw.-B.  
 Sir James M. Allen, W.  
 Sir John Harder, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Bowman, John D.,	May, 24, 1866.
Byers, Anthony,	November 22, 1866.
Claudy, Samuel R.,	July 25, 1867.
Cornman, Theodore,	May 23, 1867.
Heck, George B.,	May 22, 1867.
Harder, Alfred C.,	July 25, 1867.
Irvine, Samuel J.,	November 22, 1866.
Irwin, John A.,	September 26, 1867.
Kunkle, J. A.,	November 22, 1866.
Manning, Henry,	November 22, 1866.
McCachren, Robert,	November 22, 1866.
McIntire, Charles J. T.,	May 23, 1867.
Rhoads, John P.,	November 22, 1866.

NAME.	DATE OF KNIGHTING.
Rheem, John H.,	September 26, 1867.
Singiser, Theo. F.,	May 23, 1867.
Shrom, C. Frederick, (No. 1,) Adm. St. Louis,	May 23, 1867.
Spangler, Benjamin K.,	May 23, 1867.
Williams, Henry R.,	May 23, 1867.
Williams, Muhlenberg,	September 26, 1867.
Zacharias, George A.,	November 22, 1866.

## DE MOLAY COMMANDERY, No. 9.

*(Continued from page 256 of First Series.)*

MARCH 12, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir John C. A. Hoffeditz, E. C.  
 Sir Ephraim Moser, G.  
 Sir Frederick W. Lauer, C. G.  
 Sir Wm. Murray Weidman, P.  
 Sir Charles A. Saylor, S. W.  
 Sir Albert F. Rightmeyer, J. W.  
 Sir John A. Shroeder, T.  
 Sir Henry C. L. Crecelius, R.  
 Sir Bartolett Grant, St.-B.  
 Sir John Chason, Sw.-B.  
 Sir Cornelius S. Stamm, W.  
 Sir Stephen Orth, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Barto, Tobias, K. R. C.,	March 26, 1867.
Beck, James H., K. R. C.,	September 11, 1866.
Bear, Edwin S.,	September 20, 1867.

NAME.	DATE OF KNIGHTING.
Crouse, Henry,	September 20, 1867.
Drenkel, Amos,	September 20, 1867.
Gery, Jacob M., K. R. C.,	July 9, 1867.
Goodman, Jacob,	February 12, 1867.
Grant, George W.,	September 20, 1867.
Heckman, George,	June 6, 1867.
Hain, William T.,	February 26, 1867.
Harbster, William,	February 26, 1867.
Jennings, John C.,	October 18, 1867.
McGovrin, Franklin,	February 12, 1867.
Miller, Amich D.,	February 13, 1866.
Mansfield, John,	September 20, 1867.
Miller, George W.,	September 20, 1867.
Phillips, Jacob,	February 26, 1867.

## MOUNTAIN COMMANDERY, No. 10.

(Continued from page 265 of *First Series*.)

MARCH 26, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir Joshua L. Reifsnyder, E. C.  
 Sir E. B. McCrum, G.  
 Sir B. F. Rose, C. G.  
 Sir William R. Findley, P.  
 Sir C. C. Mason, S. W.  
 Sir R. Clark, J. W.  
 Sir H. C. Dern, T.  
 Sir William Boyden, R.  
 Sir George Potts, St.-B.  
 Sir A. E. Hess, Sw.-B.  
 Sir Robert King, W.  
 Sir A. J. Cherry, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Cherry, A. J.,	January 25, 1867.
Deibert, John,	February 26, 1867.
Johnson, W. F., (No. 26,) Ch. Mem.	March 26, 1867.
Laushe, John,	January 25, 1867.
McFadden, Samuel P.,	January 25, 1867.
Mann, Joseph F., (No. 26,) Ch. Mem.	July 26, 1867.
Shannafelt, A. J.	January 17, 1867.

## PARKE COMMANDERY, No. 11.

*(Continued from page 273 of First Series.)*

MARCH 6, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir Charles H. Mann, E. C.  
 Sir J. Brisben Boyd, G.  
 Sir William H. Egle, C. G.  
 Sir John J. Clyde, P.  
 Sir William K. Alricks, S. W.  
 Sir Jackson Sheaffer, J. W.  
 Sir John T. Wilson, T.  
 Sir William Knoche, R.  
 Sir Thomas J. Finney, St.-B.  
 Sir John D. Hibbs, Sw.-B.  
 Sir William H. Eckles, W.  
 Sir Michael Bender, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Eckles, William H.,	February 5, 1867.
Fager, John,	November 16, 1867.
Granger, Brownell,	April 2, 1867.

NAME.	DATE OF KNIGHTING.
Greenleaf, P. L., Dr.	August 22, 1867.
Grove, S. P.,	August 22, 1867.
Hibbs, John D.,	February 5, 1867.
Knoche, William,	February 5, 1867.
Kuhn, William,	August 22, 1867.
Murphy, Samuel E., Adm.	October 16, 1865.
Martin R., (No. 26,) Ch. Member,	October 1, 1867.
Taylor, Ambrose,	Nov. 16, 1867.
Young, R. J.,	April 2, 1867.

CRUSADE COMMANDERY, No. 12.

*(Continued from page 286 of First Series.)*

MARCH, 1867, A. O. 749, A. O. E. P. 70.

OFFICERS.

- Rev. Sir Jonathan R. Dimm, E. C.
- Rev. Sir David A. Beckley, G.
- Sir Philip Conrad, C. G.
- Rev. Sir John Thomas, P.
- Sir John B. Lenker, S. W.
- Sir Charles C. Shorkley, J. W.
- Sir Ephraim P. Luts, T.
- Sir Chr. Fr. Knapp, R.
- Sir M. P. Fowler, St.-B.
- Sir M. S. Ridgway, Sw.-B.
- Sir Simon W. Burg, W.
- Sir James B. Harman, S.

MEMBERS.

NAME.	DATE OF KNIGHTING.
Abbot, William H.,	August 15, 1867.
Breisch, Aaron,	October 15, 1866.

NAME.	DATE OF KNIGHTING.
Burg, Simon W.,	January 17, 1867.
Brune, F. F.,	May 16, 1867.
Bachman, Charles,	June 6, 1867.
Brower, J. J.,	September 12, 1867.
Curtis, Eugene J.,	January 17, 1867.
Caslow, J. F.,	March 26, 1867.
Crevelling, John,	April 23, 1867.
Chamberlin, H. P.,	August 15, 1867.
Dunkleberger, J. R.,	April 23, 1867.
Englebert, A. F.,	May 30, 1867.
Eves, Hiram C.,	January 17, 1867.
Fowler, Gilbert H.,	June 6, 1867.
Freck, J. M.,	September 12, 1867.
Fulmer, Aaron,	June 6, 1867.
Haupt, Emanuel,	October 15, 1866.
Hunter, Joseph,	October 15, 1866.
Hoffman, Jesse,	January 17, 1867.
Hoagland, W. M.,	April 18, 1867.
Hower, H. C.,	September 12, 1867.
Hoagland, Jonathan J.,	April 18, 1867.
Hahn, J. D.,	August 1, 1867.
King, Rev. R. P.,	August 15, 1867.
Love, Robert,	April 23, 1867.
Lewis, Edward,	April 23, 1867.
Millard, Mordecai,	January 17, 1867.
Miller, Rev. S. S.,	February 14, 1867.
Maize, J. H.,	October 11, 1867.
McAteer, William,	February 14, 1867.
Owens, John,	August 15, 1867.
Price, Rev. Job A.,	May 16, 1867.
Rohland, Charles B.,	April 18, 1867.
Rehrer, E. G.,	August 15, 1867.
Schoch, M. L.,	January 17, 1867.

NAME.	DATE OF KNIGHTING.
Torry, William,	May 30, 1867.
Wren, Thomas,	January 17, 1867.
Walton, H. F.,	February 14, 1867.
Webber, Elias K.,	March 26, 1867.
Webb, George,	March 26, 1867.
Wagonseller, B. F.,	August 1, 1867.
Wright, J. P.,	August 15, 1867.
Young, Jacob Weimer,	January 17, 1867.
Yerick, S. R.,	August 1, 1867.

## COLUMBIA COMMANDERY, No. 13.

(Continued from page 295 of First Series.)

MARCH 28, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir Charles M. Howell, E. C.  
 Sir Jacob M. Westhaeffer, G.  
 Sir Levi Ellmaker, C. G.  
 Sir Henry Baumgardner, P.  
 Sir John McCalla, S. W.  
 Sir William A. Morton, J. W.  
 Sir Henry Blinckersderfer, T.  
 Sir Hugh S. Gara, R.  
 Sir Thomas Grieves, St.-B.  
 Sir Herman Miller, Sw.-B.  
 Sir Adam Z. Ringwalt, W.  
 Sir George Lutz, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Bitner, John R.,	November 28, 1867.
Brukaber, Roland H.,	February 28, 1867.

NAME.	DATE OF KNIGHTING.
Conygham, David,	September 26, 1867.
Carter, Edward,	January 24, 1867.
Conklin, Isaac M.,	September 26, 1867.
Calef, William H. H.,	September 26, 1867.
Coonley, Fredk. W.,	October 24, 1867.
Dissinger, Aaron,	December 27, 1866.
Davis, Esaias K.,	April 25, 1867.
Eagles, George A.,	May 23, 1867.
Evans, Samuel D.,	November 28, 1867.
Fisher, Henry,	October 24, 1867.
Formosa, William H.,	October 24, 1867.
Groff, Francis B.,	January 24, 1867.
Groff, Adam B.,	November 28, 1867.
Haldeman, Sneider B.,	February 28, 1867.
Herr, Christian G.,	April 25, 1867.
Kurtz, Samuel,	February 28, 1867.
Kilburn, John P.,	March 28, 1867.
Kryder, Charles H.,	April 25, 1867.
Landes, Dr. Henry,	March 28, 1867.
Lewis, Thomas D.,	March 28, 1867.
Linden, Robert J.,	September 26, 1867.
Manaham, Amos G.,	March 28, 1867.
Mayer, Nathaniel,	October 24, 1867.
Metzgar, Rev. Jacob N.,	April 25, 1867.
Manson, Alfred S.,	May 23, 1867.
Ostermayer, John H.,	December 27, 1866.
Pyle, Philip A.,	February 28, 1867.
Prangley, James,	September 26, 1867.
Raub, Dr. John K.,	December 27, 1866.
Roath, Emanuel D.,	January 24, 1867.
Richards, David,	March-28, 1867.
Rienfried, Peter C.,	March 28, 1867.
Roth, David,	April 25, 1867.

NAME.	DATE OF KNIGHTING.
Snyder, Leonard,	December 27, 1866.
Sprengrer, J. Abraham,	February 28, 1867.
Sherry, James F.,	February 28, 1867.
Stehman, John M.,	February 28, 1867.
Shultz, Alexander,	November 28, 1867.
Shaffner, George W.,	March 28, 1867.
Sener, Frederick,	October 24, 1867.
Spangler, John,	March 28, 1867,
Snyder, Elim G.,	May 23, 1867.
Snavely, John G.,	March 28, 1867.
Schofield, William S.,	May 23, 1867.
Taylor, George A.,	November 28, 1867.
Wall, George,	December 27, 1866.
Welchens, Joseph,	December 27, 1866.

PALESTINE COMMANDERY, No. 14.

*(Continued from page 302 of First Series.)*

MARCH 15, 1867, A. O. 749, A. O. E. P. 70.

OFFICERS.

- Sir Hiram Marsh, E. C.
- Sir Thomas Orchard, G.
- Sir William R. Baker, C. G.
- Sir J. B. Vanbergen, P.
- Sir Thomas Vogle, S. W.
- Sir Wash. Burr, J. W.
- Sir W. Burr, T.
- Sir Joseph B. Vanbergen, R.
- Sir Philo C. Gritman, St.-B.
- Sir W. Root, Sw.-B.

Sir Alonzo Hubbard, W.  
Sir William Root, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Burrel, George,	July 12, 1867.
Cramer, Nathan P.,	July 12, 1867.
Davies, Edward Y.,	July 12, 1867.
Foster, Philander J.,	September 13, 1867.
Stephens, Jacob B.,	July 12, 1867.
Underwood, Jerome,	July 12, 1867.
Wilson, Charles P.,	July 12, 1867.
Wilson, Henry,	September 13, 1867.

## JERUSALEM COMMANDERY, No. 15.

(Continued from page 309 of First Series.)

MARCH 6, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir Isaac Clegg, E. C.  
Sir Samuel Deimer, G.  
Sir Levi B. Kaler, C. G.  
Sir William W. Wisler, P.  
Sir Artemus Deimer, S. W.  
Sir Peter Emery, J. W.  
Sir George Walters, T.  
Sir Joseph Morgan, Jr., R.  
Sir Albert M. Chalfant, St.-B.  
Sir George Fronefield, Sw.-B.  
Sir Abeltis Keely, W.  
Sir George Clegg, S.

MEMBERS.

NAME.	DATE OF KNIGHTING.
Bowman, Lewis H.,	July 2, 1867.
Hooven, Alexander,	February 21, 1867.
Johnson, John R.,	February 21, 1867.
McAdams, Robert,	July 2, 1867.
Quillman, Jacob F.,	February 21, 1867.
Slingluff, John,	February 21, 1867.
Stahler, William,	July 2, 1867.

NORTHERN COMMANDERY, No. 16.

*(Continued from page 317 of First Series.)*

MARCH 8, 1867, A. O. 749, A. O. E. P. 70.

OFFICERS.

Sir George D. Montanye, E. C.  
 Sir W. H. H. Gore, G.  
 Sir E. B. Coolbaugh, E. G.  
 Sir W. A. Peck, P.  
 Sir A. G. Cramner, S. W.  
 Sir H. A. Frink, J. W.  
 Sir A. G. Mason, T.  
 Sir Ch. S. Russel, R.  
 Sir C. B. Patch, St.-B.  
 Sir L. D. Montanye, Sw.-B.  
 Sir R. H. Patch, W.  
 Sir G. W. Coon, S.

MEMBERS.

NAME.	DATE OF KNIGHTING.
Bull, Gordon L.,	June 8, 1866.
Cobb, M. H., (No. 28,) Ch. Mem.	May 23, 1867.
Christie, John B., (No 28,) Ch. M.	May 23, 1867.

NAME.	DATE OF KNIGHTING.
Craft, David,	May 11, 1866.
Davies, William T.,	May 11, 1866.
Frink, H. Alexander,	February 15, 1867.
Foley, Andrew, (No. 28,) Ch. Mem.	May 23, 1867.
Keeler, George L.,	February 15, 1867.
McKee, Robert,	July 8, 1867.
Rice, E. W.,	May 18, 1866.

### CŒUR DE LION COMMANDERY, No. 17.

(Continued from page 323 of *First Series*.)

MARCH 16, 1867, A. O. 749, A. O. E. P. 70.

#### OFFICERS.

Sir Charles A. Stevens, E. C.  
 Sir Thomas E. Geddis, G.  
 Sir A. B. Stevens, C. G.  
 Sir John A. Price, P.  
 Sir A. Davis, S. W.  
 Sir M. H. Dale, J. W.  
 Sir Wm. H. Perkins, T.  
 Sir Fred. J. Amsden, R.  
 Sir Wm. P. Connell, St.-B.  
 Sir Samuel E. Shick, Sw.-B.  
 Sir James Ruthven, W.  
 Sir G. P. McMillan, S.

#### MEMBERS.

NAME.	DATE OF KNIGHTING.
Albright, Edgar L.,	December 9, 1866.
Butler, Zebulon,	June 13, 1866.
Brown, James E.,	July 17, 1867.
Baldwin, P. B.,	November 17, 1867.

NAME.	DATE OF KNIGHTING.
Bunnel, F. C.,	November 17, 1867.
Geddis, Henry E.,	December 9, 1866.
Gillespie, John B.,	November 17, 1867.
Heermans, E. A.,	July 17, 1867.
Miller, George W.	March 27, 1867.
Mott, Henry A.,	May 2, 1866.
Scranton, James,	July 17, 1867.
Winton, Aretus H.,	December 9, 1866.

## KEDRON COMMANDERY, No. 18.

(Continued from page 328 of *First Series*.)

MARCH 5, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir Henry Kettering, E. C.  
 Sir Samuel Rock, G.  
 Sir Daniel Welty, C. G.  
 Rev. Sir William H. Locke, P.  
 Sir Augustus Row, S. W.  
 Sir Robert W. Turney, J. W.  
 Sir Richard Coulter, T.  
 Sir William Robinson, R.  
 Sir William S. Brown, St.-B.  
 Sir D. W. Shryock, Sw.-B.  
 Sir Z. P. Bierer, W.  
 Sir James Hunter, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Beaumont, Jacob,	December 26, 1867.
Caldwell, James G.,	January 5, 1867.
Keenan, Edward J.,	December 26, 1867.

NAME.	DATE OF KNIGHTING.
Latta, John,	December 26, 1867.
Linton, John P.,	December 26, 1867.
Long, James,	August 7, 1867.
Logan, Samuel,	December 26, 1867.
Logan W. W.,	August 7, 1867.
McQuiston, J. L.,	August 7, 1867.
Oliphant, S. Duncan,	March 26, 1867.
Stouffer, B. W.,	March 26, 1867.
White, James,	March 26, 1867.
Wehn, George W., Jr.,	December 26, 1867.
Wilson, J. W.,	December 26, 1867.

### HUGH DE PAYENS COMMANDERY, No. 19.

*(Continued from page 335 of First Series.)*

MARCH 4, 1867, A. O. 749, A. O. E. P. 70.

#### OFFICERS.

- Sir William Mutchler, E. C.
- Sir Uriah Sandt, G.
- Sir Francis Vogle Barnet, C. G.
- Rev. Sir Joseph Isaac Elsegood, P.
- Sir John Frederic Thompson, S. W.
- Sir Bernhard Ernst Lehman, J. W.
- Sir Abraham Miller, T., (C.)
- Sir Lewis H. Stout, R.
- Sir Enos Werkheiser, St.-B.
- Sir James Lane Mingle, Sw.-B.
- Sir Theodore Oliver, W.
- Sir John Komm, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Ashmore, William Alexander,	March 7, 1867.
Borhek, Ashton Christian,	February 4, 1867.
Borhek, Morris Augustus,	February 4, 1867.
Boyd, Thaddeus Sobieski,	February 4, 1867.
Bloss, Henry,	October 7, 1867.
Geissinger, John Albert,	November 19, 1866.
Glanz, Charles,	April 15, 1867.
Hughes, John L.,	September 2, 1867.
Pomp, William Henry,	April 15, 1867.
Snyder, Edward,	March 7, 1867.
Seitz, William Augustus,	March 7, 1867.
Schweitzer, Henry,	October 7, 1867.
Tomlinson, Israel Starr,	August 5, 1867.
Whitesill, James Benjamin,	October 7, 1867.

## ALLEN COMMANDERY, No. 20.

(Continued from page 341 of First Series.)

MARCH 8, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir Dewees J. Martin, E. C.  
 Sir Charles W. Cooper, G.  
 Sir Henry J. Sæger, C. G.  
 Sir Henry S. Clemens, P.  
 Sir Esaias Rehrig, S. W.  
 Sir James B. Roeder, J. W.  
 Sir Aaron Troxell, T.  
 Sir Tobias Kessler, R.  
 Sir C. F. Schultz, St.-B.  
 Sir Jacob Heller, Sw.-B.

Sir Joseph E. Baliet, W.

Sir William H. Good, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Albright, Edwin,	April 11, 1867.
Albright, Phaon,	May 9, 1867.
Bryon, Andrew C.,	May 9, 1867.
Beitel, J. D.,	October 10, 1867.
Bohlinger, John F.,	January 9, 1868.
Erdman, George,	May 9, 1867.
Erdman, Enos,	November 14, 1867.
Grim, Ephraim,	May 9, 1867.
Grim, Jacob S.,	January 9, 1868.
Good, William H.,	May 9, 1867.
Hardwi, Jacob, Jr.,	January 9, 1868.
Herbst, William,	March 14, 1867.
Hoats, Samuel,	March 14, 1867.
Hartzell, Henry K.,	April 11, 1867.
Heilman, A.,	May 9, 1867.
Houser, William R.,	November 14, 1867.
Heebner, Francis Z.,	November 14, 1867.
Jacoby, Jacob,	November 14, 1867.
Keck, Charles,	May 9, 1867.
Lichtenwalner, John H.,	January 12, 1865.
Leinbach, A. N.,	April 11, 1867.
Lee, Samuel C.,	October 10, 1867.
Lawall, Edmund D.,	October 10, 1867.
Lee, Armat W.,	November 14, 1867.
Martin, Edwin G.,	April 11, 1867.
Roney, William A.,	May 9, 1867.
Riegel, Henry H.,	November 14, 1867.
Roth, George W.,	November 14, 1867.
Schall, John R.,	March 14, 1867.

NAME.	DATE OF KNIGHTING.
Stout, Abraham,	April 11, 1867.
Sigmund, A. M.,	April 11, 1867.
Schreiber, Frank J.,	October 10, 1867.
Shick, Augustus F.,	November 14, 1867.
Thayer, Russel A.,	January 9, 1868.
Weberoth, Jacob J.,	January 9, 1868.
Wilson, James W.,	November 14, 1867.

## YORK COMMANDERY, No. 21.

*(Continued from page 346 of First Series.)*

MARCH 21, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir J. D. Heiges, E. C.
Sir Peter Bentz, G.
Sir J. R. Davis, C. G.
Rev. Sir Andrew Burg, P.
Sir S. H. Spangler, S. W.
Sir William Gilberthorp, J. W.
Sir G. H. Maish, T.
Sir O. C. Brickley, R.
Sir N. F. Burnham, St.-B.
Sir G. P. Smyser, Sw.-B.
Sir G. W. Demarest, W.
Sir N. Johnson, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Brillinger, Jacob A., Jr.,	March 2, 1867.
Heiges, George W., K. R. C.,	June 5, 1867.
Ives, Chauncey,	March 2, 1867.
Johnson, Nathan,	March 2, 1867.
Stambaugh, Michael,	March 2, 1867.

## BALDWIN COMMANDERY, No. 22.

*(Continued from page 349 of First Series.)*

MARCH 19, 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir Dr. Wm. F. Logan, E. C.  
 Sir James Goodlander, G.  
 Sir Joseph W. Chapman, C. G.  
 Sir William R. Prior, P.  
 Sir Henry C. Parsons, S. W.  
 Sir Emil C. Luks, J. W.  
 Sir Alexander Beede, T.  
 Sir Marcellus L. Clay, R.  
 Sir J. P. Salmon, St.-B.  
 Sir Edwin B. Bryan, Sw.-B.  
 Sir F. D. Greene, W.  
 Sir W. W. Beard, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Beede, Alexander, (No. 12,) Adm.	January 12, 1865.
Barber, J. R.,	May 30, 1867.
Blair, E. H.,	September 17, 1867.
Burlingham, J. G., (No. 25,) Ch. M.	May 30, 1867.
Cogswell, Joseph H.,	May 30, 1867.
Detwiler, B. H.,	March 19, 1867.
Edwards, J. L.,	May 30, 1867.
Elwart, Robert A.,	July 22, 1867.
Early, C. R.,	September 17, 1867.
Fowler, J. P.,	May 30, 1867.
Glines, Z. B.,	May 21, 1867.
Gucker, Thomas,	May 21, 1867.

NAME.	DATE OF KNIGHTING.
Goetchius, J. C.,	May 30, 1867.
Heylmun, E. G.,	February 19, 1867.
Heylmun, C. G.,	February 19, 1867.
Hull, W. R.,	February 19, 1867.
Luks, Emil C., (No. 9,) Adm.	April 11, 1866.
Luke, N. G.,	May 30, 1867.
Liggett, Benjamin,	July 22, 1867.
Langdon, R. W.,	July 22, 1867.
Laverty, J. C.,	September 17, 1867.
Payne, John E., (No. 30,) Ch. Mem.	April 16, 1867.
Poole, H. C.,	May 30, 1867.
Riddle, John W.,	April 16, 1867.
Rathmell, Thomas M.,	July 22, 1867.
Sweeny, R. W.,	February 19, 1867.
Smeeton, James,	July 22, 1867.
Sanderson, George L., (No. 13,) Adm.	February 22, 1866.
Updegraff, Derrick,	February 19, 1867.
Wheeler, S. F.,	May 30, 1867.
Wheeler, C. L.,	May 30, 1867.
Wright, Isaac A.,	May 30, 1867.

PACKER COMMANDERY, No. 23.

*(Continued from page 351 of First Series.)*

The Dispensation was issued September 28, 1866, and Charter granted June 12, 1867.

OFFICERS ELECTED UNDER THE CHARTER.

JULY 16, A. D. 1867, A. O. 749, A. O. E. P. 70.

Sir Thomas S. McNair, E. G.,  
 Sir James Houston, G.  
 Sir Robert Klotz, C. G.

Sir Joseph P. Salmon, P.  
 Sir Anthony W. Raudenbush, S. W.  
 Sir James H. Wilhelm, J. W.  
 Sir Milton W. Raudenbush, T.  
 Sir James A. Dinkey, R.  
 Sir E. R. Brown, St.-B.  
 Sir Josiah W. McCrea, Sw.-B.  
 Sir Robert A. Packer, W.  
 Sir William Oliver, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Blakslee, Eugene H.,	January 15, 1867.
Blakslee, James J.,	April 16, 1867.
Boyd, George L.,	July 16, 1867.
Boston, Robert,	September 17, 1867.
Desmond, Thomas,	January 15, 1867.
Dolon, John C.,	July 16, 1867.
Fuller, Hiram L.,	January 15, 1867.
Fidler, John,	February 19, 1867.
Glover, William,	March 19, 1867.
Gardner, John R.,	July 16, 1867.
Huhn, Henry,	July 16, 1867.
Kline, Frederick C.,	March 19, 1867.
Lentz, La Fayette,	April 16, 1867.
Nimson, Albright B.,	January 15, 1867.
Newlin, Rev. E. J.,	September 17, 1867.
Oliver, William,	September 28, 1866.
Packer, Asa,	April 16, 1867.
Roberts, Wm. H.	July 16, 1867.
Ralston, John,	July 16, 1867,
Scott, William W.,	March 19, 1867.
Skeer, Charles O.,	March 19, 1867.
Salmon, Rev. James M.,	September 17, 1867.

NAME.	DATE OF KNIGHTING.
Sutherland, H. E.,	September 17, 1867.
Taylor, John,	March 19, 1867.
Tomlinson, John C.,	March 19, 1867.
Weldy, H. A.	July 16, 1867.

## HERMIT COMMANDERY, No. 24.

An application was presented to R. E. Sir Robert Pitcairn, Grand Commander of Knights Templar of the State of Pennsylvania, on the 16th day of May, 1866, praying for a dispensation, and signed by the following Sir Knights, viz.: Jacob Weidle, Sr., Grant Weidman, J. P. S. Gobin, William W. Murray, John Ulrich, W. G. Bowman, L. E. Weimer, Martin Manderbach, George L. Seltzer, Franklin Myers, John A. Donges and Rev. M. Rhodes, to establish a Commandery in LEBANON, Lebanon county, Pennsylvania.

The dispensation was issued May 16, 1886, and Hermit Commandery constituted September 23, 1866.

The Charter was granted June 12, 1867.

MAY 16, A. D. 1867, A. O. 749, A. O. E. P. 70.

## OFFICERS.

Sir Jacob Weidle, Sr., E. C.  
 Sir Grant Weidman, G.  
 Sir J. P. S. Gobin, C. G.  
 Rev. Sir M. Rhodes, P.  
 Sir W. G. Bowman, S. W.  
 Sir Joseph L. Lemberger, J. W.  
 Sir L. E. Weimer, T.  
 Sir Wm. W. Murray, R.  
 Sir Martin Manderbach, St.-B.

Sir John A. Donges, Sw.-B.

Sir Anthony S. Ely, W.

Sir John Ulrich, S.

#### MEMBERS.

NAME.	DATE OF KNIGHTING.
Bowman, W. G., (No. 9,) Ch. M. Adm.	April 28, 1866.
Donges, John A., (No. 9,) Ch. M. Adm.	April 22, 1865.
Ely, Anthony S.,	May 23, 1867.
Ebur, John H.,	June 10, 1867.
Gobin, J. P. S., (No. 12,) Ch. M. Adm.	March 29, 1866.
Halter, Richard E.,	October 4, 1867.
Hynicka, L. R.,	June 10, 1867.
Lemberger, Joseph L.,	May 23, 1867.
Lick, John H.,	August 23, 1867.
Murray, Wm. W., (No. 9,) Ch. M. Adm.	April 28, 1866,
Manderbach, Martin, (No. 9,) Ch. M. Ad.	April 27, 1858.
Myers, Franklin, (No. 9,) Ch. M. Adm.	August 22, 1865.
Rhodes, Rev. M., (No. 12,) Ch. M. Ad.	April 26, 1866.
Seltzer, George L., (No. 9,) Ch. M. Ad.	November 26, 1863.
Ulrich, John, (No. 9,) Ch. M. Adm.	December 15, 1863.
Weidle, Jacob, Sr., (No. 9,) Ch. M. Ad.	May, 16, 1866.
Weidman, Grant, (No. 9,) Ch. M. Adm.	April 28, 1866.
Weimer, Lucius E., (No. 9,) Ch. M. Ad.	April 28, 1866.

#### OFFICERS ELECTED UNDER THE CHARTER.

JULY 23, 1867, A. O. 749, A. O. E. P. 70.

Sir Grant Weidman, E. C.

Sir J. P. S. Gobin, G.

Sir W. G. Bowman, C. G.

Rev. Sir Mosheim Rhodes, P.

Sir Joseph L. Lemberger, S. W.

Sir Anthony S. Ely, J. W.

Sir Lucius E. Weimer, T.

Sir William W. Murray, R.  
 Sir Martin Manderbach, St.-B.  
 Sir L. R. Hynicka, Sw.-B.  
 Sir John Ulrich, W.  
 Sir John F. Ebur, S.

### NORTHWESTERN COMMANDERY, No. 25,

Is located at Meadville, Crawford county. An application was made for a charter to the Grand Commandery of Knights Templar of Pennsylvania at its fourteenth Annual Conclave held in the city of Pittsburg, June 11, 1866, A. O. 749, A. O. E. P. 70, and recommended by the R. E. Sir Robert Pitcairn, Grand Commander. The petitioners were Sir Knights Samuel B. Dick, Christian M. Hoover, William C. Hay, Benjamin F. Porter, Jesse R. Rupp, Francis H. Foster, Theo. B. Lashells, Edward B. Whitesides, George C. Porter, H. T. Colt, Edward D. Draper, S. Johnson Thomas, D. D. Williams, F. Shattuck, A. L. Power, N. Truesdale, J. R. Burchfield, Charles Bowman, J. G. Burlingham, T. B. Hoover and A. M. Hoover. The charter was granted June 12, 1867, and Northwestern Commandery, No. 25, was duly constituted by E. Sir James Hopkins, Grand Generalissimo, on the 22d day of July, 1867.

JULY 22, 1867, A. O. 749, A. O. E. P. 70.

#### OFFICERS.

Sir Samuel B. Dick, E. C.  
 Sir Christian M. Hoover, G.  
 Sir William C. Hay, C. G.  
 Sir S. Johnson Thomas, P.  
 Sir B. F. Porter, S. W.  
 Sir Francis H. Foster, J. W.

Sir Theodore B. Lashells, T.  
 Sir Edward D. Draper, R.  
 Sir H. T. Colt, St.-B.  
 Sir Edward G. Whitesides, Sw.-B.  
 Sir G. C. Porter, W.  
 Sir W. H. Forker, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Austin, Richard H.,	July 22, 1867.
Adrain, Robert,	July 22, 1867.
Austin, Henry,	July 23, 1867.
Anderson, George K.,	October 29, 1867.
Burchfield, James R., (No. 1,) Ch. Mem.	February 12, 1867.
Bowman, Charles, (No. 1,) Ch. Mem.	August 4, 1864.
Burlingham, John G., (No. 22,) Ch. M.	June 20, 1867.
Bradley, Charles Whiting,	July 22, 1867.
Bain, Geo. K.,	July 22, 1867.
Brady, Edward H.,	October 29, 1867.
Brawley, J. Buchanan,	September 3, 1867.
Baillet, John Whitcomb,	October 29, 1867.
Colt, H. Tracy, (No. 1,) Ch. Mem.	March 13, 1867.
Cochran, Robt. L.,	July 23, 1867.
Dick, Samuel B., (No. 1,) Ch. Mem.	October 16, 1865.
Draper, E. Delano, (No. 1,) Ch. Mem.	March 13, 1867.
Derickson, Edwin V.,	July 22, 1867.
Dunbar, Andrew L.,	July 22, 1867.
Foster, F. Harry, (No. 1,) Ch. Mem.	May 31, 1866.
Forker, Wm. H.,	July 22, 1867.
Fisher, John J.,	September 3, 1867.
Fletcher, Albert,	September 12, 1867.
Groves, Wm. F.,	July 22, 1867.
Galbraith, Wm. J.,	September 3, 1867.
Hoover, Chr. M., (No. 1,) Ch. Mem.	February 13, 1866.

NAME.	DATE OF KNIGHTING.
Hay, Wm. C., (No. 1,) Ch. Mem.	May 31, 1866.
Hoover, T. Benton, (No. 1,) Ch. M.	February 12, 1867.
Hoover, Alvin M., (No. 1,) Ch. Mem.	May 31, 1866.
Hubbard, J. R.,	July 22, 1867.
Hamblin, Henry M.,	July 23, 1867.
Kennear, Francis D.,	July 23, 1867.
Kughler, Geo. D.,	July 23, 1867.
Lashells, Theo. B., (No. 1,) Ch. Mem.	May 31, 1866.
Litchfield, H. C.,	July 22, 1867.
McDonald, G. B.,	July 22, 1867.
Montague, John A.,	July 22, 1867.
McMillen, George,	July 22, 1867.
Millhouse, Joseph E.,	July 23, 1867.
Mossman, Beriah E.,	July 23, 1867.
McDonald, Michael J.,	October 29, 1867.
Porter, Benjamin F., (No. 1,) Ch. M.	March 13, 1867.
Porter, Geo. C., (No. 1,) Ch. Mem.	May 31, 1866.
Power, Alex. L., (No. 1,) Ch. Mem.	May 31, 1866.
Patten, Robt.,	July 22, 1867.
Porter, John,	July 23, 1867.
Porterfield, Wm. H.,	September 3, 1867.
Payne, Walter S.,	September 3, 1867.
Rupp, Jesse R., (No. 1,) Ch. Member,	September 6, 1865.
Rogers, L. D.,	July 23, 1867.
Ridgeway, Geo. E.,	July 23, 1867.
Shattuck, Fred'k., (No. 1,) Ch. Mem.	May 31, 1866.
Shrom, Henry N.,	July 22, 1867.
Sage, Miles H.,	July 23, 1867.
Shepard, Charles H.,	July 23, 1867.
Thomas, S. Johnson, (No. 1,) Ch. Mem.	May 31, 1866.
Truesdale, Newton, (No. 1,) Ch. Mem.	May 31, 1866.
Torbitt, Saml. A.,	July 22, 1867.
Whitesides, Edward B., (No. 1,) Ch. M.	March 13, 1867.

NAME.	DATE OF KNIGHTING.
Walp, Andrew J.,	July 22, 1867.
Wallace, Frank,	September 3, 1867.
Wilson, Robt. F.,	September 12, 1867.
Williams, David D., (No. 1,) Ch. M.	February 12, 1867.

### LEWISTOWN COMMANDERY, No. 26.

An application was made to the R. E. Grand Commandery of Knights Templar of Pennsylvania for a charter to establish a Commandery of Knights Templar at Lewistown, Mifflin county, Pennsylvania. The petitioners were Sir Knights John A. Wright, Jesse Mendenhall, Joseph F. Mann, William Willis, Robert H. Junkin, D. E. Robeson, W. J. Long, G. H. Long, Reuben E. Wilson, W. F. Johnston, H. J. Walters and Robt. Martin. The charter was granted June 12, 1867, and the Commandery was duly constituted October 16, 1867, by P. Grand Commander Sir Robert Pitcairn.

#### OFFICERS UNDER THE CHARTER.

OCTOBER 16, 1867, A. O. 749, A. O. E. P. 70.

Sir John A. Wright, E. C.  
 Sir William Willis, G.  
 Sir D. E. Robeson, C. G.  
 Sir Robert Martin, P.  
 Sir H. J. Walters, S. W.  
 Sir Joseph F. Mann, J. W.  
 Sir Jesse Mendenhall, T.  
 Sir Robert H. Junkin, R.  
 Sir David S. Monroe, St.-B.  
 Sir John A. McKee, Sw.-B.  
 Sir John B. Selheimer, W.  
 Sir Martin Neal, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Benedict, Homer,	October 19, 1867.
Dull, Casper P.,	October 29, 1867.
Hoyt, John,	October 19, 1867.
Junkin, Robert H., (No. 11,) Ch. Mem.	January 29, 1862.
Johnston, Wm. F., (No. 10,) Ch. Mem.	March 21, 1867.
Junkin, Hiram W.,	October 19, 1867.
Long, Wm. J., (No. 10,) Ch. Member,	May 18, 1859.
Long, George H., (No. 10,) Ch. Mem.	June 26, 1860.
Mendenhall, Jesse, (No. 10,) Ch. Mem.	September 22, 1863.
Mann, Joseph F., (No. 10,) Ch. Mem.	July 26, 1867.
Monroe, David S.,	October 16, 1867.
McKee, John A.,	October 16, 1867.
Mann, James H.,	October 19, 1867.
Martin, Robt., (No. 11,) Ch. Mem.	October 1, 1867.
Neal, Martin,	October 16, 1867.
Pratt, Riley,	October 29, 1867.
Robeson, D. E., (No. 10,) Ch. Mem.	September 22, 1863.
Selheimer, John B.,	October 16, 1867.
Swanzy, Wm. H.,	October 29, 1867.
Vines, William C.,	October 19, 1867.
Wright, John A., (No. 8,) Ch. Mem.	August 13, 1855.
Willis, Wm., (No. 10,) Ch. Mem.	October 27, 1863.
Wilson, Reuben E., (No. 12,) Ch. Mem.	November 25, 1863.
Walters, H. J., (No. 11,) Ch. Mem.	June 23, 1857.
Wallace, Wm. M.,	October 19, 1867.

## GREAT BEND COMMANDERY, No. 27,

Was organized at Great Bend, Susquehanna county. The petitioners were Sir Knights John H. Dusenbury, C. P. Bigelow, Sardis Smith, George F. Thompson, A. P. Stephens, John L. Brown, Thomas D. Hays, George W. Weed, R. T.

Stephens and W. H. Powell, who made application for a Charter, which was referred to the Committee on Charters, who reported favorably; a Charter was granted June 12, 1867. Sir John H. Dusenbury, E. C., Sir Thomas D. Hays, G., and Sir George F. Thompson, C. G., being present at the Grand Conclave, were installed as the officers. The consecrating and installing ceremonies were performed September 13, 1867, by Sir Christian Frederic Knapp, P. G. C., who was deputized for that purpose by R. E. Sir Jeremiah L. Hutchinson.

SEPTEMBER 13, 1867, A. O. 749, A. O. E. P. 70.

#### OFFICERS.

Sir John H. Dusenbury, E. C.  
 Sir Thomas D. Hays, G.  
 Sir George F. Thompson, C. G.  
 Sir Charles P. Bigelow, P.  
 Sir Almon P. Stephens, S. W.  
 Sir Sardis Smith, J. W.  
 Sir Reuben T. Stephens, T.  
 Sir William H. Powell, R.  
 Sir John L. Brown, St.-B.  
 Sir Charles A. Miller, Sw.-B.  
 Sir George W. Weed, W.  
 Sir Ebenezer Gill, S.

#### MEMBERS.

NAME.	DATE OF KNIGHTING.
Bourne, J. T.,	September 13, 1867.
Barnum, E.	September 13, 1867.
Dayton, S. W.,	September 16, 1867.
Dohan, James F.,	September 27, 1867.
Falkenbury, W. J.,	September 27, 1867.
Gill, Ebenezer,	September 13, 1867.

NAME.	DATE OF KNIGHTING.
Hawley, E. B.,	September 16, 1867.
Miller, C. A.,	September 13, 1867.
Merrill, C. G.,	September 13, 1867.
Simerel, W. W.	September 13, 1867.
Smith, E. P.,	September 16, 1867.
Simons, E. F.,	September 16, 1867.
Simpson, Charles,	September 16, 1867.
Smith, A. H.,	September 27, 1867.
Tyler, H. C.,	September 27, 1867.

### TYAGAGHTON COMMANDERY, No. 28,

Is located at Wellsboro', Tioga county, and derives its romantic name from the waters of Pine Creek, which meanders through that county. Application was made for a Charter to the Grand Commandery by the following Sir Knights: Robert C. Simpson, Thomas B. Bryden, M. H. Cobb, Andrew Foley, J. B. Christie, William Roberts, H. S. Hastings, E. H. Mason, and G. D. Montanye, which was granted June 12, 1867, and the Commandery duly constituted and the officers installed on July 5, 1867. The Grand Commandery was represented by Sir Chr. Fr. Knapp, P. G. C., Sir H. B. McKean, G. C. G., and Sir Alfred Creigh, G. R.

JULY 5, 1867, A. O. 749, A. O. E. P. 70.

#### OFFICERS.

Sir Robert C. Simpson, E. C.  
 Sir William Roberts, G.  
 Sir Andrew Foley, C. G.  
 Sir M. H. Cobb, P.  
 Sir Calvin B. Kelley, S. W.

Sir H. S. Hastings, J. W.  
 Sir Robert Roy, T.  
 Sir Jerome B. Niles, R.  
 Sir J. B. Christie, St.-B.  
 Sir Rufus Farr, Sw.-B.  
 Sir Henry W. Williams, W.  
 Sir John T. Purvis, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Bryden, Thos. B., (No. 16,) Ch. Mem.	December 9, 1861.
Cobb, M. H., (No. 14,) Ch. Mem.	May 23, 1867.
Christie, J. B., (No. 14,) Ch. Mem.	May 23, 1867.
Foley, Andrew, (No 14,) Ch. Mem.	May 23, 1867.
Farr, Rufus,	July 5, 1867.
Hastings, H. S., (No. 22,) Ch. Mem.	September 13, 1866.
Kelley, Calvin B.,	July 5, 1867.
Mason, E. H., (No. 16,) Ch. Mem.	December 4, 1857.
Montanye, G. D., (No. 16,) Ch. Mem.	April 22, 1859.
Maus, George V., (No. 30,) Ch. Mem.	July 5, 1867.
Niles, Jerome B.,	July 5, 1867.
Purvis, John T.,	July 5, 1867.
Roberts, William, (No. 16,) Ch. Mem.	May 9, 1865.
Roy, Robert,	July 5, 1867.
Simpson, Robert C., (No. 17,) Ch. M.	June 10, 1856.
Williams, Henry W.,	July 5, 1867.

## KADOSH COMMANDERY, No. 29.

On the 26th of September, 1867, at a special Conclave of the Grand Commandery of Knights Templars of Pennsylvania, held in the city of Philadelphia, a petition was received, endorsed by Commanderies No. 2 and 4. The petition was signed by Sir Nathan Smith, P. E. C., Rev.

Sir John Chambers, Sir John Hanold, P. E. C., Sir John S. Bradbury, Sir Thomas Brown, Sir Alphonso C. Ireland, Sir C. Oakford Klett, Sir Charles K. Ide, Sir J. H. Livingston, Sir William Ivins, and Sir Thomas R. Patton. This Commandery was constituted ; and the officers elected under the charter, Nov. 26, A. D. 1867, were—

- Sir Nathan Smith, E. C.
- Sir Thomas Brown, G.
- Sir Charles K. Ide, C. G.
- Rev. Sir John Chambers, P.
- Sir Thomas R. Patton, S. W.
- Sir John S. Bradbury, J. W.
- Sir John Hanold, T.
- Sir Alphonso C. Ireland, R.
- Sir William Ivins, St.-B.
- Sir C. Oakford Klett, Sw.-B.
- Sir Joseph H. Livingston, W.
- Sir W. B. Schnider, S.

MEMBERS.

NAME.	DATE OF KNIGHTING.
Somerville, Maxwell, (No. 4,) Adm.	May 22, 1864.
Smith, S. Grant, (No. 4,) Adm.	September 23, 1864.

MOUNT OLIVET COMMANDERY, No. 30.

This Commandery is stationed at the city of Erie, Erie county, Pennsylvania. The dispensation was granted by the R. E. Jeremiah L. Hutchinson, Grand Commander of Pennsylvania, on the 30th of September 1867, and was constituted by Sir Christian F. Knapp, P. G. C., on 30th of October, 1867. The petitioners were Sir George Vance Maus, Sir John E. Payne, Sir J. E. Disbrow, Sir Samuel

Erastus Foote, Sir Abel A. Adams, Sir George Loudon Baker, Sir E. W. Matthews, Sir Thomas A. Clark, Sir Dennis D. Loop, Sir Geo. Perry Griffith, Sir Charles L. Phelps, Sir David W. Hutchinson, Sir Charles A. Clute and Sir James Moorehead McCord.

## OFFICERS UNDER THE DISPENSATION.

Sir George Vance Maus, E. C.  
 Sir John E. Payne, G.  
 Sir George P. Griffith, C. G.  
 Rev. Sir John Henry Black, P.  
 Sir George Clinton Bennett, S. W.  
 Sir Willam Himrod, Jr., J. W.  
 Sir George L. Baker, T.  
 Sir E. R. Chapman, R.  
 Sir Chas. A. Clute, St.-B.  
 Sir D. W. Hutchinson, Sw.-B.  
 Sir Abel A. Adams, W.  
 Sir S. S. Smith, S.

## MEMBERS.

NAME.	DATE OF KNIGHTING.
Adams, Abel A., (Boston Enc.,) Ch. M.	January 19, 1859.
Adams, Franklin Farrar,	October 31, 1867.
Arbuckle, George W.,	October 30, 1867.
Baker, Geo. Loudon, (Monroe Com., No. 12, Rochester, N. Y.,) Ch. Mem.	
Bennett, George Clinton,	October 30, 1867.
Bennett, George Cary,	October 31, 1867.
Black, Rev. John Henry,	October 30, 1867.
Carter, John J.,	November 4, 1867.
Clark, Thos. A., (Hugh De Payens, No. 30, Buffalo, N. Y.,) Ch. Mem.	

NAME.	DATE OF KNIGHTING.
Clute, Chas. A., (Buffalo, N. Y., No. 30.) Ch. Mem.	April 15, 1866.
Chapman, E. R.,	October 30, 1867.
Clark, Curtis S.,	October 31, 1867.
Craig, Allen A.,	November 4, 1867.
Disbrow, J. E., (Ft. Wayne, Ind., No. 4.) Ch. Mem.	November 16, 1859.
Dolph, O. Augustus,	October 30, 1867.
Foote, Samuel Erastus, (Milwaukee, Wis., No. 1,) Ch. Mem.	December 4, 1850.
Frazer, Edwin J.,	October 31, 1867.
Farrar, Fernando Freeman,	October 30, 1867.
Foll, John W.,	October 30, 1867.
Galloway, Geo. C.,	January 8, 1868.
Griffith, George P., (Buffalo, N. Y., No. 30,) Ch. Mem.	August 16, 1867.
Gleason, O. E.,	October 30, 1867.
Hatch, Charles E.,	January 8, 1868.
Heath, A.,	January 8, 1868.
Hutchinson, D. W., (No. 1,) Ch. Mem.	June 12, 1867.
Houston, John E.,	October 31, 1867.
Himrod, Wm., Jr.,	October 30, 1867.
Howland, Andrew B.,	October 31, 1867.
Janes, M. W.,	October 31, 1867.
Jones, D. T.,	October 31, 1867.
Kennedy, S. B.,	October 31, 1867.
Loop, Dennis D., (Hugh De Payens, No. 30, Buffalo, N. Y.,) Ch. Mem.	October 15, 1866.
Lawrence, John Jacob,	October 30, 1867.
Maus, Geo. Vance, (No. 28,) Ch. Mem.	July 5, 1867.
Matthews, E. W., (No. 12,) Ch. Mem.	March 24, 1863.
McCord, Jas. M., (Buffalo, N. Y., No. 30,) Ch. Member,	August 16, 1867.

NAME.	DATE OF KNIGHTING.
McCarter, James E.,	October 31, 1867.
Moorehead, Joseph B.,	October 30, 1867.
McCrum, J. J.,	October 31, 1867.
Phelps, C. L., (No. 1,) Ch. Mem.	June 12, 1867.
Payne, John E., (No. 22,) Ch. Mem.	April 16, 1867.
Price, Wm. Fowler,	October 30, 1867.
Phelps, B. E.,	October 30, 1867.
Pelton, Halsey,	October 31, 1867.
Purdon, Rev. Henry,	November 4, 1867.
Reed, William W.,	October 30, 1867.
Rogers, H. C.,	October 31, 1867.
Spaulding, Rev. John Franklin,	October 31, 1867.
Smith, A. R.,	January 8, 1868.
Smith, Sidney S.,	October 30, 1867.
Skinner, Bert,	October 31, 1867.
Swally, C.,	October 31, 1867.
Taylor, Rev. Wm. Howell,	November 4, 1867.
Wadsworth, John J.,	October 30, 1867.
Walton, Asa,	January 8, 1868.

## ST. JOHN'S COMMANDERY, No. 8.

*(Continued from page 584.)*

NAME.	DATE OF KNIGHTING.
Bashore, D. W.,	December 26, 1867.
Eyster, George B., Adm.	December 26, 1867.
Geyer, Henry F.,	December 26, 1867.
Heck, J. B.,	December 26, 1867.
Johnson, Wm. Y.,	December 26, 1867.
Kerr, B. M.,	December 26, 1867.
Lloyd, W. Penn,	December 26, 1867.

## GREAT BEND COMMANDERY, No. 27.

*(Continued from page 611.)*

NAME.	DATE OF KNIGHTING.
Bigelow, C. P., (No. 21, N.Y.,) Ch. M.	May 18, 1866.
Brown, John L., (No. 21, N. Y.,) Ch. M.	December 21, 1866.
Dusenbury, I. H., (No. 16, Pa.,) Ch. M.	March 18, 1859.
Hays, Thomas D., (No. 21, N. Y.,) C. M.	May 18, 1866.
Powell, W. H., (No. 21, N. Y.,) Ch. M.	December 21, 1866.
Smith, Sardis, (No. 21, N. Y.,) Ch. M.	April 5, 1867.
Stephens, A. P., (No. 21, N. Y.,) C. M.	December 21, 1866.
Stephens, R. T., (No. 21, N. Y.,) C. M.	December 21, 1866.
Thompson, Geo. F., (No. 21, N. Y.,) C. M.	December 21, 1866.
Weed, Geo. W., (No. 21, N. Y.,) Ch. M.	January 23, 1860.



# APPENDIX.

## COSTUME OF A KNIGHT TEMPLAR.

OFFICE OF THE GRAND RECORDER OF THE  
GRAND ENCAMPMENT OF K. T. FOR U. S. A.,  
CINCINNATI, O., Oct. 14th, A. D. 1862, A. O. 744. }

The following is *the uniform for a Knight Templar*, which, at the triennial meeting of the Grand Encampment of Knights Templar for the U. S. A., held in the City of New York, on Sept. 3, 1862, was adopted, and earnestly recommended to be adopted by all Knights Templar throughout this jurisdiction.

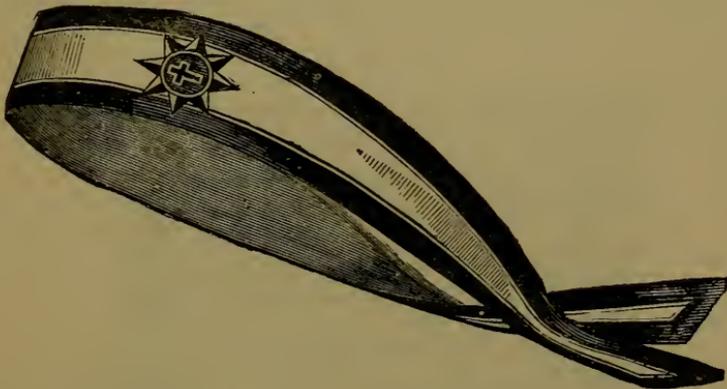
Witness my official signature, and the seal of the Grand Encampment.



JOHN D. CALDWELL,  
*Grand Recorder.*

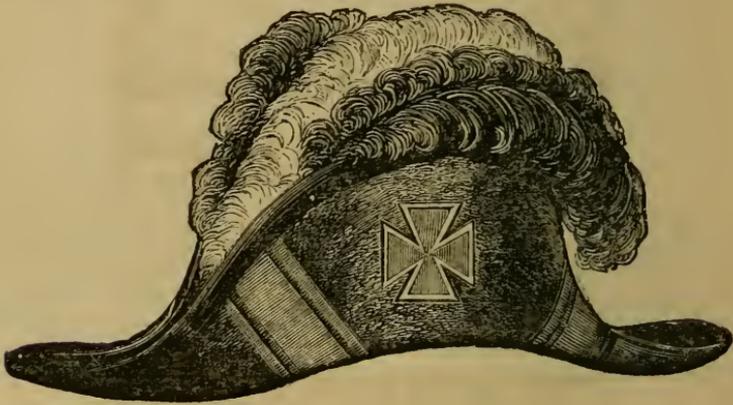
**FULL DRESS.**—Black frock coat, black pantaloons, scarf, sword, belt, shoulder-straps, gauntlets and chapeau, with appropriate trimmings.

**FATIGUE DRESS.**—Same as full dress; except for chapeau a black cloth cap, navy form, with appropriate cross in front; and for gauntlets, white gloves.

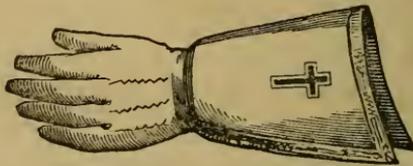


**SCARF.**—Five inches wide in the whole, of white, bordered with black one inch on either side, a strip of navy lace, one-fourth of an

inch wide, at the inner edge of the black. On the front centre of the scarf, a metal star of nine points, in allusion to the nine founders of the Temple Order, enclosing the Passion Cross, surrounded by the Latin motto, "*In hoc Signo Vinces*;" the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection.



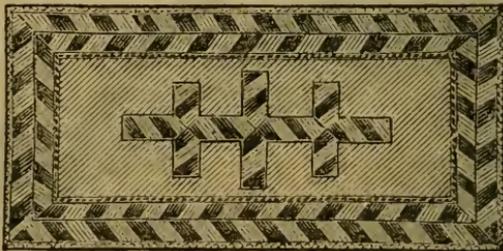
CHAPEAU.—The military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side.



GAUNTLETS.—Of buff leather, the flap to extend four inches upward from the wrist, and to have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length.

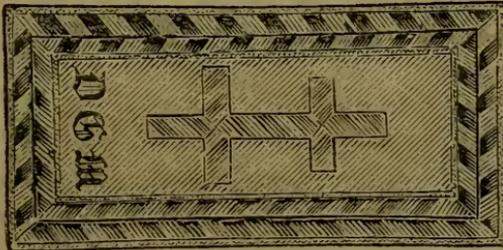
SWORD.—Thirty-four to forty inches, inclusive of scabbard; helmet head, cross handle, and metal scabbard.

BELT.—Red enameled or patent leather, two inches wide, fastened round the body with buckle or clasp.

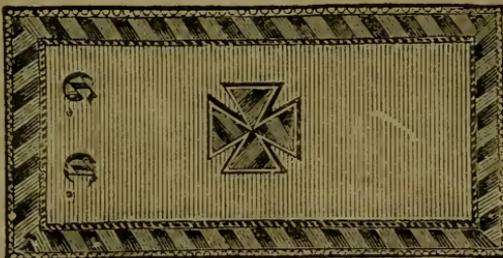


SHOULDER-STRAPS.—For Grand Master and Past Grand Masters

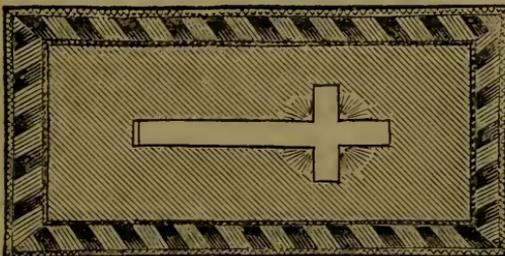
of the *Grand Encampment*.—Royal purple silk velvet, two inches wide by four inches long (outside measurement), bordered with two rows of embroidery, of gold, three-eighths of an inch wide; Cross of Salem embroidered, of gold, in the centre, lengthwise.



For all other *Grand Officers of the Grand Encampment*.—The same as the Grand Master; except for the Cross of Salem, the Patriarchal Cross, of gold, with the initials of the office respectively, embroidered, of silver. (Old English characters), at the foot of the cross, narrow-wise of the strap.

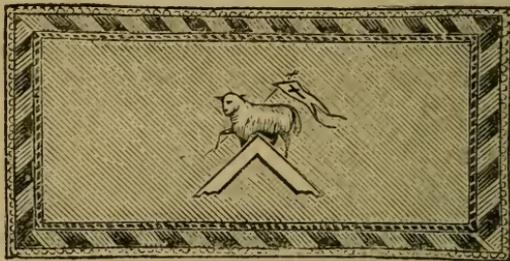


For the *Officers and Past Grand Officers of the Grand Commandery*.—Bright red silk velvet, two inches wide by four inches long, bordered with one row of embroidery, of gold, quarter of an inch wide; Templar's Cross, of gold, with the initials of the office respectively, to be embroidered (Old English characters), in silver, on the lower end of the strap.

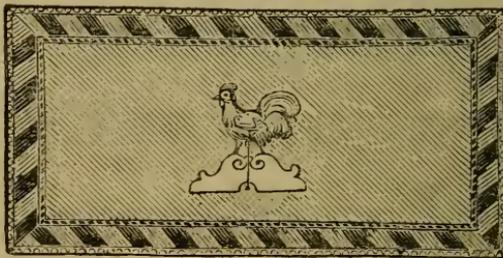


For the *Commanders and Past Commanders of a Subordinate Commandery*.—Emerald green silk velvet, one and a half inches wide by four inches long, bordered with one row of embroidery, of gold,

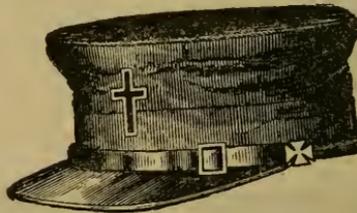
quarter of an inch wide ; the Passion Cross, with a halo, embroidered, of silver, in the centre.



*For the Generalissimo.*—Same as the Commander ; except for the Passion Cross, the Square, surmounted with the Paschal Lamb.



*For the Captain General.*—Same as the Commander ; except for the Passion Cross, the Level, surmounted with the Cock.



**CAP.**—Navy form ; black cloth, four to five inches high, narrow leather strap fastened at the sides with small metal Templar's Cross, and with appropriate cross in front.

**DISTINCTIONS.**—The Sir Knights will wear the white metal wherever metal appears. Commanders and Past Commanders, Grand and Past Grand Officers, gold.

**CROSSES.**—Sir Knights, Commanders and Past Commanders of Subordinate Commanderies will wear the Passion Cross ; Grand and Past Grand Officers of State Commanderies, the Templar Cross ; Grand and Past Grand Officers of the Grand Encampment, the Patriarchal Cross ; the Grand Master and Past Grand Masters of the

Grand Encampment, the Cross of Salem, which is the Patriarchal Cross, with an additional bar in the centre.

The various crosses, as designated, to be worn on the outside of the chapeau and on the scabbard of the sword. Those on chapeau to be three inches in height; on the sword, one inch.

HANGINGS FOR JEWELS.—The hangings for Grand and Subordinate Commanderies may remain as at present.

GRAND STANDARD.—Is of white woolen or silk stuff, six feet in height and five feet in width, made tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the centre of the field, a blood-red Passion Cross, over which is the motto, "*In hoc Signo Vincas,*" and under, "*Non nobis, Domine! non nobis, sed Nomine, tua da Gloriam!*" The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff, a gilded globe or ball, four inches in diameter, surmounted by the Patriarchal Cross, twelve inches in height. The cross to be crimson, edged with gold.

BEAUSEANT.—Of woolen or silk stuff, same form and dimensions as the Grand Standard, and suspended in the same manner. The upper half of this banner is black, the lower half white.

PRELATE'S ROBES.—A full white linen or muslin robe, open behind, reaching down within six inches of the feet, fastened around the neck below the cravat (which should be white), and having flowing sleeves reaching to the middle of the hand. A white woolen cloak, lined with white, fastened around the neck, and extending down to the bottom of the robe; on the left front, a red velvet Templar Cross, six inches in width. A blue silk stole, reaching down in front to within six inches of the bottom of the robe, and having on it three Templar Crosses of red silk. Mitre of white merino, bordered with gold, lined with green, having the red Templar Cross extending to the edges, and surmounted by a Passion Cross three inches high. The special badge of his office is a Crosier.

THE END.









