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CALVARY COMMANDERY

KNIGHTS TEMPLARS

PROVIDENCE, R. I.



FIFTIETH ANNIVERSARY

NOVEMBER, 1909



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CALVARY COMMANDERY

No. 13

KNIGHTS TEMPLARS

PROVIDENCE, R. I.

1859-1909

CELEBRATION

OF THE

FIFTIETH ANNIVERSARY

November 14–16, 1909

PUBLISHED BY THE COMMANDERY

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1909

E. L. FREEMAN COMPANY
PROVIDENCE, R. I.
PRINTERS

FIFTIETH ANNIVERSARY

OF

CALVARY COMMANDERY.

At the Regular Conclave held May 19, 1908, the Prelate read a few facts relating to the organization of the Commandery, and offered the following resolution:

Resolved: That the Eminent Commander appoint at the next regular conclave of the Commandery a committee of five to make arrangements for a suitable celebration of Calvary Commandery No 13, K. T.

The resolution was unanimously adopted, and at the next Conclave, June 16, 1908, the Eminent Commander appointed the following Eminent Sirs as that committee: Albert L. Anthony, Frederick I. Dana, Joseph Baker, Jr., George H. Grant, and Joseph H. Potter. The committee met December 19, for organization. Em. Sir Anthony was elected chairman; but, believing it to be for the best interest of the Commandery that another should serve in that position, he declined the proffered honor. The committee was finally organized with Em. Sir Dana, Chairman, and Em. Sir Anthony, Secretary.

The committee gave much time and thought to the task assigned them, and in due season the following program was issued.

CEREMONIES.

CELEBRATION OF THE FIFTIETH ANNIVERSARY OF THE ORGANIZATION OF

CALVARY COMMANDERY NO. 13, K. T.

FIRST BAPTIST MEETING HOUSE,

SUNDAY, NOVEMBER 14, 1909.

REGULAR CONCLAVE AND BANQUET,

FREEMASONS HALL,

TUESDAY, NOVEMBER 16, 1909.

SUNDAY, NOVEMBER 14, 1909.

1.00 P. M. The Commandery will be opened in the Asylum, Freemasons Hall.

1.30 P. M. Formation of line for parade to First Baptist Meeting House, under escort of Saint Johns Commandery No. 1, K. T., Sir Edward I. Mulchahey, Eminent Commander.

2.00 P. M. Public services, First Baptist Meeting House.

PROGRAM.

Processional—"Marche Solennelle".....*Kepperer.*

Organ.

Congregational Hymn—"St. Gertrude".....*Arthur S. Sullivan.*

(Congregation Standing.)

Onward, Christian Soldiers!
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, his banners go!

Like a mighty army
Moves the church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

REFRAIN.

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.

Onward, then, ye people!
Join our happy throng,
Blend with ours your voices
In the triumph-song;
Glory, laud and honor
Unto Christ the King,
This through countless ages
Men and angels sing.

Amen.

Prayer...Reverend Henry M. King, D. D., *Pastor Emeritus of First Baptist Church.*

Response—"Father in Thy Sacred Dwelling".....*Everett E. Truette.*

QUARTET.

Sir E. Lindsey Cummings,
E.·. Sir Andrew B. Eddy,
Sir Stephen E. Hopkins,
E.·. Sir Robert L. Spencer.

Address of Welcome.....Sir Edward M. Wheeler, *Eminent Commander.*

Anthem—"King All Glorious".....*Joseph Barnby.*

TEMPLAR CHORUS.

Solo parts by Sir E. Lindsey Cummings and Sir Stephen E. Hopkins.

Address—"Brotherhood and Freemasonry".....Rev. Sir Levi Brooks Edwards.

Anthem—"The King of Love My Shepherd Is".....*Harry Rowe Shelley.*

TEMPLAR CHORUS.

Solo parts by Sir Herbert E. Brown, E.·. Sir Andrew B. Eddy,
Sir William L. Sweet, E.·. Sir Robert L. Spencer.

Address—"Christianity and Knight Templary"
Rev. Sir Henry Warren Rugg, D. D., LL. D.,
Most Eminent Grand Master G. E. K. T., U. S. A.

Anthem—"The Radiant Morn Hath Passed Away".....*H. H. Woodward.*

TEMPLAR CHORUS.

Solo by Sir William L. Sweet.

Historical Address.....E.·. Sir Albert L. Anthony.

Congregational Hymn—"Webb".....*George J. Webb.*

(Congregation Standing.)

Stand up, stand up for Jesus!
Ye soldiers of the cross;
Lift high his royal banner,
It must not suffer loss:
From victory unto victory
His army shall he lead,
Till every foe is vanquished
And Christ is Lord indeed.

Stand up, stand up for Jesus!
Stand in his strength alone;
The arm of flesh will fail you;
Ye dare not trust your own:
Put on the gospel armor,
Each piece put on with prayer;
Where duty calls, or danger,
Be never wanting there.

Stand up, stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song:
To him that overcometh,
A crown of life shall be;
He with the King of glory
Shall reign eternally.

Amen.

Benediction.....Reverend Henry M. King, D. D.

Recessional—"Marche Triomphale in E".....*Callaerts.*

Organ.

TEMPLAR CHORUS.

First Tenors.

Sir Herbert E. Brown,
Sir Percy A. Bainton,
Sir E. Lindsey Cummings,

Second Tenors.

E.·. Sir Andrew B. Eddy,
Sir Howard L. Carpenter,
Sir Fred R. Payson,

Baritones.

Sir William L. Sweet,
Sir Frederick A. Whipple,
Sir Arthur Higgins,

Basses.

E.·. Sir Robert L. Spencer,
Sir Stephen E. Hopkins,
Sir Percy L. Smith.

Organist, Sir Frank E. Streeter.

At the conclusion of the church services the Commanderies will return to their Asylum.

PAST COMMANDERS.

*E. Sir George F. Wilson,
*E. Sir Henry Butler,
*E. Sir Thomas A. Doyle,
*E. Sir Levi L. Webster,
*E. Sir William B. Blanding,
*E. Sir Edwin J. Nightingale,
*E. Sir Charles R. Dennis,
*E. Sir James M. Pendleton,
*E. Sir Thomas Phillips, Jr.,
R. E. Sir Nelson W. Aldrich, P. G. C.,
*E. Sir John P. Luther,
*E. Sir Henry C. Field,
*E. Sir Isaac H. Saunders,
E. Sir Eugene D. Burt,
E. Sir Charles R. Brayton,
E. Sir Charles B. Webster,
*E. Sir Samuel G. Stiness,
E. Sir Clinton D. Sellew,
*E. Sir Horace K. Blanchard,
*E. Sir Alvord O. Miles,
E. Sir Arthur W. Dennis,
R. E. Sir George H. Kenyon, P. G. C.,
E. Sir Cyril A. Babcock,
*E. Sir Eugene Stevens,
E. Sir Albert L. Anthony,
*E. Sir Horatio Rogers,
*E. Sir Henry R. Barker,
E. Sir Spencer B. Hopkins,
E. Sir Elton A. Cook,
E. Sir Frank S. Congdon,
*E. Sir Theodore V. Matteson,
*E. Sir James E. Tillinghast,
E. Sir Frederick G. Stiles,
E. Sir Charles C. Mumford,
E. Sir Thomas L. Phillips,
E. Sir Thomas W. Penney,
E. Sir Joseph H. Potter,
E. Sir Joseph Baker, Jr.,
E. Sir George H. Grant,
E. Sir Rogers G. Young,
E. Sir Robert L. Spencer,
E. Sir John P. Thompson,
E. Sir Charles C. Darling,
E. Sir Frederick I. Dana,
E. Sir William W. Hunt,
E. Sir James A. Rogers.

*Deceased.

TUESDAY, NOVEMBER 16, 1909.

FREEMASONS HALL

REGULAR CONCLAVE.

7.00 P. M. The Commandery opened in full form. Reception of Grand Officers and invited guests. Regular business of the Conclave. Banquet at the close of the Commandery.

MENU.

This night I hold an old accustom'd feast,
Whereto I have invited many a guest,
Such as I love; and you, among the store
One more, most welcome, makes my number more.
—*Romeo and Juliet, Act I, Scene 2.*

Oyster Cocktail, Sauce Nonpareil.

Celery. Queen Olives. Weisskraut Relish.

Rhode Island Turkey, Giblet Sauce.

Cranberry Geleé. Mashed Potatoes Glazed.

French Turnips. Onions in Cream.

The table is the only place where we do not get weary the first hour.
—*Brillat-Savarin.*

Frappé Tom and Jerry. Cigarettes.

Shrimp Salad, Livournaise Sauce.

Ices.

Fruit. Vanilla. Coffee. Strawberry.

Pineapple.

The Act of Feeding, as you understand,
Is but a fraction of the work in hand:
Its nobler half is that ethereal meat
The papers called the intellectual treat.
—*Holmes.*

Cakes.

Pound. Lady. Macaroons. Lady Fingers. Diamonds.

Fruit.

Bananas. Snow Apples. Grapes.

Salted Jordan Almonds.

White Rock. Cafe Noir.

Puffs.

And truant husband should return and say:
"My dear I was the first to come away."
Byron's "Don Juan."

POST PRANDIAL.

Introductory.....Sir Edward M. Wheeler, *Eminent Commander.*

TOASTMASTER.

Sir Frederick I. Dana, *Eminent Grand Standard Bearer.*

Grand Lodge of Rhode Island, F. & A. M.

Response, Brother James B. Gay,
Right Worshipful Senior Grand Warden.

Music—"Reveries".....*A. M. Storch.*

Orpheus Quartet.

Grand Encampment Knights Templar, U. S. A.

Response, Rev. Sir Henry Warren Rugg, D. D., LL. D.
Most Eminent Grand Master.

Music—"Water Lilies".....*Carl Linders.*

Quartet.

Grand Commandery Knights Templars, of Massachusetts and Rhode Island.

Response, Sir Walter W. Burnham,
Right Eminent Grand Commander.

Music—"On Treetop High".....*Dudley Buck.*

Quartet.

Our Templar Mother and Sister, Old St. Johns Commandery No. 1.

Sir Edward I. Mulchahey, *Eminent Commander.*

Auld Lang Syne.

OFFICERS 1909–1910.

EMINENT COMMANDER.

Sir Edward M. Wheeler.

GENERALISSIMO.

Sir Herbert D. Nickerson.

CAPTAIN GENERAL.

Sir Henry P. Stone.

SENIOR WARDEN.

Sir Walter A. Griffith.

JUNIOR WARDEN.

Sir Louis N. Colwell.

PRELATE.

E. Sir Albert L. Anthony.

TREASURER.

Sir William E. M. Little.

RECORDER.

Sir Henry B. Simmons.

STANDARD BEARER.

Sir Fred B. Halliday.

SWORD BEARER.

Sir Frank W. Holmes.

WARDER.

Sir Joseph Lawton.

ADJUTANT.

Sir Charles L. Marston.

GUARDS.

Sir Robinson G. Pearce,
Sir Frank Charlesworth,
Sir Sanford H. Purkis,
Sir Edward A. Rollins,
Sir Edward T. Wilford,
Sir Bradbury L. Barnes,
Sir Arthur W. Carpenter,
Sir Allston E. Thorpe,
Sir Rollason J. Morgan,
Sir John K. Munroe.
Sir H. Frank Tanner,
Sir Frank S. Lincoln,
Sir Edwin O. Chase.
Sir Walter K. Collins,
Sir Thomas M. Childs,
Sir John S. Browning,
Sir Carl A. Boeker,
Sir Frank H. N. Lindsley.
Sir Wheaton P. Hutchison.

MUSICAL DIRECTOR.

Sir Warren L. Turner,

SENTINEL.

Sir C. Henry Alexander.

MASTERS OF CEREMONIES.

E. Sir Joseph H. Potter,
E. Sir James A. Rogers.

COMMANDERY COMMITTEE.

E. Sir Clinton D. Sellew,
E. Sir Albert L. Anthony,
E. Sir Frederick I. Dana.

COMMITTEE.

Em. Sir Frederick I. Dana, *Chairman.*
Em. Sir Albert L. Anthony, *Secretary.*
Em. Sir George H. Grant.
Em. Sir Joseph H. Potter,
Em. Sir Joseph Baker, Jr.,
Em. Sir Edward M. Wheeler, *Ex-officio.*

Sunday, November 14, about two hundred Sir Knights of Calvary, led by Palestine Shrine Band, under escort of St. Johns Commandery, No. 1, with about one hundred and fifty Sir Knights in line, marched directly from the Asylum in Masonic Temple to the First Baptist Meeting House, where the services were held in accordance with the published program.

This public appearance of the two Commanderies was alike creditable to the mother Commandery, whose centennial was celebrated seven years ago, and to Calvary Commandery, now celebrating her fiftieth anniversary.

At the church, after the congregational hymn, the following prayer was offered by Rev. Henry M. King, pastor emeritus:

Let us unite in prayer. Almighty God, our Heavenly Father, Creator of all things, and Father of our spirits, in whom we live and move and have our end, Thou hast taught us in all our ways to acknowledge Thee: In obedience to that commandment and prompted by the devout sense of gratitude for all Thy goodness to us in the years that have gone, and the devout recognition of our dependence upon Thee, we assemble in this ancient sanctuary, identified for generations with the life of our city, to offer to Thee humbly our united and sincere worship on this anniversary occasion. We thank Thee for the revelation of Thy wisdom and benevolence and power in the worlds about us; the heavens declare Thy glory and the firmanent showeth Thy handiwork. We thank Thee for the revelation of that moral danger which points to the narrowing of the moral development of the world. We thank Thee still further and above all for the manifestation of Thy loving grace in Jesus Christ, Thine only begotten and well-beloved Son, who brought immortality to light and the gospel of Jesus Christ; and we thank Thee that in Christ we all may be made spiritually sons of God and brothers in the world of faith. We thank Thee for the love which is ours, and for all the fellowship which we have. We thank Thee for the associations which bind us together and enable us to see more clearly the truth and virtue and patriotism, and to exercise more abundantly the charity and good-will which should characterize our lives. We thank Thee for the associations which give to us exalted views of character and of life. We pray, Oh God, that Thou will help us to be true to the highest that is in us, loyal to the best we know, and wholly confirmed to that perfect example which has been given to the world in Jesus Christ; that living under the principles of his revelation we may be good citizens, we may be good brothers, we may be worthy members of families, and worthy members of the government of God. We pray Thy blessings to rest upon this anniversary occasion, and upon the exercises of this hour; upon the members of these fraternal organizations which, during the past years, have endeavored faithfully to illustrate the sublime principles for which they stand. We pray that Thou will bless those who are here present to-day, and, as the history of the past shall be recounted and the memory of the good men and true who have made that history shall be called to mind, who have long since ceased from their labors, we pray that the sense of devout gratitude may be mingled in every heart full of the good that has been achieved, and that a new determination may come to every heart to fill the future with an ever zealousness for the honor of God and

for the good of man. We pray Thy blessings to rest upon our city, upon the State in which we move, and upon the entire nation. Will Thou grant unto us business and prosperity that they may always dwell in our midst. We commend to Thee our rulers, that they may be so replenished by the grace of the Holy Spirit that they may be inclined to Thy will always, and walk in Thy way, and administrate all government in justice and in truth, and for the best interests of all the people. We ask Thee, Oh God, that Thou will give unto us constantly good men to rule over us; those that shall be enabled to enact wise and just laws. Grant Thy blessing, we beseech Thee, to all meetings, philanthropical and religious, that they may be able to more and more dispel by the rays of Thy Divine light the darkness and the sorrow and the doubt and the unbelief of the human heart; and we beseech Thee, Oh God, that everywhere the principles of righteousness and truth may triumph, and everywhere the love of God may be shed abroad in the hearts of the children of men. Most Holy and merciful Father, grant unto us, we beseech Thee, at this time the forgiveness of all of our sins, both omission and commission, and we pray that Thou will give to us sufficiently of Thy grace that will enable us, in the years to come, to know and do Thy most perfect will; and may we so live that we shall be followers indeed of Jesus Christ, good and faithful servants of our divine Lord and Master, and we pray, Oh God, that the grace of Jesus Christ, the emblem of the faith of these Thy servants, may he also the inspiration and the standard of their lives, and that, as they go forth as good soldiers of Jesus Christ, they may be able to fight manfully and successfully every form of oppression and evil that afflicts humanity. We beseech Thee, Oh God, that Thou will guide us in all the exercises of this hour, make it one of inspiration and hope unto these Thy servants; may their future be approached with the golden light of prosperity and the years to come exceed the years that have gone in the noble service and the praise that is offered to Thy most holy name. Let Thy light and Thy salvation go forth unto all the world, and may the time speedily come when all people shall know Thee and love Thee, and when everywhere there shall be the devout recognition of the spiritual Fatherhood of God and the true brotherhood of man in the fellowship of Christ, our elder brother. In all of these favors we ask of Thee forgiveness of all of our sins, and strength to do Thy will, in the name of Christ our Redeemer. Amen.

The Eminent Commander's address of welcome was as follows:

From time immemorial it has been the practice of nations and peoples, organizations and individuals, to set up stones and rear monuments, to erect arches or other memorials in enduring stone, to mark with tablets certain historical places and to set apart special days of celebration; all for the specific purpose of perpetuating to posterity the remembrance of important deeds, actions, and occurrences.

If we refer to this sacred volume, the Holy Bible, the Great Light of our Masonic profession, we find the patriarch, Jacob, in the morning after his vision of the theological ladder, which he saw reaching from earth to heaven, setting up as a memorial the stone which he had taken the night before for his pillow, and calling the place Beth-el, the house of God.

Furthermore, we read therein that when the children of Israel passed dryshod over the river Jordan into Canaan, the promised land, they set up twelve stones as memorials, that their children, and children's children, might be told, when they should ask, "What mean these stones?" that "Israel came over this Jordan on dry land."

And then we are all very familiar with the story of the erection of the two celebrated pillars, Boaz and Jachin, at the entrance to the magnificent porch of King Solomon's Temple, supposedly placed there that the children of Israel might ever remember the happy deliverance of their forefathers from Egyptian bondage and in commemoration of the miraculous pillars of fire and cloud, which facilitated the march of the Israelites and retarded the pursuit of Pharaoh and his host.

Nor is it necessary that we confine ourselves for illustrations solely to sacred history. We have but to allude to Plymouth Rock or our own What Cheer Rock, to Bunker Hill or Washington monuments, to Gettysburg, or other battlefields with their numberless memorials, to Grant's mausoleum on the banks of the Hudson, or McKinley's tomb in Canton, Ohio, to see the same idea exemplified.

And to these objects of our national pride and veneration we might add Lincoln's and Washington's Birthday, Memorial Day, and the Glorious Fourth of July in our patriotic celebrations, and Christmas and Easter in our religious observances; all intended to lay stress and particular emphasis upon some important event of the past.

Reverting once more to the Sacred Writings, we find therein recorded these words, spoken by Moses to the children of Israel: "And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you."

And now this afternoon, in conformity to precedents established without number, and in the spirit of the scripture just quoted, we are met in this sacred place, dedicated to the worship of God, and of his son, the Great Captain of our Salvation, Emanuel—God with us—to celebrate in a reverential and fitting manner, by religious and historical exercises, the fiftieth anniversary of the organization of Calvary Commandery, No. 13, Knights Templars.

It is not my intention to weary you with many words of welcome. Other and more distinguished speakers are to follow me, who are better qualified to interest and edify you than am I.

But permit me, ladies and gentlemen, and Sir Knights, as Commander of Calvary Commandery, No. 13, on this occasion, when the Commandery is just rounding out a half-century of honorable and influential Templar existence, to extend to you most

cordial greetings and a warm and sincere welcome to this first service in the celebration of our jubilee year.

The committee of arrangements have given much valuable time and very careful consideration to the perfection of all the necessary details in connection with this afternoon's program, and it is to be hoped that their labors will not have been in vain, but that instead every one present will enjoy the music, profit by the words of wisdom to follow from the lips of our much loved and distinguished Fraters, and go away with a more exalted regard for and a greater appreciation of the worth of the institution of Free Masonry and the valiant and magnanimous Order of Knights Templars.

Once again I bid you all a hearty welcome to this afternoon's exercises.

After the Anthem which followed the Eminent Commander's address, Rev. Sir Levi Brooks Edwards spoke as follows, upon "Brotherhood and Freemasonry":

Most Eminent Grand Master of Knights Templars, Eminent Commander of Calvary Commandery, Sir Knights, and Friends:—On this the fiftieth anniversary of the organization of Calvary Commandery, No. 13, Knights Templars, I have been invited to address you on "Brotherhood and Masonry." In this assigned subject we have two words which carry with them ideas of great moment.

Brotherhood! As we pronounce the word and exercise our imagination, we have at once most significant and beautiful mental pictures before us. Should we attempt to fully describe a single one of these pictures we should find time and words failing us to portray that one idea or conception of Brotherhood. In some sense, the study of Brotherhood is like the study of the starry sky. You may look at the sky at different times. You may study its parts in detail. You may dwell on one after another of its glories, and when you have finished your study and close your eyes and say, "starry sky," and think "starry sky," you remain silent for a time and then say, Wonderful! Marvelous! And so with Brotherhood. Think of Brotherhood in all the elements which enter into its formation; think of Brotherhood in its workings among men; think of Brotherhood in its effects, and we are compelled to say of it, as of the starry sky, Wonderful! Marvelous!

One thing that makes Brotherhood so wonderful and marvelous to us, is the fact that it is so contrary to natural life. Selfishness is the natural condition of life. We are told that when we allow nature to work naturally there is "the survival of the fittest." The law of self-preservation leads life to take every advantage for self-preservation. Some one has said that man is born an agnostic and a glutton. An agnostic is a know-nothing. While we might hesitate to go to the father, happy over the fact that a son has just been born unto him, and tell him that his son is an agnostic, a know-nothing—

nevertheless we think that we may venture to state such a fact in a collective assembly like this. As to the statement that the newly born is a glutton, we think the evidence is conclusive, for eating and sleeping occupy his whole time. So the beginning of human life is one of intense selfishness—farthest removed from that ideal life expressed in Brotherhood. We shall not stop to analyze or describe Brotherhood. Here it is around me. Of its being a Brotherhood its works do testify.

Let us now turn to the other word in our subject—Masonry. It's a big word. As only an astronomer realizes the bigness of the word astronomy, so only a Mason realizes the bigness of the word Masonry. Masonry has been characterized as "a beautiful system of morality, veiled in allegory, and illustrated by symbols." To me this seems more descriptive of the husks in which true Masonry is to be found.

Masonry *pure* and *simple* is not something secret, but open and life-giving. There are those who see nothing more in Masonry than ritual and ceremonies, but these are simply the *habitat* of Masonry. It is true that Masons meet in scenes of which the world knows nothing. It is true that a Mason may recognize a brother by means of which a brother alone can understand. It is true that Masons are bound by mystic ties in many a deep and holy lesson, but I think these things are not the *heart* of Masonry. It is not in signs or countersigns, not in ritual or ceremonies, not in lodges or degrees that our great Brotherhood finds its true self.

"What is Masonry?" you say. Let me use an illustration. When in ordinary life you meet a friend there is the cordial greeting, the warm clasp of the hand, and the expressions of kindly interest, but these things are only the friendly or conventional ceremonies or ritual revealing the true persons, or life back of them. It is so with Masonry. Ceremonies and ritual are but the revelations of the Brotherhood life which underlies all these outward manifestations.

It may seem that I have been treating these two words—Brotherhood and Masonry—as though they stood for *two separate* and *distinct* ideas, but this I do not intend to do. In my mind there is one object only, but observed from two different viewpoints. We may look at an institution or building from different points of view. From one point we see one excellency predominating, and possibly other equally valuable parts are entirely hidden. Looking at the same object from one viewpoint we call it one thing, from another viewpoint we give it another name. Now, my friends, what I wish to say is that we have really been looking at only one thing. Looking at it from one point of view we see certain features, and call it Brotherhood; looking at the same thing from another viewpoint, we call it Masonry. I should like then at this time to drop the word "and" from the subject of this address, and in its place put a hyphen, indicating that in some sense the two words, Brotherhood and Masonry, are synonymous.

When we recognize the fact that Brotherhood and Masonry are synonymous terms we can more easily account for Masonry. Masonry is an evolved institution having its beginnings farther back than are to be found in recorded history. I doubt not but

that if we could look into this indistinct past where Masonry had its beginnings we should find its first and tenderest rootlets coming forth in the very conception of Brotherhood. In this desire for an institution which would stand for Brotherhood, Masonry had its birth, and so Masonry is Brotherhood, and at least a certain type of Brotherhood is Masonry.

My brethren, I trust that to some extent we may be able to see that back of both ritualistic Masonry and ritualistic Brotherhood, stand great eternal principles of truth without which both Masonry and Brotherhood would be meaningless terms.

And now, having, as it were, married these two words, so that they may no longer convey different and separate ideas, let me emphasize in a negative way this one idea for which we use these two words. Brotherhood-Masonry will never suffer a brother to be in need or destitution without ministering unto him. Nevertheless, Brotherhood-Masonry is not an institution for monetary benefit or insurance. All honor to fraternities existing for these purposes. Such organizations meet a deep want among men and are splendidly doing their work, but such is not the object for which Brotherhood-Masonry exists. Brotherhood-Masonry is above a plane of mere commercialism or profit. Its acts are prompted by higher and nobler ideals.

Neither is Brotherhood-Masonry a religion or a church, but duly recognizes and honors both. This fact could not be more forcefully emphasized than in our being in this place to-day. Knights Templars are we, bearing the blood-red cross of Christianity, and declaring that by this sign we conquer, and there is a sacredness about our Asylum and altar, yet in nothing do we set forth an atonement for sin or a mediator between God and man, but reverently and devoutly attend church at Eastertide, to worship at her altar, and there with drawn sword recite the Creed, showing our purpose to defend the Christian faith. Yes, as true Knights,

"We march, we march to victory!
With the cross of the Lord before us,
With His loving eye looking down from the sky,
And His holy arm spread o'er us."

Brotherhood-Masonry is an institution which had its beginnings long, long ago, and, meeting the need of the human heart, is as widespread as the human race.

The late Bishop of New York, in visiting India some years ago, was somewhat troubled by the natives as the steamer came into port. A Masonic sign was given. Immediately one of his dark-skinned brothers of that country was bowing before him to render any service possible. They could not speak a word of each other's language, but, clasping each other's hands, realized that each had a brother in the other. A traveller in Africa sits in a lodge where the great light is the Koran. The Mohammedan is taught to hate the Christian, and yet here the Mohammedan with the Koran for his great light, and the Christian with his Holy Bible as his great light, clasp each

other's hands and recognize each other as a Brother-Mason. Thus it is in the great human family of the world, and the true brother and the true Mason realizes that

"Clear before us, through the darkness,
Gleams and burns the guiding light.
Brother clasps the hand of brother,
Stepping fearless through the night."

. . . . . .

"Onward, therefore, pilgrim brothers,
Onward with the cross our aid.
Bear its shame and fight its battle
'Till we rest beneath its shade."

Although the Grand Master of the Grand Encampment of Knights Templar, U. S. A., Reverend Sir Henry Warren Rugg, D. D., LL. D., had been confined to his house for several days by severe illness, he was conveyed directly from his residence to the church and remained long enough to deliver the following address upon "Christianity and Knight Templary":

Eminent Commander of Calvary Commandery; Right Eminent Grand Commander of the Grand Commandery of Massachusetts and Rhode Island; Most Worshipful Grand Master of Masons in Rhode Island; Sir Knights, Brothers, and Friends:—I am glad to have part in the commemorative exercises of this occasion. In my official capacity as Grand Master of the Grand Encampment of Knights Templar, I am here to rejoice with you in what this anniversary observance suggests and signifies of Templar progress and prosperity. I bring you the greetings of the national Body to which we as Knights Templar are all devotedly allegiant.

The Order here represented has unity, strength, and public favor as never before, and its opportunities for social and moral influence were never so great as in this year of our Lord, nineteen hundred and nine. At this time, under these most auspicious conditions, we are met together to emphasize the meaning and the message of Masonic Templary as it has found expression during the last fifty years which measure the existence of Calvary Commandery. It is no part of my duty to trace the record of that half-century which marks the rise and progress of this Templar Body. That pleasant task is assigned to another. But out of the fullness of my heart and because of my long-time knowledge of the aims and activities of Calvary Commandery, as well as because of my friendly relations with its members, I may first of all speak the personal word of comradeship and sincere congratulation.

Sir Knights of Calvary Commandery, be assured that I rejoice with you to-day in your historic past—its record of Templar fellowship—of Knightly deeds— of an ever-broadening service for human good!

The committee which honored me with an invitation to address you at this time suggested that I should speak upon the subject of Templary as related to the Christian religion. I gladly comply with this request, and name my topic, "The Templar's Faith and Visions."

Our cherished Order is essentially Christian and its visions and ideals closely correspond to those of the Christian believer, though they may be differently interpreted and expressed. It is these visions which have inspired the highest expression of the Templar's faith and purpose. To these visions, translated into life, our great Institution, numbering nearly two hundred thousand members, owes much of its present prestige and power. We of to-day who compose this membership may not literally trace our descent from the Order of the Temple; possibly it is tradition, and not history, that connects our Templar Brotherhood with the period of the Crusaders. Our present organization differs in ritual and methods from the Order as represented by the mailclad Knights of old, but *their visions are ours*, although the modern Sir Knight has a broader, more spiritual outlook, and greater opportunities than were given to the pilgrim warriors of the Middle Ages.

By history or by tradition, we gladly trace a line of connection between our present flourishing organization and that monastic and military Order which came into existence to check the Moslem power, to fight the battles of Christendom on the plains of Asia, to protect pilgrims journeying from afar to the sacred shrines of their religion,—to Gethsemane, to Mount Calvary, and to the tomb of their blessed Lord. We would not forget how grandly the ancient Order, despite its many shortcomings, has fulfilled the benign purposes that called it into being. We prize the lessons and the legends, the signs and the symbols, accepted and used by the heroic Knights of the olden time. We re-enact in our Asylums something of the ceremony they practiced as we pledge the Templar membership of the twentieth century almost as sacredly as were the Templars under St. Armand and Bertrand pledged to obedience to the great Captain of our salvation. Now as then, under the white banner of the Cross the Templar's obligation is taken, that binds him to live at his best and be faithful unto death.

And just here, I may well affirm and try to emphasize the value of high thinking as an incentive to right living. We must cultivate the ideal. We must always look to the heights if we cannot climb them; and there may be visions along the way, even if we are not privileged to reach the high altitudes of aspiration. The spiritual vision is an imperative need and has practical value in the making of men and nations.

There are *three* visions of Templary to which I would specially call your attention.

First, the vision of character which comes to every Sir Knight with appealing force.

He sees what manner of man he may become: he looks out upon the world of noble souls, exemplars of virtue and noble attainment. And from this vision of character he may well become a Christian optimist. He ought to believe that the world is growing better; that eventually men will come to accept the Christ ideal of life as the pearl of great price. Thus to see the spirit of God brooding over one in love, and the spirits of all noble and heroic souls encouraging the weak human nature in its strife against evil,—this is better than thousands of maxims and precepts in the determining of character and in the building of a noble life.

The instructive Templar must not fail to be receptive to these visions of light. He must moreover invite them. And they must be regarded not as ends but as means to the development of character and the right expression of life. The vision must result in effort for the betterment of self or it will be valueless in the sight of God and of men. So our own American poet, the beloved autocrat, Oliver Wendell Holmes, whose centenary we have just celebrated, bids the soul to work out its own salvation," as seeing things that are invisible ":

"Build thee more stately mansions, O my soul,
As the swift reasons roll;
Leave thy low-vaulted past;
Let each new temple, nobler than the last
Shut thee from heaven with a dome more vast,
'Till thou at length art free,
Leaving thine outgrown shell
By life's unresting sea."

The Templar Order will best justify its existence by the moral worth of the men who stand within its lines. Not a little of its glory consists in what it fosters and forms of character and life. May we as Knights Templar help to answer the urgent prayer of the world to-day: Give us men!

"Men from every rank,
Fresh and free as frank,
Men of thought and reading,
Men of light and leading,
Men of loyal breeding
Our nation's welfare speeding,
Men of faith and not of faction,
Men of lofty aim in action,
Give us men I say again!
Strong and stalwart ones,
Men whom highest hope inspires,

Men whom present honor fires,
Men who trample self beneath them,
Men who make their country wreathe them
As her noble sons, worthy of their sires.
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others,
True as truth, though lone and lowly,
Tender as the brave are only,
Men who tread where saints have trod,
Men for country, home, and God."

Second, it is the vision of social service that will lead the modern Sir Knight to self-sacrifice and untiring effort for the welfare of his fellow men. If he has any strength he will exert it for the benefit of those weaker than himself; if he has wisdom, he will instruct the ignorant; if he has grace and goodness, he will minister sympathetically to those who are bearing burdens of sin or sorrow. He will not be disobedient to the heavenly vision that bids him enrich his own life, by the giving to others of his thought, his means, and himself.

It is not in solitude, but in companionship that the chivalry of the twentieth century is most needed and best illustrated. Thus a New England writer of verses that ring both sound and sweet, makes appeal:

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

"I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

"I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan.
Nor live in my house by the side of the road
Like a man who dwells alone.

"Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man."

One of the memorable incidents recorded in the life of the Master was his transfiguration on the mountaintop where his glory was revealed to the three disciples specially favored on that occasion. In the vision that came to them on the height, Moses and Elias were seen, in all the brightness of their celestial character, speaking with Christ. The disciples fain would have tarried where the light was so radiant, the view so enchanting, and the Divine Presence near. But not so, said the Master, as he led them down to where the sick and the suffering, the ignorant and the sinful, were waiting for Christ's message of hope and his mission of help and healing.

I shall never forget the impression made upon me as I stood before Raphael's masterpiece, the great painting of The Transfiguration, in the Vatican. The picture tells the story and is a sermon in itself. The artist represents on the upper part of the canvas, the height whereon is the transfigured Christ, and the disciples so much affected by the heavenly vision; while below is shown the sad and suffering multitude waiting for the Great Physician and Saviour to help and bless them. What can better point the way to that service which we are called upon to render than a remembrance of that

marvellous transfiguration scene—the import of which was made evident by the Master's words and deeds.

The Templar Order does not rest upon a creed or a profession any more than does Christianity itself. It does not put a man by himself—to pray and do for his own salvation merely.

"To worship rightly is to love each other;
Each smile a hymn; each kindly deed a prayer."

Sir Knights, it is not our province to go forth to the Holy Land to preserve the tomb of our Lord from desecration; but so to live His life before men that their souls shall be enriched and blest. The poor, the weak, the needy of every class, helpless orphans and destitute widows,—these all challenge the chivalry of the Sir Knight of the twentieth century.

Third, it is the vision of the Christ that makes Sir Knights true soldiers of the cross. They have power as they know they follow a victorious leader and Lord. They have comfort and peace in their souls as they walk confidently with him who said, "Lo, I am with you alway to the end." If the spiritual vision of the risen Christ continually illuminate the soul, then will it radiate joy and comfort to other souls that touch the orbit of its being. If there be an abiding vision of him who said: "I am come that ye might have life and that ye might have it more abundantly," then will be realized the supreme joy of living. Joy and not grief is the keynote of the gospel message. True, our victorious Lord was a man of sorrows, but he had blessedness within himself, so that perhaps his most suggestive utterance to his disciples was: "These things have I spoken unto you [things pertaining to God, to duty, to righteousness, and to heaven], that my joy might be in you and that your joy might be full."

So the vision of Christ comes, not to make life dreary or rob it of its pleasures, but to give men cheer and comfort. May our vision of Immanuel be broad enough and clear enough for us to find in him not only the great truths and principles of the Templar system, but likewise the motives which, by its ritual and its symbolism, it presents for the moulding of human character and the regulation of human conduct! And I believe, as I have before indicated, that these visions of Templary—the vision of character, the vision of service, and the vision of Christ, are the controlling forces which give to our beloved Order the place of pre-eminence it holds to-day among the world agencies for the betterment of humanity, for the establishment of the Kingdom of Heaven in the earth.

Dear Sir Knights and Brethren! May we with all the Templar Host study well the principles on which our beloved Order is founded, and may we translate the visions of Templary into united service for the uplift of the individual and the welfare of the race.

We rejoice in the progress and prosperity of our cherished Order. Because of its

immutable principles—because of its worthy and distinguished personnel—because of the comradeship and *esprit de corps* which unites and the Christian faith which animates them, we may claim for the Templar Body that it holds a high position and wields a mighty power in the social, the religious, and the moral world to-day.

The Templar Order is prosperous and strong; its organic life has grown out of weakness into marvellous potentiality. Shall it have increasing power and usefulness?

It must face obstacles and perils on its onward way. God grant that it may be safeguarded against all dangers. I do not much fear any opposition from without as likely to affect disastrously the future of our great Order, but I can see the dangers to which it is liable from tendencies and forces within itself. This is a materialistic age, possibly no more so than some preceding epochs—but evidences are constantly appearing showing a tendency to set up false standards of success in the business world, in society, and in every fraternal and religious organization. Loyal and faithful Sir Knights must stand firm against the spirit of commercialism so rife in the world to-day. They must not grow proud and vainglorious beause of outward successes. Numbers and material resources are not the surest increments of strength. If only there is the true quality of manhood in the rank and file of the Order, we may count confidently upon its real prosperity and enduring strength.

There is another danger from within: that we shall not get the things that belong to Templary and its expression into the right focus—the right adjustment. It is timely, I think, to sound the danger signal and to urge that the essentials in the Templar system which most vitalize and adorn it be not undervalued or minimized, by unduly magnifying incidentals and accessories. Its social features, its comradeship and good cheer, have rightful place and blessing; everywhere and always there is something more—something of far greater importance—the faith and duty of noble manhood, without which our Institution would lose its real power, its most transcendent glory.

Brother Sir Knights, I have this to say as my closing word: Institutions, like men, must be tested to determine their worth. Whatever the origin of Masonic Templary, it must prove its right to present being and honor by its power to help men. Its ancient glory and prestige; its beautiful adornments, and attractive symbols; its ritual and its military drill; its social features and close fraternal fellowship,—these are all helpful elements of our strong organization, but it can only meet and merit the world's approval when the Templar Body shows its determination to help men in actual everyday living. It must be recognized as the ally of the Church and be practically helpful in the way of Applied Christianity. The Templar Knight of the twentieth century must maintain high ideals and render true service along the lines of patriotic citizenship, social order, and ethical reforms. So shall our beloved Order triumph, and whatever be its connection, by history or tradition, with the chivalry of the Crusaders, it shall show forth that true Christian chivalry which is the soul of Masonic Templary.

At the conclusion of the Anthem which followed Dr. Rugg's eloquent address, the following historical address was delivered by Em. Sir Albert L. Anthony:

Most Eminent Grand Master, Right Eminent Grand Commander, Eminent Sir, Sir Knights, and Friends:—I am fully aware that after-dinner speeches and historical addresses are very much like bicycle wheels—"the longer the spoke, the greater the tire." I have, therefore, endeavored to so limit this paper that your endurance may not be taxed to weariness.

To give you in fifty minutes, or less, a brief account of the activities for the past fifty years, of an organization which has had upon its roll of membership nine hundred such men as compose our Commandery, is the task now assigned me, and I ask, at the outset, that you will kindly consider the merits of the subject, and not the deficiencies of the speaker.

The half-century just passed was a remarkable period of progress and development along all lines.

Oregon was admitted to the Union as the thirty-third State, a few months before our Commandery was formed; and now forty-six stars illumine our country's flag.

The United States then had less than thirty million inhabitants, and James Buchanan was the President.

Now more than ninety millions of people are under the protection of our flag,—a three-fold increase.

Then the circulation of money of the nation was four hundred million dollars; now it is more than four thousand million dollars. Practically no steel was then produced in our country; now the annual output is about twenty-five million tons.

Petroleum was then just coming into use in a small way for illuminating purposes; now the annual production of the nation is fifty-five hundred million gallons.

Then twelve and one-half million tons of coal were annually mined; now the output is three hundred and fifty million tons per year.

Three and three-quarters million bales of cotton was a year's crop, where now about twelve million bales are produced in the same period.

Two million tons of sugar was then a year's production; now it is fourteen million tons per year.

The telephone did not come into practical use until about sixteen years after this Commandery was chartered.

The twenty-seven thousand miles of railroad in the country in 1859 has increased to ten times that length in 1909.

The serfs of Russia were emancipated two years after our Commandery was formed, and our own country was then half slave and half free.

That memorable debate between the "Little Giant" and him whose hand executed the document which made this nation the "land of the free" in fact as well as in name, was scarcely a year past when our dispensation was granted.

Thomas G. Turner, of Warren, was Governor, and John R. Bartlett, Secretary of State, of Rhode Island, which had then a population of one hundred and seventy thousand; now the population is half a million.

Jabez C. Knight, the eighth mayor of this city, had just been inaugurated; the population of Providence was at that time fifty thousand; it is now four and one-half times that number.

All, however, in the past fifty years, has not been along these lines of development and progress.

The millenium has not yet dawned, and the time seems far distant yet when nation shall not war against nation. During the half-century there have been eleven terrible wars among the nations of the earth, which have cost more than eighty-eight millions of treasure, and caused the sacrifice of more than two millions of lives of men in the pride and strength of manhood.

Without taking further time in the consideration of these important events, let us pass on to the special subject of this anniversary occasion.

The origin of Freemasonry and Templary and the history of their establishment and early development in our city and State have been written and spoken upon at length by many Masonic students, and it is not our purpose to discuss those subjects at all at this time.

The Craft had been for a long time prosperous and harmonious when, in the latter part of the year 1826, began the so-called "Morgan Excitement,"—that anti-Masonic fanaticism of which it has been well said: "To-day no one knows the cause of its inception, or the reason for its termination."

For several years during this anti-Masonic crusade there were no additions to the membership of the Masonic bodies in our State.

In St. Johns Lodge, No. 1, Providence, No. 655 on the roll signed the By-laws April 23d, 1828, and No. 656 signed December 20th, 1844.

In Providence Royal Arch Chapter, No. 1, four were exalted in 1828, the last of the four signing the By-laws November 7th of that year. The next one to sign was January 7th, 1841.

In St. Johns Encampment, No. 1, no one was knighted between April 7th, 1828, and March 5th, 1839.

"Truth crushed to earth will rise again," and Freemasonry weathered the blasts and fury of this anti-Masonic storm, gradually regained its former standing in our community, and undoubtedly became more firmly established because of the persecution through which it had passed.

The real revival of Freemasonry in Rhode Island began with the centennial cele-

bration of St. Johns Lodge, No. 1, in Providence, June 24th, 1857. Out of this celebration grew What Cheer Lodge, No. 21, which was established the latter part of that year and is now the largest Lodge in Rhode Island.

Richmond Commandery, No. 2, of Richmond, Va., visited Boston, Mass., June 23d, 1858, and participated in the celebration there St. Johns Day, the 24th. In passing through Providence, both going and returning, these Sir Knights were entertained by St. Johns Encampment with generous hospitality and shown every knightly courtesy possible during the limited time allowed.

Upon their return home they invited De Molay and St. Johns Encampments to be their guests in Richmond at some time the following year.

May 15th, 1859, these two bodies started southward upon their memorable pilgrimage, St. Johns Encampment being accompanied by Joe Greene's American Band.

The roll call of St. Johns Encampment in Washington, en route, gave sixty-six Sir Knights present, seventeen of whom later became members of Calvary Commandery, and five of the seventeen are on our roll of Past Commanders.

In considering the origin of our Commandery, it is well to remember that during the anti-Masonic times there were practically no accessions to our Order, so that a few years after Masonic work was resumed, in 1858 and 1859, when this pilgrimage was being planned, St. John's Encampment was made up of two distinct classes, viz.: those who came into the Order prior to the anti-Masonic times, and those who received their degrees in Freemasonry and the Orders of Knighthood subsequent to that time.

Between these two classes there was a wide difference of opinion upon most matters of detail relative to the affairs of the Encampment.

The younger, or more progressive, Sir Knights were greatly outnumbered by the older and more conservative members, and, finding it impossible to get what they wished in St. Johns Encampment, a few of them suggested the formation of a new Commandery.

These matters were discussed, by those most interested, during the pilgrimage to Richmond, and upon their return to Providence action was taken which resulted in the formation of Calvary Commandery, No. 13.

Being so largely outnumbered by those opposed to this action, or who would have bitterly opposed it had they known of it, much tact and diplomacy was necessary to accomplish the desired result.

The details of the manner in which they succeeded, although very interesting indeed to every Sir Knight of Calvary, need not be entered into here and now.

The petition for a Dispensation was recommended by St. Johns Encampment, No. 1, at a Regular Conclave held November 7th, 1859.

The Dispensation, granted by Winslow Lewis, then the Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, bears date of November 9th, 1859.

The first meeting for organization was held in the Weeden Hall, 41 Westminster street, November 16th, 1859.

The record of that meeting closes with these words: "The Commandery was disbanded in harmony and friendship," and that same harmonious friendship which actuated our members at the formation of the Commandery has steadily prevailed during all the half-century now closed.

February 7th, 1860, Col. James H. Armington was knighted, being the first to receive the accolade of the Temple in Calvary Commandery.

This was, of course, a notable occasion; refreshments were served, and the bill for same amounted to eight dollars and seventy cents.

The first record of a charity collection being taken at a Regular Conclave was March 6th, 1860, when the sum of one dollar fifty cents was so received. At every Regular Conclave of the Commandery held since that time there has been "an opportunity for each member to deposit his alms during the reading of some suitable lesson," and the Charity Fund of Calvary Commandery now amounts to a very creditable sum, the annual income of which enables us to do incalculable good in ministering to the poor and needy.

The General Grand Encampment of the United States, as the Grand Encampment was then called, having by vote, at their Triennial session in Chicago in 1859, adopted the white costume, Calvary voted, at the Conclave held in April, 1860, to adopt the white instead of the black costume. This was not without a good deal of discussion, however, some being strongly opposed to leaving off the apron. In fact, one of our good fathers in Masonry was so fondly attached to that old landmark of a Mason that he would not give it up, and went back to "Old St. Johns Encampment," and his name, though on our Dispensation, does not appear upon our Charter.

The Charter is dated May 22d, 1860. Upon that date Calvary Commandery was visited by the Grand Commandery of Massachusetts and Rhode Island. Companions Fitz James Rice and George W. Hayward received the Order of the Red Cross, and Gen. Thomas W. Chace was created and dubbed a Knight of the Temple in due and ancient form.

After the Commandery was closed the Sir Knights proceeded to the hall of St. Johns Encampment, where a bountiful entertainment was provided for the Grand Encampment and the Sir Knights, by St. Johns Encampment and Calvary Commandery. This is the first recorded of the many pleasant occasions where these two Commanderies have fraternized together.

It was decided to hold the Annual Conclave December 4th, 1860. In the report of the Treasurer, made at that Conclave, we read:

Receipts.

Assessment, 28 members	$280 00	
Fees, 14 new members	420 00	
		$700 00
Expenses paid	680 70	
Balance on hand	$19 30	

The Charity Fund at that time amounted to $20.91 and was "deposited in the Mechanics Savings Bank."

The officers elected at this Annual Conclave were publicly installed and the Commandery duly constituted January 2d, 1861, with elaborate and impressive ceremonies.

We pause here to note one unusual event, as it was the only time it has occurred in the history of our Commandery, and perhaps may never occur again.

At the Conclave held November 6th, 1861, it was voted "that a peremptory summons be issued to the Sir Knights of Calvary to attend the next Conclave." The summons was issued, and later a committee was appointed to discipline those who failed to comply with the summons.

Subsequently, however, the spirit of charity, which has ever characterized our Sir Knights, prevailed, and the absentees were excused.

When the Civil War broke out quite a number of our Sir Knights offered their services in defence of their country, and we read in the record of Conclave held May 7th, 1861, "Sir Knights Charles R. Dennis and Albert C. Eddy were absent in the service of the United States."

Similar entries appear in the records of nearly all the Conclaves held during the war.

The first Sir Knight of the Commandery to pass on to the Asylum above, after the Commandery was constituted, was Sir George Wilson. He was buried by What Cheer Lodge, and Calvary acted as escort for that Lodge.

June 22d, 1862, the Commandery with full ranks received the bodies of Wor. Bro. Sullivan Ballou and Bro. John S. Slocum, accompanied them as a Guard of Honor to Mason's Hall and, later, acted as special escort to the cortege which accompanied these bodies to their final resting place in Swan Point Cemetery.

The Civil Charter of the Commandery was received and the Commandery organized under it May 3d, 1864.

The Commandery acted as special escort to the Most Worshipful Grand Lodge of Rhode Island, June 24th, 1864, at the ceremony of laying the cornerstone of Trinity Methodist Church, corner Broad and Major streets, Providence. Of this church our present Eminent Commander is an active and esteemed member.

September 6th, 1864, several Sir Knights dimitted to form Sutton Commandery, No. 16, of New Bedford,—our first offspring.

October 14th of same year, Calvary acted as a Guard of Honor for M.·. W.·. William Parkman, Grand Master of Masons in Massachusetts, upon the occasion of laying the cornerstone of the Masonic Temple in Boston. This was the first pilgrimage made out of the State by the Commandery, and she returned then, as she has many times since from similar outings,—"crowned with honor."

In the earlier days of the Commandery, St. Johns Day seldom passed without some special celebration.

June 24th, 1867, the Commandery, with Woonsocket Encampment (U. D.) as our guest, visited Boston and participated in the dedication of the Masonic Temple of that city.

At the Conclave held May 5th, 1868, the petition of 28 Sir Knights, to the Grand Encampment of Massachusetts and Rhode Island, for a Dispensation to form a new Encampment to be known as Godfrey de Bouillon Encampment, and located in Fall River, Mass., was read, and it was voted to recommend that the Grand Encampment grant the same.

St. Johns Day (June 24), 1869, was observed by the Commandery by a pilgrimage to Newport. Divine services were held in the Second Baptist Church of that city, and later in the day a dress parade and review by the officers of the Grand Encampment was followed by a dinner at the Atlantic House.

In October of that year the Commandery acted as special escort to the M. W. Grand Lodge of Rhode Island at the dedication of a Masonic Hall in Westerly, R. I.

June 24th, 1870, the Commandery, with 120 Sir Knights in line, preceded by the American Band in new uniforms, and all headed by a detachment of eight Sir Knights mounted upon black horses, participated in the ceremonies of laying the cornerstone of the Soldiers' and Sailors' Monument in Providence.

This was the first time the Commandery appeared in public with the white sboulder capes which have attracted so much attention wherever we have paraded, and the first time they were worn by a New England Commandery in any parade.

September 26th, 1870, the Commandery acted as special escort to the Grand Officers upon the occasion of the constitution of Narragansett Commandery, No. 27, of Westerly, another child of Calvary.

October 16th, 1871, the Commandery participated in the ceremonies of laying the cornerstone of the new Post Office in the city of Boston. Here also we had a mounted detachment. This occasion was honored by the presence of the Governor of Massachusetts, the President of the United States, and many other distinguished guests.

At the Annual Conclave, December 5th, 1871, Rt. Em. Sir Nicholas Van Slyck was chosen Commander, but declined to serve as he was Grand Commander of the Grand Commandery of Massachusetts and Rhode Island.

Sir James H. Armington was then elected, but could not accept because of pressing business engagements. Sir John P. Luther was then elected and installed. This is

noted as it is probably the only instance where three Commanders were elected for the same Commandery in one evening.

One of the most successful of Calvary's many outings was October 3d, 1872. At that time Calvary came out as a mounted Commandery and visited "The Glen," near Pawtuxet, as the guests of Sir Knights Fitz James Rice and William S. Hayward. If there is any Sir Knight present who was one of the fortunate guests on that occasion, his eyes will be brightened and his pulse quickened by even the briefest allusion to one of the merriest and happiest days of his whole life.

September 24th, 1874, Calvary, with Holy Sepulchre of Pawtucket, Milford of Milford, Mass., and Worcester County of Worcester, Mass., were the guests of Woonsocket Commandery in Woonsocket, R. I., and took part in a fine dress parade and review there. Of this the Woonsocket paper said: "Never have we seen a finer body of men, or a more dazzling spectacle as the various evolutions were made with a precision that would have reflected honor upon our veteran soldiery."

June 25th, 1875, Richmond Commandery, No. 2, of Richmond, Va., paid a visit to Providence, remaining here two days.

They were entertained by St. Johns and Calvary Commanderies. These were red letter days in the history of the three Commanderies, and the occasion of the formation of many warm friendships which were to continue to the end of life.

October 8th, 1875, Calvary visited Lowell, Mass., as the guest of Pilgrim Commandery, and had a glorious outing.

September 17th, 1877, the Commandery was present at the ceremonies of dedicating the Army and Navy Monument on Boston Common, forming part of the escort tendered the Most Worshipful Grand Lodge of Massachusetts by the Grand Commandery of Massachusetts and Rhode Island. Upon this occasion the Commandery appeared in two divisions, a line of cavalry and a line of infantry.

One month later the Commandery appeared in public again in two detachments, cavalry and infantry, this time in our own city, at the dedication of the Roger Williams Monument at Roger Williams Park, Providence.

August 13th and 14th, Philadelphia Commandery, No. 2, of Philadelphia, Pa., was entertained in Rhode Island by Calvary Commandery. This entertainment was the most extended and elaborate that our Commandery had thus far undertaken, and was carried out very successfully to even the minutest detail. At our next Annual Conclave, December 4th, 1878, a committee from Philadelphia, No. 2, was present, and in the most generous and kindly manner possible, presented to our Commandery that first "Philadelphia Banner," so well remembered by those who have admired it in our Asylum or followed it on many pleasant outings. Another event of that evening was the knighting of Gen. Horatio Rogers, who later became one of our most successful Commanders, and a Judge of the Supreme Court of Rhode Island.

The officers chosen at this Conclave were publicly installed December 17th, and at that time the new banner was publicly consecrated with appropriate and elaborate services.

Godfrey de Bouillon Commandery of Fall River, Mass., visited us March 4th, 1879, to witness our work upon the Order of the Temple. The candidate of that evening was Companion Henry R. Barker, later our Commander, and for several years mayor of the city of Providence.

The next issue of the *Freemasons Repository* noting this event said: "If it were possible to increase the good feeling existing between the members of these two Commanderies, we feel sure that such a result would be acccomplished by the recent visit and reception."

May 15th, 1879, the Commandery acted as escort to the Most Worshipful Grand Lodge of Rhode Island at the dedication of the new Masonic Hall in Westerly.

June 24th, 1880 (St. Johns Day), the Commandery visited Worcester County Commandery as their guests, and were right royally entertained. Though more than a quarter of a century ago, many of the events of that day are fresh in the minds of those who participated, and are often spoken of with pleasure by our Sir Knights.

As the Twenty-first Triennial of the Grand Encampment of the United States of America, which was to be held in Chicago, in August, 1880, drew near, Em. Sir Sellew, our Commander, tendered to Grand Commander Nelson W. Aldrich, a Past Commander of our own Commandery, and later for many years United States Senator, an escort for that occasion, and it was accepted.

This was the first Triennial attended by our Commandery, and the pilgrimage was a very successful and pleasant one. We marched as a mounted Commandery in the parade, in the mounted division, with thirty-three saddles filled, and were enthusiastically applauded from the beginning to the end of the long march.

The *Chicago Times*, in its account of the parade, said: "The mounted division of course attracted much attention and made a most striking display. The most striking of these was Calvary Commandery, No 13, of Providence, R. I. They were mounted on heavy horses, evidently capable of carrying the coats of mail and chain armor of the days of chivalry. They were covered with blankets emblazoned with the cross, while all the accoutrements of both men and horses signified the gallant Knight ready for the fray. The riders sat on their steeds like experienced horsemen, with their beauseant bearing lances at rest in the stirrup socket. They looked massive."

Many courtesies were shown us en route, at Worcester, Springfield, and other places, and upon our return we were tendered an elaborate reception by St. Johns Commandery.

But time will not permit our specializing further along this line. The several incidents alluded to are given to show that from her earliest days Calvary has been alive to the events of her time and had her part therein.

Funeral as well as festival occasions have received due attention, and many times the Commandery has followed to the tomb the remains of some loved Frater. One of our Prelates, during his term of office, read the burial service for thirty Sir Knights, five of whom were Past Commanders.

It has been our custom for a quarter of a century to join with St. Johns Commandery in attending divine service in some one of our city churches at least once in each year, each Commandery alternating with the other as guest and host.

Beginning with Christmas, 1892, the two Commanderies have joined together in toasting the Grand Master of the Grand Encampment each Christmas Day.

Calvary has entertained several sister Commanderies at different times, among which, as particularly enjoyable occasions, may be mentioned the visits we received from Olivet, No. 36, September 6th, 1883; from Worcester County, No. 5, June 25th, 1888; from Godfrey de Bouillon, No. 25, June 27th, 1893; from Philadelphia, No. 2, August 29th, 1895; from Olivet, No. 36, and Narragansett, No. 27, September 10th, 1897; and the South Eastern Massachusetts Association, June 24th, 1908.

We have held annual "Socials," or "Ladies' Nights," for many years; these have been attended and enjoyed by our families and friends, and are looked forward to from year to year with pleasant anticipations by a large number of people.

We have gone abroad from time to time to participate in the ceremonies of laying cornerstones of public buildings, dedicating Masonic Halls, Buildings, etc., or as guests of sister Commanderies. Some of those outings were: Fall River, Mass., June 24th, 1881; Philadelphia, Pa., October 24th to 27th, 1882; Bristol, R. I., September 25th, 1883; Woonsocket, R. I., October 4th, 1883; Newport, R. I., June 24th, 1885; Warren, R. I., June 24th, 1887; Portsmouth, Manchester, and Nashua, N. H., September 7th and 8th and 9th, 1887; East Providence, R. I., August 10th, 1888; Warren, R. I., August 15th, 1890; Westerly, R. I., September 3d, 1890; Lynn, Mass., June 26th, 1891; White Mountains, N. H., September 7th, 8th and 9th, 1892; Boston, Mass., May 24th, 1905, participating in the Centennial of the Grand Commandery of Massachusetts and Rhode Island; Newport, R. I., June 25th, 1906, joining with the South Eastern Massachusetts Knights Templar Association in celebrating St. Johns Day; June 24th, 1909, again joining with the same Association in the celebration of St. Johns Day at East Weymouth and Nantasket, Mass.

Some of the more pretentious and elaborate of our pilgrimages have been those to attend and participate in the Triennials of the Grand Encampment of the United States of America. Beside the 21st at Chicago, before mentioned, were the 24th at Washington, D. C., 1889; 26th at Boston, Mass., 1895; 27th at Pittsburg, Penn., 1898; 28th at Louisville, Ky., 1901; 29th at San Francisco, Cal., 1904; 30th at Saratoga, N. Y., 1907. At all of these Triennials the banners and Sir Knights of Calvary were conspicuous, and the officers of our Grand Commandery have all along given

evidence that the presence and martial bearing of our Sir Knights were very creditable to their jurisdiction.

Our "Labor Day Outings," inaugurated in 1900, have been especially enjoyable, and are looked forward to by our Sir Knights and their friends from year to year with pleasant anticipations.

Upon these "outings" we visited, in 1900, Worcester, Princeton, and Mount Wachuset, Mass; 1902, North Adams and Mount Greylock, Mass; 1903, Atlantic City, N. J.; 1904, Bretton Woods, White Mountains, N. H.; 1905, Mauch Chunk and Glen Summit, Penn.; 1906, The Catskills, N. Y.; 1907, Shelter Island, N. Y.; 1908, Asbury Park, N. J.; 1909, Bay of Naples, Maine.

The Sir Knights who formed our Commandery held most of their preliminary meetings in the office of Sir Knight Clifton A. Hall, No. 10 Franklin House, Market Square, and this Sir Knight, who was one of the most active in organizing both What Cheer Lodge and Calvary Commandery, is the last one of our Charter Members to remain with us. He honors us with his presence here to-day; we congratulate him upon being permitted to so far behold the fruition of the labors of himself and his associates fifty years ago.

The Commandery was organized in Weeden Hall, No. 41 Westminster street, November 16th, 1859.

What Cheer Lodge joined with the Commandery in the occupancy of that hall, and the two bodies met there until about April 1st, 1863, when they united with four other Masonic bodies in sharing the expense and occupancy of Masonic Halls in the What Cheer Building, each body owning one-sixth of the furnishings of those halls.

The first one of our Fraters knighted in the What Cheer Building was Eugene D. Burt, September 15th, 1863.

The action which resulted in the erection of a building here in Providence to be owned and occupied by the Masonic Fraternity originated in Calvary Commandery. It was therefore especially appropriate that the first Masonic meeting held in that building should be held by our Commandery, as it was; this occurred September 1st, 1885, that being the first Tuesday in the month that year—our regular meeting night.

From that time until the building was destroyed by fire, early in the morning of March 19th, 1896, our Asylum was there.

Our annual inspection had been set for April 7th of that year (1896), and through the kindness and knightly courtesy of Holy Sepulchre Commandery it was held, on that date, in their Asylum in Pawtucket.

Before the fire had been extinguished, Hodges Hall, on Weybosset street, was leased and the Masonic bodies so unceremoniously "fired out," promptly settled down there.

Our first Conclave in that hall was May 5th, 1896. We remained there until the present Masonic building was completed. Our first Conclave in this latter building was held May 3d, 1898.

Eminent Sir George H. Kenyon was our last Commander in the What Cheer building and the first in the Masonic Building. Four of the thirteen Companions whom he knighted later became Commanders of Calvary: Em. Sirs Hopkins, Stiles, and Grant, knighted in the old, and Em. Sir Matteson in the new, building.

The last one to sign our By-laws was No. 918 on our roll of members, and our present membership is 562.

Calvary Commandery has had 47 Commanders. Twenty of these have passed on to their rest in the Asylum above. Among the latter are many who will be long remembered for their many virtues and lovable characters, whose lives were an inspiration to their associates, and whom we hold in grateful remembrance: Butler, Blanding, Blanchard, Barker, Doyle, Dennis, Field, Luther, Miles, Matteson, Nightingale, Pendleton, Phillips, Rogers, Stevens, Tillinghast, Stiness, Webster. What a flood of memories are called up by merely the mention of their names! Let us honor them by emulating their virtues, and by striving ever to keep the Commandery where their wisdom and zeal placed it—in the forefront of Templar Masonry.

Several of our Sir Knights have held office in the Grand Commandery of Massachusetts and Rhode Island, and three have presided over the destinies of that body with signal ability one or more years each.

Sir Knights of Calvary, I have briefly spoken of some occasions when we have come more or less prominently before the public in the past fifty years. These events have been of interest and influence; you and I know that these occasions alone would not have made our Commandery what it is to-day.

We know that charity and hospitality are the grand characteristics of our valiant and magnanimous Order.

That we were organized to labor in season and out of season to defend and protect the innocent, the destitute, and the helpless, and to promote the Christian religion.

That unsullied honor, unwearied zeal in a brother's cause, and universal benevolence are inscribed upon our banners, and should be indelibly impressed upon the heart of each novitiate to our Order.

Those who founded our Commandery set their standard high, and Calvary has not been found wanting in measuring up to that standard during the half-century now ended.

We have all along dispensed justice, rewarded merit, encouraged truth, and diffused the sublime principles of universal benevolence, and therein has been our success.

Sir Knights, our past is secure. The future is before us. So far as in me lies, I would urge you, one and all, to let the inspiration of this successful past stimulate you to make every effort for the uplift and development of our Commandery to the highest ideals of Christian Knighthood, so that those who fifty years hence celebrate the close

of the century on whose mid-line we now stand, may justly say of us,—"they stood for justice, truth, and humanity, and were faithful to every trust."

"When life's pilgrimage is over,
And its cares and sorrows end,
Ere we enter the dark valley,
Whither all our footsteps tend,
How 'twill cheer those solemn moments
If we know that this is true,—
That the world is some way better
For our having travelled through."

"A half a century filled with kindly deeds,
Brotherly Love, Relief, Justice, and Truth;
Having less thought of self than of other's needs,
Having the care of age with zeal of youth;
In that great book, where each good act appears,
The record stands of half a hundred years."

After the hymn which followed the historical address, Dr. King pronounced the closing benediction:

"And now may He who brought from the dead our Lord Jesus Christ that we might receive salvation, keep your hearts and minds full of good work until you all shall assemble in the care of that Asylum of eternal rest, in His presence: and may the grace, mercy, and peace from God our Father, keep you all, in Christ's name, forever more, Amen."

During the Recessional the Commanderies filed out, the lines were formed and marched to the Asylum, where a collation was served and the Sir Knights dismissed.

During the march to and from the church crowds of people thronged the streets, and the general comment was that the two Commanderies made a most dignified and impressive appearance.

Tuesday evening, November 16, 1909, just fifty years from the evening when fifteen Sir Knights met to organize this Commandery, the Commandery was opened in full and ample form in our Asylum in the Free-

masons Building, the full board of officers and nearly four hundred Sir Knights being present.

Immediately following the opening, the lines were formed and Right Eminent Sir Walter W. Burnham, Grand Commander of the Grand Commandery of Knights Templars of Massachusetts and Rhode Island, accompanied by a large and distinguished suite, was received in due form, escorted into the Asylum, and heartily welcomed by Em. Sir Wheeler.

Rt. Em. Sir Burnham responded as follows:

Eminent Commander and Sir Knights of Calvary Commandery:—Through the pomp and splendor of this Knightly welcome to the Grand Commander glows the radiance of sincere friendship and true courtesy which the Templar hearts of this Grand Jurisdiction reflect back upon you, Eminent, and upon the Sir Knights of Calvary Commandery.

Your loyalty to Masonry, to Christian Knighthood, and to Grand Commandery for a half-century has brought to you the great reward of prosperity, peace, happiness and usefulness, and insures those blessings to you for the future.

We are here to offer our sincere and Knightly congratulations, to rejoice with you and to bid you Godspeed.

After the reception and welcome of our guests, the routine business of a Regular Conclave was soon despatched.

Em. Sir Frank T. Pearce, Past Commander of St. John's Commandery, No. 1, and Grand Warder of the Grand Commandery of Massachusetts and Rhode Island, then addressed the Commandery, saying, in part:

I have the privilege of performing one of the most pleasant acts, at this time, that has ever been accorded me, and I regret that I am not gifted with the eloquence or the language to express myself as I desire; but though words fail me, I will always consider this one of my greatest pleasures.

It is not my intention to go into the history of your Commandery, or of your association with old St. Johns, for that subject was ably given at your exercises on last sabbath.

It is not necessary for me to enumerate all that your Commandery has done for this grand and glorious Order during the past fifty years, but sufficient to say that the able administrations of your Commanders, and the zeal, energy, and loyalty of your Sir Knights to their officers, have enabled you to reach that high standard to command

the respect and admiration of the Sir Knights, not only in this, but other jurisdictions.

One of the pleasantest duties in our lives is that of doing for others and it is so with the Sir Knights of St. Johns Commandery, as we wish to do all within our power to make this celebration one which will go down on record as the brightest in your history.

I congratulate you, and every Sir Knight of St. Johns Commandery joins heart and soul with me, in this the celebration of your fiftieth anniversary, and it is as it should be, for every parent rejoices in the prosperity of its children and as Calvary Commandery is an offspring of old St. Johns, so we share with you in this your hour of rejoicing, and we trust as time goes on you may continue to prosper, and when you celebrate your Centennial, may the Star of Success still continue to shine upon you.

We trust that those who follow in our footsteps will ever continue to cultivate that spirit of friendship and brotherly love that exists between the two Commanderies to-day. While we of St. Johns rejoice in our own success, yet we look with pride upon the success of Calvary Commandery, for we feel as of one family, and prosperity to one means success to the other, and you will always find St. Johns Commandery ready and willing to assist in any way for the advancement of its sister Commandery.

We were pleased to receive your invitation to participate in this celebration, and we felt honored when you accepted of our escort, and we shall be proud to have it go down on record that, on so memorable an occasion, St. Johns Commandery acted in that capacity.

It is not from any fear on our part that this anniversary will go from your memory, or that the many pleasant features would pass from your minds, but that in the future, when we shall have passed to that Asylum above, those who follow in our footsteps may have a reminder of that which did take place, and of the warm friendship that did exist at that time, we have selected, as a token of our friendship and esteem, this sword and belt, and we hope you will be pleased to accept it in behalf of Calvary Commandery, as coming from the hearts of every Sir Knight of St. Johns, and as you transfer it to your successor in office, and they to theirs in years to come, may it bring to them pleasant memories of those who joined in this your fiftieth anniversary to do you honor, and bring you joy.

Again I congratulate you, Sir Knights, upon this your fiftieth anniversary, and that your cup of happiness may be ever full to overflowing, and that peace, prosperity, and goodwill be with you always, is the sincere wish of every Sir Knight of St. Johns Commandery.

At the conclusion of his remarks, which were generously applauded, he invested Em. Sir Wheeler with the sword and belt.

Em. Sir Wheeler responded in his usual genial manner, saying, in part:

Eminent Grand Warder:—I can assure you that it is with the greatest pleasure that I accept this beautiful gift, which, in behalf of old St. Johns, No. 1, you have in such eloquent words presented to me for Calvary Commandery.

Whatever may have been the relations existing between the two Commanderies in the past, surely they were never more harmonious than to-day, and the bond between mother and daughter never stronger or closer than at the present time.

And such expressions, Eminent Sir, as you have made use of, and such gifts as this one of which I am the happy recipient, will go a long ways toward cementing more firmly the ties which now bind us together in friendship and brotherly love.

I am highly pleased to be the possessor, for one year at least, of such a splendid Commander's sword, and it will be with great pride and satisfaction that I shall wear it on all Templar occasions, and shall also make use of it during my term of office to knight every Pilgrim Warrior who shall enter the Asylum of Calvary Commandery seeking the honors and rewards that await the valiant Templar.

And when the Templar year shall have closed and my successor shall have been installed into office, I shall take great delight in delivering into his custody your beautiful gift, to be transmitted in turn to his successor, and I doubt not but that he, as well as the many who we all hope may come after him, will take the same pride and pleasure in wearing and using it as I know I shall during the few months allotted to me as Eminent Commander of this Commandery.

And may the Sir Knights of Calvary Commandery ever look back with joy and satisfaction to this night, when, at the celebration of her golden anniversary, this token of good-will and motherly affection was received at the hands of our Templar mother and sister, old St. Johns, No. 1.

Permit me, therefore, to extend to you, Eminent Sir, as the representative of St. Johns Commandery, No. 1, the heartfelt thanks and sincere appreciation of Calvary Commandery, No. 13, for this beautiful Commander's sword and belt, and may the present pleasant fraternal relations existing between the two Commanderies continue for many a day.

The sword and belt were from The Ames Sword Comany, of Chicopee, Mass., and are specimens of their very best work.

Asked for a technical description of same, they responded as follows:

AMES SWORD COMPANY,
CHICOPEE, MASS.,
December 11, 1909.

Your letter in regard to description of presentation sword recently sent you duly at hand. We describe the sword, etc., as follows:

Pommel: Helmet head, chased and gold plated.

Grip: White ivory, having on the front the coat-of-arms of Calvary Commandery, No. 13, K. T., and on reverse coat-of-arms of St. Johns Commandery No. 1, K. T., all etched in colors.

Guard: Drooping pattern, with scroll endings; on front in center is a triangle with twelve lights, in center of which are the emblems of mortality.

Blade: Tempered steel, etched in gold and silver, with inscription, scrolls, and Knight Templar emblems.

Scabbard: Solid silver, hand-engraved, embellished with three embossed mounts. The upper mount represents a Mounted Knight coming through an arch; the midde mount, Penitent Pilgrim; and tip scrolls and enameled cross; all hand-chased and richly gilded.

Belt: Gold wire lace body and slings, oval plate with enameled circle, Calvary Commandery, No. 13, K. T., with Templar and passion crosses in center.

All contained in a leather case suitable for carrying same.

Yours very truly,

AMES SWORD CO.

Em. Sir Wheeler announced that the principal exercises of the evening were to be in the hall above, the Commandery was closed in due form, the lines were formed, and all repaired to the banquet hall.

After the menu, given in the program, had received proper attention, Em. Sir Wheeler called to order, saying, in part:

Right Eminent Grand Commander, Right Worshipful Senior Grand Warden, Eminent Sirs, Sir Knights, and Friends:—Having enjoyed to the full the good things which have been provided by the caterer's art, I trust that our mental appetites have become somewhat whetted for the literary delicacies which are soon to be spread before us, and at the opening of these post-prandial ceremonies it is my very happy privilege to extend greetings to you all, and to bid you every one a hearty welcome.

We commenced this celebration, on Sunday last, with ceremonies appropriate and formal, and now we terminate it here by meeting around the festive board, breaking bread with one another and enjoying ourselves in a freer and more social way. Thus far the exercises have proceeded to our entire satisfaction, and we have no reason to doubt but that they will be prosecuted to a successful termination.

There is one man to whom much praise is due for the excellency and the perfection of the details of this celebration, and that is the one who was chosen some time since as chairman of our Committee of Arrangements, and who has been selected to act this

evening as our toastmaster. We all realize and appreciate his worth; we rejoice in common in the Masonic honors which have been showered upon him, and we all have a warm place in our hearts for him. If I were to introduce him in a free and easy way, I should simply call him my good friend Fred. Dana; but I will (great applause) adhere strictly to the proprieties of the occasion, and say that it gives me very great pleasure indeed to introduce to you, as toastmaster of the evening, Eminent Sir Frederick I. Dana, Grand Standard Bearer of the Grand Commandery of Massachusetts and Rhode Island. (Very great applause.)

The Toastmaster:

You'll believe me, dear boys, 'tis a pleasure to rise
With a welcome like this in your darling old eyes;
To meet the same smiles and to hear the same tone
Which have greeted me oft in the years that have flown.

Were I gray as the grayest old rat in the hall,
My locks would turn brown at the sight of you all;
If my heart were as dry as the shell on the sand,
It would fill like the goblet I hold in my hand.

A health to our future and also our past,
We love, we remember, we hope to the last;
And for all the base lies that the almanac holds,
While we've youth in our heart we can never grow old.

As toastmaster of this memorable and important occasion my only official duty is to act as a sort of rudder and steer the ship along well-charted seas of ripe experience in after-dinner speaking. I cannot, however, let this opportunity pass to express my profound appreciation of the honor of serving you, not only as toastmaster on this occasion, but also as chairman of the Committee of Arrangements for this celebration. Although the committee have labored long and have met many trying circumstances, it has certainly been to me a labor of love and one for which I am duly grateful. I am free to confess that we as a committee have been unable to have our own way. No committee having for one of its members that Eminent Social Czar of Calvary, Sir Knight Pop Grant, could expect more or less. The net result, however, has been of undoubted benefit to this occasion and to Calvary Commandery. And that, after all, is, seriously speaking, the result sought for. To-night is distinctly a family night,—these ceremonies a tribute to our dear old Mother Calvary,—and we may be pardoned, therefore, if we are disposed to forget for a moment, and for this occasion only, the many excellent qualities of our sister Commanderies, and pay our whole tribute of love

and devotion in countless reputation at her feet. How richly she deserves it all. She has been no laggard in Knight Templarism. She has ever exemplified the best there is in our Order. She has taken no backward steps,—her history has been one of continual progress in all those things which go to make sure progress toward the day when the Fatherhood of God and the Brotherhood of man shall be the accepted doctrine of mankind. We but simply pause on this fiftieth anniversary to erect a monument to past deeds, to take account of our stock of fortitude, justice, and charity—to gain renewed strength to fight the glorious struggles of the future and prepare for the crowning victory which shall be ours with the rest of our brothers in Freemasonry. What a flood of golden memories surge into our minds as we look back the last half-century of our existence! Memories of great men who have stood valiantly for the principles of our Order and by their supporting strength lent the shining example of their high moral worth and civic virtue to grace and adorn our civic government and business community. Some, indeed, have become famous even beyond the confines of the community in which we live, and have shed the lustre of their reputation even on this great country of ours. To be sure not all have become famous publicly, here or elsewhere; but what is even of greater credit, the vast majority have lived their lives quietly and honestly, truly actuated and controlled by the fundamental principles of our Order, and in their unostentatious lives have raised the standard of virtue and morality of the whole community in which they live; a result surely as important as any other. We of Freemasonry, of course, expect this and nothing else.

Our dear Calvary has indeed been a beneficent force, ministering in many ways to the good of the community in which she exists; ministering through the virtue of truth, justice, charity, and benevolence; ministering by the hearty clasp of the hand which tells us we are indeed brothers; ministering by the sociability which lifts the burdens and cares of the heartless world from shoulders often heavy laden.

Along the lines here somewhat crudely expressed let me digress for just a moment and pay a tribute of love and affection to one who is yet with us in flesh and blood. He is an Eminent Sir Knight who, since his initiation into Calvary Commandery, has labored unceasingly for her best interests. With him there is no end to his care and attention to her welfare. He has been, and is now, a model of devotion to Knight Templarism. Whatever his talents are and have been (and they are many), he has given all to us of Calvary. No one has ever passed through the important offices but has felt his help, his disinterested and friendly advice, his far-reaching influence for good. No detail has been too small to receive his attention. Beyond all this, he has continued actively in office many supplementary years to grace and adorn our beautiful ceremonies of initiation. With him his service has been one of pure love, to which have been added fine judgment, ripe experience, and sound common sense. We shall soon have a visible evidence of his love and regard, for with infinite pains and laborious care he has gathered together as a monument to himself as well as to us, a complete

record of the history of Calvary Commandery since its organization. It has been said of a noted Rhode Islander, also a member of Calvary Commandery, that no man of his time has exerted greater influence upon the legislation of his native State. I can safely say that no single Sir Knight of Calvary Commandery has spread an influence greater for its good than our Past Commander and present Prelate, Albert L. Anthony. It is the heart's wish of all the Sir Knights of Calvary to honor him on this occasion by some visible token of the love and admiration we hold for him, and I now, with extreme pleasure, hand to him this loving cup, duly inscribed, which I hope will be to him as adequate a memorial of the love, honor, respect, and admiration of every Sir Knight of Calvary Commandery as it is possible to prepare. May it serve to bind him closer, if possible, to us.

In a world of cares and troubles,
Mixed with happiness and joy,
Let us stop, for just a minute,
So to be again a boy.

Let us lay aside our worries,
Put away the sober face,
Join our hands in peace and friendship,
And be one with all God's race.

We Freemasons know the secret,
For we worship at the shrine
Where all creeds and ages mingle
In the Brotherhood of time.

Let us pause and think it over,
Take each Brother by the hand;
Tell him, while as yet he's living,
Plainly how our heart beats stand.

Leave no kind word yet unspoken,
E'en to grace the hall of death;
For the kindest words we utter
Bring not back again Life's breath.

So to-night, dear Brother Albert,
We will take you by the hand.
And tell you how our love and honor
Clings to you by friendship's band;

How our hearts in one grand anthem
Sing the praises of your worth,

In the joy of faithful service,
For the life that gave it birth.

May your coming years be pleasant,
On your head rest blessings sweet;
May the Lord preserve and keep you
Safe till time on time we meet.

As the toastmaster closed his address, the beautiful loving cup, which had been made for the purpose, was placed before Em. Sir Anthony. When the long-continued applause had in a measure ceased, and the Prelate had somewhat recovered from his surprise, he responded, as follows:

Brother Toastmaster and Sir Knights:—The viewpoint has all to do in this world. It is vastly different whether you are the judge upon the bench or the culprit at the bar. I have had a part, through the kindness of others, some of whom are in this room, in participating in between two and three score such occasions as this, in a way, but I was, on about all of these occasions, the other fellow—the one who could come with the extemporaneous speech in his pocket and shoot it at the one who was called on unexpectedly. I have been wondering, when the gifted toastmaster was saying all these pleasant things, which at first I did not know were intended for me—but now I do— (laughter) how I was going to answer the questions proposed to the satisfaction of you Sir Knights. I thought of the verdict of the Southern jury. Some chickens had been stolen, and Sambo had had chickens for dinner that night. There was no question about these two facts; they were well established; and it seemed to be almost equally as well established that the chickens eaten by Sambo were the ones which had been stolen; he was being tried by a jury of his peers. They were friends of his, they liked chickens, and they wanted to do justice; they returned this verdict: "Guilty, with some doubt as to the man." (Laughter and applause.)

I had some doubt as to whom our friend referred when he commenced talking.

As that story seems to please you,—you have got to get something for your money, for you each chipped in fifty cents for this thing (continued laughter), I will tell another: A colored person was in court charged with having stolen some chickens, and the judge said to him, "You are the defendant in this case?" "No, sir!" he replied; "No, sir! I don't know nothing about that, I got a lawyer to do my defencing for me." The judge said, "What is your position in this case? You must have something to do with it, you are here." He said, "I is the fellah what stole the chickens, I is." And so I suppose I am the one who must respond at this time.

Seriously, Sir Knights, I heartily appreciate the pleasant words that have been said. The keynote of what the toastmaster said, I think, was loyalty, and loyalty is certainly

something to be desired in each and every walk of life; and if I have a word to say to you Sir Knights, right here and now in this special Calvary Commandery affair, I ask you first, last, and all the time to be loyal to your Commandery, thereby being loyal to yourselves and the principles taught you in the Commandery.

I said that I contributed toward that myself. It is a fact (laughter), but I didn't know it at the time. When "Pop" Grant starts out to do anything he generally hits about every fellow. Right here I am going to tell you another little story, and he will appreciate it. It will illustrate how one will sometimes get taken in. Some years ago I was a member of a board of directors. Owing to circumstances, there was a case which was somewhat complicated, and I was put forward to attend to that case, and fortunately, perhaps by no judgment of mine, I was enabled to conduct the case with a result beneficial to our board, financially, at least. The board of directors were extremely well pleased, and the president of the board decided that Anthony should have a little present. So he was presented with something,—and while I am at it I will tell the whole story,—it was a tankard; some of the boys said he must have known me pretty well or he would not have given me a tankard. The point I am making is this: They thought it was just as well to charge the expense of the present to the expense account, and as I had a twelfth interest in that expense account, of course, I paid for one-twelfth of my own present. The president of that board died before he realized it, but some of the rest of us, who did know of it, enjoyed it heartily.

Now, Sir Knights, I will not detain you longer. You have other things that will interest you. I am in duty bound, however, to say a word in appreciation of this beautiful gift, for I certainly do appreciate it, Sir Knights, from the bottom of my heart. May I tell you one more chestnut? My friend the rector, here, will excuse me: The rector of a parish was visiting an elderly lady who was in straightened circumstances, and after going away he sent her, thinking they would be very nice for her, a bottle of brandied peaches. She used them, and enjoyed them; and later when she thanked him for them she did so somewhat in this way: "Parson, them peaches was very good, they was proper nice, and I enjoyed them very much. I appreciated them, but I think I appreciated more the spirit in which they were sent." (Applause.)

Every time you do that I get a chance to think of something else; as I said before, you have got to get something for your fifty cents.

But all joking aside, as I must make way for those who are more able and better prepared than I am to interest you. I want to say just one word reverting to the exercises of Sunday, and I say this earnestly and sincerely: That after you had stayed there for one and three-quarter hours listening to the eloquent words that preceded my being called upon, I feared the result when I rose to fire statistics at you. But, Sir Knights, soon after I was on my feet and glancing into your faces, I saw that everyone was paying the strictest and closest attention to my feeble efforts to interest you; and I want to thank you here and now, members of Calvary and St. Johns alike, for the

splendid attention which you gave me and for the appreciation manifested by that attention. I certainly did appreciate it.

I have been in similar occasions before where I was on the other side of the fence. On one occasion, which I shall never forget, it was my proud privilege to present certificates of life membership in our Commandery to three of our Past Commanders, two of whom are in this room, and the other is detained at home by illness. When these three stood before me and I had the honor and pleasure of presenting to them these certificates, the first two made beautiful and eloquent remarks; the last one said something which has been remembered by every member of Calvary Commandery who heard it from that day to this, and it was the most expressive, sincere speech I ever heard made in reply to a gift. I will close with his words, and I want you to accept them from me as sincere on my part at this time: "Boys, I thank you." (Continued applause.)

When Em. Sir Anthony had concluded his remarks, Em. Sir George H. Grant was recognized by the toastmaster, and although "Pop" says he never made a speech in his life, the stenographer has him down, as follows:

EMINENT SIR GEORGE H. GRANT.

I was not put down for a speech, but Em. Sir Anthony has made several statements, most of which are true. He says that he contributed fifty cents for that loving cup. He didn't do anything of the kind, but he thought he did. That is one of the good things about it. I want to say this to the members of Calvary Commandery,—I want to thank you all for the generous manner in which you came forward and subscribed, as someone said, for fifty cents; another one said he was "touched;" and another man in the party will probably tell you that he had to help pay for something. For the last two weeks I have had to spend most of my time trying to tell people what that fifty cents was for, without telling them. I want to thank all of the members of Calvary at this time for the generous contribution, and I want also to say that your contribution was so much larger than I anticipated that I was able to send to that man's good wife, a beautiful bouquet of flowers, with the compliments of Calvary Commandery,—and, gentlemen,—both are paid for. (Great applause.)

Em. Sir Anthony said that in 1895 he presented three life memberships. I received one of those three, and I think it was the happiest occasion in my life, and I am the one who said, "Boys, I thank you;" and I want to say again, "Boys, I thank you." Another statement I want to make, and I will prove to you that his fifty cents did not go in the direction he thinks it did. Now if Em. Sir Joseph H. Potter will arise and face Em. Sir Albert L. Anthony, I think Em. Sir Anthony will tell you what I have done with the balance of your money.

In response to the call of Em. Sir Grant, Em. Sir Anthony "created and dubbed" Em. Sir Potter a life member of Calvary Commandery, with the following words:

EMINENT SIR ALBERT L. ANTHONY.

In it again. Eminent Sir Knight Grant came to me to-night and said I must do something, and when Eminent Sir Knight Grant says you have got to do something, you must do it, that is all there is about it. He said that I must say a word to Eminent Sir Potter, and I assure you all, and him also, that on this occasion I am especially pleased to do so. I will say that he was one of the candidates at the time I was Commander, and I have been glad of it ever since. In June, 1888, Em. Sir Potter, you will remember, you, with five others, came into Calvary Commandery, and I was proud of it, and have been ever since. I am requested to confer upon you, at this time, an additional degree—the degree of life membership in Calvary Commandery. You have been elected a life member of our Commandery, and I have here a certificate to that effect, and, as George says, it is all paid for. (Applause.) All of the boys of Calvary Commandery who have been away on a Labor Day outing, who have been on any of the Triennial Conclaves, or who have been on any of the other excursions which have been made, or who have stayed at home with Calvary Commandery, all know "Commissary Joe," and I am sure they will all be pleased to know that he is a life member of Calvary Commandery. Accept this with the heartfelt wishes of all the Sir Knights of Calvary Commandery, who, one and all, hope that you will live many, many years to enjoy the privilege of being a member without paying dues. (Very great applause.)

Em Sir Potter was probably as much surprised as he ever had been in his life, when thus addressed, but so far recovered himself as to respond, in part, as follows:

EMINENT SIR JOSEPH H. POTTER.

Eminent Sir Knight Anthony and Sir Knights of Calvary Commandery:—I thank you for this token of your esteem, and good fellowship. I don't know what to say. I am absolutely dumbfounded. In assisting in collecting the fifty cents from the different members of the Commandery, I didn't know I was doing any part of this work. I don't want to say anything, I surely don't. I can only say this, at the present time, from the bottom of my heart: I thank you most heartily. (Singing, "For He's a Jolly Good Fellow.)

The Toastmaster:—In a gathering such as this we never lose sight of the fact that the basis of Knight Templarism is Freemasonry; that from the Blue Lodge we received the first lesson in that moral science which qualifies us to receive the valiant and magnanimous order of the Temple. To the Grand Lodge of Rhode Island we therefore present our salutations and congratulations and extend the assurance of our renewed fidelity and loyalty. We are sorry that the most Worshipful Grand Master is unable to be present with us this evening. He is called away on important Masonic duties in another State. In his place, however, he has sent us a distinguished brother who is acceptable to us not only for the high position he holds in the Grand Lodge, but because he is bound to us of Calvary Commandery by the strongest ties of intimate personal association and closest friendship, himself a most recent Commander of our Mother Commandery, old St. Johns, No. 1. I take pleasure in introducing Rt. Wor. James B. Gay, Senior Grand Warden of the Grand Lodge of Rhode Island.

RIGHT WORSHIPFUL SENIOR GRAND WARDEN JAMES B. GAY.

Eminent Sir Toastmaster, Eminent Commander, Right Eminent Grand Commander, and Sir Knights:—I can assure you there is no one that regrets more than I do the inability of the Most Worshipful Grand Master to be here this evening to respond for the Grand Lodge. It is as old as the everlasting hills, that some men are born to greatness, some men achieve greatness, while other men have greatness forced upon them. Those who are born to greatness may retain it, those who achieve greatness usually do retain it; but those upon whom greatness is thrust are but the temporary custodians of passing faith. I find myself here this evening, Sir Knights, in the class of the temporarily great, by reason of the absence of the Most Worshipful Grand Master, and the Right Worshipful Deputy Grand Master. It seems to be my duty here this evening to represent the Most Worshipful Grand Master of Masons of the State of Rhode Island, and to say a few words of good cheer which he would have said if present.

Calvary Commandery is this evening celebrating the fiftieth anniversary of her organization; celebrating the fact that she can no longer be considered in the infant or youthful class, but that she must be considered as a full-grown, large, strong, and well-developed Commandery which has grown to full maturity, and is a source of pride and pleasure to her members, to her dear, respected, old mother, Saint Johns, No. 1, and to the Fraternity in general. Is it any wonder that the members of Calvary Commandery are proud of their Commandery; is it strange that the Commandery is proud of itself? We are all proud of it, and it is with pleasure that I beg to extend the most hearty congratulations to her, upon her splendid record and upon her present most satisfactory condition, and to further express the hope that she may live many, many years to grow larger and stronger as the years go by. If there is any way for Calvary

Commandery to be better than it now is, she will be the first one to find it out, and to find how to improve.

I presume, Sir Knights, that I cannot express the feeling of the Most Worshipful Grand Master as well as he could have done if present, but I do know that the feeling which I have tried to put into words is his feeling. It is a matter of great satisfaction and pride to the Grand Lodge to remember the fact that the good men who first formed and organized this Commandery were all Masons. Although the Commandery has grown to such great proportions, its members are still Masons, and are members of the bodies governed by the Grand Lodge. Standing here in behalf of the Grand Lodge, it is with great pleasure that I extend to the Commandery here the heartiest congratulations and the earnest hope of a long life, happiness, and prosperity, not only to the Commandery, but to each and every one of its members individually. Eminent Sir Toastmaster, and Eminent Commander, for this courtesy, and for this evidence of the love and loyalty of Calvary Commandery, No. 13, to the Grand Lodge, I thank you most sincerely.

The Toastmaster:—As a Commandery of the Knights Templar, Calvary Commandery, we are subservient to the Grand Commandery, Knights Templar, U. S. A. It is indeed a fortunate and an unusual circumstance that at the present time one of our neighbors and most intimate friends, a noted divine and a distinguished Mason the world over, is the Most Eminent Grand Master of the Grand Encampment. Providence may be said to be the home of Knight Templarism of the United States, and many distinguished and famous Sir Knights from this locality have shed fame and added honor to the Grand Body, but I am sure I speak advisedly when I say that none have given more of their splendid abilities or added more honor and glory than he who is the present Most Eminent Grand Master. He has no need of introduction here or anywhere that Masons assemble. His form and figure, his eloquence, his splendid intellectuality, are known to us all. I extend to him the knightly courtesies of Calvary Commandery, a part of which we consider him to be, with best wishes for continued health and strength to enjoy the honors he so justly deserves. It would have afforded me the highest honor and greatest pleasure to have been able to present to you the Most Eminent Grand Master, Rev. Sir Knight Henry W. Rugg, D. D., LL. D., to-night, but unfortunately our dear Frater is not in his youth, consequently his strength for occasions such as this is somewhat limited. He came to us Sunday from a sick bed, but to-night his physician forbids his appearance.

We will not speak of years to-night,
For what have years to bring,
But larger floods of love and light
And sweeter songs to sing?

We will not drown with wordy praise
The kindly thoughts that rise;
If Friendship owns one tender phrase,
He reads it in our eyes.

Enough for him the silent grasp
That knits us hand in hand,
And he the radiant bracelets clasp
That locks our circling band.

Strength to his heart when ill winds blow,
Peace to his starlit dreams.
Fresh from the heart let true love flow
In ever widening streams.

Sweet smiles to keep forever bright
The sunshine on his lips.
And faith that sees the rings of light,
Round nature's last eclipse.

—*Holmes.*

The following letter from Most Eminent Grand Master Rugg was then read:

GRAND ENCAMPMENT OF KNIGHTS TEMPLAR OF THE UNITED STATES OF AMERICA.

HENRY W. RUGG, GRAND MASTER,

PROVIDENCE, R. I.

November 16, 1909.

Sir Edward M. Wheeler, Eminent Commander of Calvary Commandery No. 13, K. T.

DEAR SIR KNIGHT AND FRATER:—Until this morning I entertained the hope that I might be with you at the anniversary banquet to-night. I am advised, however, that it would not be quite prudent for me to go out this evening; and so, much to my regret, I shall be unable to be present at the jubilee celebration by Calvary Commandery and to share in the knightly fellowship which I am sure will characterize that occasion.

For nearly nine-tenths of the period of its organic life I have had personal knowledge of the bright and useful career of Calvary Commandery. I have noted the zeal and enterprise of its members in Templar companionship and work—their knightly courtesy—their fraternal activities, and their unwavering allegiance to the fundamental principles of Masonic Templary. I am glad to have had the acquaintance —the friendship—of so many of the good and true men who have been identified

with the well-deserved progress and prosperity of Calvary Commandery, No. 13, of Knights Templars.

I rejoice with you, dear Sir Knights, in your past history and in your present condition; and I bid you a hearty "God speed" in all those worthy efforts to which you stand pledged as an organic part of our great Templar constituency.

As Grand Master of the Grand Encampment I am glad to be able to testify to the gratifying progress and prosperity of the National Body which now holds the willing, hearty allegiance of two hundred thousand Knights Templars. The Grand Encampment has come to an auspicious era in its history. It is powerful, through an intelligent and faithful membership, to render an increasing service for the Templar Order, and for Christian truth and service. So may our strong organization justify its existence, and prove itself worthy of the loyal, loving support of all true Knights Templars.

Yours courteously and cordially,

HENRY W. RUGG.

The Toastmaster:—It seems to me that nothing but most fortunate conditions surround this, our fiftieth anniversary. Not only is the head of the Grand Encampment represented by a most eminent local Sir Knight, but at the head of the Grand Commandery of Massachusetts and Rhode Island there stands to-day the honored son of an honored father, both of whom are eminent Sir Knights of St. Johns Commandery, No. 1. Although not on the rolls of Calvary Commandery, he is just as near and dear to us, and we rejoice in his presence and extend to him our hearty congratulations. We also renew to him, if that be necessary, the expression of our Knightly loyalty to the Grand Commandery. It gives me great pleasure to present to you Rt. Em. Sir Walter W. Burnham, Grand Commander of the Grand Commandery of Knights Templars of Massachusetts and Rhode Island.

RIGHT EMINENT SIR WALTER W. BURNHAM.

"THE GRAND COMMANDERY OF MASSACHUSETTS AND RHODE ISLAND."

Eminent Commander, Sir Knights and Friends:—Upon such an occasion as this it is somewhat difficult for me to stand in the presence of so many of my personal friends, with the thought uppermost in my mind that the responsibilities of my position require me to respond to so dignified and important a sentiment as the Grand Commandery.

Grand Commandery, although a representative body endowed with the right to legislate upon all matters for the good of Templary not repugnant to the highest authority of Grand Encampment, is but an institution charged with the duty of overseeing the work of subordinate Commanderies.

Grand Commandery meets twice each year; its Annual Conclave is held in Boston, at which are presented the reports of various officers and committees and its officers elected and installed; its semi-annual is held in this building long enough to listen to reports, the most important of which is made by your Past Commanders Grant, Dennis, and Sellew, and which reads as follows: "The boat will leave at 1 P. M., sharp, for Fields Point."

To the newly elected Captain General, upon his first attendance at Grand Commandery, the atmosphere of fraternity and goodfellowship is as evident as it is in his own Commandery. He meets the representatives of forty-six Commanderies of this Grand Jurisdiction, men experienced in the conduct of Templar affairs, men who have been chosen for their ability and zeal in the cause of Christian Knighthood and in Masonry.

He may wonder that men of important affairs in the professions, literature, art, statecraft, finance, can find time and inclination to attend to these matters.

This institution of ours, from the symbolic degrees forward, appeals to men of ability and character, and holds them throughout life.

Your own Commandery has furnished to Grand Commandery Van Slyck, Aldrich, Kenyon, and Dana. They all have given and those living continue to give, of their ability, respect, and love to this Order which is so dear to them.

Christian and heathen alike are influenced by display and magnificence.

We are grown up boys. We still love the plumes and pomp, the bands and banners, the high-sounding titles, even though we are growing older. We still like to show ourselves, as we did on Sunday, to our dear ones of our household.

The beauty and the dignity of our ritual appeals to our senses more forcibly when emphasized by the splendor of our costumes and paraphernalia.

All that is best in us responds to the influence of the beautiful ritual and ceremonies of our beloved Order which so amply serves the purpose of impressing those who enter our ranks with the loving mercy of Almighty God, with the example of our blessed and risen Saviour, and with the rewards of upright living.

The Knightly welcome, the eloquent discourses, the beautiful music, the interesting historical address on Sunday in that "House of Memories," were fitting expressions of Faith and Hope and Thanksgiving.

Grand Commandery rejoices with you in your honorable record of the past, and the assurance of your useful and brilliant future.

I shall always treasure the thought that it was my good fortune and privilege to be a part of this notable festival and to receive your courtesies and your hospitality.

Within the past three weeks I have attended the observance of the sixtieth anniversary of Holy Sepulchre and the fiftieth anniversary of Milford Commandery. The same spirit of thanksgiving was evident.

We realize more as time goes on that we are trustees of a sacred institution; that our duty is to preserve its traditions and forms; that it is a powerful agent for good in the world, second only to the Christian Church.

Were it not for this realization of our responsibilities we would not assume the effort and expense of these observances which have become a part of the history of our beloved country as well as of our beloved Order.

Let me say to you, members of Calvary Commandery, continue upon your honorable pilgrimage.

This Order has taught you to expect your reward. As Christian Knights you will receive it.

The Toastmaster:—No occasion held by Calvary Commandery could be complete without the presence and company of old St. Johns, No. 1. For fifty years, in sunshine and in darkness, in success and failure, with noble contention and emulation have we labored side by side. We of Calvary are justly proud of our membership, and glory in the fame and strength of our Commandery. As the proud old Southern gentleman said, "we acknowledge no superiors, and devilish few equals." But still we are proud also of the fact that, as we were obliged to be born somehow and somewhere, we were so tremendously fortunate in the honor of so great and good a mother. Never in the history of the two Commanderies was the bond of brotherly love and affection stronger than to-day. Not a cloud rests upon the bright blue sky of our existence; and unless we scan the rolls of officers, or exert ourselves to look it up, I can almost say we don't know the difference between daughter and sister, and youthful old mother.

> Sweet brothers by the mother's side, the babes of days gone by,
> All nurslings of her Juno breast, whose milk is never dry,
> We come again, like half-grown boys, to gather at her beck,
> About her knees, and on her lap, and clinging round her neck.
>
> We find her at her stately door, and in her ancient chair,
> Dressed in her robes of Friendship, she always loves to wear;
> Her eye has all its radiant youth, her cheek the morning flame;
> We drop our roses as we go, her's flourish just the same.
>
> —*Holmes.*

I am sure you will all cordially greet at this time Em. Sir Edward I. Mulchahey, the present Commander of our Mother Commandery, "Old St. Johns, No. 1," who needs no introduction to you.

EMINENT SIR EDWARD I. MULCHAHEY.

"Our Mother Commandery, Old St. Johns, No. 1."

Eminent Sir Toastmaster, Eminent Commander, and Fraters of Calvary Commandery: —In speaking to the sentiment "Our Mother Commandery, Old St. Johns, No. 1," I need not hesitate to say that the honor of being a member of this old institution is most creditable in itself, but to be called upon to speak in its behalf, on this auspicious occasion, is a distinction I hold most dear and a duty most sacred. Poets have sung in all ages of the mother's love for her offspring, and in that spirit do I now respond to this sentiment. Calvary was born at a most opportune period, when St. Johns had reached the full strength of a mature and vigorous growth, with a membership of nearly two hundred and fifty, and fresh from her pilgrimage to Richmond, Virginia, in 1859, the last civic organization, in company with DeMolay Commandery of Boston, to visit a Southern State prior to the seceding of the South from the Union, in 1861; as it was also the first civic body to visit the same place, after peace had been restored, in 1881. As a fond and loving mother, St. Johns has watched with tender care, and witnessed with sincere pride, the substantial and rapid development of Calvary, until she now numbers more than five hundred and sixty of our best citizens. During the same eventful period the mother Commandery has added to her numbers close to six hundred and fifty.

I am aware that comparisons at times, it is said, are odious; but on this occasion, knowing Calvary as I do, I know she glories in the abundant success of the mother Commandery as much as in her own; so, therefore, forbearance need not be asked, if a seeming streak of vanity should manifest itself at times during this brief recital of the career of "Old St. Johns," instituted August 23d, 1802.

The substantial character of both Commanderies emphasizes, beyond dispute, that there was ample room for two or more such bodies in Providence and the jurisdiction St. Johns covered, when Calvary first saw light. I have referred to St. Johns' ante-civil war trip to Richmond, in 1859, and have no doubt the enthusiasm awakened in Templarism in this city at that time, when more than twenty-five percentum of its membership participated in that eventful pilgrimage, was the direct inspiration for the inception of Calvary, which so soon took its place on the top wave of prosperity, and by sound judgment and management has now become a veritable giantess in strength for good among her companions. As Calvary waxed strong, a gentle and healthy rivalry was created between mother and daughter, which resulted in a lively growth in membership and influence in both.

No sentiment to St. Johns would be complete without an allusion to its founder and first Commander, Thomas Smith Webb. Although most Masons are familiar with the *name* of Webb, they are not as familiar, as they should be, with his active

career; therefore it is not inappropriate, in passing, to digress, by alluding briefly to the achievements of this illustrious craftsman, who was born in Boston, Massachusetts, October 30, 1771, of English parents. His early education was gained in that city, and at the age of sixteen he began the printer's art, and later, while a resident of Keene, N. H., and following his trade, he became a member of Rising Sun Lodge of Masons, of that town. In 1793, he removed to Albany, New York, and while in that city published *The Freemasons Monitor*, in 1797, a work which tended to make him widely known. Although but twenty-six years old at the date of its publication, he had been Master of Temple Lodge, of Albany, and was at the time High Priest of Temple Chapter, in the formation of which he was largely instrumental. Although there appears to be no positive information to show when and where he received the degrees of Knighthood, yet the most plausible opinion is that Webb received the Orders of Knight Templar and Knight of Malta in the "Old Encampment," of New York city, in 1796.

To him also belongs the credit of framing the American system of Royal Arch Masonry as it now exists. In 1799 he removed to Providence, Rhode Island, then a town of less than 7,000 inhabitants, and became a manufacturer of wall papers, and later agent of the Hope Cotton Mfg. Co. Incidentally, in 1802, he published in Providence the second edition of the *Monitor*. With all his business interests and his devotion to music, in which be was proficient, he yet found time for Masonic study and service. Soon after coming to Providence he was invited by St. Johns Lodge to accept membership in that body, November 28, 1800. In 1813 and 1814 he was Grand Master of the Grand Lodge of Rhode Island. In the exposition of Templar Masonry, Webb took a special delight; he was elected, as has been said, the first Commander of St. Johns Commandery, and at each subsequent annual meeting he was re-elected, until, on December 5, 1813, he declined to longer hold the office. In 1815 Webb removed to Boston, his native city, with a fair competency, where he organized the famous Handel and Haydn Musical Society, and was elected its first president.

Webb died suddenly in Cleveland, Ohio, where he was visiting, July 6, 1819. His remains were brought to Providence and laid away to rest in the North Burial Ground, where an appropriate marble monument, provided by the Webb Monument Association, was erected and now stands above the spot.

To the founder, therefore, of St. Johns Commandery, it can be truly said, can be given the honor of creating and perpetuating the marvelous growth and substantial character of the institution in this country, numbering at the present time more than 191,000; and in the world, over 201,000; 16,600 of that mighty host being in the jurisdiction of Massachusetts and Rhode Island. To the members, therefore, of this old Commandery, it should be considered a rich heritage to endeavor to exemplify the lessons taught us by this great exponent of modern or American Templarism. With Webb were associated John Warner, Nicholas Hoppin, Jeremiah F. Jenkins,

Samuel Snow, and Daniel Stillwell, all possessed of Knights Templar diplomas, and therefore endowed, under the law of inherent right, to establish a Commandery.

As ancient craft Masons claim the Holy Saints John to be their patron saints, the Commandery was named in honor of St. John "The Almoner," who renounced the throne of Cyprus, in the sixth century, to give his life in behalf of the sick and needy in the Holy Land. When the Grand Commandery of Massachusetts and Rhode Island, the first of the now forty-six, was organized in 1805, in Providence, by St. Johns, Boston, and Newburyport Commanderies, St. Johns at that time numbered sixteen members; and later, in 1816, when the Grand Encampment of the United States was organized in New York, St. Johns was again in evidence, reporting a membership of nearly forty, and its founder was elected the first Deputy Grand Master; Governor DeWitt Clinton, of New York, being elected Grand Master, which office he held until his death, in February, 1828.

St. Johns holds the proud distinction at the present time, of having within its fold, not only the R. E. Grand Commander of Massachusetts and Rhode Island, Walter W. Burnham, but also, for the first time in its history, the Most Eminent Grand Master of the Grand Encampment of the United States of America, Henry Warren Rugg: a most unique circumstance, one that will probably never occur again.

When St. Johns had reached the quarter-century milestone, a membership of one hundred and forty had been recorded, and one hundred and fifty in 1828; when the anti-Masonic agitation stopped further progress until 1839, when Alvin Jenks, of Pawtucket, was Knighted, who ten years later became one of the founders of Holy Sepulchre Commandery of that, then, thriving town; St. Johns first-born, and Calvary's elder sister, now a charming matron of sixty summers of queenly bearing and meritorious record.

From that time to this, the old Commandery has steadily and substantially grown, until at the present time, a membership of nine hundred active members are enrolled. During the anti-Masonic period of more than ten years, the annual election of officers was recorded and the regular Conclaves were held quarterly, pursuant to the By-laws at that time. All the records, covering one hundred and seven years, are intact and are guarded most sacredly. "*Sine intermissione ab initio,*" is the motto adopted by the Commandery many years ago. During her career, more than two thousand valiant Sir Knights have been so dubbed, among them thirty-seven clergymen, who have added their moral influence to its fame. Its membership at all times has been composed of the foremost business and public men of our fair and prosperous city—a most enviable record that redounds to the honor and integrity of a host of strong men, who have guided its fortunes so many years.

In closing, let me say that the great Order of which we are a component part, founded upon the Christian religion and guided by the four cardinal virtues of Freemasonry: Temperance, Fortitude, Prudence, and Justice, and quickened by the grand char-

acteristics of Charity and Hospitality, is destined, as never before, to take a leading part in shaping the moral and religious character of this great nation we love so dearly.

In that great conquest, Calvary, No. 13, will have her share to perform; and that she will not be found wanting is guaranteed by her brilliant attainments in the past, and my most earnest hope is that, when she reaches the century mark, *her* history will be recorded as pure and undefiled as is "Old St. Johns, No. 1."

After the close of Em. Sir Mulchahey's address, all joined in singing "Auld Lang Syne," and the Semi-Centennial of our Commandery was ended.

At the January Conclave the following report of the committee was read by the chairman, and the recommendations therein contained were by vote of the Commandery unanimously adopted:

TUESDAY, January 18, 1910.

The committee on the observance of the fiftieth anniversary of the organization of Calvary Commandery submits herewith the following report:

The committee met for organization. Em. Sir Albert L. Anthony was chosen chairman, but declined; and Em. Sir F. I. Dana was chosen in his place, with Sir Knight Anthony as secretary. Preliminary meetings were held in 1908 and the early part of 1909; in October, 1909, the final plans were consummated.

The celebration consisted of two distinct parts, of somewhat different character. On Sunday, November 14th, the Commandery (about 200 in number) met in Special Conclave at the Asylum at 1 P. M. At 1.30 P. M. the lines were formed, and, accompanied by St. Johns Commandery (about 150 in number), who had previously tendered an escort, and headed by Palestine Band (numbering about 40 pieces), under the leadership of Sir Knight George C. Bell, proceeded by a short march to the First Baptist Meeting House, where services of a religious and historical character were held at 2 P. M. Prayer was offered by Rev. Dr. H. M. King, pastor emeritus. Em. Sir Knight Edward M. Wheeler delivered an address of welcome. The Rev. SirKnig ht Levi Brooks Edwards and the Rev. Most Eminent Sir Knight Henry Warren Rugg edlivered orations on the subjects of Masonry, Brotherhood, Knight Templarism and their relations to Christianity. These orations were distinguished by deep thought and profound intellectuality, and were delivered impressively and with great eloquence. An historical address was delivered by Em. Sir Knight Albert L. Anthony, Prelate of Calvary Commandery, which proved to be intensely interesting from its recital of many

facts concerning the origin and subsequent history of the Commandery which were little known to the present membership of Calvary Commandery and which made the address unique. Benediction was pronounced by Dr. King, and the services closed about 4.30.

On this occasion the Commandery was honored by the presence of Right Eminent Sir W. W. Burnham, Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, and the Most Worshipful Grand Master of Masons of Rhode Island, Stephen Magown. After the services the Commanderies returned to the Asylum, where a hot collation was served.

Tuesday, November 16th, 1909, was the anniversary of the fiftieth year of the organization of Calvary Commandery. This date was also the date of the Regular Conclave. The committee, therefore, decided to continue the celebration on this date by observance of a strictly Knight Templar character to be followed by a banquet. The Commandery met at 7 P. M., and opened in full Templar form. It was expected that the Most Eminent Grand Master, Sir Henry W. Rugg, would be present, but, by the advice of his physician, owing to sickness he was obliged to remain at home. The Right Eminent Grand Commander, Sir W. W. Burnham, was present and was received with full Templar honors. A short business session was held, at the close of which Em. Sir Frank T. Pearce, of St Johns Commandery, No. 1, and present Grand Warder of the Grand Commandery of Knights Templars of Massachusetts and Rhode Island, addressed the Eminent Commander, and on behalf of St. Johns Commandery presented, in eloquent words, to Calvary Commandery, a superb richly mounted and handsome Commander's sword, belt, and fittings, complete, to be worn by each Commander of Calvary Commandery during his term of office, and with which to Knight every subsequent member of the Commandery. Em. Sir Knight Pearce, in his address, dwelt particularly upon the intimate connection which had always existed between St. Johns and Calvary Commanderies, in the relationship of mother and daughter, of the close and daily association of their members and of the mutual regard and affection held at the present time between them, and closed by expressing the wish that these relationships would last forever, and that St. Johns and Calvary Commanderies would continue hand in hand, shoulder to shoulder, along their future Templar pathway. The Eminent Commander replied in fitting words, accepting the gift in the spirit of the giver, and expressing renewed assurances of the high appreciation of Calvary Commandery for the honor of close relationship with St. Johns Commandery, No. 1. The Commandery was closed, and a banquet held in the banquet hall. There were present at this banquet nearly 400 Sir Knights, and jollity and enthusiasm were conspicuously present. After cigars were lighted, the Eminent Commander introduced your chairman as toastmaster. Toasts were responded to by Right Worshipful James B. Gay, Senior Grand Warden, representing Grand Lodge of Rhode Island; Right Eminent Grand Commander Sir W. W. Burnham, for the Grand Commandery; and Sir E. I.

Mulchahey, Eminent Commander of St. Johns Commandery, our Mother Commandery.

Two pleasant events of the post prandial exercises were the presentation to Em. Sir Albert L. Anthony of a loving cup, suitably inscribed, and bearing on opposite sides the coat-of-arms of the Commandery and of the Anthony family; and the presentation of a life membership to Em. Sir Joseph H. Potter. Both these Eminent Sir Knights have served the Commandery long and well, and we of Calvary Commandery are blest by the shining example of thir loyalty and devotion.

The Councils of Woonsocket, Narragansett, Sutton, Holy Sepulchre, Bristol, and Washington Commanderies were invited to attend our ceremonies, and these Commanderies were well represented. All Past Eminent Commanders of St. Johns Commandery were invited to the banquet, and a large number were present.

It is a matter of much regret that our Most Eminent Grand Master, Henry Warren Rugg, was unable to be present to respond to the toast, "The Grand Encampment," at the banquet. A letter was read expressing his disappointment. Those of us who saw this distinguished Sir Knight at the church and heard him deliver his masterly address can realize what strength of will must have been his to overcome physical weakness in order to be present with us on that occasion. The committee takes a pardonable pride in the success of these ceremonies of celebration of our fiftieth anniversary. They were dignified in character as fitly representing the high standing of our Order. The weather was all that could be desired for the season of the year, comfortable and pleasant.

The committee has no regrets, explanations, or apologies to make for any event connected therewith, and would suggest no change if they had the opportunity. They were accorded most loyal support by the Sir Knights of Calvary Commandery and by all those who participated. To all, therefore, the thanks of the committee are due and are here expressed.

The committee feel that at least one observance—that at the First Baptist Meeting House—can never be duplicated. On the platform at that time was no one not a Rhode Islander, and yet there were present the Grand Master of Masons in Rhode Island; the Grand Master of the Grand Encampment of Knights Templar of the United States of America; the Grand Commander of Knights Templars of Massachusetts and Rhode Island; three distinguished divines, one, the most prominent clergyman of the Universalist faith, one pastor emeritus of the oldest Baptist Church in the United States, and the other a pastor of the Episcopal Church; the present Commander, a member of Trinity Church—Methodist-Episcopal—a church whose cornerstone was laid by the assistance of Calvary Commandery as its first ceremonial of a public nature; and the oldest active officer of Cavalry Commandery, the present Prelate, who has served nearly twenty years in that office. Of these gentlemen only one was not a Knight Templar.

The expenses connected with the ceremonies were moderate. The Sunday observance carried no item of great expense and was paid for out of the general fund, as was also the main item of expense, that of souvenir programs. The banquet and other items were paid by subscriptions or by purchase of tickets. The committee is prayerfully thankful to report that the celebration has laid no great burden of expense on the treasury. The committee make the following recommendations:

1. That a vote of thanks be extended to the First Baptist Society for the use of their historical meeting house for our services November 14th, and that a donation of $25.00 be made to said society.

2. That a vote of thanks of the Commandery be extended to Rev. Henry M. King for his kind assistance.

3. That a vote of thanks be sent to Palestine Band, Sir Frank E. Streeter, organist, and twelve singers, for music rendered November 14th; to Geo. F. Young & Bro. for cigarettes; and H. B. Rust & Co., for electrical decorations, November 16th.

Finally, the committee desire to state that a book covering the history of Calvary Commandery for the last fifty years has been published and is now ready for sale. This book has been prepared, with infinite patience and care through many years, as a labor of love, by our Excellent Prelate. The edition is limited to 300 copies and will be sold at a moderate price. The committee recommend that every Sir Knight purchase a copy of this volume. Its perusal will amply repay all those Sir Knights who are interested in any way with the proud record of Calvary Commandery. It will also serve in a trivial manner to repay our Excellent Prelate for the time which he has so devotedly given to this object, which has ever been near and dear to his heart. This volume will not contain an account of the immediate proceedings connected with the celebration of the fiftieth anniversary, therefore the committee recommend that a committee of one—our Prelate—be appointed to gather together necessary material, such as programs, accounts of meetings, addresses, orations, and other items of interest, and that they be published in a separate pamphlet by the Commandery at a later date. The committee attach herewith records of all meetings held by them.

Respectfully submitted,

For the Committee,

FREDERICK I. DANA,

Chairman.

At the Regular Conclave held June 21, 1910, the Prelate reported that he had, in accordance with the resolution adopted by the Commandery at the January Conclave, obtained copies of the several documents desired,

and he submitted an estimate of Sir Knight Joseph W. Freeman for printing same.

It was voted unanimously to print 300 copies, and a committee, consisting of Em. Sirs Albert L. Anthony, Frederick I. Dana, James A. Rogers, was appointed to have charge of the printing and sale of the books.

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