

Masonry

THE
PERFECT CEREMONIES

OF THE

ROYAL, EXALTED, RELIGIOUS, AND
MILITARY ORDER OF

Masonic Knights Templar,

With the Scripture Readings in full.

COPY OF THE RITUAL.

AGREED TO AT THE

GRAND CONCLAVE FOR ENGLAND
AND WALES.

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Officers of an Encampment.

The old nomenclature of Officers is here retained, the recent changes *at present* in use being:—

ENCAMPMENT	<i>is at present</i>	PRECEPTORY.
EMINENT COMMANDER	"	EMINENT PRECEPTOR.
1ST CAPTAIN	"	CONSTABLE.
2D CAPTAIN	"	MARSHAL.
EXPERT	"	SUB-MARSHAL.
GRAND CONCLAVE	"	GREAT PRIORY—ruled by a Great Prior.
PROV. G. CONCLAVE	"	PROV. G. PRIORY— ruled by a Prov. Great Prior.
NEW CHIEF ASSEMBLY	"	CONVENT GENERAL— ruled by the Prince of Wales as M. E. and S. G. M.
REGISTRAR	"	} The same.
CAPTAIN OF LINES	"	
EQUERRY WITHOUT	"	
TREASURER	"	

Declaration.

*To the E. C. and Sir Knts. of the ...
Enc., registered under the Gd. Conc.
of the Royal, Exalted, Religious, and
Military Order of Masonic Knts.
Templar in England and Wales.*

I — of —, being a Companion
of the Chapter of R. A. Masons, No.
—, meeting in —, and called
Chapter of —, am desirous of being
installed into the Order of Masonic
Knts. Templar in England and Wales;
and do therefore humbly suppli-
cate the E. C. and the Knights now
assembled, that they will graciously
condescend to admit me into their
holy Order; prompted by a humble

zeal, I trust that the sincerity of my endeavours to promote the glory of the Cross will entitle me to their favourable opinion. And I do hereby declare, that I am a Christian, and believe in the doctrine of the Holy and Undivided Trinity; and that I will submit to and observe the Bye-Laws of the — Enc., and all the usages, customs, and statutes of the Order, and particularly the statutes which are, and may from time to time be, resolved and agreed upon for the government of the said Order in England and Wales, by the above-mentioned Grand Conclave.—As witness my hand this — day of —.

Witness. (Signed)

Ceremony of Opening the Encampment.

E. C.—Sir Knights, assist me to open this Encampment.

(The Knights all rise.)

E. C.—Sir Knight Second Captain, What is the first care of every Knight Templar?

2d C.—To see that the Encampment is properly guarded.

E. C.—Direct that duty to be done.

2d C.—Sir Knight Captain of the Lines, see that the Encampment is properly guarded.

C. OF L. 

EQUERRY WITHOUT. 

C. OF L.—Sir Knight Second Captain, the Encampment is properly guarded.

2d C.—Eminent Commander, all is secure.

E. C.—Sir Knight First Captain, what is the next care ?

1st C.—To see that none but Knights Templar are present.

E. C.—To Order, Sir Knights.

(Which is done. Swords drawn in r. h., and the points in the l., with the sword's blade diagonally across the b.)

E. C.—Sir Knight Registrar, call the Muster Roll.

(The Registrar reads over the names of all present, and each Knight answers to his name.)

E. C.—Sir Knights, let us now deposit our arms at the foot of the Cross, and implore the blessing and protection of the Holy Trinity.

(Deposit arms accordingly on p...)

PRELATE.—Let us pray.

PRAYER.

Merciful Redeemer of perishing mankind, who hast promised that Thou wouldst be in the midst of those who assemble in Thy Holy Name, look down upon us, Thy servants, 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, protection to the distressed, and obedience to our order. Amen.

E. C.—Sir Knight Second Captain, what is the situation of the Captain of the Lines?

2d C.—Within the entrance of the Encampment.

E. C.—His duty?

2d C.—To see that the Sentinels are regularly placed at the outposts, that the Encampment may be safely guarded without as well as within.

E. C.—Let him resume his arms and duty. (*Done.*)

E. C.—Sir Knight First Captain, the situation of the Expert?

1st C.—In the West.

E. C.—His duty?

1st C.—To assist the Eminent Commander, and First and Second Captains, in the performance of our rites and ceremonies.

E. C.—Let him resume his arms and duty. (*Done.*)

E. C.—Sir Knight Second Captain, your situation in the Encampment?

2d C.—In the north-west angle of the Encampment.

E. C.—Your duty?

2d C.—To see that all commands of the Eminent Commander are obeyed in the North Column.

E. C.—Resume your arms and duty. (*Done.*)

E. C.—Sir Knight First Captain, your situation in the Encampment?

1st C.—In the south-west angle of the Encampment.

E. C.—Your duty?

1st C.—To receive reports from the Second Captain, to forward them without delay to the Eminent Commander, and to see that the Knights are arranged under their respective banners.

E. C.—Are they so arranged?

1st C.—To the best of my knowledge, Eminent Commander.

E. C.—Resume your arms and duty. (*Done.*)

E. C.—Where is the Eminent Commander's place?

1st C.—At headquarters in the East.

E. C.—His duty?

1st C.—To open the Encampment in form, to issue his commands for its regulation, and to close it when he may deem it convenient.

E. C.—Sir Knights, resume your arms and duty. (*Done.*)

E. C.—Sir Knights, our Encampment being thus duly formed, I, in the name of the Three Scriptural Offices of

1. Christ our Priest (*Knights salute*),
2. Christ our Prophet (*do.*),
3. Christ our King (*do.*),

declare it duly opened.

C. OF L. 

E. W. 

(*The Knights resume their seats.*)

END OF THE CEREMONY OF
OPENING THE ENCAMPMENT.

Ceremony of Closing the Encampment.

E. C.—Sir Knights, assist me to close this Encampment.

(The Knights all rise.)

E. C.—Sir Knight Second Captain, what is the constant care of every Knight Templar?

2d C.—To see that the Encampment is properly guarded.

E. C.—Direct that duty to be done.

2d C.—Sir Knight Captain of the Lines, see that the Encampment is properly guarded.

C. OF L. 

E. W. 

C. OF L.—Sir Knight Second Captain, the Encampment is properly guarded.

2d C.—Eminent Commander, all is secure.

E. C.—Sir Knight First Captain, what is the next care?

1st C.—To see that the Knights appear to order as Knights Templar.

E. C.—To order, Sir Knights. (*Done, as in Opening.*)

E. C.—Let us deposit our arms at the foot of the Cross, and implore a blessing from the Holy Trinity.

(*Deposit arms accordingly.*)

PRELATE.—Let us pray.

PRAYER.

O merciful God, grant Thy holy protection and salutary blessing to this Encampment; enlighten its rulers with the rays of Thy brightness, that they may always see the just ways of our Heavenly Captain, and may by their example induce the Companions committed to their charge so to follow them through this wilderness of temptation, that having overcome the enemies of Thy holy Name, they

may arrive at the heavenly Jerusalem, armed with the shield of Faith and the breast-plate of Righteousness, through Jesus Christ our Saviour. Amen.

E. C.—Sir Knights, resume your arms.

(The Knights resume their arms.)

E. C.—Our labours being ended, I, in the name of the Three Scriptural Offices of

1. Christ our Priest (*Knights salute*),
 2. Christ our Prophet (*do.*),
 3. Christ our King (*do.*),
- declare this Encampment duly closed.

C. OF L. 

E. W. 

END OF THE CEREMONY OF CLOSING
THE ENCAMPMENT.



Ceremony of Installation.

PART I.

(The Can. is prepared, habited as a pilgrim, with sandals, mantle, a belt or cord round the waist, a pilgrim's staff, hat, and scrip and wallet, with bread and a bottle of water. Having been elected by ballot, the Can. is conducted to the entrance of the Encampment. On the approach, an alarm is sounded without



C. OF L.—Sir Knight Second Captain, there is an alarm at the outposts.

2d C.—Ascertain the cause of that alarm.

C. OF L.—Eminent Commander, a stranger is endeavouring to penetrate our lines.

E. C.—Be cautious, and see who the intruder is.

2d C. (*to Captain of the Lines*)—See who comes.

C. OF L. (*to Equerry and Candidate without*)—Who comes here?

E. W.—Companion A. B., a pilgrim on his travels, weary and fatigued, having heard of this Encampment of Knights Templar, is anxious to take refuge therein, and, if possible, to be admitted to the privileges of the Order.

C. OF L.—What recommendation does he bring?

E. W.—The sign and word of a Royal Arch Mason.

C. OF L. (*to Can.*)—Show me the sign, and communicate the word.

(*Can. gives the R...l sign and the word by which Royal Arch Masons reveal themselves to Companions.*)

C. OF L.—Wait, while I report you to our Eminent Commander.

(*C. of L. returns from the door, salutes the E. C., and says—*)

C. OF L.—Eminent Commander, beyond the outposts is Companion A. B., a pilgrim on his travels, weary and fatigued, who, having heard of this Encampment of Knights Templar,

is anxious to take refuge therein, and, if possible, to be admitted to the privileges of the Order.

E. C.—What recommendation does he bring ?

C. OF L.—The sign and word of a Royal Arch Mason.

E. C.—Let him be admitted with caution.

E. C.—To order, Sir Knights.

(The Can. is admitted ; the Knights stand to order ; the Expert receives the Can., habited as a pilgrim, and conducts him to the Second Captain, who, presenting his sword to the Can.'s breast, thus addresses him :—)

2d C.—Who are you who dares to penetrate thus far into our Encampment ?

EXPT. *(to 2d Captain)*—Companion A. B., a pilgrim on his travels, weary and fatigued, who, having heard of this Encampment of Knights Templar, is anxious to take refuge therein, and, if possible, to be admitted to the privileges of the Order.

2d C. *(to Can.)*—What recommendation do you bring ?

Can.—The sign and word of a Royal Arch Mason.

2d C.—Show me the sign, and communicate the word.

(Can. gives the R...l sign and the word by which Royal Arch Masons reveal themselves to Companions. Expert then conducts him to the First Captain, who challenges him in the same words as Second Captain, and receives the same answers. After this the Expert conducts the Can. near to the foot of the Sepulchre, and directs him to salute the E. C. with the sign and the word.)

E. C.—Welcome, in the name of Jehovah; rest yourself, and partake of bread and water, the staff of life, and the only refreshment we can at present afford you.

(The Pilgrim is seated in the west, and refreshed with bread and water. The Knights are all seated. After the Pilgrim has partaken of bread and water, he rises, and the E. C. thus addresses him:—)

E. C.—Pilgrim, you have sought refuge in our Encampment, and de-

sire to be admitted to the privileges of our Order ; let me, therefore, demand of you, "On whom in the hour of danger do you rely?"

PILGRIM.—On God.

E. C.—And in whom do you put your trust for eternal salvation?

PILGRIM.—In our blessed Saviour Jesus Christ.

E. C.—Can you give me any proof of your sincerity?

PILGRIM.—I am ready to undertake any task, however perilous, which may entitle me to admission under your banner, as a Soldier of the Cross.

E. C.—Then, as a proof of your faith, I enjoin you a seven years' pilgrimage. This you will figuratively perform, by proceeding seven times round the Encampment.

E. C.—Sir Knights, guard your Encampment.

(The Emt. Comr., and the 1st and 2d Cpts., remain at their respective stations, but the other Knights stand round the Sepulchre, facing outwards, with drawn swords, and stand to

order. Expert conducts the Pilgrim round the Encampment, preceding him with a drawn sword. After the third round he halts in the West, Expert near him, and the E. C. is asked by the Second Captain to remit the remainder of the term.)

2d C.—Eminent Commander, the pilgrim having performed three years of his pilgrimage, and having evinced great zeal and fidelity, I have to request you will remit the remainder of the term.

E. C.—Sir Knight Second Captain, I readily attend to your request, and remit the remainder of the term.

E. C.—Sir Knights, resume your stalls.

(The Knights return to their stations.)

E. C.—To order, Sir Knights.

(The Knights stand to order, the Candidate in the west, the Expert near him. The Prelate reads one of the following prayers:—)

PRAYER.

PRELATE.—Merciful Lord of heaven and earth, who hast protected this Thy servant through a long and dangerous pilgrimage, and hast inclined his heart to dedicate the remainder of his life to Thy service, grant, we beseech Thee, that he may constantly adhere to those pious resolutions, 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, and may at last arrive at the conclave of the heavenly Jerusalem. Amen.

OR THIS PRAYER.

P.—Grant, O Lord, that this Candidate for the mysteries of our Lord and Saviour's birth, life, death, resurrection, and ascension, may ever hold fast the profession of a Christian; may boldly fight under the banner of the cross as a faithful Knight and

Soldier of our blessed Master, and may he become a true Companion amongst us ; this we beg for the sake and in the name of Thine only Son, our Lord and Redeemer. Amen.

OR THIS PRAYER.

P.—O Emmanuel, our great and heavenly Captain, look down, we beseech Thee, on this Encampment of Thy devoted servants, and impart Thy Holy Spirit to the Candidate now before Thee, that he may become a good and faithful soldier in Thy service, and be worthy of Thy acceptance and salvation. Amen.

(Or the Prelate reads passage of Scripture, St Paul's Epistle to Hebrews, chap. xi., verses 1-6 inclusive:)—

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds are framed by the word of God, so that things

which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of those that diligently seek Him."

E. C.—Let the Pilgrim now approach the Holy Sepulchre, and, bended on both knees, enter into a solemn engagement, placing both hands on the Holy Gospel.

(The Can. is directed by the Expert to kneel at the foot of the Sepulchre, and place his hands on the open volume of the New Testament; the 1st and 2d Captains leave their stations, and hold their drawn swords crossed on his hands.)

E. C.—To order, Sir Knights.—
(*Done.*)

PRELATE OR E. C.—Pilgrim, you will repeat your Christian and surnames, and say after me:—

OBLIGATION.

I, A. B., in the name of the Holy Trinity, and in the presence of the Knights here assembled, do hereby and hereon most solemnly promise and swear never to reveal the secrets of a Knight Templar to any one beneath that degree, unless it be to a Candidate for the same, in a lawful Encampment of Knights Templar, and then only whilst acting as a regularly-installed Commander. I furthermore solemnly promise, that I will faithfully defend and maintain the holy Christian faith against all unprovoked attacks of its enemies; that I will not shed the blood of a Knight Templar in wrath, unless it be in the just wars of sovereign princes or states; but, on the

contrary, will defend him, even at the risk of my life, where or whensoever his life or his honour may be in danger. That I will, to the utmost of my power, protect the near and dear relatives and connexions of Knights Templar, and if possible prevent all harm, danger, or violence to which they may be exposed. Lastly, I do most sincerely promise to be obedient to the supreme authorities of the country in which I do or may reside, and strictly to observe and maintain the Ancient Laws and Regulations of the Order, and the Statutes of the Grand Conclave of England and Wales, and to answer and obey, so far as lies in my power, all summonses which I may receive, the same being duly marked. To all these points I swear fidelity, without evasion, equivocation, or mental reservation of any kind, under no less penalty than the loss of life, by having my h...d s....k off and placed upon a p.....e or s...e; my s...l s...n a.....r, and my b.....s e.....d to the s.....g r...s of the s.n, as a warning to all infidels and traitors.

So help me Christ, and keep me steadfast in this my solemn obligation.

E. C.—You will seal that solemn obligation seven times with your lips on the Holy Gospel. (*Pilgrim seals seven times on the Gospel.*)

E. C.—Arise, a novice of our Order. (*Candidate rises.*)

E. C.—Let the novice be divested of his pilgrim's habit, and assume the garb of a Soldier of the Cross.

E. C.—The Novice will now pay attention while the Rev. Prelate reads a certain portion of Scripture.

(*Expert takes off the Pilgrim's habit and puts on the armour progressively, as the Rev. Prelate reads from St Paul's Epistle to the Ephesians, chap. vi., vers. 10-17 inclusive.*)

PRELATE.—“*Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye 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 this world, against spiritual*

wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand 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, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

E. C.—Being now armed as a Soldier of Christ, you are prepared to enter on a warfare of seven years, but I must request you first to make those professions which your sainted predecessors have made; you will repeat after me, suiting the action to the words:—

E. C.—I draw my sword in defence of the holy Christian faith.

(Can. repeats, at the same time drawing his sword.)

E. C.—I draw my sword in defence of all Knights Templar. *(Does same.)*

E. C.—I draw my sword in defence of the near and dear relatives and connexions of Knights Templar. (*Does same.*)

E. C.—You are now about to proceed on a seven years' warfare, and as you may occasionally be stopped and subjected to an examination as a Soldier enrolled under the banner of the cross, I shall now entrust you with the sign and word of a Crusader, whereby you will gain confidence and support.

(E. C. gives the pass sign and word of a Crusader.)

E. C.—Thus prepared, you may proceed on your crusade, which you will figuratively perform by proceeding seven times round the Encampment, and be prepared to defend yourself with your sword.

E. C.—To order, Sir Knights.

(The Knights stand to order with drawn swords, and under their respective banners. The Expert conducts the Novice round the Encampment, going up the north side; at each round the Can. is stopped and challenged in the East, the

South-West, and the North-West, by a Past Emt. Comr., and the 1st and 2d Captains respectively, to whom he gives the sign and word of a Crusader; after he has been stopped and challenged for the third time by the 2d Captain, the E. C. is asked by the 1st Captain to remit the remainder of the term as follows:—)

1st C.—Emt. Comr., the Novice has zealously prosecuted the campaign up to the present time; is it your pleasure to remit the remaining portion?

E. C.—Most willingly I remit the remaining four years of probation as a Crusader.

(Expert conducts the Can. to the foot of the Sepulchre, and the E. C. thus addresses him:—)

E. C.—With the point of your sword you will assist the Sir Knight Expert to unveil the cross, and you will then notice the scroll at its foot.

(The Can. unveils the cross on the Sepulchre with his sword, and reads the scroll.)

E. C.—Whenever that mark, which

is formed from the initials of the Latin inscription placed over our Saviour at His crucifixion, is on your summons, it will be your imperative duty, in accordance with your obligation, to obey it; if unavoidable circumstances render your personal attendance impossible, you must then by letter explain the cause of such inability to the Eminent Commander by whom the summons was issued.

(The following charge may be given or omitted at discretion:—)

CHARGE.

E. C. OR PRELATE.—Pilgrim, now a Novice of our Order, the ceremonies in which you are engaged are calculated deeply to impress your mind, and I trust will have a long and happy effect upon your future character. You were first, as a trial of your faith and humility, enjoined to perform a seven years' pilgrimage; it represented the pilgrimage of life, through which we are all passing; we

are all weary pilgrims looking forward to that asylum where we shall cease from our labours, and be at rest for ever. You were then directed, as a trial of your courage and constancy, to perform seven years of warfare; it represented to you the constant warfare with the lying vanities and deceits of this world, in which it is necessary for us always to be engaged. You are now about to perform a year of penance as a further trial of your humility; it is also a trial of that faith which will conduct you safely over the dark gulf of everlasting death, and land your enfranchised spirit on the peaceful shores of the blessed.

[Pilgrim, keep ever in your memory this awful truth—you know not how soon you may be called upon to render an account to that Supreme Judge, from whom not even the most minute act of your life is hidden; for although you now stand erect in all the strength of manhood and pride of beauty, in a few short moments you may become a pale and lifeless corpse. Let these considerations induce you to receive

Knights Templar.

ith cheerfulness and gratitude every calamity which may befall you. Prosperity is but a fading flower; and though to-day you may have health, and friends, and riches, and honours, to-morrow your friends may prove false, your health may be changed into sickness, and your riches and honours may vanish like a dream. Such is man in every station of life, whether crowned with a royal diadem or enduring the lot of a scourged slave. But the time will come when all will be on a level: death will destroy all distinctions, and the dust of the rich and poor shall be blended in one indiscriminate mass. The superiority of an after state will be that of virtue. Let us then endeavour, while on this side the grave, to copy that bright pattern of every excellence which is set before us in the Gospel; and, as far as we are able, let us act according to the dictates of right reason, and cultivate harmony, maintain charity, and live in unity and brotherly love.]*

* This paragraph within brackets may be given or omitted at discretion.

Let the emblems of life and death which lie before you remind you of the uncertainty of your earthly existence, and teach you to be prepared for the closing hour of your mortal life; and rest assured that a firm faith in the truths revealed to you will afford you consolation in the gloomy hours of dissolution, and insure your ineffable and eternal happiness in the world to come.

E. C.—You are now to undergo one year of penance and mortification; you will therefore take that s...l in your left hand, and one of those small lighted tapers in your right, and banishing all worldly thoughts, and mentally invoking the blessing of heaven on your undertaking, you will figuratively perform a year of penance by walking slowly round the Encampment, keeping your eyes fixed on those emblems of life and mortality.

E. C.—To order, Sir Knights.

(The Knights all stand to order, the Novice takes the s...l and a lighted taper, as directed, and proceeds slowly

by himself once round the encampment. While the Novice is performing the year of penance, a solemn dirge may be played. When the Novice has returned to the West, he faces the E. C., who addresses him as follows :—)

E. C.—You will now repeat after me these imprecations :—“ May the spirit which once inhabited this s...l rise up and testify against me, if ever I wilfully betray my obligation of a Knight Templar.”

E. C.—Seal it with your lips seven times on the s...l.

(The Novice kisses the s...l seven times, which is then replaced on the sepulchre.)

E. C.—“ May my light also be extinguished among men, as that of Judas Iscariot was for betraying his Lord and Master, and as I now extinguish this light.”

(The Novice blows out the light ; the taper is replaced, but not re-lighted.)

E. C.—You will now retire to meditate on the ceremony you have just gone through, and to prepare yourself for the honour of Knighthood. But

in order to enable you to gain re-admission, I will entrust you with the casual sign and grand password of our Order.

E. C.—The Rev. Prelate will now read some portions of the Holy Scriptures.

(Here the Prelate reads chap. viii., vers. 1, 2, and 3, and chap. 1, v. 6, of Isaiah:—)

PRELATE.—“*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.*”

PRELATE.—“*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.*”

E. C.—The sign is given thus *(Gives it.)* There is also another sign, which is given thus *(Gives it).*

It is contained in the 50th chapter of Isaiah, and part of the 6th verse.

E. C.—The grand password is, and is contained in the portion of Scripture which has just been read to you by the Rev. Prelate. It is considered a type of the Redeemer, and in the Hebrew language it signifies, "In making speed to the spoil he hastens the prey."

(The Novice salutes and retires.)

END OF INSTALLATION.

PART FIRST.



Installation.

PART II.

(Equerry without gives the knocks at the door.)

C. OF L.—Sir Knight Second Captain, there is a report.

2d C.—Emt. Comr., there is a report.

E. C.—See who seeks admission.

2d C. *(to C. of L.)*—See who seeks admission.

(The C. of L. goes to the door.)

C. OF L.—Our new Companion-in-arms.

E. C. *(to 2d C.)*—Admit him.

(The Can. is admitted, and presented to the 2d C., to whom he gives the sign and password. He is then presented to the 1st C., to whom also he gives the sign and word. He is then directed to halt in the West, facing the E. C., and gives the sign and word.)

E. C.—Our new Companion will now attend to a portion of the Holy Scriptures which the Rev. Prelate will read.

(Prelate reads 1 Pet., chap. ii., vers. 1-17.)

PRELATE.—“*Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word,*

being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of

maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king."

E. C.—Sir Knight Expert, let the cup of memory be presented to our Companion-in-arms.

(Expert presents a cup of wine to the Novice.)

E. C.—Worthy brother, at your first admission, you were refreshed with bread and water ; we now invite you to refresh yourself with the cup of memory, which you will dedicate to seven distinct libations ; you will repeat them after me.

E. C.—To order, Sir Knights.

(The Knights all rise to order ; the E. C. dictates to the Can., who repeats after him, and drinks to each of the following memorials :—)

E. C.—FIRST LIBATION : "To the memory of M., A., and B., the three Grand Masters who presided over the Holy Lodge." *(Novice drinks.)*

E. C.—SECOND LIBATION : "To the memory of S. K. of I. ; H. K. of T. ; and H. A. B. ; the three Grand

Masters who presided over the Sacred Lodge." (*Novice drinks.*)

E. C.—THIRD LIBATION: "To the memory of Z., the prince of the people; H., the prophet; and J., the son of Josedech the High Priest; the three Grand Masters who presided over the Grand or Royal Lodge." (*Novice drinks.*)

E. C.—FOURTH LIBATION: "To the memory of St. John the Baptist, the forerunner of Christ."

E. C.—FIFTH LIBATION: "To the memory of John the Evangelist, who finished by his learning what the former had commenced by his zeal." (*Novice drinks.*)

E. C.—SIXTH LIBATION: "To the pious memory of all those valiant knights who sealed their faith with their blood, under the banner of the Cross." (*Novice drinks.*)

E. C.—SEVENTH LIBATION: "To all Knights Templar, wheresoever dispersed over the face of earth or water." (*Novice drinks.*)

E. C.—You will now attend to another portion of Scripture which the Rev. Prelate will read.

(Prelate reads Rev., chap. ii., verse 17. The Expert advances to the Can. with a drawn sword and presents the stone.)

PRELATE.—“*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.*”

E. C.—Worthy Brother, it was customary at the period of the institution of our Order, for each Novice to be required to sign his name with his b...d on the North-East Corner of the Mystical Stone, before he could obtain the Sacred Word it enshrines; are you prepared to sign your name on the Stone which is now presented to you?

(Expert presents the Stone, and asks from what part of the Can.'s b...y he shall d...w b...d with his Sword. After ascertaining that the Can. is willing to conform to the custom, he announces to the E. C. that the Can. is prepared to sign.)

E. C.—Worthy Brother, accepting

your ready acquiescence as a sufficient proof of your devotion to our Order, we dispense with the observance of the custom, further than to require you to moisten the pen with your lips, and write your initials with it upon the Stone.

(The Can. signs his initials on the Stone, and is shown the Word, and presented by the Expert with a small Stone as a memorial.)

E. C.—You will carefully preserve that memorial, for should you wish to gain admission into a Knights Templar Encampment, you will, on presenting that Stone and explaining the circumstances under which you received it, be recognised and admitted as a Companion of our Order. Approach, Brother, and receive the highest honour I can at present bestow upon you.

(The Can. is conducted to the East by the 2d C.; the E. C. descends from his throne; the Standards are raised; and the Can. kneels on his left knee before the E. C., who gives the Accolade as follows:—)

E. C.—In the name of the Holy, Blessed, and Glorious Trinity, and by the authority vested in me as a Knight Commander, I make thee a Knight of the Holy Temple and Sepulchre.

(The E. C. lays his Sword on the Can., first on his left, then on his right shoulder, and on his head, as he pronounces the following words:—)

E. C.—Be loyal, brave, and free !
Arise, Sir Knight.

(After which the Chamberlain presents the Ribbon and Star of the Order, on a cushion to the E. C., who throws the Ribbon on the right shoulder of the Knight, and says:—)

E. C.—Wear this Ribbon, the ensign of our 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 sat in darkness and in the shadow of death. Bear this ever in mind, and continue His faithful soldier until

death. We clothe you with this mantle of pure white, ennobled with the Red Cross of the Order.

[It is an unequivocal symbol of light and purity ; it has been honoured and venerated in all ages, by every nation and every people, since the Creation of light out of darkness ; it is the most exalted dignity that can be conferred ; and I exhort you not to disgrace it by actions which may reflect discredit on our Order, into which you have this day had the honour to be admitted. Receive it undefiled, and produce it without spot before the tribunal of our Lord Jesus Christ, that you may obtain eternal life.

Lastly, I present you with this sword, which in the hand of a valiant Christian Knight is endowed with threemost excellent virtues—

Its hilt with Justice ;

Its blade with Fortitude ;

Its point with Mercy ;

Which give this important lesson, that having faith in the justice of our cause, we must press forward with *undaunted* fortitude, ever remembering

to extend the point of mercy to a fallen foe.]*

E. C.—I will now entrust you with the Grand Word, the Grand Grip, and Grand Sign of the Order.

(The E. C. gives the Grand Word, the Grip, and the Sign to the New Knight. The Expert conducts him to his Stall, the Standards are raised, and the Heralds proclaim him as follows :—)

E. C.—Heralds, you will now proclaim.

1st HERALD.—Sir Knights of the Order of the Temple, our Brother and Companion, Sir Knight A. B., is this day installed a Knight of our Illustrious Order.

(The Knights salute thrice.)

2d HERALD.—Long life, honour, and prosperity to our newly-installed Sir Knight A. B.; to our most Eminent and Supreme Grand Master; the Grand Officers; and all other Knights of this Order.

(The Knights salute thrice, and the

* The portion within brackets may be given or omitted at discretion.

New Knight from his Stall salutes in return.)

E. C.—Sir Knights, you may now take your seats.

E. C.—I will now explain to you the symbols of the Order. The Three Great Lights placed at the angles of the equilateral triangle represent the three favourite apostles of our Saviour; namely, Peter, James, and John, of whom the last named was the most beloved; for, leaning on our Saviour's bosom, he received those instructions which he communicated so faithfully to the other disciples. The Nine Smaller Lights, distributed equally between those already noticed, are emblematical of the nine other Apostles, of whom one, represented by the taper extinguished by you, betrayed his Lord and Master. You may now re-light the taper. (*Done.*) So may our Saviour lift upon you the light of His reconciled countenance, and keep you from falling.

The skull and cross-bones, the emblems of mortality, are placed at the foot of the cross; these

collectively remind us of the place called in the Hebrew Golgotha; unto which Simon of Cyrene was constrained to bear the cross on which our Saviour was crucified. The skull also reminds us of the fate of one Simon of Syracuse, who was admitted into our illustrious Order, but violated his obligation 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 on a charger to the Grand Master of the Knights Templar; who ordered it to be placed on the point of a pinnacle or spire, and the skull to be laid open, 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 of a Knight Templar had its origin. (*Gives Sign.*)

The Lamb, the Dove, and the Cock are sacred symbols of the Order. The first is emblematical of the Paschal Lamb, slain from the foundation of the world. The Dove,

of the Almighty Comforter, who descended in a bodily shape on Christ at His baptism, whereby His divine mission was indicated to St John the Baptist. The Cock is the monitor of the Order ; for as his crowing heralds the morn, so let it at that still hour call to our remembrance our duties as Knights Templar, and remind us to ask thus early for assistance to perform them throughout the coming day. May we ever welcome that sound as a friendly caution, and not have reason to fear it as the periodical memento of a broken vow !



Charge to a Knight Templar.

(Which may be given at discretion.)

E. C.—Sir Knight Companion, as you have passed the First Degrees of Masonry, and have been balloted for, admitted, and dubbed a Knight Companion of our most Christian and Sublime Order, you are to mark and learn all those parts of our Rules and Mysteries, which you will find to be ingeniously calculated to form and qualify you to engage in services of great moment.

We have been informed that you earnestly desired and sought to be admitted and united to our Christian Order ; and that from free and disinterested motives ; so we kindly entreat you to receive the instructions which we do now, or may hereafter, inculcate or enjoin.

However strange and difficult our ceremonies may at first appear, we trust that you will be modestly inquisitive and uniformly attentive in order to acquire such pleasing instructions as will be most expedient to forward the great purpose of rational and social converse.

As we are orderly assembled for the most valuable of all purposes, so we are likewise enlightened in a peculiar manner, and strongly cemented in the bonds of brotherly love, governed by certain and allowed Rules, supported by decency, guarded by secrecy, skilled in mystery, both delightful and instructive; possessing the affection of each other, and seriously devoting ourselves thereto at stated times and seasons, apart from all temporal concerns; conversing together without dissimulation or reserve; and abounding in mirth, affability, and good humour.

We conceive you to be well informed in the three great qualifications which are essential to form the character of a Grand Mason—viz.:

Morality, Secrecy, and Brotherly Love.

We expect that you will join with us in all things, in labour and refreshment, in silence and mirth ; always rejoicing with us in prosperity, and sympathising with us in adversity ; and to be like the rest of your Brethren, obedient to the E. C. ; respectfully attentive to all the presiding officers, and diligent while in the Encampment.

If your time will possibly allow, you are on no account to disobey the summonses of your Encampment, but be punctual to the hour appointed.

To all these promises we expect that you will cheerfully comply ; and we sincerely wish you much success in the issue of your labours.

END OF THE CEREMONY OF
INSTALLATION.

Ceremony of Installation of E. C.

(The P. E. C. introduces the E. C. Elect to the E. C., and thus addresses him :—)

P. E. C.—Eminent Commander, I have great pleasure in presenting to you our worthy brother, Sir Knight A. B., the E. C. Elect of this Encampment, to receive at your hands the benefit of Installation, the better to qualify him for that illustrious position.

E. C.—Eminent Bro., by the unanimous voice of the Knights of this Encampment, you have been elected to preside over them as their Commander during the ensuing year; it is therefore my duty to inquire of you whether you are ready to accept that honour, and to discharge the duties of the responsible situation to the best of your ability?

Ans.—I am.

E. C.—Do you promise to maintain, and cause to be maintained, the ancient laws, rites, and ceremonies handed down to us by our sainted predecessors, with fidelity, piety, and zeal?

Ans.—I do.

E. C.—Do you promise to preserve the honour and dignity of the Order, and never to admit any candidate for Installation unless with the full assurance that he or they are worthy of that distinction?

Ans.—I do.

E. C.—Are you ready to enter into a solemn engagement to adhere to the promises you have made, and never to divulge the secrets about to be entrusted to you as a Knight Commander, unless it be to him or them who may be lawfully entitled thereto?

Ans.—I am.

E. C.—Then let me request you will join us in supplicating the assistance of the Divine power.

(The Reverend Prelate delivers the following Invocation :—)

PRELATE.—O God, the King of

Glory, who hast exalted Thine only Son, Jesus Christ, with great triumph, into the kingdom of heaven, we beseech Thee to cast Thy bright beams of light upon this our brother, that he, being enlightened by the doctrine of the blessed apostle and evangelist, St John, may so walk in the light of Thy truth, that he may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

(After this Invocation, the E. C. proceeds :—)

E. C.—You will now place your right hand on the holy Gospels; grasp that naked sword with your left hand, and say after me :—

(The E. C. Elect, kneeling before the altar, places his right hand on the holy Gospels, his left hand grasping a sword held by a P. E. C., and takes the O. B. :—)

OBLIGATION.

I, A. B., in the name of the holy and undivided Trinity, and in the presence of this assembly of Knights of the

Royal Exalted Religious and Military Order of Masonic Knights Templar, do hereby and hereon most solemnly promise and vow, that I will, to the best of my ability, discharge the duties of E. Commander of this Encampment; that I will maintain, and cause to be maintained, the laws, rites, and ceremonies of this Christian Order; and that while I hold the command of this Encampment, I will preserve the honour and dignity of the Order, and enforce obedience to the Bye-Laws of this Encampment, so far as lies in my power; that I will not divulge the secrets about to be entrusted to me as a Commander, unless it be to him or them who may be lawfully entitled thereto. To all these points I pledge fidelity on the honour of a Man, a Mason, and a Knight. So help me Christ, and keep me steadfast in this my solemn engagement of a Knight Commander.

E. C.—You will seal that engagement seven times with your lips on the holy Gospels. (*Seals seven times.*)

E. C.—Arise, Illustrious Knight, my brother and successor.

(The E. C. Elect is now placed on the right of the E. C., and the Knights are requested to withdraw for a short time, —when the E. C. thus addresses the E. C. Elect:—)

E. C.—Illustrious Brother, the secrets restricted to an Eminent Commander of this Order, had their origin at the time of the first Crusade. The difficulties and sufferings to which the small band of Christian warriors had been exposed, had not only diminished their numbers, but produced in the remainder all the horrors of disappointed zeal and enthusiasm. The hopes of reaching the Holy City were nearly lost, and despair had almost taken possession of the little remnant still enrolled under the banner of the Cross; their Commander, however, remained faithful to his Oath, and proceeded onward, and having one morning ascended the hill on which the village of Emmaus was situated, he beheld, by the light of the rising sun, the Holy City. This glorious

sight aroused all his enthusiasm, and in the ecstasy of the moment, turning to those who were with him, he made this sign —, as a signal to his followers to proceed. From these circumstances the sign and word of an Eminent Commander have been derived. The sign is given thus —; the word is —.

(The E. C. then places the E. C. in the chair, and presents him with the Baton, with a suitable address. After which the Knights are admitted, and salute the new Commander, and the Officers are appointed.)

END OF THE CEREMONY OF
INSTALLATION OF E. C.



The Ceremony of Consecrating an Encampment of Knights Templar.

The Sepulchre having been previously set out, but not lighted up, the Fratres enter in procession (the Juniors first in front), and file off to their proper places, the Juniors at the bottom of the Encampment, one on each side. The Expert immediately precedes the G. M. or his Deputy but the other acting officers follow him according to seniority. The G. M. or his Deputy, having assumed the throne, the business is proceeded with, first by opening the Encampment in due form with the assistance of the Fratres present ; the G. M. or Deputy states the object of the meeting, and calls upon the Registrar *pro tem.* to read the warrant of the M. E.

and S. G. M. sanctioning the Encampment. The G. M. or Deputy summons the Fratres whose names are appended to the petition to appear before him in the West ; he demands of them whether they promise to acknowledge the authority of the M. E. and S. G. M. as the head of the Order in England and Wales and its dependencies, and whether they pledge themselves to act according to, and abide by, the laws and regulations of the Order, as sanctioned by the Grand Conclave of E. and W., and receives their affirmation thereto. He then inquires whether the Fratres named in the petition as E. C. and other officers have been duly chosen to preside in the new Encampment, and on receiving a reply in the affirmative, he calls on the Fratres to march in procession round the Encampment seven times. After the third round, all halt in their former places, the G. M. or his Deputy, accompanied by the Prelate and an Aide-de-Camp, the latter bearing a salver with a small vessel containing *corn*, walks round the Sepulchre, scat-

tering some corn on each corner of the Sepulchre, the Prelate at the same time giving this invocation :—

“ May the Giver of all good things shower down His best blessings on this the Encampment.”

The procession then passes twice round the Encampment, and halts as before, when the G. M. or Deputy, accompanied by the Prelate and an Aide-de-Camp, who on this occasion bears a salver or vessel containing *wine*, walks round the Encampment, and sprinkles the corners of the Sepulchre with wine, the Prelate at the same time giving this invocation :—

“ May the Almighty give us thankful hearts, and grant that we may be ever ready to relieve the wants of others.”

The procession then again passes twice round the Sepulchre, and halts as before, when the G. M. or Deputy, accompanied by the Prelate and Aide-de-Camp, who on this occasion carries a salver or vessel containing *oil*, walks round the Sepulchre, and sprinkles the corners of it with oil, the Prelate

at the same time giving this invocation :—

“ May He whose name is Love, grant that the Members of this Encampment may be ever of one mind and one heart ; and may they and we ever do unto others, as we would that it should be done unto us.”

The Candles in the Sepulchre are now lighted up, and the Encampment is declared by the G. M. or Deputy duly consecrated. The Prelate now gives this invocation :—

“ May He who died on the Cross protect this Encampment, and all faithful Knights ; and may they ever militate in His holy name.”

The Banners are now lowered and crossed before the G. M. or Deputy, and consecrated, the Prelate giving this invocation :—

“ May the God of victory ever attend a Knight Templar, militating under these Sacred Banners in the holy name of their blessed Saviour.”

(During which the Knights all stand presenting arms.)

The Standards being raised, and

the Knights standing to order, the first Herald proclaims the consecration of the Encampment, in the South-west, as follows :—

“ I proclaim the Consecration this day, in the Town of, in the County of, of the Encampment of Masonic Knights Templar ; registered in the Registry of the Grand Conclave of England and Wales, under the command of, our Most Eminent and Supreme Grand Master ; and I call upon all the Knights to salute three times.”

The second Herald then proclaims, in the North-west, as follows :—

“ Prosperity and honour to the Encampment, in the Town of, in the County of, with long life and health to our Most Eminent and Supreme Grand Master, and the Grand Officers, and all Eminent Commanders and Companions of our Ancient and Illustrious Order ; and I call upon the Knights present to salute three times.”

The Prelate then gives the following Prayer :—

PRAYER.

“Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy, obtain everlasting life through Jesus Christ our Lord. Amen.”

The G. M. or Deputy calls on the Knights present to aid, honour, and in every respect promote, the welfare and prosperity of the Encampment, which has this day been consecrated.

END OF CEREMONY OF CONSECRATING
A KNIGHTS TEMPLAR ENCAMPMENT.



**Masson's System of Examination
of the Royal, Exalted, and Military
Order of Masonic Knights
Templar in England and Wales.**

PREFACE.

In order to harmonise with the general working of Encampments, the System is divided into Sections and Clauses, for greater clearness, and to admit of being given as time may admit.

SECTION FIRST.

- Clause I. Qualification of Candidates.
- II. Preparation and Admission.
- III. Introduction.

SECTION SECOND.

- Clause I. First part of Communication before Introduction.
II. Second part of Communication before Introduction.
III. Investiture and Installation.

SECTION THIRD.

- Clause I. Explanation of Mysteries.
II. Description of Encampment.
III. Explanation of Symbols.
-

- Q. From the South-west Angle?
A. By the North-west Angle.
-

FIRST SECTION.

FIRST CLAUSE.

- Q. What are the necessary qualifications for the admission of a Candidate for the Order?

A. There are three.

Q. Name them ?

A. 1st, That he should have been received by Holy Baptism an Inheritor of the Kingdom of Heaven. 2d, That his life and actions, during his state of manhood, should have evinced a strict adherence to the precepts of the Captain of our Salvation. 3d, That he should have been regularly initiated into the three probationary degrees of Masonry, and exalted to the sublime degree of R. A. M.

SECOND CLAUSE.

Q. How many preparations are necessary before he can be admitted?

A. Three.

Q. Name them ?

A. 1st, That he should be prepared in mind ; 2d, That he should be prepared in spirit ; 3d, That he should be prepared in humility.

Q. Why in mind ?

A. That he may properly consider, that as genuine merit is the pass to preferment, whether he feels himself justified in his claim.

Q. Why in spirit ?

A. Because, as our Order is both religious and military, he should not neglect to consider whether he can fairly present himself as a Disciple of Christ, and brave enough in the hour of danger to resist the unprovoked attacks of the Children of Darkness.

Q. Why in humility ?

A. To commemorate the first garments adopted by our glorious predecessors before the Crusades, who, in humble attire of Pilgrims, travelled through dangers and difficulties to Jerusalem, there to offer up their prayers at the Shrine of their Saviour; and in this appearance alone ought a Candidate to be received into an Encampment of Knights Templar.

THIRD CLAUSE.

Q. The Candidate being thus prepared, whither is he conducted ?

A. By the Outposts he is conducted to the entrance of the Encampment.

Q. How does he gain admittance ?

A. By four sounds of the trumpet;

or, in time of peace, by four knocks at the outward gate of the Encampment.

Q. To what does this allude?

A. To the number of degrees he has obtained in Masonry.

Q. Who came to his assistance?

A. The representative of the 2d Captain, attended by a Herald.

Q. What did he demand?

A. Who comes here?

Q. The reply?

A. A poor pilgrim on his travels, who, hearing that a Knights Templar Encampment is established here, craves admission.

Q. What further inquiry was made?

A. From whence he came, and for what purpose? to which he answers:—From the West, going to Jerusalem, there to pray for the forgiveness of his own sins and those of his fellow creatures.

Q. Upon what ground did he prefer his request?

A. By his possessing the Secrets of the H. R. A.

Q. What was next done?

A. The Aide-de-camp of the 2d Captain, having ascertained his possession of the Secrets, desired him to wait the commands of his Chief.

Q. What was the result?

A. With the approbation of the Knights assembled, the E. C. directed the Candidate to be admitted with caution and in ancient form.

SECOND SECTION.

FIRST CLAUSE.

Q. The Candidate being admitted within the entrance of the Encampment, what caution is observed?

A. The Second and First Captains satisfy themselves of the claim of the Candidate, and then introduce him.

Q. What follows?

A. The Can., not being in possession of any test by which he can claim free admission, is rejected, and being refreshed with bread and water, is ordered to undergo the probation.

Q. *Why is he refreshed with bread and water?*

A. These were and are considered by those who enter on their pilgrimage on earth as the staff of life.

Q. How many years is a Novice to serve before he can be admitted a Member of the Order ?

A. Fifteen years.

Q. Describe the servitude ?

A. Seven years as a pilgrim to try his piety ; seven years as a soldier to try his faith ; and one year of penance and mortification to try his fidelity.

Q. Is no shorter period allowed ?

A. Only in cases of individual merit, and then only by the power of the E. C., emanating from the G. C.

Q. Is the Candidate subject to any obligation ?

A. I, A. B., in the name of the Holy Trinity, and in the presence of the Knights here assembled, do hereby and hereon most solemnly promise and swear never to reveal the secrets of a Knight Templar to any one beneath that degree, unless it be to a Candidate for the same, in a lawful Encampment of Knights Templar, and then only whilst acting as a regu-

larly installed Commander. I furthermore solemnly promise, that I will faithfully defend and maintain the holy Christian faith against all unprovoked attacks of its enemies; that I will not shed the blood of a Knight Templar in wrath, unless it be in the just wars of Sovereign Princes or States; but, on the contrary, will defend him, even at the risk of my life, where or whensoever his life or his honour may be in danger. That I will, to the utmost of my power, protect the near and dear relatives and connexions of K. T., and if possible prevent all harm, danger, or violence to which they may be exposed. Lastly, I do most sincerely promise to be obedient to the supreme authorities of the country in which I do or may reside, and strictly to observe and maintain the ancient laws and regulations of the Order, the Statutes of the Grand Conclave of England and Wales, and to answer and obey, so far as lies in my power, all summonses which *I may receive*, the same being duly *marked*. To all these points I swear

fidelity, without evasion, equivocation, or mental reservation of any kind, under no less penalty than the loss of life, by having my head struck off and placed upon a pinnacle or spire, my skull sawn asunder, and my brains exposed to the scorching rays of the sun, as a warning to all infidels and traitors. So help me Christ, and keep me steadfast in this my solemn obligation.

SECOND CLAUSE.

Q. What are the names of a Soldier of Christ ?

A. Strengthened by FAITH, having the Breastplate of RIGHTEOUSNESS, and his feet shod with the preparation of the Gospel of PEACE. He is armed with the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit.

Q. Being thus armed, what is entrusted to his particular care ?

A. The S. and P. W. of a Crusader.

Q. Give me the Sign ?

A. (*Done.*)

Q. To what does it allude ?

A.

Q. Give me the P. W.?

A. (*Done.*)

Q. To what does it allude?

A.

Q. The Candidate having proved his valour as a Christian warrior, what is entrusted to him then?

A. The knowledge and import of the Sacred Word.

Q. What was next entrusted to him?

A. The emblems of Life and Death are particularly recommended to his contemplation.

Q. Why such awful emblems?

A. That his thoughts should never wander from the serious consideration of the uncertainty of human existence, and the awful situation in which he has placed himself in reference to his obligation.

Q. The Candidate having fully served the 15 years, what follows?

A. He is declared a Novice of the Order, entrusted with G. S. and G. P. W., and allowed to retire for meditation and repose.

THIRD CLAUSE.

Q. The Novice being now entitled to greater honours, how did he obtain them ?

A. By virtue and perseverance.

Q. Describe the manner ?

A. Having announced himself in due form to the Representative of the 2d Captain, he is re-admitted, examined by the 2d and 1st Captains, and afterwards by the E. C.

Q. What is a Casual Sign, as alluded to ?

A. A certain motion of the hand, which can only be understood and answered by those who have been regularly installed.

Q. Give me the Casual Sign ?

A. (*Done.*)

Q. To what does it allude ?

A.

Q. Give me the Gd. P. W. ?

A. (*Done.*)

Q. To what does it refer ?

A. The prophecy against Syria and Israel, as recorded in Holy Writ.

Q. The Novice being thus received, what follows ?

A. After the Grand Prelate has impressed on his mind the duty he is ever to observe towards God, his neighbour, and himself, he is refreshed with the cup of memory.

Q. Thus refreshed, what was next presented to him ?

A. The test of his *sincerity*; which with his blood is in token also of his *faith*, and which possesses a new name no man knoweth but he who has received it.

Q. Being now in possession of this great and mysterious memorial, what was next ordered ?

A. The Novice was ordered to advance to the East, and under the holy banner of our Order, to receive the honour of Knighthood in ancient form.

Q. Describe that form ?

A. Being handed by the 2d Captain to the foot of the throne, he kneels on his left knee, while the Knights appear in full armour. The *E. C.* places his sword on his shoulder; *creates him a Knight*; and in that

character he raises him as Knight Companion of the Royal, Exalted, Religious, and Military Order of the Holy Temple and Sepulchre of Christ, and orders him to be solemnly invested with the insignia of the Institution.

Q. What concludes the Installation?

A. Having been entrusted with the G. S., W., and G., by the Emt. Cr., he is most respectfully conducted to his stall; and by the Heralds in the S. W. and the N. W. he is regularly proclaimed, and which the assembly acknowledges by a regular salute of arms.

THIRD SECTION.

FIRST CLAUSE.

Q. What mysterious knowledge is entrusted to the members of our Order

A. The G. S., the G. W., and the G. G.

Q. What next?

A. The description of our Encampment, and the hidden import of those

emblems and symbols which are indispensable in a Chapter of the Order.

Q. Please give me the Gd. S. ?

A. (*Done.*)

Q. To what does it allude ?

A.

Q. Give me the G. W. ?

A. (*Done.*)

Q. What does it express ?

A.

Q. Give to the Kt. next you the G. G. ?

A. (*Done.*)

Q. What does it imply ?

A. That we are to support each other through dangers and difficulties, and to stand or fall together in defence of the Christian Faith, against all unprovoked attacks of its enemies.

SECOND CLAUSE.

Q. How is an Encampment of K. Templars situated ?

A. Due E. and W.

Q. What is its form ?

A. A close square.

Q. On what ground do we place our sacred banner ?

A. On sacred ground.

Q. What makes the ground sacred ?

A. The Holy Cross raised in the centre of a triangle.

Q. Why is the Holy Cross placed in the centre ?

A. That situation being equally distant from the exterior lines, it enables every individual in the Encampment to behold the emblem he bears, and to which he has sworn fidelity.

Q. Is there any other reason ?

A. Yes. That in this sign we hope to conquer ; from which reason the Crusaders adopted the motto—"In hoc signo vinces."

Q. How is the Triangle in the Encampment represented ?

A. By the situation of the Em. Com. and the two leading Captains, who from their situation figuratively represent the extremities of each angle, those intersecting the Close Square from the S. W. and N. W. to the point, thereby forming a triangle between two parallel lines.

Q. What does the T. represent ?

A. The Triune Essence of Deity.

Q. For what reason do we consider the Western side the basis of the triangle?

A. For the reason, the nations to the N., S., and West, from their geographical situation, could not at once co-operate together, but being actuated by one and the same laudable motive, they united in the East, and thus formed by their union a triangle of Wisdom, Strength, and Beauty.

THIRD CLAUSE.

Q. What is considered a Chapter of the Order?

A. A Congregation of Knights in H. Conclave, during any cessation of Hostility or War.

Q. For what purpose do they congregate?

A. To maintain the Stability and Honour of the Order, and to receive such Novices as are deserving to be admitted among them.

Q. What do we principally behold in a Chapter of Knights Templar?

A. A Representation of the Holy Sepulchre.

Q. Why so ?

A. Because the recovery of the Holy Sepulchre was the ground plan of the Crusades.

Q. What further objects attract your attention ?

A. The emblem of our Faith, the guide of our Life, and the hope of our Salvation.

Q. How are they represented ?

A. By the Cross, the Sacred Volume, and Holy Gospel.

Q. Do we not assign another reason for the Cross, than being only an emblem of our Faith ?

A. Yes. We consider also that it represents the tree of DEATH and the tree of LIFE. For as by the first Adam Sin and Death were brought into the world, so by the second Adam we hope for life everlasting.

Q. What do we next discover ?

A. The emblem of Mortality, and the severe punishment of Infidelity.

Q. How are they represented ?

A. By a human Skull and Saw.

Q. For what purpose are they placed before us ?

A. To remind us of our obligation, and to avoid the punishment incurred by Simon of Syracuse.

Q. Do we acknowledge any other symbols in our Chapter ?

A. Yes. Twelve Lights, composed of Three Large and Nine Lesser Lights.

Q. How are they situated ?

A. They are so placed as to form a triangle to the emblems already described, the Greater Lights placed at the extremity of each angle, and these intersected by the Lesser Lights.

Q. What do these Lights represent ?

A. The Twelve Apostles. The three larger represent the three favoured Apostles of Christ—Peter, James, and John ; and the nine lesser, the less favourite Apostles, including Judas Iscariot, who betrayed his Lord and Master.

END OF MASSON'S SYSTEM OF
EXAMINATION.

THE
PERFECT CEREMONIES

OF THE

Knights Hospitallers of St John
of Jerusalem, Palestine, Rhodes,
and Malta,

INCLUDING THE

Knight of St Paul;

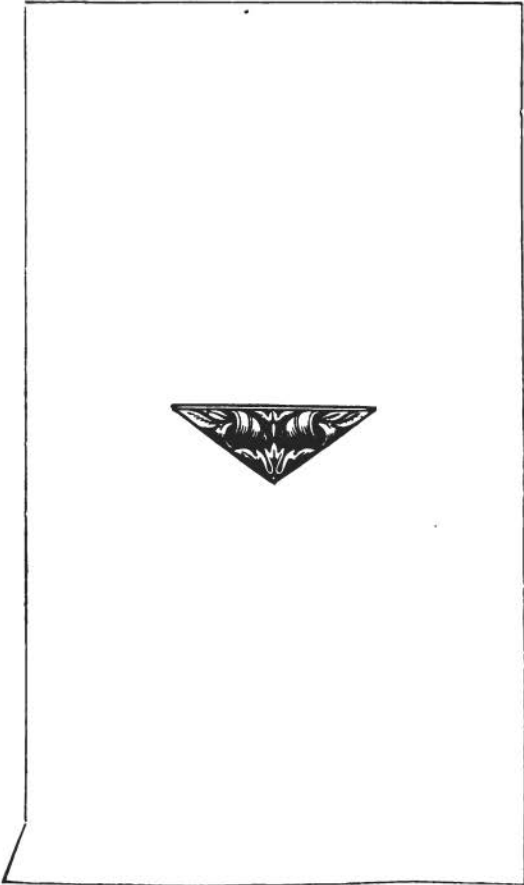
OR, THE MEDITERRANEAN PASS.

WITH THE SCRIPTURE READINGS IN FULL.



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LONDON, 1876.

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Knight of Malta.

PRELIMINARY DIRECTIONS.

No one can be admitted to the Order unless he has previously been installed a Knight Templar. He must also have the Mediterranean given him.

For the proper performance of this Ceremony, two chambers are necessary,—the larger representing the CHAPTER HOUSE, or Council Chamber of the Priory, and the other the GUARD ROOM; and, if convenient, there should also be a small waiting or preparation room. There should be fifteen officers present to form a perfect Chapter in which the Order of Malta is given. The Prior, the Prelate, and the Mareschal, must wear the mantle of black, with a white eight-pointed cross on the left shoulder. Knights of Malta

being Knights Templar, may appear in the costume of Knights Templar.

THE GUARD ROOM.

In this apartment must be an altar, covered with black cloth, on which is placed a crucifix, a Bible opened, when the ceremony is being performed, at the 27th chapter of the Acts of the Apostles, and a drawn sword. A faldstool for the Candidate to kneel on should be placed before the altar. In this chamber the Mediterranean Pass is to be given.

THE CHAPTER HOUSE.

According to an ancient Ritual, three veils are drawn to represent the passage of the Mediterranean Sea, and Sentinels are placed as Guards, and to receive the proper pass words. For the "veils" the word "banners," hereinafter described (and five instead of three), is substituted.

From the door, and at intervals towards the seat of the Prior, five ban-

ners must be placed in rests. Nearest the door should be a rest to hold the White Banner, with the word "Palestine, 1099," written on it; next that, a rest with a Red Banner, with the word "Cyprus, 1287," written on it; next that, a rest with a Black Banner, with the word "Rhodes, 1310," written on it; next that, a rest with a Purple Banner, with the word "Candia, 1523," written on it; and somewhere near to the Prior's seat, a rest with a Gold-coloured Banner, with the word "Malta, 1530," written on it. These banners, during the Installation, are to be guarded by five Knights, or by the Chancellor, the two Lieutenants, the Lieut.-General, and the Captain-General, who must stand in a line, and opposite to each banner.

At the eastern or upper end of the Chapter House, must be placed a table with red cover, in the centre of which must be worked or painted a white level or figure, with lines drawn on it meeting in the centre of the upper portion of a cross, &c. When the Priory is opened, the five following

officers must be seated at this table, viz. :—

1. The Eminent Prior.
2. The Captain-General.
3. The Lieut.-General.
4. The First Lieutenant.
5. The Second Lieutenant.

At the west of the Chapter House there must be a table with a red cover, in the centre of which must be worked or painted a white Octagon, or eight-sided figure (the Maltese Cross), having a centre circle divided into four equal portions, with, in each compartment, the figures of—1. an ancient galley ; 2. a ladder of five rounds, with letters on each round corresponding to the five banners, and a speaking trumpet ; 3. a hand and viper ; 4. a skull with a spear and a sword. At this table the eight following officers are placed, viz. :—

1. The Mareschal.
2. The Hospitaller.
3. The Admiral.
4. The Conservator.
5. The Bailie.

6. The Turcopolier.
7. The Chancellor.
8. The Treasurer.

These eight officers represent the Knights Grand Cross of the respective langues of which the Order consists, viz. :—

- | | |
|--------------|-------------------|
| 1. Provence. | 2. Auvergne. |
| 3. France. | 4. Italy. |
| 5. Arragon. | 6. Germany. |
| 7. Castille. | 8. Anglo-Bavaria. |

The Prelate is to have a seat in the east of the Chapter House. The Captain of the outposts is to be seated in the west, near the door. The rest of the Knights are seated in two rows in the north and south sides of the Priory. The two Banners of the Order are the "Standard of St John" and the "Standard of Malta." These are to be placed one on either side of the Prior in the east, and other Banners of the Knights attending are to lie about the north and south sides of the Chapter House.

END OF PRELIMINARY DIRECTIONS.

Ceremony of Opening the Priory.

E. P.—Worthy Captain-General, what is the first and most essential care of a Knight of Malta?

C.-GENL.—To see that our brethren in arms are properly protected from all opposers of the Gospel of the Saviour of fallen man.

E. P.—Worthy Lieut.-Genl., do your duty, and see that the Priory is properly guarded.

(The Lieut.-Gen. goes to door, gives 13 knocks, then returns, and reports—)

L. G.—Eminent Prior, all is properly guarded without.

E. P.—Worthy Captain-General, what is our next duty?

C. G.—To see that every Warrior present proves himself a legitimate son in arms, and brother of our Priory.

E. P.—See that they be so.

(The Captn.-Genl. and Lieut.-Genl. prove each and all by the W. and S.)

C. G.—E. P., the Comp. Warriors present have proved themselves legitimate sons in arms and bros. of our Priory.

E. P.—Let us implore a blessing upon our present meeting.

(All draw swords. The five officers deposit their swords on the lines marked on the table, and the eight other officers place their swords in order.)

REV. P.—Let us pray.

PRAYER.

O Thou Great Emmanuel, and God of Infinite Goodness, look down upon this Priory with an eye of tender compassion, and incline our hearts to Thy holy will in all our actions, through Jesus Christ our Lord. Amen.

(E. P. and Kts. resume their swords.)

E. P.—In the name of the Holy Trinity, I declare this a duly opened and constituted Priory of Kts. of Malta.

(Knocks given in form. The Minutes of last meeting read. Proposals made, or Resolutions passed.)

END OF OPENING THE PRIORY.

Mediterranean Pass; or, Knight of St Paul.

(The Priory being opened, when the Can. is ready the Guard knocks 12 and 1, and the Captain of the Outposts goes to the door and receives from the Can. the sign and word of a Knight Templar, and then requests him to wait without while he makes a report.)

C. OF O.—Eminent Prior, Comp. A. B., a Knight Comp. of the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar, bound by a vow to undertake a pilgrimage to the Holy Sepulchre, stands without, humbly soliciting to be admitted to the Secrets and Privileges of the "Mediterranean Pass," without which he will be unable to visit the Holy Land; and, if found worthy, hopes to be elected a Member of the Ancient Order of the Knights of Malta.

E. P.—Worthy Captain of the Out-

posts, far be it from us to interpose any obstacle to the fulfilment of his pious purposes. Can you, Sir Knight, vouch that he is in possession of the S. and W. of a K. T.?

C. OF O.—I can, Eminent Prior.

E. P.—Is it your pleasure, Sir Knights, that Comp. A. B. be elected a Member of our Order?

(A Ballot takes place; the Chancellor carrying round the B. B., and the Hospitaller the Bs. If the Ballot is unanimous in favour of the Can.—)

E. P.—I declare Comp. A. B. duly elected a Member of our Order; and you, our Worthy and Rev. Prelate, and you, our Grand Mareschal, will accompany me to the Guard Room; and you, our Worthy Captain-General, be pleased to assume my seat during my temporary absence, and take charge of this Priory.

(The E. P., Prelate, and G. Mareschal then leave the Council Chamber, and enter the Guard Room.)

THE GUARD ROOM.

(The Can. must be habited as a

K. T., and must have provided himself with the Malta Jewel; he then enters into the Guard Room. The E. P. and the Rev. Prelate take their places at the right and left of the altar, the Mareschal standing with the Can. opposite the altar.)

E. P.—Comp. A. B., before I place you in possession of the Secrets of the M. P., are you willing to take a solemn O. B. to keep inviolate the Secrets and Mysteries of this Order?

CAN.—I am.

E. P.—Worthy Grand Mareschal, be pleased to conduct the Can. to the foot of the altar. (*Done.*)

E. P.—Comp. A. B., kneel on both your knees, and place both your hands on the vol. of the Holy Evangelist, repeat your names at length, and say after me:—

OBLIGATION.

I, A. B., do hereby and hereon most solemnly and sincerely promise and vow to keep and conceal the Secrets of this Order, and any I may hereafter receive, from all unworthy to

receive the same, under the penalty of forfeiting the h...r of K...th...d. So help me G., &c.

E. P.—You will seal that O. B. on the N. T. (*Done.*)

(*The Prelate reads the 27th chapter of the Acts of the Apostles, and also the 28th chapter, to verse 6th, inclusive.*)

“ And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus’ band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the Sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of

Alexandria sailing into Italy ; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone ; and, hardly passing it, came unto a place which is called The fair havens ; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter ; which is an haven of Crete, and lieth toward the south-west and north-west. And when the south wind blew softly, supposing that they had obtained their

purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Claude, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's

life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul thou must be brought before Cæsar and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the

soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind,

and made toward shore. And falling into a place where two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose ; and commanded that they which could swim should cast themselves first into the sea, and get to land : And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land. And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness : for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat and fastened on his hand. And when the barbarians saw the venomous beast hang on his

hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god."

E. P.—I will now entrust you with the S. and W. of this Degree. The S. is the s...g of the h...d, as if s...g off a v...r, as S. P. did. The g. or t. is given by t...g h...d of the l...e f...s and t...g up the h...s, and with the f...ef...r and t...b l...g h...d of the s...n on the b...k of each other's h...s. The g. w. is "M...a;" the p. w. is "F...r n. t, P..l"


(The E. P. and Prelate retire, and return to the Priory, and resume their seats; the Grand Mareschal remaining with the Can.)

END OF THE MEDITERRANEAN PASS.

Knight of Malta.

CEREMONY OF INSTALLATION.

(When the E. P. resumes his seat in the east, the Captain-General, or some other Knight, if numbers will allow, stands somewhere near the door of, but within, the Chapter House, opposite to, and with a drawn sword guarding, the White Banner. The Lieut.-General, or some other Knight, stands a little distance off the Captain-General, opposite to, and with a drawn sword guarding, the Red Banner. The First Lieutenant, or some other Knight, stands a little distance off the Lieut.-General, opposite to, and with a drawn sword guarding, the Black Banner. The Second Lieutenant, or some other Knight, stands a little distance off the First Lieutenant, opposite to, and with a drawn sword guarding, the Purple Banner. The Chan-

cellor, or some other Knight, stands in front of the E. P., opposite to, and with a drawn sword guarding, the Gold-Coloured Banner. The five Knights and the five Banners form an avenue, up which the Mareschal and Can. approach the east. The Mareschal then, when all is ready, advances with the Can. to the door of the Chapter House, and gives knocks 

C. OF O.—(*Opening the door, inquires*)
Who comes?

MAR.—A worthy Knight and Soldier of the Cross claims admittance.

C. OF O.—To what Order does he belong?

MAR.—The Knights Templar.

C. OF O.—Has he the necessary qualification?

MAR.—He has.

C. OF O.—Stop there a little while, until I report him to the E. P. and Knights in Council.

C. OF O.—(*Having made his report, and received orders to admit the Can., goes to the door and says:*) I have received orders to admit you. Give me the p. w.

(This is given, and the Mar. and Can. enter and advance to the White Banner. The Knight guarding this banner demands :)

1st KNIGHT.—Can you give me the w. ?

(This is given, and the Knight drops his sword, and they advance to the Red Banner. The Knight guarding this banner demands :)

2d KNIGHT.—Can you give me the w. ?

(This is given, and the Knight drops his sword, and they advance to the Black Banner. The Knight guarding this banner demands :)

3d KNIGHT.—Can you give me the w. ?

(This is given, and the Knight drops his sword, and they advance to the Purple Banner. The Knight guarding this banner demands :)

4th KNIGHT.—Can you give me the w. ?

(This is given, and the Knight drops his sword, and they advance to the Gold-Coloured Banner.)

E. P.—Can you give me the w. ?

(This is given to the E. P., and the Knight guarding that banner drops his sword, and the Can. with the Mar. remain facing the E. P. All the Guards, should they have places at either table, resume them; but should numbers suffice, and the Officers having seats at the two tables do not act as Guards, then the Guards remain standing guarding their Banners.)

E. P.—Worthy Senior Lieut., what stranger is this?

1st LIEUT.—He is a Companion of the Temple, who wishes to join our Order and fight under our banner.

E. P.—Stranger, have you obtained the honour of knighthood?

CAN.—I have.

E. P.—Have you any proof to show us that you have?

CAN. (*bows to the E. P., and points to the Cross on his breast, saying*)—I have this.

E. P.—Brother Knight, is it your wish to join our body and fight against all opposers of the Gospel of our Lord and Saviour, under our Holy Banner?

CAN.—It is.

E. P.—Have you any objection to conform yourself to our rules and regulations, and to walk in strict accordance therewith?

CAN.—I have none.

E. P.—Will you swear?

CAN.—I will.

E. P.—Then let the Candidate kneel, and enter into the O. B. of a Knight of Malta.

(The Mar. conducts the Can. to the faldstool at the west of the five-sided table, on which an open Bible is placed on a cushion. The Can. draws his sword, and placing it across the Bible, puts his r. h. on the B., and kneeling on his r. k., repeats this O. B. after the Prelate :—)

OBLIGATION.

I, A. B., do hereby and hereon promise and vow, on the honour of a Knight Templar, never improperly to divulge the secrets about to be entrusted to me; and in all respects to conform to the regulations of this Ancient Order, and the Statutes of

the Grand Priory of England and Wales. So help me G.

(He seals the O. B. three times. The E. P. then placing his sword on the r. s. of the Can., invests him with the honour of Knighthood of Malta, saying:)

E. P.—By virtue of the power and authority in me vested by the Grand Priory of England and Wales, and in the name of St John the Baptist (the Patron Saint of this Order), I make thee a Knight Hospitaller of St John of Jerusalem, Palestine, Rhodes, and Malta. Arise, Sir Knight! Be Valiant, Bold, and True! I now invest you with the Jewel of our Order. *(Done.)*
The g. w. is The s. is,
that of a K. T.

END OF INSTALLATION.



Address by the E. P.

Worthy Bro. Knight, it is now my duty to direct your attention to a brief *resumé* of the history of this Order, and its bearing on our 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 Fratres of St John's Hospital — an establishment previously founded for the relief of Pilgrims proceeding to worship at the Holy Sepulchre.

The name Palestine, and the date on the B. of B., commemorate the country of our Lord's Nativity, and have reference to this, the earliest *period* of our Order, and also to the *place* where the Order was founded.

After a troublous existence in the Holy Land, and in consequence of being deprived, by the wars raging in Europe, of their 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 B. of L. are 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 V., and Philip le Bel, king of France. The remains of the fortifications erected in Rhodes by the Knights still bear testimony to their architectural talent and their engineering ability. The B. 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 honours of war. From 1523 to 1530, the Order found refuge in the Island of Candia ; and in 1530, the Emperor Charles V. ceded the Island of Malta to the Order, on condition of using all their abilities to repress the ravages of the Moorish rovers, who at that period infested the southern part of the Mediterranean. These periods of our history are designated by the B. of R. and the B. of A.

The 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 their galleys, two men to an oar, the oars in their left hands and their swords in their right hands, singing a psalm in the words—"King of kings," and "Lord of lords." The natives of the island, seeing their approach in a warlike guise, hailed them through a speaking-trumpet, saying,

in the Arabic tongue : — — —, which means, D. Y. C. I. P. ; to this the Knights replied : — — —, W. D. C. I. P. ; to which the natives rejoined : — — —, T. C. I. P. It is worthy of remark, that these are to this day the common form of salutation between an Arab and a stranger.

The M. P., which you have received in the introductory degree of Knight of St Paul, was instituted at an early period of the Order, in order that by it the Pilgrims might distinguish one another from the Moorish rovers who tried to bar their passage to the Holy Land.

Five officers of the Priory, viz., the E. P. and his body guard, are seated in the east of the Council Chamber, at a table covered with a representation of the upper limb of a Cross of Calvary. Their swords are all pointing to one spot, that, namely, where the ...x...x...x...x... was supposed to rest, figurative in a degree of the holy character of the Order. The number 5 has also an allusion to the 5 ...x...x...x..., and is again repeated in the number

of the rounds of the ladder, depicted on one of the divisions of the orle forming part of the Jewel represented on the second table. These five officers formed the personal staff in attendance on the Grand Master of the Order.

The eight other officers are placed at an octagon table in the west. This table has on it the representations of the Jewel of the Order. On the centre are four divisions, with representations of a ship, or ancient galley; a ladder of five rounds, with the letters B. D. L. R. A. on the rounds, and a speaking-trumpet; a cloven skull, a double-handed sword, and a spear; and a hand and viper. The ancient galley is a representation of the vessels formerly used in carrying corn from Egypt to Rome, and the ladder has letters in the rounds corresponding with those on the five Banners; the skull is typical of the penalty of death to traitors to the Order; the double-handed sword was in use by the Knights in the earlier period of the Order; the spear reminds us of the weapon which pierced the side of

our Lord; and the hand and viper the history of St Paul in connection with the Island of Malta.

The eight officers sitting there represent the heads of the eight Langues or Tongues into which the Order was divided. These were:—Provence, Auvergne, France, Italy, Arragon, Germany, Castille, and Anglo-Bavaria. These eight Priors also held the several offices in the Order of Mareschal, Hospitaller, Admiral, Conservator, Bailie, Turcopolier, Chancellor, and Treasurer. The eight-pointed star or cross is well known as the Emblem of the Order.

The practical lessons to be drawn by us from the study and contemplation of the B. L. D. R. and A. of our Blessed Lord and Saviour will be more particularly brought to your notice during the Ceremony of closing the Priory, to which your attention will presently be directed. Be seated, Sir Knights. (*They all take their seats.*)

END OF THE E. P.'S ADDRESS.

Ceremony of Closing the Priory.

E. P.—Worthy Capt.-Gen., what is the last duty of our Brethren in Arms?

C. G.—To close the Priory in peace and good-will with all our Companions in Arms, and in Christian charity with all mankind.

E. P.—How can we best effect this noble and God-like purpose?

C. G.—By proving to friends and foes the b...h, l...e, d...h, r..., and a...n of C...t, the S...r of m...d.

E. P.—Pray, Worthy Capt.-Gen., what do we learn from His b...h?

C. G.—That the Great Captain of our salvation was born to redeem fallen mankind.

E. P.—Worthy Lieut.-Gen., what do we learn from His l...e?

L. G.—All requisite for us to follow—He being the Way, the Truth, and the Life.

E. P.—Worthy 1st Lieut., what do we learn from His d...h?

1st L.—That our debt of nature is fully paid, and the rigour of the law satisfied.

E. P.—Worthy Junior Lieut., what do we learn from His r...n?

J. L.—He being the Day-Star of mercy, has risen to conduct our feet into the paths of truth and peace.

E. P.—Thus, my Companions in Arms, by the B., L., D., and R. of our Blessed L. and S., we are taught to live and die as Christians; and it is now my province to close this Priory, by previously declaring, that by His glorious A. He is gone before to open the D. of the G. C. C.; 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.

(The E. P. then advances to the centre of the Chamber, and presents with his r. h. the O. T. to the five officers, who advance towards him, and place their five swords on the B., kneeling on their r. k. The E. P.

then with his l. h. presents the N. T. to the eight officers, who advance towards him, and place their eight swords on the B., kneeling on their l. k. Each set of officers rise and return to their seats, so soon as they have saluted the H. B. The rest of the Knights stand to order the while the E. P. then returns to his seat, and says :)

E. P.—By virtue of the power vested in me, I declare this Priory of the Knights of Malta duly closed, to remain so until it is my will and pleasure, or the will and pleasure of some other duly authorised person, to open the same again.

P.—Let us pray.

PRAYER.

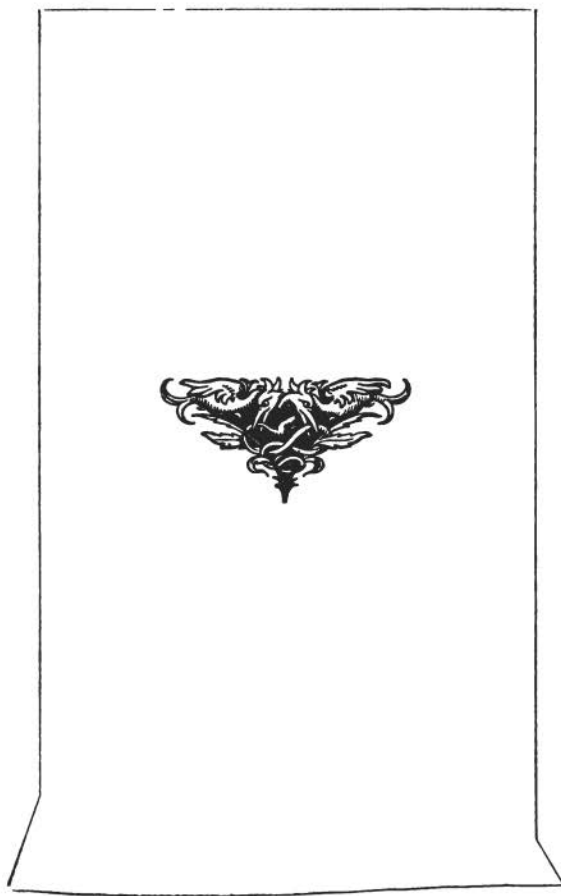
Merciful Redeemer of perishing mankind, who hast promised that Thou wouldst be in the midst of those who assemble in Thy holy name, look upon us with an eye of tender compassion ; and so direct us this day, that all our labours may

be begun, continued, and ended in love to Thee, affection to our companions, and obedience to our Order. Amen.

(Each of the five officers give five knocks on the table with the pommels of their swords ; the eight officers give one knock on the table, and the Priory is closed.)

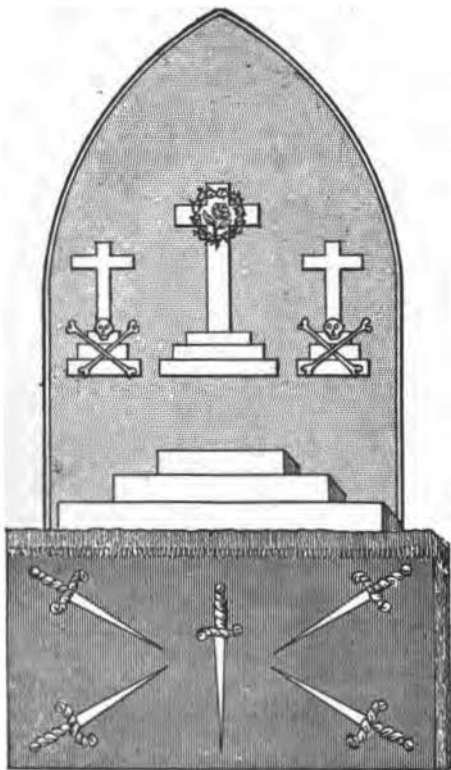
END OF CLOSING THE PRIORY, AND
OF THE RITUAL OF THE KNIGHT
OF MALTA.







ROSE CROIX, 18°.



TRACING BOARD.
(Arrangement of Altar.)

THE
PERFECT CEREMONIES
OF THE
Knights of the Eagle and Pelican
AND
Sovereign Princes
OF THE ORDER OF
ROSE CROIX DE HEREDOM.
Being the 18° of the A. and A. Rite.

COPY OF THE RITUAL
OF THE
SUPREME COUNCIL OF THE 33°
FOR
ENGLAND AND WALES.

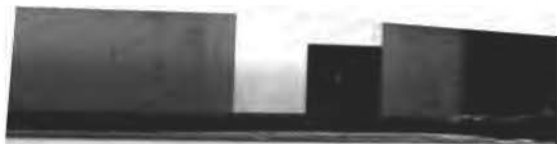
Established at London, October 26, 1845.

With the Installation of the *M. M. S.*

Privately Printed for A. Lewis.

LONDON, 1876.

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Officers of a Rose Croix Chapter.

1. Most Wise Sovereign.
 2. High Prelate.
 3. First General.
 4. Second General.
 5. Grand Marshal.
 6. Raphael.
 7. Herald.
 8. Captain of the Guard.
 9. Recorder.
 10. Treasurer.
 11. Organist.
 12. Director of the Ceremonies.
- &c., &c.



Candidate's Petition.

We, the undersigned, most humbly supplicate the Most Wise and Perfect Sovereign, and the Very August, Excellent, Puissant, and Perfect Princes, now assembled, that you will graciously condescend to admit us to your Princely Order, prompted by a humble zeal to obtain perfection. We trust that the sincerity of our endeavours to promote the Glory of the Cross and the Welfare of Mankind will entitle us to your favourable opinions. Assuring you that should you be pleased to grant our request, we pledge ourselves to bear allegiance to this Sovereign Chapter, and to pray for the prosperity and happiness of the Princes of this Sublime Degree.

(Signed)

Obligation.

(To be used at page 18, which see.)

I, A. B., in the presence of God, Creator of the Universe, and calling upon these my Brethren as witnesses, do, upon this Sacred Book, most solemnly and sincerely promise that I will never illegally reveal any or either of the s...s or m...s of or belonging to the several degrees of the A. and A. Rite, from the 4° to the 17° both inclusive, which may heretofore have been known by me, shall now, or at any future time may be communicated to me, under the penalties, &c.



Promise of Allegiance.

[To the Supreme Council of the 33°, to be written at the beginning of the Golden Book or Register of each Chapter, and to be signed by all Candidates previous to the commencement of the Ceremony.]

We, the undersigned, being free and accepted Master Masons, regularly initiated, passed, and raised in a Warranted Lodge, most solemnly promise faithful allegiance, fealty, and solemn submission to the decrees of the Most Puissant and Sovereign Grand Inspectors-General of the 33rd degree, duly, lawfully, and constitutionally established on the 26th October 1845, sitting in Supreme Council at their Grand East in London, for England and Wales and the Dependencies of the British Crown.

We do furthermore promise to hold no Masonic Fellowship, Inter-

course, or Communion whatever, in any of the Ineffable and Sublime degrees or Orders of Ancient Free and Accepted Masonry, with any Mason, or body of Masons, which at any time have been, or hereafter may be, established in Great Britain or its dependencies by any authority whatever, except with such as are or may be duly recognised and acknowledged as lawful by the aforesaid S. C. ; and we do further declare that we will, after our admission into the Order, as soon as an opportunity shall conveniently occur, sign our name in the Roll of the Golden Book of the Order.

In testimony whereof we have signed this promise and declaration with our own hands this day of

(Signed)



Preliminary Directions.

The R. C. Degree requires three Chambers, and if possible an outer or preparation room, for the reception of Candidates, where the following degrees, to the 17th inclusive, are to be given by name, unless the same is done *in extenso*.

The first is named the BLACK ROOM. This should be hung with black, the floor covered with oil cloth, representing a Mosaic Pavement in black and white squares or lozenges. In the East, two black curtains, arranged so as to be drawn asunder entirely, and sufficiently open to show the Altar, which should be raised with three steps, and covered with black with a white border, and on which Silver or White Swords are worked (*vide Tracing Board*). Behind and above the upper step, a transparency, on

which are represented three Crosses (*vide T. B.*); the centre and highest Cross should have the Mystic Rose (black) placed on the centre of the Cross, and surrounded by a crown of thorns; the other two Crosses should have a Skull and Cross-bones depicted at their feet. Behind the Curtain, and at the foot of the Altar, should be a triangular table, covered with black cloth and a white fringe, round the edge of which must be placed three wax lights, a Bible, Compasses, Square, and Triangle. Beside the Altar, there should be a Couch for the M. W. S. to recline on. On the Altar, before the transparency, at the foot of the Cross, should be placed a Rose made of black crape. In the centre of the room must be the Tracing Board, and on the floor a painting of Seven Circles in white upon a black ground, and in the centre a rose. In the North, South, and West, there must be three pillars six feet high, on the Capitals of which must be inscribed Faith, Hope, and Charity, or rather their initials, F., H., C., painted

on small tins or cards suspended by a hook to each pillar. Each column must be surmounted by eleven lights, disposed in a box having eleven holes thus—

F., H.,
in the
Black
Room



and the letters
or C. respectively
centre. If the
Room be suffi-
ciently large, it may be

divided into two by a second black curtain behind the Altar; at all events, there must be a passage thence to the Red Room, according to the position of the apartments.

From the Black Room should open the Chamber of Death, and thence the Red Room; but if this cannot be managed, the Candidate, after being refused admittance in the Second Point of the Ceremony, must be sent into the Reception Room, and the Black Room transformed into the Chamber of Death.

The CHAMBER OF DEATH must have the Emblems of Mortality strewed about, and sundry obstructions so placed that the Candidate

may have some difficulty in groping his way to the black curtain, behind which a lamp of spirits of wine and salt must be placed, the wick of the lamp also strewed with salt, and two or three persons in w...g s...s grouped around it as c...s. The Chamber of Death may be lighted by transparencies representing Skulls, Cross-bones, &c., or by seven flambeaux fixed in Skulls and Cross-bones.

The THIRD CHAMBER, or RED ROOM, must be brilliantly illuminated, and all the Brethren, in their highest costume, ranged with their Banners behind them. The room hung with red. In the centre, the representation of the mysterious ladder of Seven Steps; on the Altar must be Seven Steps, and thirty-three lights. Behind the Altar, a transparency representing the Blazing Star with seven points, in the centre of which the letter G. On the top step of the Altar must be the Cubic Stone, in the front of which a red rose opened with the letter G in the centre.

The ALTAR must be profusely ornamented with roses, and perfumed with attar of roses. No Cross should appear in this part of the degree, but the Word, when found, can be suspended to a silk thread stretched across, by small hooks behind each letter, and above the Cubic Stone, when they can be easily removed previous to the Word being burnt. The last part of the Ceremony is given in the Red Room, arranged as above, except that the Ladder is to be removed, and a pedestal covered with a white cloth placed at the east end of the Tracing Board, on which are placed a salt cellar, and a salver with biscuits or passion cakes; on each side a cup, one containing the loving mixture, the other spirits of wine, with chloride of strontian, in which to burn the Word.

In conferring the Degree of Rose Croix, you will first give the degrees by name from the 4th to the 14th (both inclusive) in a Grand Lodge of

Perfection, after the Candidates have taken the Obligation, as on page 10.

You will then declare the Grand Lodge of Perfection closed, and open a Grand Lodge of Princes of Jerusalem, and confer the 15th and 16th degrees by name.

You will then declare the Grand Lodge of Princes of Jerusalem closed, and open a Grand Lodge of Knights of the East and West, and give that degree by name, with the signs, tokens, and words.

You will then close the Grand Lodge of Knights of the East and West, and proceed to give the 18th or Rose Croix degree *in extenso*. The great length of time necessary is a sufficient reason for not giving the others in that manner.

The following table will show the different degrees and their arrangement :—

Grand Lodge of Perfection.

G. M.—By the power vested in me, by the Supreme Council of the Most

Puissant Sovereign Grand Inspectors-General of the 33rd degree, I declare this Grand Lodge of open, and proceed to give you the following degrees :—

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Superintendent of Buildings.
9. Elect of Nine.
10. Elect of Fifteen.
11. Sublime Elect.
12. Grand Master Architect.
13. Royal Arch.
14. Scotch Knight of Perfection.

(Closed, and open with foregoing formula)

Grand Lodge of Princes of Jerusalem.

15. Knights of the Sword and of the East.

16. Prince of Jerusalem.


(Closed, and open with foregoing formula)

Grand Lodge of Knights of the East and the West.

17. Knights of the East and West. (*Signs, tokens, and words.*) Look over your right shoulder and say, N. O. D. D. A. B. A. ; which is answered by looking over the left shoulder, and saying N. O. L. U. B. A. H. A. J.

Put the l...t h...d, with the fingers straight, into the r...t h...d of the Brother, who covers it with his other h...d, both looking over the r...t s...r.

With the l...t h...d touch the Brother's l...t s...r, whilst he touches your r...t s...r with his r...t h...d. Touch the l...t s...r, answered by looking over his r...t s...r, saying N. O. D. D. A. B. A., you say N. O. L. U. B. A. H. A. J.

The Knocks are, 
P. W.—N. O. L. U. B. A. H. A. J.
W.—N. O. D. D. A. B. A.

(*Closed, and proceed with the Rose Croix degree in extenso.*)

Ceremony of Opening a Rose Croix Chapter.

(The Most Wise and Perfect Sovereign Knocks once, to be repeated by the 1st and 2nd Generals, and on the door to be answered from without.)

M. W. S.—Very Excellent and Perfect Princes, be pleased to assist me to open the Chapter of Princes of the Rose Croix of H. R. D. M.

(The Princes all draw their Swords, forming one column in the North and another in the South; the 1st and 2nd Generals standing in advance of each column in the West.)

M. W. S.—Thrice Excellent and Perfect Generals, see that all is secure within and without, and that none but Princes of our Holy Order are present in the recesses of our Sanctuary.

2nd G.—Very Excellent and Perfect Grand Marshal, see that the Castle Gates are duly guarded.

(The Grand Marshal takes the Sign, Token, and Word from the Inner Guard, who receives the same from the Outer Guard, who—if he is a Rose Croix—comes inside for that purpose, the door being locked. Whilst this is doing, the 1st and 2nd Generals command their respective columns to sheath Swords, and communicate with them, passing from West to East. They then command them to draw Swords, when the Grand Marshal advances to the 2nd General, and says :—)

G. M.—All is secure without.

2nd G.—*(To 1st G.)* All is secure within.

1st G.—*(To M. W. S.)* All is secure, both within and without *(giving the Sign, &c.)*

M. W. S.—Thrice Excellent and Perfect Generals, what is the hour?


1st G.—The ninth hour of the day.

M. W. S.—Then it is the hour in which the Veil of the Temple was

rent in twain, when darkness overspread the earth, when the true light departed from us, when the Altar was thrown down, when the Blazing Star was eclipsed, when the Cubic Stone poured forth Blood and Water, when the Word was lost, and when despair and tribulation sat heavy on us.

(A solemn pause—all the Knights drop the points of their Swords, and bow their heads towards the East. Solemn music.)

M. W. S.—Since Masonry has experienced such dire calamities, it is our duty, Very Excellent and Perfect Princes, to endeavour, by renewed labours, to retrieve our loss ; and may the benign influence of Faith, Hope, and Charity prosper our endeavours to recover the lost Word ; for which purpose I declare this Chapter of Rose ✠ of H. R. D. M. duly opened, in the name of the Great Immanuel.

(M. W. S. knocks  repeated by the 1st and 2nd Generals, and within and without the door.)

M. W. S.—Most Reverend and

Perfect Prelate, the Chapter being opened, what remains to be done?

H. P.—To respect the decrees of Providence; to render worship to God alone; and with all humility and patience to endeavour to obtain the Word.

M. W. S.—Yes, very Excellent and Perfect Princes, that shall be our aim. Do you, most Reverend and Perfect Prelate, invoke a blessing on our labours.

(All sheath their Swords, and the most Reverend and Perfect Prelate says :—)

PRAYER.

H. P.—Almighty and Everlasting God, give unto us an increase of Faith, Hope, and Charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command, through Jesus Christ, our Great Immanuel. Amen.

(All lift their eyes to heaven, i...rl...e their f...s, carry them to their f...eh...ds

with the p...s up, let them fall on the s...h, and repeat six and one times:—)

All.—H...a or H...h...n...h.

(The M. W. S. then raises his r...t h...d to his f...eh...d, with the f...s c...d, except the i...x f...r, which he r...s, indicating that there is but one God, and says:—)

M. W. S.—Save, we beseech Thee, Oh God in heaven, Creator and Sovereign of all things, us, Thine unworthy children.


M. W. S.—Be seated, Princes.

END OF THE CEREMONY OF OPENING
A ROSE CROIX CHAPTER.





Ceremony of Closing a Rose Croix Chapter.

(*The M. W. S. knocks* )
the Generals repeat them.)


M. W. S.—Most Excellent and Perfect Prelate, What is the hour?

H. P.—It is the f...t h...r of the t...d d...y, being the f...t d...y of the w...k, the h...r of a P...t M...n.

M. W. S.—What is the hour of a Perfect Mason?

H. P.—It is the hour when the Sacred Word is found; when the Cubic Stone is changed into the Mystic Rose; when the Blazing Star has reappeared in all its splendour; when our altars have been renewed; the light restored to our eyes; the clouds of darkness dissipated; and when the New Commandment is given, "To love one another."

M. W. S.—Let us, then, my Excellent Companions, observe this New Commandment, “To love one another,” the result and perfection of all preceding Masonry, which will enable us to erect an edifice in our hearts to the Glory of the Lamb, to whom belongeth Might, Majesty, Dominion, and Power; who liveth and reigneth world without end. Amen.

(All make the Sign of the Good Shepherd, and bow with reverence. The M. W. S. gives  *and says:—)*

M. W. S.—Pax Vobiscum.

(The Generals repeat the Knocks, &c.)

M. W. S.—This Chapter is now closed, in the name of the Great Immanuel.

END OF THE CEREMONY OF CLOSING
A ROSE CROIX CHAPTER.

Ceremony of Reception.

(The Candidates should have on the Jewels and Insignia of their Masonic rank, as Knights of the East and West, and any other Jewels except those not recognised by the S. C.

The Candidates are placed in the reception room, which should have a door leading into the black room, in which the first point of the degree is given; so that, when it is desired, what takes place in the reception room should be heard in the other room, and vice versa.

The Candidates are required by the Outer Guard to write their names, abodes, profession, and Masonic titles (Knights of the East and West), on a petition to be advanced to the honour of a Sovereign Prince Rose Croix. (See Candidate's Petition, page 9.)

The Grand Marshal leaves the black room and goes to the Candidates. He

looks over the petition, and adds the age 33. He then goes back to the Chapter with the petition, and presents it to the M. W. S., who announces the names, and a ballot takes place, after which, if the result is favourable, the Ceremony proceeds, and solemn music commences. All the Princes, except the Officers of the Chapter engaged in the Ceremony, sit on very low forms covered with black. The Princes must be dressed in black, with a black apron, usually the reverse of the Rose Croix; and white handkerchiefs to hold to their faces, placing their left hands upon their necks with their knees crossed. There must not be any ornaments worn of any higher degree, but these are reserved for the red chamber, which must contrast with this room in show and splendour. The Grand Marshal knocks,



2nd G.—M. W. S., an alarm.

M. W. S.—Thrice Excellent and Perfect Generals, see who disturbs this Princely Chapter.

(The 1st and 2nd Generals leave their

seats, go to the door, and inquire of the Grand Marshal:—

Gs.—Wherefore this alarm?

G. M.—These Worthy Knights of the East and West, having confided to me a petition which has been presented to our M. W. S., now beg to be admitted to receive an answer.

(The Generals return and report as follows:—)

1st G.—A. B. and C. D., worthy Knights of the East and West, who have confided a petition to the Excellent and Perfect Grand Marshal, which has been presented to the M. W. S., now request to be admitted to receive your answer.

M. W. S.—Summon the Excellent and Perfect Grand Marshal to conduct them hither.

(Trumpet sounds. Gd. M. and Candidates enter and kneel.)

M. W. S.—Who and what are you?

CAND.—Nobly born, and of the tribe of Judah.

M. W. S.—What is your rank?

CAND.—Knights of the East and West.

M. W. S.—Give me the sign, &c.

CAND.—(*Gives it.*)

M. W. S.—What is your age?

CAND.—Thirty-three.

M. W. S.—Your petition has been favourably received by this Princely Council; but whilst we admire your zeal and courage, and your conduct inspires us with confidence and esteem, alas! you come amongst us at a time when we are overwhelmed with grief and the deepest sorrow. Consternation now spreads horror over our brows, an earthquake heaves its convulsive power. The Veil of the Temple is rent asunder (*here the curtains before the altar are drawn asunder*), and the hour of darkness is come upon us. Our Altars are thrown down; the Cubic Stone pours forth blood and water; the Blazing Star is eclipsed; our Shepherd is smitten; and the Word is lost.

(*A pause, and slow music.*)

M. W. S.—Nevertheless, we rejoice that you have arrived at this hour of peril, since, as courageous and valiant Knights, we trust that you will assist

us in our endeavours to retrieve our loss and recover the Word, in which case only shall we be able to confer upon you that distinction you so earnestly desire.

CAND.—We promise faithfully to aid you in your labours, and to obey whatever commands you may be pleased to impose upon us.

M. W. S.—Then, worthy Knights, I direct you to travel thirty-three ———, eleven to the North, eleven to the South, eleven to the West, returning to me in the East with whatever information you may obtain during your travels; and I particularly commend to your meditation the beauties of the New and Better Covenant; and that you may more completely appreciate its excellence, let us invoke guidance and direction from above.

PRAYER.

H. P.—Oh! Almighty and Sovereign Architect of the Universe, who penetratest into the most secret re-

cesses of the hearts of men, purify ours with the sacred fire of Thy Divine Love. Banish from this Holy Sanctuary the impious and profane, and grant that we, being solely occupied with the great work of our redemption, may be enabled to distinguish the precious metal from the dross, and may not be deceived in the choice of those we are about to perfect, and may the bond of our union be ever cemented by peace, benevolence, and good will. Now to the King Eternal, Immortal, Invisible, the only wise God, be the kingdom, power, and glory, now and for ever. Amen.

M. W. S.—Depart in peace. Our Excellent and Perfect Grand Marshal will conduct you to the Pillar of Wisdom in the North, the Pillar of Beauty in the South, and the Pillar of Strength in the West.

(Music The Candidates then proceed on their travels, conducted by the Grand Marshal. Each time on passing the Altar they bow, and on arriving at the Pillars in the North,

South, and West, they take up the respective letters F., H., and C., which have been previously placed there, and standing in the West, the Grand Marshal presents them to the M. W. S., saying:—

G. M.—I beg to present to you A. B. and C. D., Knights of the East and West who have completed the thirty-three ——— travel imposed on them.

M. W. S.—What have you obtained in your travels?

CAND.—We have searched in and about the Pillars in the North, South, and West for the lost Word, but have only succeeded in finding the letters F., H., and C., which we beg to present.

(The Candidates give the letters to the Grand Marshal, by whom they are presented to the M. W. S.)

M. W. S.—I congratulate you on the success which has already rewarded your exertions. These letters are the Initials of those Virtues by whose assistance you will be led to the discovery of the mysterious Word.

But before I can further explain myself, I must call on you to take a solemn obligation to keep inviolate the secrets and mysteries of our Order. **Are you ready to take this obligation?**

CAND.—We are.

M. W. S.—Then you will kneel before the Cross, place your right hands on the Volume of the New Testament, across your hands a Sword and Compasses. Repeat your several names, and each say after me :—

OBLIGATION.

I, A. B., in the name of the Holy and Undivided Trinity, and before the Holy Cross, in the presence of this Perfect and Princely Council, do hereby, and hereon, promise, that I will never reveal the secrets or mysteries of this Princely Order of the Rose Croix of H. R. D. M. to any one in the world not lawfully entitled thereto, or whom I believe not to have been duly qualified in a true and lawfully constituted Chapter. I furthermore pledge my

sacred word of honour, that I will at all times pay due allegiance to this Sovereign Chapter, and to the Supreme Council under whose authority this Chapter is held. All this I solemnly pledge myself to observe without evasion, or mental reservation of any kind. So help me God, and keep me steadfast in this my obligation.

M. W. S.—You will seal this seven times on the New Testament. (*Done.*)

M. W. S.—Arise, newly perfected Companions.

(The Candidates retire to the West.)

M. W. S.—It is now my duty to inform you, that the seven circles round which you have travelled represent the six periods of the world's existence, now about to close with the Second Advent of our Great Immanuel, when time will be swallowed up in eternity, of which the Seventh Circle is an emblem. I congratulated you before on your happy return from your travels, and on your having found the initials of the three fundamental principles of our Order, Faith, Hope,

and Charity, assisted by which virtues we have no doubt you will ultimately succeed in attaining the one great end and object of all our researches, that word on which our everlasting salvation must depend ; for Faith is the substance of things hoped for, the evidence of things not seen ; Hope maketh not ashamed ; and Charity suffereth long, and is kind ; Charity envieth not, vaunteth not itself, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, hopeth all things, endureth all things ; Charity never faileth ; now we know in part, but when that which is perfect is come, that which is in part shall be done away. Let us pray.

PRAYER.

H. P.—Almighty and Everlasting God, give unto us an increase of Faith, Hope, and Charity ; and that we may obtain that which Thou dost promise, make us to love that which Thou dost

command, through Jesus Christ our Lord. Amen.

M. W. S.—The Candidates may now depart, and prepare, by meditation on the New Law, and by the practice of Faith, Hope, and Charity, to enter again on their travels in search of the lost Word.


But before they do this, let them be presented with a black apron, for by that badge we distinguish all amongst us who are in search of the lost Word.



SECOND POINT.

(The Candidates now enter the black room, clothed in their highest Masonic costume. A procession is formed of all present; first the M. W. S., the Prelate, the 1st and 2nd Generals, and the other Officers; then the Princes, the Grand Marshal, and the Candidates.

They walk round the room, solemn music playing, and all bow on passing the Cross. At the third round, the M. W. S. passes to the red room; at the fourth round, the Past Sovereigns of the Order, those above the 18°, and the Prelate, pass out; at the fifth round, the Generals and other Officers follow; at the sixth, the Princes of the Order; and at the seventh round, the door is closed against the Candidates and the Grand Marshal as they attempt to

enter. *The Cands. give the knocks,*
 *and the Captain of the Guard replies from within, saying:—)*

C. OF G.—You cannot enter here, unless you give me the Word.

CAND.—We cannot; we are traveling in search thereof, and which by the practice of Faith, Hope, and Charity, and by the help of the new and better Covenant, we hope to obtain.

(The Captain of the Guard opens the door, examines their dress, and says:—)

C. OF G.—This attire is not compatible with that humility which is necessary for those who wish to recover the lost Word. Retire, and clothe yourselves in dust and ashes, and I will then summon Raphael to your assistance.

(They retire to the reception room, where their Jewels are taken off, and c...e is placed upon their heads.)

In the meantime—if there is no chamber of death—the black room has been thrown into confusion and darkness, a lamp of spirits of wine and salt is burning on the floor, and bones and skulls

are supposed to be strewed about. The Candidates are introduced by the Grand Marshal, who slips out and leaves them alone. After a short time, Raphael comes forward, and says :—)

R.—I come to conduct you through the depths of darkness, and the valley of death, to the mansions of bliss, but first you must undergo dangers, difficulties, and afflictions ; but be of good cheer ; armed with the virtues you have already obtained, Faith will support you when tempted to despair, Hope will cheer you on your road, and Charity will sustain you in every trial ; till, having travelled through the abyss of darkness, you finally arrive at the mansions of bliss, whither our Heavenly Sovereign is gone before. Approach and follow me.

(*The Music played should be the "Dead March in Saul," and then changes to the more joyful air of "Sound the Loud Timbrel o'er Egypt's dark Sea."* Raphael takes the Candidates into the red room, round which they march three times, when he thus addresses the M. W. S.:—)

R.—M. W. S., I bring with me these worthy Knights, who, having travelled through dangers, difficulties, and the Valley of the Shadow of Death, in search of the lost Word, and having fortified themselves with the three Cardinal Virtues of Faith, Hope, and Charity, now supplicate to be rewarded for their labours.

M. W. S.—Most Worthy and Perfect Raphael, we doubt not that these worthy Knights, assisted by your powerful aid, are worthy of every distinction, and I shall now call on them to ascend the ladder which leads from darkness to glory and perfection.

M. W. S.—(*To Cand.*)—First, however, let me ask how you came hither?

CAND.—Through darkness, difficulties, and dangers.

M. W. S.—What supported you?

CAND.—The example of our Saviour's sufferings.

M. W. S.—What do you seek to obtain?

CAND.—The lost Word.

M. W. S.—Then, as you appear to have proceeded thus far aright, and

to be well prepared to ascend the mysterious ladder leading to the mansions of glory and perfection, you may commence, pausing on each step, and replying to my questions as your Conductor, the Excellent and Perfect Raphael, shall direct you.

(At the 1st step, the M. W. S. says:—)

M. W. S.—What is that virtue which leads from earth to heaven?

CAND.—F.

(At the 2nd step, the M. W. S. says:—)

M. W. S.—What virtue supports you when oppressed by shame and sorrow?

CAND.—H.

(At the 3rd step, the M. W. S. says:—)

M. W. S.—What is the perfection of every Christian virtue?

CAND.—C.

(At the 4th step, the M. W. S. says:—)

M. W. S.—Whence come you?

CAND.—From J...a.

(At the 5th step, the M. W. S. says:—)

M. W. S.—By what village did you pass?

CAND.—N...h.

(At the 6th step, the M. W. S. says:—)

M. W. S.—Who conducted you ?

CAND.—R...l

(At the 7th step, the M. W. S. says:—)

M. W. S.—Of what tribe are you ?

CAND.—J...h.

M. W. S.—Give me the initials of the four last words.*

(Raphael hands the l...s to the M. W. S.)

M. W. S.—Worthy Knights, you have indeed, by the aid of Faith, Hope, and Charity, succeeded in finding the lost Word. By Faith you have found the Rose of Sharon, and by Faith you have been enabled to apprehend Him who will never leave you nor forsake you. By Hope you have obtained a Heaven-born blessing, which will console you under all difficulties and distresses, and will teach you under all the afflictions of

* The following is given in some Chapters :—

M. W. S.—Give me the initials of the four last words.

CAND.—J. N. R. J.

M. W. S.—What do these four letters signify ?

CAND.—Jesus Nazareus Rex Judæorum.

M. W. S.—Ora pro nobis.

CAND.—Miserere nobis.

your earthly pilgrimage to expect a better and more enduring inheritance. By Charity you have beheld the perfection of every Christian virtue. Now, by taking the initials of the last four steps of your journey, and by putting them together, you will have found Him who is the Word; for St John says, "In the beginning was the Word, and the Word was with God, and the Word was God." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Now, worthy Knights, having found the Word of the New Law, I will affix it in its proper place.

(The M. W. S., or the Prelate, places the letters over the cubic stone on the altar. All present point their swords towards it, kneeling on their right knees. They then rise, and give seven salutes, the music playing softly all the time.)

M. W. S.—The Candidates will please to approach the East. *(Done.)* Worthy Knights, I rejoice to confer upon you the reward you have so well earned, and I trust that by the prac-

tice of those virtues that have this day been commended to your notice, you will indeed be led to the Word, which is the Way, the Truth, and the Life. Kneel, therefore, before the Altar, and receive those honours to which you are now entitled.

(The Candidates kneel in the East, the M. W. S. passes from left to right, and confers upon them the honour of being received into the degree of Rose Croix, saying :—)

M. W. S.—By virtue of the power and authority in me vested by the Supreme Council of England and Wales, I hereby make, create, and constitute you, now and for ever, a Knight of the Pelican and Eagle, and Prince of the Order of Rose Croix. Rise, Perfected and Puissant Prince of Rose Croix, and receive the emblems of our Order.

M. W. S.—I present you with this Rose (*giving one*), an emblem of Him who is the Rose of Sharon and the Lily of the Valley. I invest you with the Collar and Jewel of the Order. (*Done.*) And, lastly, I seal you with

the Seal of Perfection. (*Applies a signet or seal, with a crown for device, to the forehead of each Candidate.*) Be careful, by the exercise of Faith, Hope, and Charity, to continue to deserve these emblems, which are symbols of hidden truths known only to the perfect Mason.

I will now communicate to you the signs and words of this Degree. The first sign is called the Sign of A.....n. It consists in r...g the e...s to H...n, and at the same time c...g the h...s turned p...s o...w...s, and f...s i...rl...d upon the f...eh...d, from thence letting them d...p upon the b...y.

The second sign is given thus:—L...t your r...t h...d to your f...eh...d, with f...s c...d, except the i...x f...r, which is r...d,—thus indicating that there is but one God in heaven, Creator and Sovereign of all things.*

The third is called the Sign of the Good Shepherd or Pastor, and is given by c...g the a...s with the l...t upper-

* Also, in some Chapters, c...s the r...t l... b...d the l...t c...

most on the b...t, giving the word S. N. E. I. R. O. ; which is answered in the same way, and by replying M. U. C. S. I. B. O. V. X. A. P. ; the h...d of one is then r...d with f...r p...g to H...n, saying, E. H. D. E. D. N. E. C. S. A. ; and the other, p...g d...nw...s, says, E. H. D. E. D. N. E. C. S. E. D. *

Here let me observe, that when the Chapter is called to Order, or whenever the M. W. S. is addressed, all c...s their h...s on their b...s, as in the foregoing sign, which is also used on entering or leaving a Chapter. Excellent and Perfect Grand Marshal, you will place the newly-perfected Princes Rose Croix between the Pillars in the West, and let them be duly proclaimed.

* In some Chapters the secrets are thus given :— Approach each other, and place reciprocally your h...s on each other's b...s, forming a d...e c...s ; then in the e...r one says, I. and N., R. and I. ; then one says, "I...l," the other, P...x V...m. The h...d of one is then r...d, with the i...x f...r p...g u...s, saying,, the other with the f...r p...g d...s says

G. M. OR HERALD.—By command of the M. W. S., I proclaim A. B. and C. D. Knights of the Pelican and Eagle and Perfect and Puissant Princes of Rose Croix, and I summon them accordingly to take their seats in this Princely Chapter.

(Trumpet sounds, or music plays.)



THIRD POINT.

(The Princes enter two and two, in solemn silence; the Grand Marshal and the youngest Candidate first, then the other Candidates, and so on, the eldest last, finishing with the M. W. S. All have white wands in their hands. They pass round the room seven times, the Choir performing, "Behold how good and pleasant it is for brethren to dwell together in unity!" They then place themselves round the table.)

M. W. S.—Excellent and Perfect Princes, we have now arrived at the culminating point, or Perfection of Masonry; let us then unite in admitting to the living circle of our hearts those who have this day been received into our Princely Order. Let us invite them, according to oriental custom, to break bread and eat salt with us, pledging to each other our fidelity

and our friendship in the goblet of fraternal affection; invoking thereon the blessing of Him who is the Rose of Sharon and the Lily of the Valley, by whose assistance we hope to progress here on earth towards that perfection which shall be consummated, when, bursting from the tomb, we rise to join our Great Immanuel in the skies, and are united for ever in a happy eternity.

(The M. W. S. then takes a biscuit, breaks off a piece, and presents it to the Prelate or highest Brother present, who breaks off a piece and presents it to his neighbour; and so on. The first two then dip the broken pieces at the same time in the salt and eat it, and pass the salt cellar. They then take the goblet, and exchanging "P...x V...sc...m," drink and pass it on. When all have participated, the M. W. S. proceeds, if any is left, to pass it round again, till all is consumed.)

M. W. S.—All is consumed.

(They then form the living Circle.)

M. W. S.—Gloria in Excelsis Deo,

et in terra pax, hominibus bonæ Voluntatis.

ANTHEM.

Grateful notes and numbers bring,
While the name of God we sing ;
Holy, Holy, Holy, Lord,
Be Thy glorious name adored.

Men on earth, and Saints above,
Sing the Great Redeemer's Love ;
Lord, Thy mercies never fail,
Hail, Hail, Celestial Goodness, Hail !

While on earth ordained to stay,
Guide our footsteps in Thy way ;
Mortals, raise your voices high,
Till they reach the echoing sky.

Men on earth and Saints above,
Sing the Great Redeemer's Love ;
Lord, Thy mercies never fail,
Hail, Hail, Celestial Goodness, Hail !

M. W. S.—Excellent and Perfect Princes, we rejoice to have united in this feast of fraternal affection. Let us now treasure up the sacred doctrines of the Order in the safe repository of our hearts. I now request our Most Reverend and Perfect Prelate to remove the Sacred Word, that it be not exposed to the eyes of the profane, but consumed according to an-

cient custom, as a perpetual memorial of our veneration of Him who was sent to consummate the Redemption of all those who faithfully and sincerely put their trust in Our Risen Immanuel.

(The Most Reverend and Perfect Prelate then consumes the Word, during which the Princes silently retire one by one to their seats, the youngest first.)

H. P.—Consummatum est.

(Music and chanting.)

CHOIR.—“Now lettest Thou Thy
Servant depart in Peace.”

END OF THE CEREMONY OF
RECEPTION, ROSE CROIX DEGREE.



Installation of the M. W. S.,
Rose Croix Chapter.

(The M. W. S. Elect is to be presented for Installation in the following words by the Grand Marshal to the Installing Brother :—)

G. M.—Illustrious Brother, I have the honour to present to you our Brother A. B., who has been selected to fill the distinguished office of M. W. S. of this Chapter during the ensuing year. He is well skilled in our sublime mysteries, and observant of the moral precepts of our forefathers; and I have no doubt that he will discharge the important duties of his office with zeal and fidelity.

INST. BRO.—I fully respect and appreciate your recommendation, Brother Grand Marshal, and request that you will place the M. W. S. elect in the West. *(Done.)*

INST. BRO.—(to *M. W. S. Elect.*)
Worthy Brother, having been elected to the important and honourable Station of *M. W. S.* of this Chapter, it is with unfeigned pleasure that I enter upon the discharge of the duty of Installation.

As the head of an Institution founded upon the Christian religion, and the practice of Christian virtues, you will sensibly realise the great responsibility of the new relation in which you now stand to your brethren, and I am fully persuaded will so conduct the important interests about to be committed to your hands, as to reflect honour upon yourself and credit upon your Chapter. It is, however, my duty to propose certain questions to you relative to your office, to which I must request unequivocal answers.

1st. Do you solemnly promise, on the honour of a Prince Rose Croix, that you will do all in your power to promote the general good of our Order, and on all proper occasions be ready to give and receive instructions, particularly from the Supreme Coun-

cil of the 33°, whose authority you hereby recognise and submit to?

2nd. That to the utmost of your power you will preserve the solemnity of our ceremonies, and behave in open Chapter with the most profound respect and reverence, as an example to your brethren?

3rd. That you will not acknowledge, or have any intercourse with, any Rose Croix Chapter which does not work under a constitutional warrant or dispensation from the Supreme Council of the 33°, or any foreign authority recognised by this Council?

4th. That you will not admit any Visitor into your Chapter without strict examination, and then only if he acknowledges the authority of the Supreme Council?

5th. That you will observe and support such Bye-Laws as may be made by your Chapter, in conformity to the Constitution of the Supreme Council of the 33°, and their general regulations, under whose authority you work?

6th. That you will pay due respect

and obedience to the instructions of the Sovereign Grand Inspectors-General, and will resign your Chair to them severally when they may visit your Chapter ?

7th. That you will bind your successor in office to the observance of the same rules to which you have now assented ?

8th, and lastly. Do you submit to all these conditions, and do you promise to observe and practise them faithfully ? (*He assents.*)

(The Installing Brother then directs the Grand Marshal to make the M. W. S. elect kneel in the East before him ; and holding a Sword horizontally, the edge towards the M. W. S. Elect, who will place his left hand on the same, and right hand upon his left breast, he will administer the following O. B. of Office, to be repeated by the M. W. S. Elect in an audible voice:—)

O. B. OF OFFICE.

I, A. B., do solemnly promise, upon my honour as a Prince Rose Croix, a

Master Mason, and a Gentleman, that I will, to the best of my knowledge and ability, faithfully discharge the duties incumbent upon the Office to which I have been appointed; that I will support and maintain the Bye-Laws of the Chapter, and the Laws and Constitution of the Supreme Council of the 33°.

(He salutes the Vol. of the S. L. once with his lips.)

INST. BRO.—I now present to you the Charter of your Chapter; you will receive it as a sacred deposit, and never permit it to be used for any other purposes than those expressed in it, and safely transmit it to your successor in office; failing in whom you are to deliver it up to the Supreme Council of the 33° only.

I also commit to your hands the Holy Bible, the great light in every degree of Masonry.

The doctrines contained in this Sacred Volume create in us a belief in the existence of the Eternal Jehovah, the one true and living God, the Creator and Judge of all things in

heaven and earth. They also confirm in us a belief in the dispensations of His Providence. This belief strengthens our faith, and enables us to ascend the first step of the Grand Masonic Ladder. This Faith naturally produces in us a Hope of becoming partakers of the promises expressed in this inestimable gift of God to man, which Hope enables us to ascend the second step.

But the third and last, being Charity, comprehends the former, and will continue to exert its influences when Faith shall be lost in sight, and Hope in complete enjoyment.

And now, M. W. S., permit me to induct you into the Chair of your Chapter, and, on behalf of the Princes of the Rose Croix here assembled, to offer you my most sincere congratulations on your accession to the honourable station you now fill.*

It will henceforth be your special duty to preserve inviolate the Laws

* Some Chapters here present the M. W. S. with a rose, and the collar and jewel of his rank, &c.

and Constitutions of the Order, to dispense Justice, reward Merit, encourage Truth, and diffuse the sublime principles of Universal Benevolence.

You will distribute alms to the poor and weary Pilgrim, clothe the naked, and bind up the wounds of the afflicted.

You will inculcate the duties of Charity and Hospitality, and govern your Chapter with justice and moderation; and finally, my Brother, may the bright example of the holy and righteous men of old—the illustrious heroes of former ages, whose matchless deeds have shed a bright lustre on the name of Knights of the Rose Croix—encourage and animate you to the faithful performance of every duty.

Princes, behold your Most Wise Sovereign, and recollect that the prosperity of your Chapter will as much depend on your support, assistance, and obedience, as on the assiduity, fidelity, and wisdom of your Sovereign.

(The M. W. S. then appoints his

Officers ; after which he gives the following Charge to the Chapter :—)

CHARGE DELIVERED BY THE NEWLY-
INSTALLED M. W. S.

M. W. S.—Princes Rose Croix, the present occasion forms an important and interesting epoch in the history of your Chapter, and I cannot doubt that it will long continue to be associated in your minds with the pleasant recollections of the past.

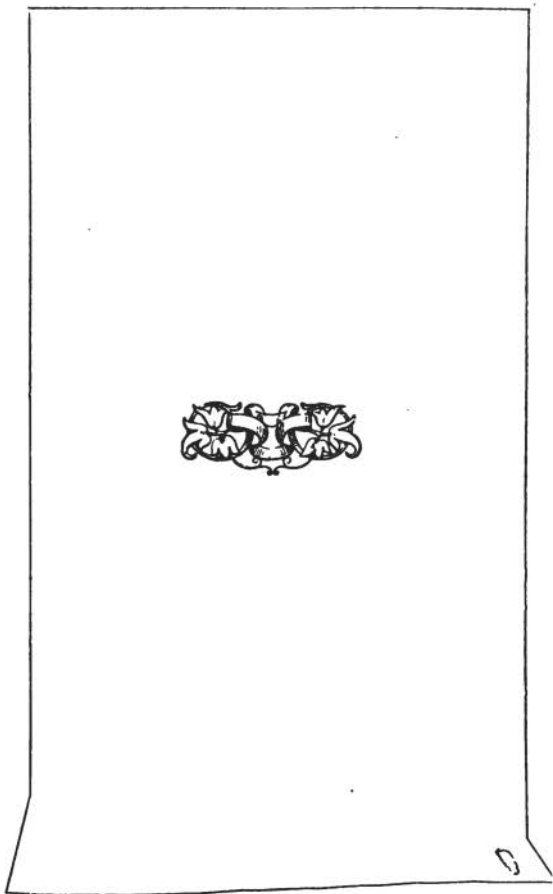
Those of your Brethren who have been selected to preside over you, have been appointed to their respective offices with the customary ceremonies of the Order ; you are hereafter to look to them for counsel and direction, and they to you for co-operation and support in the discharge of the duties which have been committed to their hands. Let there exist a perfect unity of sentiment between you ; or, if there must be a difference, let it be of emulation in the exercise of those good qualities which, while they dignify our nature, add

lustre to the highest and beauty to the lowest station.

Let the principles and precepts of morality and fervent piety, which are continually ascending from our Altar, repress every unkind thought, and smooth every asperity of feeling.

Let us all remember that we should be children of humility, and in our lives and conversation, and in our fraternal intercourse, so illustrate the beauty and excellence of our Order, that without comprehending our mysteries, the world may exclaim, "How good and pleasant it is for brethren to dwell together in unity!" Brethren, this is the will of God, that with well-doing you put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the Queen.

END OF THE ROSE CROIX DE
HEREDOM DEGREE.



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