

VOLUME XXX

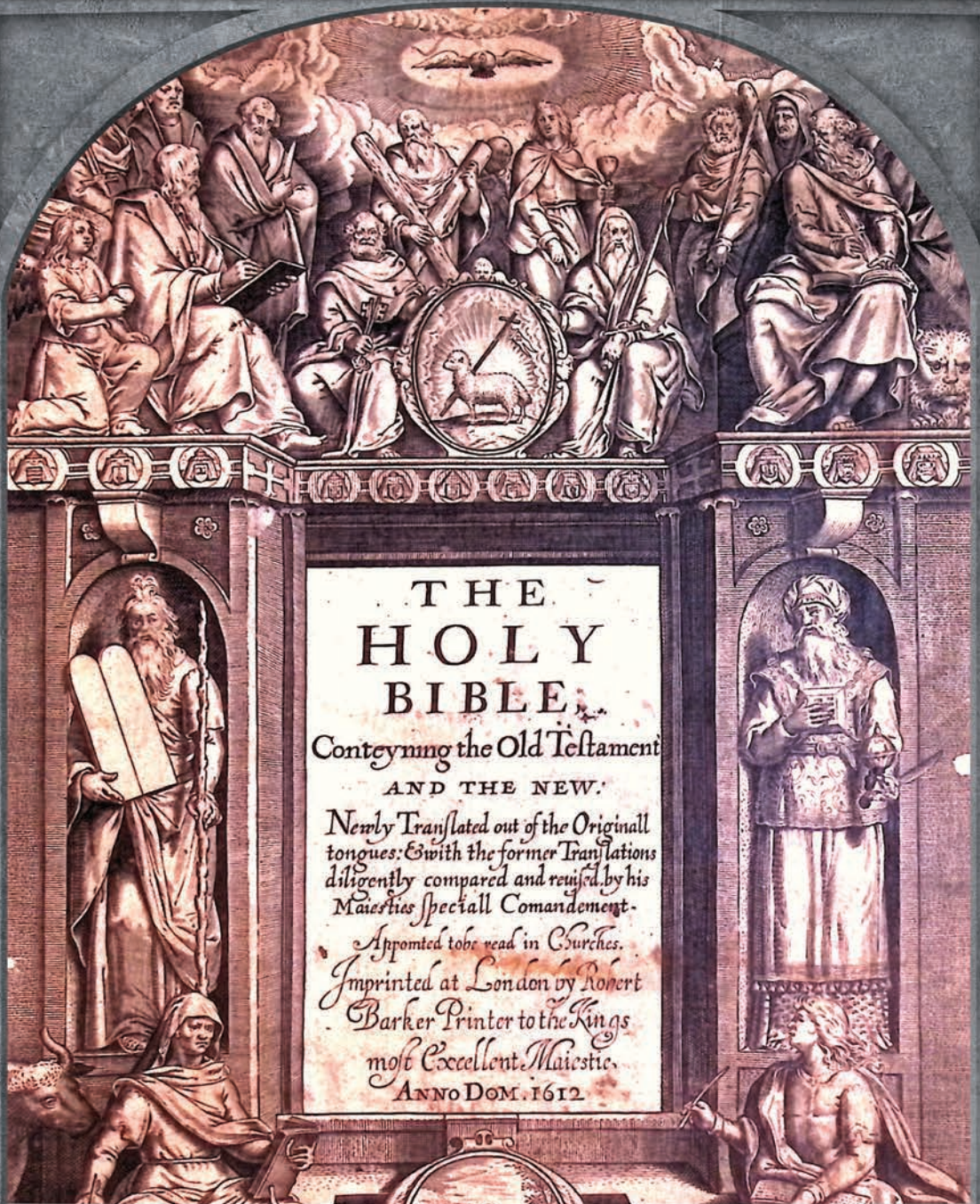
• SPRING 2024

• ISSUE 2



THE BYZANTIUM

UNITED GRAND IMPERIAL COUNCIL · RED CROSS OF CONSTANTINE



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Most Illustrious Grand Sovereign David Dixon Goodwin, KGC

Iwould like to take this opportunity to thank each of you Knights Companions for giving me the opportunity to serve you this Constantinian year as your Grand Sovereign. It is an honor that I will cherish forever.

I would like to thank the Officers, Trustees, and Intendants General for their outstanding service to the United Grand Imperial Council this year. Each of you has made this year a success. A special thanks to KC R. Stephen Doan, KGC, Past Grand Sovereign and Grand Recorder, for making this year very easy for me.

The message this year has been sociability. We are a social Masonic Fraternity whose first goal should be to enjoy each other's company around tables. Then we should confer our beautiful degrees in a professional manner. If we do these two things well, we will enjoy much success.

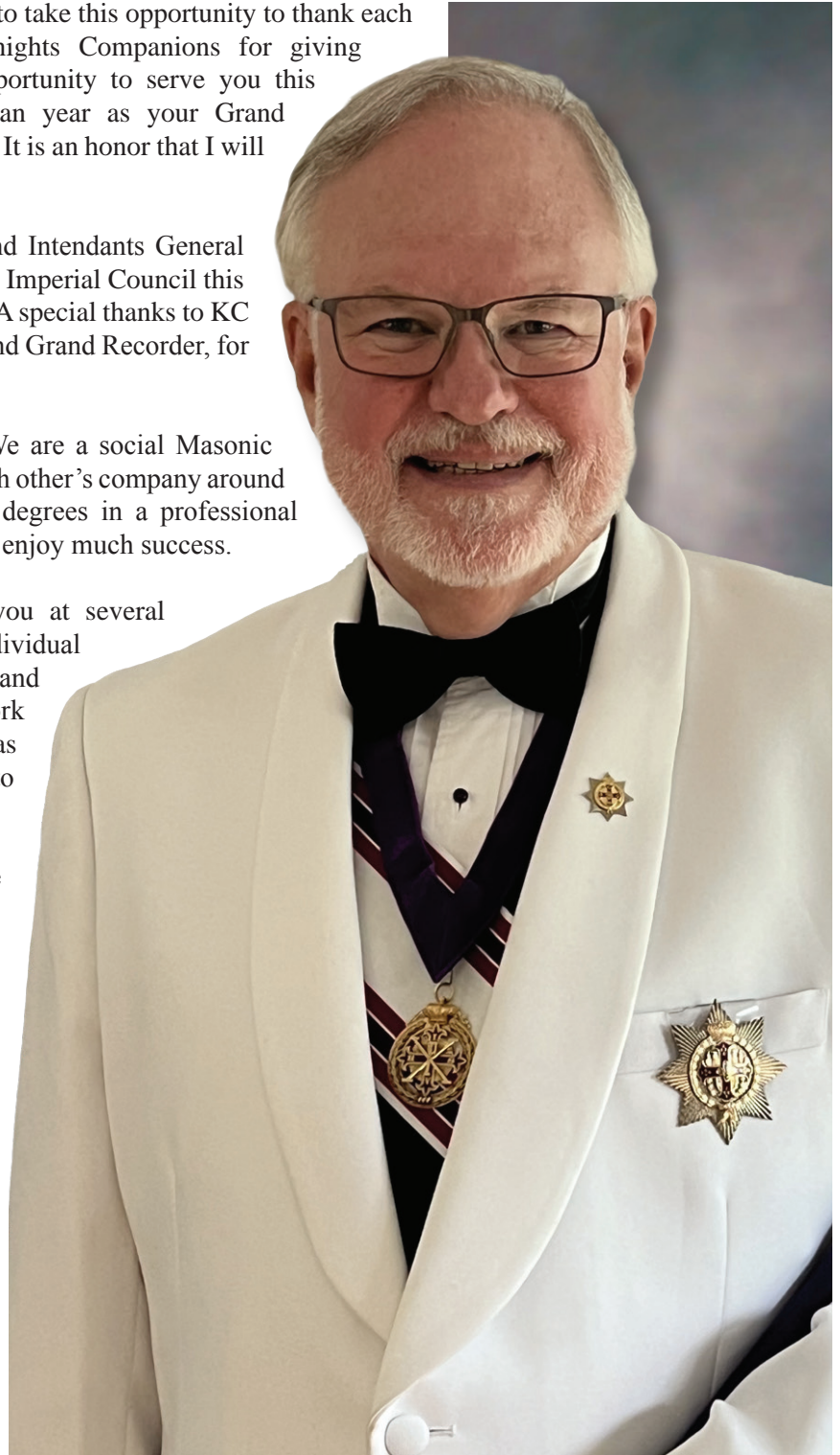
I have had the great pleasure to represent you at several Divisional Assemblies, Regional Assemblies, individual Conclaves, as well as at many national and international Masonic meetings within the York and Scottish Rites. Everywhere that I went I was received in the best manner with recognition to my office and to the Red Cross of Constantine.

In closing, please mark your calendars for June 6-9, 2024, when the UGIC will hold its 152nd Annual Assembly in Syracuse, NY. Please plan on attending. The Knights Companions of New York and their Ladies promise you and your Ladies a wonderful time. See you in Syracuse!

Yours in Faith, Unity and Zeal,

Dave

David Dixon Goodwin, KGC
Grand Sovereign



Of Biblical Proportions

Mark A. Anderson, KYCH, OPC, 33°

In the center of a Masonic Lodge is the altar of obligation upon which rests the Volume of Sacred Law, the Great Light in Masonry. In many lodges, the VSL is the Holy Bible; specifically, the Authorized, also known as “King James” version (KJV).

Why is that? First, it’s Tradition to use the King James Bible (KJB) in Lodges. A second, and more modern-day reason, in my opinion, is more pragmatic: the text is not subject to copyright!

Due to the beauty of its prose, the KJB has been an unparalleled linguistic influence on the English language. You may be surprised to learn that many words and phrases we use today originated in this text. The “writing on the wall” comes from Daniel 5; “the powers that be”, Romans

13; “scapegoat”, Leviticus 16; “fly in the ointment” and “vanity of vanities”, Ecclesiastes/Kohelet; “sign of the times”, Matthew 16...these are just a few examples of how the KJB has entered our lexicon.



WHO WAS THIS JAMES?

James Charles Stuart (1566–1625) was King James VI of Scotland from 1567, as well as James I of England and Ireland beginning in 1603. Son of Mary, Queen of Scots, he succeeded her on the throne following her abdication. Only 13 months old at the time, his reign in Scotland and governance was overseen by a series of regents, becoming



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ruler outright when he was age 13. As James VI and I, he was ruler of a personal union of the Scottish and English crowns.

Some context may be helpful to underscore the importance of the KJB. In 1500's England, there were several versions of Bibles in use. The *Great Bible* (1530's) was the first English translation *legally authorized* for use in the Anglican Church, by King Henry VIII. Produced by English Puritans in exile, the *Geneva Bible* (1557-60) had copious Calvinist and Puritan notes in the margins (and so, was objectionable to the English monarchy). It holds the distinction of being the first Bible translated from Aramaic, Greek and Hebrew. The *Bishop's Bible* (1568) was a Church of England document created as an attempt to replace the Protestant-leaning Geneva translation. With the variety of biblical texts, you can imagine all the confusion and dissension as to what was the "correct" Bible.

AN ULTERIOR MOTIVE

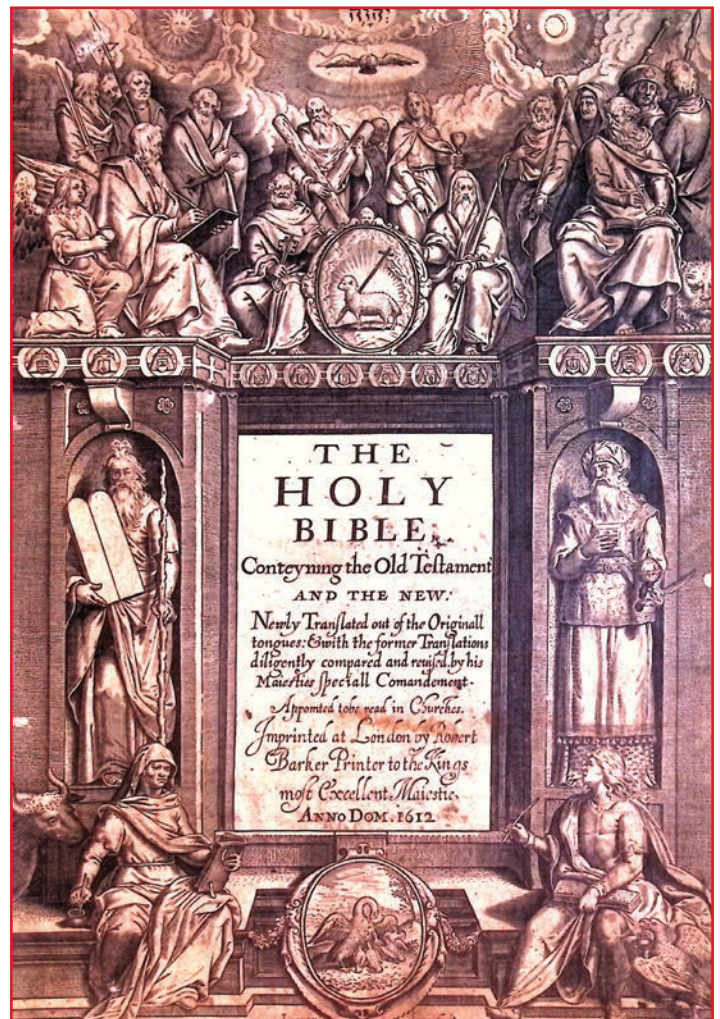
The "King James" version was essentially a political statement document, intended to settle disagreements over reforms in and pressures on the Church of England. James believed in the divine right of kings... a theological basis for monarchy, if you will. He so thoroughly disliked the Geneva Bible and its additional notes that disparaged royals and ecclesiastical hierarchy that he commissioned an Authorized (by him, as king) version, which would remove the marginal notes and thereby quash printed criticism. Here is the complete name as shown on the title page: *The Holy Bible: conteyning the Old Testament and the New: newly translated out of the Originall tongues: & with the former Translations diligently compared and reuised by his Maiesties Special Comandement- Appointed tobe [sic] read in Churches.* If you have a chance to do so, read the "epistle dedicatory" from the translators...it's usually found directly after the title page. You will see that they wrote a paean to James. It reads (to this 21st Century writer) as if the translators are equating the king as god on earth. Remember, this was an era when the term "heads will roll" was a true threat and actual possibility. This fact is also evident in the message from the translators to the reader, where one of the margin notes states "the highest personages have been calumniated" (slandered) by other renditions of the Bible.

Fortunately for us, James chose to compose a scholarly work. He appointed six committees (a total of approximately 50 people) to prepare the new translation. Work began in 1604, finishing in 1611. The scholars drew upon previous versions

(Tyndale and Geneva, especially), working from Greek, Aramaic, Hebrew, and Latin. Today's English Standard and English Revised Versions, the Revised Standard Version, and the New Revised Standard Version are just a few examples of modernized-language derivatives from the KJV, for instance.

Recently, a copy of the KJB was rediscovered in the Charles W. Nelson Library collection of the Minnesota Masonic Heritage Center. While that fact may not strike you as earth-shattering, *this* find is of great consequence. The original printing / publication of the KJB was in 1611. Minnesota's copy is from 1612.

Let that sink in a moment. As of this writing (2024), that was 412 years ago. For historical perspective: that's just five years after the first permanent English settlement in North America (Jamestown Virginia, 1607), and eight years before settlers came to Plymouth (Massachusetts) in 1620. This Holy Bible is definitively the oldest volume of any kind in



Minnesota Masonic Heritage Center's library. If you hadn't already guessed, it is extremely rare.

HALLMARKS

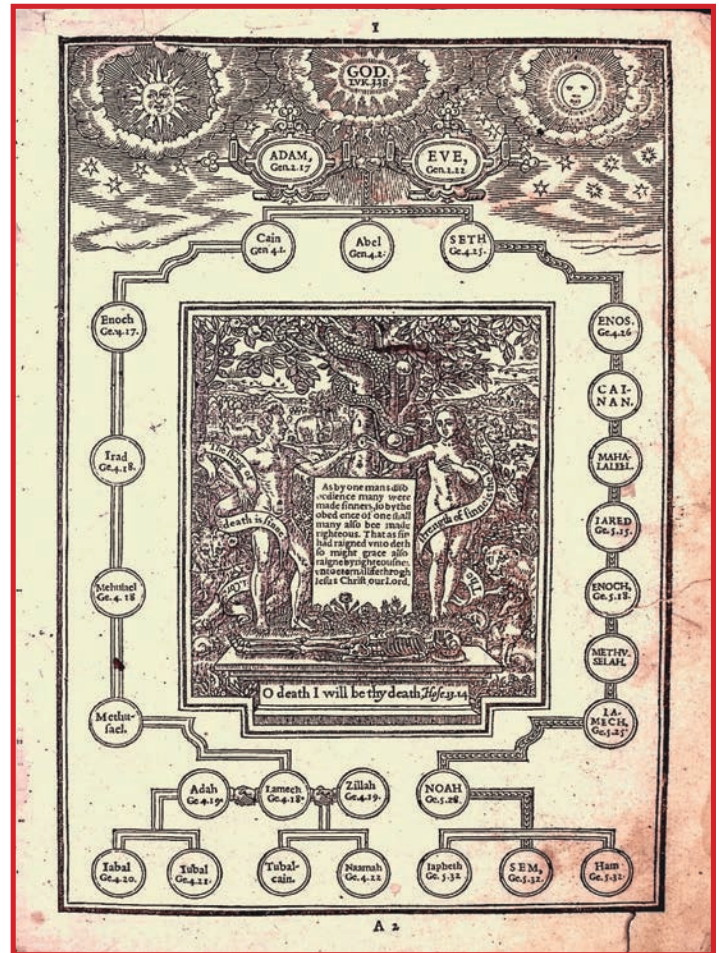
This KJB has unique identifiers. Published by Robert Barker (the King's Printer), it is the first printing in Quarto size, and with Roman type. By Quarto, it means that the sheet of paper was folded in half twice to make four leaves or eight individual pages. Accordingly, when a volume is printed in Quarto size it is much more portable, and may be carried around more easily than the full-scale Folio size meant for church pulpits. This book's dimensions are 23 cm. high x 18 cm. wide x 8 cm. deep/thick. This First Quarto Edition is classified an H313, according to the A.S. Herbert *Historical catalogue of printed editions of the English Bible, 1525-1961*.

15 Also he said, Bring the // vaile that thou hast put vpon thee, and hold it. And when she held it, he measured sixe *measures* of barley, and laid it on her: and hce went into the citie.

The aforementioned work, also known as the "He" Bible, is an anomaly. There were an estimated 351 errors carried over from the first printing in 1611, into this one of 1612. The most notable and recognizable inaccuracy in this variant, Ruth 3:15 reads: *Also he said, Bring the vaile that thou hast put vpon thee, and hold it. And when she held it, he measured sixe measures of barley, and laid it on her: and hee went into the citie.* Note that the last phrase states "hee"; according to the Jewish Publication Society, the accepted translation from Hebrew is "she".

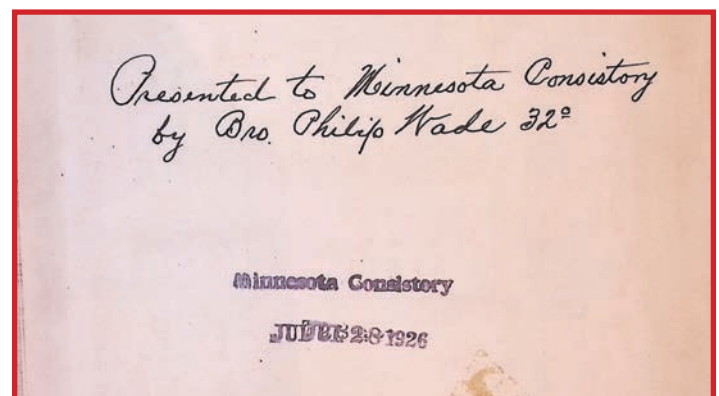
Another unique identifier for this volume is the first printing of *The Genealogies recorded in the Sacred Scriptures according to euery family and tribe with the line of Our Sauior Jesus Christ obserued from Adam to the Blessed Virgin Mary*, developed by English theologian Hugh Broughton. Because of his Puritan sentiments (and so, out of favor with Royals), he recruited John Speed to print the extensive lineage charts under *his* name. The lineage as printed in this book runs about three dozen pages.

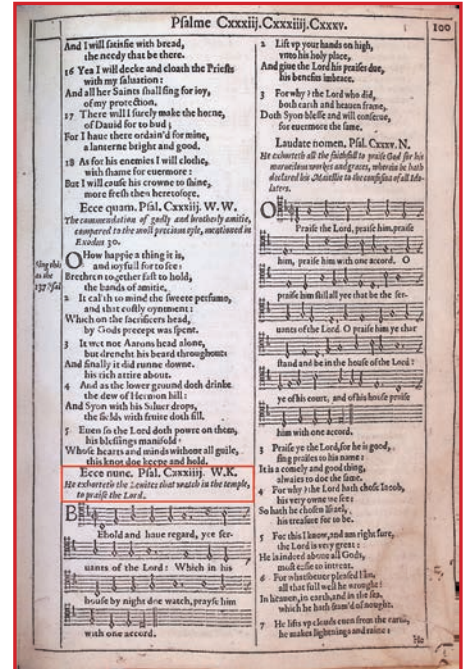
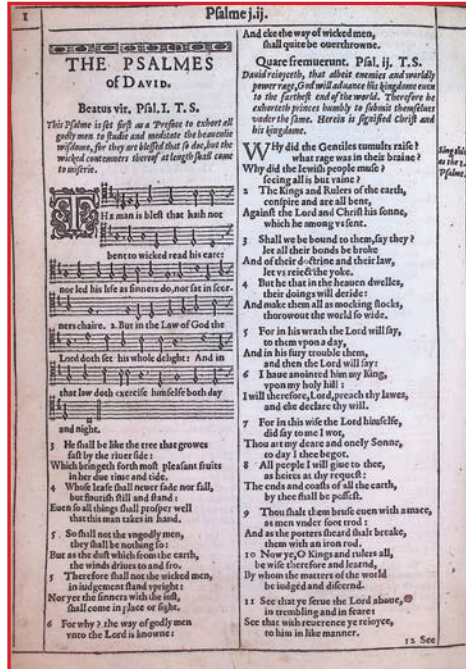
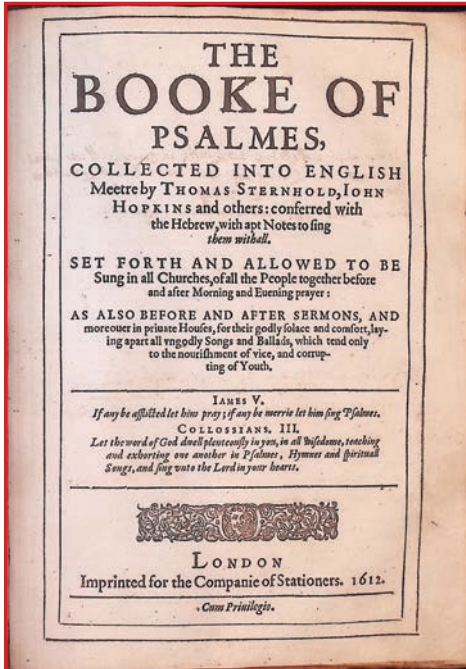
Also of note in this publication is a Psalter. In the 1500's, Thomas Sternhold developed the first musical, metrical-form version of the Psalms in English. John Hopkins later expanded upon the Sternhold work, and it is this augmented



version which is included in the KJB. Their poetry in this early version leaves something to be desired; it is most assuredly a product of its era. Regardless, the impact of this work cannot be denied as it was the standard version of the English Psalter for over 200 years. Of particular interest to Freemasons: see the setting of Psalm 133! (see images on next page)

How did Minnesota get this item?





Unfortunately, we don't know much about the long-departed donor of this 1612 treasure. He inscribed his name on a flyleaf page, thus: *Presented to Minnesota Consistory by Bro. Philip Wade, 32*. Beneath the inscription, is a date stamp: *July 28 1926*. There are two Phillip [sic] Wades in the Grand Lodge archives; both were members of Ancient Landmark Lodge No. 5, Saint Paul. They joined in 1915 and 1918, respectively; both Philip Wades were born in England. They were probably father and son, and at least one of them belonged to the Ancient and Accepted Scottish Rite of Freemasonry, Saint Paul Valley (formerly Minnesota Consistory). Brother Wade's connection to England helps make sense as to why we have this English book.



the open book pages, so the end result is a flat, legible likeness. Additionally, you may save the scanned images into a searchable pdf, thanks to the software's optical character recognition. The CZUR scanner is a game-changer, giving the public a way to view items which would otherwise never be seen.

Thanks to: Worshipful Brother Joel Friedman of Cataract Lodge No. 2 (Minnesota) for his assistance with the Hebrew text; Erika Giddens of the Folger Shakespeare Library, and Karis Blaker of the Styberg Library of Garrett-Evangelical Theological Seminary for their assistance with identifying this "Wade" King James Bible. An exhaustive historical study of the Authorized Version

ENTER 21ST CENTURY TECHNOLOGY
Because of the fragility of this volume, it will rarely, if ever, be on display. This is where a "new-to-us" tool we're testing helps us show this Bible to the public. The images of the 1612 Bible were produced by a CZUR (pronounced see-zur) ET24 Pro overhead scanner, on loan from Grand Lodge.

As you can see from the images, the clarity is remarkable. Surprisingly, each page takes only about 1.5 seconds to scan. The unit's software automatically corrects for curvature of

may be read in *A Textual History of The King James Bible*, by David Norton.

Fiat Lux.

(The author, Mark A. Anderson, KYCH, OPC, 33rd, is Library and Museum Coordinator at the Col. James B. Ladd Museum and Charles W. Nelson Library at the Minnesota Masonic Heritage Center. An abbreviated version of this piece was published in the Spring 2024 issue of *Pillars*, the magazine of Minnesota Masonic Charities.)

64th Annual Eastern Regional Assembly

One hundred sixty-nine Knights Companions and 60 Ladies/Guests attended the 64th Annual Eastern Regional Assembly at the Red Lion Hotel Harrisburg Hershey on November 3-5, 2023. A total of 32 conclaves from 14 states, including the District of Columbia attended. The following Eastern Regional states had all conclaves represented – Connecticut (1), Delaware (1), District of Columbia (1), Maryland (1), New Hampshire (1), New Jersey (2), Pennsylvania (12), and Rhode Island (1). Other Eastern Regional states represented included Massachusetts (1 of 2); New York (6 of 7); Vermont (1 of 2); and Virginia (1 of 4). West Virginia had no one present from its two conclaves. Knights Companions from four other conclaves attended representing three other states – California, Missouri, and Ohio.

Thomas F. Miller, KCC, Chairman, welcomed the Knights Companions and Ladies gathered at the informal welcome dinner on Friday night to start the busy Constantinian weekend.

Following a General Meeting with the Grand Sovereign and Grand Recorder on Saturday morning, Knights Companions from United States Premier Conclave (Pittsburgh, PA) conferred the Senate of Sovereigns on twenty-three candidates and the College of Viceroys on twenty-six candidates.

The morning concluded with the open Introduction of Dignitaries followed by the Necrology Service. Dignitaries presented to KC David Dixon Goodwin, KGC, Most Illustrious Grand Sovereign, and the Assembly of Knights Companions and Ladies/Guests, included Teko A. Foly, General Grand High Priest, General Grand Chapter Royal Arch Masons, International; Steven E. Smith, Grand Lieutenant Commander and Deputy, RI; Douglas R. Policastro, Active Member, Deputy, NJ and Grand Secretary General, of the Supreme Council Northern Masonic Jurisdiction; thirteen Intendants General; Burch E. Zehner, KGC, PGS; R. Stephen Doan, KGC, PGS, Grand Recorder, and PGM of Masons of CA; Stanton T. Brown, II, Grand Viceroy and Chancellor General, York Rite Sovereign College of North America; Michael A. Chaplin, Grand Orator; Scott Kinne, Grand Herald; James D. Swan, Jr., Grand Sentinel; Larry A. Derr, RW Deputy Grand Master representing Jeffrey M. Wonderling, RW Grand Master of Pennsylvania, Mark A. Haines, RW Grand Secretary; Robert L. Dluce, Jr., RW Past Grand Master; Jay W. Smith, RW Past Grand Master; and Thomas Gamon, IV, RW Past Grand Master.

Rev. Dr. W. Kenneth Lyons, Jr. conducted the annual Necrology Service in memory of fifty-five departed Knights Companions from twenty-eight different conclaves throughout the Eastern Region.

On Saturday afternoon, Knights Companions from Williamsport Conclave (Williamsport, PA) and St. James Conclave (Shamokin, PA) conferred the Order of the Red Cross of Constantine on twenty-six candidates and the Appendant Orders on thirty-nine candidates.

Overall, the ritualistic work for the day was described as “impressive” and done with “style, grace, and dignity,” and “passion.” Wilmer E. Hall, Past Grand Commander, KT of PA, and Douglas D. Crum, Past Grand Master, GC of R&SMM of PA, capably operated the audio system throughout the day.

While the Knights Companions either received or observed afternoon Orders/Degrees, the Ladies created their own custom jewelry in the Jewelry Class, featuring Rhonda Conaway and Mary Jones. Both will be returning in 2024 and adding holiday crafts to the hands-on creative custom jewelry-making.

The Knights Companions and Ladies/Guests enjoyed the Reception and Annual Banquet with The Dave Wilson - Jazz Trio entertaining. Thomas F. Miller, Chairman, announced those committee members retiring after many years of faithful service – Freeman Frey and Karen; Wilmer Hall; Henry Leshner and Kathleen – and Tom Miller, retiring as Chairman. He proudly shared that Victor Crooks, assisted by Lorene, will be assuming Chairmanship. Miller thanked all who helped to make another successful Eastern Regional Assembly – Richard and Mary Balas; Victor and Lorene Crooks; Freeman and Karen Frey; John and Ruth Habel; Mark Haines; Wilmer Hall; Henry and Kathleen Leshner; Ken Seay; Betty, Lorene, Karen, Bob Sutcliffe, and Paul Sutcliffe for the candidate registration; his wife Betty; all degree cast members; and all other attendees, as well as the Red Lion Hotel, Harrisburg Hershey staff.





KC David Dixon Goodwin, KGC, Most Illustrious Grand Sovereign, and RW Deputy Grand Master Larry A. Derr, representing Jeffrey M. Wonderling, RW Grand Master, Grand Lodge of Pennsylvania, gave remarks.

The dates of the Annual Eastern Regional Assembly remains constant – the first full weekend of November – specifically, the 65th Annual ERA, November 1-3, 2024 at the Red Lion Hotel, Harrisburg Hershey, 4751 Lindle Road, Harrisburg, PA 17111 and the 66th Annual ERA, November 7-9, 2025.

Masonic Christian Knighthood

By, R. Stephen Doan

Most Masons have very limited knowledge of the Red Cross of Constantine, a Masonic order open to Royal Arch Masons in good standing who subscribe to a belief in the Christian religion as revealed in the New Testament.¹ Although there are only about 6,500 Constantine members in the United States, many are drawn from the leadership of American Freemasonry. Its attraction is due in part to the unique approach to Masonic Christian Knighthood at the core of Constantinian Masonry. Constantinian Masonry can be viewed essentially as the capstone of Masonic Christian Knighthood, and this article begins the explanation of why.

Masonic Christian Knighthood

Masonic Christian Knighthood was a sharp departure from what James Anderson, John Theophilus Desaguliers and other Masons of the English Enlightenment imagined for Speculative Masonry in the 1710's and 1720's. Masonic Christian Knighthood was conceived in France and inspired by a Catholic Scottish exile, Chevalier Andrew Ramsay, in his 1736 discourse on Masonry's origins. In that work, Ramsay suggested that Freemasonry arose from Medieval Knighthood and not Scottish operative Masons:

“Sometime . . . [after the time of the Crusades in Palestine] our Order formed an intimate union with the Knights of St John of Jerusalem. . . . This union was made after the example set by the Israelites when they erected the second Temple, who whilst they handled the trowel and mortar with one hand, in the other held the sword and buckler [i.e., the story in the Scots Master degree, the original 4th degree of Masonry which eventually morphed into our Royal Arch Degree and the 15^o and 16^o of the Scottish Rite, among others].”²

Ramsay also wrote that Masonry offers a “respectable bond to unite Christians of all nationalities in one confraternity.” Compare this statement to James Anderson's *Constitutions* of 1734 whose religious requirement was limited to that religion in which all men can agree. This Christian approach

to Freemasonry was very attractive to the French who were at that time overwhelmingly Roman Catholic.

In effect, Ramsay gave the French permission to take Freemasonry along a new and theretofore unexpected path. The result was a great proliferation of degrees in France, as one author put it: the alleged 1,100 “High Grades” invented on the Continent in the middle of the eighteenth century.³ These degrees by and large had chivalric themes, including both knighthood and Christian overtones (or were Christian based). They developed all over France, sometimes with similar catechisms or similar themes but perhaps different “rituals.” The purposes at the core of these higher degrees were simple: rebuild the temple and/or find the lost master's word, but in a Knighthood and Christian context. These knighthood degrees found their way across Europe. They may have come to Scotland with Prince Charles Edward, the Pretender to the English throne, in 1745.⁴ They also came to Ireland and eventually England.⁵

In Scotland, Ireland and England, these imported French degrees were not simply an English transliteration of a French language degree. The degrees were often refocused to suit Scottish, Irish and English perspectives. For example, in France, Knight Templar degrees often focused on DeMolay and the allegorical implications of his story and the fall of the Templars. The Knight Templar degrees or orders in Scotland, Ireland and England (and the United States) were more direct. They tended not to mention DeMolay. Instead, they tended to focus on what the Knights Templar did before the time of DeMolay and the fall of the Templars. They often re-enacted a pilgrimage guarding pilgrims on their way to the Holy Sepulchre and other Holy Places in Jerusalem and, once there, guarding the Holy Sepulchre where Jesus was last in material form in this plane of existence. Christian overtones survived in imports of Templar degrees but may or may not have survived in the Scottish, Irish and English versions of other imported French degrees.⁶

Once in Scotland, Ireland and England, these imported degrees were initially offered by craft lodges as side degrees, joining side degrees offered of local origin, available not only because their members wanted them, but also because the conferring lodges could charge an additional fee for doing so.⁷ By 1810, there were at least twenty such side degrees beyond the first

ROBERT WENTWORTH LITTLE C.1870



three worked in Ireland alone.⁸ As time passed, grand lodges became increasingly concerned about these side degrees. Grand lodge leaders saw the working of these side degrees by craft lodges as diluting the control which the grand lodge was trying to exercise over the craft lodges in its jurisdiction, as those lodges were spending time conferring, and receiving income from, degrees over which the grand lodge had no control. Some masons also disapproved of diluting the masonic experience of the first three degrees by adding more, particularly those additional degrees which did not enlarge or expand on the first three lodge degrees.⁹ Grand lodges in what we might now call the English stream eventually forced the masons under their jurisdiction to move these additional, side

degrees to other groups. Grand Chapters, Grand Encampments and the like were formed as a result with new, local units warranted by these new grand bodies to confer these additional degrees separate from craft lodges. Some degrees were lost in this process if they did not inspire a sufficient number of members to help them survive. These lost degrees needed a Robert Wentworth Little.

Red Cross of Constantine

Robert Wentworth Little was a clerk on the Grand Secretary's staff at Freemasons' Hall in London, the headquarters of the United Grand Lodge of England (UGLE). In 1865, he formed a Red Cross of Constantine organization and subsequently published for it a ritual. It was not as a series of side degrees to be conferred by lodges but a new national organization with subordinate conclaves conferring the work under its jurisdiction, much as the various Royal Arch and Templar side degrees had been amalgamated into Grand Chapters and Grand Encampments, beginning in 1766 when the Moderns formed their own Excellent Grand and Royal Arch Chapter.

To begin, Little formed the Grand Imperial Council of the Red Cross of Rome and Constantine, Original or Premier Conclave No. 1 and Plantagenet Conclave No. 2 on May 31, 1865, although first meeting minutes only exist for Plantagenet Conclave. Present at that first meeting were Little and six other original members of the new conclaves, four of whom were like Little clerks on the Grand Secretary's staff.¹⁰ In April of 1866, Thomas Tylour, Lord Kenlis and later the Earl of Bective, was recruited by Little to become Grand Sovereign.¹¹ Little's employment at grand lodge brought him in contact with many important masons and those who aspired to be such. Little was sufficiently persuasive and his organization, its legend and ritual sufficiently intriguing that masons became interested in what he was doing, applied and were installed.

According to tradition relating to the Battle of the Milvian Bridge, Constantine allowed the Christians who there came forward out of his personal guard to confess their faith to wear the Chi-Rho on their armor. Many saw this act as starting a continuum eventually leading to the Age of Chivalry in the Middle Ages. Focusing on that story and continuum, Little's Red Cross ritual allowed masons to participate at least vicariously in that story. His Red Cross fit the times, as Queen Victoria had already placed greater emphasis on the Crown's knightly orders, herself responding to popular interest in a return to chivalric values and subjects.

A Revival or Something New?

To support further the mystique of his Red Cross of Rome and Constantine, Little vigorously claimed that he had not introduced a new order but revived an old one.¹² As evidence, he did not cite in writing the sources he actually used for the ritual he was reviving. Little chose instead to cite Judge Waller Rodwell Wright's involvement with the "Red Cross order," always implying that Wright's Red Cross among many orders named "Red Cross" was in fact the Red Cross of Rome and Constantine revived by Little. Wright was an ideal candidate to associate with Little's organization. First, Wright was dead and could not speak to the issue. Second, Wright had been a very influential, well-respected and trusted mason in his day. His name and reputation were still remembered in 1865. Wright had been one of the top officers in the Excellent Grand and Royal Arch Chapter (Moderns) and had been the Most Eminent and Supreme Grand Master of the Exalted Religious and Military Orders of the Temple and Sepulchre St. John of Jerusalem, H.R.D.M., K.D.S.H. Evidencing his influence with English masons at the time, the first Duke of Sussex, then Grand Master of the Moderns, included Wright as the first signer after the Duke of the Articles of Union by which the Moderns and the Antients grand lodges consolidated on December 1, 1813. The Union created the UGLE, thus ending the decades long division of England into two competing grand masonic jurisdictions. The Union was a momentous event in the history of English masonry. Among those signing the Articles of Union on behalf of the Antients was Sussex's brother, Prince Edward, the Antients Grand Master.

Little's offered evidence to show that, beginning in 1804, Wright was Grand Master of the "Red Cross order." In July of 1813, Wright conferred the Novitiate Cross of the "Red Cross order" on the Duke of Sussex, whereupon the Duke succeeded Wright as Grand Master of the "Red Cross order." (It did not hurt to associate also the then late Duke of Sussex

with Constantine, as the Duke had been a popular Prince of the Royal Blood and was the beloved uncle of Queen Victoria.) Wright left London in late 1814 for an assignment in Malta, never to live again in England.

Despite Little's vigorous defense, many at the time were skeptical of Little's claim that Wright's "Red Cross order" involvement was with Constantine. In 1971, the Grand Imperial Conclave of England, successor to Little's original Red Cross council, publicly set the record straight. It then published evidence suggesting that Wright was involved with the Red Cross of Palestine, not the Red Cross of Constantine, and that Wright's "Red Cross order" rituals in the Grand Conclave's archives were those of the Red Cross of Palestine which were completely different from the those of Little's Red Cross of Constantine.¹³

While Little's motive in claiming Wright's involvement in Constantine was in no small part to add prestige to the "revived" order, there may well have been another reason. Article II of the 1813 Articles of Union provided that ". . . 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." Lodges after the Union which had worked chivalric side degrees before the Union could continue to do so. If the Red Cross of Constantine was not a side degree practiced by an English lodge when the Articles of Union were signed in 1813, Article II was read by many to bar its practice as a lodge side degree thereafter. Little's Red Cross did not seem to be covered by this prohibition, because its orders and degrees were not offered as lodge side degrees but in their own, separate organization, like the Royal Arch. Enough people, however, including many of influence, were sufficiently attracted to Constantine, for reasons cited before, that no one seriously sought to bar Little's Constantine as in violation of the Articles of Union, even though many commented publicly at the time that there was no bona fide evidence of an English Red Cross of Constantine in 1813.

If Little was not reviving Wright's Red Cross, then what was he reviving? Little reported little about the source of the rituals he was reviving.¹⁴ The United Grand Imperial Council of the United States (UGIC) and the Grand Imperial Conclaves of each of Canada and England all now use rituals which trace their heritage back to the ritual which Little produced in 1865.¹⁵ What were his sources? The story will continue in the next issue of the *Byzantium*.

ENDNOTES

- 1 §804.100 of the *Constitution and Statutes and Regulations* of the United Grand Imperial Council of the Red Cross of Constantine.
- 2 Two versions of the Oration exist today: the Epernay manuscript copy of the Oration given by Ramsay at a Lodge in Paris on December 26, 1736 and the revised version prepared for a French grand lodge on March 24, 1737. See Day, John, "Chevalier Ramsay – A Closer Look," *The Philalethes*, December 2017, pp. 132 et seq. A side by side translation of these two versions may be found in Bartha, Cyril, "Chevalier Ramsay A New Appreciation," *Quatuor Coronati Lodge*, vol. 81 (1967), pp. 280 – 315. This article was reprinted in the first volume of *Heredom* at pp. 49 – 59. The translation used here is the grand lodge version.
- 3 "The Holy Order of the Grand High Priest, Issued by the Grand Council of the Order, 1879," University of Bradford, accessed on 3/27/202 from https://www.brad.ac.uk/webofhiram/?section=york_rite&page=Grandhighp.html.
- 4 Charles A. Cameron, "On the Origin and Progress of Chivalric Freemasonry in the British Isles," *Ars Quatuor Coronatorum*, vol. 13 (1900) pp. 156 - 174.
- 5 A.C.F. Jackson, *Rose Croix, The History of the Ancient and Accepted Rite for England and Wales* (Addlestone: Lewis Masonic Books, 1980), p. 90.
- 6 The Templar degrees in the American Scottish Rite are different in that they came from France through the Caribbean, and not from Scotland, Ireland and England as had the York Rite versions of the masonic family of those degrees and orders after the Third Degree. While the American Scottish Rite is not Christian, its degrees are more in tune with the allegorical nature of French degrees whence derived. An exception might be the thirty-second degree which in its essence is the camp's preparation to go to the Holy Land for war or pilgrimage and likely was influenced by Templary work in London during a trip there by Étienne Morin.
- 7 Charles A. Cameron, "On the Origin and Progress of Chivalric Freemasonry in the British Isles," *Ars Quatuor Coronatorum*, vol. 13, (1900) pp. 156 - 174. John Belton, *The English Masonic Union of 1813 - A Tale Antient and Modern*, Arima Publishing, Bury, England, 2012, pp. 37, 114.
- 8 W. J. O'Brien 'Irish Royal Arch Masonry' in *Transactions of the Chapter of Research*, No. 222 (1978-1985), pp 85-105, also cited in John Belton, *The English Masonic Union of 1813 - A Tale Antient and Modern*, Arima Publishing, Bury, England, 2012, p. 114.
- 9 John Belton, *The English Masonic Union of 1813 - A Tale Antient and Modern*, Arima Publishing, Bury, England, 2012, pp. 37, 114.
- 10 Richard Gan, Susan Snell, and David Peabody, "Robert Wentworth Little: A Duplicitous Freemason, Wordsmith and Mystic, Part I," *Ars Quatuor Coronatorum*, vol. 103 (2017), pp. 4 – 5. See also John W. Hawkins, *The Origins and Early History of Plantagenet Concave*, T.I, privately printed 2015. Accessed on 3/28/2020 at <https://www.academia.edu>.
- 11 M. G. Edwardes, *The History and Origin of the Masonic and Military Order of the Red Cross of Constantine*, Grand Imperial Conclave of England, London, privately printed 1971, p. 21.
- 12 *A Composite Sketch of the Early History of the Red Cross Order*, 'Original or premier Conclave of England. Roll of Knights by Seniority', London, 1868, 49, 50, cited in Richard Gan, Susan Snell, and David Peabody, "Robert Wentworth Little: A Duplicitous Freemason, Wordsmith and Mystic, Part I," *Ars Quatuor Coronatorum*, vol. 103 (2017), p. 6.
- 13 M. G. Edwardes, *The History and Origin of the Masonic and Military Order of the Red Cross of Constantine*, Grand Imperial Conclave of England, London, privately printed 1971. See also A. M. Broadley, *The History of Freemasonry in the District of Malta*, George Kenning, London (1880), in which Wright's involvement with the Order of the Red Cross of Palestine in Malta is well documented.
- 14 Harold V. B. Voorhis, *The Order of the Red Cross of Constantine*, Kessinger Publishing, 2010, p. 31.
- 15 The 1877 proceedings of the Grand Imperial Council of Illinois, the predecessor of the old Empire of the West, report that Illinois and all of the other American conclaves had adopted and were using England's ritual. *Proceedings of the Fifth Annual Conclave of the Grand Imperial Council of Illinois*, (Chicago: Knight & Leonard, Printers, 1876 [sic], p. 62. The UGIC has in its archives copies of the 1874 Illinois rituals for the three orders and the two chair degrees. These rituals are very similar to the rituals which we use today.

Inland Empire Installs Officers



The Installation took place at the San Bernadino York Rite Temple on December 16, 2023 in San Bernardino, California.

The Officers installed were Sovereign, Ronald Alcorn III; Eminent Viceroy, Raymond Davies; Senior General, William Harmon III; Junior General, Harold Kennedy; Treasurer, Stephen Alderete; Recorder, Gary Miller; Prelate; David Williams; Prefect, Michael Schneider; Standard Bearer; Hank Kraychir; Herald, Robert Jenkins; and Sentinel, John Bickerstaff. Also pictured with Officers and Members is Richard Bullard, Intendant General of California Southern.



St. Cyprian Conclave Visits St. Simeon Stylites



On Saturday, July 15, 2023, Puissant Sovereign Spyros Treklas, Recorder Ralph Perry and Tommy Chagouris, Intendant General for Maryland, all of St. Cyprian Conclave, Baltimore, were the guests of St. Simeon Stylites, D.C., for their Semi Annual Assembly held at Maggiano's Little Italy restaurant.

IMAGE 1: L-R - KC Jerry Peeters, Treasurer; KC Len Proden, Puissant Sovereign; KC Joe Crociata, Viceroy; KC Ken Lyons, Intendant General of the District of Columbia; KC Walter Hoenes; KC George Seghers, Recorder; all of St. Simeon Stylites Conclave.



IMAGE 2: L-R - IG Tommy Chagouris and Recorder Ralph Perry, both of St. Cyprian and IG Ken Lyons of St. Simeon Stylites.

IMAGE 3: Puissant Sovereign Len Proden of St. Simeon Stylites and IG Tommy Chagouris

IMAGE 4: Puissant Sovereigns Len Proden and Spyros Treklas, from St. Simeon Stylites and St. Cyprian Conclave, respectively.



Desert Paradise Conclave

Desert Paradise Conclave welcomed two new members, Knights Companions C John Russell and Bedford Jackson III, during its first assembly for the year on February 29, 2024, at the halls of Vegas Lodge No. 32. The two new Knights Companions were installed on November 30, 2023, under the direction of KC Richard “Mike” Hoaglin, Intendant General for Nevada, and nine other members of the Conclave.

Following the installation of its new members, the Conclave elected KC Luis O. Rodriguez-Diaz as Puissant Sovereign, KC Juan C. Martinez as Viceroy, KC Martin Maxey as Senior General, and KC Arthur A.E. Valdez Jr. as Junior General. The Elected and Appointed Officers of Desert Paradise Conclave for the year 2024 were installed on December 3, 2023, during its annual dinner at Tuscany Grill in Henderson, NV.





Georgia Statewide Assembly

Over one hundred Knights Companions from across Georgia met for the annual Red Cross of Constantine Statewide Assembly on November 19, 2023 in Warner Robins. Eight new Knights Companions were installed. Additionally, a College of Viceroys and a Senate of Sovereigns convened for their annual work. Right Illustrious Intendants General Paul Wells and Danny Wofford supervised the exemplary work done by the conclaves for all the orders.

Most Illustrious Grand Sovereign David D. Goodwin was in attendance and welcomed our new Knights Companions. He also complimented the conclaves on the work being done throughout the State. Very Illustrious Grand Junior General Lloyd F. Christopher, KCC, and Illustrious Grand Chamberlain William Thomas also attended.



Tentative Calendar of Upcoming Events in 2024 - 2025

2024:

- 6-8 June.....152nd UGIC Annual Assembly, DoubleTree by Hilton Hotel Syracuse, 6301 State Route 298, East Syracuse, NY
- 20-22 June.....DeMolay International, Arizona Grand Resort and Spa, Phoenix, AZ
- 12-13 July.....38th Annual Southwest Regional Assembly, Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard S.E., Albuquerque, NM
- 14-16 July.....Great Smokies Summer Assembly of York Rite Masons, Maggie Valley, NC
- 31 July – 3 August.....York Rite Sovereign College of North America, Louisville, Kentucky
- 18-22 August..... Triennial Conclave, Grand Encampment, Salt Lake City, UT
- 9-10 August.....39th Annual All-Missouri Divisional Assembly, Doubletree, Springfield, MO
- 15 August Grand Imperial Conclave of Canada, Regina, Saskatchewan, Canada
- 16-18 August.....36th Annual Joint Assembly of Shiloh and Coeur de Lion Conclaves (Nebraska Divisional Assembly), Kearney, NE
- 23-24 August.....45th Annual Oklahoma Divisional Assembly (Oklahoma Triad), McAlester, OK
- 12-14 SeptemberConvent General, KYCH, Doubletree, Ontario, California
- 5 October..... 31st Annual All Ohio Assembly, Dayton, Ohio
- 1-2 November65th Annual Eastern Regional Assembly, Red Lion Hotel, 4751 Lindle Road, Harrisburg, PA
- 8-9 NovemberNorth Carolina Divisional Assembly, Winston Salem Masonic Center. 4537 Country Club Road, Winston Salem NC 27104
- 16 November..... Georgia Statewide Assembly, Warner Robins, GA

2025:

- 11 January Tennessee Divisional Assembly, Nashville, TN
- 6-9 February AMD Masonic Week, Hyatt Regency Hotel, Crystal City, VA
- 15-19 February Conference of Grand Masters, Myrtle Beach, SC
- xx-xx 39th Annual Northwest Regional Assembly, Kennewick, WA
- 18 April Good Friday Breakfast, St. Simeon Stylites Conclave, Washington, DC
- 19-20 April Grand Encampment Easter Observance
- 5-7 June..... 153rd UGIC Annual Assembly, Embassy Suites by Hilton Kansas City International Airport, 7640 N. W. Tiffany Springs Parkway, Kansas City MO 64153



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