

A dish of history, ancient + modern, with a spice of legend <sup>thrown</sup> in.  
Some history ancient + modern with legend <sup>thrown</sup> in.

Dates. <sup>side emb 323</sup> Constantine 274-337. Eusebius 265-340. Lactantius 250 born.  
Julian <sup>emperor</sup> 361-363. Irenaeus 610-641. Philostorgius b.c.  
Theodosius 379-395. Justinian 527-565. Michael Palaeologus 1448-  
Byzantium founded c. 657 P.C. by Byzas. Constantine's 292-306

Dalmatian Diocletian sole emperor 284. 4 rulers made  
Diocletian Augustus in East cap. Nicomedia in Asia Minor. Galerius <sup>(Caesar)</sup>  
Maximian Augustus in West. Rome cap. Constantius (Caesar) Gaul Spain Britain  
Dio's idea that Caesars should be sons in law of Augusti.

303 Edict of Diocletian against Christians.

May 1st 305 Diocletian + Maximian both abdicated.

Constantius + Galerius succeeded as Augusti

Constantius died at York 306. Afterwards there was for time 6  
co-emperors Constantine Maximian (son of Maximian) + Maximian in West -  
Galerius Licinius + Maximian in the East.

plots. Maximian <sup>did not</sup> strangled himself, Galerius died 311.

Maximian's brother put to death, fought Constantine. Constantine won  
battle of Milvian Bridge Oct 28 312. Maximian drowned.

Then Maximian fought a giant Licinius in the East + was  
defeated + died at Tarsus by taking poison.

Then Constantine West + Licinius <sup>in the East</sup> were left. Peace uneasy

Small Licinius defeated + probably murdered.

So Constantine sole Emperor in 323. He died 337.

People mentioned in ritual Julian, Irenaeus, <sup>Caesar</sup> Asclepias, Godfrey, Baldwin,  
Macarius, Philostorgius (indirectly), (Crispus), Eusebius, Lactantius,  
possibly Justinian, 4th Crusade, Michael Palaeologus, here, Iconoclasts,  
Constantinople (New Rome), Asian heresy. Constantine Palaeologus + 2 headed  
Eagle. Russia true successor to Byzantine Empire - ended with death of  
Nicolas July 16th 1918 at Ekaterinburg, Puck of Pook's hill.  
Theodosius Arcadius Honorius.

Constantinus, 'de mortibus persecutorum, Chapter XLIV. translation 1782.

And now a civil war broke out between Constantine + Maxentius. Although Max. kept himself within Rome, because the soothsayers had foretold, that if he went out of it, he should perish, yet he conducted the military operations by able generals. In forces he exceeded his adversary; for he had not only his father's army, which deserted from Severus, but also his own, which he had lately drawn together from Mauretania + Italy. They fought + the troops of Maxentius prevailed. At length Con. with steady courage + a mind prepared for every event led his whole forces to the neighbourhood of Rome + encamped them opposite to the Milvian bridge. The anniversary of the reign of Max. approached, that is Oct. 27<sup>th</sup>, + the 5<sup>th</sup> year of his reign was drawing to an end.

Con. was directed in a dream to cause the heavenly sign to be delineated on the shields of his soldiers, + so to proceed to battle. He did as he had been commanded + he marked on their shields the letter X, with a perpendicular line drawn through it, + turned round at the top, thus X, being the cypher of Christ. Having this sign, his troops stood to arms. The enemies advanced, but without their Emperor, + they crossed the bridge. The armies met + fought with the utmost exertions of valour, + firmly maintained their ground. In the meantime a rebellion arose at Rome + Max. was reviled as one who had abandoned all concern for the safety of the Commonwealth; + suddenly while he exhibited the Circensian games on the anniversary of his reign, the people cried with one voice, 'Constantinus vinci non potest'. Dismayed at this, Max. burst from the assembly + having called some senators together ordered the Sibylline books to be searched. In them it was found that 'on the same day the enemy of the Romans should perish'. Led by this response to the hope of victory, he went to the field. The bridge in his rear was broken down. At sight of that the battle grew hotter. The hand of the Lord prevailed + the forces of Max. were routed. He fled towards the broken bridge; but the multitude pressing on him he was driven headlong into the Tiber + perished.

... written possibly within 5 years of the event.

Eusebius de vita Constantini liber I caput XXVI et seq. a paraphrase.

Con. decided to flee Rome from the cruel tyranny of Max. Feeling the need for divine aid he was at a loss which God to invoke but finally decided to pray to the same God his father had worshipped.

While he was praying a wonderful sign appeared, sent by God. If this story had been told by anyone else, those who heard it would have found difficulty in believing it. But since the Emperor himself, long afterwards when I had come to know him well, told it to me who write this history, + confirmed what he said by an oath, who can hesitate to believe this narrative? Especially as the future itself confirmed the story's truth by its own evidence. He declared that shortly after noon when the sun was on its downward path, he had seen with his own eyes the sign of a cross, fashioned of light in the sky + set above the sun with the inscription 'Hac vince', 'Tota vince'. And that when they had seen it, both he himself + all the soldiers, who were accompanying him on some march or other, had seen the miracle, were utterly dumbfounded. Meanwhile, he said, he himself began to have doubts in his mind as to what this vision meant for him. And while he was pondering night came down. Then indeed while he was asleep Christ appeared to him with that sign which had been shown in the sky + instructed him to have a military standard made in the likeness of what he had seen in the sky + to use it as a safe protection in battle. He rose at once at dawn + explained all the secret to his friends. Then falling together those that worked in gold + precious stones, + sitting in the midst of them, he described the <sup>form</sup> shape of the sign + told them to fashion its likeness in gold + precious stones. And I have myself seen several times: it was like this: -

A long spear covered in gold had a <sup>transverse</sup> cross piece forming a cross. Above was a crown + below  $\pm$  letters X + P. (And these the Emperor also bore on his <sup>square</sup> tunic.) A banner hung down from the arms of the X, woven of purple cloth.

... supposed to have been written about 26 years after the event (312) after Constantine had died (337).

working knights, will you all look this way + decipher if

you can - for it is very small - what I am holding in my

hand. It is a child's brick + a perfect cube + as such

it should help to fix your minds on what I am about to say.

I now give you a <sup>2 prophetic foretelling</sup> ~~text~~. The old Testament prophet

Isaiah who was a near contemporary of Hagar, <sup>so in chapter 2</sup> ~~concerned~~

with the building of the second temple says, 'with what spirit shall

a man with a measuring rod says the city, the result of his

'to measure Jerusalem, says the city, the result of his

measuring is given to you to that nearly 600 years for

an answer - in the 21st chapter of Revelation when I

John sees a vision of the new Jerusalem - a new

city that we <sup>of the individual or the community</sup> ~~let us~~ <sup>in terms of life which is individual or collective</sup> ~~let us~~

are all equal. <sup>3 dimensions</sup> ~~in terms of life~~ <sup>which is individual or collective</sup> ~~in terms of life~~

interact there <sup>1. length. The length of life in this context does not refer to its duration,</sup> ~~in terms of life~~

It appears to the book beyond of a life to do our personal ends + activities;

To have an <sup>idea</sup> ~~idea~~ <sup>of the individual or the community</sup> ~~idea~~ <sup>in terms of life</sup> ~~idea~~

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3. But they are not complete; height is lacking; in this context <sup>the</sup> height <sup>the</sup> presents the  
 reach upwards towards God, the sense of childhood & dependence on something higher  
 than itself which it tries to obey. It is the <sup>hardest</sup> most difficult dimension to achieve  
 At its <sup>best</sup> <sup>most</sup> <sup>complete</sup> it means the daily practice of the presence of God,  
 undaunted <sup>sustaining + inspiring</sup> every facet of life. Many of us, I think, will have been lucky enough  
 to meet people of whom this dedication involvement is true & recognize their inner  
 radiance of spirit which no <sup>misfortune</sup> or grief can dim <sup>or discourage</sup>. To a  
 community this spirit <sup>can</sup> give <sup>an</sup> <sup>inspiration</sup> motive to everything into which it is  
 concerned. Spiritus <sup>litus</sup> alit. Can you realize the importance  
 of height. A short fable - lacking from Denmark & her vase of <sup>the</sup> <sup>importance</sup> <sup>of</sup> <sup>height</sup> written  
 almost exactly 100 yrs ago will help to drive the idea home.

Left every gift that man himself has given;  
 Low he the best till lifted up to Heaven;  
 Low he the bounding heart, the trembling brain,  
 Till sent from God, they mount to God again.

Is it fanciful  
 the addition of this dimension means a <sup>still</sup> <sup>greater</sup> multiplication  
 of life's quality.  $L+B$  is not a <sup>simple</sup> increase but now the square  
 is multiplied 6 times <sup>in the table</sup>. So great is life's enrichment when the  
 motive + inspiration are linked to the divine.  
 Such <sup>shortly</sup> is the outline of the 3 dimensional life & in it,  
 worthy friends, there is a message for you & you know  
 conclude to-day -  
 human nature etc.



Mr. P. Sar., V. Ill. Int. Gen. & worthy KD all.

Nov. 26, 1977

We are all <sup>it is sad that</sup> very sorry there is no candidate for our meeting to-day. In fact I cannot remember a meeting in this <sup>conclave</sup> ~~conclave~~ when there ~~has~~ <sup>was</sup> not been a ceremony to occupy & enliven our attention. To fill the gap I have been asked to address you. I am conscious that this is very much a second best but I hope you will be indulgent in listening to a talk prepared at pretty short notice. I call it 'A dash of appropriate history, ancient & modern, with a spice of legend thrown in to <sup>add to its flavour.</sup> ~~season it.~~ Here we go!

By the second half of the 3rd century A.D. the Roman Empire, founded by Augustus, Julius Caesar's great-nephew, scarcely 300 years before was facing disintegration. His imperial system was a masterpiece in its day but it was suitable to a city not a world wide empire that now stretched from Britain to Persia & from N. Africa to ~~the~~ Russia. It was now close to breaking point through a combination of factors - misuse of authority, bureaucratic bumbling, a foundering economy, civil wars, barbarian raids & the intrigues of ambitious men. The political climate of the times was demonstrated as early as 193 AD when a popular Emperor, Pertinax was murdered by the elite Praetorian Guard which then proceeded to auction off the emperorship. (P. was the one of whom it was written -

The Emperor Pertinax had a certain axe with which he used to strike people he didn't like!

The woman was one Fulvia, a wealthy senator who was holding a cocktail party late that evening when his wife, daughters & fellow feasters urged him to rise from his languishing couch & hasten to the barracks to get the sovereignty for himself & 'don't spare the money' they said 'to outbid any competitors'. The Roman Empire was his! Within months, however, Julianus had himself been deposed & murdered by A.D. 235 military anarchy had set in. During the next 50 years there were 20 legitimate emperors, not to mention uncounted usurpers who ruled sections of the Empire at various times. The concept of central government had become a mockery; real power was in the hands of the provincial armies whose loyalties were to their own commanders, not to the Empire. Moreover the men who came to power on the strength of their armies failed, almost without exception, to find <sup>any</sup> effective solutions to the administrative & economic chaos at home -

Silver coinage had been severely debased - more & more worthless money was minted in a vain attempt to meet the rising tide of inflation. The sophisticated economy collapsed into a system of payment in kind: soldiers, princes, civil servants were paid in rations & clothing. Repeated wars, repeated plagues & epidemics depleted manpower to such an extent that large tracts of land passed from cultivation to <sup>utter</sup> neglect.

Into this grim scene in 284 there stepped a Dalmatian soldier, Diocletian who had won his way upwards from the lowest to the highest rank by his military services. By his powerful personality he successfully asserted the concept of the divine right of the emperor & systematically set about restoring order to the crumbling empire. First he fortified frontiers against the threat of force from outside barbarians & separated civil from military authority to forestall violent military confrontations. He tried to fix the value of coinage & issued a famous Price Edict which established a maximum price for goods & wages, category by category. Though not completely successful these steps did arrest the momentum of the downward spiral of the economy. He also recognised the unreliability of Rome for fixing bureaucracy & carved its provinces into smaller units, thereby weakening the power of provincial governors to contest the Emperor's authority. The provinces were grouped into dioceses & these in turn were organised into prefectures. In addition to avoid internal dissensions on the death of the Emperor he split the administration between two emperors - each with the title of Augustus - one in the East & one in the West. And to provide a regular system of orderly succession each emperor had a deputy & their apparent with the title of Caesar. Galerius was to assist Diocletian & Constantine was to assist Maximian the other Augustus. The legislative authority of the 2 Augusti was to extend conjointly over the whole of the Roman Empire & all edicts were promulgated in both names. The Caesars had authority only in the provinces allotted to them & each was subject to the direction & supervision of an Augustus. But later on the Caesars tended to become co-emperors....

The idea was far from stupid but like the idea of the welfare state today it's working was subject to the faults & idiosyncrasies of human nature & grandeur & intrigues prevented its working properly & rivalries persisted <sup>all the time</sup> between the men at the top.

Diocletian himself took the part of emperor in the East, choosing Nicomedia in A. Minor as his capital - <sup>he adopted</sup> oriental trappings diadem on head, scarlet work clothes on his feet, robes of purple. Claimed descent from Jupiter & those who came before him had to prostrate themselves in adoration. One force he failed to utilize or even cope with - Christianity long regarded as just another mystery religion of hitherism & generally tolerated apart from spasms of persecution from time to time.

3 But while they <sup>Christians</sup> had no issue to thwart imperial authority, they did refuse to accept the concept of the emperor as God to worship him. It is a bit puzzling that D. Suddenly, after being a moderate tolerant man, should in 303 have issued a series of edicts in what was the last of Rome's persecutions of Christian subjects. Churches were to be razed, sacred books burned, Christians themselves enslaved, imprisoned or tortured if they refused to give up their faith. Possible, he was influenced by Galerius, the son of his only daughter, + by Maximian <sup>Partic had is</sup>. In 305 D. abdicated in favour of Galerius <sup>Maximian</sup> + Maximian <sup>anti-Christian</sup>. Constantine who was reluctant to destroy churches <sup>did best to</sup> + tried to protect Christians. He was ruling Gaul + Britain. When Constantine became Caesar, his son Constantine who was born in 274 was at D's court in Nicomedia. Later he went to <sup>where he stayed for some time</sup> + it is difficult to believe the statement in our ritual 'about early period of his life he had been initiated into the mysteries of the Collegium Artificum'. He was in fact born, c. 274 in Moesia, modern Serbia + Bulgaria; his mother was Helena a British Christian lady of former serving maid (not a princess). I shall have more to say of her later. When D. retired Constantine joined his father in Britain when he died at York in 306. He was acclaimed Augustus by his own troops at the age of 32. Meanwhile there was a revolt against Galerius. Maxentius, a son of the ex-emperor Maximian + a son in law of Galerius, was crowned as emperor in Rome on Oct 28<sup>th</sup> 306. Soon there were 6 co-emperors Constantine, Maxentius + Maximian in west + Galerius, Maximian + Licinius in East. No persecution of Christians in west but it continued in East till Galerius died in 311, with hideous pain + horrible symptoms described with <sup>nowadays</sup> ~~see~~ by Lactantius. A year later Constantine + Maxentius were at war after Maximian's death + on Oct 20<sup>th</sup> 312, 6 years <sup>to the day</sup> after his appointment as emperor Maxentius perished in the battle of the Milvian Bridge at Rome, leaving Constantine in sole possession of the west.

This battle is a crucial incident regarding our Masonic Ritual. We are lucky to have two writers, contemporary with Constantine, whose work has survived - Eusebius + Lactantius. Description of them both + a reading of their accounts.

Soon after this battle Maximian invaded provinces of Licinius, was defeated + died shortly afterwards at Tarsus by taking poison. For some 10 yrs Constantine + Licinius maintained an uneasy partnership but they differed widely in character + a clash was inevitable. Licinius lost + was probably murdered + so in 323 Constantine became sole ruler of the R.E. 312-337.



faced now with the task of amending the organization of the Empire  
 in order to pass into a durable state, Constantine made 2 major decisions.  
 1. He assumed Christianly legal status within the Empire & similar letters were  
 sent out encouraging citizens to imitate the example of their sovereign, to embrace  
 Christianity. C. himself had a typically Roman enthusiasm for the new faith but  
 many churches & clergy broke the ally men to do likewise. He had two children  
 instructed in the Christian faith but was only baptised himself shortly before his death  
 by baptism of Nicomedia, in Asia. This may have been due to a superstition that  
 preventing that baptism insured fragments of the state to pass on to the throne above  
 but not after. He later in Babylon, he deposed the state to pass on to the throne above.  
 2. He moved the Empire's capital from Rome, the seat of the past, to Constantinople  
 in the East. The main trade routes crossed the Bosphorus, where he built several churches, a palace  
 of Christianity. He considered Jerusalem, where he built several churches, a palace  
 in the East, a palace (now Sophia) in Constantinople & Troy where he built  
 several churches. Byzantium was chosen.

story of Byzantium's founding. Legend of Constantine's vision.  
 Constantine as ruler.

Religion that was established  
 +  
 the Empire's decline & fall  
 The Emperor's role in the decline of the Empire  
 The Emperor's role in the decline of the Empire  
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1204. Michael Palaeologus 1261. Constantine Palaeologus 1261-1279.

History of the Byzantine Empire  
 1204-1279

It is hard to imagine the upheaval caused in the Roman world by the triumph of Christianity under Constantine. Our own times have made us familiar with revolutionaries emerging from underground, with condemned men suddenly set free, & exiles returning home to occupy the highest posts in the state - their ideas, previously subversive, suddenly becoming the law of the land.

In 305 Diocletian had banned the scriptures, destroyed the churches & executed the bishops in a vain attempt to preserve at all costs the unity of the empire around the Emperor who worshipped them selves as Jupiter & Hercules. Suddenly the civic rights had to be granted to the community which had previously been illegal. It was now granted a kind of privacy. And to assure the unity of the Empire it was also necessary to tighten the unity of the Christians themselves. In 325 at Nicaea Constantine presided over the first Oecumenical Council - aided the wayward bishops who had survived the repression of his predecessor. He himself, victorious through a miracle of Christ, found himself engaged in a theological debate. Previously he had hesitated between paganism & Christianity now he hesitated between the views of his advisers - orthodoxy versus Arianism. Even on his death bed



Eusebius 265-340. Bp of Caesarea in Palestine.

Historian & founder of Ecclesiastical history. He also

wrote a biography of Constantine & Praeparatio Evangelica which syncretized Greek philosophy & religion.

Extract concerning Constantine's vision -

As the adviser to Constantine on matters of the Church & state, with respect for prevailing traditions he wore strands of fakes from Hellenism & Roman practice into Christian framework e.g. the date of Christmas was that of the Roman Saturnalia.

written 26 yrs after Christ's death.

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Lactantius was probably an African, born about 250 AD, a pagan who became professor of rhetoric at Nicomedia in Bithynia & was there converted to Christianity. In his old age he was appointed by Constantine tutor to his son Crispus. He wrote several works in defence of Christianity. The one which concerns us is subtitled 'De morte persecutorum' in which he celebrates with gleeful exultation the successive downfalls of those emperors who persecuted the Christians. He wrote in Latin.

Quote the passage.

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Julian Emperor 361-363. was surnamed by Christian  
writers the Apostate. Son of Constantine's half-brother.  
Educated in Christian doctrine he disliked it & was  
greatly attached to Greek literature & philosophy. As  
becoming Emperor he revealed himself as a pagan  
& tried to restore the ancient religion at Nicæa.  
Very unpopular & wrote satire *Miscoposion*  
Braid later in allusion to the <sup>emperor</sup> Syrian  
killed in an expedition against Persians.  
Story that he was harassed by a Christian  
& died exclaiming 'I am a Galilæe' is  
without foundation

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a salad of appropriate history, a + m, with a dash of legend added to improve its flavour -

NOTES ON ROSE OF SHARON, MORNING STAR AND THE NEW SAINT OSWALD  
CONCLAVES IN THE MIDLAND DIVISION.

1. The Rose of Sharon Conclave 19 (Extinct) 161 (reconsecrated)  
The original Rose of Sharon Conclave, No. 19 was consecrated in  
Birmingham on 17th June, 1869 and continued its labours with varying  
success until April 1874. A last meeting was held during 1875 and after  
that it sank without trace!

During those years members of Rose of Sharon attended  
meetings (including the consecration on 2nd March, 1871) of Byzantine  
Conclave No. 44 on 8 occasions.

The Conclave was revived and consecrated on 11th July, 1918,  
Col. G. W. Walker being the first M.P.S. Since then its existence  
has been continuous with a steady supply of candidates. It has  
always met in Birmingham.

2. During 1969 several members of 161 decided (50 years after its  
consecration) to found a new Conclave, Morning Star, No. 249 which  
was consecrated on 10th January, 1969 by the M. W. G. Sov. Brigadier  
Morley assisted by his R. Ill. G. Viceroy and other Grand Council  
officers. ~~Mr.~~ Kt. L. W. Greenwood was the first M. P. S. The Conclave  
meets at Kings Heath, Birmingham and its present condition is  
flourishing.

3. In order to make the Order available to Brethren of the Worcester, Malvern, Evesham, Stourport and Kidderminster areas several Brethren have been eager to found a new Conclave to meet in Worcester and are confident it will be well supported in the future. There are, in addition, the following historical undertones which are interesting and attractive.

Worcester is associated with three great mediaeval Saints		
Dunstan	Oswald	Wulstan
924-988	6925 d. 992	1008-1095

In Masonry we have a Saint Wulstan Royal Arch Chapter, No. 280 (year of Warrant 1844, Centenary Warrant 1958) : a Saint Dunstan Chapter No. 12 Rose Croix (year of Warrant 1860, Centenary Warrant 1960).

In the year 961 Saint Dunstan who had been himself Bishop of Worcester consecrated Saint Oswald Bishop of Worcester and in 972 Oswald was also made Archbishop of York. Dunstan Archbishop of Canterbury and Oswald Archbishop of York on 11th May 973 (1,000 years ago) crowned Edgar the first King of All England at Bath in a service compiled and devised by Dunstan himself and this liturgy has continued, substantially unaltered, to the present day.

*Chapter consecrated March 3<sup>rd</sup> 1974*

And now today in Masonry Oswald is to receive recognition in Worcester as well as Dunstan and Wulstan and it is of happy significance that a few members of Saint Wulstan's and Saint Dunstan's



Chapters will be founders of the new Conclave so that in a sense Saint Dunstan's consecration of Saint Oswald will be repeated 1012 years later! Moreover Saint Wulstan's and Saint Dunstan's Chapters are allowing use of their equipment for the new Conclave and are so linked with it.

March 27, 1974

And thus the three great Christian Orders - Rose Croix, Knights Templar and Red Cross of Constantine are represented in Worcester and the three great saints will ever be remembered as Patrons of our Masonic bodies.

Both Rose of Sharon and Morning Star may be regarded as Sponsors of Saint Oswald.

'Aec snat in vatis' on banner - a quotation from Horace -  
'this was one of my ambitions' i.e. the double trilogy.

4. S. Wain's Conclave consecrated Sept 23, 1977



visitors from No 19 attended 4 other meetings of Bygones at 1891, a meeting in 1892 + was in 1893 when a ranchman from the Ap. Dept. was interested + two pts of No 19 were candidates. ~~think~~

The last meeting of No 19 in the Annual Report of the Grand Map Enclave is in 1874.

Bygones has had a continuous career in the Bygones has generally been very high but it did have its low times between 1883 + 1930 no <sup>notably</sup> apparent depressions were held. Celebrated its centenary in 1971, totally 3 other Enclaves had been in part of it. This may surprise you as its number is 44 but we should remember that the one because my personal records start in 1871 that 150 Enclaves Canada to 11 USA 54. I should 5 Enclaves I have been left to England as Grand Enclaves had been known ahead. I shall always regret that I missed a meeting of this area in B.C. by one day as my place was to be held for some. Part I gauged the feeling out there was to regard the crisis properly extremely high + the Cor. Gen. of the Province was a member. The numbering numbers are not failures.

~~years after its re-constitution.~~  
The case of Sharon was revised + re-constitution on 11 July 1918 <sup>plus</sup> Col G.C. Walker being the first M.P.S. I think Matthew Clarke was a great force + another O. Walker + one Griffiths with numerous others - since then its existence has been unbroken with a regular supply of candidates but it has never been

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THE MASONIC & MILITARY ORDER OF THE RED CROSS  
OF CONSTANTINE AND THE ORDERS OF THE  
HOLY SEPULCHRE AND ST. JOHN THE EVANGELIST

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BYZANTINE CONCLAVE, No. 44

References to the Rose of Sharon Conclave, No. 19, Birmingham.

- 1871, March 2nd. At the Consecration of the Byzantine Conclave, the Office of Eminent Viceroy was taken by E.Kt. G.Septimus Phillips, High Prelate of the Rose of Sharon Conclave, No. 19, of Birmingham, who also gave the Historical Lecture. Sir Kt. J.L.Kennedy, V.E., of the same Chapter, acted as Herald.
- 1871, April 12th. Among the names of the visitors, appear :  
Sir Kt. A. Horrocks, V.E., Recorder No. 19 and Sir Kt. W.T. Belcher, V.E. 19.
- 1871, April 24th. Visitor - J.L.Kennedy, 19.
- 1871, June 12th. Visitors - W.T.Belcher, Organist 19, who played the Organ and J.L.Kennedy, 19.
- 1871, October 11th. Visitors - E.Kt. G.S.Phillips and Sir Kt. W.T. Belcher.
- 1872, October 9th. No candidates attended so a rehearsal of the ceremony was carried out to music composed and arranged by Sir Kt. Belcher, a member of the Rose of Sharon Conclave who afterwards presented the Conclave with a copy.
- 1873, October 21st. Visitors - Sir Kt. Belcher and Sir Kt. Kennedy of No. 19.

THE MOUNT HERMON SANCTUARY OF KNIGHTS OF THE HOLY  
SEPULCHRE AND COMMANDERY OF ST.JOHN THE EVANGELIST.

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- 1873, October 21st. The Mount Hermon Sanctuary was consecrated and E.Kt. G.S.Phillips and Sir Kt. J.L.Kennedy were two of the candidates.

There are no further references to the Rose of Sharon Conclave.

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Note.

The Grand Recorder says that the last time the Rose of Sharon Conclave, No. 19, is mentioned in the Annual Reports of Grand Imperial Conclave is in 1874.

By Michael Maclagan

The world of the Aegean, which had known centuries of relative stability under the Byzantine Empire, was flung into chaos by the events of the fourth crusade and the fall of Constantinople in 1204. Most of it passed into Frankish hands, and a swarm of unlikely feudatories replaced the vanished order of Rome and Greece, bearing such unlikely titles as Duke of Naxos or Athens - though Shakespeare recalled the latter when he came to write his 'Midsummer Night's Dream'. Nowhere can this period be more dramatically envisaged than at Mistra, a few miles from the ancient Sparta, crowned by a Frankish fortress and proffering on the hillside the ruins of a complete Byzantine town.

Much of the Morea (or Peloponnesos) fell to the share of the Villehardouin family, Princes of Achaia. In 1246 their lands were inherited by William de Villehardouin, one of the most famous knightly adventurers of Frankish Greece, who embarked on a policy of expansion. In 1248 he captured Monemvasia, and then he built three strong castles to guard the South-Eastern Morea in 1249, of which one was at Mistra. His court at La Crémonie (Sparta) was one of the most brilliant of Europe. But in 1259 he was decisively defeated by the resurgent Byzantine forces at Pelagonia, and was himself taken prisoner: before he was released in 1261 he had sworn fealty to the Emperor Michael VIII, and ceded his three new fortresses. From now on Mistra was a Greek city and became the capital of their expanding possessions in the Morea, while the site of Sparta declined in importance.

This province was ruled almost as a separate viceroyalty, and from 1349 it was governed by a Despot, who was usually a cadet of the imperial family. While the capital at Constantinople was increasingly threatened by the Ottoman Turks, the Greeks at Mistra slowly expelled their Frankish enemies from the Morea, until by about 1430 only the two Venetian ports of Modon and Corcha, and the Argolid remained in western hands. Much of this was achieved by the young prince, who in 1449 ascended the throne of Byzantium as Constantine XI, the last in the long line of Emperors, and who perished in the fall of his capital in 1453. The last years of Mistra were clouded by the jealousies and disloyalties of his kinsmen, and it was occupied by the Turks in 1460.

A few years later, the Venetians assaulted it in vain, but they did occupy the site at the end of the seventeenth century, when there was still a population of 42,000. In 1779 the town was burned by Albanian raiders and declined rapidly. It is here, by a striking and imaginative stroke, that Goethe imagines Faust to have consummated his love for Helen, and engendered Euphorion.

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Of the splendid churches which survive in Mistra, the most ancient is the Metropolis (Cathedral) dedicated to St. Demetrios. It is fundamentally in basilica form and may date back to the twelfth century, but it was extensively renovated in 1309 by Nicephoros Moschopoulos. In the centre of the nave a fine marble slab carved with the imperial two-headed eagle commemorates by tradition the coronation of Constantine XI. The sculptural decoration of this church is throughout of great interest, and attention must be drawn to a noble bas-relief of the seated Christ in the adjoining Museum. Here, as in most of the churches of Mistra, the walls are elaborately frescoed. The oldest paintings are a series of saints in the south nave, coupled with scenes in the vault from the life of St. Demetrios. But the bulk of the paintings belong to the early years of the fourteenth century; mention may be made of the Last Judgement in the narthex, and of a subject unknown to western iconography, the Hetimasia or preparation of the Throne.

At the northern end of the lower town is the famous monastery of the Brontochion, which was the centre of the flourishing intellectual life of Mistra in the fifteenth century - the age of Gemistos Plethon. It includes within its curtilage two churches;

one dedicated to the Saints Theodore is of an early type (eleventh to twelfth century) and considerable architectural elegance, though its frescoes have been terribly damaged. The larger of the two, sacred to the Virgin Hodegetria, and also called of Apheniko, is perhaps the most interesting of all. Exteriorly a cross of five domes imposed on a basilican ground plan, it was founded by the Protosyncellos Pachomios in about 1311. It was elaborately restored in 1935, after falling almost into ruins. The wall paintings are most impressive and show an almost surrealist use of colour, though many of the hues are sadly faded: particularly noticeable is the use of green for shading effects. Many members of the imperial family were buried here, and there are two striking images in a side-chapel of Theodore II (d. 1443) as Emperor and as monk: another cell depicts the Golden Bulls (charters) by which land was granted to the monastery. Here and elsewhere in Mistra a torch will be found useful. The miracles of Christ in the narthex are by a different hand.

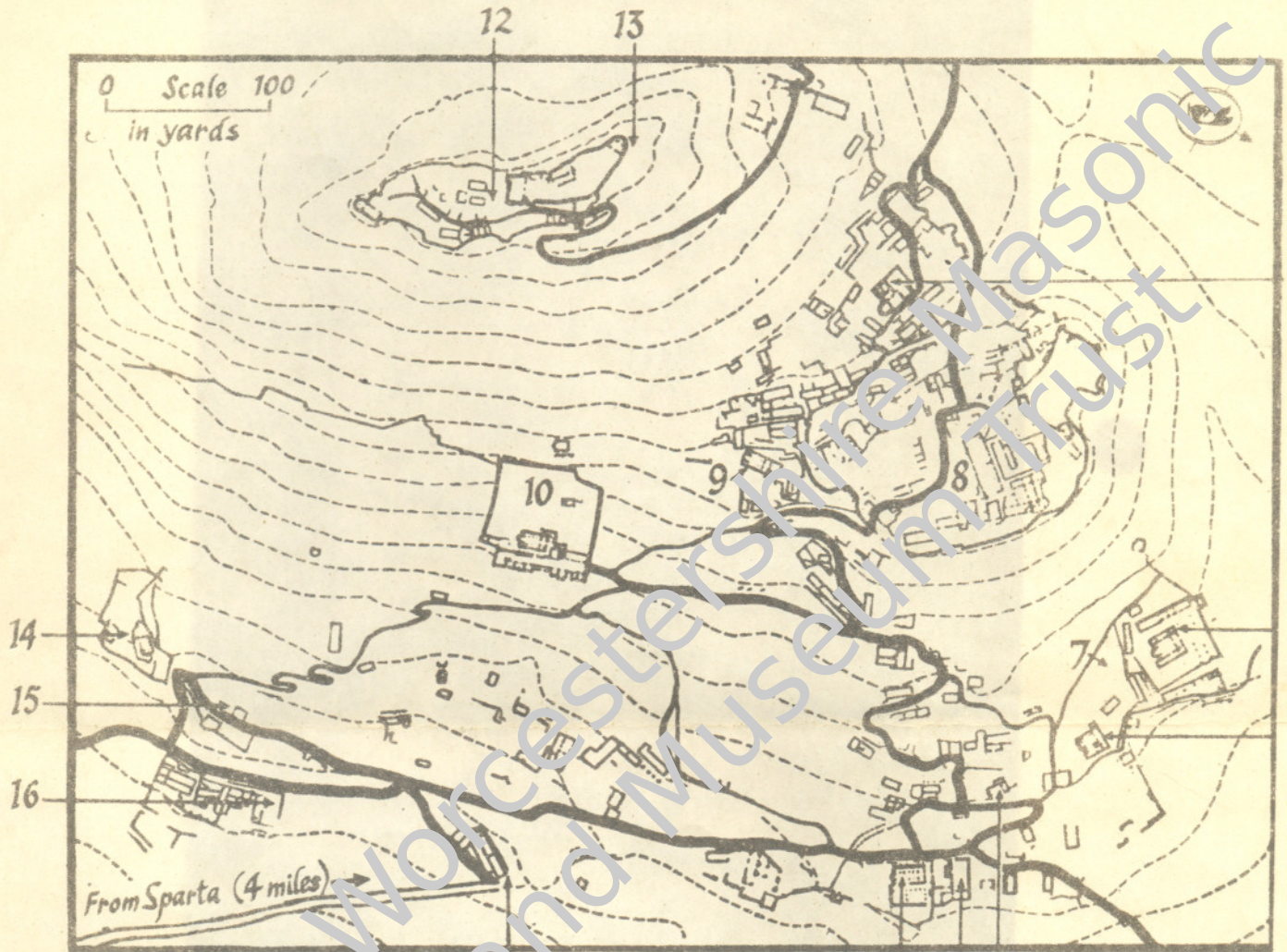
Pantanassa. Higher up the hill, and more in its centre, stands the nunnery of Pantanassa, which is still inhabited. It was built in about 1450 by the statesman John Frangopolous, and contains the best preserved and perhaps the most splendid frescoes of all. It follows the same architectural plan as the Apheniko, with five cupolas, though here a bell-tower (of Frankish influence) has been added, and the slope of the hill disguises the lay-out: the apse is very sumptuously decorated. In the centre of the narthex is a fine portrayal of the Mother of God, but the finest works are in the body of the church and show a free sense of landscape and often amusing detail (e.g. the drinking quail in the scene of the Annunciation). On the vault above the nave, and best observed from the gallery, is the outstanding Raising of Lazarus, whose colouring foreshadows the style of El Greco.

At the southern end of the city, above our point of entry, is the monastery of the Peribleptos partly hollowed out of the actual rock. The church is of a simpler, cruciform pattern and has a single central dome. The internal decoration is earlier than that of Pantanassa, and can be assigned to about 1340-60. One of the most interesting subjects, in a chapel to the left, is the 'Divine Liturgy' in which angels make a eucharistic procession for the Redeemer. There is a fine Christ Pantokrator in the dome.

Higher up the hill are the L-shaped remains of the imperial palace, which are of particular concern to us since so few important secular Byzantine buildings have survived. While the extreme east range may be the work of the Villehardouins, the bulk of the building is Byzantine and represents the successive additions of the Greek rulers of Mistra. Unhappily the state of the ruins leaves much to the imagination, and one can only regret the narrowminded classical enthusiasm which allowed the diggers of the last century to disinter dingy sherds while the frescoes and palaces of another, though very different, civilization crumbled to decay above them.

The summit of the hill is crowned by the feudal, Frankish castle, whose outer bailey, inner bailey, chapel and reservoirs can still be traced. The climb up to it is longer than it looks, though on a fine day it commands a spectacular view of Taygetus and the Eurotas valley, once the home of the sinister Spartan society. On the way up is the interesting church of Santa Sophia, with some not very distinct frescoes, built in 1350.

# Mistra



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———— Main footpaths

———— Secondary footpaths

Contours at 50 feet

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|--------------------------------------|--------------------------|--|----------------------|
| 1. Marmara Restaurant,<br>1,100 feet | 5. St. Theodore          | 10. Pantanassa                               | 14. Peribleptos      |
| 2. Metropolis                        | 6. St. Apendiko          | 11. St. Sophia                               | 15. St. George       |
| 3. Episcopal Palace                  | 7. Brontochion           | 12. Frankish Castle                          | 16. House of Krerata |
| 4. Evangelistria                     | 8. Palace of the Despots | 13. Summit of Frankish<br>Castle, 2,050 feet |                      |
|                                      | 9. St. Nicholas          |  |                      |

The difference in height between the Marmara Restaurant No. 1 and the Summit No. 13 is approx. 1000 feet