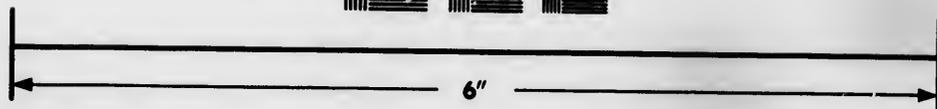
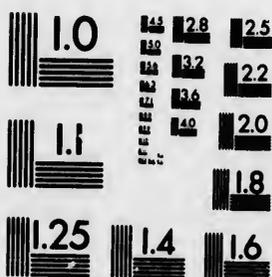


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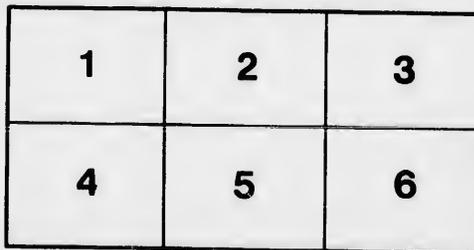
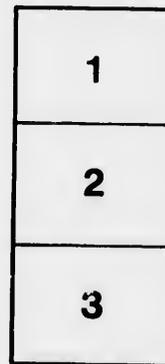
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United Orders of the Temple and Malta

RITUALS

OF THE

SOVEREIGN GREAT PRIORY

FOR THE

❖DOMINION ❖ OF ❖ CANADA, ❖

FOUNDED ON THE

ENGLISH SYSTEM OF TEMPLARY,

A.D., 1876.

HS750

K54

1887

P***

Rituals of the Templar System in the Dominion of Canada.

INTRODUCTORY REMARKS.

The first issue of the printed copies of the rituals becoming exhausted, it was found necessary to print new ones, carefully re-arranging in a more explanatory manner the present issue and correcting the numerous typographical errors and other mistakes that existed in the former, avoiding any change in the ceremonial, not absolutely necessary. All the explanatory portion, is printed in *Italics* to prevent confusion.

These rituals are to be kept safely from the perusal of all persons unconnected with The Order, as they are only intended for the guidance and use of Preceptors and Priors, who must use due caution in communicating them and prevent copies being taken without the permission of the Supreme Grand Master. Excerpts may be made—to teach the different officers their parts in the ceremonial, but every care should be taken to avoid the possibility of unauthorized persons making an improper use of them.

Origin of The Templar Degrees and the Ritual of the Sovereign Great Priory of Canada.

Modern or Masonic Templary originated from the "High Grade" system of "Free Masonry," soon after

"Speculative Masonry" had been introduced from England, on the Continent of Europe, where it was enthusiastically adopted as a pure code of morality and Universal Brotherhood.

The High degrees, as they are called, being the additions made to the original "Craft" degrees of Speculative Masonry to all above that of "Master Mason," which subsequently included the "Royal Arch degree." These High degrees were first promulgated about 1741, or a few years earlier—unknown before that period—and Modern Templary arose at the same time from the supposed connection that had traditionally existed between the Ancient Military Templars and the old Christian Builders of the Cloisters; but it was not until about 1780 (although known in Great Britain and Ireland some 20 or 30 years earlier) that these degrees secured any official Masonic recognition in connection with the degree of the "Royal Arch," to represent the Chivalric fraternities of the Middle Ages and provide for Christian Masonry being worked with the Universal Craft. They were at first, and for many years afterwards, conferred under Craft Masonic Warrants to give them sufficient legality to exist as distinct degrees allied to Free Masonry.

The old rituals of the Templar Encampments, as they were called, had but little uniformity, or any research to show how the Masonic connection originated, being but the fabrication of Masonic enthusiasts carried away by false impressions, the creation of their own fancy.

The degrees of Masonic Templary are not and never were intended to represent the *Military* features of the

INTRODUCTION.

v

Chivalric Orders; the causes which called forth the Military enthusiasm of the age when the Order was founded having long passed away, it is no longer necessary to perpetuate the Military element. Nor can they be considered as in direct descent continuing the order of the Crusades, but merely as an adaptation to Free Masonry, retaining the military name and phraseology to commemorate their origin and preserve the *Christian* teachings exemplified in the ancient ceremonial. We do not now fight physically against Infidels, but contend against Infidelity, endeavoring to inculcate high moral and Christian principles by following the symbolism of the "Sacred Mysteries," the prototype of the old Templar doctrines, and the basis of the early Masonic Symbols in their Christian character, having no direct or indirect connection with Modern Speculative Masonry in its universal creed, although retaining much of the teachings of the early Christian builders. The Royal Arch legend has not the slightest allusion to The Templar degrees, representing an age long anterior to the Christian era: but being the last degree of The English rite of Craft Masonry, The Templar degrees follow.

On H. R. H. The Prince of Wales, consenting in 1873, to become Supreme Grand Master of The Temple and Malta in Great Britain and Ireland, under the name of a "Convent General" of the United Orders, a commission was instituted of influential and well-informed members to investigate the true history of Masonic Templary, and to revise its nomenclature and rituals, rejecting all mythical traditions not borne out by historic facts—their report was submitted in 1876—and the ritual recommended, was in Canada, laid before the Grand Council of the Great Priory, who having carefully

examined it and made such alterations as they considered necessary for the requirements of the Canadian Templar body, it was confirmed and adopted unanimously by Great Priory, at its Annual Convention, at Montreal, Province of Quebec, on the 11th October, 1878, and continues the Authorized Ritual for the Sovereign Great Priory of the Dominion.

The conclave or meeting is supposed to be a Chapter of the Preceptory, and *not* an "Encampment" of Knights Templar, hence the place of meeting is fitted up as a Chapel. The installation of the ancient Knights Templar, as also of the Knights of Malta, took place in their Chapels. The Knights were *never* received in the *field*, but in the Church of the Holy Sepulchre at Jerusalem, "or its representative," the Chapels of the Order. The modern term "Encampment" is rejected as incorrect and unwarranted by any authority. The ancient Templars were already Knights on their reception into The Order and were only consecrated, but the Knights of St. John or Malta conferred on the candidate at his admission, the honor of Knighthood.

The title "Sir Knight" commonly used in addressing members, instead of "*Brother* or *Frater*," is but a quaint Poetical license of the olden time, to distinguish the occupation, such as "Sir Monk," "Sir Page," &c., and should *not* be used; it is equally incorrect to prefix "Sir" to the Christian name, which implies a rank in the prerogative of the Sovereign alone; and is but a *ridiculous* assumption of National dignities.

When denoting a Member, as distinguishing the Templar *Frater* from that of other societies, it was formerly the practice, and should be continued, to *affix a*

cross to the signature of all members when *signing* as Templars, with the addition of the contraction F. Fr. for Frater or Fratres.

The ceremonial and system of Templary in the Dominion of Canada, following that of the Parent Body of England and the British Empire, is eminently *orthodox* Christian—to which none are admitted but members of the Masonic Body, who have attained the degree of the "Royal Arch," and who profess themselves to be *Trinitarian Christians*.

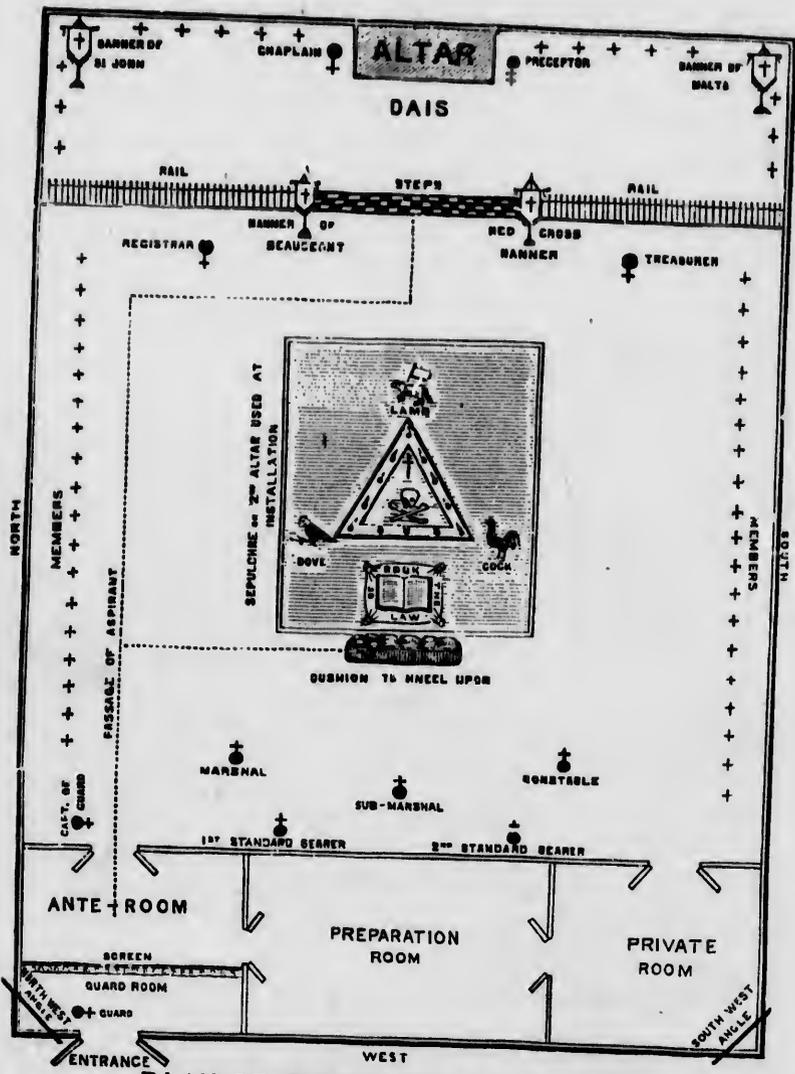
The great mistake which has led to so much confusion, as to the true character of Templary, is mainly owing to not distinguishing between the "Free Masonry" of to-day, and that from which it is derived.

The Templar degrees refer to, and represent the connection that existed between the old Templar Order and the early Ecclesiastical Christian Builders, who, on separating from the Cloisters became associated with the building "Guilds" or "Sodalites" of the Western World, which found an outcome in the Non-sectarian Modern Speculative Masonry, introduced by Anderson in the last century.

FRA. ‡ WM. J. B. MACLEOD MOORE, G.C.T.,

*Supreme Grand Master, Order of
The Temple in Canada.*

Prescott, Ont., Canada,
July, 1887.

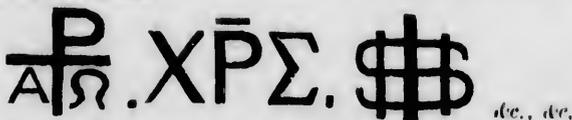


PLAN OF PRECEPTORY CHAPEL

The Ritual of the Order of the Temple.

RUBRIC.

The Apartment is fitted up as a Chapel of the Preceptory House. The Altar is placed in the East on a Dais, in the same position as that in Churches, viz.: North and South against the East wall; on it are placed, a Bible open at the Gospel of St. John, 1st Chapter, Verses 1 to 5, inclusive; a black cross on three steps, called the cross of Calvary. The Altar should have a white cover, with a red passion cross painted or embroidered on it, with Christian emblems on its front side, as the annexed



The Preceptor's chair is on the left of the Altar. The Chaplain on the right. Visitors of rank with Past officers to the right and left of the Preceptor and Chaplain, on the Dais.

The Constable and Marshal are stationed in the "South-West" and "North-West" of the Chapel, respectively. The Sub-Marshal in the West, and the Standard Bearers a little behind the Marshal and Constable, and should act as stewards. The Captain of the Guard is placed so as to guard the inside entrance to the Chapel.

The Registrar and Treasurer below the Dais to the right and left of the Altar.

The Members are seated in two lines on the North and South Sides of the Chapel.

FORM OF OPENING.

On the entrance of the Preceptor, all rise and remain standing. The Officers assume their places, and the Knights form two lines North and South, facing each other. Swords are not drawn until the Fratres are called "To Order," by the Presiding Preceptor when the Chapter is formed.

The Preceptor advances between the lines, and on reaching his station faces the Fratres, and says:

PRECEPTOR.—Brethren of The Temple, our Registrar received my instructions to convene a Chapter of the Preceptory.

CONSTABLE.—Eminent Sir, we attend in obedience to your commands.

PRECEPTOR.—See that the approaches are guarded.

MARSHAL.—Sub-Marshal, see that the Chapel is properly guarded.

The Sub-Marshal, accompanied by the Captain of the Guard, proceeds to the Ante-room, sees that all the necessary arrangements are made, and says:

SUB-MARSHAL [to Guard].—Take heed that none approach the entrance to the Chapel, until further orders.

The Sub-Marshal and Captain of the Guard re-enter the Chapel, close the door. The Captain, giving the alarm inside, which is repeated by the Guard outside, by seven knocks, five slow and two quick.

SUB-MARSHAL [to the Marshal].—All is secure.

MARSHAL [to the Preceptor].—Eminent Sir, the approaches are guarded.

PRECEPTOR.—See that none but Fratres of The Temple are suffered to remain.

The Constable and Marshal, assisted by the Sub-Marshal, examine all present, by demanding the Sign and Word of a Crusader. The Constable goes down the South column, and the Marshal the North, and any one not personally known or vouched for as a Frater of The Order, is requested by the Sub-Marshal to retire to the Ante-room, pending enquiry or examination as the Preceptor may decide. All being in order the Constable says:

CONSTABLE.—Eminent Sir, none are present but true Fratres of The Temple.

PRECEPTOR.—Brother Registrar, call the roll of the Preceptory.

The Roll is called by the Registrar, and the Fratres present respond. The word Brother or Frater is used throughout the Ritual, instead of "Sir Knight," being in accordance with ancient usage.

Every frater and officer when called on duty, rises and salutes, and also on making any report. The penal sign is always added to the salute, which is made by lowering the hand with the arm stretched out, sword pointing to the ground.

If seated, the sword is in the scabbard. On rising, and when it is not drawn, the salute is then made by placing the right hand on the heart and bowing the head, after the penal sign is given.

REGISTRAR.—Eminent Sir, I have called the roll, and record the attendance.

PRECEPTOR.—Brethren, let us deposit our arms at the foot of the Cross, and pray to God to send His Holy Grace amongst us.

Each Frater draws his sword and lays it on the floor pointing towards the Altar, and then assumes the Reverential Sign. The Chaplain prays. This Sign is always made during prayers.

CHAPLAIN.—“Let us Pray. Merciful Redeemer of perishing mankind, who hast promised that Thou would'st be in the midst of those assembled in thy Holy Name, look upon us, Thy humble servants, with an eye of tender compassion, and so direct us, that all our labors may be begun, continued, and ended in love to Thee, affection to our companions, protection to the distressed, and obedience to our Order. Amen.”

PRECEPTOR.—Brother Marshal, the situation of the Captain of the Guard ?

MARSHAL.—Within the entrance of the Preceptory to see that the sentinels are regularly placed at the outposts, that the Preceptory may be secure and safely guarded, without as well as within.

PRECEPTOR.—Let him resume his arms and duty.
Captain of the Guard takes up his sword, salutes, and takes his place.

PRECEPTOR.—Brother Knight Constable, the situation of the Sub-Marshal ?

CONSTABLE.—In the West, Eminent Sir, to assist the Constable and Marshal in the performance of our rites and ceremonies.

PRECEPTOR.—Let him resume his arms and duty.
(Done.)

PRECEPTOR.—Brother Knight Marshal, your situation in the Preceptory ?

MARSHAL.—In the “North-West” Angle of the Preceptory, to see that all communications from the Presiding Preceptor and Constable are obeyed in the North Column.

PRECEPTOR.—Resume your arms and duty.
(Done.)

PRECEPTOR.—Brother Knight Constable, your situation and duty ?

CONSTABLE.—In the South-West’ Angle of the Preceptory, to receive reports from the Marshal and forward them without delay to the Presiding Preceptor, and see that the Knights are arranged under their respective Banners.

PRECEPTOR.—Are they so arranged ?

CONSTABLE.—To the best of my knowledge, they are, Eminent Sir.

PRECEPTOR.—Resume your arms and duty.
(Done.) Where is the Eminent Preceptor placed and his duty ?—*Reply from a Preceptor, if present, or*

CONSTABLE.—At Head-quarters in the East, to open the Preceptory in form, and issue his commands for its regulation, and to close it when he may deem convenient.

PRECEPTOR.—Brother Knights resume your arms and stand to order. (All do so)

The Fraters take up their swords and point them vertically upwards, then

press the hilts to their left breast, and cross the left hand over it. This mode of "Standing to Order" was an appeal to the Deity, assumed at the time of the Crusades, by the Knightly Companions of the Cross, to attest the sincerity of their professions, and should only be made at the most solemn portions of the ceremony.

PRECEPTOR.—Exhorting you Brethren, to bear always in mind, the solemn and Sacred ties by which we are bound to The Order, and to one another, I now in the name of the three Scriptural offices of "Christ our Prophet," "Christ our Priest," and "Christ our King," declare this Chapter of the Temple to be duly constituted for the transaction of such business as may be brought regularly before it, for the honor and advancement of The Order of The Temple and Glory of the Cross.

CONSTABLE.—Fratres, salute our Eminent Preceptor. (Done.)

When the Preceptor pronounces the words of the three Scriptural offices, all salute at each sentence, and when the Constable directs the Preceptor to be saluted, all follow his example, with their swords; the Chaplains with their hands. The Preceptor returns the salute.

PRECEPTOR.—Be seated Brethren.

Swords returned to their scabbards. Alarm given by Sub-Marshal, five and two knocks, and repeated from the outside by Guard, to announce that the Chapter is open.

FORM OF CLOSING A CHAPTER.

PRECEPTOR.—Brother Registrar, have you any other business to bring before the Chapter?

REGISTRAR.—I have no other business, Eminent Sir.

PRECEPTOR.—Brethren, have you aught to propose for the advancement of the Glory of the Cross, or

for the Honour of the Order?

There being no reply.

PRECEPTOR.—Fratres, we may now close our Chapter, for praise be to God, all is well, and God grant that it may so continue, and goodness may be every day increased.

PRECEPTOR.—Stand up, Fratres, and listen to the precepts of our Order.

All stand up with the Reverential sign.

CHAPLAIN.—Love, honor, and fear God; walk after His commandments; maintain and defend the Christian Faith, and the honor, dignity, and interests of our Order. Be loyal to your Sovereign, dutiful to the Grand Master, and obedient to those who rule over you. Prefer honor to wealth. Be just and true in word and deed. Give no willing cause of offence to any; but, while opposing wrong and injustice, deport yourselves courteously, gently, and affably. Assist the distressed, the widow, and the fatherless. Eschew all debasing employment, recreation, and company; abhor pride and haughtiness; and, waging war with selfishness, raise the standard of chivalrous honor, and strive for the welfare of your Brethren.

CHAPLAIN.—Let us pray for our Sovereign, our Grand Master, and our Brethren.

The Chaplain then reads the following prayer.

CHAPLAIN.—Almighty God, who has appointed Thy servant Victoria, our Queen, to be Sovereign of these realms, we humbly beseech Thee to grant her Thy grace, that she may rule the people by Thee committed to her charge with wisdom, justice, and godliness. Defend her against her enemies; bless her reign with peace, and

hereafter bring her to Thy glory in the life to come.

We beseech Thee to bless and preserve Our Grand Master, and to enable him rightly and diligently to discharge the duties of his office. Enable him through the dangers and temptations of life to be faithful unto death, as a true soldier and servant of Christ our Saviour.

And finally, we implore Thy mercy for the Brethren and associates of this Order of the Temple, that Thou would'st give each of us, in his respective station and calling, grace to serve Thee in righteousness and godly fear Amen.

Abns should now be collected, the Chaplain reading the following passages from Scripture, viz.:

Deut., ch. 15, v. 11.

1st Tim., ch. 6, vs. 17 to 19.

1st Johu, ch. 3, v. 17.

Prov., ch. 19, v. 17.

Ps., 41, v. 1.

Eccls., ch. 11, v. 1.

PRECEPTOR.—Fratres, before we part, let us renew our vows not improperly to make known any of the transactions of the Preceptory at this meeting.

The Preceptor takes his sword by the blade and holds out the cross-hilt towards the Fratres, as they pass in procession before him; each in succession places his right hand upon it, and says, "I vow." The senior officers next in rank to the Presiding Preceptor (another Preceptor not being present) come last, and after he has taken the vow receives the sword from the Presiding Preceptor and holds the hilt towards him, who placing his right hand upon it, says "I vow," and then receives his sword back again. The Fratres resume their stations.

PRECEPTOR.—To order, Fratres.

Swords drawn as on opening.

PRECEPTOR.—In the name of the Holy and Undivided Trinity, and the three Scriptural offices of "Christ our Prophet," "Christ our Priest," "Christ our King," I now close this Chapter of the Order of the

Temple.

As the Preceptor pronounces these words, the Brethren salute and bring their swords back to "Stand to Order."

CHAPLAIN.—May the blessing of our Heavenly Captain descend upon us, and remain with us, now and evermore. Amen.

CONSTABLE.—Fratres, salute our Eminent Preceptor.

This being done, the Arch of Steel is formed.

CONSTABLE.—Fratres, form the Arch of Steel.

Sub-Marshal knocks at door five and two knocks, and answered by Guard five and two knocks.

Alarm given and answered to announce closing of the Preceptory. The front ranks of the columns or lines of Brethren form an Arch of Steel by facing each other, raising and extending their swords with the points touching, under which the Preceptor and his Officers pass, the Brethren remaining in their places until they have left the Chapel. Both at Opening and Closing appropriate music may be introduced. While the Chaplain is officiating he stands in front of the Altar.

END.



Formula of Inception into The Templar Order.

In the early days of the Religious and Military Order of The Knights Templar, a "NOVIPIATE" formed an essential part of the course of admission, so that the aspirant might become practically acquainted with the mode of life of the society into which he desired to enter, and also give him an opportunity of discovering whether he was capable of conforming with the severe regulations under which he placed himself.

The reception of a Candidate or Aspirant into the Templar System of Canada, as authorised by the Revised Ritual of 1876, is divided into THREE distinct parts. In the FIRST PART, the Aspirant is received as a Pilgrim and admitted to the degree of NOVICE. The apartment represents the Chapel of the Preceptory. The Altar, having in addition to the Bible and Cross, a Shield, Helmet and Breast-plate of antique armour pattern, with Cross-Hilted Sword and Belt, resting against its sides; also a cushion on the step of the Dais to kneel upon, and on a stand, below the Dais, is placed a Bowl of Water and Napkin.

The Aspirant is prepared as a Pilgrim, wearing a black serge loose robe, sandals of leather soles, with strap to toe and instep; a Pilgrim's or Palmes Staff in his hand, and a purse or scrip fastened to the cord or girdle round his waist; a wallet, or skin knapsack on the back, and leather bottle for water, suspended from the shoulders, with broad-brimmed slouched felt hat ornamented with scallop shells; or a loose hood.

The Aspirant represents a Pilgrim, who had been admitted to the hospitality and protection of the Preceptory, is thus prepared for introduction to the Chapter, by the Sub-Marshal.

The Guard stationed in the Ante-room, gives the alarm, and holds in his hand the Declaration, duly signed and witnessed, of the Aspirant, as required by the General Statutes of The Order.

PART I.—THE NOVICE.

The Guard gives the alarm, 5 & 2.

CAPTAIN OF THE GUARD [reports to Marshal].—
There is an alarm at the out-post.

MARSHAL.—Frater Sub-Marshal ascertain the cause of the alarm.

The Sub-Marshal proceeds to the entrance and directs the Captain to answer the knocks, and then to open the door.

CAPTAIN.—Who goes there ?

GUARD.—A Soldier of The Temple.

CAPTAIN.—The cause of the Alarm ?

GUARD.—A worthy Pilgrim, who, by the favor of our Eminent Preceptor, obtained refuge in this house of The Temple, now craves permission to prefer an humble petition before the Knights and Brethren in Chapter assembled.

CAPTAIN.—Hand in his petition, and let him wait my return.

The Sub-Marshal receives the petition and hands it to the Marshal and repeats the communication of the Guard.

MARSHAL.—Eminent Sir, a worthy Pilgrim, who was admitted to refuge in our house, craves permission to prefer an humble petition.

PRECEPTOR.—Hand me the petition.

Which is done by the Sub-Marshal and examined by the Preceptor.

PRECEPTOR.—Brethren, this is a petition from A.B., a Pilgrim, who having resolved to dedicate himself to the Service of the Cross, and being deeply impressed with the exalted character and noble purpose of our Order, earnestly desires to be enrolled under the Banners of The Temple. With the assistance of the officers of the Preceptory, I have enquired into his character and station, and find him to be in possession [or *not as the case may be*] of the necessary qualifications for the class of *Novice* in our Order. Is it your pleasure that I should order him to be admitted to our presence that we may interrogate him in open Chapter as to his professions

and motives in seeking enrolment into our Order? I conjure you at the same time that if you know aught objectionable in his character you will at once declare it.

There being no objection.

PRECEPTOR.—Let the Pilgrim be conducted to our presence.

The Sub-Marshal proceeds to the Ante-room, sees that the Pilgrim is properly prepared, and then conducts him into the presence of the Chapter.

PRECEPTOR.—Worthy Pilgrim, we are disposed to grant the prayer of your petition, but you have, as yet, seen the outward form only of our Order, and may conclude that you will be well off with us. You know not the interior and rigorous maxims by which we are bound. Is it then, of your own free will, and with due deliberation, that you come forward to devote yourself to the service of the Temple?

ANSWER.—It is, Eminent Sir.

PRECEPTOR.—Worthy Pilgrim, having thus sought refuge in our Preceptory, and desired to be admitted to the privileges of our Order, let me ask you what recommendation do you bring?

ANS.—The Reverential Sign and Word.

PRECEPTOR.—Show the Sign, and communicate the Word.

This being done.

PRECEPTOR.—Welcome, in the name of JEHOVAH. I now demand of you, ON whom in the hour of danger do you rely?

ANS.—On God.

PRECEPTOR.—And, IN whom do you put your trust for Eternal Salvation?

ANS.—In our Blessed Saviour JESUS CHRIST.

PRECEPTOR.—Well pleased am I to find your FAITH so well founded, and I recognize you as one well fitted to belong to our Fraternity. Listen then, to a short history of the origin of the Temple Order.

A short historical account is now read or spoken by the Constable or other Office Bearer, or it may be deferred until the close of the Ceremony.

HISTORICAL SKETCH.

“The Ancient Religious and Military Order of Knights Templar, was founded at Jerusalem in the beginning of the 12th Century, A.D., 1118. The objects were, the defence of the Holy Sepulchre and the protection of Christian Pilgrims against the Saracens and Turks, who profaned the Holy Sepulchre and derided the Sacred Mysteries in the places where they were fulfilled.

“The opinion then prevailed in Europe, that the one thousand years mentioned in the 20th Chapter of Revelation, was about being fulfilled, and that ‘CHRIST’ would soon make his second appearance in Palestine, to Judge the World. This increased the Pilgrimages to that country, and they were considered in the highest degree meritorious, and even absolutely necessary.

“The foundation of the Templar Order, grew out of these circumstances, beginning, in the first instance, with a small number of the Benedictine Order of Monks, who resided in Monasteries at Jerusalem, near the sacred places, and were principally employed as nurses in the hospitals attached to the religious houses, for the care of the sick and worn-out Pilgrims visiting the Holy Land. These Monks partook largely of the Military spirit of the times, and became ‘Monk Soldiers,’ for the defence of the Sepulchre and the Pilgrims.

“Two valiant Knights ‘Hugo de Paganis or Payens,’ and ‘Geoffrey de St. Aldemar or Omer,’ seeing the dreadful miseries and cruelties inflicted by the barbarian ‘infidels’ upon the Christian Pilgrims, while travelling to the Holy places in Palestine, first conceived the idea of forming a Military Religious Order, which should give shelter and succour to the wandering Christians. They were joined in their benevolent design by six other noble Knights skilful military leaders. For nine years, with persevering ardor, they devoted themselves to the cause, during which time many generous Pilgrims and Crusaders supplied them with money and means, and ‘Hugo Count de Provence,’ admiring their disinterested deeds, desired to have his name enrolled as the NINTH original member of The Order, which had become known as ‘THE POOR FELLOW SOLDIERS OF JESUS CHRIST,’ ‘POOR SOLDIERS OF THE TEMPLE OF SOLOMON,’ afterwards abbreviated to ‘TEM-

"PLANS," the latter appellation, to the fact that their 'House' was close to the 'Temple Church,' built near the foundation of the Ancient Temple of Solomon.

"Pope Honorius ii., at the instance of St. Bernard, and at the request of Baldwin ii. King of Jerusalem, commanded 'Hugo de Payens' and the other members, to obtain confirmation of their design to form a Military Order, at the Council of Pielates, at Troyes, in France, which assembled on the 13th January, 1128. At this assembly the regulations of the Templars were drawn up and adopted, which in reality created the Military Order, then composed of *nine* Knights only. These rules gave them the right to wear the *white* mantle and the *cross*, until then, *i.e.* nine years, they had only the dress of the secular clergy, with *no* cross, single or double

"As they grew in usefulness and Military renown, their members were largely increased, and their following swelled by all ranks and classes of society, who flocked to the Standard of the Cross, and they became, by the aid of Baldwin ii. King of Jerusalem, not only a most efficient safe-guard to the Christian Pilgrims, but a most formidable bulwark against aggressors of the Christian faith; such was the origin of The Order of Knights Templar."

Should there be other Aspirants for Inception present, the historical sketch can be deferred until the end of the ceremony, or to a more convenient time.

PRECEPTOR.—I shall now proceed to put further questions to you, which I trust you will answer with candour. Do you profess the doctrine of the "Holy and Undivided Trinity."

ANS.—I do, Eminent Sir.

If this is not answered in the affirmative the Aspirant must be rejected.

PRECEPTOR.—Are you willing to promise obedience to the lawful commands of your immediate superior in office?

ANS.—I am, Eminent Sir.

PRECEPTOR.—Wash your hands then in that basin, representing the Molten sea,* in testimony of the pure intentions with which you come amongst us, as was done by our forefathers when they most solemnly asserted their innocence of any offence.

This is done, the Aspirant facing the Brethren. Appropriate music may be introduced.

PRECEPTOR.—Approach, kneel at the Altar, and place your hands on the Holy Gospels. To order, Brethren (Done.)

CHAPLAIN.—Let us pray. Merciful Lord of Heaven and Earth, Who hast inclined the heart of this Thy servant to dedicate the remainder of his life to Thy Holy service. We beseech Thee, that he may constantly adhere to this pious resolution, that he may heartily detest the sins of his former life, and may henceforward with a firm resolution shun all occasions of offending Thee, O Great Emmanuel. Amen.

PRECEPTOR [to the Aspirant].—You will now repeat after me the vow of secrecy, but as no one shall be permitted to enter into any engagement until he has first become acquainted with the particulars of the covenant, listen attentively to the *vow* you are about to take upon yourself before the assembly of the Brethren in order to become one of our number.

O. B.

“ I, A. B., in the presence of the Holy and Undivided
 “ Trinity, do hereby solemnly promise and swear, that I
 “ will ever conceal the Secrets of or belonging to the
 “ Order of the Temple, which shall now or hereafter may
 “ be communicated to me, and that I will not reveal any
 “ of them or any part thereof, as such, unless it be to a
 “ lawful brother of the Order, whom I shall know to be
 “ such from my own certain and personal knowledge, or
 “ from the personal vouching of a well-known and
 “ trusted brother of the Order. That I will henceforth
 “ consider myself an enlisted Soldier of the Cross under

“the banners of the Temple, and obey the lawful commands of my immediate superior. To these several points I promise and swear fidelity, under the penalty of h— m— s— s— a—, and m— h— s— o—, and p— u— a p— o— s—, as a warning to all traitors. So help me, O Christ Emmanuel.”

He kisses the Holy Gospels once.

PRECEPTOR.—You may now rise.

The Aspirant stands at the foot of the Dais, facing the Preceptor. The Brethren seat themselves.

PRECEPTOR [to the Aspirant].—According to the ancient Canons of the Order, Aspirants are required to serve a Novitiate. We now receive you as a NOVICE of the Temple, and if you acquit yourself in a manner corresponding to your professions, and having acquired a more intimate knowledge of our Order, should you desire to become a professional member thereof, we have it in our power to abridge the term of your probation, you seeking it, and we finding you worthy.

PRECEPTOR.—Let the NOVICE be divested of his Pilgrim's habit, and assume the garb of a soldier of the Cross.

The Sub-Marshal takes off the Pilgrim's habit and arms him progressively with Breastplate, Shield, Helmet and sword, whilst the Chaplain reads, Ephesians ch. vi., vs. 10 to 18 inclusive. If the armour is not properly made, it will be better merely to show it, as each section is read, but the Sword must be buckled on over the Tunic.

CHAPLAIN.—Finally, my Brethren, be strong in the LORD and the power of HIS might. Put on the whole armour of GOD, that you may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world,

against spiritual wickedness in high places ; Wherefore take unto you the whole armour of GOD, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth and having on the *Breastplate* of righteousness ;

1. Here the Pilgrim's robe is taken off, and the Breastplate buckled on, over which is placed the white tunic.

And your feet shod with the preparation of the Gospel of peace ;

2. Here remove the Pilgrim's Sandals, and re-place boots.

Above all, taking the *Shield* of faith, wherewith you may be able to quench the fiery darts of the wicked.

3. Here place the Shield upon the arm.

And take the *Helmet* of salvation, and the *Sword* of the Spirit, which is the word of GOD.

4. The Helmet is placed on the head, and the Sword buckled on.

PRECEPTOR.—Being armed as a Soldier of the Cross, I will now entrust you with the Modes of Recognition, when you will be at liberty to retire ; but I must first require of you to make these professions which your predecessors have always made, on being admitted to the Order. You will, therefore, repeat after me, suiting the action to the words, that is, by drawing the sword out of the scabbard, and holding it aloft, and then returning it.

FIRST.—“I draw My Sword in defence of our Holy Christian Faith, my Sovereign and my Country.”

Draws, &c.

SECOND.—“I draw My Sword in defence of all Knights Templar, and of those near and dear to them.”

Draws, &c.

THIRD.—“ I draw My Sword in defence of innocent maidens, destitute widows, and helpless orphans, to whose appeal for succour or for bread, I will not turn a deaf ear.” (*Draws, &c.*)

The Novice is then instructed in the ordinary pass-words and signs, viz.: the Reverential Sign and Word; the Crusaders Sign and Word, and in the Manner of Salutes; and of Standing to Order.

He retires, having first saluted the Preceptor, and then the Brethren. He may return, clothed as a “NOVICE,” that is, with a White tunic or cassock, and is armed with a cross-hilted sword, the armour being laid aside. He is thus prepared for the Installation Ceremony of a Knight Templar.

In giving the instruction, St. Matthew Chap. xxvii., verses 33-35 may be read.

EXPLANATION OF MOLTEN SEA, REFERRED TO IN PAGE 13.

*The *Molten Sea* of Solomon, so called from its great size, took the place of the lavers of the tabernacle (Exod. xxx., vs. 18-21), which was required for the ablutions of the Priests, before they entered the Tabernacle. It was called “Molten” because it was made of brass, poured when in a state of fusion into a mould.

END OF PART I.
OR THE
NOVITIATE CEREMONY.



Installation.—Part II.

On the Altar is added a pair of Antique Spurs of Yellow Metal, to represent the Golden Spurs of Knighthood, and a large "White Cube Stone" with small cube stones (1 x 1 inch) loosely inserted in an opening on the top of the Matrix Stone, beneath which is a slip of paper or parchment, with the "NEW NAME" written upon it. The Novice is clothed in a white tunic, and unarmed. He is introduced by the Sub-Marshall.

FORMULA.

The Guard gives the alarm, 5 & 2.

CAPTAIN OF THE GUARD [reports to Marshal].—
There is an alarm at the out-post.

MARSHAL.—Frater Sub-Marshall ascertain the cause of the alarm.

The Sub-Marshall proceeds to the entrance and directs the Captain to answer the knocks, and then to open the door.

CAPTAIN.—Who goes there?

GUARD.—A Soldier of The Temple.

CAPTAIN.—The cause of the Alarm?

GUARD.—*A. B.*, a Novice of the Temple attached to this Preceptory, craves permission to prefer in person, an humble petition before the Fratres in Chapter assembled.

CAPTAIN.—I shall report his request; let him await my return.

He closes the door, and the Sub-Marshall addressing the Marshal, says:

SUB-MARSHAL.—*A. B.*, a Novice of the Temple, &c.

MARSHAL.—Eminent Sir, Novice *A. B.*, of this Preceptory, craves permission to prefer in person, an humble petition before the Fratres in Chapter assembled.

PRECEPTOR.—Fratres, Brother *A. B.*, is favorably

known to us, and having zealously performed his duties as a Novice, he is entitled to our fraternal consideration. Frater Marshal, admit the Novice to our presence.

The Sub-Marshal leads in the Novice, who on entering crosses his arms on his breast, and standing before the Preceptor, says :

NOVICE.—Eminent Sir, I am come before you and the Knights, and in the face of Heaven, pray and beseech you to admit me into your society, and allow me to participate in the good deeds of the order, as one who will faithfully serve it through his life long.

PRECEPTOR.—Brother Novice, although our order is not now subject to physical hardships and trials as of old, yet our moral regime is rigorously imposed, and what may now appear to you a venial fault, is considered by us as of serious magnitude. Have you, then, well and seriously considered the duties and self-denial to which you wish to be called, for you are desirous of a great matter ?

NOVICE.—I have, Eminent Sir.

PRECEPTOR.—You may retire, while we consider your petition.

Sub-Marshal then conducts him back to the Ante-room.

PRECEPTOR.—Brother Registrar, do you certify that Brother A.B., has complied with all the regulations of the Order, and this Preceptory ?

REGISTRAR.—I do, Eminent Sir.

PRECEPTOR.—Sir Knights, are any of you prepared to answer for the Aspirant ?

Two Knights, his proposer and seconder, or their representatives, rise and salute the Preceptor, and the Senior Knight says :

“Eminent Sir, we answer for him, that he will be a true Knight and a faithful Soldier of The Temple.”

PRECEPTOR.—Fratres of The Temple, our Brother A.B., having complied with the regulations of The Order, and of this Preceptory, possesses the necessary qualifications, and his Sponsors are true and trusty Knights. But, Fratres, I most solemnly conjure you, that if any of you know aught of the Aspirant, on account of which he cannot lawfully become a professed Knight of The Temple, he will now declare it.

If there be any objection, the Installation must be postponed. There being no objection.

PRECEPTOR.—Are you willing to admit this man as a Knight of our Order?

The Fratres stand up, salute the Preceptor, and all say:

BRETHREN.—“Let him be brought in, in God’s name.”

The Brethren having seated themselves.

PRECEPTOR.—Let the Sponsors conduct the Aspirant to our presence.

The Sponsors conduct the Aspirant to the West, and they stand somewhat behind him.

PRECEPTOR [to the Aspirant].—Do you persist in your desire to become a professed Knight of the Temple?

NOVICE.—I do, Eminent Sir.

PRECEPTOR.—It is proper that you should now receive some account of the perils which, in former times, the Knights were subjected, as the irrevocable Vow which you will take, binds you to follow their glorious footsteps with unshaken fidelity, should you ever be placed in similar circumstances. You will listen attentively to a second Historical lecture.

A second historical account is now read or spoken by the Marshal or other

Office Bearer, or it may be deferred until the close of the Ceremony, at the discretion of the Eminent Presiding Preceptor.

SECOND HISTORICAL SKETCH.

“As a Novice Esquire you have already been informed of the history and nature of the Society in its earliest stages. You have yet to learn the dire catastrophe which befel it about two centuries after its formation in Palestine. During this period it flourished greatly, and had been of essential service in the cause of religion. Yet, strange to say, their overthrow was to be effected by men professing the same faith, but actuated by the base motives of possessing themselves of the treasures of the Order. To this effect Philip the Fair, King of France, and Pope Clement 5th, in the year 1307, entered into an unholy league, binding themselves to destroy the illustrious Order. On the night of the 10th of October of that year, when the Grand Master and his Knights were reposing in confidence in the Christian Capital of Paris, they were seized in the house of the temple there, and at break of day the whole of the Knights throughout the Province of France were arrested and thrown into prison. Many were put to the torture, to force them to confess crimes of which they were innocent, and those who survived the rack were condemned to pine in prison for years, without aid in their cause, and with scarcely sustenance sufficient to support existence.

“At length they were led out in bands, at one time fifty together, and were burnt to death upon fagots. The Grand Master, Jacques de Molai, with four of his Priors, were the last victims of this relentless persecution, after remaining nearly seven years in prison. These illustrious Brethren were on the 11th of March, 1313, led out for execution before the Cathedral of Paris and burnt alive before the assembled citizens, the glorious Martyrs of a glorious Order.

“Thus perished, after an existence of nearly two hundred years, The Order of the Temple, which was dissolved and ultimately stripped of its privileges and possessions. Some entered the Monasteries, others married and retired into secular life; many fled into Spain and Portugal, uniting with and creating a similar Order, called ‘The Order of Christ,’ which existed until 1854, when it was suppressed; others joined the Order of St. John of Jerusalem, subsequently known as Knights of Malta, where in England and Scotland the lands and Lordships of the Templars had been conferred. In Scotland they became known as the *combined* Orders of St. John and The Temple, thus the individuality of the Templar became forgotten, whilst the name of St. John of Jerusalem of Knights of Malta was continued up to the time of the Reformation; and from this source we derive our Templar existence. The combined Orders in Scotland, when they surrendered their rights and privileges to the Crown, were absorbed in the ranks of civil life and scattered over Europe.”

PRECEPTOR.—Having learned something of our Order, approach Brother, while I address you.

The Sponsors conduct him to the Altar, and they stand below the Dais.

PRECEPTOR.—As both we and you might suffer inconvenience from what you have, mayhap concealed from us, place your right hand on the Holy Gospels, and answer truly the questions I shall put to you. Do you belong to any other order or society hostile to the Order of the Temple?

NOVICE.—I do not, Eminent Sir.

PRECEPTOR.—Do you solemnly promise never to join any order or society, to the prejudice or injury of our Order?

NOVICE.—I do, Eminent Sir.

PRECEPTOR.—Do you solemnly promise to maintain and defend to the utmost of your power the honor, dignity and interests of our Order?

NOVICE.—I do, Eminent Sir.

PRECEPTOR.—Are you ready to follow out your profession in the face of every difficulty and discouragement?

NOVICE.—With God's assistance I am, Eminent Sir.

PRECEPTOR.—Kiss the Holy Gospel.

Which having been done.

PRECEPTOR.—Dear Brother, having thus answered, and having declared your intention to follow out your profession in the face of every difficulty and discouragement, praying that the Almighty will assist you and keep you steadfast; I am now ready, with the assist-

ance of these Fratres present, to administer to you the Vow of profession. Under the altered circumstances of the Order, some of the clauses of the ancient Vow are now properly omitted. Kneel on both knees.

The Aspirant kneels on both knees.

PRECEPTOR.—Good and dear Brethren, stand up, and let us pray God to grant to the Brother before us, the Grace of Fidelity and Perseverance to the fulfilment of the Vow he is now about to take, that he may ever remain amongst us a true and faithful soldier of the Cross.

The Brethren stand, with Reverential sign.

CHAPLAIN.—Merciful Redeemer of Heaven and Earth, look down, we beseech Thee, on this Chapter of Thy servants, and impart Thy Holy Spirit to the Aspirant now before Thee, that he may be a good and faithful Soldier in Thy service, and be worthy of Thy acceptance and Salvation. FRATRES.—Amen.

PRECEPTOR.—To order, Fratres.

PRECEPTOR [to the Aspirant].—Place your hands upon the Holy Gospels, whilst I repeat the clauses of our Vow, which you will afterwards repeat, clause by clause.

O. B.

“ In the Name of the Father, Son and Holy Ghost,
 “ our God, I A.B., freely and solemnly promise to dedi-
 “ cate myself to the Fellow Soldiery of the Temple, by
 “ which vow I declare my firm and unchangeable reso-
 “ lution.

“ That I will oppose infidelity and unbelief, by ex-
 “ ample, virtue, good works, and good advice, and will
 “ fight with the sword, in defence of the Cross, against

“ all infidels and unbelievers, who attack the Cross with
“ the sword.

“ That I will *not* shed in anger the blood of a brother
“ of the Temple, unless it be in the just wars of Sover-
“ eign Princes and States, but will on the contrary,
“ defend him to the utmost of my power, whenever his
“ life or his honor be in danger, and I will prefer him
“ always and everywhere, to any *not* connected with the
“ Fellow-Soldiery of the Temple, my own dear kindred
“ excepted.

“ That I will uphold and maintain the statutes and
“ regulations of the Great Priory, and be obedient to the
“ lawful commands of the Grand Master, and of my
“ superiors in the Order, the interests of my Sovereign
“ and my Country being in no way compromised.

“ Finally I will employ my sword, strength and life
“ in the cause, defence, honor and fame of the Christian
“ faith, my Sovereign and my Country, the Order of the
“ Temple and its Fellow Soldiers.

“ All of which I now, before the Knights present,
“ do solemnly vow, with the assistance of God, to per-
“ form, and do distinctly affirm and profess as my vow,
“ which vow I am now ready to ratify, and to *sign* in the
“ Register of the Preceptory.”

*Aspirant kisses the Gospels once, but remains on his knees. The Knights
lower the points of their swords.*

CHAPLAIN.—We acknowledge you as the servant
of the poor and sick, and as having devoted yourself to
the defence of Christ crucified.

NOVICE.—I acknowledge myself as such.

CHAPLAIN.—The Lord receive thee into the num-

ber, of the faithful, and whilst we His unworthy servants receive thee with our prayers, grant thee His grace to do well with the will to persevere therein, and bring thee to the happiness of Eternal Life, through the merits of Jesus Christ our Lord. Amen.

The Fratres seat themselves.

PRECEPTOR.—You may now rise.

The Aspirant rises and stands below the dais facing the Preceptor.

PRECEPTOR.—You will now attend to a portion of Scripture which the Chaplain will read.

Chaplain reads Revelation, Ch. ii, v. 17.

He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Matthew, Ch. i, v. 23.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel ; which, being interpreted, is, God with us.

PRECEPTOR.—Formerly, by the terms of the vow, every Knight had to subscribe to his vow with his blood. The blood was obtained from an incision in the left arm made in the form of a cross, which served as a perpetual mark to indicate the Knights of the Temple, and he was required to write his name on the mystical stone before he could obtain the sacred word it enshrined.

One of the small white memorial stones on the Altar is now presented to him, and THE NAME on the slip of parchment shown, which refers to the WHITE STONE, the perfect Ashlar emblematical of Christ in all his purity and blessedness.

PRECEPTOR.—We are not now about to put you to that painful proof, and we dispense with the ancient custom, further, than to require you to moisten this pen, now handed to you, with your lips—the saliva from

which being the life of the body—and trace your initials on the stone, which you will carefully preserve as a memorial that you have been admitted as a Knight of The Temple. You will now subscribe your name to the vow in the usual manner in the Register of the Preceptory, your sponsors signing also as witnesses.

Which being done the following explanation is given.

PRECEPTOR.—The white stone is derived from the time of the dream of Jacob, Ch. 28 Genesis, v. 11 to 20, also Genesis, Ch. 31, v. 44 to 49. The word Pillar is synonymous with the word stone and is subsequently used by "Believers" as a memorial of the event, and is used all through the Scriptures from Genesis to Revelations, viz.: as a memorial of God's appearing to Jacob, and also to His covenant with him. The small white stone represents from its purity the Roll (character) of the order, and tracing the name upon it indicates the permanency of the contract that the protestations and appeals to God should be registered in the most permanent and indelible manner on some marble, rock or Pillar, in allusion to Job, Ch. xix, v. 21, "that they were graven with an iron pen and lead, in the rock forever."

PRECEPTOR [to the Sponsors]—Affix the knightly spurs.

During the Ceremony of affixing the Spurs, the

CHAPLAIN or PRECEPTOR reads—Receive these knightly spurs in memorial of the zeal and activity with which thou art henceforth to be guided in the performance of thy duties, and as the unruly and disobedient horse fears their stroke, so must thou dread to depart from thy faith and thy vow, lest by indolence or unfaithfulness thou be ignominiously degraded.

PRECEPTOR.—Let the Aspirant approach.

His Sponsors lead him to the foot of the Dais. The Preceptor stands in front of the Altar.

PRECEPTOR.—Kneel on your right knee.

He knee's on his right knee, and crosses his arms on his breast.

PRECEPTOR.—To order, Fratres.

The Preceptor drawing his sword, lays it upon the top of his head, and says:

“In the Name of the Father, and of the Son, and of the Holy Ghost”

Then placing the sword on the left shoulder, says:

“To the honor of the Fraternity.”

Then placing it on the right shoulder, says:

“By virtue of the power in me vested, I declare you to be a BROTHER and KNIGHT OF THE TEMPLE.”

“Rise Brother and Knight, *A.B.*, and receive a hearty welcome into the bosom of an Order that will be ever ready to assist you in all your lawful undertakings.

The Fratres salute the newly installed Brother and then seat themselves.

Here the PRIVATE INSTRUCTIONS are given, the Chaplain reading Isaiah, Ch. 8, v. 1, 2 and 3.

Moreover, the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah

And I went unto the prophetess; and she conceived, and bare a son; then said the Lord to me, Call his name Maher-shalal-hash-baz.

Isaiah, Ch. 50, v. 6.

I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.

Matthew, Ch. 5, v. 39.

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

PRECEPTOR.—You may now retire and prepare yourself for the solemn ceremony of your "Consecration" as a Brother and Knight of the Temple.

He salutes the Preceptor and then the Fratres, and retires with his Sponsors.

END OF PART II.

INSTALLATION OF A KNIGHT TEMPLAR.



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secration "

tires with his

Part III.—Consecration of a Knight Penitent.

RUBRIC.

It is recommended to make this a separate ceremony at a subsequent meeting, not to tax the Celebrant too much, and give the Aspirant time to think over the Ceremony he has passed through; but should the Presiding Preceptor wish to complete the whole ceremonial at the one meeting, he is at liberty to do so.

To the Altar is added a Knight's WHITE Mantle, and on a silver a goblet of water and cup, with small pieces of bread and a flask of wine, also a "ring of profession," and the ribbon with "Star of the Order," on a cushion.

Below the Dais is placed a SECOND Altar, called a "SEPULCHRE," leaving sufficient room to pass between it and the steps of the Dais; on it is placed a wooden or metal TRIANGLE having twelve lighted tapers along its sides, including a LARGER ONE at each angle, and within the triangle a BLACK CROSS OF CALVARY, bearing a scroll with the letters I N R I between the angles of a St. Andrew's Cross, below the cross is placed a human skull and crossed bones, covered by a black veil, and at the base of the triangle, outside on a cushion, the New Testament. The figure of a small "LAMB" carrying the Cross banner, should be placed at the apex of the triangle on the outside, as also a "COCK" at the South-west, and a "DOVE" (L'Esprit) at the North-west angles. The triangle should open with a HINGE at the angle of the COCK.*

The Knight Penitent is clothed in a long black robe over his tunic, and is UNARMED. It is desirable that but one Knight be admitted at a time. The Penitent is admitted to the Chapter without any ceremony at the door, being introduced by one of his Sponsors or Sub-Marshal preceding him, holding the Knight's sword hilt upwards by the blade, which with the Penitent's belt he deposits on the "Sepulchre." The other Sponsor follows immediately behind, holding his OWN sword in the same manner. When they reach the "Sepulchre" the Knight Penitent kneels, his Sponsors being somewhat behind him, and after a dirge is played the Chaplain prays:

CHAPLAIN.—O blessed and glorious Immanuel, who hast made the Cross, the Banner and Badge of Thy Disciples, enable our approved Brother cheerfully to embrace our Order, and if it be his lot to suffer as a Christian, let him not be ashamed but rejoice that he is called to suffer in Thy name, Thou, who for our sakes did'st endure

* The Greek letter X—*chi*—the mark for "Christos" from early times, is the prototype of the St. Andrew's Cross \times .

the cross and despise the shame ; let the example of Thy love and patience prevail against the tremblings of his heart. May no terrors shake his conscience. Endue him with a steadfast mind, and true courage, and make him Thy true and faithful Soldier until his life's end. Amen.

The Chaplain may now read 1st St. Peter, Chap. ii, Verses 1 to 17 inclusive.

PRECEPTOR.—Raise the covering, Brother.

Here the Veil is taken off the Skull by Penitent.

PRECEPTOR.—You have now before you the earthly remains of man. Learn humility therefrom. Is it not written, dust thou art and unto dust thou shall return ? But in that cross surrounded by the twelve lights behold the emblems of your Saviour and his twelve Apostles. By the former we commemorate the perils and hardships to which our Brethren of old were subjected, and which you in your passage from life to death must pass through. By the latter, that new life which you may attain by believing in Him, and that faith which, like the Apostles, you now undertake to maintain.

PRECEPTOR [to one of the Sponsors or the Sub-Marshal].—Place the emblems of mortality in his right hand and one of the lights in his left.

Which having been done.

PRECEPTOR [to the Penitent Knight].—Let the emblems of life and death remind you of the uncertainty of your earthly existence and exhort you to be prepared for the closing hours of your mortal life, mentally invoking the blessing of the Holy and Undivided Trinity on your undertaking, and keeping your eyes fixed on the

emblems of life and mortality figuratively perform a year of penance by walking slowly round the Chapel.

This is done once as directed, one Sponsor preceding him and holding his sword hilt upwards. A solemn dirge should be played or chanted. He stops at the West and faces the East.

PRECEPTOR [to the Penitent].—Stretch out your right hand and repeat after me :

“ If ever I willfully violate any part of any of my obligations by which I have bound myself to The Order of the Temple and its Brethren, may the spirit which once animated this skull rise up and testify against me at the last great day.”

PRECEPTOR [to Penitent].—Stretch out your left hand and repeat after me :

“ As the traitor, Judas Iscariot, was erased from the numbers of the Apostles for betraying his Lord and Master, so may my light be thus extinguished (*he here blows out the light*) if ever I prove unfaithful to my vows or to the cause of the Cross which I have espoused ”

The skull and taper are replaced by the Sub-Marshal, and the Knights seat themselves. Penitent's attention is directed towards the Sepulchre.

PRECEPTOR.—The Cross and these Lights are emblematical of our Saviour and His Apostles. The three corner Lights represent the favorite Apostles, Peter, James and John. The taper extinguished by you is emblematical of him who betrayed his Lord and Master.—You may now light the taper (*which having been done*)—so may our Saviour lift upon you the light of His countenance, and keep you from falling. The Skull, the emblem of mortality, is placed at the foot of the Cross. These collectively remind us of the place called Golgotha, unto which “ Simon of Cyrene ” was constrained to bear

the cross on which our Saviour was crucified. It also reminds us of the fate of a traitor who was admitted into our illustrious Order. He violated his obligations by betraying his trust to the infidels; they, although they profited by the treason, despised the traitor, and caused his head to be struck off which they sent in a charger to the Grand Master of the Templars, who ordered it to be placed on a pinnacle, spire or spear, the skull to be sawn asunder and the brains exposed to the scorching rays of the sun, as a warning to all others. It is in allusion to this circumstance that the Penal Sign had its origin—the ancient doom of all traitors. The “Lamb,” the “Dove,” and the “Cock” are used as symbols by the Order. The first is emblematic of the Paschal Lamb, slain from the foundation of the world. The “Dove” of the Almighty Comforter which descended in a bodily shape on Christ at His baptism. The “Cock” as a monitor; for as by his crowing he heralds the morning, so let it at that still hour call to our remembrance our duties, and remind us to ask thus early for assistance to perform them throughout the coming day. May we ever welcome that sound as the friendly caution, and not have occasion to fear it as a periodical memento of a broken vow.

PRECEPTOR.—Approach.

The Sponsors or Sub-Marshal remove the black robe and then conduct the Penitent to the step of the Dais, in front of the Preceptor, on which he kneels, and they stand behind him, one on each side, so that he may be seen by the Brethren. The Preceptor now takes the Mantle of the Order from the Altar, and showing the red cross thereon, says:

PRECEPTOR.—Do you believe, my Brother, that this is the symbol of that Holy Cross on which Jesus Christ died for our sins?

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PENITENT.—Yea, I verily believe it.

PRECEPTOR.—It is also the *sign* of our Order which we command you constantly to wear.

The Preceptor then throws the Mantle over the left shoulder of the Penitent, so that the cross lies on the breast, and says :

PRECEPTOR.—Take this sign in the name of the Holy and Undivided Trinity, for the increase of faith, the defence of the christian name, and for the service of the poor. We place this cross upon your breast, my Brother, that you may love it with all your heart, and may your right hand ever fight for its defence and for its preservation.

The Preceptor then throws the remainder of the Mantle over the right shoulder of the Penitent, and fastens it around his neck, and says :

PRECEPTOR.—Receive this Mantle of pure white, the livery of this Holy Order, ennobled with the red cross of our Redeemer, by whose power thou mayest overcome thy spiritual enemies ; and being in this temporal warfare victorious, mayest through Him obtain eternal and triumphant joy. I bestow on you the "Coif of the Order" (*placing the hood over the Penitent's head*) and admit you to the Fellowship of the Soldiery of Christ.

PENITENT.—So be it.

PRECEPTOR —You may now rise.

The Penitent stands below the Dais.

PRECEPTOR.—Gird on the Sword.

The Sword and belt are taken from the Altar.

PRECEPTOR.—Receive this Sword of the Order, and gird it upon thy thigh. May it always in thine hand prevail against the enemies of the Cross, fight for the Church of God, and defend the Faith of Christ,

whose sworn champion thou art.

PRECEPTOR.—Kneel.

The Penitent kneels on the step of the Dais and crosses his arms on his breast.

PRECEPTOR.—To order, Fratres.

The Constable and Marshal leave their stalls, and the Preceptor, Constable and Marshal place their right hands on the HEAD of the Penitent. Solemn music may be introduced. The Preceptor stands in front of the Altar.

PRECEPTOR.—In the name of the Holy and Undivided Trinity, I consecrate and dedicate you now and for ever to the services of the Temple, and in the name of the Grand Master and all the Brethren of the Order, and with the consent of these Knights present, I create you a Knight of the Temple of Solomon. We assure you of bread and water, and the poor clothing of the Order, and labor and toil enou.

The Fratres seat themselves. Bread and water is now offered to the Penitent.

PRECEPTOR—To commemorate the perils and hardships of our Fratres of old, whose scant living was procured at the sword's point, we offer you this morsel of bread and cup of water.

The Knight Penitent takes the bread from the point of the Sub-Marshal's sword, presented to him, and eats it. Also tastes the water from a shell.

PRECEPTOR.—Dear Bro., you have thus partaken of bread and water, the staff of life. We now invite you to refresh yourself with the *Cup of Memory*, a cup not made by the hands of man, which you will dedicate to the following libations ;

The cup, being the crown of a human skull filled with wine, is presented to him. Note.—The libation from a skull is an undoubted ancient and distinctive feature in the Templar ceremony, strictly in accordance with mediæval ideas.

FIRST LIBATION.—I drink to the memory of " Hugh

de Payens" and the other Knightly founders of The Templar Order. (*Drinks*)

SECOND LIBATION.—I drink to the memory of "Jacques de Molai" and the other Martyrs of The Order who sealed their faith with their blood. (*Drinks*)

THIRD LIBATION.—I drink to the pious memory of all those Valiant Knights who have shed their blood under the Banner of the Cross. (*Drinks.*)

FOURTH LIBATION.—I drink to all Knights Templar wheresoever dispersed over the face of the earth and waters. (*Drinks.*)

The Preceptor takes the hands of the Penitent Knight into his own, and helping him to rise, says:

PRECEPTOR.—Dear Brother, You may now rise. Bro. Sub-Marshal you will open the Sacred Triangle to receive our newly installed Knight.

The triangle is opened at the angle of the Cock.

PRECEPTOR.—Brother in arms, thus we open our Preceptory and receive you into the Order. You see displayed the emblem of the Crucifixion of our Saviour, which opened the first day of man's redemption, Therefore at the installation of every Knight of the Temple we publicly acknowledge Faith in Jesus Christ as the only way open for man's salvation; and in the name of the Grand Master and of the Brethren of the Temple, I welcome you amongst us as a professed Knight of the Order. Let it be your constant care to prove yourself worthy of the confidence reposed in you, and may the Almighty give you strength and power to perform your duties.—Every Knight of the Temple was required to wear, night and day, a small girdle; this is not now required, but we give you this *Ring of Profession* in the

name of the Holy and Undivided Trinity, engraved with the initials of the motto "Vent Dieu Sainte Amour," literally "God wills holy love," or "we will love the Holy God," and the red cross of the Order, (*placing the ring on the forefinger of his right hand*), and we exhort you to wear it always as a sign of Faith and as the symbol of your perpetual union with our Religious and Military Order.

Wear this "Ribbon" of the Order, and this "Star," an emblem of the reward which the Great Captain of our Salvation has promised to those who conquer in His name, even the emblem of Himself, He being the bright Morning Star whose rising brought health and salvation to mankind, and light to those who sit in darkness and the shadow of death; bear this ever in mind, and continue his faithful Soldier unto death.

It is very desirable that previously to the installation the proper costume and Ring of Profession shall be provided for the Aspirant, in order that the terms and forms of the Ritual be strictly carried out.

PRECEPTOR—By the terms of your vow you are henceforward bound to obey the lawful commands of your superiors. Observe the "scroll" upon the Cross. Whenever you receive a summons or lawful order from your Preceptor or other superior, and such summons or order is "marked" with the St. Andrew's Cross and the initials I. N. R. I, "Jesus Nazarenus Rex Judæorum," (Jesus of Nazareth King of the Jews), it will be your imperative duty to obey it, if it be possible for you to do so; and in case of any inability to obey such summons or order, you should communicate the cause thereof to the Preceptor or superior from whom the command is issued. In order to become acquainted with your various duties and responsibilities, it is incumbent on you to

commit to memory the terms of your Vow and *solemn promises*, by which you are henceforward bound to the Order and its Brethren. Now take your place amongst us.

The Sub-Marshal conducts the new Knight to his stall, and then proclaims the new Knight.

SUB-MARSHAL.—Be it known that Frater A. B. has been this day *consecrated and installed* a Knight of the Religious and Military Order of The Temple. Long life, honor and prosperity to our newly installed Knight and Brother, A. B., to our Most Eminent and Supreme Grand Master, and to all Knightly Fratres of the Order, and I call upon all Fratres, to salute our newly installed Brother Knight.

All stand up and salute the new Knight. The new Knight then stands up, draws his sword, and salutes first the Presiding Preceptor, and then each column, commencing with the South.

The 133 Psalm may then be read by the Chaplain, or is chanted by the Brethren, after which the Lord's Prayer is repeated by all. During the Psalm and Prayer all stand and lower the points of their swords to the ground.

PRECEPTOR.—Be seated, Brethren.

PRECEPTOR.—I shall now communicate the modes of recognition, and repeat all the signs and words for your information.

See private instructions for a Preceptor. The Preceptor may here, or at a more convenient time, give a sketch of the history of The Templars after the death of "Jacques de Molai," the last Grand Master, and dispersing of the Order, until its later Masonic revival.

THIRD HISTORICAL SKETCH.

This sketch of the Order can now be read or may be deferred (with the 1st and 2nd Histories) to a more convenient time, at the discretion of the Presiding Preceptor.

“The origin and object of the old Religious and Military Order of the Templars of the Crusades being a matter of history, it is unnecessary to re-

fer to it. And it is well authenticated that the building Guilds or Sodalties of the middle ages sprang from the same source, viz.: the "Benedictine" Order of Monks at the beginning of the 12th century, promulgating the same doctrines. It remains then to show why and how it has been revived in the Masonic fraternity of the present day and allied to the Craft degrees after a lapse of nearly five centuries.

"From the Building Guilds or trade corporations in cities, the successors of the Monastic Architects, employed in the service of the Church, Modern Free and Accepted Masonry is the outcome.

"Early Free and Accepted Masonry in England, its birth place, was always essentially a Christian Fraternity, but had so fallen into desuetude in modern times that it was but little known or appreciated. When at the commencement of the 18th century a revival took place and a complete revision of its ancient doctrines and usages, proclaiming a universal creed—this led to numerous innovations on the original plan of degrees by the introduction of the Royal Arch with other side degrees of Jewish Free Masonry.

"The great mistake which has caused so much confusion about the true character of the Modern Templar degrees as allied to Free Masonry arises mainly from not knowing, or not distinguishing, the great difference between the Masonry of to-day, and that from which it is derived. The Templar degrees refer to and represent the connection that it is supposed formerly existed between the old Templar Order and the Ecclesiastical Christian builders, who on separating from the Cloisters, associated themselves with the building Guilds, from which modern Speculative Masonry is the outcome—but this revival forms no part of the present Templar system of the British Empire, excepting by alliance.

"The introduction of the Templar degrees into Free Masonry originated on the Continent of Europe soon after Speculative Free Masonry was imported there from England, and was at first chiefly confined to the higher ranks of social life, who were ambitious that Masonry should be considered the descendants of the old Religious and Military Order of the Templars, based upon a fiction that at the dissolution of the Order, certain Knights joined the Guilds of Stone Masons in Scotland, and this gave rise to Free and Accepted Masonry. The Templar Rite of the strict observance was founded on this legend and introduced into Germany in 1754, from whence it spread over Europe.

"In 1782 Prince Ferdinand, Duke of Brunswick, Grand Master of the Rite, held a congress at "Wilhelmsbad" in Hesse Cassel by a great representative assembly of Masonic delegates throughout the world, at which it was declared that Free Masons were not the successors of the Templars. This convocation opened the adoption of "Masonic" Templary, to show that a connection had existed between the old Order and the Christian

“Builders, but had no reference to Speculative Masonry of the 1717 revival.

“After the conference of “Wilhelmsbad” the Rite of strict observance “gradually declined and subsequently died out altogether.

“The introduction of the Templar system was strongly opposed by the “Craft in England as a glaring innovation on cosmopolitan Speculative “Masonry, and it was not until about 1780 that Templary obtained any “official recognition in the Masonic body, for the purpose of representing its “original basis founded on the Christian faith, and to preserve its christian “character—but the ceremonial of these degrees has no reference to Specula- “tive Masonry, its history clearly showing there never could have been any “connection between them, the one being always Trinitarian Christian, the “other professing since the revival the doctrines of Theism and a Universal “Creed. Neither are these Templar degrees intended to represent the Mili- “tary element of the ancient Order, only retaining the name MILITARY to “denote their origin. The causes which called forth the enthusiastic military “spirit of the age when the Order was founded, having long passed away, it “is not necessary or advisable in its Masonic connection to perpetuate the “military character. Although in the course of evolution it has gradually “assumed, like many other degrees, a Masonic character—it is only Masonry “in the sense—that none but Masons are admitted. Careful historic investi- “gation shows that after the suppression of The Order of The Temple num- “bers of the persecuted members sought refuge in the Order of St. John of “Jerusalem, and their peculiar doctrines and usages were transferred and per- “petuated in the Scottish branch of the combined Orders of St. John and the “Temple. At the Reformation they embraced the Protestant faith, repudi- “ating the authority of the head quarters of the Order at Malta, and merged “into the ranks of civil life. From this source our knowledge of the chiv- “alric Orders is principally derived and become known, although publicly “lost sight of amongst the revolutionary changes in religion and politics “which from time to time have disturbed the peace of the Christian world.

“True Templary, as exemplified in the rituals used in the British Empire “is purely Trinitarian Christian, and in no way a part of Universal Masonry, “but from the circumstance of these degrees being revived by the Masonic “Body, enthusiastic masonic degree manufacturers supposed them to be of “Masonic origin, fabricating them into Masonic “Military” degrees, without “the slightest historical authority for doing so, and different countries took “different views of the supposed connection.

“Templary then in Great Britain, Ireland and Canada, following the “principles of the Ancient Order, is eminently Trinitarian Christian, and “must ever remain separate degrees from the Craft, for although Free Masonry “does not teach anything inconsistent with the Christian faith, its Universal “Creed debars it from a closer connection than that of alliance.

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“Our American Templar Brothers think otherwise, and base their
“Templar degrees on Modern Speculative Masonry, making them emphatic-
“ally modern military degrees of Masonry to suit their own theories on the
“subject.”

FRA. † WM. J. B. MACLEOD MOORE, G.C.T.,
Supreme Grand Master, Canada.

END OF PART III.

THE CONSECRATION OF A KNIGHT.

CONCLUSION OF THE CEREMONIAL.



DEGREE OF THE ORDER OF MALTA,

IN CONNECTION WITH THE

Sovereign Great Priory of Canada,

—OF THE—

UNITED ORDERS OF THE TEMPLE AND ST.

JOHN OF JERUSALEM, PALESTINE,

RHODES AND MALTA,

—AS—

AUTHORIZED BY THE GREAT PRIORY OF CANADA,

A. D., 1878.

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The Degree of Malta in connection with the Templar System of Canada.

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INTRODUCTORY NOTES.

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"The degree of Malta, in connection with the Templar system, is intended to commemorate the amalgamation of the dispersed members of the old Chivalric Templars, at the dissolution of their order in the 14th Century, with that of 'Saint John of Jerusalem,' known afterwards as Knights of Malta."

In the Encampments, as they were called, of the old Masonic Templar system, until the year 1853, the Templar and Malta degrees were combined, but a revision of the statutes of the then Grand Conclave of England was made, and the degree of Malta altogether excluded.

In 1862, the Grand Conclave again formally revised the "Malta" degree; but as a separate one, instead of being combined with the Templar, adopting, with some alteration, the Scottish "Melita" ritual, which had been in use there for a number of years. A further revision was made in 1866, with additional modes of recognition, which now constitutes the ritual of Malta in the United Orders.

The committee of the Great Priory of Canada, appointed in 1877, to prepare and report upon a uniform ritual for the Dominion, considered it advisable to condense and simplify it, and the present one having been

fully approved and confirmed has become the authorized ritual of Malta, under the Great Priory of Canada, since 1878.

This ritual has been carefully compiled from existing rituals used in Great Britain and Ireland, derived from authentic historic legends and traditions of the Ancient Order of Malta, preserved, when the Combined Orders of St. John of Jerusalem and the Templars in Scotland were dissolved at the Reformation, and the members dispersed throughout the ranks of *Civil life*, and also from a careful perusal of the old ceremonies of the Knights of St. John, given in the "Abbe Vertot's" history of the Knights of Malta, and other reliable historic works.

‡ FR: W. J. B. MACLEOD MOORE,
Supreme Grand Master,
Canada.



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Rubric of Malta Degree.

This degree follows the Templar, as no one can be admitted, who has not taken that degree.

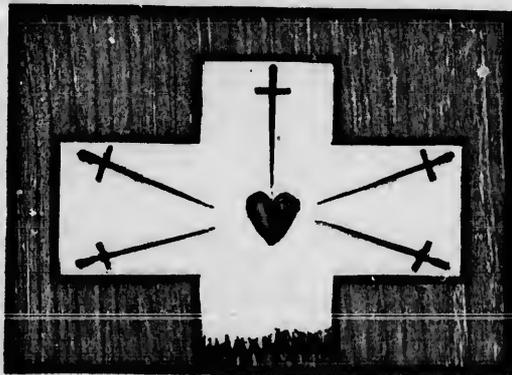
The ceremony takes place in the same apartment, the arrangements being similar, having in addition five small Banners or Shields on Poles, and two tables, one below the Dais in the East, the other in the West towards the centre of the room.

From the entrance door at intervals towards the East, the five Banners are placed in rests. The 1st nearest the door, WHITE, with the word "*Palestine, 1099*" and the letter *B* written upon it; 2nd—RED, having upon it "*Cyprus, 1287*" and the letter *L*; 3rd—BLACK, having upon it "*Rhodes, 1310*" and letter *D*; 4th—PURPLE, having upon it "*Candia, 1528*" and letter *R*; 5th—somewhere near the table below the Dais, GOLD COLORED, with the word "*Malta, 1530*" and the letter *A*.

These Banners are *during the ceremony of a reception*, guarded by Sentinels—selected as occasion requires from the members present—who stand in line opposite each Banner, leaving a passage for the postulant to pass between them.

When there are not a sufficient number of Brethren present to act as sentinels to each, one sentinel will be sufficient, who can move from Banner to Banner as the pass-words are given.

The table below the Dais should have a RED Cover, in the centre of which is painted or worked a white figure, representing the upper portion or transverse limb of a Passion Cross, with lines drawn upon it meeting in the centre, on which the swords are laid.



RUBRIC.

On the table in the West is also a red Cover, having upon its centre a large black octagon figure, with the eight pointed Maltese White Cross, the points extending to the outer angles of the octagon figure. At the extreme points of each arm of the cross are the letters *M., H., A., C., B., T., C., T.* These are the initial letters of the names of the Grand Officers of the eight languages, supposed to be seated at this table when assembled in Council, viz.:

1. The Marshal; 2. Hospitaller; 3. Admiral; 4. Conservator; 5. Bailiff; 6. Turcopoher; 7. Chancellor; 8. Treasurer. These officers represent the Bailiffs or Grand Priors of each nationality, as follows:

1. The language of "Auverne," bore the Great Standard of the Order of St. John, and the Bailiff was Grand Marshal or Commander-in-Chief of both Military and Naval forces.

2. The Bailiff of "France" was Grand Hospitaller, and superintended the Hospitals and Charities.

3. The Bailiff of "Italy" was Grand Admiral, and commanded both Military and Naval forces, under the Grand Marshal.

4. The Bailiff of "Arragon" was Grand Conservator, or Commissary General.

5. The Bailiff of "Germany" was Grand Bailie, equivalent to Inspector of Fortifications.

6. *Where the English language was in existence, its Bailiff had been the Turcopoher, a title derived from the days of the residence of the Order in Palestine—the duty, attached to which, was Commander of Light Cavalry—who were afterwards, when the order occupied Malta, transferred to the "Galleys" and employed as Modern Marines.

7. The Bailiff of "Castile" was Grand Chancellor, his duties similar to that of National Governments.

8. The Bailiff of "Bavaria" was Grand Treasurer.

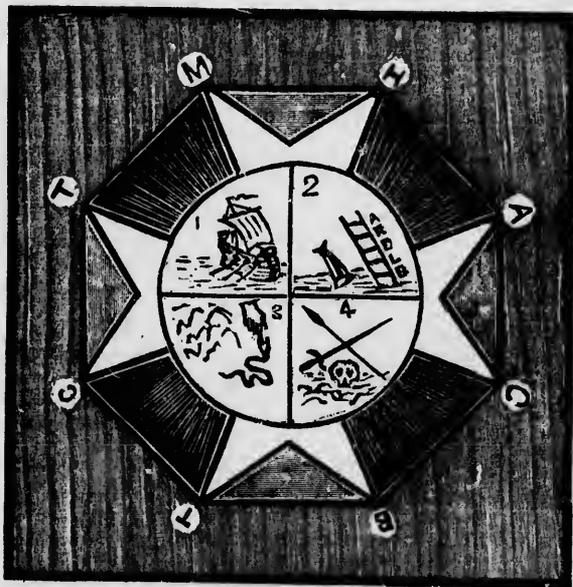
The Maltese cross on this table, has upon it a *centre circle* divided into four equal quarters, on each of which is painted one of the following figures:

1. An ancient Galley or Ship.

*Formerly England constituted the 6th language, but after the Reformation and dispersion of the Order in Great Britain, "Bavaria" was added, and towards the end of the 18th Century, England was joined to it, and the eighth language became known as "Anglo-Bavaria."

2. A ladder of five rounds, with one of the following letters on each round : *B, L, D, R, A* ; and a speaking trumpet.
3. A human hand and viper.
4. A human skull cloven, with a *two handed sword and spear in saltire.

WEST TABLE.



On the Altar of the Dais is placed a Testament open at the Gospel of St. John, on which is laid a sword and cross, a small salver with a goblet of water, and two or three small pieces of bread. [NOTE.—An electro-plated

* The ancient Knights were armed with spear, sword and battle axe, or a mace. The sword was long, broad, and double-edged, with cross-guard at hilt—principally used on foot when dismounted, and wielded with both hands.

salver and cup, with the bread in a folded napkin, should be used.] A wax taper, together with the black Mantle of Malta, and the Jewel or Cross of white enamel attached to a black watered ribbon for investiture, is also on the Altar.

The officers of the Priory or Commandery correspond with those of the Preceptory.

- 1.—Emit. Prior corresponds to Presiding Preceptor.
- 2.—Capt. General corresponds to Constable.
- 3.—1st Lt. Commander corresponds to Marshal.
- 4.—2nd Lt. Commander corresponds to Sub-Marshal.
- 5.—3rd Lt. Commander corresponds to 1st Banner Bearer.
- 6.—Capt. of Out-Posts corresponds to Capt. of Guard.

The Chaplain, Registrar, Treasurer, Standard Bearer and Guards, etc., etc., are the same in both degrees.

Three officers, however, are quite sufficient to perform the ceremony of a reception, (with the assistance from any of the Fratres present), viz: the Emt. Prior or Commander as Celebrant, the Chaplain and Capt. of Out-Posts.

When the Priory or Commandery is opened, the Emt. Prior and Chaplain are on the Dais at the right and left of the Altar, as in the Templar degree. The Capt. General and three Lieutenant Commanders are seated at the sides of the table below the Dais, the Capt. of Out-Posts in the West near the door of entrance, and the rest of the members along the North and South sides of the stall.

If there are a sufficient number of members present, 8 sit or stand at the table in the West to represent the Grand Priors or Bailiffs of each Language as members of the Council. All the officers should wear the Black Mantle with eight pointed white Cross upon the left breast, and may also wear (with the exception of the Chaplain) a red tunic, with the white equal limbed plain cross over the breast, as also the *baret* or cap, called in French *callote*, to represent the ancient coif or hood—red, with a white fur band (imitation ermine) having the cross of Malta embroidered in front. [NOTE—The Chaplain wears the same costume as in Templar degree.] Fratres of Malta, being also Templars, may appear in the white mantle and costume of the Templar, but wearing the Jewel (cross) of Malta.

There are two Banners used in the Degree, one the great standard of the ancient Order of St. John of Jerusalem—red, with the plain equal limbed white cross, on the centre of which is the Holy Lamb and the following letters on each of the four quarters, F. E. R. T., the initials of the Latin words

“Fortitudo Ejus Rhodium Tenuit.” “His courage saved Rhodes.” The other Banner, black, with the eight pointed white cross, the badge of Malta, having an escutcheon of pretence of the arms of St. John. These Banners are placed one on each side of the Dais steps.*

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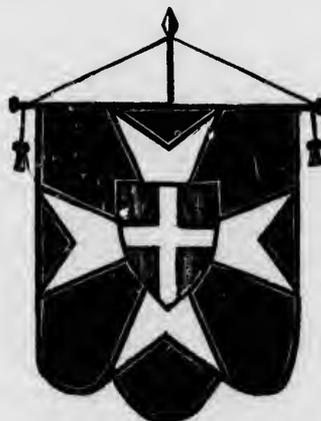
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BANNERS.

1.—St. JOHN.

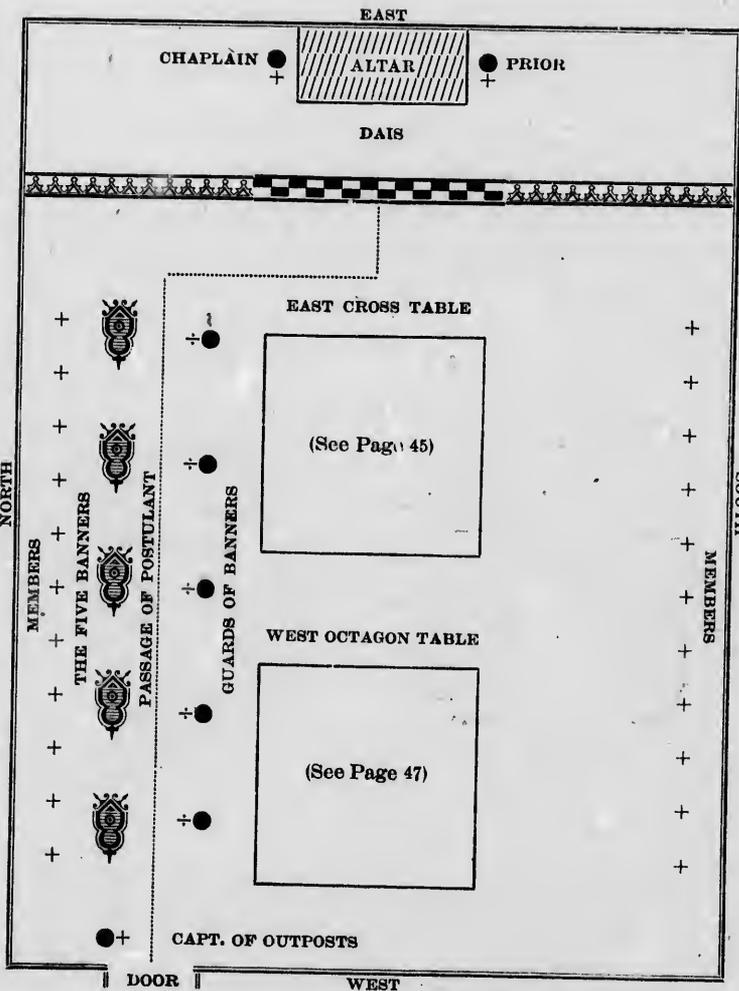


2.—MALTA.



* The flag now used by the Merchant Marine Service of Malta is “per pale”—*Gules*—(red), and *Argent*—(white), the colors of the Order of St. John.





PLAN OF PRIORY FOR A RECEPTION.

rriors present have proved themselves legitimate Soldiers of the Cross and Brothers of our Priory.

EM. PRIOR.—Brethren, let us lay our arms at the foot of the Cross and implore a blessing upon our present meeting.

Each Brother draws his sword, and lays it on the floor at his feet pointing to the Altar, then assumes the Reverential Sign, as in the Templar degree. The Eminent Prior steps down from the Dais, and with his four Grand Officers, deposit their swords on the lines marked on the cover of the table. The Chaplain prays.

CHAPLAIN.—Let us pray. O Thou great Immanuel and God of infinite goodness, look down upon this Priory with an eye of tender compassion, and imbue our hearts to Thy holy will in all our actions, through Jesus Christ our Lord. Amen.

EM. PRIOR.—Brethren, resume your arms, and be seated.

The Brethren take up their swords, returning them to their scabbards, excepting THE OFFICERS, who allow them to remain on the tables.

EM. PRIOR.—In the name of the Holy and Undivided Trinity, I declare this a duly opened and constituted Priory of the Degree of Malta.

The four officers at the East table give two knocks each, with the pommel of their swords. The Capt. of Out-posts, two; and the Eminent Prior, three (two quick and one slow)—thirteen in all. If there are eight officers placed at West table, only one knock is given by each, and swords laid on the table pointing to the centre. The Capt. of Out-posts returns his sword to its scabbard.

The Minutes of the last meeting may now be read, or any proposal or resolution made.

EM. PRIOR.—Capt. of Out-Posts, inform the Guard that a Priory of Malta is now open.

(Done).

EM. PRIOR.—Brothers, be seated.

END OF OPENING CEREMONY.

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ONY.

Installation.

PRELIMINARY DEGREE OF THE MEDITERRANEAN PASS.

The Guard knocks twelve and one (13). The Capt. of Outposts goes to the door and opens it, receiving from the Guard his report, accompanied by the Crusader's S. W. He then directs the Postulant to wait until report is made to the Eminent Prior. The Capt. of Outposts, re-entering, closes the door and reports to the Eminent Prior.

CAPT. OF OUTPOSTS.—Eminent Prior, Frater A.B., of the Order of Knights Templar, stands without, soliciting to be admitted to the Degree of The Mediterranean Pass, to enable him in safety to undertake a Pilgrimage to the Holy Sepulchre. He prays also, if found worthy, to be enrolled a member of the Ancient Order of St. John of Jerusalem.

EM. PRIOR.—Worthy Capt. of the Outposts, far be it from us to interpose any obstacle to the fulfilment of his pious purpose. Can you, Frater, vouch that he is worthy and in possession of the S. and W. of a Crusader?

CAPT. OF OUTPOSTS.—I can, Eminent Prior.

EM. PRIOR (to assembled Brethren).—Is it your pleasure, Fratres, that our Frater Templar A.B. be elected a member of our Order? (*All hold up their hands in token of assent*). I declare Frater A.B., of the Order of the Temple, elected a member of our Priory of Malta. Brother Capt. of Outposts, you will admit him, and you Brother 1st Lieut.-Commander will conduct the Templar to our presence.

The 1st Lieut.-Commander, accompanying the Capt. of Outposts, goes to the entrance and admits the Postulant habited as a Templar, and without further ceremony conducts him to the foot of the Dais.

EM. PRIOR (to Postulant)—Frater A. B., we have consented to your admission into our Order, but before I place you in possession of our secrets are you willing solemnly to promise to keep them inviolate from all unworthy to receive them?

POSTULANT.—I am, Eminent Sir.

EM. PRIOR.—Then kneel and take on yourself the vow of the degree. To order, Brethren. (*Done as in the Templar degree.*)

Here the pointing of the sword upwards is in allusion to the practice of the Ancient Knights of St. John holding their swords when the Gospels were read with the point upwards, to denote the continued disposition they were in to defend the faith.

The Postulant is directed by his conductors to kneel on the Faldstool at the Altar, placing his hands on the Gospels on which is laid a sword and cross, and to repeat after the Chaplain or Celebrant the vow as follows:

“I, A. B., a regularly professed Brother of the Temple,
 “do hereby upon the Gospels promise on the honor of a
 “Knight Templar not improperly to reveal the secrets of
 “the Mediterranean Pass and the degrees of Malta now
 “about to be entrusted to me, or any I may hereafter re-
 “ceive, to any one unless I find that they have come by
 “them in as lawful a manner as I am now about to do,
 “and in all respects I will conform to the regulations of
 “the Order and the statutes of the Sovereign Great
 “Priory of Canada, under the penalty of forfeiting the
 “honor of membership, contempt, despised and cast out
 “from all who love honor and integrity. You will seal
 “this vow on the Gospels three times.” (*Done.*)

EM. PRIOR.—Rise, Brother. In the twenty-seventh (27) chapter of the Acts of the Apostles you will find the incidents relating to the Island of Malta, upon which this Degree of the Mediterranean Pass and its modes of

recognition are founded. Our Chaplain will inaugurate the ceremony by reading the twenty-second to twenty-fifth verses, and a portion of the twenty-eighth chapter.

The Chaplain also reads the first six verses of this chapter.

EM. PRIOR (to Postulant).—Brother, it was customary for the Knightly Soldiers of the Crusades, previous to their departure to the Holy Land, to prepare themselves by a general confession and reception of the Holy Eucharist, receiving the blessing or benediction of the Church. In allusion to this sacred ordinance, but to avoid the semblance of irreverence, we commemorate it, by substituting water, to remind us also of the extreme perils, suffering and destitution encountered by our Pilgrim Brethren of old when on their way to the Holy City, who could only procure the bare necessaries of life at the sword point.

A Salver is here presented by the Chaplain upon which stands a cup of water and two or three small pieces of bread.

EM. PRIOR.—You will now receive bread from the point of the sword and water from its blade.

The Eminent Prior here takes a piece of bread with the point of his sword and presents it towards him, which he takes and eats. The Prior then presents the cup of water with his left hand, the bottom of it supported by the blade of the sword. The Postulant takes it in his hand and drinks. The cup is then replaced on the salver. The Chaplain says :

CHAPLAIN.—May you be ever kept steadfast in your solemn professions, and blessed in your praiseworthy occupations, and be able to bear up manfully against all hardships and trials through this pilgrimage of life, as did our Brethren of old.

EM. PRIOR (to Postulant).—This ceremony constitutes the degree of the Mediterranean Pass or Knight of St. Paul, and is the preliminary one to that of Knight of

Malta. The modes of recognition are: The Sign, "Hold b— h— as if w— t— b— a f—. Seize the l— e— of t— l— h— at t— m— j— of t— l— f— w— t— t— and f— of t— r— h—, r— t— as h— as t— c—, t— d— t— with a q— m—, t— off t— r— h— as if c— a— s— o— as did St. Paul when t— off t— v— a— c— it i— t— f—." This is called the Melita Sign. It varies slightly in some jurisdictions, but all are based upon the same incidents.* The P— w— is F— n— P—. G— w—, M—, the ancient name of the Island of Malta.

The Postulant and his conductor retire to the Ante-room.

END OF MEDITERRANEAN PASS DEGREE.

* All the modes of recognition in the Chivalric degrees are of modern origin, introduced in imitation of the signs and tokens of the Masonic system, which were unknown in the old religious and military fraternities.



The Sign, "Hold
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DEGREE.

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Reception into the Degree of Malta.

The Eminent Prior takes his seat at the head of the table below the Dais, with the Great Officers of his Council.

The 2nd Lieut.-Commander places himself opposite the WHITE Banner, arranging the other sentinels in like manner before the other Banners, and when the Guard ascertains that all is in readiness, he knocks 12 and 1, replied to by the Capt. of Outposts from the inside, who opens the door and demands the cause of the alarm.

CAPT. OF OUTPOSTS.—Who comes ?

GUARD.—A worthy Frater of the Cross craves admission.

CAPT. OF OUTPOSTS.—To what order does he belong ?

GUARD.—To that of the Templars.

CAPT. OF OUTPOSTS.—Has he the necessary qualification ?

GUARD.—He has

CAPT. OF OUTPOSTS.—Wait, whilst I report his arrival to the Eminent Prior and his Council.

He closes the door and having made his report, is ordered to admit the Templar and his Conductor. He again goes to the door and opening it, says :

CAPT. OF OUTPOSTS.—I have received orders to admit the Templar. Let him give me the sign and words. *Done.*

The Postulant gives the MELITA sign and words of the MEDITERRANEAN PASS, then enters with his Conductor, advancing to the WHITE Banner. The Sentinel guarding it, presents his sword point, and stops them, demanding the word.

SENTINEL.—Give me the word ?

The Conductor gives the word "R—," when the Sentinel drops the point of his sword and says, "PASS." They then advance to the RED Banner, when the word "L—" is given, and the same ceremony takes place; proceeding to the BLACK Banner and giving the word "D—," and so on to the PURPLE Banner, giving the word "R—"; on approaching the GOLD COLORED Banner, the word "A—" is given; on passing this last Banner they go to the foot of the Table and remain facing the Eminent Prior. The Sentinels returning to their proper seats, the Eminent Prior demands of the First Lieut.-Commander.

EM. PRIOR.—Worthy Lieut.-Commander, what stranger Knight is this ?

FIRST LIEUT.—He is a Knight of the Temple, who, since the persecution and dispersion of his order, wishes to join our Body and fight under our banner.

EM. PRIOR [to Postulant].—Stranger, have you any proof to show us that you are what you represent ?

The Postulant bows, and pointing to the Templar Cross on his breast, gives the Sign of a Crusader, and says :

POSTULANT.—I have this.

EM. PRIOR.—We acknowledge the correctness of your proof. Is it your wish to join our Order and fight against all opposers of the Gospel of our Lord and Saviour Jesus Christ, under our Holy Ensign ?

POSTULANT.—It is.

EM. PRIOR.—Have you any objection to conform yourself to our Rules and Regulations and to walk in strict conformity thereto ?

POSTULANT.—I have none.

EM. PRIOR.—Then draw your sword, place it on the table before you and kneel upon your right knee.

EM. PRIOR.—To order, Fratres.

The Eminent Prior now leaves his station, and standing beside the Tem-

plar, takes up the sword, with which he strikes him three blows over the shoulder, saying :

EM. PRIOR.—Let this teach you patience to suffer for Christ's sake.

He lays the sword again upon the table, and with the palm of his open right hand strikes the Templar on his left cheek, saying :

EM. PRIOR.—Awake ! be not asleep, but watchful in the faith of Jesus Christ, and be submissive to the greatest affront which may come upon you in His cause, ever having the peace of the Lord with you. Let this blow, the last indignity you will have to undergo, remind you, that when HE was reviled, HE reviled not again, and that when HE was before CAIAPHAS the High Priest, one of those who stood by smote HIM with the palms of their hands.

[NOTE.—*Vide Matthew, Chap. 26, v. 67.*]

The Eminent Prior then takes him by the hand and raises him up, saying :

EM. PRIOR.—Fratel, by the power vested in me as a Knight Commander of Malta, from the Sovereign Great Priory of Canada, and in the name of St. John the Baptist, the patron Saint of the Order, we receive and welcome you into our ranks by a *new name*. Arise, a member of the Order of Malta. You will now take up your sword and wipe the blade carefully, and then return it to the scabbard.

He wipes the blade on the sleeve of his left arm, and returns the sword to its scabbard.

EM. PRIOR.—As you have wiped away all the spots which might dim the lustre of that bright blade, so let your future life be pure and undefiled, its brightness is an emblem of faith ; fear not to encounter danger and perils for Christ's sake ; protect and maintain the distressed, the poor widow and helpless orphan, for this is

RECEPTION.

the true faith and justification of a Christian Soldier.

The Chaplain approaches with a lighted taper which the Postulant takes in his hand.

EM. PRIOR.—Take the lighted taper in your left hand, as a sign that it is your duty to enlighten others by your exemplary conduct, and let your light so shine before men that they may see your good works and glorify your Father who is in heaven.

Taper is now taken away, and the Postulant is divested of his white Templar Mantle. The Chaplain places the black Mantle of Malta over his shoulders, and the Eminent Prior, pointing to the white cross of eight points embroidered on the left side, says:

EM. PRIOR.—Take this Mantle with the Cross, in the name of the Holy Trinity. We wear this white cross as a symbol of purity. Wear it, my brother, also, within thy heart, as well as outwardly, and keep it without soil or stain.

The Badge or Jewel of Malta is now presented on a cushion by the Chaplain, and attached to his left breast by a black ribbon, the Eminent Prior saying:

EM. PRIOR.—I now invest you with this Jewel, the well known symbol of the Knights of Malta, and I place it on your left breast over the heart that you may love it, since it is an emblem of our most holy faith. The eight points of the cross are the signs of the eight beatitudes, which you should ever possess, named in the fifth chapter of St. Matthew's Gospel, verses three to eleven, viz.: 1—Spiritual joy. 2—To live without malice. 3—To weep over thy sins. 4—To humble thyself to him that injures thee. 5—To love justice 6—To be merciful. 7.—To be tender and true of heart. 8—To suffer persecution for Christ's sake.

The cord of the mantle is then tied around his neck.

EM. PRIOR.—By this cord I bind you, in token of your reception into our Order, and as I now cast it behind you, (*throwing it over his shoulder*), so will we cast you out from amongst us, should you prove false and unfaithful to your vows. The Chaplain will read a portion of the Gospel of St. John, when I will communicate the further modes of recognition of this degree.

Chaplain reads 24th to 29th verses of the 20th chapter of St. John's Gospel.

EM. PRIOR.—From this passage of Scripture the Sign of "Unbelief" is taken, and is thus made :

One Brother says : "Reach hither thy finger and feel the print of the nails." They join hands and force the f— f— into the centre of the palm. Then says : "Reach hither thy finger and thrust it into my side." Each extends his l— h— and presses his fingers into the l— s— of the other. With arms thus crossed, one says : "My Lord." The other replies : "And my God." It teaches that we should possess a power of faith to receive Divine Truth even though unaccompanied by physical evidence, and thus entitles us to that commendation of the Divine Teacher, "Blessed are they that have not seen and believe."

The Grand Token or Grip is made by taking each other by the l— h—, interlacing the f— and m— the a— b— and f— as if r— a b—, the swords held upright in the right hands, saying together : "KING OF KINGS AND LORD OF LORDS."

The pass words of the Order have been already explained at the five Banners. These words are used in commemoration of the birth, life, death, resurrection and ascension of our Saviour.

RECEPTION.

You will now take your place in our ranks and attend to the historical and explanatory lecture of the degree.

Be seated, Fratres.

The new member is conducted to a seat, and the Eminent Prior resumes his station on the Dais, where he delivers the explanatory lecture or appoints some other Frater to do so.

END OF CEREMONY OF A RECEPTION.



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Order of Malta.

EXPLANATORY AND HISTORICAL LECTURE OF THE DEGREE.

This may be read from the Dais by the Eminent Prior, or by some Lecter deputed for that purpose. If committed to memory the Eminent Prior or the Frater delivering it may accompany the Postulant to each Banner and the Tables, explaining their significance in connection with the history and traditions of the Order.

LECTURE.

TION.

Worthy Frates, it is now my privilege to direct your attention to a brief *resumé* of this Ancient Chivalric Order and its bearing on the present ceremonies. The Order was originally founded in Jerusalem during the first Crusade in the year of our Lord 1099 by the association of many pious Knights with the Brothers of St. John's Hospital, an establishment previously founded about 1048 for the relief of Pilgrims proceeding to worship at the Holy Sepulchre.

The name "PALESTINE," and the date on the Banner of "B—," commemorates the country of our Lord's nativity, and has reference to the extinct epoch of our Order, and also to the place where the Order was founded. After a perilous existence in the Holy Land, and in consequence of being deprived, by the wars raging in Europe, of this looked for assistance, the Order was compelled to evacuate Palestine, and in the year 1287, they established themselves in the Island of "CYPRUS." The name and date on the Banner of "L—" is in memory of this refuge of the Knights of St. John. In 1310, the Island of "RHODES" became the property of the Forces of the Order, which had a few years before (in 1307) been strengthened in numbers, and enriched by the properties of the Templars, who were at that time suppressed by the cruelty and avarice of Pope Clement 5th, and Philip Le Bel, King of France. The remains of the fortifications erected at Rhodes by the Knights, will bear testimony to their engineering abilities. The Banner of "D—" has reference to this period of our history.

In 1522, the Island of Rhodes was besieged by the Turks, under the Emperor Solyman II., and after a memorable defence fell into the hands of the *Infidels*. The garrison, however, were permitted to depart with all the honors of war.

The letters F. E. R. T. are the initials of the words "*Fortitudo Ejus Rhodium Tenuit*," and were added to the Banner of the Order of St. John by the Grand Master, after the siege, to commemorate the assistance afforded

the Knights by "Amodeas Duke of Savoy," who came to their assistance with his forces. These letters were afterwards discontinued on the Standard, but the descendants of the Duke Amodeas, have, since that time, always borne on their Armorial Shield a "white plain cross," with the above initials. From 1523 to 1530, the Order wandered about without a settled home, finding refuge in the Island of Candia, and in the latter year the Emperor Charles the 5th of Spain, added the Island of Malta to the Order, on condition that they would defend it and repress the ravages of the Moorish Rovers, who at that time infested the Southern parts of the Mediterranean Sea. These points in our history are distinguished by the Banners of "R—————" and "A—————."

The traditionary legend of the approach of the Knights to this their final resting place, has given rise to the distinguishing words of the Order. The story runs: "That on coming to take possession of the Island, they approached the shore rowing the boats of their Galleys, two men to an oar—the oars in their left hands and their swords in their right, singing a Psalm in the words 'King of Kings and Lord of Lords.' The natives of the Island seeing them approaching in this warlike guise, hailed them through a speaking trumpet, in the Arabic tongue, meaning, 'Do you come in peace,' replied, 'We come in peace,' the natives rejoined 'Then come in peace.'" It is worthy of remark, that these are to this day, the common forms of salutation between an Arab and a stranger; and the boats of the Maltese are propelled by two men to an oar, sitting opposite each other, rising up alternately as they pull and push the oar.

The "Mediterranean Pass" which you have received in the introductory degree of Knight of St. Paul, is supposed to have been instituted at an early period of the Order, to enable Pilgrims to distinguish one another from the Moorish Rovers, who tried to bar their passage, going and returning to and from the Holy Land.

The officers seated at the table in the East, place their swords on it, pointing to one *spot* marked on the cover, that namely, where the heart of the Saviour would have rested on the Cross on which He was crucified, figurative, in a degree, of the Holy character of the Order. The number five, has also an allusion to the five wounds of Christ, and is again depicted in one of the divisions of the circle forming part of the Maltese Cross on the Octagon of the West table. These four divisions have a representation of a ship or Ancient Galley; a ladder of five rounds, with the letters B. L. D. R. A., one on each round, with a speaking trumpet; a cloven skull, with two handed sword and spear; and a hand and vice.

The Ancient Galley is a representation of the vessels formerly used in conveying supplies of corn from Egypt to Rome, and the War Galleys of the Knights. The Ladder has letters on the rounds corresponding with those on the Banners, and refer to the Passwords, alluding to the Saviour's incarnation. The Cloven Skull, is typical of the penalty in early times, of death to traitors

of the Order, by the two handed sword which was used by the Ancient Knights. The Spear reminds us of the weapon which pierced the side of our Lord, and the Hand and Viper to the history of St. Paul, in connection with the Island of Malta.

After the conquest of the Island of Malta by Napoleon in 1798, the Order was virtually dissolved and dispersed into independent branches over Europe. The English language was revived as a Protestant body about 60 years ago, and holds its meetings at St. John's Gate House, Clerkenwell, London, devoted to the original purposes of the Order, viz.: relief to the sick and wounded.

The degree now conferred upon you is in no way connected with these branches of the old Political Order. It only preserves the principles of the Ancient Order and the knowledge of the union that took place between the persecuted Templars at their dissolution in the 14th century, and the Knights of St. John, which continued in Scotland as a combined body until the Religious Houses were dispersed at the Reformation.

We thus represent the Ancient Order of St. John, in its connection with the history of the Templars, as a peaceful Christian society, into which we now welcome you as a Brother.

The age and the occasion which give rise to the warlike and adventurous spirit of the Order has long passed away, but its moral and beneficent character still remain—bright in all its primitive beauty as in the days of its greatest glory—and stimulates us to exertion in behalf of the destitute and oppressed; to wield the sword, if called upon, when pure and undefiled religion demands its defence.

The practical lesson to be drawn by us from the study and contemplation of the birth, life, death, resurrection and ascension of our blessed Saviour will be more particularly brought to your notice during the ceremony of closing the Priory, to which your attention will be presently directed.

END OF LECTURE.

Be seated, Fratres.



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Closing the Priory and Commandery.

EM. PRIOR.—Worthy Capt. General, what is the last duty of a Council of our Fratres in arms?

CAPT. GEN.—To close the Priory in peace and good-will with our Fratres, and in Christian charity with all mankind.

EM. PRIOR.—How can we best effect that noble and God-like purpose?

CAPT. GEN.—By proving to friends and foes, the Birth, Life, Death, Resurrection and Ascension of Christ the Saviour of mankind.

EM. PRIOR.—Pray Capt. General, what do you learn by His birth?

CAPT. GEN.—That the Great Captain of our Salvation, was born to redeem fallen mankind.

EM. PRIOR.—Worthy 1st Lieut.-Commander, what do you learn from His life?

1st LIEUT.-COM.—All requisites for us to follow, He being the way, the truth, and the life.

EM. PRIOR.—Worthy 2nd Lieut.-Commander, what do you learn by His death?

2nd LIEUT.-COM.—That our debt of nature is fully paid and the rigor of the Law satisfied.

EM. PRIOR.—Worthy Junior Lieut.-Commander, what do we learn by the Resurrection?

JUNIOR LIEUT.-COM.—He being the day star of

mercy, has risen to conduct our feet in the paths of truth and peace.

EM. PRIOR.—Then my Fratres, by the Birth, Life, Death, and Resurrection of our Blessed Lord and Saviour, we are taught to live and die as Christians, and it is my province now to close the Priory, previously declaring that by the glorious Ascension, He is gone before to open the door of the Celestial Conclave, for He hath said: "In my Father's house are many mansions, but I go to prepare the way, and open the gates of Paradise, that where I am, my servants may be also."

EM. PRIOR.—To order, Fratres! The Officers will salute the volume of the Sacred Law.

The Chaplain then advances with the Bible to the centre of the Chapel, between the two tables, and presents it to the officers, who advance towards him, placing the points of their swords on the Book, and kneeling on their right knees, salute it, thus protected.

OLD



TESTAMENT.

CHAPLAIN ●

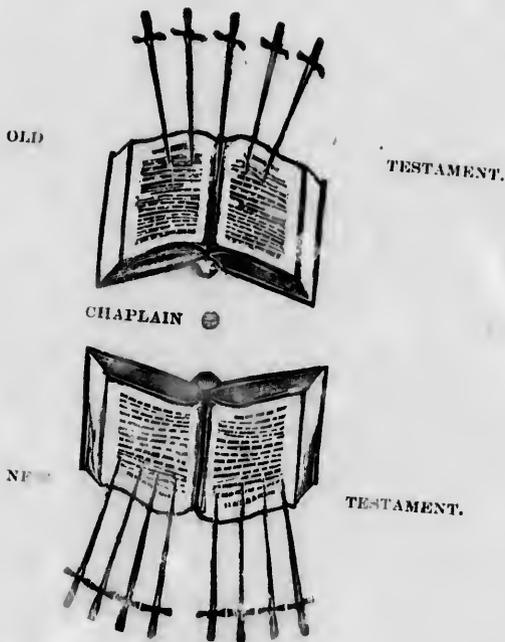
If there are Officers at the table in the WEST, the following ceremony is observed:

The Chaplain presents with his right hand the OLD Testament, on which the officers of the EAST table lay the points of their swords and thus salute it,

CLOSING.

protected. He then with his LEFT hand presents the NEW Testament to the officers of the WEST table, kneeling on their LEFT knees. As swords all have saluted, the Chaplain says:

Let us pray.



CHAPLAIN — Merciful Redeemer of perishing mankind, Who hath promised that Thou would'st be in the midst of those who assemble in Thy holy name, look upon us with an eye of tender compassion, and so direct us this day that all our labours may be begun, continued and ended in love to Thee, affection to our companions and obedience to our Order. Amen.

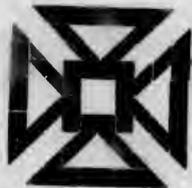
The officers then rise and return to their stations, the remaining brethren resuming the position of standing to order whilst the Eminent Prior closes the Priory.

EM. PRIOR—By virtue of the power vested in me, I declare this Priory of Malta duly closed, to remain closed until some duly appointed Frater opens it again for the performance of such business as may be brought before it.

Each of the FOUR officers at the table gives TWO knocks and the Capt. of Outposts TWO, the Eminent Prior THREE, (2 and 1)—thirteen in all. If there are eight officers at the table in the WEST only ONE knock is given by each.

CAPT. OF OUTPOSTS.—Fratres, salute our Eminent Prior. (*This is done and the Priory closed.*)

END OF CLOSING CEREMONY.

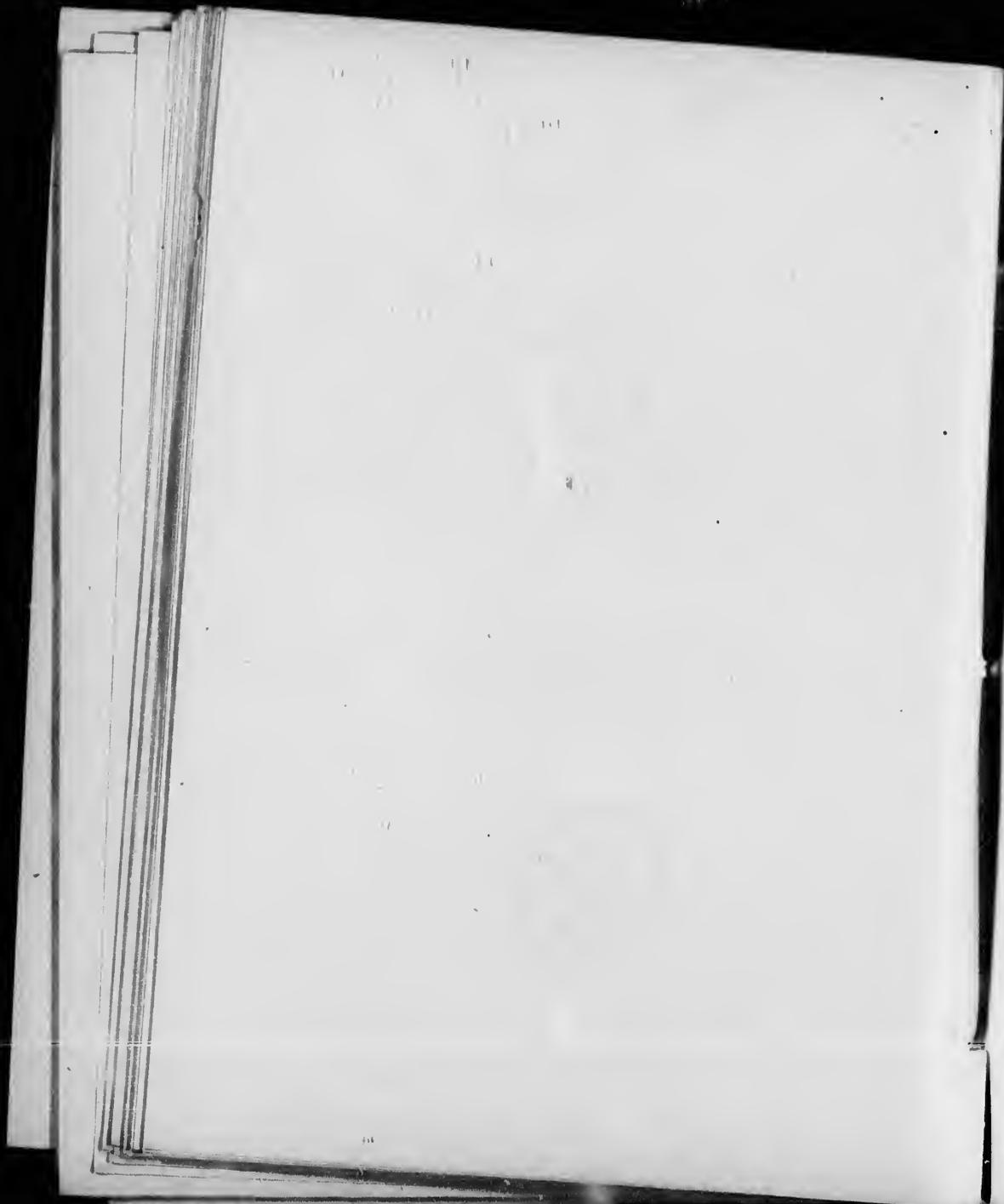


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The American Masonic Degree of the Red Cross.

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INTRODUCTION.

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It has been considered advisable to copy from the authorized rituals of the Grand Encampment of the U. S., and insert with our Templar ritual, the Degree known as the "Red Cross," which is peculiar to the American Masonic system, and is not practised outside of the jurisdiction of the Grand Encampment of the United States, where it is conferred as the preliminary degree and pass to their Masonic Knights Templar.

This degree forms no part whatever of our Templar system and never could have had any connection with the Religious and Military Orders of the Temple and Hospital we represent, the incidents recorded in the degree having taken place centuries before the Christian era.

It is therefore *entirely optional* with the members of of Canadian Preceptories to receive the degree, which is permitted to be conferred, or the essentials communicated in our Preceptories in the same way as any other Masonic side degrees unconnected with the United Orders, for the information of the members to enable them to gain admittance when visiting United States Commanderies, without which they would find difficulty in accomplishing.

The original from which the American Red Cross was fabricated is the "Babylonish pass or Knight of the Sword and East," introduced into Great Britain and

Ireland at the end of the last century, conferred as a Masonic degree, after the Royal Arch and before the Masonic Templar, but which of late years has been but little practised as a separate degree, being now embodied in the A. & A. S. Rite 33^o as the 15, 16 and 17^o of that Rite, having also allusion to the first step of the Royal Order of Scotland.

The Red Cross of the United States has been constructed into an elaborate dramatic Military Masonic degree to conform to the United States system adopted and practised there, and is but one of the numerous superfluous and fictitious degrees imposed upon True Masonry during the last century, which was at that time, and is now, strongly opposed by the Grand Lodge of England as glaring impositions manufactured by ritual compilers who have introduced all sorts of parasitical degrees upon pure Masonry.

The principal attraction to this Red Cross degree by its admirers, lies in the dramatic gorgeous Eastern costume, scenery and banquet, and the great merit claimed consists of the aphorism adopted as the motto of the degree: "Magna est veritas et prevalibit," "Great is truth and it will prevail."

The legend of the degree is founded on certain passages of the sacred book of Ezra and the Apocryphal book of Esdras, recording the building of the second Temple more than five centuries before Christ, and communicates the mission of Zerubbabel, a prince of Judah, to the Court of Cyrus, King of Persia, and his successor Darius, to obtain permission to rebuild the Temple and city of Jerusalem, and the restoration of the Holy vessels remaining at Babylon after the captivity.

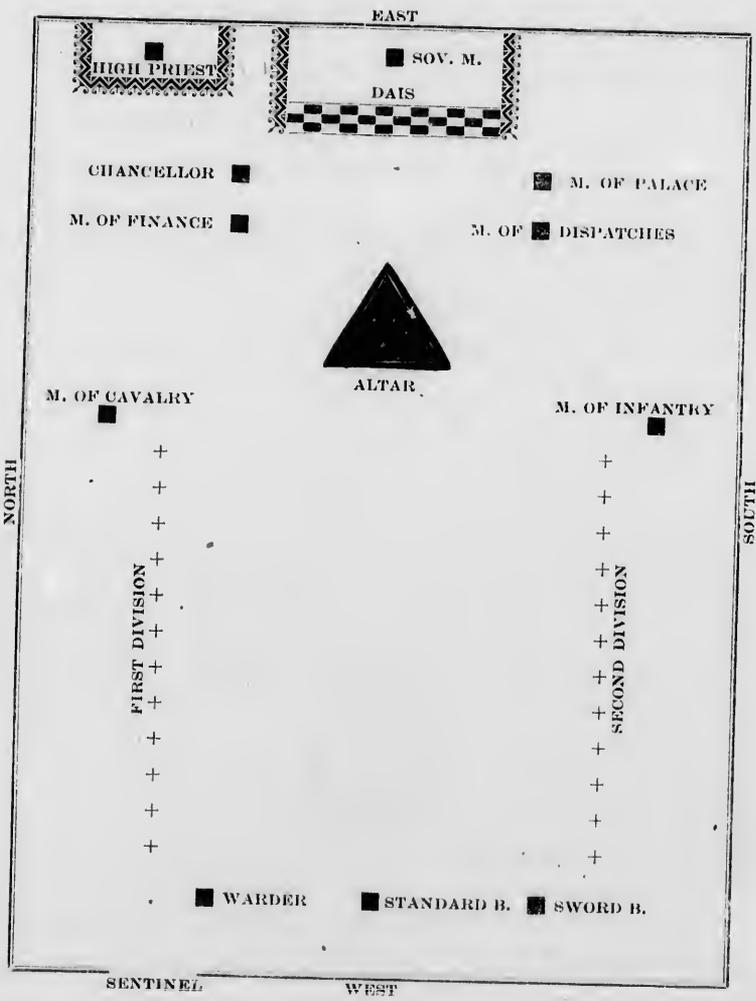
In conferring the degree the Presiding officer first represents Cyrus, the King, and afterwards Darius, also Sanhedrim of the Jews on the return of Zerubbabel to Jerusalem.

My great objection to this American degree lies in the O.B., looking upon it as unnecessarily stringent, if not impious, and I therefore never conferred or have taken the O.B. In Ireland and Scotland the O.B. is simply the usual one of secrecy, quite sufficient where there is nothing to conceal.

FRA. † W. J. B. MACLEOD MOORE,

Supreme Grand Master, Canada.





Degree of the Red Cross.

OPENING.

The Sovereign Master, being robed and in waiting in the ante-room, the Knights assembled in the first apartment, or Throne-room, with the Chancellor, Master of Palace, and other Subordinate officers at their Stations. The Master of Palace rises and draws his sword.

MASTER OF PALACE.—Sir Knight Master of Cavalry, when a Council of Knights of the Red Cross is about to be opened, what is your duty?

MASTER OF CAVALRY.—To see that the Sentinel is at his post, and the Council Chamber duly guarded.

M. OF P.—Attend to that duty and inform the Sentinel that a Council of Knights of the Red Cross is about to be opened, and direct him to guard accordingly.

M. OF C.—Sir Knight Warder, you will see that the Sentinel is at his post, and inform him that a Council of Knights of the Red Cross is about to be opened, and direct him to guard accordingly.

The Warder informs the Sentinel, closes the door, and knocks upon it 3-3-2=8, which is answered by the Sentinel by the same number from without.

WARDER.—Sir Knight Master of Cavalry, the Sentinel is at his post, and the Council Chamber is duly guarded.

M. OF C.—Sir Knight Master of Palace, the Sentinel is at his post, and the Council Chamber is duly guarded.

M. OF P.—Sir Knight Master of Cavalry, satisfy yourself that all present are Knights of the Red Cross.

M. OF C.—(*Having examined*)—Sir Knight Master of Palace, all present are Knights of the Red Cross.

M. OF PALACE

DISPATCHES

M. OF INFANTRY

SOUTH

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WORD B.

M. OF P.—Sir Knight Master of Cavalry, you will form the lines for the reception of our Sovereign Master.

The lines are formed in two divisions at open order, and faced inward.

The Sovereign Master, having been escorted through the lines to his station, will command.

SOVEREIGN MASTER.—Prepare for Rehearsal: Officers, posts.

The Master of Cavalry takes the left, and the Master of Palace the right of the first division; the Master of Infantry the left, and the Chancellor the right of the second division.

The Sovereign Master, standing at the head of the lines, will cause the words to be communicated THROUGH, or across the lines, as he may command. To communicate ACROSS the lines, he will command—*

S. M.—Prepare to guard! First Division, advance and communicate to the second division the Jewish countersign.

The word having been given—

S. M.—Recover swords; prepare to guard. Second division, advance and communicate to the first division the Persian Pass.

Having communicated—

S. M.—Recover swords; prepare to guard. First division advance and communicate to the second division the Red Cross word.

Having communicated—

S. M.—Recover swords; prepare to guard. Second division advance and communicate to the first division the sign, token and word of a Red Cross Knight.

* If the words are given *through* the lines, then the Sovereign Master demands it first of the Chancellor, next of the Master of Palace; each of those receive it of the Sir Knight next to them, addressing them, Attention, Sir Knight, advance and communicate the Jewish countersign—receive it from the Sir Knight on your left, or right, as the case may be. This, when there is a great number of Knights present, is very monotonous.

Having communicated—

S. M.—Recover swords ; return swords ; posts march.

All standing at their stations, the Sovereign Master may proclaim the Council open in the form given on page 81, or he may cause the officers to rehearse their duties as follows :

REHEARSAL OF DUTIES.

S. M.—Sir Knight Chancellor, are you a Knight of the Red Cross ?

C.—That is my profession.

S. M.—By what will you be tried ?

C.—By the test of Truth.

S. M.—Why by the test of Truth ?

C.—Because none but good men and true are entitled to the honors of this Order.

S. M.—Where did you receive the honors of this Order ?

C.—In a legal Council of Knights of the Red Cross.

S. M.—What number constitutes such a Council ?

C.—There is an indispensable number, and a constitutional number.

S. M.—What is the indispensable number ?

C.—Three.

S. M.—Under what circumstances may three form and open a Council of Knights of the Red Cross ?

C.—Three Knights of the Red Cross, being also Knights Templar, hailing from three different Commanderies may, under the sanction of a warrant or charter, form and open a Council for the dispatch of business.

S. M.—What is the Constitutional number ?

C.—Five, seven, nine, eleven or more.

S. M.—When composed of eleven, of whom does it consist ?

C.—The Sovereign Master, Chancellor, Master of Palace, Most Excellent High Priest, Master of Cavalry, Master of Infantry, Master of Finance, Master of Dispatches, Standard Bearer, Sword Bearer, and Warder.

S. M.—The Warder's station ?

C.—On the left of the Standard Bearer, in the West.

S. M.—Sir Knight Warder, your duty ?

W.—To announce the approach and departure of the Sovereign Master, see that the Sentinel is at his post, and the Council Chamber duly guarded.

S. M.—The Sword Bearer's Station ?

W.—On the right of the Standard Bearer.

S. M.—Sir Knight Sword Bearer, your duty ?

S. B.—To assist in the protection of the banner of our Order, watch all signals from the Sovereign Master, and execute his orders.

S. M.—The Standard Bearer's station.

S. B.—In the West.

S. M.—Sir Knight Standard Bearer, your duty ?

S. B.—To display, support and protect the banner of the Order.

S. M.—Why are you stationed in the West ?

S. B.—That the bright rays of the rising Sun, shedding their lustre upon the banner of our Order, may animate and encourage all true and courteous Knights, and dismay and confound their enemies.

S. M.—The Master of Dispatches' station ?

S. B.—On the left, and in front of the Master of Palace.

S. M.—Sir Knight Master of Dispatches, your duty ?

M. OF D.—Faithfully to record the transactions of the Council, collect the revenue and pay it over to the Master of Finances.

S. M.—The Master of Finance's station ?

M. OF D.—On the right, and in front of the Chancellor.

S. M.—Sir Knight Master of Finance, your duty ?

M. OF F.—To receive in charge all the funds and property of the Council, pay all orders on the Treasury, and render a true account of the same when required.

S. M.—The Master of Infantry's station ?

M. OF F.—On the right of the second division when separately formed, and on the left of the whole when formed in line.

S. M.—Sir Knight Master of Infantry, your duty ?

M. OF I.—To command the second division, or line of infantry, teach them their duty and exercise, prepare candidates, accompany them on their journey, answer all questions for them, and finally introduce them into the Council Chamber.

S. M.—The Master of Cavalry's station.

M. OF I.—On the right of the first division when separately formed, and on the right of the whole when formed in line.

S. M.—Sir Knight Master of Cavalry, your duty ?

M. OF C.—To command the first division or line of cavalry, teach them their duty and exercise, and form the avenues for the reception and departure of the Sovereign Master.

S. M.—The Most Excellent High Priest's station ?

M. OF C.—On the right of the Chancellor.

S. M.—Your duty, Most Excellent High Priest ?

H. P.—To preside in the Royal Arch Council, administer at the Altar, and offer prayers and oblations to Deity.

S. M.—The Master of the Palace's station ?

H. P.—On the left of the Sovereign Master.

S. M.—Sir Knight Master of Palace, your duty ?

M. OF P.—To see that the proper officers make due preparation for the meetings of the Council; that the Council Chamber is in suitable array for the reception of candidates and the dispatch of business; receive all orders issued by the Sovereign Master, and communicate them through the officers of the lines.

S. M.—The Chancellor's station ?

M. OF P.—On the right of the Sovereign Master.

S. M.—Sir Knight Chancellor, your duty ?

C.—To receive and communicate all orders, signals and petitions; to assist the Sovereign Master in the various duties of his office, and in his absence preside over the Council.

S. M.—The Sovereign Master's station ?

C.—In the East, or at the head of the Council.

S. M.—His duty ?

C.—To preside over and govern the Council, to confer this Order of Knighthood on those whom the Council shall approve ; to preserve inviolate the Laws and Constitution of the Order ; dispense Justice, reward merit, encourage Truth, and inculcate the sublime principles of universal benevolence.

S.M.*—Sir Knight Chancellor, it is my order that a Council of Knights of the Red Cross be now opened and stand open for the dispatch of such business as may regularly come before it. This order you will communicate to the Sir Knight Master of the Palace, and he to the Sir Knights.

C.—Sir Knight Master of the Palace, it is the order of the Sovereign Master that a Council of Knights of the Red Cross be now opened for the dispatch of such business as may regularly come before it. This order you will communicate to the Sir Knights.

M. OF P.—Sir Knights, it is the order of the Sovereign Master that a Council of Knights of the Red Cross be now opened for the dispatch of such business as may regularly come before it.

The High Priest recites prayer, or this may be omitted.

S. M.—Sir Knights, I now declare this Council of Knights of the Red Cross opened in due form. Sir Warder, inform the Sentinel ; Sir Knights, be seated.

* The Sovereign Master may omit this, and simply declare the Council open, in the form given.

Degree of the Red Cross.

WORK.

S. M.—Sir Knight Warder, ascertain if any candidates are in waiting for this Order of Knighthood.

Warder retires, returns and reports—

W.—Sovereign Master, Companion A. B., is in waiting.

S. M.—Sir Knights, there is in waiting for this Order, Companion A. B.; if no objection is made, a Council of Royal Arch Masons will assemble in the Council Chamber, under the direction of the Most Excellent High Priest, and we will proceed to confer the Order upon him.

No objection being made, the Sovereign Master will direct the Knights to repair to the Council Chamber informally, where they will robe themselves in appropriate costume, or the following ceremony may take place:

S. M.—Sir Knight Master of Palace, you will direct the Master of Cavalry to form the lines and escort the Most Excellent High Priest to the Council Chamber.

The lines formed—

M. OF C.—Most Excellent High Priest, an escort is formed, and awaits your pleasure.

M. E. H. P.—Sir Knight Master of Cavalry, you will cause the escort to move—I will accompany you.

M. OF C.—Present swords.

The Most Excellent High Priest passes down the lines. When he has reached the left—

M. OF C.—Carry swords.

They then march to the Council Chamber, where all are seated.

ROYAL ARCH COUNCIL CHAMBER.

*The High Priest presiding. The Master of Infantry, having candidate in charge, clothed as a Royal Arch Mason, makes the alarm of ***-***-**=8, at the entrance.*

W.—Most Excellent High Priest, there is an alarm.

H. P.—Attend to the alarm.

The Warder goes to the entrance and responds to the alarm, opens, goes out, and addressing the Master of Infantry, says:

W.—Who comes here?

M. OF I.—Companion A. B., who has been duly initiated an Entered Apprentice, passed to the degree of Fellow Craft, raised to the sublime degree of Master Mason, advanced to the degree of Mark Master, regularly passed the chair, has been received and acknowledged a Most Excellent Master, and exalted to the sublime degree of Royal Arch Mason, now solicits the further honor of being constituted and created a Knight of the Illustrious Order of the Red Cross.

W.—Is this of your own free will and accord?

CANDIDATE.—It is.

W. [*to Master of Infantry.*].—Is he worthy and well qualified?

M. OF I.—He is.

W.—Has he made suitable proficiency in the preceding degrees, and is he properly vouched for.

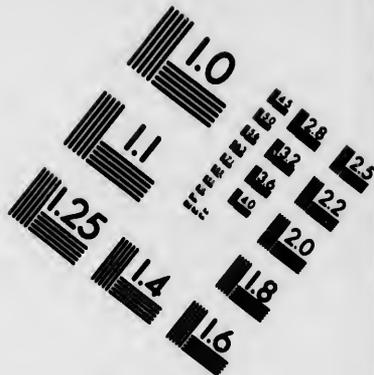
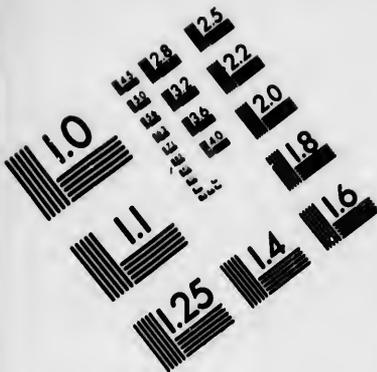
M. OF I.—He has, and I vouch for him.

W.—By what further right or benefit does he expect to gain admission?

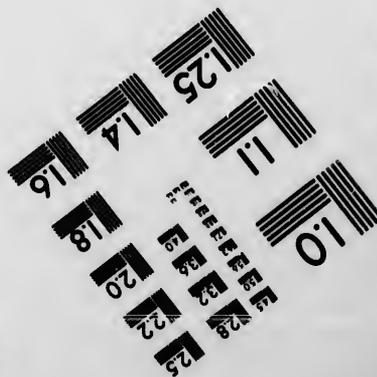
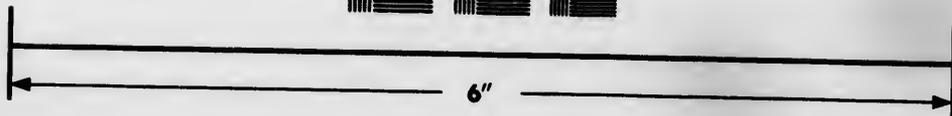
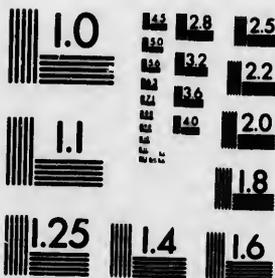
M. OF I.—By the benefit of a pass.

W.—Has he that pass?





**IMAGE EVALUATION
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M. OF I.—He has, and with your assistance will give it.

R. A. Word given.

W.—You will wait until the Most Excellent High Priest is informed of your request, and his answer returned.

Warder enters and closes the door.

H. P.—Sir Knight Warder, what causes the alarm?

W.—Companion A. B., who has been regularly initiated, &c., [*as at the door.*]

H. P.—Is this of his own free will and accord?

W.—It is.

H. P.—Is he worthy and well qualified?

W.—He is.

H. P.—Has he made suitable proficiency in the preceding degrees, and is he properly vouched for?

W.—He has, and I vouch for him.

H. P.—By what further right or benefit does he expect to gain admission?

W.—By the benefit of the pass, which was communicated to me?

H. P.—Let him be admitted.

W.—You have permission to enter.

Candidate and Master of Infantry enter, and are seated side by side in the West, facing the East.

H. P.—Companion, the Council here assembled represents a Grand Council convened at Jerusalem in the second year of the reign of DARIUS, King of Persia, to deliberate upon the unhappy state of the country, during

the reigns of ARTAXERXES and AHASUERUS, and to devise some means whereby they might gain the favor of the new Sovereign, and obtain his consent to rebuild their City and Temple. If you are desirous of participating in the deliberations of this Council, it will be necessary for you to assume the name and Character of ZERUBBABEL, a Prince of the house of Judah, whose hands laid the foundation of the second Temple, and whose hands the LORD promised should complete it. Do you consent?

C.—I do.

H. P.—You will then attend to the reading of a lesson from the records of our fathers.

SCRIPTURAL ACCOUNT.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons the sons of Judah, together, to set forward the workmen in the house of God: the sons of Heradad, *with* their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because *he* is good, for his mercy *endureth* forever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. [Ezra 3: 8-11.]

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chiefs of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the

land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king: Thy servants the men on this side of the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come into Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up *again*, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded *again*, and the walls thereof set up, by this *as* thou shalt have no portion on this side the river. *Then* sent the king answer unto Rehum the chancellor, and to Shimshai the scribe, and to *the* rest of their companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings and *that* rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the House of God which is at Jerusalem. So it ceased unto the second year of the reign of Darins king of Persia. [Ezra 4.]

The reading being ended, the Master of Infantry and candidate rise.

M. OF I.—Most Excellent High Priest, our Sovereign Lord, DARIUS, the King, having ascended the throne of

Persia, new hopes are inspired of protection and support in the noble and glorious work of rebuilding the House of the LORD, an undertaking in which we have been so long and so often impeded by our adversaries on the other side of the river; for Darius while yet a man in private life made a vow to GOD, that should he ever ascend the throne of Persia, he would send all the Holy Vessels remaining at Babylon back to Jerusalem.

Our excellent and faithful Companion ZERUBBABEL, who was formerly honored with the favorable notice and friendship of the King, now offers his services to undertake the hazardous enterprise of traversing the Persian Dominions, and seeking an audience with his Majesty. He will embrace the first favorable opportunity to remind him of his vow, and impress upon his mind the almighty force and importance of TRUTH; and from his well known piety and integrity, no doubt can be entertained of obtaining his consent that our enemies be removed far hence, and we be no longer impeded in the noble and glorious work of rebuilding our City and Temple.

H. P.—ZERUBBABEL, the Council with great joy accepts your noble and generous offer, and will invest you with the necessary passports by which you will be enabled to make yourself known to the friends of our cause wherever you may meet them. But in an undertaking of so much importance, it is necessary that you enter into an engagement with us to be faithful to the trust reposed in you. Previous to your doing so, however, I will invest you with this sword with which to defend yourself against your enemies. (*After presenting sword continues.*) Sheathe your sword and kneel at the altar upon your

left knee, your right forming a square, your left hand resting on the Holy Bible, square, compasses and crossed swords, your right hand grasping the hilt of your sword.

To order, Companions. (*All rise and uncover.*)

You will pronounce your name in full, and repeat after me.

(OBLIGATION.)

I, *A. B.*, of my own free will and accord, in the presence of the Supreme Architect of the Universe, and these witnesses, do hereby and hereon, solemnly and sincerely promise and swear, that I will forever keep and conceal the secrets belonging to the Illustrious Order of the Red Cross; that I will not communicate them to any except it be to a true and lawful Sir Knight, or Sir Knights of the Order—him or them so found after due trial, strict examination or lawful information—or within the body of a regular and duly constituted Council of Knights of the Red Cross.

I further promise and swear, that I will stand to and abide by the By-laws of any Council of Knights of the Red Cross of which I may hereafter become a member; that I will support and maintain the Constitution and Laws of the Order, so far as the same shall come to my knowledge, and while within its jurisdiction.

I further promise and swear, that I will answer and obey all signs and summonses sent to me from a Council of Knights of the Red Cross, or given me by the hand of a true and lawful Sir Knight of the Order, if within my power, natural infirmities or unavoidable causes alone excusing me.

I further promise and swear, that I will not assist

at the forming and opening of a Council of Knights of the Red Cross, unless there shall be present at least five regular Sir Knights of the Order, or the representatives of three separate Preceptories, they having a warrant or charter empowering them to work.

I further promise and swear, that I will not assist or be present at the conferring of this Order of Knighthood upon any person who shall not have regularly received the several degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason, to the best of my knowledge and belief.

I further promise and swear, that I will vindicate the character of a true and Courteous Sir Knight of the Order when wrongfully traduced, and that I will aid him on all lawful occasions.

To all of this I solemnly and sincerely promise and swear, with a firm and steadfast resolution to observe and perform the same, without any equivocation, mental reservation, or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my house torn down, the timbers thereof set up, and I hanged thereon; and until the last trump. All sound, I be excluded from the society of all true and courteous Knights of the Order, should I ever knowingly or willfully violate or transgress this my solemn obligation of a Knight of the Red Cross; so help me GOD and keep me steadfast.

H. P.—In testimony of your sincerity, kiss the Holy Bible and arise. I now invest you with this GREEN SASH, as a particular mark of our friendship and esteem; you will wear it as a perpetual memorial to stimulate you to

the faithful performance of every duty, being assured that the memory of him who falls in a just and virtuous cause is always blessed, and shall forever flourish like the Bay Tree.

Our Master of Cavalry will now invest you with the Jewish Countersign, which will enable you to make yourself known to the friends of our cause wherever you may meet them, and will insure from them aid and protection.

The Master of Cavalry invests the candidate with the Jewish Countersign. J. B.—B. J. Esoteric.

H. P.—You are about to traverse an enemy's dominions, but you are armed with a good sword; should occasion require, use it manfully but prudently.

The Master of Infantry and candidate retire.

The Master of Cavalry re-forms the lines and escorts the Most Excellent High Priest to the Council Chamber, where the lines are dismissed.

The Master of Infantry, with candidate, commences journey.

1ST GUARD.—Who comes here?

M. OF I.—A friend.

1st G.—Friend, advance and give the countersign.

[Given] Right, pass on

2ND G.—Who comes here?

M. OF I.—A friend.

2ND G.—Friend, advance and give the countersign.

[Given] Right, pass on.

Journey continued, and they arrive at the entrance of the bridge.

M. OF I.—Zerubbabel, we have now reached the confines of the Jewish Dominions. This Bridge connects the Jewish with the Persian Dominions; you must pass over it alone.

The candidate crosses the bridge ; when he arrives at the other side he is challenged—

PERSIAN GUARD.—Who comes here ?

ZERUBBABEL.—A friend.

P. G.—Friend, advance and give the pass.

Zerubbabel gives the cuts, and attempts to give the Jewish Countersign, which the Guard does not understand. After the candidate has made two or three efforts to communicate the pass—

P. G.—An enemy ; what, ho ! Guards, a spy, an enemy approaches.

Guards rush in, seize Zerubbabel, and deprive him of his sword and sash.

M. OF I.—Why treat me thus ? I am neither an enemy nor a spy ; I am a Prince of the House of Judah, and demand an audience with your Sovereign.

P. G.—You, a Prince of the House of Judah ! You are a captive and a slave, and only as such can you appear before our Sovereign. Do you consent ?

M. OF I.—Being fully persuaded that can I by any means obtain an audience with the Sovereign I shall be enabled to accomplish the object of my mission, I consent.

P. G.—Bind him hand and foot in chains,* and invest him with the garb of slavery ; put sackcloth and ashes upon his head, that only as a captive and slave he may appear before our Sovereign.

*This being done, he is conducted to the entrance of the Court of Darius. The Guard makes an alarm—***-***-**=S. †*

* The links of the chain should be triangular in shape, as the Persians thought this would be more humiliating to the Jews, because of their well-known reverence for the symbolism contained in the triangle.

† Trumpet calls may be used instead of knocks, as is done in some Com-manderies.

W.—Sovereign Master, there is an alarm.

S. M.—Sir Knight Warder, attend to the alarm.

The Warder opens the door and goes out.

W.—Who comes here ?

P. G.—A detachment of his Majesty's Guards, having made prisoner of one who says he is a Prince of the House of Judah.

W. [*addressing the M. of I.*—Whence came you ?

M. OF I.—From Jerusalem.

W.—Who are you ?

M. OF I.—The first among my equals ; a Mason, free by birth, a Prince by rank. but now a captive and slave by misfortune.

W.—What is your name ?

M. OF I.—Zerubbabel.

W.—What is your desire ?

M. OF I.—An audience with your Sovereign, if possible

W.—You will wait until our Sovereign is informed of your request, and his answer returned.

The Warder returns to the Court-room and stands in the West.

S. M.—Sir Knight Warder, who causes the alarm ?

W.—A detachment of your Majesty's Guards, having as prisoner one who says he is a Prince of the House of Judah.

S. M.—Whence comes he ?

W.—From Jerusalem.

S. M.—Who is he ?

W.—He claims to be the first among his equals ; a Mason, free by birth, a Prince by rank, but now a captive and slave by misfortune.

S. M.—What is his name ?

W.—Zerubbabel.

S. M.—What does he desire ?

W.—An audience with your Majesty, if possible.

S. M.—Let the necessary precautions be taken that he be not armed with any hostile weapon, and let him be admitted.

Wacder goes outside, and addressing the Persian Guard, says :

W.—Is he armed ?

P. G.—He is not.

W.—Then he has permission to enter.

On entering, the detachment will march in two lines, in open order. Zerubbabel (the candidate), accompanied by the Master of Infantry. The Persian Guard will halt the escort when the right is near the East (the throne), cause the lines to face inward, and so remain during the reception. After a pause, the Sovereign Master, looking at Zerubbabel as if in surprise, exclaims (addressing Chancellor and Master of Palace):

S. M.—This is no enemy or spy ; this is Zerubbabel, the friend and Companion of my youth.

Zerubbabel, having gained admission into our presence, we command you instantly to declare the particular motive which induced you, without our permission, and with force and arms, to pass the confines of our dominions ?

M. OF I —Sovereign Master, the tears and complaints of my Companions at Jerusalem, who have so long and so often been impeded by their adversaries on the other side of the river, in the noble and glorious undertaking

of rebuilding the House of the Lord in which they were permitted to engage by our late Sovereign lord, Cyrus the King. They having caused that great work to cease by force and power, I have now come up to humbly beseech your Majesty, that from the height and strength of your great power, and the multitude of your mercies, you will extend your royal favor to me, and be pleased to restore me to your former confidence, and grant me service among the servants of your household.

S. M.—Zerubbabel, I recollect with satisfaction our former intimacy and friendship. I have often heard of your fame as a wise and accomplished Freemason; and having a profound respect for that ancient and honorable institution, and a sincere desire to become a member thereof, I will at once grant your request, on condition that you reveal to me the secrets of Freemasonry.

M. OF I.—Sovereign Master, when our Most Excellent Grand Master, Solomon, King of Israel, governed the fraternity of Free and Accepted Masons, he taught that Truth was a divine attribute, and the foundation of every virtue. To be good men and true is the first lesson we are taught in Masonry. My engagements are sacred and inviolable. I can not reveal our secrets; and if I can obtain your Majesty's favor only at the sacrifice of my integrity, I humbly beg to decline it, and will cheerfully submit to an honorable exile.

S. M.—Zerubbabel, your virtue and integrity are truly commendable, and your fidelity to your engagements worthy of imitation. From this moment you are free. My guards will divest you of those chains and that garb of slavery, and clothe you in suitable habiliments to attend a banquet, to which I have invited the Princes

and Nobles of my realm ; when the lines are drawn up, let us find you in the ranks.

Zerubbabel is seated. The Banquet being ready in an adjoining apartment, the Sovereign Master will say—

S. M.—Sir Knight Master of Cavalry, you will cause the Princes and Nobles to form in procession, preparatory to proceeding to the Banquet-hall.

Done.

M. OF C.—Sovereign Master, the procession is formed and awaits your pleasure.

S. M.—Sir Knight Master of Cavalry, you will cause the procession to move to the Banquet-hall.

M. OF C.—Procession, forward !

Having reached the Banquet-hall, and being properly arranged at the table according to rank, &c., all standing—

S. M.—Princes and Nobles, be seated.

After a sufficient time has been spent at the banquet festivities—

S. M.—Princes and Nobles, it has been a custom from time immemorial, among the Sovereigns of this realm on occasions like the present, to propose certain questions for consideration, offering princely rewards to those who should give the most satisfactory answers. In conformity with this custom I have a question to propose for your consideration. with the assurance that he who gives the most satisfactory answer shall not go unrewarded. And now, this is my question : Which is the greatest, the strength of wine, that of the king, or that of woman ? What say you, Sir Knight Chancellor ?

C.—Your Majesty, I think the strength of wine is the greatest.

S. M.—What say you, Sir Knight Master of the Palace ?

M. OF P.—Your Majesty, in my opinion the strength of the King is the greatest.

S. M.—Has our friend Prince Zerubbabel an opinion on this question ?

M. OF I. [*for Zerubbabel.*].—Your Majesty, I have ; and with due deference to the opinions of the Sir Knights, the Chancellor and Master of the Palace, it is my opinion that the strength of woman is greater than that of either wine or the King ; but above all things, truth beareth the victory.

S. M.—Truth beareth the victory ! Prince Zerubbabel, you have made an important addition to my question, which deserves due consideration. On the morrow when the Council shall be convened, you will be prepared with suitable arguments in support of your several assertions. For the present, I bid you good night.

The Sovereign Master retires.

The procession is re-formed and returns to the Council Chamber (Throne-room), and all are seated as before going to the banquet.

S. M.—We will now recur to the question proposed at the banquet last evening. Sir Knight Chancellor, we will now hear your argument in support of your opinion that wine is the strongest.

C.—“ O ye Princes and rulers, how exceedingly strong is wine ! it causeth all men to err that drink it ; it maketh the mind of the king and the beggar, of the bondman and the freeman, of the poor man and of the rich, to be as one ; it turneth also every thought into jollity and mirth, so that a man remembereth neither

sorrow nor debt; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man to forget his brethren, and draw his sword against his best friends. O ye princes and rulers is not wine the strongest that forces us to do these things?"

S. M.—Sir Knight Master of the Palace, we will now hear your argument in support of your opinion that the King is the strongest.

M. OF P.—“It is beyond dispute, O Princes and rulers, that God has made man master of all things under the sun; to command them, to make use of them, and to apply them to his service as he pleases: but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him.”

S. M.—Prince Zerubbabel, we will now hear your argument in support of your opinion that the strength of woman is the greatest, and the important addition you made to my question, that “Truth beareth the victory.”

M. OF I. [*for Zerubbabel.*].—“O ye Princes and rulers, the strength of wine is not to be denied, neither is that of kings, that unites so many men in one common bond of allegiance, but the supremacy of *women* is yet above all this; for *kings* are but the gifts of women, and they are also the mothers of those who cultivate our *vineyards*. Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and forsaking all other

comforts, to live and die with them. But when all is said, neither they nor wine, nor kings, are comparable to the almighty force of *truth*. As for all other things, they are mortal and transient, but truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her judgment is no unrighteousness, and she is the strength, wisdom, power and majesty of all ages. Blessed be the God of Truth."

At the conclusion of Zerubbabel's argument, the Sovereign Master exclaims—

S. M.—Great is Truth, and mighty above all things! Prince Zerubbabel, well hast thou spoken; ask what thou wilt, and it shall be granted thee, for thou art found wisest among thy Companions.

M. OF I.—“O King, remember thy vow, which thou hast vowed, to build Jerusalem in the day when thou shouldst come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem. Thou hast also vowed to build up the temple, which was burned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof, with thine own mouth, thou hast vowed to the King of heaven.”

S. M.—Prince Zerubbabel, I will faithfully fulfil my vow. Letters and pass-ports shall be immediately issued to you, and orders given to my officers throughout the realm, that they give you and those who may accompany you safe conduct back to Jerusalem, where you shall be no longer hindered or impeded in the noble and glorious work of rebuilding your City and Temple, until they shall be completed.

This green sash, of which you were deprived by my Guards, I now with pleasure restore to you, and will make it the insignia of a new Order, calculated to perpetuate the remembrance of those events, which have occasioned the renewal of our former intimacy and friendship. Its color will remind you that Truth is a divine attribute, and like the bay tree, will forever flourish in immortal green.

I will now confer upon you one of the highest honors in my power to bestow, by creating you the first Knight of a new Order, instituted for the express purpose of inculcating the almighty force and importance of Truth. You will kneel.

By virtue of the high power and authority in me vested, I now constitute and create you *A. B.*, a Knight of the Red Cross.

During the uttering of the foregoing, the Sovereign Master lays his naked sword, first upon the candidate's left shoulder, next upon his right, and lastly upon his head. All the Sir Knights remain standing during the creation of a Knight.

S. M.—Arise, Sir Knight, and with this hand receive a hearty welcome into the bosom of a fraternity, ever ready to assist and defend you.

Presenting a naked sword, laying it horizon'al in candidate's hands—

S. M.—This sword, of which you were deprived by my Guards, I now with pleasure restore to you. In your hands as a true and courteous Knight, it is symbolically endowed with three most excellent qualities: its hilt with FAITH, its blade with HOPE, and its point with CHARITY; and teaches us this important lesson, that when we draw our swords in a just and virtuous cause, having faith in God, we may reasonably hope for victory,

ever remembering to extend the point of charity to a vanquished foe.

Return it to its scabbard, and there let it remain until consumed by rust, rather than draw it in the cause of injustice or oppression, for truth, justice and rational liberty are the grand characteristics of this Order.

INVESTITURE.

You have already been instructed in the Jewish Countersign; I will now invest you with the remaining attributes of this Order. The Persian Pass, which was demanded of you by my guards upon your entering the confines of the Persian Dominions, is given with four cuts of the sword, and under an arch of steel. The words are * * *, the names of two noted Persian Governors; the second word is usually given in response to the first.

The Red Cross Word is given with three cuts of the sword, and with the points of the swords presented to each other's left breast. The word is * * *, answer * * *.

The Grand Sign, Token and Word of a Red Cross Knight: the Sign is * * *, the Token is * * *, the Word is * * *, given with four cuts of the sword, and under an arch of steel. The motto of the Order is, "*Magna est veritas et prevalebit*"—Great is truth and it will prevail.

[BANNER OF THE ORDER.

The banner of the Order is of green silk; upon it is painted a Red Greek Cross within a circle, upon a six pointed star. Upon and around the edge of the circle is inscribed the motto of the Order, "MAGNA EST VERITAS ET PREVALEBIT."]

You are now fully invested with all the attributes of the Order of Knight of the Red Cross. You will be seated among the Knights here assembled.



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CLOSING.

The ceremony of closing a Council of Knights of the Red Cross is substantially the same as in opening.

S. M.—Sir Knight Master of the Palace, it is my order that this Council of Knights of the Red Cross be now closed. You will therefore give the proper preliminary orders, and cause the lines to be formed preparatory to rehearsal.

M. OF P.—Sir Knight Master of Cavalry, when a Council of Knights of the Red Cross is about to be closed, what is your duty ?

M. OF C.—To warn the Sentinel.

M. OF P.—Attend to that duty and warn the Sentinel that the Sovereign Master is about to close this Council of Knights of the Red Cross, and direct him to guard accordingly.

M. OF C.—Sir Knight Warder, you will warn the Sentinel that the Sovereign Master is about to close this Council of Knights of the Red Cross, and direct him to guard accordingly.

The Warder warns the Sentinel, and reports—

W.—Sir Knight Master of Cavalry, the Sentinel has been warned.

M. OF C.—Sir Knight Master of Palace, the Sentinel has been warned.

At this point the Sovereign Master may make proclamation and close the Council, or proceed as follows :

M. OF P.—Sir Knight Master of Cavalry, you will

form the lines for rehearsal, preparatory to closing this Council of Knights of the Red Cross.

The Master of Cavalry forms the lines informally, or according to the rules—the same as at the opening.

M. OF C.—Sovereign Master, the lines are formed for rehearsal, and await your pleasure.

S. M.—Prepare for rehearsal; officers, posts, march!

The communicating of the words, and the rehearsal of the duties of the officers, and the giving of the signs as in opening, follow, after which the closing proclamation is made, as follows:

(PROCLAMATION.)

S. M.—I now declare this Council of Knights of the Red Cross duly closed. Sir Knight Warder, inform the Sentinel; Sir Knights, you are dismissed.

All or any part of the closing ceremonies may be dispensed with at the option of the Sovereign Master, and he may close the Council by the simple proclamation, as above.

THE END.



