

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

Issued 1979

by the

Grand Recorder
PAUL C. RODENHAUSER
14 East Jackson Boulevard
Suite 1700
Chicago, Illinois 60604

By authority of the Most Eminent Grand Master

KENNETH CULVER JOHNSON

© GRAND ENCAMPMENT OF KNIGHTS TEMPLAR
OF THE UNITED STATES OF AMERICA—1979

GENERAL RULES

SALUTES

Officers will salute with sword or hand, according as the sword is drawn or in its scabbard. Upon addressing or being addressed, the Junior will always make the first salute, which will be acknowledged by the Senior. If the salute is with the sword, both come to *Carry* simultaneously and stand at *Attention*. They should always exchange salutes at the close of the conversation.

The Sovereign Master (or Commander), if seated, does not arise to acknowledge a salute, and the High Priest (or Prelate) acknowledges salutes by bowing ceremoniously.

An officer should always have his sword drawn when giving a command.

The following portions of the Ritual shall not be conferred upon more than one person at the same time:

R. C.: Each Candidate to pass over the bridge separately. The work to be exemplified on the first and last Candidate. All to be introduced into the Audience Chamber immediately following the first Candidate.

K. T.: See Optional Rubric pages 110, 111 and 112.

ILLUSTRIOUS
ORDER OF THE RED CROSS

RED CROSS OFFICERS

Sovereign Master	S. M.
Prince Chancellor	P. C.
Prince Master of the Palace	P. M. P.
Master of Cavalry	M. C.
Master of Infantry (also Companion Conductor, C. C.)..	M. I.
Excellent High Priest	H. P.
Master of Finance	M. F.
Master of Dispatches	M. D.
Standard Bearer	St. B.
Sword Bearer	Sw. B.
Warder	W.
Sentinel	Sen.
Guards (three or more)	Gd.

These officers should wear the Ceremonial Robes or in lieu thereof:

Green Sash; Belt and Sword; Cap, with the Red Cross of the Order on the front of the same.

If a Commandery is unable to furnish such Robings, then plain civilian dress is to be worn. The Grand Council, the Companion Conductor, the Warder (while guarding the Grand Council), and the Jewish Guards, must not appear in the Red Cross Uniform, as herein given.

RED CROSS PARAPHERNALIA

1. Robes and suitable Head-Gear for the Officers of the Palace.
2. Robes for the High Priest and members of the Grand Council.
3. An Altar; Bible; Swords; Square and Compasses; Cushion; Fetters; Garb of Slavery; Robe and Coronet for Zerubbabel; portable writing stand; decree and writing quill.
4. Commanderies shall also provide Jewish and Persian Banners, designed as follows:
 - Jewish Banner: The Banner of Judah a white background with Lion Rampant thereon.
 - Persian Banner: White background, the blazing sun in the upper half, and three crescents or half moons in the lower half, designs in gold.
5. A practical Bridge.

RED CROSS OPENING

S. M.: Prince Master of the Palace:—See that the Audience Chamber is in suitable array for my reception. Prince Chancellor and Excellent High Priest:—Accompany me to my apartment.

P. M. P.: [*In Audience Chamber.*] Companion Warder:—Sound the assembly. Officers:—Take your stations. Companions:—Be seated.

Companion Master of Cavalry:—Are all present Companions of the Illustrious Order of the Red Cross?

[Master of Cavalry examines those on the South, Master of Infantry those on the North. When opposite each other in the West, Master of Infantry will report to Master of Cavalry; then both proceed to their stations. The Master of Cavalry salutes the Prince Master of the Palace and reports.]

M. C.: Prince Master of the Palace:—All present are Companions of the Illustrious Order of the Red Cross. [*Seated.*]

P. M. P.: Companion Warder:—Post the Sentinel, inform him that a Council of the Illustrious Order of the Red Cross is about to be opened, and direct him to guard accordingly.

[Warder informs the Sentinel, closes door, knocks ❖❖❖ ❖❖❖ ❖❖ Answered by Sentinel. Warder resumes station and reports.]

W.: Prince Master of the Palace:—The Sentinel is at his post, and the Audience Chamber is duly guarded.

P. M. P.: Companion Master of Cavalry:—Form the lines for the reception of the Sovereign Master.

[The lines are formed and the Sovereign Master received according to Tactics of the jurisdiction. When the Sovereign Master enters, the Warder will announce "The Sovereign Master." When the Sovereign Master has reached his station in the East he will command.]

S. M.: *Carry, SWORDS.* Let the Words be communicated.

[Sovereign Master takes his seat while these tests are being made by the Prince Master of the Palace. For manner of communicating the words, see "The Work."]

P. M. P.: First Division:—*Communicate to the Second Division the Jewish Pass.* GUARD. [Word given.] *Carry, SWORDS.*

P. M. P.: Second Division:—*Communicate to the First Division the Persian Countersign.* GUARD. [Word given.] *Carry, SWORDS.*

P. M. P.: First Division:—*Communicate to the Second Division the Red Cross Word.* GUARD. [Word given.] *Carry, SWORDS.*

P. M. P.: Second Division:—*Communicate to the First Division the Sign, Grip, and Word of a Companion of the Illustrious Order of the Red Cross.* GUARD. [Sign, Grip, and Word given.] *Carry, SWORDS.*

P. M. P.: Sovereign Master:—Your order has been executed.

S. M.: [*Rising.*] Companions:—*Attention. Order, SWORDS.* UN-COVER. Excellent High Priest:—Lead our devotions.

PRAYER

The following may be used:

H. P.: Almighty and Eternal Jehovah, the only liv-

ing and true God, whose throne is in the heavens, yet who regardest alike the princes and the people that dwell upon the earth, we desire to thank Thee for the many mercies and blessings with which Thou hast been pleased to crown our lives. We thank Thee for this social and fraternal intercourse with our Companions. Be mercifully near us at all times, and give us the aid of Thy Holy Spirit to guide us into all Truth. Grant us Thy grace to cheer and strengthen us in our journey through life, and deliverance from the snares and pitfalls of the Evil One. Incline our hearts to seek Thy favor and protection as our rightful Sovereign, that we may not be impeded in the great work of erecting a spiritual edifice that shall endure forever. Pardon all our sins, we pray Thee, and finally admit us into the presence of the King of Kings, as members of His eternal household. Amen. [*All respond.*] Amen.

S. M.: Companions:—RE-COVER. *Carry, SWORDS. Return, SWORDS.*

[The lines dismissed by the command:]

S. M. Companions:—Be seated.

S. M.: Prince Master of the Palace:—It is my order that a Council of the Illustrious Order of the Red Cross be now opened. This you will communicate to the Companions for their government.

P. M. P.: [*Draws sword, if not already drawn.*] Companions:—ATTENTION. *Draw, SWORDS.* It is the order of the Sovereign Master that a Council of the Illustrious Order of the Red Cross be now opened. Take due notice and govern yourselves accordingly. *Present, SWORDS.*

P. M. P.: Sovereign Master:—Your order has been executed.

S. M.: [*Rising.*] I now declare this Council of the Illustrious Order of the Red Cross opened in due form. *Carry, SWORDS.* Companion Warder:—Inform the Sentinel, and direct him to guard accordingly.

W.: [*Opens door and says:*] Companion Sentinel:—The Council is now open. Take due notice and guard accordingly.

[Warder closes door, knocks ❖❖❖ ❖❖❖ ❖❖ Answered by Sentinel. Warder resumes station and reports.]

W.: Sovereign Master:—Your order has been obeyed.

S. M.: Companions:—*Return, SWORDS.* Be seated.

THE ILLUSTRIOUS ORDER OF THE RED CROSS

Optional Short Ceremony

[An exemplar may be used. The class shall participate in those parts of the Ritual where indicated. When an exemplar is used the class shall be placed in a convenient position where they can witness and hear the ceremony, and participate when necessary. The entire class shall be conducted into the Audience Chamber, by the M.I., and the exemplar shall be placed a few paces from the Altar, which shall be placed before the class enters:]

S. M.: The Illustrious Order of the Red Cross is conferred in a Council duly convened, and the ceremony must be conferred in full or short form. I will confer the Order upon you in short form, and proceed to invest you with the attributes of the Illustrious Order of the Red Cross. Before doing so, however, I must require of you the following declaration:

(All candidates must make declaration)

S. M.: Companions, do you on your honor as Royal Arch Masons, and in the presence of God and these witnesses, declare that you will be forever faithful to the trust we are about to repose in you, and that you will keep inviolable our secrets, and maintain the honor of this Council.

Candidates: I do.

S. M.: (Recites Historical Lecture:)

HISTORICAL LECTURE

The Scriptures inform us that for their sins, and those of their forefathers, the Jewish people were led into captivity by Nebuzar-adan, Captain of the Guard of Nebuchadnezzar, King of Babylon. As slaves they tilled the valley of the Euphrates and of the Tigris, until Cyrus destroyed the Chaldean dynasty.

During that captivity, Zerubbabel, Crown Prince of the House of Judah, and Darius, son of Hystaspes, formed an alliance of friendship which was probably terminated only with death.

One of the first acts of Cyrus was the liberation of the Jewish captives. He then permitted them to return to Judea, that they might rebuild the City of Jerusalem and its Temple, which Nebuchadnezzar had destroyed.

The foundation of the Second Temple was laid five hundred and thirty-five years before Christ—Zerubbabel, the Royal Prince, Jeshua, the High Priest, and Haggai, the Prophet, laying the same.

Cyrus died, and his son, Cambyses, succeeded him on the Medo-Persian throne. On complaint of the Cutheans, and other contiguous tribes, Cambyses commanded the work of the City and Temple to cease. During the nine years that followed, scarcely anything was done on the walls of Jerusalem, or the Temple.

Cambyses died and the Magians seized the throne, from which their usurper was driven, in a little over a year, with great slaughter. Then the Seven Great Families of Persia laid hold of the government, and Darius ascended the throne. He appointed Zerubbabel, his friend, to be Governor of the Jews that had returned to Mount Zion under the decree of Cyrus the Great, and afterwards appointed him to that place of great trust—a guard of the

Royal Bed-chamber—for the protection of the person of the King. There were three of these Guards, and they were chosen by the Monarch because of his implicit confidence in their loyalty.

Fifteen years after the Jews had laid the foundation of the Second Temple (520 B.C.) they were forced to call a Grand Council to consult about the state of the country. Cambyses was dead, and the Magian usurper, Smerdis, had been driven from the throne, to give place to Darius, son of Hystaspes, whose favoring of the Jews was believed to be almost as marked as that of the Great Cyrus.

Darius spread a feast at his capitol, and invited thereto the Princes and Rulers of the realm. That feast was thoroughly enjoyed, and at its close “they every one departed to bed at their own house, and Darius the King went to bed.”

The King slept lightly, and awaking he fell into conversation with his Three Guards. He suggested, as a part of the festivities of the morrow, that they three engage in a public discussion of some interesting question, as had been the custom on similar occasions from time immemorial, and that he would reward with a princely gift the successful contestant. The King then propounded the following question :

“Whether Wine was not the strongest?—Whether Kings were not such?—Whether Women were not such, or whether Truth were not the strongest of all.”

Esdras makes the Guards suggest both the questions and the prize, but we follow the story as told by Josephus.

Again the King slept, and the Guards prepared for the friendly contest of the following morning. When the King arose he sent for the Princes and Rulers to meet him in

the Audience Chamber, and witness the contest between his Guards.

The contest began in time by one of the Guards declaiming in favor of the strength of Wine, followed by another in favor of the power of the King. Then the Jew, Zerubbabel, contended for the supereminency of Women, concluding with a noble deliverance in favor of Truth.

The brilliant assembly burst forth into applause when Zerubbabel concluded, and the King awarded him the prize, with these words: "Ask for somewhat over and above what I have promised, for I will give it unto you because of your wisdom."

Then "Zerubbabel put him in mind of the vow he had made in case he should ever have the kingdom." Now this vow was "to rebuild Jerusalem, and to rebuild therein the Temple of God, and also to restore the vessels which Nebuchadnezzar had pillaged, and carried to Babylon."

And behold the King was pleased to arise and to kiss his eloquent Guard, Zerubbabel, and to grant his request. Zerubbabel returned to his people in Jerusalem with great joy, and the rebuilding of the City and Temple was immediately resumed. Darius not only kept his vow, but made large contributions to the rebuilding out of the Royal Treasury.

The details adopted to more beautifully round out the drama, and more pointedly teach the lesson of the almighty force and the importance of Truth, do not intrench upon the facts of history.

The Illustrious Order of the Red Cross is not a Pagan rite nor is it a mere social observance. It is an Order founded upon Truth, and is a proper preparation for the solemnities of the Order of the Temple.

Darius believed in the one God, when he registered a vow to rebuild the City and Temple of Jerusalem, a vow he religiously kept. "Blessed be the God of Truth," on the lips of Darius purges the memory of his early reign from all taint of Sabianism, into which he wandered in later life.

As Judaism was a preparation for Christianity, so let the Illustrious Order of the Red Cross be a preparation for the Christian Order of the Temple.

S. M.: Today, you and each of you are Zerubbabel, as we go back in time to the Court of King Darius and the Founding of the New Order.

Princes and Rulers, to perpetuate unto all ages the remembrance of this happy occasion, and the events which have renewed our early intimacy with Zerubbabel, we propose to found a new Order. It shall be instituted to inculcate the almighty force and the importance of TRUTH. It shall be forever known as THE ILLUSTRIOUS ORDER OF THE RED CROSS, and upon you, Zerubbabel, as a further proof of our friendship and esteem, we will confer the honor of creating you its first member. But before we can do so we must demand of you a solemn Vow to be forever faithful to the Laws and Regulations which we now establish for the government of that Order.

Prince Zerubbabel, you will now approach that Altar, on which lie a copy of the Sacred Writings of your people, and what we are assured are the symbols of your Ancient Craft.

You will kneel upon your left knee, your right knee forming a square, your left hand resting upon the Sacred Writings, Square and Compasses, and your right hand upon your heart. [*Done.*] Princes and Rulers, arise, and witness this Vow.

OPTIONAL RUBRIC

(In conferring the Illustrious Order of the Red Cross, the Sovereign Master, in administering the vow of the Order, may have the candidates repeat paragraph # [1], the Sovereign Master will recite paragraphs [2], [3], [4], [5], [6], and the candidates will repeat paragraph [7].)

[All candidates must participate in the Vow.]

OBLIGATION OR VOW

S. M.: Y w s "I", p y n i f a r a m :

[1] I,, o m o f w a a, i t p o t S A
o t U, a t w, d h a h, s a s p a v, t I w f k a c t s b
t t I O o t R C; t I w n e t t a o e t a t a l C o t
O; a n u h u a d t, s e, o l i I s h f h l e t t s; o w
t b o a r a d e C o t I O o t R C.

[2] I f p a v, t I w s t a a b t R a R o t o o a o C o
t I O o t R C o w I m h b a m.

[3] I f p a v, t I w a a o a d S a r s s t m b l a,
o g m b t h o a t a l C o t O, i w t d o f m, n i o u a
a e m.

[4] If pav, tI wvtcoatacCotO, wt, a
tI w a h o a l o.

[5] If pav, tI wnaatfoooaCotIOot
R CutsbpalnrcCotO, otrotsC, aualW.

[6] If pav, tI wnaobpatcotOuapws
nhrratnpDoF, ttbomkab.

[7] T at I s a s p a v, w a f a s r t o a p t s, w
a e, m r, o s e o m i m w; b m u n l a p t t o h m h p
d, t t t s u a I h t; a t u t l t s s I b e f t s o a
t a c C o t O, s I e k o w v t m s v a a C o t I O o t
R C. S h m G, a k m s. (Or:—A m G k m s i t d o o
t s.)

S. M.: Arise, and approach the throne.

S. M.: And now, Zerubbabel, we will confer upon you
the highest honor in our gift by creating you the first
member of this new Order. You will kneel on your left
knee.

S. M.: [*Raising his sceptre.*] We now create and constitute you a Companion of the Illustrious Order of the Red Cross, which we now found; and we do hereby create and constitute each of the Princes and Rulers present a Companion of said Order.

Arise, Companion Zerubbabel, and with this hand receive a hearty welcome into this new Order, which will be ever ready to protect, vindicate and defend you. Princes and Rulers, be seated.

S. M.: [*With Green Sash in hand.*] I now invest you with this Green Sash, and make it the insignia of this new Order, which is designed to perpetuate the remembrance of the events that have occasioned the renewal of our friendship, and to inculcate the almighty force and the importance of TRUTH. Let its color ever remind you that TRUTH is a divine attribute, and the foundation of every virtue. Companion Master of Infantry:—Gird Companion Zerubbabel.

[The Master of Infantry approaches with a belt and scabbard and clasps the belt around Zerubbabel.]

S. M.: [*Taking up Sword.*] I now present you with this Sword. In the hands of a true and courteous Companion of this Order it will be endowed with three excellent qualities:—its hilt with FAITH, its blade with HOPE, its point with CHARITY. Let these teach you that he who draws his sword in a just and virtuous cause, having FAITH in God, may reasonably HOPE for victory, ever remembering to extend CHARITY to a fallen foe. Return it to its scabbard. [*Done.*] There let it remain until consumed by rust, rather than draw it in the cause of Injustice, Falsehood, or Oppression, for JUSTICE, TRUTH, and LIBERTY are the Grand Characteristics of this Illustrious Order.

S. M.: [*Resuming his seat.*] You will now be instructed in what we decree to be the attributes of this Order, and the

MEANS OF RECOGNITION

among its members. These are:

- [1] T J P.
- [2] T P C, w i t o t R.
- [3] T R C W.
- [4] T S, G, a W o a C o t I O o t R C.

Companion Master of Cavalry. You will communicate these as we direct.

[Master of Cavalry takes position in front of Zerubbabel.]

S. M.: Draw, SWORDS. T J P i g w t c o t S. GUARD. Give cuts. [*Done.*] I i g o a A o S, w y s n f. A y l f a p t b e o; p y l h o e o r s. T P i J, a t R i B. T C c w a g t P, a, i c, t C c w g t R. Communicate. [*Done.*] Carry, SWORDS.

S. M.: T P C i g w f c o t S. GUARD. Give cuts [*Done.*] —a u a a o s w y s n f. A y l f a p t b e o; p y l h o e o r s. T C i T, a t R i S-b. T C c w a g t C T, a, i c, t

C c w g t R, S-b. COMMUNICATE. [*Done.*] *Carry, SWORDS.*

S. M.: T R C W i g i t s m w f c o t s. GUARD. Give cuts.
[*Done.*] A y l f; p y l h o e o r s. T W i V, a t R i T.
COMMUNICATE. [*Done.*] *Carry, SWORDS.*

S. M.: T S, G, a W o a C o t R C a g w t c o t S, a a t,
w b t p o t s t e o l s, n t h.

[1] T S i g a f c. GUARD. *Give one cut.* [*Done.*] I i l
t w o a t, t. Give the Sign. [*Done.*]

[2] T G i g a t t c. G s a t c. [*Done.*] A t l f a p t
b e o. I t f o y l h. [*Done.*] T s t s, a r i f u e f
a s. [*Done.*] N b p o s t e o l s, n t h. [*Done.*] T W i L,
t R i L. T s w i g i r t t f. COMMUNICATE. [*Done.*]
Carry, SWORDS. Return, SWORDS.

[Master of Cavalry resumes his station.]

S. M.: On entering or retiring from a Council of the Red Cross, you will advance to the centre of the Chamber, face the Sovereign Master, and give the Sign. It alludes to the Penalty of your Vow, where reference is made to the sound of the last trump.

THE BANNER OF THE ORDER

S. M.: The Banner of this Order shall be of green color. In its centre there shall be a Star of seven points, within which shall be a Red Cross of equal arms and angles, surrounded by the Motto, *Magna est Veritas, et praevalabit*,—"Great is Truth, and it will prevail."

The Cross shall be the emblem of this Order, the four arms indicating DEITY, TRUTH, JUSTICE, LIBERTY. These will commemorate our faith in God, and in the Grand Characteristics of this Illustrious Order.

[*All candidates will give the sign when retiring.*]

END, OPTIONAL SHORT CEREMONY

FULL CEREMONIAL

S. M.: Companion Warder:—Ascertain if any Candidate is in waiting for the Illustrious Order of the Red Cross.

[Warder ascertains from Sentinel, and reports.]

W.: Sovereign Master:—Companion....., a Royal Arch Mason, is in waiting to receive the Illustrious Order of the Red Cross.

S. M.: Companion Master of Dispatches:—Has the Candidate complied with the Statutes?

M. D.: He has, Sovereign Master.

S. M.: Companions, if there be no objection we will confer the Illustrious Order of the Red Cross upon Companion..... [Pause.] There being no objection,

Companion Master of Infantry:—Retire and prepare Companion.....for reception into this Order.

S. M.: Let the Grand Council be formed in the Council Hall, under the direction of our Excellent High Priest.

[The Grand Council will be formed in the apartment intended for that purpose, thus: The High Priest goes thither, puts on his robes and takes his seat on the dais. The Warder, and a sufficient number to form the Council, accompany him, and all put on Jewish robes. Warder takes station near the door, and the Companions take seats in equal numbers on each side, in front of the High Priest, and face inward. The Master of Infantry and Candidate go to Preparation room. The Master of Infantry, who now becomes and will be styled, "Companion Conductor," will say to the Candidate:]

C. C.: Companion, I am now to become your Conductor. I will, therefore, represent you, speak for you when necessary, and answer for you such questions as you may not be able to answer for yourself.

[When all is in readiness.]

H. P.: ❖❖❖ Companions, by virtue of the power in me vested, I now declare this Grand Council open. Companion Warder:—You will so proclaim.

W.: [*Opening door so that the Candidate may hear.*] By order of the Excellent High Priest, I proclaim the Grand Council now open. [*Closes door and resumes station.*]

H. P.: Companions, the Grand Council is in session. ❖

[Having prepared the Candidate by clothing him as a Royal Arch Mason, the Companion Conductor makes an alarm ❖❖❖ ❖❖❖ ❖]

W.: Excellent High Priest:—There is an alarm.

H. P.: Companion Warder:—Attend to the alarm. [*Warder opens door and enters Preparing Room.*]

W.: Who comes here?

C. C.: Companion....., who, having received all the necessary preceding degrees of Freemasonry, now solicits the honor of being admitted to the Grand Council.

W.: Await the order of the Excellent High Priest.

W.: [*Inside.*] Excellent High Priest:—The alarm was caused by Companion....., who, having received all the necessary preceding degrees of Freemasonry, now solicits the honor of being admitted to the Grand Council.

H. P.: Admit him.

W.: [*Opening door.*] You have permission to enter.

[Companion Conductor and Candidate enter and take position, standing at foot of Council opposite the High Priest.]

HIGH PRIEST'S ADDRESS

Companions, the Council here assembled represents the Grand Council convened at Jerusalem in the second year of the reign of Darius, King of Persia, to deliberate upon the unhappy condition of the country, and to devise means whereby they might secure the favor and protection of the new Sovereign, and obtain his consent to their proceeding with the rebuilding of the City and Temple.

After the death of Cyrus, the Jews, whom he liberated and sent back to Jerusalem, were forbidden by Cambyses, his son and successor, to continue the work of rebuilding, and at the time this Council was convened the work had ceased during several years.

Zerubbabel, the royal Prince of the House of Judah, participated in the deliberations of that Council, and we have admitted you to this presence in expectation that you will assume the name and represent the character of that illustrious Prince, whose hands laid the foundation of the Second Temple, and whose hands the Lord promised should finish it.

Are you willing to assume his name, represent his character, and participate in the deliberations of this Council?

Candidate: I am.

H. P. Zerubbabel, you will then be seated with your Companions, and the Council will give attention to the reading of a Lesson from the records of our fathers.

[Companion Conductor and Zerubbabel take seats with Council.]

READING FOR HIGH PRIEST

High Priest [Reads]: Now in the second month of the second year of their coming into the house of God at Jerusalem, Zerubbabel, Jeshua, and the remnant of their brethren, the priests and the Levites over 20 years of age and all those who were in captivity, commenced the rebuilding of the house of the Lord which Nebuchadnezzar had destroyed.

Under the direction of Jeshua and Kadmiel the foundation of the Temple was laid amidst the sound of trumpets and cymbals, and praising the Lord according to the ordinance of King David. And all the people shouted with a great shout, and they sang together in praising and giving thanks to the Lord because He is good, for His mercy endureth forever toward Israel.

When the adversaries of Judah and Benjamin heard that the children of the captivity were building the temple unto the Lord God of Israel, they came to Zerubbabel and asked permission to assist in the work, saying "Let us build with you; for we seek your God as ye do and we do sacrifice unto him since the days of Esar-Haddon, King of Assur, which brought us up hither," but they are refused because King Cyrus ordered the work to be done by the Jews.

They thereupon engaged in a campaign of harassment and false accusations which continued until the death of King Cyrus. Cyrus was succeeded by his son Cambyses who reigned for nine years, and during that period little or nothing was done on the walls of Jerusalem or the Temple.

When Artaxerxes ascended the throne, Rehum the chancellor and Shimshai the scribe wrote to him in the Syrian language saying that if Jerusalem be builded again, the Jews would no longer pay toll, tribute, and custom and thus endanger the revenue of the king.

Artaxerxes answered the letter by issuing an order that the city not be builded and that all work cease. When King Artaxerxes' letter was read before Rehum and Shimshai and their companions, they went quickly to Jerusalem unto the Jews and made them cease by force and power.

And so all work ceased until the second year of the reign of Darius, King of Persia, a period of fifteen years after the Jews laid the foundation of the second temple.

[Excerpts from Ezra, Chapters 3 and 4.]

END OF READING

H. P.: You see, Companions, how our enemies have made false accusations against us, hired counsellors, and finally by force and power have caused the work entirely to cease. If any Companion has a suggestion to make as to how we may obtain the favor and protection of the new Sovereign, let him now speak.

[Companion Conductor and Zerubbabel arise, and Companion Conductor speaks for Zerubbabel.]

C. C.: Excellent High Priest, our Sovereign Lord, Darius the King, having ascended the throne of Persia, our people are inspired with new hopes of securing his protection and support in the noble and glorious work of rebuilding the City and Temple. For, while in private life, Darius made a vow to God that, should he ever ascend the throne of Persia, he would rebuild Jerusalem and its Temple, and restore all the holy vessels remaining in Babylon.

Having been formerly honored with the favorable notice, and even friendship, of the King, I now with confidence offer my services to this Council. I will cheerfully undertake the hazardous enterprise of traversing the Persian dominions and of seeking admission to the presence of the King. Should I be successful, I will embrace the first favorable opportunity to remind him of his vow, and impress upon his mind the almighty force and the importance of TRUTH. Well knowing his piety, integrity, and reverence for sacred things, I entertain no

doubt of securing his consent to our enemies being driven away, so that we shall be no longer hindered or impeded in our noble and glorious work.

H. P.: Companions, you have heard the generous offer of Zerubbabel. Do you accept? (See pages 174-175).

Council: [*Cheerfully.*] We do.

H. P.: [*Rising.*] Companion Zerubbabel, this Council with joy accepts your noble and generous offer, and I will forthwith invest you with the necessary passports by which you can make yourself known to the friends of our cause, wherever you may meet them. But before confiding to you so important a mission, one of vital interest to our cause, I must require of you a solemn pledge to be faithful to the trust we are about to repose in you. If you are willing to make such a pledge, place your right hand on your heart, and answer me truly:

1. Do you, on your honor as a Royal Arch Mason, and in the presence of God and these witnesses, declare that you will be forever faithful to the trust we are about to repose in you?

Z.: I do.

2. Do you solemnly promise to keep inviolable our secrets, and to maintain the honor of this Council even at peril of your liberty and life?

Z.: I do.

H. P.: Having knowledge of your former obligations, and confidence in your present declarations, I will invest you with a sword. Let Zerubbabel be girded.

[Companion Conductor clasps a belt, with scabbard attached, around Zerubbabel.]

H. P.: [*Handing Zerubbabel a sword.*] Receive this sword. Its glittering blade should symbolize the purity of your intentions. With it you will be able to defend

yourself against your enemies, and maintain the Truth. I will now invest you with this Green Sash. [*Places Sash over Zerubbabel's neck and across his body under his left arm.*] Accept it as a peculiar mark of our esteem. Wear it as a perpetual incentive to the performance of every duty, and rest assured that the memory of him who falls in a just and virtuous cause is blessed, and will forever flourish in immortal green.

The Companion Warder will now invest you with the Jewish Pass.

W.: [*Draws Sword and goes to Zerubbabel.*] C, t P i g
w t c o t s, t:—A y r f. [*Cuts given.*] I i g o a A o S,
w o s n f. A y l f, p y l h o m r s, a l p m o y. T P i
J, a t R i B. T C c w a g t P, a, i c, t C c w a g t R.
Carry, SWORDS. [Warder returns to his station.]

H. P.: Zerubbabel, you are now prepared for your hazardous journey. When dangers threaten, remember that your cause is just, and that you are armed with a trusty sword. Should occasion demand its use, be valiant, yet prudent. May the God of our fathers protect you, and speed you on your way.

C.C.: Zerubbabel, follow me.

[Companion Conductor and Zerubbabel start on journey. Before reaching Guards, Companion Conductor instructs Zerubbabel what answer to make when challenged.]

H. P.: ❖❖❖ I now declare this Grand Council closed. ❖

[High Priest and Council doff robes, and return to the Audience Chamber.]

JOURNEY

First Guard: HALT! Who comes there?

Z.: A friend.

First Guard: Advance, friend, and give the Pass.

Z.: [*Gives Jewish Pass.*]

First Guard: Correct. Pass on.

[Same colloquy with Second Guard as with First Guard.]

C. C.: [*At the Bridge.*] Zerubbabel, you have now reached the river that forms the boundary line between our own country and the realm of Darius, the King. I can accompany you no farther. *Over this Bridge you must pass alone and pursue your journey without escort. Farewell! God speed your hazardous undertaking.

*[When Commanderies have Banners, the following may be inserted:]

On this side you perceive the Jewish Banner, on the other the Persian Banner.

[Zerubbabel crosses the Bridge and meets Persian Guard. Other guards nearby.]

P. Gd.: HALT! Who comes there?

Z.: A friend.

P. Gd.: Advance, friend, and give the Countersign.

[Persian Guard will command a repetition of the Countersign, which Zerubbabel attempts to give, with a harsh WHAT? after second effort. Then:]

P. Gd.: Ho Guards! An enemy! A spy! Seize him! Disarm him!

[Guards rush to Zerubbabel, seize him and deprive him of his sword and sash. The Companion Conductor moves to his side and acts as the mouthpiece of the prisoner.]

C. C.: Why treat me thus? Why this violence? I am neither an enemy nor a spy.

P. Gd.: Who are you, then?

C. C.: A Prince of the House of Judah, the first among my equals,—and a Mason.

P. G.: You - a - Prince - of - the - House - of - Judah!
Where are you from?

C. C.: Jerusalem.

P. Gd.: What is your name?

C. C.: Zerubbabel.

P. Gd.: What do you desire?

C. C.: An audience with your Sovereign.

P. Gd.: Only as captive and slave can you approach his Majesty.

C. C.: Then lead me to his presence.

P. Gd.: Guards, clothe him in the garb of slavery, and bind him in fetters. [*Done.*]

P. Gd.: Captive and slave, follow me.

P. Gd.: [*At Chamber door.*] ❖❖❖ ❖❖❖ ❖❖

W.: [*Salutes.*] Sovereign Master:—There is an alarm.

S. M.: Companion Warder:—Attend to the alarm.

W.: [*Outside.*] Who comes here?

P. Gd.: A detachment of his Majesty's guards, who have made captive of one whom they suspect to be an enemy and a spy.

W.: Who is he?

P. Gd.: He claims to be a Prince of the House of Judah, the first among his equals, and a Mason.

W.: [*To Zerubbabel.*] Where are you from?

C. C.: Jerusalem.

W.: What is your name?

C. C.: Zerubbabel.

W.: What is your desire?

C. C.: An audience with the King.

W.: Your request shall be made known to his Majesty.

W.: [*Inside, Salutes.*] Sovereign Master:—The alarm was caused by a detachment of your Majesty's guards, who have brought hither one whom they suspect to be an enemy and a spy.

S. M.: Who is he?

W.: He claims to be a Prince of the House of Judah, the first among his equals, and a Mason.

S. M.: Where is he from?

W.: Jerusalem.

S. M.: What is his name?

W.: Zerubbabel.

S. M.: [*Surprised.*] Zerubbabel! What does he desire?

W.: An audience with your Majesty.

S. M.: Companion Master of Cavalry:—[*Master of Cavalry arises. Salutes.*] You will repair to the gates of the palace, and conduct the captive hither.

M. C.: [*Outside.*] Is he armed?

P. Gd.: He is not.

M. C.: Then follow me.

[Master of Cavalry now takes command of the Guards, who, with the captive, enter the palace. They halt before the Sovereign Master. Sword and sash are carried into the palace by one of the Guards.]

M. C.: [*Saluting.*] Sovereign Master:—I have brought hither the captive.

S. M.: [*Scrutinizing Zerubbabel.*] This is no enemy! It is indeed Zerubbabel, the friend and companion of my youth.

Zerubbabel, having gained admittance to our presence, we command that you forthwith declare the particular motive that induced you, without our permission, to pass the confines of our dominions.

C. C.: O King! Live forever! The tears and complaints of my companions at Jerusalem have brought me hither. My people were liberated by King Cyrus, and commanded to "build the house of the Lord God of Israel, which is in Jerusalem." But, by command of King Cambyses, the work ceased, and our adversaries on the other side of the river have ever since hindered and impeded our noble and glorious efforts to rebuild the City and Temple of our God.

Therefore have I come hither to implore your Majesty's favor and protection. And I now beseech thee, O King, to restore me to thy confidence and esteem, and grant me admission among the servants of the royal household, until it shall please your Majesty to give me audience in behalf of my people.

S. M.: Zerubbabel, I have often reflected with much pleasure upon our early intimacy and friendship. I have also learned with great satisfaction of your fame as a wise and accomplished Freemason. Having long entertained a profound veneration for that ancient and honorable Institution, and a sincere desire to become a member thereof, I will at once grant your request, and confer upon you one of the principal offices of our household, on condition that you reveal to me the secrets of Freemasonry.

C. C.: Sovereign Master, when our Most Excellent Grand Master, Solomon, King of Israel, governed the Craft, he taught that "TRUTH is a divine attribute, and the foundation of every virtue." To be good men and true is the first lesson taught us in Masonry. My engagements are sacred and inviolable; I cannot reveal our secrets. If I can obtain your Majesty's clemency only at the sacrifice of my integrity, then I humbly decline the royal appointment, and cheerfully will I submit to exile, or even death.

S. M.: Zerubbabel, your virtue and integrity are truly commendable, and your fidelity to your engagements worthy of imitation. From this moment you are free. [*May extend sceptre.*] Guards: [*Two Guards step right and left of Zerubbabel.*] Strike off those chains! [*Sovereign Master pauses until Guards remove fetters.*] Remove that garb of slavery! [*Done.*] May these never again disgrace so pure a Mason, so noble a Prince.

S. M.: Prince Master of the Palace:—Bring forth a royal robe, and clothe Zerubbabel in habiliments befitting his rank.

P. M. P.: [*Putting robe and coronet on Zerubbabel.*] Thus shall it be done unto the man whom the King delighteth to honor. [*This may be sung.*]

S. M.: Zerubbabel, we greet thee, and assign thee a place in our household.

[*Master of the Palace conducts Zerubbabel to a seat near the throne.*]

THE IMMEMORIAL DISCUSSION

S. M.: From time immemorial it has been the custom of the Sovereigns of this realm, on occasions like the present, to propose certain topics for consideration, and to bestow princely gifts upon the one found wisest in the discussion. In conformity to that custom I now propose the following question, with the assurance that he who gives the most satisfactory answer shall be suitably rewarded.

Which is the greatest:—

The strength of Wine,
The power of the King, or
The influence of Woman?

Prince Chancellor, what say you?

P. C.: [*Arises, bows.*] Sovereign Master, it is the opinion of your Chancellor that the strength of Wine is the greatest.

S. M.: Prince Master of the Palace, what is your opinion?

P. M. P.: [*Arises, bows.*] Sovereign Master, it is the opinion of your Master of the Palace that the power of the King is the greatest.

S. M.: Prince Zerubbabel, have you an opinion to offer?

C. C.: [*Companion Conductor and Zerubbabel arise and bow.*] I have, your Majesty. In my humble opinion the influence of Woman is greater than the strength of Wine, or the power of the King, but above all things TRUTH beareth away the victory.

S. M.: Sayest thou that TRUTH beareth away the victory! Prince Zerubbabel, that is an important addi-

tion you have made to our question, and it shall have consideration.

Princes and Rulers, let the discussion now begin. Prince Chancellor, are you prepared to maintain your opinion by argument? If so, begin.

P. C.: [*Arises, bows.*] O ye Princes and Rulers, how exceedingly strong is WINE! It causeth all men to err that drink it; it maketh the mind of the king and the beggar to be all one; of the bondman and the freeman, of the poor man and of the rich; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye Princes and Rulers, is not WINE the strongest, that forceth us to do these things?

S. M.: Prince Chancellor, your argument is well-chosen. Prince Master of the Palace, are you prepared to defend your position?

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

S. M.: Prince Master of the Palace, your argument is both pleasing and forcible, being well-calculated to maintain the dignity of the throne. And now, Prince

Zerubbabel, we will hear the reason for your opinion, and for the important addition you have made to our question.

C. C.: [*Arises with Zerubbabel and both bow.*] O Princes and Rulers, the force of *Wine* is not to be denied; neither is that of *Kings*, that unites so many men in one common bond of allegiance; but the supereminency of **WOMAN** is yet above all this; for *Kings* are but the gifts of **WOMEN**, and they are also the mothers of those that cultivate our vineyards. **WOMEN** have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and, forsaking all other comforts, to live and die with them. But when all is said, neither they, nor *Wine*, nor *Kings*, are comparable to the almighty force of **TRUTH**. As for all other things, they are mortal and transient, but **TRUTH** alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time or fortune. In her judgment is no unrighteousness, and she is the strength, wisdom, power, and majesty of all ages. **BLESSED BE THE GOD OF TRUTH.**

[When Companion Conductor concludes, the Prince Chancellor and Prince Master of the Palace will arise and exclaim:]

P. C. and P. M. P.: [*Together.*] Great is **TRUTH** and mighty above all things!

S. M.: [*Rising and lifting crown.*] “**BLESSED BE THE GOD OF TRUTH!**”

[Sovereign Master, Prince Chancellor, and Prince Master of the Palace resume their seats.]

S. M.: Zerubbabel, ask what thou wilt, and we will give it thee, because thou art found wisest among thy companions.

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

S. M.: Prince Zerubbabel, it shall be done. We will faithfully fulfill our vow. Passports shall be issued to you, and orders given to all our Officers throughout the realm, that they give you, and those who may desire to accompany you, safe conduct back to Jerusalem. There you shall be no longer hindered or impeded in the rebuilding of your City and Temple. We will also send back to Jerusalem all the holy vessels remaining in Babylon.

And behold we do make a Decree. Master of Dispatches:—Read aloud that Decree.

M. D.: [*Reads Decree.*]

“Moreover, I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king’s goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.

And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are at* Jerusalem, let it be given them day by day without fail:

That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up,

let him be hanged thereon; and let his house be made a dunghill for this.

And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.” (Ezra 6:8-12. King James Version).

[The Companion Conductor now becomes Master of Infantry.]

FOUNDING THE NEW ORDER

S. M.: Princes and Rulers, to perpetuate unto all ages the remembrance of this happy occasion, and the events which have renewed our early intimacy with Zerubbabel, we propose to found a new Order. It shall be instituted to inculcate the almighty force and the importance of TRUTH. It shall be forever known as THE ILLUSTRIOUS ORDER OF THE RED CROSS, and upon you, Zerubbabel, as a further proof of our friendship and esteem, we will confer the honor of creating you its first member. But before we can do so we must demand of you a solemn Vow to be forever faithful to the Laws and Regulations which we now establish for the government of that Order.

Companion Master of Finance:—Bring forth from the Treasury the Altar of Masonry that was brought out of Jerusalem.

[Master of Finance brings an Altar, on which is an open Bible with Square and Compasses displayed, and places it in front of the Sovereign Master.]

S. M.: Prince Zerubbabel, you will now approach that Altar, on which lie a copy of the Sacred Writings of

your people, and what we are assured are the symbols of your Ancient Craft.

You will kneel upon your left knee, your right knee forming a square, your left hand resting upon the Sacred Writings, Square and Compasses, and your right hand upon your heart. [*Done.*] Princes and Rulers, arise, and witness this Vow.

[All Candidates must participate in the vow.]

OBLIGATION OR VOW

S. M.: Y w s "I", p y n i f a r s :

[1] O m o f w a a, i t p o t S A o t U, a t w, d h a
h, s a s p a v, t I w f k a c t s b t t I O o t R C;
t I w n c t t a o e t a t a l C o t O; a n u h u a d
t, s e, o l i I s h f h l e t t s; o w t b o a r a d
c C o t I O o t R C.

[2] I f p a v, t I w s t a a b t R a R o t o o a o C
o t I O o t R C o w I m h b a m.

[3] I f p a v, t I w a a o a d S a r s s t m b l a,
o g m b t h o a t

a l C o t O, i w t d o f m, n i o u a a e m.

[4] I f p a v, t I w v t c o a t a c C o t O, w t, a
t I w a h o a l o.

[5] I f p a v, t I w n a a t f o o o a C o t I O o t
R C u t s b p a l n r C o t O, o t r o t s C, a u a l W.

[6] I f p a v, t I w n a o b p a t c o t O u a p w s
n h r r a t n p D o F, t t b o m k a b.

Repeat after me:

[7] T a t I s a s p a v, w a f a s r t o a p t s, w a e,
m r, o s e o m i m w; b m u n l a p t t o h m h p d,
t t t s u a I h t; a t u t l t s s I b e f t s o a t a c
C o t O, s I e k o w v t m s v a a C o t I O o t R C.
S h m G, a k m s.

S. M.: Arise, and approach the throne.

S. M.: And now, Zerubbabel, we will confer upon you the highest honor in our gift by creating you the first member of this new Order. You will kneel on your left knee.

S. M.: [*Raising his sceptre.*] We now create and constitute you a Companion of the Illustrious Order of the Red Cross, which we now found; and we do hereby create and constitute each of the Princes and Rulers present a Companion of said Order.

Arise, Companion Zerubbabel, and with this hand receive a hearty welcome into this new Order, which will be ever ready to protect, vindicate and defend you. Princes and Rulers, be seated.

S. M.: [*With Green Sash in hand.*] This Green Sash, of which you were deprived by our guards, we now restore, and make it the insignia of this new Order, which is designed to perpetuate the remembrance of the events that have occasioned the renewal of our friendship, and to inculcate the almighty force and the importance of TRUTH. Let its color ever remind you that TRUTH is a divine attribute, and the foundation of every virtue. Companion Master of Infantry:—Gird Companion Zerubbabel.

[The Master of Infantry, who has put on his Red Cross Uniform, approaches with a belt and scabbard and clasps the belt around Zerubbabel.]

S. M.: [*Taking up Sword.*] This sword, of which you were deprived by our guards, we also restore. In the hands of a true and courteous Companion of this Order it will be endowed with three excellent qualities: its hilt with FAITH, its blade with HOPE, its point with CHARITY. Let these teach you that he who draws his sword in a just

and virtuous cause, having FAITH in God, may reasonably HOPE for victory, ever remembering to extend CHARITY to a fallen foe. Return it to its scabbard. [*Done.*] There let it remain until consumed by rust, rather than draw it in the cause of Injustice, Falsehood, or Oppression, for JUSTICE, TRUTH, and LIBERTY are the Grand Characteristics of this Illustrious Order.

S. M.: [*Resuming his seat.*] You will now be instructed in what we decree to be the attributes of this Order, and the

MEANS OF RECOGNITION

among its members. These are:

- [1] T J P, i w y h a b i.
- [2] T P C, w i t o t R.
- [3] T R C W.
- [4] T S, G, a W o a C o t I O o t R C.

Companion Master of Cavalry:—You will communicate these as we direct.

[Master of Cavalry takes position in front of Zerubbabel.]

S. M.: *Draw, SWORDS.* T P C i g w f e o t s. GUARD. Give cuts [*Done.*]*—a u a a o s w y s n f. A y l f a p t b e o; p y l h o e o r s. T C i T, a t R i S-b. T C e w a g t C T, a, i c, t C e*

w g t R, S-b. COMMUNICATE. [*Done.*] *Carry*, SWORDS.

S. M.: T R C W i g i t s m w f e o t s. GUARD. Give cuts. [*Done.*] A y l f; p y l h o e o r s. T W i V, a t R i T. COMMUNICATE. [*Done.*] *Carry*, SWORDS.

S. M.: T S, G, a W o a C o t R C a g w t c o t s, a a t, w b t p o t s t e o l s, n t h.

[1] T S i g a f c. GUARD. Give one cut. [*Done.*] I i l t w o a t, t. Give the sign. [*Done.*]

[2] T G i g a t t c. Give second and third cuts. [*Done.*] A t l f a p t b e o. I t f o y l h. [*Done.*] T s t s, a r i f u e f a s. [*Done.*] N b p o s t e o l s, n t h. [*Done.*] T W i L, t R i L. T s w i g i r t t f. COMMUNICATE. [*Done.*] *Carry*, SWORDS, *Return*, SWORDS.

[Master of Cavalry resumes his station.]

S. M.: On entering or retiring from a Council of the Red Cross, you will advance to the centre of the Chamber, face the Sovereign Master, and give the Sign. It alludes to the Penalty of your Vow, where reference is made to the sound of the last trump.

THE BANNER OF THE ORDER

S. M.: The Banner of this Order shall be of green color. In its centre there shall be a Star of seven points, within which shall be a Red Cross of equal arms and angles, surrounded by the Motto, *Magna est Veritas, et praevalabit*,—"Great is Truth, and it will prevail."

The Cross shall be the emblem of this Order, the four arms indicating DEITY, TRUTH, JUSTICE, LIBERTY. These will commemorate our faith in God, and in the Grand Characteristics of this Illustrious Order.

THE WELCOME

S. M.: [*Going to Zerubbabel and taking his hand.*] And now, Companion, we bid you welcome to all the privileges of an Order founded upon TRUTH. Receive the congratulations of your Companions, and be seated among them.

[The Companion is welcomed by the members.]

END, FULL CEREMONIAL

HISTORICAL LECTURE

[Sovereign Masters will frequently find it instructive to the candidate and edifying to the members to explain the ceremonials. The following is suggested as helpful to such an explanation:]

The Scriptures inform us that for their sins, and those of their forefathers, the Jewish people were led into captivity by Nebuzar-adan, Captain of the Guard of Nebuchadnezzar, King of Babylon. As slaves they tilled the valley of the Euphrates and of the Tigris, until Cyrus destroyed the Chaldean dynasty.

During that captivity Zerubbabel, Crown Prince of the House of Judah, and Darius, son of Hystaspes, formed an alliance of friendship which was probably terminated only with death.

One of the first acts of Cyrus was the liberation of the Jewish captives. He then permitted them to return to Judea, that they might rebuild the City of Jerusalem, and its Temple, which Nebuchadnezzar had destroyed.

The foundation of the Second Temple was laid five hundred and thirty-five years before Christ; Zerubbabel, the Royal Prince, Jeshua, the High Priest, and Haggai, the Prophet, laying the same.

Cyrus died, and his son, Cambyses, succeeded him on the Medo-Persian throne. On complaint of the Cutheans, and other contiguous tribes, Cambyses commanded the work of the City and Temple to cease. During the nine years that followed, scarcely anything was done on the walls of Jerusalem, or the Temple.

Cambyes died and the Magians seized the throne, from which their usurper was driven, in a little over a year, with great slaughter. Then the Seven Great Families of Persia laid hold of the government, and Darius ascended the throne. He appointed Zerubbabel, his friend, to be Governor of the Jews that had returned to Mount Zion under the decree of Cyrus the Great, and afterwards appointed him to that place of great trust—a Guard of the Royal Bed-chamber—for the protection of the person of the King. There were three of these Guards, and they were chosen by the Monarch because of his implicit confidence in their loyalty.

Fifteen years after the Jews had laid the foundation of the Second Temple (520 B.C.) they were forced to call a Grand Council to consult about the state of the country. Cambyes was dead, and the Magian usurper, Smerdis, had been driven from the throne, to give place to Darius, son of Hystaspes, whose favoring of the Jews was believed to be almost as marked as that of the Great Cyrus.

Darius spread a feast at his capitol, and invited thereto the Princes and Rulers of the realm. That feast was thoroughly enjoyed, and at its close “they every one departed to bed at their own house, and Darius the King went to bed.”

The King slept lightly, and awaking he fell into conversation with his Three Guards. He suggested, as a part of the festivities of the morrow, that they three engage in a public discussion of some interesting question, as had been the custom on similar occasions from time immemorial, and that he would reward with a princely gift the successful contestant. The King then propounded the following question:

“Whether Wine was not the strongest?—Whether Kings were not such?—Whether Women were not such, or whether Truth were not the strongest of all?”

Esdras makes the Guards suggest both the questions and the prize, but we follow the story as told by Josephus.

Again the King slept, and the Guards prepared for the friendly contest of the following morning. When the King arose he sent for the Princes and Rulers to meet him in the Audience Chamber, and witness the contest between his Guards.

The contest began in time by one of the Guards de-claiming in favor of the strength of Wine, followed by another in favor of the power of the King. Then the Jew, Zerubbabel, contended for the supereminency of Women, concluding with a noble deliverance in favor of Truth.

The brilliant assembly burst forth into applause when Zerubbabel concluded, and the King awarded him the prize, with these words: “Ask for somewhat over and above what I have promised, for I will give it unto you because of your wisdom.”

Then “Zerubbabel put him in mind of the vow he had made in case he should ever have the kingdom.” Now this vow was “to rebuild Jerusalem, and to rebuild therein the Temple of God, and also to restore the vessels which Nebuchadnezzar had pillaged and carried to Babylon.”

And behold the King was pleased to arise and to kiss his eloquent Guard, Zerubbabel, and to grant his request. Zerubbabel returned to his people in Jerusalem with great joy, and the rebuilding of the City and Temple was immediately resumed. Darius not only kept his vow, but made large contributions to the rebuilding out of the Royal Treasury.

The details adopted to more beautifully round out the drama, and more pointedly teach the lesson of the almighty force and the importance of Truth, do not trench upon the facts of history.

The Illustrious Order of the Red Cross is not a Pagan rite, nor is it a mere social observance. It is an Order founded upon Truth, and is a proper preparation for the solemnities of the Order of the Temple.

Darius believed in the one God when he registered a vow to rebuild the City and Temple of Jerusalem, a vow he religiously kept. "Blessed be the God of Truth," on the lips of Darius, purges the memory of his early reign from all taint of Sabianism, into which he wandered in later life.

As Judaism was a preparation for Christianity, so let the Illustrious Order of the Red Cross be a preparation for the Christian Order of the Temple.

END OF THE ILLUSTRIOUS ORDER OF THE RED CROSS.

CLOSING

S. M.: Prince Master of the Palace:—I am about to close this Council. See that the Sentinel is informed.

P. M. P.: Companion Warder:—Inform the Sentinel that the Sovereign Master is about to close this Council, and direct him to guard accordingly.

[Warder informs Sentinel, closes the door, and raps ❖❖❖ ❖❖❖ ❖❖ which are repeated by the Sentinel on the outside. Warder resumes his station.]

W.: Prince Master of the Palace:—The Sentinel is informed, and the Audience Chamber is duly guarded.

P. M. P.: Sovereign Master:—The Sentinel is informed.

S. M.: Prince Master of the Palace:—Prepare for our devotions.

P. M. P.: Companions, ATTENTION. UN-COVER.

S. M.: Excellent High Priest:—Lead our devotions.

PRAYER

S. M.: Companions, RE-COVER. I now declare this Council of the Illustrious Order of the Red Cross closed. Companion Warder:—Inform the Sentinel.

W.: [*Opens door and says:*] Companion Sentinel:—The Council is closed.

[Warder returns to station and reports.]

W.: Sovereign Master:—The Sentinel is informed.

S. M.: Companions:—You are dismissed.

THE MEDITERRANEAN PASS

AND

ORDER OF MALTA

RUBRIC

APARTMENTS

When conferred with full ceremonies two rooms should be used, although it may be done in one. The first room is called

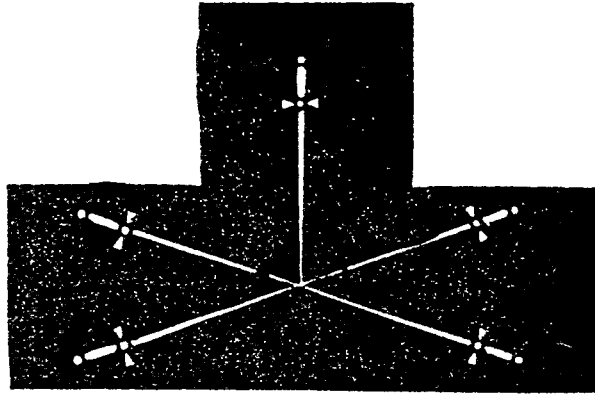
THE GUARD ROOM,

in which the ceremonial of the Mediterranean Pass takes place. It is furnished with an Altar covered with a black cloth, on which is a Sword, a black Cross and a Bible. In front of the Altar is placed a kneeling stool or cushion. At one side, in the East, is the Chaplain's Reading Desk, on which is a Bible and light, near it a small stand with a silver salver, a cup of water and two or three small pieces of bread upon it. The second room is

THE CHAPEL.

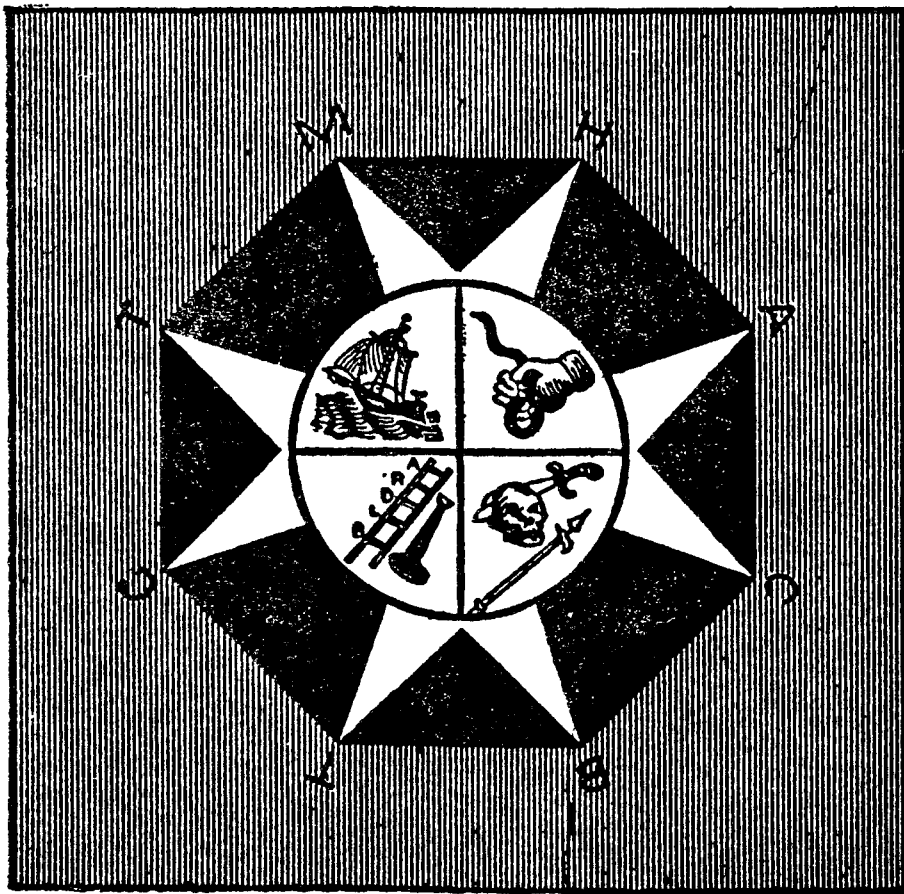
The apartment in which the Knights of Malta ceremonial takes place is called a Chapel. The dais is in the East. Immediately in front of it is a table with a red cover on which should be painted—or embroidered—in white, the upper and transverse limbs of a Latin Cross, according to the following design:

TABLE IN THE EAST



There should be another large table in the West covered with red, having painted upon it a large black octagon block figure, on which should be painted a white Maltese Cross (eight points), the points extending to the outer angles of the octagon figure, according to the following design:

TABLE IN THE WEST



The Cross has upon it a center circle, divided into four equal quarters, in each of which should be painted one of the following figures:

1. An ancient galley or ship.
2. A ladder of five rounds, with one of the following letters in each round: B. L. D. R. A., and a speaking trumpet.
3. A human hand and a serpent.
4. A human skull cloven with a two-edged sword, and a spear beneath it.

At the extreme points of each arm of the Cross are the following letters: M. H. A. C. B. T. C. T. These are the initial letters of the names of the eight officers supposed to be seated at this table, viz.:

1. Marshal.
2. Hospitaler.
3. Admiral.
4. Conservator.
5. Bailiff.
6. Turcopolier.
7. Chancellor.
8. Treasurer.

The Chaplain's Reading Desk is in the East, at the right of the Prior.

A wax candle, the black mantle or cloak (of Malta), and the jewel or cross of the Order, attached to a black ribbon, should be placed convenient for use in the ceremony.

There should be a black Altar in the center of the hall, placed according to taste and convenience. On it should be the New Testament, open at the 19th Chapter of the Gospel of St. John; upon it a black Cross, a naked sword and a crucifix; before the Altar a kneeling stool or cushion. (Footnote 1, page 93.)

BANNERS

There are two banners of the Order, one called the "Banner of St. John," the other the "Banner of Malta." The first is red, having upon it a white Greek Cross (equal limbed); on the center of this is a Paschal Lamb, and one of the following letters in each of the four quarters of the banner: F. E. R. T.

BANNER OF ST. JOHN



These letters are the initials of the words in the following Latin sentence: "Fortitudo ejus Rhodum tenuit." (His courage preserved Rhodes.)

MALTESE BANNER

The Maltese banner is black, having painted or worked upon it a silver or white Maltese Cross, with the Cross of St. John on a red shield in the center. Around the Cross, the following legend: "Rex Regum et Dominus Dominorum."

BANNER OF MALTA



These banners are placed in the East, on the right and left of the Prior.

In addition to these there are five banners used in the ceremonial:

1. White, having upon it "Palestine, 1099," and the letter B.
2. Red, having upon it "Cyprus, 1287," and the letter L.
3. Black, having upon it "Rhodes, 1310," and the letter D.
4. Purple, having upon it "Candia, 1523," and the letter R.
5. Yellow, having upon it "Malta, 1530," and the letter A.

These banners are placed as follows: Beginning in the West with No. 1, they extend in numerical order towards the East, leaving as much space between each as the apartment will permit. During the ceremony each of them should have a guard.

DRESS, JEWELS, ETC.

A surcoat of red material, with a Maltese Cross (eight-pointed) on the breast. A long flowing black cloak or mantle, with a white Maltese Cross (eight-pointed) on left side of breast. The mantle is fastened with a white cord, with heavy tassels. The cap is red, with a band of white fur or ermine around it, and a Maltese Cross in front. The gauntlets are black, with silver trimmings. Top boots and cross-hilted sword.

CHAPLAIN'S COSTUME

An Underrobe, Overrobe, Stole, and Biretta. The Underrobe shall be of white material, without ornamentation. Made on yoke to button behind. Sleeves plain. Straight standing collar.

The Overrobe shall be a long flowing black mantle, with a white Maltese Cross (eight-pointed) on left side of breast. The mantle is fastened with a white twisted cord with heavy tassels. Lining of white material.

The Stole shall be of white satin or other white material, lined in white. To be made in a single piece and with a circular collar, fastened behind, edged in white gilt lace with gilt fringe across bottom. Three black Maltese Crosses, graduated in size, on the front.

The Biretta of black material with black tassel. On front a white Maltese Cross.

It will add much to the beauty and effect of the ceremonial,

when rendered in full, if all the Knights at the tables and the Banner Guards and Banner Bearers are in ceremonial costume as above. That the officers should be so is indispensable. Dark clothing, either the Templar coat or fatigue coat, may be worn, provided that the Malta mantle is also worn by the officers. The Templar chapeau or fatigue cap *must not be worn*. The red Malta cap above described should be worn by all who wear the mantle.

JEWEL OR CROSS

The Cross is a white enameled Maltese Cross, set in gold or gilt metal, and bearing upon its center the arms of the language or particular country of the Priory; with us, the Coat-of-Arms of the United States of America. The Jewel is attached to a black ribbon.

OFFICERS OF A PRIORY (Footnote 2, page 93.)

Prior	-	-	-	-	-	-	-	-	corresponds to Commander.
Lieutenant Commander	-	-	-	-	-	-	-	-	“ “ Generalissimo.
Captain General	-	-	-	-	-	-	-	-	“ “ Captain General.
Chaplain	-	-	-	-	-	-	-	-	“ “ Prelate.
Marshal	-	-	-	-	-	-	-	-	“ “ Senior Warden.
Captain of Outposts	-	-	-	-	-	-	-	-	“ “ Warder.
Guard	-	-	-	-	-	-	-	-	“ “ Sentinel.

Guards for the five ceremonial banners may be selected as occasion requires.

In the opening and closing ceremonies, and at all other times when not engaged in the ceremonial, the first five officers stand, or are seated, at the table in the East. Eight Knights stand or sit at the table in the West. These Knights represent the following officers in the English Ritual:

1. Marshal.
2. Hospitaler.
3. Admiral.
4. Conservator.
5. Bailiff.
6. Turcopolier.
7. Chancellor.
8. Treasurer.

These officers represent the eight languages (Footnote 3, page 93) of which the Order was composed in the Eighteenth Century, viz.:

1. Provence (Grand Commander, or now) Grand Treasurer.
2. Auvergne - - - - - Grand Marshal.
3. France - - - - - Grand Hospitaler.
4. Italy - - - - - Grand Admiral.
5. Aragon - - - - - Grand Conservator.
6. Germany - - - - - Grand Bailiff.
7. Castile - - - - - Grand Chancellor.
8. Anglo-Bavaria or England (Footnote 4, page 93) - - - - - Grand Turcopolier.

MUSIC

If the Ceremonial is accompanied with music, it should be "Cathedral" in character; solemn, dignified, and imposing.

The Committee makes the following suggestions as to the proper style of music, and the most appropriate places for its introduction:

OPENING PROCESSION—A Grand March. (a)

INTRODUCTORY—Kyrie Eleison, "Lord have mercy upon us." (b)

RECEIVED A KNIGHT OF MALTA—Flourish Instrumental. (c)

I BELIEVE IN, etc.—"The Credo," "I believe in God," etc. (d)

INVESTITURE WITH CROSS—"Sanctus," "Holy, Holy," etc. (e)

MOTTO OF THE ORDER—"Agnus Dei," "Lamb of God." (f)

REX REGNUM, etc.—"Gloria in Excelsis." (g)

There are many places in the ceremony where appropriate interludes and symphonies can be introduced.

- (a) When officers enter at opening.
- (b) After passing the fifth banner, candidate facing the Prior.
- (c) After wiping the sword blade upon his sleeve.
- (d) Prior: showing the Cross on the cloak, "Do you believe," etc. Candidate: "I do."
- (e) After Prior has invested Candidate with Cross and explains it to him.
- (f) When the Prior explains the Sacred Word of the Order—**I.N.R.I.**
- (g) After the Banner Guard has explained the legend on the banner—"Rex Regum et Dominus Dominorum."

PRIORY OF KNIGHTS OF MALTA

OPENING CEREMONIAL

Preparatory to the ceremony the Guard Room and Chapel should be arranged (if two rooms are used) as directed. See pages 48-52 of Rubric.

The officers, guards of the banners, and the eight Knights who are to be seated at the table in the West, all being clothed in ceremonial costume as described on pages 52-53 of the Rubric, will assemble in a room adjoining the Chapel, and form in procession in the following order:

OPENING PROCESSION

1. Captain General, as Master of Ceremonies.
2. Captain of the Outposts.
3. Banner of St. John.
4. Banner of Malta.
5. Marshal, in charge of the eight Knights who are to be seated at the table in the West.
6. Five guards, marching singly, bearing the five ceremonial banners.
7. Chaplain, with Bible on a black cushion.
8. Prior, with Lieutenant Commander on his right.

Where it can be done, the approach of the procession should be announced by a flourish of trumpets, in unison.

The procession enters the Chapel to appropriate music. The front of the column halts in the East, and the whole line fronts; the Prior and the Lieutenant Commander pass in front of the line to their positions. All pass to, and stand in, their places. The music ceases, and the opening ceremony begins.

No loud military commands should be heard either in the opening or closing or during any part of the ceremony.

Prior: Captain General, what is the first and most essential care of Knights of Malta when about to open a Priory?

Cap. Gen.: To see that the brethren in arms are secure from interruption from the opposers of the Gospel of the Saviour of fallen man.

Prior: Captain General, see that this assembly is properly guarded, and inform the Captain of the Outposts that I am about to open this Priory.

Cap. Gen.: Captain of the Outposts, the Prior is about to open a Priory. You will station the guards and direct them accordingly.

[C. of O. retires, returns and reports.]

C. of O.: Captain General, the guards are stationed—we are in security.

Cap. Gen.: Eminent Prior, the guards are stationed—we are in security.

Prior: Captain General, what is your next duty?

Cap. Gen.: To see that every Christian warrior present proves himself a legitimate soldier of the Cross and Brother of the Order.

Prior: Captain General, you will make the inspection.

[The Captain General, standing in the West, will give the Grand Hailing Sign (Trumpet) and Grand Word of a Knight of Malta, as follows:]

Cap. Gen.: [*Giving Sign.*] Do you come in peace?

Knights: [*All giving sign together.*] We come in peace.

Cap. Gen.: Then come in peace. Eminent Prior, I am satisfied that all present are legitimate soldiers of the Cross, and Brothers of our Order.

Prior: Brothers, let us lay our arms at the foot of the Cross, and implore a blessing on our present meeting.

[Cast: Each Knight draws his sword and lays it on the floor, the point towards the East. Those at the two tables deposit their swords on the tables in the usual way. All stand or kneel in their places, un-cover with left hand, arms crossed, left over right, upon their breasts. Those on side-lines, rise.]

Chaplain: Let us pray. O thou Great Immanuel, the 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.

Prior: Brothers, resume your arms.

[The Knights take their swords and return them to their scabbards, except those at the tables, who allow theirs to remain thereon.]

Prior: Together, Brothers.

[The Prior and the four officers at the table in the East give the Grand Hailing Sign (Trumpet) and Grand Word of a Knight of Malta.]

Prior and four Officers: [Giving sign.] Do you come in peace?

Knights: [All giving sign.] We come in peace.

Prior and four Officers: Then come in peace.

Prior: To the glory of the blessed Saviour, in the name of St. John the Baptist, and by virtue of the power in me vested, I declare this Priory of Knights of Malta duly opened. Captain General, inform the Guard.

Cap. Gen.: Captain of the Outposts, inform the Guard that this Priory of Knights of Malta is now open.

[C. of O. retires, returns and reports.]

Prior: Brothers, be seated.

OPTIONAL SHORT CEREMONIAL

FOR CONFERRING THE DEGREE OF KNIGHT OF ST.

PAUL OR THE MEDITERRANEAN PASS, AND

THE ORDER OF MALTA

[A Priory having been opened, or declared open, the Mediterranean Pass and the Order of Malta may be conferred in short form. The Prior, Marshal, Chaplain, and Candidate should appear as in the full ceremonial. Members are in dark clothing, wearing the Malta mantle and Malta cap, or in citizen's dress. The Templar chapeau and fatigue cap *must not be worn*. The Candidate is conducted by the Marshal to west of Altar without preliminary ceremonies.]

Prior: The Order of Malta is conferred in a Priory duly convened, and the ceremony must be conferred in full or short form. I will confer the Order upon you in short form, and proceed to invest you with the attributes of the Degree of Knight of St. Paul or the Mediterranean Pass, the Pass-degree to the Order of Malta. Before doing so, however, I must require of you the following declaration:

My Brother, do you solemnly promise on your honor as a Companion of the Illustrious Order of the Red Cross that you will never improperly reveal the secrets of this Order which I am about to impart to you?

Candidate: I do solemnly promise.

Prior: Your answer is satisfactory. I will now invest you with the attributes of the Degree of Knight of St. Paul or the Mediterranean Pass. The incidents upon which this degree and its modes of recognition are founded, are recorded in the Holy Scriptures.

Reverend Chaplain, you will read a lesson for our instruction.

[Cast rises with the Chaplain and un-covers.]

[The reading of the lesson by the Chaplain is obligatory and cannot be omitted. The instruction here given applies to all the other Scripture lessons which follow. The reading shall be done as laid down in the full ceremonial.]

Chaplain: Here beginneth the first verse of the twenty-eighth chapter of the Acts of the Apostles (verses 1-6).

Here endeth the first lesson.

[Cast re-covers and is seated.]

Prior: I will now invest you with the Sign of this degree. It is made by holding both hands forward, palms down, as if warming them at a fire. Then grasp the lower or fleshy part of your left hand between the forefinger and thumb of your right hand; raise them with a quick motion, and throw off the right hand with a jerk, as if plucking something offensive from your left hand. This refers to the incident of St. Paul plucking the viper from his hand and casting it into the fire, and is called the sign of "Melita."

Prior: Reverend Chaplain, you will read another lesson from the Holy Scriptures.

[Cast rises with the Chaplain and un-covers.]

Chaplain: Here beginneth the twenty-second verse

of the twenty-seventh chapter of the Acts of the Apostles (verses 22-25).

Here endeth the second lesson.

[Cast re-covers and is seated.]

Prior: The Pass-word of this degree is "Fear not, Paul." The Grand Word of this degree is "Melita," the ancient name of the Island of Malta. [Footnote 5, page 93.]

Brother A. B., it was customary for the knightly soldiers of the Crusades, previous to their departure for the Holy Land, to prepare themselves by a general confession and reception of the Holy Eucharist, receiving the benediction of the Church. In allusion to this custom, but to avoid the semblance of irreverence to the Sacred Mystery, we substitute water for wine and commemorate it to remind us of the extreme perils, suffering and destitution encountered by our Pilgrim brothers of old when on their way to the Holy City, for then they could procure the bare necessities of life only at the sword's point.

[A salver is here presented by the Chaplain, upon which are a cup of water and some small pieces of bread.]

Prior: You will now receive bread from the point of the sword and water from the blade.

[The Prior takes the sword from the Altar, placing on its point a piece of bread, and presents it to the Candidate, who receives and eats it.

The Prior then takes the cup in his left hand, and supporting the bottom of it with the blade of the sword, presents it to the Candidate, who takes it in his right hand and drinks from it. The cup is then replaced on the salver.]

Chaplain: May you be kept steadfast in all your solemn professions, and blessed in all praiseworthy occupations and undertakings.

Prior: This ceremony constitutes you a Knight

of St. Paul, or the Mediterranean Pass. It is the Pass-degree to the Order of Malta.

I will now invest you with the attributes of the Order of Malta. Before doing so I must require of you a solemn vow that you will be faithful to the trust reposed in you. You will, therefore, kneel at our Altar, on your right knee, your right hand resting on the New Testament, Cross and Sword. [*Done.*] *Priory arise, un-cover.* You will say "I," pronounce your name, and repeat after me :

I, ———, of my own free will and accord, in the presence of Almighty God and these witnesses, do hereby and hereon solemnly promise and vow, that I will forever keep and conceal the secrets belonging to the Order of Malta; that I will not communicate them to any one except to a true and lawful Knight of the Order; and not unto him until after due trial, strict examination, or lawful information, I shall have found him lawfully entitled to the same; or within the body of a regular and duly-constituted Priory of Knights of Malta.

That I will conform to the Statutes, Rules and Regulations of the Order and live in strict accordance therewith, under the penalty of forfeiting my membership and of being despised and cast out from all who love honor and integrity. So help me God and keep me steadfast. *Priory, re-cover, be seated.*

Prior: By virtue of the power and authority in me vested by the Grand Commandery of the State of ———, and in the name of St. John the Baptist, the Patron Saint of the Order, I make you, ———, a Knight Hospitaler of St. John of Jerusalem, Palestine, Rhodes and Malta. Be zealous and vigilant for the honor of Knighthood.

[Taking him by the right hand.]

We admit you into our Order, and raise you by a new name. Arise, Knight of Malta.

[The Chaplain presents the Cross of the Order; the Prior places it upon the breast of the Candidate.]

Prior: I now invest you with the Cross, or Jewel, of the Order. It is the Maltese Cross. Its eight points are symbolical of the eight languages into which the Order was formerly divided. It has, however, a higher and more important meaning than this, for it symbolizes and reminds you of the eight beatitudes recorded in the Holy Scriptures.

Reverend Chaplain, you will read a lesson from the Holy Evangelist.

[Cast rises with the Chaplain and un-covers.]

Chaplain: Here beginneth the third verse of the fifth chapter of the Gospel according to St. Matthew. (Reads verses 3-11.)

Here endeth the third lesson.

[Cast re-covers and is seated.]

Prior: My Brother, these virtues you should cherish in your heart for the consolation and preservation of your soul. Therefore, that you may have this precious symbol always before your eyes, you will wear it on your breast, near your heart, and never desert it or lay it aside.

Reverend Chaplain, you will read another lesson from the Holy Evangelist.

[Cast rises with the Chaplain and un-covers.]

Chaplain: Here beginneth the twenty-fourth verse of the twentieth chapter of the Gospel according to St. John. (Reads verses 24-29.)

Here endeth the fourth lesson.

[Cast re-covers and is seated.]

Prior: I will now invest you with the Sign, Grip, and Word of the Order.

The Sign and Grip: One says, "Reach hither thy finger and feel the print of the nails." They join right hands and force the first finger into the center of the palm. Then he says, "Reach hither thy hand and thrust it into my side." Each extends his left hand, and presses his fingers into the left side of the other, still holding on by the grip; with arms thus crossed, they give the Word. One says, "MY LORD;" the other responds, "AND MY GOD." The name of this Sign and Grip is "Infidelitas"—unbelief. It teaches us that there is an unbelief which transcends a rational skepticism; that we should possess a power of Faith to receive Divine Truth, even though unaccompanied by physical evidence, and thus entitle us to that commendation of our Divine Teacher, "Blessed are they that have not seen, and yet have believed."

I will now invest you with the Grand Hailing Sign and Grand Word of a Knight of Malta, also the Grand Token and Word of the Order.

Grand Hailing Sign: Place both hands to the mouth as if speaking through a trumpet, right hand in front of left.

The Grand Word of a Knight of Malta: (Gives—Grand Hailing Sign.) One says, "Do you come in peace?"

The answer, "We come in peace."

The response, "Then come in peace."

The Grand Token and Word: Draw swords and come to a carry. Advance left feet and place them beside each other. Interlace fingers of left hand,

moving arms backward and forward as if rowing a boat; the swords held upwards in the right hands, saying together the Grand Word: "King of Kings and Lord of Lords."

The Pass-words of the Order are BIRTH, LIFE, DEATH, RESURRECTION, and ASCENSION. These words are used to commemorate the birth, life, death, resurrection, and ascension of our Saviour.

Prior: Reverend Chaplain, you will read another lesson from the Holy Evangelist.

[Cast rises with the Chaplain and un-covers.]

Chaplain: Here beginneth the nineteenth verse of the nineteenth chapter of the Gospel according to St. John. (Reads 19th verse only.)

Here endeth the fifth lesson.

[Cast re-covers and is seated.]

Prior: *The Sacred Word of the Order* is "INRI." It is formed of the initials of the four Latin words which were set up over the head of our Blessed Saviour upon the Cross: "IESUS NAZARENUS, REX IUDAEORUM"—Jesus of Nazareth, the King of the Jews.

[The Prior may, at his discretion, add the following address to the Candidate:]

And now, my Brother, I again bid you a hearty welcome to all the rights and privileges, even to the disinterested friendship and unbounded hospitality which ever has distinguished and we trust will long continue to adorn and characterize these noble Orders.

With the age and occasion which gave them birth, their adventurous and warlike spirit has passed away, but their moral and beneficent character still remains, bright in all its primitive beauty and loveliness, to

incite, as in the days of their greatest glory, that spirit of refined and moral chivalry which should prompt us to press onward in the cause of Truth and Justice, stimulating us to exertion in behalf of the destitute and the oppressed, to wield the sword, if need be, when "pure and undefiled religion" calls us in her defense, and in a Brother's cause, to do all that may become men. They also teach the triumph of Immortality—that, though death has its sting, its infliction is but for a moment; that this frail organization, though here subject to the "many ills that flesh is heir to," possesses an immortal soul that shall soar to the realms of eternal bliss, and, beyond the power of change, live forever. [*To candidate:*] Be seated.

END, OPTIONAL SHORT CEREMONY

OPTIONAL FULL CEREMONIAL

FOR CONFERRING

THE MEDITERRANEAN PASS

[The Candidate, who must be a Companion of the Illustrious Order of the Red Cross, is prepared by being dressed in dark clothing, over which shall be a mantle similar in shape to the Malta mantle, except of white material with the red cross of the Order on the left breast in red material initialed in green; mantle to be fastened with white cord and tassel. Candidate does not wear a headdress, and is girded with sword and belt. He is accompanied by the Marshal to the door of the Guard room, where he makes an alarm of $\times \times \times \times \times \times \times \times \times$ at the door. The Captain of the Outposts, inside, responds in the same manner, opens the door and passes out.]

C. of O.: What do you desire?

Marshal: A. B., a Companion of the Illustrious Order of the Red Cross, humbly solicits to be admitted to the privileges of the Mediterranean Pass, to enable him in safety to undertake a pilgrimage to the Holy Sepulchre. He prays also, if found worthy, to be received and enrolled a member of the Ancient Order of St. John of Jerusalem, or Knight of Malta.

C. of O.: Give me the sign, grip, and word of a Companion of the Illustrious Order of the Red Cross.

[The sign, grip, and word of a Companion of the Red Cross are given.]

C. of O.: You will wait until your request is made known to the Prior, and his answer returned.

[Closes door and reports.]

Eminent Prior, A. B., a Companion of the Illustrious Order of the Red Cross, stands without, humbly soliciting the privileges of the Mediterranean Pass. He also prays, if found worthy, to be received and enrolled a member of the Ancient Order of St. John of Jerusalem, or Knight of Malta.

Prior: Captain of the Outposts, far be it from us to interpose any obstacle to the fulfillment of his pious purpose. Can you vouch that he is worthy, and in possession of the sign, grip, and word of a Companion of the Illustrious Order of the Red Cross?

C. of O.: I can, Eminent Prior.

Prior: Is it your pleasure, Brother Knights, that A. B., a Companion of the Illustrious Order of the Red Cross, be admitted a member of our Order?

[Knights give assent by holding up the right hand.]

Prior: I declare A. B., a Companion of the Illustrious Order of the Red Cross, duly elected to receive the Mediterranean Pass, and to become a member of the Order of Malta. Captain of the Outposts, you will admit him.

C. of O.: [At door.] You have permission to enter.

[The Candidate, accompanied by the Marshal, enters and stands west of the Altar.]

Prior: Brother A. B., we have consented to your admission into our Order, but before we can place you in possession of our secrets, are you willing to pledge yourself to keep inviolate the secrets and mysteries of this Order?

Candidate: I am.

Prior: My Brother, do you, on your honor as a Companion of the Illustrious Order of the Red Cross, solemnly promise that you will never improperly reveal the secrets which we are now about to impart to you?

Candidate: I solemnly promise.

Prior: The incidents upon which the Degree of the Mediterranean Pass and its modes of recognition are founded, are recorded in the Holy Scriptures. Reverend Chaplain, you will read a lesson for our instruction.

[Cast rises with the Chaplain and un-covers.]

Chaplain: Here beginneth the first verse of the twenty-eighth chapter of the Acts of the Apostles (verses 1-6).

Here endeth the first lesson.

[Cast re-covers and is seated.]

Prior: I will now invest you with the Sign of this degree. It is made by holding both hands forward, palms down, as if warming them at a fire. Then grasp the lower or fleshy part of your left hand between the forefinger and thumb of your right hand; raise them with a quick motion, and throw off the right hand with a jerk, as if plucking something offensive from your left hand. This refers to the incident of St. Paul plucking the viper from his hand and casting it into the fire, and is called the sign of "Melita." Reverend Chaplain, you will read another lesson from the Holy Scriptures.

[Cast rises with the Chaplain and un-covers.]

Chaplain: Here beginneth the twenty-second

verse of the twenty-seventh chapter of the Acts of the Apostles (verses 22-25).

Here endeth the second lesson.

[Cast re-covers and is seated.]

Prior: The Pass-word of this degree is "Fear not, Paul." The Grand Word of this degree is "Melita," the ancient name of the Island of Malta. (Footnote 5, page 93.)

Brother A. B., it was customary for the knightly soldiers of the Crusades, previous to their departure for the Holy Land, to prepare themselves by a general confession and reception of the Holy Eucharist, receiving the benediction of the Church. In allusion to this custom, but to avoid the semblance of irreverence to the Sacred Mystery, we substitute water for wine and commemorate it to remind us of the extreme perils, suffering and destitution encountered by our Pilgrim Brothers of old when on their way to the Holy City, for then they could procure the bare necessities of life only at the sword's point.

[A salver is here presented by the Chaplain, upon it a cup of water and two or three small pieces of bread.]

Prior: You will now receive bread from the point of the sword and water from the blade.

[The Prior then takes the sword from the Altar, placing on its point a piece of bread, and presents it to the Candidate, who receives and eats it.

The Prior then takes the cup in his left hand, supporting the bottom of it with the blade of the sword, presents it to the Candidate, who takes it in his right hand and drinks from it. The cup is then replaced on the salver.]

Chaplain: May you be kept steadfast in all your solemn professions, and blessed in all praiseworthy occupations and undertakings.

Prior: This ceremony constitutes you a Knight

of St. Paul, or the Mediterranean Pass; it is the Pass-degree of the Order of Malta.

Retire, my Brother, with the Marshal, until preparations are made for your reception into the Order of Malta.

[The Marshal and Candidate retire to the ante-room.]

OPTIONAL FULL CEREMONIAL

FOR CONFERRING THE

KNIGHT OF MALTA

FULL CEREMONIAL

[The Prior, with the officers, seat themselves at the tables in the East and West, the Banner Guards and Banner Bearers take stations. The Marshal, with the Candidate costumed as in the preceding degree, makes an alarm of ❖❖❖ ❖❖❖ ❖❖❖ at the door.]

C. of O.: Eminent Prior, there is an alarm at the entrance to our Chapel.

Prior: Captain of the Outposts, ascertain the cause of the alarm.

[C. of O. goes to the door, responds to the alarm by ❖❖❖ ❖❖❖ ❖❖❖ opens the door and passes out.]

C. of O.: Who comes here?

Marshal: A worthy Knight of the Mediterranean Pass humbly craves admission to this Priory.

C. of O.: Has he the necessary qualifications?

Marshal: He has.

C. of O.: Give me the Sign, Pass-word, and Grand Word of the Mediterranean Pass. [*Done.*] Let him wait until his request shall be transmitted to the Prior and Priory, now in council, and an answer returned.

[C. of O. returns to Priory.]

C. of O.: Eminent Prior, the alarm was caused by a worthy Knight of the Mediterranean Pass who humbly craves admission to this Priory.

Prior: Has he answered the necessary questions?

C. of O.: He has and has given me the Sign, Pass-word and Grand Word of the Mediterranean Pass.

Prior: Admit him.

[C. of O. opens the door.]

C. of O.: You have permission from the Prior to enter.

[Marshal and Candidate enter and approach first (white) banner.]

Guard: Halt! Who comes there?

Marshal: A friend.

Guard: Advance and give the pass-word.

Marshal: [In a low tone.] "Birth."

Guard: You have permission to pass.

[They approach the second (red) banner.]

Guard: Halt! Who comes there?

Marshal: A friend.

Guard: Advance and give the pass-word.

Marshal: [In a low tone.] "Life."

Guard: You have permission to pass.

[They approach the third (black) banner.]

Guard: Halt! Who comes there?

Marshal: A friend.

Guard: Advance and give the pass-word.

Marshal: [In a low tone.] "Death."

Guard: You have permission to pass.

[They approach the fourth (purple) banner.]

Guard: Halt! Who comes there?

Marshal: A friend.

Guard: Advance and give the pass-word.

Marshal: [*In a low tone.*] “Resurrection.”

Guard: You have permission to pass.

[They approach the fifth (yellow) banner.]

Guard: Halt! Who comes there?

Marshal: A friend.

Guard: Advance and give the pass-word.

Marshal: [*In a low tone.*] “Ascension.”

Guard: You have permission to pass.

[Candidate is conducted west of Altar, facing Prior.]

[If the ceremony is accompanied by music, the Candidate should be seated west of the Altar after passing the fifth banner, while the “Kyrie Eleison,” “Lord have mercy on us,” or some similar selection of sacred music, is sung. At the conclusion of the music the Marshal and Candidate rise.]

Prior: Brother Marshal, what strange Brother have you in charge?

Marshal: A. B., a Knight of St. Paul or the Mediterranean Pass, wishes to join our ranks and fight under our banner.

Prior: Stranger, what proof have you to show us that you are what you profess?

[Candidate, prompted by the Marshal, bows and points to the Cross on his mantle.]

Candidate: I have this.

Prior: My brother, is it still your wish to join our Order, and fight against all opposers of the Gospel of our Lord and Saviour Jesus Christ?

Candidate: It is.

Prior: My Brother, the request you make has been denied to many, because they were deemed unworthy of this Order. But, confiding in your probity

and worth, we will grant your request, hoping you will devote yourself with zeal and fortitude to those noble principles of our Order—Faith, Hope, and Charity. Have you any objection to conforming to our rules and regulations and to walking in strict accordance therewith?

Candidate: I have none.

Prior: You will draw your sword, deposit it on the Altar, kneel on your right knee, your right hand resting on the New Testament, Cross and Sword. [Done.] (*Priory arise, un-cover.*)

You will say "I," pronounce your name, and repeat after me:

I,, of my own free will and accord, in the presence of Almighty God and these witnesses, do hereby and hereon, solemnly promise and vow, that I will forever keep and conceal the secrets belonging to the Order of Malta; that I will not communicate them to any one except to a true and lawful Knight of the Order; and not unto him until after due trial, strict examination, or lawful information, I shall have found him lawfully entitled to the same; or within the body of a regular and duly constituted Priory of Knights of Malta.

That I will conform to the Statutes, Rules and Regulations of the Order and live in strict accordance therewith, under the penalty of forfeiting my membership and of being despised and cast out from all who love honor and integrity. So help me God and keep me steadfast. (*Priory, re-cover, be seated.*)

[Prior takes up the sword and with it gently strikes the Candidate three blows on the right shoulder.]

Prior: Let this teach you to suffer patiently for Christ.

[Lays the sword on the Altar and with the palm of his open hand strikes Candidate slightly on the left cheek.]

Awake! Be not asleep to your duty, but watchful in the faith of Jesus Christ, and be submissive to the greatest affront which may come to you in His cause, ever having the peace of the Lord with you. Let this blow, the only indignity you will have to undergo, remind you that when He was reviled, He reviled not again, and that when He was before Caiaphas, the High Priest, some of those who stood by smote Him with the palms of their hands.

[Matthew 26:67. King James Version.]

By virtue of the power and authority in me vested by the Grand Commandery of the State of _____, and in the name of St. John the Baptist—the patron Saint of the Order—I make you, _____, a Knight Hospitaller of St. John of Jerusalem, Palestine, Rhodes, and Malta. Be zealous and vigilant for the honor of Knighthood.

[Taking him by the right hand.]

We admit you into our Order, and raise you by a new name. Arise, Knight of Malta!

[Music appropriate, instrumental, with grand flourish when Candidate is raised by new name.]

Prior: Take up your sword and wipe it carefully on your sleeve and return it to its scabbard. [*Done.*] As you have wiped away the spots which might dim the lustre of that blade, so let your future life be pure and undefiled. Its brightness is an emblem of faith; let it never be tarnished. Wield it virtuously. Fear not to encounter dangers and perils for the sake of Christ. Maintain justice, protect and relieve poor widows and friendless orphans, for this is the true faith and justification of the Christian Knight. His

election, vocation and satisfaction is to offer his soul to God, and his body to perils and dangers in His service.

[The Chaplain approaches with a lighted wax candle which the Candidate takes in his right hand.]

Prior: This burning taper is placed in your right hand, thereby symbolizing that you should always be zealous, and ever actuated by that charity which is the perfection of human life. It also symbolically admonishes you that henceforth you should be a shining light to others by your exemplary conduct.

[The taper is taken away and the Candidate divested of his Red Cross mantle. The Chaplain brings forward the Knight of Malta mantle or cloak and hands it to the Prior. The Prior, pointing to the cross on the mantle:]

My Brother, do you believe that the Savior died on the Cross for the remission of sin?

Candidate: I do.

[Music: The "Credo," "I believe in God the Father," etc.—should be sung.]

Prior: The Cross is also the sign of our Order. We command you to wear it upon your mantle to designate you as a member thereof.

[The Prior places mantle on Candidate, tying the mantle about his neck with the white cord, and says:]

By this cord I bind you in token of your vow and reception into the Order. Take this mantle with the Cross in the name of our Holy Religion, and St. John the Baptist, for the improvement of your faith, the defense of Christianity, and the service of the poor. For this reason we put the Cross on your breast, that you may love it with *all* your heart, and that with your right hand you may be ever ready to defend it.

I must admonish you, my Brother, should it ever happen, that in combatting the enemies of our Order you should prove unfaithful to your vows, turn your back on your enemies and desert the standard of the Cross and fly, you will be deprived of that Holy Sign, according to the ancient statutes and customs of our Order, being false to the professions you have made, and you will be cast out from among us as an unworthy and corrupt member.

[The Chaplain presents the Cross of the Order, borne upon a black velvet cushion, to the Prior, who places it upon the breast of the Candidate, saying:]

I now invest you with the Cross, or Jewel, of the Order. It is the Maltese Cross. Its eight points are symbolical of the eight languages into which the Order was formerly divided. It has, however, a higher and more important meaning than this, for it symbolizes and reminds you of the eight beatitudes recorded in the Holy Scriptures.

[Music: "Sanctus," "Holy, Holy," etc.]

Prior: Reverend Chaplain, you will read a lesson from the Holy Evangelist.

[Cast arises with the Chaplain, draws and presents swords.] (Footnote 6, page 94.)

Chaplain: Here beginneth the third verse of the fifth chapter of the Gospel according to St. Matthew.

[Reads third to eleventh verses, inclusive.]

Here endeth the first lesson.

[Cast returns swords and is seated.]

Prior: My Brother, these virtues you should cherish in your heart for the consolation and preserva-

tion of your soul. Therefore, that you may have this precious symbol always before your eyes, you will wear it on your breast near your heart, and never desert it or lay it aside.

Reverend Chaplain, you will read another lesson from the Holy Evangelist.

[Cast arises with Chaplain, draws and presents swords.]

Chaplain: Here beginneth the twenty-fourth verse of the twentieth chapter of the Gospel according to St. John.

[Reads the twenty-fourth to the twenty-ninth verses, inclusive.]

Here endeth the second lesson.

[Cast returns swords and is seated.]

Prior: I will now invest you with the Sign, Grip, and Word of the Order.

The Sign and Grip: One says, "Reach hither thy finger and feel the print of the nails." They join right hands and force the first finger into the center of the palm. Then he says, "Reach hither thy hand and thrust it into my side." Each extends his left hand and presses his fingers into the left side of the other, still holding on by the grip; with arms thus crossed they give the Word. One says, "MY LORD;" the other responds "AND MY GOD." The name of this sign and grip is "Infidelitas"—unbelief. It teaches us that there is an unbelief which transcends a rational skepticism; that we should possess a power of faith to receive Divine Truth, even though unaccompanied by physical evidence, and thus entitle us to that commendation of our Divine Teacher, "Blessed are they that have not seen, and yet have believed."

I will now invest you with the Grand Hailing Sign and Grand Word of a Knight of Malta; also the Grand Token and Word of the Order.

The Grand Hailing Sign: Place both hands to the mouth, as if speaking through a trumpet, right hand in front of the left.

The Grand Word of a Knight of Malta: (Giving Grand Hailing Sign.) One says: "Do you come in peace?"

Answer: "We come in peace."

Response: "Then come in peace." (Footnote 7, page 94.)

The Grand Token and Word: Draw swords and come to a carry, advance left feet and place them beside each other. Interlace fingers of left hand, moving arms backward and forward as if rowing a boat; the swords held upward in the right hands, saying together the Grand Word: "King of Kings, and Lord of Lords." (Footnote 8, page 94.)

Prior: The Pass-words of the Order are, Birth, Life, Death, Resurrection, and Ascension. These words are used in commemoration of the birth, life, death, resurrection, and ascension of our Saviour.

Reverend Chaplain, you will read another lesson from the Holy Evangelist.

[Cast arises with Chaplain, draws and presents swords.]

Chaplain: Here beginneth the nineteenth verse of the nineteenth chapter of the Gospel according to St. John.

[Reads nineteenth verse only.]

Here endeth the third lesson.

[Cast returns swords and is seated.]

Prior: The Sacred Word of the Order is "INRI." It is formed of the initials of the four Latin words which were set up over the head of our blessed Saviour upon the cross: "IESUS NAZARENUS REX IUDAEORUM:" "Jesus of Nazareth, the King of the Jews."

[Music: The "Agnus Dei"—"Lamb of God, who taketh away the sins of the world," may be sung.]

Prior: You will now give your attention to the Historical and Explanatory lecture connected with this Order, under the direction of the Marshal.

Prior: Knight Marshal, you will instruct the newly made Knight of Malta.

HISTORICAL AND EXPLANATORY LECTURE

Marshal: My Brother, I will now direct your attention to a brief *résumé* of the History of this Ancient Chivalric Order, and its bearing upon the present ceremonies. While doing so we will pass by the different ceremonial banners, and their significance in connection with the history and traditions of the Order will be explained to you.

[They proceed and halt at the first banner, "Birth."]

Banner Guard: This Order was founded at Jerusalem in the year of our Lord 1099, by the association of a number of pious Knights with the fratres of St. John's Hospital, an establishment previously formed (Footnote 9, page 94.) for the relief of pilgrims who had come to worship at the Holy Sepulchre.

The name and date upon the white banner, "Birth," "Palestine, 1099," commemorates the country of our Saviour's nativity; the place where the Order was founded, and the first epoch in its history.

[They pass to the second banner, "Life."']

Banner Guard: After a troubled existence of two hundred years in the Holy Land, and being deprived by the wars raging in Europe of needed and looked-for assistance, the Order was compelled to evacuate Palestine, and in 1287 it established itself on the Island of Cyprus, and settled in Limisso. The name and date upon the red banner, "Life," "Cyprus, 1287," commemorates the second place of their sojourning, and the second epoch in their history.

[They pass to the third banner, "Death."']

Banner Guard: On the fifth of August, 1310, the Island of Rhodes became the property of the Order by right of conquest from the Saracens. In 1312 the Order was strengthened in numbers and enriched by the sequestered property of the Knights Templar, who were in that year suppressed by the cruelty and avarice of Pope Clement V and Phillip the Fair, King of France. This was the first direct approach to that union between the two Orders, which was subsequently formally decreed by the Pope. From this period they were known as the Knights of Rhodes. The remains of the fortifications erected there by the Knights, still bear testimony of their engineering skill and ability.

In 1522 the Island of Rhodes was besieged by the Turks under the Emperor Solyman II, and after a memorable defense, their fortifications being reduced to ruins, scarcely one stone remaining standing upon another, they were compelled to surrender and evacuate the island, after an occupancy of more than two hundred years. So deeply had their desperate prowess excited the admiration of their foes, and so

firmly implanted were the chivalric ideas of the time, even in the bosom of the infidels, that the Knights were allowed to withdraw unmolested, and with the honors of war. The name and date upon the black banner, "Death," "Rhodes, 1310," commemorates the third place of the sojourning of these valiant Knights, and the third epoch in their history.

[They pass to the fourth banner, "Resurrection."]

Banner Guard: During the period from 1523 to 1530 the Order ceased to exist as a sovereign power, and the remnants of it wandered from place to place without a home. During this most depressing period in their history, they went, first to Castro in the Island of Candia, thence successively to Venice, Viturbo, Villa Franca, Syracuse, and Messina. The name and date of the purple banner, "Resurrection," "Candia, 1523," commemorates this the fourth memorable period in the history of the Order.

[They pass to the fifth banner, "Ascension."]

Banner Guard: On the 24th of March, 1530, the Emperor, Charles V, ceded the Island of Malta to the Order, upon condition that they would defend it and repress the ravages of the Moorish rovers, who at that time infested the southern ports of the Mediterranean Sea. Accordingly, under L'Isle Adam, the then Grand Master—one of the brightest names in the history of the Order—they took possession of the Island, and thenceforth acquired the additional title of Knights of Malta. The name and date on the yellow banner, "Ascension," "Malta, 1530," commemorates this the fifth memorable period in the history of the Order.

Marshal: The legend connected with the ap-

proach of the Knights to their final and most renowned abiding place has given rise to the distinguishing Sign and Word of the Order. The tradition runs, that on coming to take possession of the Island, the Knights approached the shore in their galleys, two men to an oar, the oars in their left hands and their swords in their right hands, singing a psalm as they rowed, in these words: "Rex Regum et Dominus Dominorum" (English, "King of Kings and Lord of Lords"). The islanders seeing them approach in this warlike manner, hailed them through a speaking trumpet, saying in the Arabic language, "Ah tie toom bis sah lahm?" (Do you come in peace?) To which the Knights responded in the same tongue, "Ah tie nah bis sah lahm." (We come in peace.) Then the islanders responded, "Fa two bis sah lahm." (Then come in peace). It is worthy of note that these words, or substantially the same, are the common form of salutation between an Arab and a stranger at the present day. (Footnote 10, page 94.)

We hold that the Order now conferred upon you has direct connection with the religious branches of the old Order. It preserves the memory of the Union that took place between the persecuted Templars and the Knights of St. John, and which was continued in Scotland, where the combined Orders held their lands in common up to the time of the dispersion of the religious houses at the Reformation. We, as Masons, perpetuate, cultivate and practice the Christian and chivalric principles of the Ancient Order, in connection with that of the Templars, as a peaceful Christian society, to which we now welcome you as a brother.

The Mediterranean Pass, which you received in the introductory degree of Knights of St. Paul, tradition

informs us, was instituted at an early period of the Order to enable pilgrims on their way to the Holy Land to recognize each other, and as a protection against the Moorish rovers who infested the Mediterranean Sea and Palestine. According to the American Ritual seven officers compose a Priory. They are the Prior, Lieutenant Commander, Captain General, Chaplain, Marshal, Captain of the Outposts, and Guard. The first five of these officers are supposed to be seated at the table in the East, on which is represented the upper and transverse limbs of a Latin Cross. Their naked swords, when deposited on the table, all point to one spot—the center—where the heart of our Saviour rested when he suffered upon the Cross. This is symbolic in a degree of the Christian character of the Order. The number 5 also symbolically reminds us of the passion of our Blessed Saviour, and of his five wounds upon the Cross.

The number is again repeated in the rounds of the ladder, depicted in one of the quarters of the circle upon the Cross on the table in the West.

A Knight at the Table in the West: There are eight Knights seated at the table in the West. According to the European Ceremonial, these Knights are officers of the Priory. They represent the eight languages into which the Order was formerly divided, which were:

Provence,
France,
Aragon,
Castile,

Auvergne,
Italy,
Germany,
Anglo-Bavaria.

The table at which these Knights are seated has depicted upon it a large Maltese Cross, on the center of which is a circle, divided into four equal quarter-

ings by two transverse bars crossing each other at right angles in the center. Each of the four quarters of the circle has a figure depicted upon it:

1. A ship or ancient galley.
2. A ladder, with five rounds or steps, with the letters B. L. D. R. A., one on each step, and a speaking trumpet.
3. A hand and a serpent.
4. A human skull, cloven in twain from the top with a double-edged sword, and a spear beneath it.

The galley reminds us of the maritime character of the Ancient Order, both in war and commerce.

The letters on the steps of the ladder correspond with those on the five ceremonial banners, and are the initial letters of the pass-words on those banners.

The hand and the serpent reminds us of the history of St. Paul, in connection with the Island of Malta.

The human skull, cloven by the two-edged sword, reminds us of the penalty that was inflicted upon traitors to the Order in ancient times. The spear again reminds us of the passion of our Blessed Saviour, for with such an instrument they pierced His side.

Marshal: I will now direct your attention to the Grand Banners of the Order, of which there are two: the Banner of St. John, and that of Malta.

Banner Guard: The Banner of St. John is red, having painted upon it a white Greek Cross, the bars of the Cross extending to the edge of the banner, and on the center of the Cross a "Paschal Lamb." The letters F. E. R. T. are also on the banner, one in each quarter. These are the initial letters of the four words in the Latin sentence, "Fortitudo ejus Rhodum tenuit," which in English is "His courage preserved

Rhodes." According to a tradition of the Order, these letters upon the banner had their origin during the Grand Mastership of Villaret, early in the fourteenth century. In 1315 the Turks laid siege to Rhodes, the new home of the Order, and were repulsed by the brave Christian Knights. Amadeus V, Count of Savoy, having rendered timely and valuable assistance to the besieged Knights Hospitalers during this attack, the Grand Master, in commemoration thereof, caused the letters to be added to the Banner of St. John. The descendants of the Count Amadeus have, since that time, always borne on their shield a white cross, with the word FERT as a device,—the word being composed of the initial letters of the Latin words, as before described.

Banner Guard: The Maltese Banner is black, having upon it a silver or white Maltese Cross, with a Cross of St. John on a small shield resting on the center. (Footnote 11, page 94.) Around the Cross the legend, "Rex Regum et Dominus Dominorum."

[Revelations, 19:16. King James Version.]

[Music: Finale, "Gloria in Excelsis," after Rex Regum et Dominus Dominorum. If the Prior prefers, the "Gloria" may precede the lecture, though properly it should follow it.]

Prior: And now, my Brother, in behalf of the Knights of this Priory I bid you a hearty welcome to all the rights and privileges, even to the disinterested friendship and unbounded hospitality which ever has distinguished and we trust will long continue to adorn and characterize these noble Orders. With the age and the occasion which gave them birth, their adventurous and warlike spirit has passed away, but their moral and beneficent character still remains, bright in all its primitive beauty and loveliness, to incite, as in days of their greatest glory, that spirit

of refined and moral chivalry which should prompt us to press onward in the cause of truth and justice, stimulating us to exertion in behalf of the destitute and oppressed, to wield the sword, if need be, when "Pure and undefiled religion" calls us in her defense, and in a Brother's cause, to do all that may become men. They also teach the triumph of immortality—that, though death has its sting, its infliction is but for a moment; that this frail organization, though here subject to the many "ills that flesh is heir to," possesses an immortal soul which shall soar to realms of endless bliss, and, beyond the power of change, to live forever.

My Brother, you will now be seated.

PRIORY OF KNIGHTS OF MALTA

CLOSING CEREMONIAL.

Prior: Brother Knights, Attention!

[Cast draws swords, and comes to a carry. The Knights at the tables, at the time the other Knights draw swords, take theirs from the tables, and also come to a carry.]

Prior: Lieutenant Commander, what is the last duty of a Priory of Knights of Malta?

L. Com.: To close the Priory in peace and goodwill with all brethren in arms, and in Christian charity with all mankind.

Prior: How can we best effect that noble and Christian purpose?

L. Com.: By proving to friends and foes alike, our belief in the birth, life, death, resurrection, and ascension of our Blessed Saviour.

Prior: What are we taught by His birth?

L. Com.: That the great Captain of our Salvation was born to redeem fallen man.

Prior: What are we taught by His life?

L. Com.: All that is requisite for us to follow; He being the way, the truth, and the life.

Prior: What are we taught by His death?

L. Com.: That the debt of nature must be paid and the rigor of the law satisfied.

Prior: What are we taught by His resurrection?

L. Com.: That He, being the day-star of mercy, has risen to conduct our feet in the paths of truth and peace.

Prior: Thus, Brothers in Arms, by the birth, life, death, and resurrection of our Blessed Lord and Saviour, we are taught to live and die as Christians; remembering that in Him who made His glorious ascension into Heaven, we have a sure and steadfast mediator with the Father, for He hath said, "In my Father's house are many mansions; I go to prepare a place for you, that where I am, there ye may be also."

Brothers, I am about to close this Priory; you will assist me in this ceremony. Let us again lay our swords at the foot of the Cross, and invoke a blessing before separating.

[All deposit their swords and stand—or kneel—in their places as in the opening, with arms crossed upon their breasts. Un-covered.]

Chaplain: 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 that all our labors may be begun, continued and ended in love to Thee, affection to our brethren, and obedience to the principles of our Order. AMEN.

Prior: Brothers, resume your arms, return them to their scabbards, and let peace reign among us. Together, Brothers.

[The Prior and Officers at the table in the East give the Grand Hailing (Trumpet) Sign.]

Prior and four Officers: [Giving sign.] You came in peace?

Knights: [All giving Sign.] We came in peace.

Prior and four Officers: Then depart in peace.

Prior: To the glory of our Blessed Saviour, in the name of St. John the Baptist, and by virtue of the power in me vested, I declare this Priory of Knights of Malta closed. Captain General, you will dismiss the Guard.

Cap. Gen.: Captain of the Outposts, you will dismiss the Guard; this Priory of Knights of Malta is closed.

[C. of O. retires, returns and reports.]

[The procession may then be formed in the same order as at the opening, and retire to appropriate music, or this may be omitted, at the pleasure of the Prior.]

If there is no retiring or closing procession the Prior will say, after the Captain of the Outposts has returned:]

Prior: Brothers, you are dismissed—go in peace.

END, FULL CEREMONIAL

TO CHANGE FROM COUNCIL (OR
COMMANDERY) TO PRIORY

[After purging.]

Sovereign Master (or Commander): Council (or Commandery) Attention! I now declare the business of the Council (or Commandery) suspended and a Priory of Knights of Malta opened for the reception of candidates.

[Titles now change.]

Prior: Captain of Outposts, inform the Guard and direct him to guard accordingly.

[C. of O. informs guard, gives ✕✕✕ ✕✕✕ ✕✕✕ answered by guard. C. of O. reports to Prior.]

Prior: Captain General, see that the Priory is in suitable array for the reception of candidates.

Cap. Gen.: Knights, equip yourselves and suitably array the Priory.

[When all is in readiness the Captain General will bring the Knights to "Present Swords," and report.]

Cap. Gen.: Eminent Prior, the Priory is in suitable array.

Prior: Knights *Carry, SWORDS; Return, SWORDS;*
BE SEATED.

TO CLOSE THE PRIORY AND RESUME
COUNCIL (OR COMMANDERY)

[If resume Commandery, newly made Knight of Malta will retire.]

Prior: Knights, Attention! The purpose for which this Priory was opened having been accomplished, I now declare the Priory closed.

[Titles now change.]

Sovereign Master (or Commander): Companions (or Sir Knights), I now declare business resumed in the Council (or Commandery).

Sir Knight Warder: Inform the Sentinel.

[Warder informs Sentinel and reports.]

Sovereign Master (or Commander): Companions (or Sir Knights): Be seated.

FOOTNOTES

(1) The Scotch Ritual calls for a Delta, or triangular table, in the center of the room, and thirty-three lights distributed as follows: five on the table in the East, eight on the table in the West, five by the rounds of the ladder, and fifteen on the triangle. The Canadian Ritual omits these properties, and the Committee follows Canada.

(2) The English and Scotch Rituals have many more officers: thus, the English have, 1st, Prior; 2nd, Captain General; 3rd, Lieutenant General; 4th, First Lieutenant; 5th, Second Lieutenant; 6th, Chaplain; 7th, Marshal; 8th, Hospitaler; 9th, Admiral; 10th, Conservator; 11th, Bailiff; 12th, Turcopolier; 13th, Chancellor; 14th, Treasurer.

The Committee has eliminated every officer not indispensable in the Ceremony. There are but four officers, the guards excluded, who participate in the dramatic part of the Ceremonial during the investiture of the Candidate, viz.: Prior, Chaplain, Marshal, and Captain of the Outposts.

(3) England, Scotland, and Ireland formerly constituted the sixth langue, but after the Reformation and the suppression of the Order in these countries Bavaria was added, and, toward the close of the Eighteenth Century, England was joined to that langue and afterwards known as "Anglo-Bavaria," the eighth langue. (Porter's History of the Knights of Malta, Vol. 1, p. 259.)

(4) Upon occasions of extraordinary pageantry and display, these Knights might have banners with the arms of the respective languages they represent. In that case the banners should precede them and be borne by Esquires in appropriate costume, each banner preceded by a Herald, clothed in the conventional costume.

(5) There is no "Grand Word" in our present Commandery vocabulary, but inasmuch as this word is in use in England and Canada, and as we have used the same word for a long time in

another and less appropriate sense, the Committee retains and classifies it as above.

(6) "When the Gospel was read or sung, they took their swords into their hands and held them with the point upward, to mark the continued disposition they were in to defend the faith." St. Palaye, Memoirs of Ancient Chivalry.

(7) These signs and words were not in use in the United States, but have always been and are still used in England and Canada; and they are so pertinent to the traditions of the Order that the Committee has included them.

(8) In some Pories the Latin words are given as follows: "Rex Regum et Dominus Dominorum."

(9) Founded *circa* 1048.

(10) The Maltese language is a corruption of Arabic and Italian. These sentences are not purely Arabic:

"Antum a tautum besalam?
Naham ataina besalam,
Iy ya salam laikam."

This, however, is of little consequence, as the English sentences only are used as mode of recognition in the degree.

(11) The description of the Maltese banner very nearly accords with the engraving of it as given in Cross's Templar Chart, 1821, and repeated in all subsequent editions. That is the earliest American pictorial illustration of the banner we have. The motto "Rex Regum et Dominus Dominorum" is not given as belonging to the banner in England or Canada, but it is pre-eminently appropriate, and having already been in use for a number of years in this country it is retained. The legend, "Rex Regum et Dominus Dominorum," was incorrectly given by Cross, and the error has been perpetuated by all subsequent copyists down to the present time.

ORDER OF THE TEMPLE

K. T. OFFICERS

Commander	C.
Generalissimo	G.
Captain General	C.G.
Senior Warden	S.W.
Junior Warden	J.W.
Prelate	P.
Treasurer	Tr.
Recorder	Rec.
Standard Bearer	St.B.
Sword Bearer	Sw.B.
Warder	W.
Sentinel	Sen.
Guards (who are also Hermits)	Gd.

The Officers of a Commandery should wear black clothing, and during the conferring of the Orders should be fully equipped as Knights Templar. The Prelate should wear the regulation Robes during the entire ceremonies.

HERMITS. The Guards can put on over their T equipment dark robes, and a slouch hat instead of a chapeau. The Hermits should represent aged men, and be dressed accordingly.

When the Pilgrimage is ended, the Hermits doff the robes and appear in full T Uniform. They are then T Guards, to halt the Pilgrim Warrior.

A tent is easily made to appear like a hut by throwing a prepared cloth over it, and making it a "humble abode." Removing the cloth it instantly becomes a warrior's tent.

K N I G H T T E M P L A R P A R A P H E R N A L I A

1. A triangle:—This is a triangular table, and should be not less than six feet on each side. On the table should be twelve Tapers, Goblets for Libations, the Cup, Relics, Bible, Pall or cover of the Relics.

2. Chamber of Reflection:—Following are equipment: Table, Chair, Basin and Towel, Hour Glass, Bible, Taper, Hoodwink, Pen and Ink, and Relics.

3. A Sepulchre.

4. An Ascension Scene.

5. Lectern for the Prelate.

6. Altar for Prelate's apartment, with Bible, Square and Compasses, Cushion and Swords.

7. Robe, Stole, Biretta and Cross for Prelate.

8. Pilgrim's Garb, and Sandals, Staff and Scrip.

9. White Robe for Pilgrim Penitent.

10. Tents changeable to Huts.

11. Taper for Pilgrim Penitent to carry. [*Never take one from the Triangle.*]

12. Robes, etc., for Hermits.

13. Sword and Buckler for Pilgrim Warrior.

These articles are necessary to the proper rendition of the ceremonies of the Order of the Temple. They should always be in good order, and ready for use.

KNIGHT TEMPLAR OPENING

SHORT FORM

[The Commandery should always be opened in full form. In an extreme case the Commander is authorized to omit portions of the Full Form Ceremonies. But under no circumstances shall less than the following be used.]

C.: Officers:—Take your stations. Sir Knights, Be seated. Sir Knight Senior Warden:—Are all present Knights Templar?

[Examination made as in the Full Form.]

S. W.: Eminent Commander:—All present are Knights Templar.

C.: Sir Knight Warden:—Post the Sentinel, inform him that Commandery No., is about to be opened, and direct him to guard accordingly.

[W. informs Sentinel, closes door, knocks ❖❖❖ ❖❖❖ ❖❖❖ ❖ Answered by the Sentinel. Warden resumes station and reports.]

W.: Eminent Commander:—The Sentinel is at his post and the Asylum is duly guarded.

C.: [*Rising.*] Sir Knights:—*Attention. Un-cover. Excellent* Prelate:—Lead our Devotions.

[Prayer, ending with the Lord's Prayer.]

C.: Sir Knights:—*Re-cover.* Waiving further ceremony I now declare Commandery, No., open for the dispatch of such business as may regularly come before it; requiring all Knights present to govern themselves according to the sublime principles of this Mag-

nanimous Order. Sir Knight Warder:—Inform the Sentinel, and direct him to guard accordingly.

W.: [*Opens the door and says*] Sir Knight Sentinel:—The Commandery is now open. Take due notice and guard accordingly.

[Warder closes door, knocks ❖❖❖ ❖❖❖ ❖❖❖ ❖.
Answered by the Sentinel. Warder resumes station and reports.]

W.: Eminent Commander:—Your order has been obeyed.

C.: Sir Knights:—Be seated.

END, SHORT FORM OPENING

KNIGHT TEMPLAR OPENING

FULL FORM

C.: Sir Knight Captain General:—See that the Asylum is in suitable array for my reception. Sir Knight Generalissimo:—and Excellent Prelate:—Accompany me to my apartment.

C. G.: [*In Asylum.*] Sir Knight Warder:—Sound the assembly. [*Done.*] Officers:—Take your stations. Sir Knights: Be seated. Sir Knight Senior Warden:—Are all present Knights Templar?

[Senior Warden examines those on the South, Junior Warden those on the North. When opposite each other in the West, the Junior Warden will report to the Senior Warden; then both proceed to their stations and the Senior Warden salutes the Captain General and reports.]

S. W.: Sir Knight Captain General:—All present are Knights Templar. [*Seated.*]

C. G.: Sir Knight Warder:—Post the Sentinel, inform him that a Commandery of Knights Templar is about to be opened, and direct him to guard accordingly.

[Warder informs Sentinel, closes door, knocks ❖❖❖ ❖❖❖ ❖❖❖ ❖. Answered by Sentinel. Warder resumes station and reports.]

W.: Sir Knight Captain General:—The Sentinel is at his post and the Asylum is duly guarded.

C. G.: Sir Knight Senior Warden:—Form the lines for the reception of the Commander.

[The lines are formed and the Commander received according to Tactics of the jurisdiction. When the Commander enters, the Warder will say "The Eminent Commander approaches." When the Commander has reached his station in the East he will draw sword and command.]

C.: *Carry*, SWORDS. Sir Knight Captain General:—
Form the lines for rehearsal.

TACTICS

C. G.: Eminent Commander:—The lines are formed.

[The Words may be given across the lines, or through the lines. If given through the lines the Commander will command.]

C.: Sir Knight Generalissimo:—Communicate to me the Pilgrim Warrior's Word. [*Done.*] Receive it from the Knight on your right.

[The Generalissimo faces the Knight on his right, and says:]

G.: Sir Knight:—Communicate to me the Pilgrim Warrior's Word. [*Done.*] Receive it from the Knight on your right.

[The Knight faces about, and says:]

Knight: [*To the Knight on his right.*] Sir Knight:—
[*The Knight addressed faces the one addressing him.*]
Communicate to me the Pilgrim Warrior's Word. [*Done.*]
Receive it from the Knight on your right.

[In like manner the Word is communicated around to the second Knight from the Captain General, who, instead of saying "Receive it from the," etc., will say, "Communicate it to the Captain General." The last Knight will say, "Sir Knight Captain General:—I am in possession of the Pilgrim Warrior's Word." The Captain General will say "Communicate it to me." When he has received it he will report.]

C. G.: Eminent Commander:—I have received the Pilgrim Warrior's Word as it has come through the lines.

C.: Communicate it to me. [*Done.*] Right.

[The Pilgrim Penitent's Word will be given in the same manner.]

TO COMMUNICATE THROUGH BOTH LINES SIMULTANEOUSLY

[The Commander will first address the Generalissimo as above, then face to the left and in like manner address the Captain General. Having received the Word, he will direct the Generalissimo and Captain General to receive it from the Knights on their right and left. At the foot of the lines the Word will be communicated to the Senior Warden and Junior Warden in the manner provided above for communicating it to the Captain General. The Junior Warden will then inform the Senior Warden that he has received the Pilgrim Warrior's Word as it came through the lines. The Senior Warden directs him to communicate it, and after receiving it will step to the center, between the lines, face the East, and report.]

S. W.: Eminent Commander:—I am in possession of the Pilgrim Warrior's Word as it has come to me through the lines.

C.: Sir Knight Senior Warden:—Advance and communicate it.

[The Senior Warden advances between the lines to the Commander, and communicates it.]

C.: Right, Sir Knight. *About, FACE. Post, MARCH.*

[Or the Words may be communicated through the lines according to the Tactics of the jurisdiction.]

TO COMMUNICATE ACROSS THE LINES

C.: First Division:—*Communicate to the Second Di-*

vision the Pilgrim Warrior's Word. GUARD. [Word given.] Carry, SWORDS.

C.: Second Division:—*Communicate to the First Division the Pilgrim Penitent's Word.* GUARD. [Word given.] Carry, SWORDS. Return, SWORDS.

C.: First Division:—*Communicate to the Second Division the Immaculate Word.* Sir Knights, KNEEL. UN-COVER. [They kneel on left knee.] Deposit, CHAPEAUX. Interlace, FINGERS.

[The Knights of both Divisions extend arms in front of body, palms forward, finger open and extended upwards. The Knights of the First Division will cross their arms, right over left, and interlace their fingers with those of the Knights of the Second Division.]

C.: Sir Knights, as your fingers are thus strongly interlaced, so should the hearts of all Knights Templar be firmly united in the bonds of friendship and brotherly love. Over this symbol of our Faith, COMMUNICATE.

[The Knights of the First Division will pronounce the Word E-l. The Knights of the Second Division will cross their arms, fingers still interlaced, and give the Response G-w-u.]

C.: Sir Knights, *Secure, Chapeaux.* RE-COVER. ARISE.

[Should the Commander desire Inspection and Review to follow Rehearsal, he will proceed as follows:]

C.: Sir Knight Captain General:—Form the lines for Inspection and Review.

TACTICS

C. G.: Eminent Commander:—The lines are formed.

[Inspection and Review will be in accordance with Tactics, after which the Triangle will be formed.]

C.: Sir Knight Captain General:—Form the Triangle preparatory to our devotions.

[Tactics ending with “*Return, SWORDS.*”]

C. G.: Eminent Commander:—The Triangle is formed.

C.: Sir Knights Generalissimo, Captain General, and Excellent Prelate:—Accompany me to the Triangle.

[Commander turns toward Prelate for the purpose of addressing him. When addressed Prelate should bow and this bow should be acknowledged with salute by the Commander. The Prelate may pass within the lines and kneel in front of the Standard, facing East. The Commander takes position at the apex of the Triangle, as formed by the Knights, the Generalissimo and Captain General on his right and left.]

C.: Sir Knights:—To your devotions, KNEEL. UNCOVER. [*Kneel on left knee.*]

[Prelate prays, ending with LORD’S PRAYER.—Matthew 6:9-13.]

P.: Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. AMEN.

[Other devotional exercises may be added.]

C.: Sir Knights:—RE-COVER. ARISE.

[The Signs may be given here. The Triangle may be reduced in the manner prescribed by the Tactics, or may be dismissed by the command:]

C.: Sir Knights:—Be seated.

REHEARSAL OF DUTIES—“OPTIONAL”

(Page 105, line 3, thru page 108, line 17, may be omitted.)

[If preferred, the Commander may introduce the Rehearsal of Duties immediately after his reception, after which the Words shall be communicated. In this Rehearsal, each officer when addressed, will arise and salute the Commander with the sword, or a right hand salute, as the Commander may have ordered, and then remain standing until the optional is completed; or the Commander may, before the Rehearsal of Duties begin, direct the Captain General to call all officers to “Attention” and to “Draw Swords”; the Rehearsal of Duties then proceeds.]

C.: Sir Knight Generalissimo:—Are you a Knight Templar?

G.: That is my title.

C.: Where were you created a Knight Templar?

G.: In a regular and duly constituted Commandery of Knights Templar.

C.: How many compose such a Commandery?

G.: There is an Indispensable number, and a Constitutional number.

C.: What is the Indispensable number?

G.: Three.

C.: Under what circumstances may three form and open a Commandery?

G.: Three Knights Templar, hailing from three separate Commanderies, and acting under a lawful Warrant, may form and open a Commandery of Knights Templar for the dispatch of business.

C.: What is the Constitutional number?

G.: Nine, or more.

C.: When composed of eleven, who are they?

G.: The Commander, Generalissimo, Captain General, Senior Warden, Junior Warden, Prelate, Treasurer, Recorder, Standard Bearer, Sword Bearer, and Warder.

C.: The station of the Warder?

G.: On the left of the Standard Bearer, and on the left of the Second Division when separately formed.

C.: Sir Knight Warder:—Your duty?

W.: To sound the assembly; post the Sentinel; announce the approach and departure of the Commander; and see that the Asylum is duly guarded.

C.: The station of the Sword Bearer?

W.: On the right of the Standard Bearer, and on the right of the Second Division when separately formed.

C.: Sir Knight Sword Bearer:—Your duty?

Sw. B.: To assist in protecting the Banner of our Order.

C. The station of the Standard Bearer?

Sw. B.: In the West, and in the center of the Second Division.

C.: Sir Knight Standard Bearer:—Your duty?

St. B.: To display, support, and protect the Banner of our Order.

C.: Why are you stationed in the West?

St. B.: That the brilliant rays of the rising Sun, shedding lustre upon the Banner of our Order, may animate and encourage all valiant and magnanimous Knights, and dismay and confound their enemies.

C.: The station of the Recorder?

St. B.: On the left, and in front of the Captain General.

C.: Sir Knight Recorder:—Your duty?

Rec.: Faithfully to record the transactions of the Commandery, collect the revenue and pay it over to the Treasurer.

C.: The station of the Treasurer?

Rec.: On the right, and in front of the Generalissimo.

C.: Sir Knight Treasurer:—Your duty?

Tr.: To receive in charge all the funds and property of the Commandery, pay all orders drawn on the Treasury, and render a true account when required.

C.: The station of the Prelate?

Tr.: On the right of the Generalissimo.

C.: Excellent Prelate:—Your duty?

P.: To minister at the Altar, and offer up prayers to Deity.

C.: The station of the Junior Warden?

P.: At the North-west angle of the Triangle; on the right or in front of the Third Division when separately formed; and on the left of the Commandery when in line.

C.: Sir Knight Junior Warden:—Your duty?

J. W.: To attend poor and weary Pilgrims traveling from afar, accompany them on their journey, and in due time recommend them to the Commander.

C.: The station of the Senior Warden?

J. W.: At the South-west angle of the Triangle; on the right or in front of the First Division when separately formed; and on the right of the Commandery when in line.

C.: Sir Knight Senior Warden:—Your duty?

S. W.: To attend Pilgrim Warriors; comfort and support Pilgrim Penitents, and after due trial introduce them into the Asylum.

C.: The station of the Captain General?

S. W.: On the left of the Commander.

C.: Sir Knight Captain General:—Your duty?

C. G.: To see that due preparation is made for the conclaves of the Commandery; that the Asylum is in suitable

array for the introduction of candidates and the dispatch of business; to execute the orders of the Commander, and in his absence and that of the Generalissimo to preside.

C.: The station of the Generalissimo?

C. G.: On the right of the Commander.

C.: Sir Knight Generalissimo:—Your duty?

G.: To assist the Commander in the duties of his office, and in his absence to preside.

C.: The station of the Commander?

G.: In the East, or at the head of the Commandery.

C.: His duty?

G.: To distribute alms to poor and weary Pilgrims traveling from afar; feed the hungry; clothe the naked, and bind up the wounds of the afflicted; to inculcate the duties of charity and hospitality, and govern the Commandery with justice and moderation.

C.: Sir Knight Generalissimo:—It is my order thatCommandery, No....., be now opened for the dispatch of such business as may regularly come before it, requiring all Knights present to govern themselves according to the sublime principles of this magnanimous Order. This you will communicate to the Captain General, and he to the Knights.

G.: Sir Knight Captain General:—It is the order of the Commander, that..... Commandery, No....., be now opened for the dispatch of such business as may regularly come before it, requiring all Knights present to govern themselves according to the sublime principles of this magnanimous Order. This you will communicate to the Knights.

C. G.: Sir Knights:—ATTENTION. *Draw, SWORDS.* It is the order of the Commander that.....Commandery, No....., be now opened for the dispatch of such business

as may regularly come before it. Take due notice, and govern yourselves according to the sublime principles of this magnanimous Order. *Present*, SWORDS. Sir Knight Generalissimo:—The order of the Commander has been executed.

G.: Eminent Commander:—Your order has been obeyed.

C.: [*Rises and draws sword.*] I now declare.....
Commandery, No....., opened in due form. Sir Knights:—*Carry*, SWORDS. Sir Knight Warder:—Inform the Sentinel, and direct him to guard accordingly.

W.: [*Opens door and says:*] Sir Knight Sentinel:—The Commandery is now open. Take due notice and guard accordingly.

[Warder closes door; knocks ❖❖❖ ❖❖❖ ❖❖❖ ❖. Answered by Sentinel. Warder resumes station and reports.]

W.: Eminent Commander:—Your order has been obeyed.

C.: Sir Knights:—*Return*, SWORDS. Be seated.

END, FULL FORM OPENING

**OPTIONAL RUBRIC
FOR USE WHEN
CONFERRING THE ORDER OF THE TEMPLE
ON CLASSES CONSISTING OF MORE THAN
FOUR CANDIDATES**

An Exemplar may be used in those portions of the Ritual where indicated. The class shall participate in those parts of the Ritual where indicated. When an Exemplar is used, the class shall be placed in a convenient position where they can witness and hear the ceremony and can participate when necessary.

(1) The entire class may be conducted into one room which is part of the Asylum, and which has been darkened and is quiet, in lieu of the Chamber of Reflection. Only the candidates and the officer or officers participating in the work shall be permitted in this room. The candidates may be seated at a table or tables, which shall be equipped as provided on page 96; if the class is extra large, the entire class may be seated in the room and an Exemplar may be used. After the Ritual, pages 113-115 and the reading of the Scripture, Matthew, Chapter 5, Verses 13-16, by the Junior Warden, each candidate shall sign the questions page 116, and shall perform the ablution and make the declaration, page 115. Page 115, line 30 may be modified so that the Commander reads Q and A aloud as to Exemplar and announces that all others have answered satisfactorily.

(2) An Exemplar may be used to portray the 3 years of pilgrimage.

(3) All candidates must participate in the Vow pages 121-122, and make the declaration, page 123, lines 25-28.

(4) An Exemplar may be used to portray the 3 years of Warfare.

(5) All candidates shall make the declaration, page 126, lines 4-9.

(6) The first four Libations may be conferred according to the optional rubric, page 129, or an Exemplar may be used. All shall participate in the Libations.

(7) An Exemplar may be used in the Sepulchre ceremony, page 134, line 10 thru page 138, line 10.

(8) In conferring the Fifth Libation all candidates, except the Exemplar, may enter the Asylum at one time, pages 138-139, and take their position, after which the Exemplar shall enter and be received according to the Ritual, pages 138-139. When the Exemplar kneels at the base of the Triangle all other candidates shall kneel in their position. Each candidate shall participate in the Fifth Libation and partake from a Skull. After the Fifth Libation, all may arise, except the Exemplar who shall remain kneeling until page 144, line 14.

(9) The Exemplar shall be conducted to the foot of the lines, page 144. At the command, "Pilgrim, kneel, etc," page 145, line 2, all candidates shall kneel in position on left knee. The Exemplar shall be knighted by the Commander. All other candidates shall be individually knighted by qualified Sir Knights acting for the Commander who shall dub each candidate separately as provided, page 145, lines 3-8. The entire class shall remain in position to witness the presentations, pages 145-147, and the communication of the attributes to the Exemplar, pages 147-148. All candidates shall give the Pen. Sign and the Gr. Sign with the Exemplar, page 147, lines 16-31.

(10) For the explanation of the Banners, pages 148-149, all shall face the Banners.

(11) When the United States flag is displayed, the Exemplar shall execute Present Swords, and the remaining candidates shall execute the Hand Salute at the Commander's command—"Present, Swords." They shall hold this position until the Commander gives the command—"Carry, Swords," page 150.

ORDER OF THE TEMPLE

C.: Sir Knight Warder:—Ascertain if any Candidate is in waiting for the Order of the Temple.

[Warder ascertains from Sentinel, and reports.]

W.: Eminent Commander,, a Knight of Malta, is in waiting to receive the Order of the Temple.

C.: Sir Knights,, a Knight of Malta, is in waiting. If there be no objection, we will proceed to confer the Order of the Temple upon him. [*There being no objection.*]

C.: Sir Knight Junior Warden:—Retire and conduct the Knight to the Chamber of Reflection, where, after an admonition, you will place before him these Questions [*hands questions to Junior Warden*], to which you will require his answers in writing, after he has reflected upon them in silence and solitude; and when he has testified to the purity of his intentions, by performing the required ablution, return with his answers.

[Junior Warden salutes, retires, hoodwinks the Knight, conducts him to Chamber of Reflection, and seats him.]

JUNIOR WARDEN'S ADDRESS

J. W.: Knight, you are now seated in the Chamber of Reflection, where, in silence and solitude, you will have opportunity for meditation.

The first three Degrees of Masonry inculcate the cardinal virtues, Temperance, Fortitude, Prudence, and Justice. Charity was taught you as a Mark Master, Moderation as a Past Master, your Industry was rewarded as a Most Excellent Master, and when you passed

under the Living Arch you received a lesson in Humility. When you were created a Companion of the Red Cross you were impressed with the almighty force and the importance of TRUTH. When you were admitted a Knight of Malta, you were instructed to be zealous and vigilant for the honor of Knighthood.

While the world is shut out, meditate upon these things, and prepare your heart for the solemn ceremonies through which you will be called to pass. There lies on the table before you a melancholy memento of mortality. Beside it is an Hour Glass, which I now reverse. As you behold its slowly-falling sands, learn that so surely are the wasting sands of your mortal life running out to death.

There is also on this table the Holy Bible, which is opened at the fifth chapter of the Gospel of Matthew. I enjoin upon you at this time the reading of the thirteenth to the sixteenth verses inclusive of that chapter. When you shall have concluded the reading you will discover three Questions, to which your explicit answers are required in writing. Reflect on them, and then answer each with a simple "Yes" or "No," according to the dictates of your conscience. Then sign your name, IN FULL, to each of them.

I am now about to leave you alone, and will signal my departure by three knocks upon the door. Hearing them, you will remove the hoodwink, and proceed as I have directed. When you shall have concluded, give three knocks, and I will attend you.

[Junior Warden goes out, closes door, gives ☒☒☒. When Candidate knocks he will return.]

J. W.: Knight, have you answered the Questions?
[*Candidate replies.*]

J. W.: Present them.

[Examines; if not right, calls attention thereto.]

J. W.: Are you able and willing to make the following declaration? “I now declare in truth and soberness that I entertain no enmity nor ill will against a soul on earth, which I would not freely reconcile, should I find in him a corresponding disposition.”

J. W.: Knight, there is pure water. In token of your sincerity, and the purity of your intentions, wash your hands. [*Candidate washes hands.*] Now, be seated, and await the pleasure of the Commander.

J. W.: [*At door of Asylum.*] ❖❖❖ ❖❖❖ ❖❖❖ ❖

W.: Eminent Commander:—There is an alarm.

C.: Sir Knight Warder:—Attend to the alarm.

W.: [*Outside.*] Who comes here?

J. W.: The Junior Warden with a report.

W.: [*Closes door and returns to station.*] Eminent Commander:—The alarm was caused by Sir Knight the Junior Warden, who comes with a report.

C.: Admit him.

W.: [*Opens door.*] Enter.

J. W.: [*At base of Triangle.*] Eminent Commander:—
....., a Knight of Malta, is in the Chamber of Reflection, and solicits the honor of being dubbed and created a Knight of The Valiant and Magnanimous Order of the Temple.

C.: Has he answered the necessary Questions?

J. W.: He has, in writing, and in testimony of the purity of his intentions has performed the required ablution.

C.: Present the Answers. [*Done.*]

[Commander reads Questions and Answers aloud.]

THE QUESTIONS

[1] Do you solemnly declare upon your honor, that in seeking admission to this Valiant and Magnanimous Order of Christian Knighthood you are actuated by no mercenary or other unworthy motive?

[2] If called upon to draw your sword in a religious cause, will you give preference to the Christian Religion?

[3] Does your conscience accuse you of any crime, unrepented of, which would render you unworthy of becoming a member of an Institution founded upon the Christian Religion, and the practice of the Christian Virtues?

C.: Sir Knights, are there any objections? [*There being none,*]

C.: Sir Knight Junior Warden, thus far the Knight has proceeded to our entire satisfaction; but as a trial of his patience and perseverance I now enjoin upon him Seven Years of Pilgrimage, clad in pilgrim's garb, with sandals, staff and scrip, and under your direction.

[Junior Warden retires. Guards are posted, and they put on Hermit's dress.]

J. W.: [*In Chamber of Reflection.*] Knight, thus far you have proceeded to the entire satisfaction of the Commandēr, but as a trial of your patience and perseverance he now enjoins upon you Seven Years of Pilgrimage, clad in pilgrim's garb, with sandals, staff and scrip, and under my direction.

Put on this Pilgrim's cloak and these sandals. Take this staff and scrip. These are to be the habit and support of your pilgrimage to the Holy Sepulchre, whither we must journey. And now let us depart.

I Hermit: [*Seated at entrance of hut or tent.*] Who approaches?

J. W.: A poor and weary Pilgrim traveling from afar, to join with those who oft have gone before in offering his devotions at the Holy Shrine.

I Hermit: Pilgrim, I greet thee. Silver and gold have I none, but such as I have give I unto thee. Walk into my humble abode, sit thee down, rest and refresh thyself. Here are bread and pure water—plain fare, but such as pilgrims need. [*Pilgrim eats and drinks.*] I will now examine thy scrip. [*Examines.*] Thy bread and thy water are well nigh exhausted. I will replenish them. [*Done.*] Hearken to a Lesson to cheer thee on thy way, and assure thee of success. [*Reads.*]

“Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you; for on him has God the Father set His seal.” (John 6:27, Revised Standard Version)

Pilgrim, farewell, God speed thee.

J. W.: [*Moving on.*] Pilgrim, this is intended to represent the First Year of your Pilgrimage. Let us proceed.

II Hermit: Who approaches?

J. W.: A poor and weary Pilgrim, etc. [*as before*].

[Same ceremony as with I Hermit, until the reading of the Lesson.]

II Hermit: [*Reads.*]

“Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Keep your life free from love of money, and be content with what you have; for he has said ‘I will never fail you nor forsake you.’” (Hebrews 13:1, 2, 5, Revised Standard Version.)

Pilgrim, farewell, God speed thee.

J. W.: [*Moving on.*] Pilgrim this is intended to represent the Second Year of your Pilgrimage. Let us proceed.

III Hermit: Who approaches?

J. W.: A poor and weary Pilgrim, etc. [*as before*].

[Same ceremony as with II Hermit, until the reading of the Lesson.]

III Hermit: [*Reads.*]

“Charity shall cover the multitude of sins.” (I Pet. 4:8, King James Version.)

“If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” (James 2:15, 16, King James Version.)

“Be thou faithful unto death, and I will give thee a crown of life.” (Rev. 2:10, King James Version.)

Pilgrim, farewell, God speed thee.

J. W.: [*Moving on.*] Pilgrim, this is intended to represent the Third Year of your Pilgrimage. Let us now approach the Asylum, and crave permission to devote the four remaining years to deeds of more exalted usefulness.

J. W.: [*At Asylum door.*] ❖❖❖ ❖❖❖ ❖❖❖ ❖

W.: Eminent Commander:—There is an alarm.

C.: Sir Knight Warder:—Attend to the alarm.

W.: [*Outside.*] Who comes here?

J. W.: A poor and weary Pilgrim traveling from afar, who having performed full Three long Years of Pilgrimage now craves, if it so please the Commander, to devote the four remaining years to deeds of more exalted usefulness; and if found worthy, his strong desire is to be admitted among those valiant Knights whose deeds

of charity and pure beneficence have spread their fame both far and wide.

W.: What surety does he offer that he is not an impostor?

J. W.: The commendation of the Junior Warden, who recommends that his request be granted.

W.: Let him await the order of the Commander.

W.: [*Inside.*] Eminent Commander:—There stands without, a poor and weary Pilgrim traveling from afar, who having performed full Three long Years of Pilgrimage now craves, if it so please the Commander, to devote the four remaining years to deeds of more exalted usefulness; and if found worthy, his strong desire is to be admitted among those valiant Knights whose deeds of charity and pure beneficence have spread their fame both far and wide.

C.: What surety does he offer that he is not an impostor?

W.: The commendation of the Junior Warden, who recommends that his request be granted.

C.: This being true,—Excellent Prelate:—You will conduct this weary Pilgrim to the Holy Altar, where having bound him by the solemn Vows of this Order you will forthwith invest him with sword and buckler, that as a Pilgrim Warrior he may, under direction of that Valiant Knight, our Senior Warden, perform Four Years of Warfare, which I now enjoin upon him as a trial of his courage and constancy.

Sir Knight Captain General:—Form an escort for the Prelate.

C. G.: Sir Knight Senior Warden:—Form an escort and conduct the Prelate to his apartment.

[Escort formed according to Tactics.]

S. W.: Excellent Prelate:—The escort awaits your pleasure.

P.: Lead on, Sir Knight Senior Warden.

[The Junior Warden and Candidate stand at one side while the Escort passes. When Prelate, who is in rear, reaches Junior Warden and Candidate, Prelate takes Candidate by the arm and says: "Accompany me." Prelate, Candidate and Junior Warden proceed together. In Prelate's apartment, Senior Warden will cause the Escort to form in two lines, at open order, faced inward. Prelate, Candidate and Junior Warden halt at foot of lines, when]

P.: Pilgrim, before you can be permitted to participate in such service as you desire, it is necessary that you be bound unto us by the solemn Vows of this Order. If, therefore, you still desire to proceed, accompany me to the Holy Altar.

[Senior Warden will command "*Present, SWORDS.*" Prelate, Candidate and Junior Warden pass between the lines to West of Altar, and halt. Prelate passes around the Altar to East of it. Senior Warden will command "*Carry, SWORDS.*"]

P.: Pilgrim, the Vow you are required to take will in no wise conflict with your duty to God, your country, your neighbor or yourself. If you will assume such a Vow, kneel with both knees upon the Crossed Swords, your hands resting upon the Holy Bible, Square and Compasses, and the Crossed Swords. [*Done.*]

[Junior Warden will assist Candidate in kneeling, and remove his hat and staff.]

S. W.: Sir Knights:—*Order, SWORDS. UN-COVER.*

[All Candidates must participate in the Vow.]

THE VOW

P.: S "I," p y n i f a r a m:—

[1] O m o f w a a, i t p o A G a t w, d h a h s a s p
a v, t I w f k a c t s b t T V a M O o t T; t I w n e t
t a o e t a t a l K o t O; a n u h u a d t, s e, o l i, I
s h f h l e t t s; o w t A o a r a d e C o K T.

[2] I f p a v, t I w s t a a b t B-L o t o o a o C o
K T o w I m h b a m; t I w s a m t C a L o t G C u w a
t s i h, t w t C, L a E o t G E o t U S o A, s f a t s m
e t m k, a w w i j.

[3] I f p a v, t I w a a o a d s a r s s t m f a C o K
T, o g m b t h o a t a l K o t O, i w t d o f m, n i o u
a a e m.

[4] I f p a v, t I w g t t d o f m, e b a o f g, t r t d
o a w K o t

O, s h n r a m a p.

[5] I f p a v, t I w h, a a a w m e, m p, a m s i n, a
w d K o t O, t w, w a o, w I m f t; s f a t n m r a m a p.

[6] I f p a v, t I w w m s i d o i m, d w, h o, a t C R.

[7] I f p a v, t I w n a a t f o o o a C o K T, u t s b p
a l N r K o t O, o t R o t s C, a u a l w.

[8] I f p a v, t w w t j o t G E o t U S o A, I w n a, o
b p a, t e o t O o K u a p w s n h r r t d o M M, a R A M,
t w T I O o t R C, a t O o M, t t b o m k a b.

[9] T A T I s a s p a v, w a f a s r t o a p t s, w a e,
m r o s e o m i m w; b m u n l a p t t o h m h s o a p u
t h s o C, s I e k o w v t m s V a a K T. S h m G, a k m s.

P.: Pilgrim, arise, and resume your staff. [*Done.*]

S. W.: Sir Knights:—RE-COVER. *Carry, SWORDS.*

P.: Pilgrim, thou hast craved permission to pass through our solemn ceremonies, and enter the Asylum of our Commandery. By thy sandals, staff and scrip, I judge thee to be a child of humility. Charity and hospitality are the grand characteristics of this Valiant and Magnanimous Order. As Knights Templar we are bound to give alms to poor and weary pilgrims traveling from afar, to feed the hungry, clothe the naked, and bind up the wounds of the afflicted. We here wage war against the enemies of innocent maidens, destitute widows, helpless orphans and the Christian Religion. If thou art desirous of enlisting in this noble and glorious warfare, lay aside thy staff [*Done*], and that Pilgrim's garb [*Done*]; take up that sword [*One from Altar*] and that buckler [*Done*]; manfully fight thy way, and with valor run thy course. And may the Almighty, who is a strong tower to all who put their trust in Him, be now and evermore thy defense and consolation.

P.: Pilgrim, having laid aside the staff and taken up the sword, we require you to make a public declaration of the cause in which you will wield it. This you will do under direction of our Senior Warden.

S. W.: You will raise your sword, do as I do, and repeat after me: "I will wield my sword—in defense of innocent maidens,—destitute widows,—helpless orphans,—and the Christian Religion."

[In wielding sword it should be held at arm's length, and a full circle made over the head from right to left, at every pause in declaration.]

P.: Pilgrim, having confidence in your declaration, I now, by order of the Commander, who has been pleased

to grant your request, enjoin upon you Four Years of Warfare as a trial of your courage and constancy, which you will perform under the direction of our Senior Warden, who will now invest you with the Pilgrim Warrior's Word.

S. W.: T P W W i g w f c o t s, a u a A o S. [*Cuts given.*] T W i M-s-h-b. *Carry, SWORDS.*

[Brings Pilgrim Warrior facing Prelate.]

P.: Pilgrim Warrior:—Farewell. May success and victory attend you.

[The Senior Warden and Pilgrim Warrior now retire, wielding their swords, and repeating together "I will wield," etc. *Optional.* The Prelate will be escorted to the Asylum. When the Senior Warden and Pilgrim Warrior reach the ante-room, the Senior Warden will explain that they are about to begin the Four Years of Warfare. Meantime the Guards, in Templar Uniform, are posted.]

First Guard: HALT. Who comes there?

S. W.: A Pilgrim Warrior.

First Guard: Advance, Pilgrim Warrior, and give the Word. [*Done.*] Right. Pass on.

S. W.: [*Moving on.*] Pilgrim Warrior, this is intended to represent the First Year of your Warfare.

[In approaching Second and Third Guards, same ceremony with each. Explanations changed to Second and Third Years respectively. After challenge by third Guard, the Pilgrim Warrior is halted.]

S. W.: Now let us repair to the Asylum and ask for the remission of the remaining Year of Warfare, and crave to be admitted to the honors and rewards that await the valiant Templar.

S. W.: [*At door of Asylum.*] ❖❖❖ ❖❖❖ ❖❖❖ ❖

W.: Eminent Commander:—There is an alarm.

C.: Sir Knight Warder:—Attend to the alarm.

W.: [*Outside.*] Who comes here:

S. W.: A Pilgrim Warrior, who having performed full Three long Years of Warfare now solicits the remission of the remaining Year, and craves to be admitted to the honors and rewards that await the valiant Templar.

W.: What surety does he offer that he is not an impostor?

S. W.: The commendation of the Senior Warden, who recommends the remission of the remaining Year of Warfare.

W.: How does he expect to gain admission?

S. W.: By the Pilgrim Warrior's Word.

W.: Advance and communicate it. [*Done.*] The word is right. Await the order of the Commander.

W.: [*Inside.*] Eminent Commander:—There stands without a Pilgrim Warrior, who, having performed full Three long Years of Warfare, now solicits the remission of the remaining Year, and craves to be admitted to the honors and rewards that await the valiant Templar.

C.: What surety does he offer that he is not an impostor?

W.: The commendation of the Senior Warden, who recommends the remission of the remaining Year of Warfare.

C.: How does he expect to gain admission?

W.: By the Pilgrim Warrior's Word, which he has communicated to me.

C.: Admit him.

W.: [*At door.*] The Commander permits him to enter.

[Senior Warden and Pilgrim return swords, enter, stand West of and about two paces from base of Triangle.]

C.: Pilgrim, having gained admission into our Asylum, what declaration have you to make in testimony of your fitness to become a Knight among us?

S. W.: [*Raising right hand.*] Pilgrim, do as I do, and repeat after me: "Eminent Commander, I now declare in truth and soberness that I entertain no enmity nor ill will against a soul on earth, which I would not freely reconcile, should I find in him a corresponding disposition."

C.: The sentiments you utter are commendable, and worthy of the cause in which you are engaged: but we require proof of your fidelity to us. The Rules of this Order demand that you participate in Five Libations, which being accomplished you shall be admitted a Knight among us.

The elements of the first four are wine and water; the fifth is pure wine. Are you willing to participate? [*Candidate answers.*]

Advance to the Triangle.

[At this command the Commander advances to apex of the Triangle and remains there during the Libations. The Senior Warden and Pilgrim Warrior advance to the base, and the Junior Warden takes position on the left of the Pilgrim Warrior.]

C.: We will now participate in the FIRST LIBATION.

[The Commander takes a cup from the Triangle, and directs the Pilgrim Warrior to do the same.]

C.: Repeat after me: "To the memory of our Most Excellent Grand Master, Solomon, King of Israel." PARTICIPATE. [*Replace cups.*]

C.: While we commemorate the virtues of the Illustrious Founder of Ancient Craft Masonry, let us also remember the lessons of wisdom he has left upon the sacred page for our instruction, the sum of which is,—Fear God and keep His commandments.

C.: We will now participate in the SECOND LIBATION.

C.: [*Both take cups.*] “To the memory of our Munificent Grand Master, Hiram, King of Tyre.” PARTICIPATE. [*Replace cups.*]

C.: To be great is to be good, and he who would perpetuate his name to posterity must ennoble it by acts of charity and deeds of pure beneficence.

C.: We will now participate in the THIRD LIBATION.

C.: [*Both take cups.*] “To the memory of our Ancient and Operative Grand Master, Hiram Abiff, the Widow’s son, who lost his life in defense of his integrity.” PARTICIPATE. [*Replace cups.*]

C.: While we perpetuate the memory of this illustrious Martyr, let us emulate his example, and yield up our lives rather than forfeit our integrity.

C.: Pilgrim, these Libations in honor of these Illustrious Grand Masters of Ancient Craft Masonry are taken in acknowledgment of our connection with, veneration for, and fidelity to that honorable Institution.

The Order with which you now seek to unite is founded upon the Christian Religion and the practice of the Christian virtues. Let us, therefore, attend to a Lesson from the Holy Evangelists. Excellent Prelate:—You will read the FIRST LESSON.

[Commander turns toward Prelate for the purpose of addressing him. When addressed Prelate should bow and this bow should be acknowledged with salute by the Commander. The Knights uncover when the Prelate begins; those seated remaining so; and will re-cover at the close of reading. This at each reading.]

P.: [*Reads.*]

“Then one of the twelve, called Judas Iscariot, went unto the chief priests,

And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray him.

Now the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

And the disciples did as Jesus had appointed them; and they made ready the passover.

Now when the even was come, he sat down with the twelve.

And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.’’—(Matt. 26:14-25, King James Version.)

[The following ceremony will be observed when it is desired to have TWELVE participate in the Libations:]

C.: Advance to the Triangle.

[At this command the Commander, Generalissimo, and Captain General advance to the apex of the Triangle; the Senior Warden and Pilgrim Warrior advance to the base. Six Knights, previously stationed about two paces from the Triangle, three in the North and three in the South,—who may be designated “Tri-

angle Guard,'—advance to the sides; and Junior Warden takes position on the left of the Pilgrim Warrior. Each should be about one pace from the Triangle.]

Optional Rubric.

[When the number of candidates participating in the ceremonies exceeds four, the Commander and candidates will take positions at the Triangle. Remaining candidates who cannot be accommodated at the Triangle shall take positions as may be convenient to the rear of those at the base, and/or slightly to the rear of those on the sides, where they may be able to witness, hear and participate in the ceremony. Provided, that no more than twelve men shall be stationed at the Triangle itself at one and the same time.]

C.: We will now participate in the FIRST LIBATION.

[Each person at the Triangle will uncover with his left hand, resting chapeau on the right shoulder, advance his right foot, take cup in his right hand and step back to his first position.]

C.: Repeat after me: “To the memory of our Most Excellent Grand Master, Solomon, King of Israel.” PARTICIPATE.

[All drink, advance as before, replace cup, step back to first position and re-cover. This form of taking and returning the cups will be observed for the first Four Libations.]

C.: Pilgrim, the twelve burning tapers on the Triangle before you correspond in number with the Apostles of our Saviour while on earth, one of whom by transgression fell, and betrayed his Lord and Master. As a constant admonition to you ever to persevere in the paths of Honor, Integrity, and Truth, and as a memorial of the apostasy of Judas Iscariot, you are required by the Rules of this Order to extinguish one of those burning tapers.

[The Pilgrim extinguishes one of the tapers; the Asylum lights are dimmed and so remain until after the Pilgrim re-lights the taper.]

C.: Let this teach you that he who basely violates his vow, or betrays his trust, is worthy of no better fate than that which Judas suffered.

Let us attend to another Lesson from the Holy Evangelists. Excellent Prelate:—You will read the SECOND LESSON.

P.: [Reads.]

“Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

And forthwith he came to Jesus, and said, Hail, Master; and kissed him." (Matt. 26:36-49. King James Version.)

[The relics are uncovered. Solem music, if desired.]

C.: Pilgrim, you here behold an emblem of mortality supported by divinity, a human skull resting on the Holy Bible; which is to teach you that amid all the trials and vicissitudes incident to human life, a firm reliance upon the divine truth contained in this Sacred Volume can alone afford that consolation and peace of mind, which the world can neither give nor take away.

[Or the following may be used:]

C.: [*Pointing to skull.*] Pilgrim, you here behold an emblem of mortality resting on divinity, a human skull upon the Word of God. Learn from this that all the hopes of your poor perishing body rest upon the truths revealed in that Sacred Volume. Therein are we taught that our Redeemer liveth, and though worms destroy this body yet in our flesh shall we see God. Learn also that amid all the vicissitudes of life a steadfast belief in the truths therein revealed, coupled with an unswerving faith in the merits of our once crucified but now risen and exalted Redeemer, can alone afford you that strong consolation which the world can neither give nor take away.

C.: Let us attend to another Lesson from the Holy

Evangelists. Excellent Prelate:—You will read the
THIRD LESSON.

P.: [*Reads.*]

“When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

Then answered all the people, and said, His blood *be* on us, and on our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

And they spit upon him, and took the reed, and smote him on the head.

And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, a place of a skull,

They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots.

And sitting down they watched him there;

And set up over his head his accusation written, ‘THIS IS JESUS THE KING OF THE JEWS.’’ (Matt. 27:24-37. King James Version.)

C.: We will now participate in the FOURTH LIBATION.

“To the memory of Simon of Cyrene, who was compelled to bear our Saviour’s cross.” PARTICIPATE. [*Replace cups.*]

C.: Pilgrim:—We all have a cross to bear; Let each of us so bear that cross that we may be deemed worthy to wear the crown.

[Use “Ode to the Skull.” See page 156.]

C.: How striking this emblem of mortality! once animated like ourselves, but now, behold, it has ceased to act or think: its vital energies are extinct, and all the powers of life have ceased their operation!

To such a state, Pilgrim and Sir Knights, are we all hastening. Let us then so improve the remaining span of life, that when our frail bodies shall become, like this memento, cold and inanimate, our disembodied spirits may soar aloft, and dwell forever in realms of life and light eternal.

[The skull is returned to the Triangle.]

C.: Pilgrim, the Warfare of the remaining Year is now remitted; but, before you can be permitted to participate in the Fifth Libation, I must, as a trial of your faith and humility, enjoin upon you One Year of Penance, which you will perform under the direction of our Senior and Junior Wardens.

Optional.

C.: In performing that year of penance you will represent also your fellow Pilgrims.

[Junior Warden takes sword and buckler from Pilgrim, and hands white robe to Senior Warden. The skull from the relics should be given to the Pilgrim.]

C.: You will go forth upon your Year of Penance, clothed in that white robe, as an emblem of innocence [*Senior Warden puts the white robe on Pilgrim*], with this human skull in one hand [*left*], as a symbol of your humility, and this burning taper in the other, as an emblem of your faith; which is to teach you that, with faith and humility, you should let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.

[Wardens and Pilgrim move slowly out of the Asylum to the Sepulchre; or before going out may pass once around the Triangle. In leaving Triangle, the Senior Warden, Pilgrim and Junior Warden march to the right, then to the East beyond the station of the Commander, then to the North, then to the West, to exit. Meanwhile there may be soft, plaintive music.]

Sep. Gd.: Who would here intrude?

S. W.: A Pilgrim Penitent, who craves permission to offer up his devotions at the Holy Shrine.

Sep. Gd.: Advance and communicate the Pilgrim Penitent's Word.

[Senior Warden communicates it.]

Sep. Gd.: You have permission to enter.

[Guard opens door, Wardens and Pilgrim kneel at entrance.]

Gd. or P.: [*Reads.*]

“In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead *men*.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay." (Matt. 28:1-6. King James Version.)

[When he reads the words, "Come, see the place where the Lord lay," Wardens and Pilgrim Penitent arise and pass slowly and silently into the Sepulchre:—or they remain kneeling and the Guard exposes the Sepulchre. After kneeling a few moments,]

S. W. or Prelate: [*Reads.*]

"And as it is appointed unto men once to die, but after this the judgment:

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Hebrews 9:27, 28. King James Version.)

[When the reading is concluded, Wardens and Pilgrim Penitent arise and proceed to the Ascension Scene, the Senior Warden or Prelate saying as they walk,]

"And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." (Matt. 28:7-10. King James Version.)

P.: [*At Ascension.*]

"I am the resurrection, and the life," saith the Lord: "he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die." (John 11:25, 26. King James Version.)

“And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” (Luke 24:50, 51. King James Version.)

[Ascension Scene, during which a hymn may be sung. Then,]

PRELATE'S ADDRESS

P.: Pilgrim, the scene you have just witnessed is intended to remind you of the glorious conclusion of that hallowed sacrifice offered by the Redeemer of the world to provide a way of salvation to fallen man.

This sacred book [*Shows him the Bible.*] informs us that our blessed Saviour, after suffering the pains of death, descended into the place of departed spirits; that on the third day He burst the bands of death, triumphed over the grave, and in due time ascended with transcendent majesty into heaven, where He now sits at the right hand of our Heavenly Father, a Mediator and Intercessor for all those who have faith in Him.

I now invest you with an emblem of that faith [*Pilgrim invested with a Cross*]; it is also a badge of our Order, which you will wear as a constant memorial to stimulate you to imitate the virtues of the Immaculate Jesus, who died that you might live.

Pilgrim, the ceremonies in which you are now engaged are intended to deeply impress your mind, and I trust they will have a happy and lasting effect upon your life and character.

You were first, as a trial of your patience and perseverance, required to perform Seven Years of Pilgrimage. It represented the great pilgrimage of life through which you are now passing. We are all weary pilgrims,

anxiously looking forward to that Asylum above, where we shall rest from our labors, and be at peace forever.

You were next, as a trial of your courage and constancy, required to perform Four Years of Warfare. It was to remind you of that continual warfare with the lying deceits and vanities of the world, in which it is necessary for you always to be engaged.

You are now performing One Year of Penance, as a trial of your humility. Of this our blessed Saviour has left us the only perfect example; who, though He was the Eternal Son of God, humbled Himself to be born of a woman, to endure the pains and sorrows incident to human life, and finally to suffer the cruel and ignominious death of the cross.

This penance is also a trial of that faith which will conduct you safely through the dark valley of the shadow of death, and land your enfranchised spirit in the peaceful abodes of the blessed.

Pilgrim, ever keep in mind this solemn truth: you know not how soon you may be called upon to render an account unto the Supreme Judge, from whom the minutest act of your life is not hidden. Although you now stand erect in all the pride and strength of manhood, yet in a few brief moments you may be cold in death. This moment, even while I speak, the angel of death may receive the dread mandate to strike you from the roll of the living; and the friends who now surround you be called upon to perform the last sad duty of laying you in the earth, a banquet for worms, and this frail body become as the relic you hold in your hand.

“Man *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. In the midst of life we are in death; of whom may we seek for succor but of Thee,

O Lord, who for our sins art justly displeased? Yet, O Lord God, most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.”

“And I heard a voice from Heaven saying unto me, Write: Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them.”

Pilgrim, be you always ready, and rest assured that a firm faith in the truth herein revealed, and a childlike trust in our crucified and ascended Saviour, will not only afford you consolation in the gloomy hour of dissolution, but will also secure you ineffable and eternal happiness in the world to come.

Farewell! Ever remember the hallowed sacrifice on Calvary.

[Prelate returns to Asylum, and Wardens conduct the Pilgrim Penitent thither. While walking Senior Warden will say:]

S. W.: Pilgrim, your Year of Penance ended, let us repair to the Asylum and humbly crave admission.

[At entrance of Asylum Senior Warden alarms by light raps ❖❖❖ ❖❖❖ ❖❖❖ ❖. Warden answers alarm without disturbing meditation at Triangle. In Asylum all should be sombre, the lights dim. When they enter, the Knights around the Triangle should all be kneeling on left knee, heads bowed and resting on the hands on the hilts of their swords, which are drawn and held with their right hand on the top of the hilt, left hand over the right, points resting upon the floor. They remain in that position until after the Commander demands “Whom have you there in charge?” Then they will arise and come to carry swords.

This ceremony is intended to represent the filling of the vacancy in the Apostolic College. Nine Knights are kneeling when the Wardens and Pilgrim Penitent enter. They three complete the Twelve when the Pilgrim Penitent relights the taper. The kneeling Knights are Commander, Generalissimo, and Captain General at apex, three Knights on each side of the Triangle. The

Wardens and Pilgrim Penitent stand at base. The hall lights are very low, and the eleven tapers burn on Triangle. The Warder kneels facing the entrance. The Asylum door is open, and in it hangs a white lace curtain. The Pilgrim Penitent is led to this curtain, and looking through it he first discovers kneeling Warder, and then beyond him the kneeling nine at the Triangle. Soft music is played while he gazes at the solemn scene, and when it ceases the Senior Warden will signal with his heel on the floor, softly, ✠✠✠ ✠✠✠ ✠✠✠ ✠. The Warder rises slowly, and goes to curtain.]

W.: Who dares approach our Asylum at this solemn hour of prayer and meditation?

S. W.: A Pilgrim Penitent, who having performed his Year of Penance now craves permission to participate in the FIFTH LIBATION, thereby to seal his Faith.

W.: How does he expect to gain admission?

S. W.: By the Pilgrim Penitent's Word.

W.: Advance and communicate it.

[Senior Warden communicates it.]

W.: Let the Pilgrim Penitent reverently enter and approach the Triangle.

[Warder lifts the curtain with his sword, and Wardens and Pilgrim Penitent enter. They go to base of Triangle, and Warder resumes his station. There will be a pause before the Commander raises his head and inquires, "Sir Knights, whom have you," etc.]

C.: Sir Knights, whom have you there in charge?

[Knights arise, and come to Carry Swords.]

S. W.: A Pilgrim Penitent, who, having performed his Year of Penance, now craves permission to participate in the FIFTH LIBATION, thereby to seal his Faith.

C.: [*Returns his sword.*] Pilgrim, your Year of Penance has indeed ended, but your need of PENITENCE has not, nor can it end until this mortal shall have put on immortality, for all men err, and erring need repentance. [*The Wardens return swords.*]

C.: Pilgrim, in granting your request and admitting you a Knight among us, I can offer you only a rough habit, coarse diet and severe duty. If on these conditions you still desire to enlist under our Banner, advance and kneel at the base of the Triangle.

[Wardens remove from the hands of the Pilgrim Penitent the skull and taper and place him. Captain General orders, Knights at Triangle Order Swords; Commandery uncover.]

PRAYER

P.: Almighty, Glorious and Blessed God: Vouchsafe Thine aid to this Pilgrim who, kneeling, is about to assume the duties of a true and faithful follower of the Cross, sanctified by the death of Thy Son. Let Thy Grace descend upon him in abundance. Open his heart, that the appeal of the widow and orphan may never come to him in vain; may he hold his sword ever ready to redress their wrongs, his purse to relieve their wants, and his hands to guide them over the rugged paths of life. And when his allotted course on earth is run, receive him, Oh Lord, into those heavenly mansions prepared for Thy faithful followers from the foundation of the world. AMEN.

[Captain General orders Commandery Re-cover. Knights at triangle, Carry Swords.]

Optional. [At this point all but the robed Pilgrim will be conducted from the Asylum very quietly.]

C.: Pilgrim, we cannot be too often reminded that we are born to die. The FIFTH LIBATION is therefore taken in the most solemn and impressive manner, of pure wine, and from this Cup [*Takes Cup*], emblematic of the bitter cup of death, of which we must all sooner or later partake, and from which even the Saviour of the world was not exempt. From this, or a similar Cup, has each Knight Templar partaken.

[The Commander uncovers, partakes, and hands the Cup to the kneeling Pilgrim.]

C.: Take this Cup in your right hand, and repeat after me.

[Captain General orders Sir Knights, Order Swords, Un-cover.]

FIFTH LIBATION

T p w I n t f t C, t r m o t m o t b, a i t o m b i t
i o t s; a m t L a a m i J, t c m, s I e k o w v m V o
K. PARTAKE.

[Captain General orders Sir Knights, Re-cover, Carry Swords. Commander will Re-cover at the Captain General's command.]

Optional. [Pilgrim may now be seated until all but the last Pilgrim have participated. All must be so placed as to be able to see and hear all that occurs at the Triangle. They should be told that the last Pilgrim is an exemplar representing each of them in this portion of the ceremony.]

C.: Pilgrim, you have sealed your Faith, and bound yourself by a most solemn pledge to be true to all the

vows of this Order. You have invoked a Penalty upon you at the Judgment, should you basely betray them. Let the memory of this scene remain with you as vivid as it is this moment. And should temptation assail you, should misfortune befall you, should all the world seem to forsake you, still remain faithful to your Vows of Knighthood. Bring no disgrace upon yourself or upon this Order, nor reproach upon the Name of Him under whose Banner you are now enlisted.

REMEMBER, make no promise or pledge under the faith of this, the Sealed Libation, that you do not punctually and scrupulously perform; for any promise made, secret reposed, or engagement entered into, having reference to this Libation, is considered by Knights Templar more sacred and binding, if possible, than any other. CHARGE.

[Knights bring their swords swiftly down to a point in front of the breast of the kneeling Pilgrim.]

C.: Behold the swords of these Knights pointed at your unprotected breast, as if ready to avenge any wilful violation of the Vows you have voluntarily assumed.

[Waves his hand upwards, and the Knights elevate the points of their swords, and form an arch of steel above, and in front of the head of Pilgrim.]

C.: But while you remain faithful to those Vows we give you the mystic assurance of this glittering arch of steel, that these swords, with thousands of others, will leap from their scabbards to defend and protect you. Carry, SWORDS.

C.: Let us attend to another Lesson from the Holy Evangelists. Sir Knights:—*Order*, SWORDS. UN-COVER. Excellent Prelate:—You will read the FOURTH LESSON.

P.: [*Reads.*]

“And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

For he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem; inso-much as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.

For it is written in the book of Psalms, *Let his habitation be desolate, and let no man dwell therein: and, his bishopric let another take.*

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

And they prayed, and said, *Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,*

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.” (Acts 1:15-26. King James Version.)

C.: Sir Knights:—RE-COVER. *Carry*, SWORDS.

G.: Eminent Commander:—The extinguished taper on the Triangle reminds us of the apostasy of Judas Iscariot, whereby a vacancy was created in the number of the Apostles. And now, in imitation of the act of the Apostles, which has been read, I propose that the honor

of relighting that taper be conferred upon one who has endured the trials and passed through the ceremonies of this Order. I recommend the Pilgrim at the base of the Triangle.

C.: Sir Knights, you have heard the recommendation; all who favor it will present swords.

[Knights at Triangle remain at Present.]

C.: Pilgrim:—You have been unanimously chosen to this high honor. You will signify your acceptance by relighting that taper.

[Pilgrim relights taper, Asylum lights raised. Commander removes chapeau and lifts right hand.]

C. or P.: So may the Lord lift up the light of His countenance upon thee, give thee peace, and ever keep thee from falling.

C.: [*In his station.*] Sir Knights:—*Carry*, SWORDS. Pilgrim:—Arise.

[Pilgrim *may* be seated until others have participated, all being conducted to the foot of the lines with the last Pilgrim. Each to be dubbed and created separately.]

C. G.: *Commandery*:—ATTENTION. [*All arise.*] Sir Knights at the Triangle:—*Right and Left*, FACE. [*They face to East.*] *Forward*, MARCH. [*They march to dais in two lines.*] HALT. *Inward*, FACE.

C.: Sir Knights Senior and Junior Wardens:—Remove the Pilgrim's robe, and conduct him to the foot of the lines. [*Done.*]

C.: [*Draws Sword.*] Pilgrim, [*Warders move in line with the Escort and Draw Swords. They move the Crossed Swords over each postulant as he is dubbed.*] I am now about to confer upon you the highest honor in my power

to bestow. Sir Knights:—Form Arch of Steel, Cross Swords. Pilgrim:—Kneel on your left knee.

C.: [*Goes between the lines to Pilgrim.*] By virtue of the power and authority in me vested as Commander of this Commandery of Knights Templar, I DUB THEE KNIGHT [*Gives one blow of sword on Pilgrim's left shoulder, back*] and Create thee a member of the Valiant and Magnanimous Order of the Temple.

C.: [*Returns sword, and extends hand to Knight.*] Arise, Sir Knight, [*Christian name only*], and with this hand receive a hearty welcome into the bosom of an Order whose Grand Characteristics are Unsullied Honor, Unwearied Zeal in a Brother's cause, and Universal Benevolence.

C. G.: Sir Knights:—*Carry, SWORDS. Return, SWORDS. To your posts, MARCH. Commandery, Be seated.*

THE BALDRIC.

[The Knight may be invested with the Baldric, thus:]

C.: [*Putting Baldric on Knight.*] Wear this Baldric insignia of our Order. It bears a star [*Pointing to it*] in the centre of which is the Passion Cross, 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 valley of the shadow of death. Bear this ever in mind, and continue His faithful soldier unto death.

THE SWORD.

C.: I now present you this Sword. In the hand of a Valiant and Magnanimous Knight of the Temple, it is endowed with three excellent qualities: its hilt with Justice impartial, its blade with Fortitude undaunted, and its point with Mercy unrestrained. Learn from these this important lesson: that when you draw your sword, you should be well assured of the Justice of the cause in which you are engaged; being thus assured, press forward with Fortitude undaunted to victory; and having subdued your enemy, regard him no longer as your foe, but extend to him that glorious attribute of Deity,—**Mercy.**

As a Knight Templar, let your honor ever remain as unsullied as this glittering blade, and hold your sword ready to be drawn in the cause to which you have so solemnly consecrated it; hoping ever, and praying always for the advent of that glorious day when “the mountain of the Lord’s house shall be established in the top of the mountains”; when “swords shall be beaten into ploughshares and spears into pruning hooks”; when “nation shall not lift up sword against nation, neither shall they learn war any more”; when the reign of the Blessed Emmanuel, the Prince of Peace, the Great Captain of our Salvation, shall become universal and eternal. *Carry,*
SWORDS.

THE SPUR

[The Knight may be invested with the Spur, thus:]

You are now invested with this Spur, to remind you of the zeal and activity which should henceforth and evermore goad you on in the performance of your Knightly

duties. Beware, Sir Knight, lest, through negligence or unfaithfulness, you forfeit our confidence and be ignominiously degraded from our Order.

C.: [*Drawing his sword.*] You will now be invested with the remaining Attributes of this Order.

T P P W i g w f c o t s,—GUARD—Give cuts [*Done.*]—
a u a a o s, w o s n f. A y l f a p i b m; p y l h o m
r s, a l p m o y. T W i G., a t R i a. p. o. a. s. T K
c w a g t W, a, i c, t K e w g t R. G m t W. [*Done.*] I
g y t R. [*Done.*] *Carry, SWORDS. Return, SWORDS.*

T P S i g b e t r h, p u, t b t h o t r s, p d, a w t
e c a t n. N r t h, e o, f u, a t u t c. N e t h t t l
o t h. D h t t s. T r t t P o y V, a i t p s t b g o
e o l t A o a C o K T.

T G S i g b e t r f o t l, t r a e t t r, a s e, t l a
e t t l, a s d, h s i t t r. I t p s “I H S V,”—I t
s y w e. T s r t t p o o S o t C.

T G a I W a g w k, a u, f i a a c. [*Done.*]

A o f a t s i, s s t h o a K T b f u i t b o f a b l.
W m a a c I w b i p t g y t I W. W y a c y w b i p t g
i t m, a o y d s I w g y t R.

O t s o o F [*Alluding to crossed arms*], I c t W, w i E.
[*Commander crosses Candidate's arms.*] Repeat it. [*Done.*]
[*Commander crosses his own arms.*] T R i G. w. u. Arise.

[The one giving the Word or Response will always cross arms.]

BANNERS.

C.: Sir Knight Standard Bearer:—Display the Standard.

[St. B will arise, and display it; a flourish may be sounded, or the Banners may be displayed according to tactics of the Grand Commandery.]

C.: Sir Knight:—Face about and behold the Standard of this Order. [*The Knight faces the West.*] The Grand Standard is white. In the centre of the field is a blood-red Passion Cross, over which is the MOTTO of this Order, IN HOC SIGNO VINCES. Under it is NON NOBIS, DOMINE, NON NOBIS: SED NOMINI TUO DA GLORIAM.

May we so faithfully serve the Master, that having passed through the portals of the grave we may receive

from His hand the Crown of Victory, while we exclaim:—
“Not unto us, O Lord, not unto us, but unto Thy name
give glory.”

C.: The BEAUCEANT [*Beauceant displayed.*] was the
Battle Flag of the Ancient Templars. It is half white
and half black; signifying that those Christian Warriors
were fair and favorable to the friends of Christ, but dark
and terrible to His enemies. We bear this Banner in
memory of our ancient Companions, and as an incentive
to emulate their self-sacrifice and devotion.

[In the event the Candidate is a citizen of another country, the
following pledge and tribute to the flag shall be omitted.]

C.: Sir Knights:—*Attention; Draw SWORDS.*

C.: St. Grd.: Display the United States Flag.

[The Flag of the United States will be displayed accord-
ing to the tactics of the Grand Commandery.]

C.: Sir Knights:—*Present SWORDS.*

Sir Knights:—*Carry SWORDS.*

THE FLAG

C.: Sir Knight, In concluding the ceremony of your
Knighting, we direct your attention to the Flag of our be-
loved country. It is always displayed in the East of every
Templar Asylum where it is accorded the position of high-
est honor. It is a constant inspiration to every lover of his
country, to every true Knight of the Cross. It demands
unswerving loyalty and whole-hearted devotion to the prin-
ciples of which it is the glorious representative. It is the
majestic symbol of Freedom under Constitutional govern-
ment. Beneath its protecting folds Liberty, Equality and
Fraternity have become the heritage of every citizen, while
the oppressed of many nations have found peace and hap-

piness in the land over which it floats. The flags of mighty empires have come and gone, but the Stars and Stripes remain. Alone of all flags it expresses the sovereignty of the people which endures when all else passes away. Speaking with their voice it has the sanctity of revelation. He who lives under it and is loyal to it, is loyal to truth and justice everywhere. So long as it flies, government of the people, by the people, for the people shall not perish from the earth.

C.: Standard Guard:—Return the Flag to its station in the East.

C.: Sir Knights:—*Present* SWORDS.

C.: Sir Knights:—*Carry* SWORDS.

C.: Sir Knights:—*Return* SWORDS. Be seated.

[Explanatory lecture may be used. See pages 152 thru 155.]

END OF THE WORK

TO CHANGE FROM COMMANDERY TO THE COUNCIL

C.: Commandery:—ATTENTION. I now declare the business of the Commandery suspended, and a Council of the Illustrious Order of the Red Cross opened for the reception of Candidates.

[Titles now change.]

S. M.: Companion Warder:—Inform the Sentinel, and direct him to guard accordingly.

[Warder informs Sentinel, gives ❖❖❖ ❖❖❖ ❖❖. Answered by Sentinel. Warder reports to Sovereign Master.]

S. M.: Prince Master of the Palace:—See that the Audience Chamber is in suitable array for the reception of Candidates.

P. M. P.: Companions:—Equip yourselves as Companions of the Illustrious Order of the Red Cross, and suitably array the Audience Chamber.

[When all is in readiness the Prince Master of the Palace will salute the Sovereign Master, and say:]

P. M. P.: Sovereign Master:—The Audience Chamber is in suitable array.

S. M.: Companions:—Be seated.

TO CLOSE COUNCIL AND RESUME COMMANDERY

[The new-made Companion having retired.]

S. M.: Companions:—ATTENTION. The purpose for which this Council was opened having been accomplished, I now declare the Council closed.

[Titles now change.]

C.: Sir Knights:—I now declare business resumed in the Commandery. Sir Knight Warder:—Inform the Sentinel, and direct him to guard accordingly.

[Warder informs Sentinel, gives knocks ❖❖❖ ❖❖❖ ❖❖❖ ❖. Answered by Sentinel. Warder reports as in opening.]

C.: Sir Knights:—Be seated.

TO CLOSE THE COMMANDERY

[Business being disposed of, the Commandery will be closed as follows:]

C.: Sir Knight Captain General:—I am about to close this Commandery. See that the Sentinel is informed, and that he guard accordingly.

C. G.: Sir Knight Warder:—Inform the Sentinel that the Commander is about to close this Commandery, and direct him to guard accordingly.

W.: [*Informs, knocks, and reports.*] Sir Knight Captain General:—The Sentinel is informed.

C. G.: Eminent Commander:—Your order has been obeyed.

C.: Commandery:—ATTENTION. UN-COVER. Excellent Prelate:—Lead our devotions.

PRAYER.

C.: Sir Knights:—RE-COVER.

C.: I now declare.....Commandery, No....., duly closed. Sir Knight Warder:—Inform the Sentinel.

W.: [*Opens door and says:*] Sir Knight Sentinel:—The Commandery is closed.

[Warder returns to station and reports.]

W.: Eminent Commander:—The Sentinel is informed.

C.: Sir Knights:—You are dismissed.

[The Commander may cause the lines to be formed, as in the Opening, and may introduce Rehearsals, or the Triangle form of closing.]

EXPLANATORY LECTURE

Commanders may sometimes desire to explain the ceremonials to the Candidate. The following is suggested as helpful to such an explanation:

Sir Knight, in the ceremonies through which you have passed, you represented a Knight of the period that succeeded the Crusades—a civil Knight, who had made a vow to visit the Sepulchre of our Ascended Master. As if you were such a Knight, allow me now to address you.

Attracted by the chivalrous deeds of the Templars,—for their deeds of charity and pure beneficence had spread their fame both far and wide,—you sought admission to their ranks, the better to fulfill that vow.

The Commander of the Commandery of Knights Templar, to which you applied for admission, being satisfied with the report made to him of the uprightness of your character, was moved to grant the prayer of your petition; but as a trial of your worthiness to be enrolled among the members of the Valiant and Magnanimous Order of the Temple, he enjoined upon you Seven Years of Preparation. Those years began with an unarmed pilgrimage in the direction of the Holy Shrine, and an escort was given you, who would guide and protect you. Without sword or buckler, and forbidden to do acts unbecoming a mere Pilgrim, your journey began; and to a man of warlike spirit, such a pilgrimage was indeed a trial of patience and perseverance.

Three years passed as you trod your weary way, mostly in a friendly country, in which you received from pious anchorites bread and water, as well as lessons of comfort and consolation. But day after day, during those years, your manhood asserted itself with accumulating vigor—when you beheld indignities offered not only to yourself but to other helpless Pilgrims, many of them delicate women—and you yearned to cast off the garb of a Pilgrim, and, laying aside the staff, to grasp the sword and perform deeds of exalted usefulness. Thus yearning, and pleading with your devoted escort, you reached another Commandery of the Templars. Three years of the required preparation had passed, and you begged your escort to crave permission from the Commander to permit you to devote the four remaining years to deeds of more exalted usefulness.

At this second house of the Templars your escort made known your burning desires, vouched for your integrity, and that you had faithfully performed the duties of three years of your preparation. The avouchment of your escort secured the favorable consideration of the Commander, who, after putting you under Vows, granted you permission to take up sword and buckler, and to go forth under escort of a Templar Warrior, manfully wielding your sword in the defense of innocent maidens, destitute widows, helpless orphans, and the Christian Religion. And such a warfare was indeed a trial of your courage.

As a Pilgrim Warrior you pressed forward with fortitude undaunted, giving ample proof to your warrior escort that you were worthy to bear your sword in the cause to which you had consecrated it. And the constant opportunities to display your valor and chivalry created in you an ardent desire to be admitted where honors and rewards await valorous deeds. Three years passed while you thus manfully fought your way toward the shrine of your Vow. At the close of the third year you reached another house of the Templars, and there you besought your escort to implore remission of the remaining year of preparation.

Your Templar escort presented your petition to the Commander of that Commandery, and avouched for your valor, courage and constancy, even recommending the remission asked for, if it were possible; and though the Commander was moved by the recital of your deeds of courage and constancy, the number of the years of preparation could not be shortened. Moreover, he feared that the memories of those valorous deeds had filled your heart with pride, and that self-confidence had supplanted an humble reliance upon the strong arm of the Master.

He therefore commanded you to devote the remaining year of your preparation to penance, as a trial of your faith and humility. The penitential year accomplished in and about that Commandery—during which you received lessons of piety, before representations of the Sepulchre and the Ascension of our Saviour—you were permitted to return to the Asylum and to participate in the Fifth Libation, thereby sealing your Faith, after illustrating both it and your humility. You were then enlisted under the Banner of the Templars and of Emmanuel.

Such, Sir Knight, is the brief epitome of the solemn ceremonies through which you have passed. The ancient Order of the Temple was suppressed and its members dispersed, and the warlike spirit of that Order has passed away; but in this modern Order of the Temple there remains a spirit of refined and moral chivalry, which should prompt all of its members to be ever-ready to defend the weak, the innocent, the helpless and the oppressed, and in a brother's cause to do all that may be demanded by manhood and fraternity.

And now we hail you Knight as well as Brother. Sacredly observe the Vows you have taken. These Vows bind you to the Order, and to each of us as comrades in arms. May we all at last "Be greeted as Brethren, and received into the widely extended arms of the Blessed Emmanuel."

**END OF THE VALIANT AND MAGNANIMOUS ORDER OF THE
TEMPLE**

ODE TO THE SKULL

Behold this ruin! 'tis a skull,
Once of ethereal spirit full;
This narrow cell was life's retreat,
This space was thought's mysterious seat;
What beauteous visions filled this spot,
What dream of pleasure long forgot,
Nor joy, nor grief, nor hope, nor fear,
Has left one trace on record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
Yet start not at the dismal void!
If holy love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright,
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue;
If falsehood's honey it disdained,
And when it could not praise, was chained;
If bold in virtue's cause it spoke,
Yet gentle concord never broke,
That silent tongue may plead for thee,
When time unveils eternity.

RESOLUTION

In compliance with the Resolution passed at the 54th Triennial Conclave at Indianapolis, Indiana, August 13-16, 1979, the Official Ritual of the Grand Encampment Knights Templar, U.S.A., now reflects those changes.

This Ritual has been printed and distributed through the office of the Grand Recorder, Chicago, Illinois, under the authority of the Grand Master.

The Committee on Ritualistic Matters hopes that all ritualists will find the up-dated Ritual complete, accurate and easy to use.

Committee on Ritualistic Matters
Grand Encampment of the Knights Templar, U.S.A.

BLAIR C. MAYFORD, P.G.C., Missouri, Chairman

G. CALVIN DYSON, P.G.C., Pennsylvania

DAVID L. ESANCY, P.G.C., Mass. and Rhode Island

December 1979

PRONOUNCING VOCABULARY
of Certain Words
Frequently Mispronounced
In Conferring the Orders
of Templary

Authorized and Published by the
GRAND ENCAMPMENT OF KNIGHTS TEMPLAR
of the United States of America

Compiled and Edited by
Sir Knights Dr. Byron K. Hunsberger, Ph.D.
and Maurice E. White, P.G.O.
Norristown, Pennsylvania

1935

FOREWORD

Every Templar recognizes keenly the desirability of accuracy and uniformity in the pronunciation of all the words used in conferring the several Orders. Many of these words used by the Knights Templar present especial difficulties of pronunciation to those unfamiliar with historic references and foreign language practices. The present short list of such words has been prepared for the purpose of seeking to make the beautiful work of Templary more impressive in its exemplification by procuring uniformly accurate pronunciation of those words used.

160 Every word here listed has been studied in connection with some recognized authority on pronunciation. Those references used were: *Funk and Wagnalls' Standard Dictionary*, *The Century Dictionary*, *Webster's Collegiate Dictionary*, and *Phyfe's 18,000 Words Often Mispronounced*.

Each word in this list is accented and the pronunciation indicated by diacritical marks, just as the word is shown in the dictionary. But for the convenience of those who do not easily read the mark-

ings in the dictionary, the pronunciation is indicated by what may be called a common phonetic representation. Where this representation may not be perfectly clear, some comparison or suggestion is given in connection with the word. In the case of those words which admit of more than one pronunciation the first or preferred pronunciation is given; only in a few instances is a second or accepted pronunciation copied.

Latin words and phrases are indicated in one of two ways: (1) if the Latin has been Anglicized, this pronunciation is indicated; (2) but those Latin words and phrases which do not appear in the dictionaries are indicated as Latin is commonly pronounced today. In particular, the *c* in each Latin word is pronounced like *k*.

French words are pronounced like modern French. The pronunciation of these words is particularly difficult to represent on paper. Whenever possible the person interested should have some one who knows French pronounce these words in his hearing.

ABBREVIATED DIACRITICAL KEY

ā as in ate, ale.
ã as in cat, garret.
â as in banana, sofa.
ä as in calm, far, cart.
ē as in even, meet, key.
ě as in edge, end.

ē as in writer, the
ī as in fine, delight, idea.
ĩ as in sit, dissect.
ō as in hope, echo, doe,
õ as in coral, hot, pot.

ô as in potato, obey.
û as in cure, unit, you.
Û as in up, cut.
ōō as in boot, fool, do.
õõ as in foot, put.

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
ablution.....	ăb-lŭ'shŭn.....	ab-lyou'shun
Acacia (Greek).....	ă-kă'shă.....	uh-kay'shuh
Aceldama (Hebrew).....	ă-sĕl'dă-mă.....	ah-sell'dah-mah
Acre.....	ă'kĕr.....	ah'cur (<i>a</i> as in <i>arm</i>)
adjutant (Latin).....	ăj'oo-tânt.....	az'oo-tunt (<i>az</i> as in <i>azure</i> ; <i>oo</i> as in <i>foot</i>)
Adonai (Hebrew).....	ăd-ô-nă'î.....	add-oh-nay'eye
adversaries.....	ăd'vĕr-să-rĕz.....	add'vur-say-reez
Agnus Dei (Latin).....	ăg'nŭs-dĕ'î.....	ag'nus-dee'eye
Ahasuerus (Hebrew).....	ă-hăz-ŭ-ĕ'rŭs.....	ah-hahz-you-ee'russ
allegiance.....	ă-lĕ'gans.....	uh-lee'junts
alliance.....	ă-lĭ'anç.....	uh-lie'unts
almoner.....	ăl'mŭn-ĕr.....	al'mon-er
Amadeus (Latin).....	ăm-ă-dĕ'ŭs.....	am-ah-dee'us
amen (Hebrew, Greek).....	ă-mĕn'.....	a-men'
	ă-mĕn'.....	ah-men' (<i>a</i> as in <i>arm</i>)
anchorite.....	ăng'kô-rĭt.....	ang'ko-write
Anglo-Bavaria.....	ăng-glô-bă-vă'rĭ-ă.....	ang-glow-buh-vay'rih-uh
Anno Ordinis (Latin).....	ăn'no or'din-niss.....	
apostasy (Greek).....	ă-pôs'tă-sĭ.....	uh-poss'tuh-see
Aragon (Spanish).....	ăr'ă-gŏn.....	arr'uh-gun
architect.....	ăr'kĭ-tĕkt.....	are'key-teckt
Artaxerxes (Greek).....	ăr-tăks-ŭrk'sez.....	are-tacks-irk'seez
Asaph (Hebrew).....	ă'săf.....	a'saff
Assur (Hebrew).....	ă's'sur.....	ass'sir
authoritative.....	ô-thŏr'ĭ-tă-tĭv.....	uh-thore'ih-tay-tiv

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
Auvergne (French).....	ō-věrn'yũ.....	oh-vairn'yuh
auxiliary.....	ôg-zîl'yà-rî.....	awg-zill'yuh-rih
Ayah Salaam Aleckam.....	uh-yah' suh-lahm' aleck-come'
Babylon (Greek).....	băb'î-lôn.....	babb'ih-lunn
bailiff (French).....	bāl'îf.....	bale'if
baldric (German).....	bôl'drîk.....	ball'drick
Barabhas (Hebrew).....	bâ-răb'ăs.....	bah-rabb'us
Barsabas (Hebrew).....	băr'sâ-băs.....	bar'sob-us
Barsabbas (Hebrew).....	băr-săb'băs.....	bar-sob'us
Bavaria (Latin).....	bâ-vā'rî-â.....	buh-vay'rih-uh
beatitudes.....	bē-ăt'it-ūdz.....	bee-at'it-youdz
beauceant (French).....	bō-sā-ăn'.....	bo-say-ahn'
Belshazzar.....	běl-shăz'ar.....	bell-shaz'zur
beneficence (Latin).....	bē-něf'î-sěns.....	bee-neff'ih-sense
biretta (Italian).....	bî-rět'â.....	bee-rett'tah
Bishlam.....	bîsh'lam.....	bish'lumm
bishopric (Anglo-Saxon).....	bîsh'ŭp-rîk.....	bish'up-rick
Boanerges (Hebrew).....	bō-â-nŭr'jēz.....	bo-uh-nerr'jeez
Boaz (Hebrew).....	bō'ăz.....	bo'az
brethren.....	brěth'rěn.....	breth'wren
Caiaphas (Hebrew).....	kā'yâ-făs.....	kay'yuh-fuss
calculated.....	căl'cŭ-lăt-ěd.....	kal'kyou-late-ed
Cambyses.....	kăm-bî'sēz.....	kam-by'seez
Candia.....	kăn'dî-â.....	kan'dee-uh
candidate.....	kăn'di-dăt.....	kan'duh-date
Castile.....	kăs-tîl'.....	kass-teal'

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
Chaldean.....	chăp'lin.....	kal-dee'un
Chaldees.....	käl-dē'an.....	kal'deez
chapeau (French).....	käl'dēz.....	shuh-poe'
chaplain.....	shă-pō'.....	chap'linn
Chartier (French).....	çhăr-tye'.....	sharr-tea-yay'
chivalric.....	çhiv'al-rik.....	shiv'ull-rick
	çhî-vâl'rik.....	she-vall'rick
chivalrous.....	çhiv'al-rüs.....	shiv'ull-russ
circa (Latin).....	sur'kä.....	sir'kuh
clandestine.....	klän-dēs'tin.....	clan-dess'tin
Coeur d'Alene (French).....	cûr da län'.....	cur duh-lane'
Coeur de Leon (French).....		curd lee-on'
column.....	köl'üm.....	koll'um
commandery.....	kö-măn'dēr-ī.....	come-man'derr-ee
comparable.....	köm'pä-rä-bl.....	come'puh-ruh-bul
confines (verb: shuts up).....	kön-finz'.....	con-fines'
confines (noun: boundaries).....	kön'fīnz.....	con'fines
conservator.....	kön'sēr-vā-tēr.....	con'sir-vay-tur
consonance.....	kön'sô-nāns.....	con'sew-nunce
Constans.....	kön'stanş.....	con'stunz
Constantine.....	kön'stân-tin.....	con'stun-teen
consummatum est (Latin).....		con-soo-mah'tum-est
contiguous.....	kön-tīg'ū-ūs.....	con-tig'you-us
courteous.....	kûr'tē-ūs.....	cur'tea-us
covenanted.....	kov'e-nant-ed.....	cuv'uh-nunt-ed
credo (Latin).....	krē'dō.....	kree'dough

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
crux ansata (Latin)		crooks' ahn-sah'tuh
Cutheans	kũth'ē-ũnz	kuth'ee-enz
Cyrene	sī-rē'nē	sigh-ree'knee
dais	dā'is	day'iss
Darius	dā-rī'ūs	day-rye'us
de Molay (French)		dmow-lay'
Didymus (Greek)	dīdĩ-mūs	did'ee-muss
Dieu le veut (French)		dyuh luh vuh'
dimit	dī-mit'	dee-mitt'
Du Quesne (French)		due cane'
dynasty (Greek)	dī'nās-tī	die'nasty
Ecbatana	ĕk-bāt'ā-nā	eck-bat'ah-nah
eccosaise (spell) écosaise (French)		eck-ko-says'
echelon (French)	ĕsh'ē-lōn	esh-ee-lunn
elu (French)		a-leeyou'
emeritus (Latin)	ē-mēr'ī-tūs	ee-mer'it-us
Emmanuel	ĕ-mān'yu-ĕl	eh-man'you-ell
Emmaus	ĕm'ā-us	emm'a-us
epitome	ē-pit'ō-mē	ee-pit'oh-me
epitomizes	ē-pit'ō-mīz-ez	ee-pit'oh-mize-ez
err	ēr	er (as in <i>her</i>)
Esarhaddon (Hebrew)	ē-sār-hād'don	ee-sir-had'dunn
Esdraelon	ĕs-drā-ē'lōn	ess-dray-ee'lunn
Esdras (Hebrew)	ĕs'drās	ez'drus
ethereal	ĕ-thē'rē-āl	eh-the'ree-ul (<i>th</i> as in <i>thin</i>)
Eucharist	ũ'kā-rīst	you'kuh-wrist

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
Euphrates.....	ū-frā'tēz.....	you-fray'tease
Eute Glict al Glict.....		oi-tay glikt al glikt
evangelist.....	ē-vān'jēl-īst.....	ee-van'jell-ist
exemplary.....	ĕg'zēm-plā-rī.....	eggs'emm-play-ree
	ĕg-zēm'plā-rī.....	egg-zem'play-ree
fatigue.....	fā-tēg'.....	fah-teeq'
finance.....	fī-nānç'.....	feh-nants'
forceth.....	fōrç'ēth.....	force'eth
Fortitudo eius Rhodum tenuit (Latin).....		for-tee-two'dough a'yus hrow'dum ten'oo-it
frater (Latin) *(Anglicized).....	frā'tēr.....	fray'tur
fratres (Latin) *(not Anglicized).....	frā'trās.....	frah'trace
(Note: There is no such word as <i>fraters</i> .)		
gavel.....	gāv'ēl.....	gav'ell
Gethsemane.....	gēth-sēm'à-nē.....	geth-sem'uh-knee
Gloria in Excelsis (Latin).....		glow'ree-uh in ex-kell'sis
	*(Ang.).....ex-sell'-sis
Godfrey de Bouillon (French).....	gōd-frwā' dē bōo-yōn'...	goad-forwah'day booh-yon' (n silent)
	*(Ang.).....	
Golgotha.....	gōl'gō-thā.....	goll'go-thuh
gripe.....	grīp.....	gripe (i as in eye)
guidon (French).....	gī'dūn.....	gi'dunn (i as in eye)
habiliment.....	hā-bīl'ī-mēnt.....	hah-bill'ee-ment
Haggai.....	hāg'ā-ī.....	hag'a-eye
Havre.....	hā'vēr.....	hah'ver
Hebron.....	hē'brun.....	he'brun

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
Helena.....	hĕl'ĕ-nā.....	hell'ee-nuh
Henadad.....	hĕn'ā-dād.....	hen'uh-dad
holy rood.....	hō'li rōōd'.....	hole'ee rude'
hospitaler.....	hōs'pīt-ā-lĕr.....	hos'pit-uh-lur
hospitaller.....	hōs'pīt-āl-lĕr.....	hos'pit-ul-lur
Houri.....	hōō'rī.....	who'ree
Hugh de Payens (French).....		ee-duh-pie-an'
(Note: <i>Hugh</i> is also Anglicized: <i>hue</i> .)		
Hutchinson.....	hŭtch'in-sōn.....	hutch'inn-sun
Hystaspes.....	hys-tās'pĕs.....	hiss-tass'peas
Jesus Nazarenus Rex Iudaeorum (Latin).....		yā'suss nah-zah-ray'nuss wrecks you- die-oh'rum
ignominious.....	ĭg-nō-min'ī-us.....	ig-no-minn'ee-us
illustrate.....	ĭ-lŭs'trāt.....	ill-luss'trait
illustrious.....	ĭl-lŭs'trĕ-ŭs.....	ill-luss'tree-us
immaculate.....	ĭm-māk'yŭ-lāt.....	im-mack'you-lutt
Immanuel.....	ĭm-mān'yŭ-ĕl.....	im-man'you-ell
immemorial.....	ĭm-ĕ-mō'rī-āl.....	im-me-more'ee-ul
impostor.....	ĭm-pōs'tĕr.....	im-poss'ter
inculcate.....	ĭn-kŭl'kāt.....	in-cull'kate
ineffable.....	ĭn-ĕf'ā-bl.....	in-eff'uh-bul
infantry.....	ĭn'fān-try.....	in'fen-tree
infidelitas (Latin).....	ĭn-fi-dĕl'ĭ-tās.....	in-fee-dell'ee-tuss
In hoc signo vinces (Latin).....		in hoke sig'no win'case
• (Ang.).....		in hock sig'no vin'sez
In quatre (French).....	ĭn kāt'ĕr.....	in cat'er

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
insignia (Latin).....	in-sig'nī-ā.....	in-sig'knee-uh
interest.....	in'tēr-ĕst.....	in'terr-est
in tierce (French).....	tĕrs.....	tearce (as in <i>pierce</i>)
inviolable.....	in-vī'ō-lā-bl.....	in-vie'oh-luh-bul
Iscariot.....	is-kār'ī-ōt.....	iss-kar'ee-utt
Jacques de Molay (French).....		zjak dmow-lay'
Jakim.....	jā'kim.....	jay'kim
Jehovah.....	je-hō'vā.....	juh-hoe'vuh
Jerusalem.....	jĕ-rōō'sā-lĕm.....	juh-rue'suh-lemm
Jeshua.....	jĕsh'yu-ā.....	jesh'you-uh
Josephus.....	jō-sĕ'fūs.....	joe-see'fuss
Jozadak.....	jōz'ā-dāk.....	joz'uh-dack
Judaism.....	jū'dā-izm.....	jew'duh-izm
Kabala, Cabala.....	cāb'ā-lā.....	cab'uh-luh
Kadesh.....	kā'dĕsh.....	kay'desh
Kadmiel.....	kād'mī-ĕl.....	kad'mee-ell
Kadosh (Hebrew).....	kā-dōsh'.....	kah-dosh' (a as in <i>arm</i>)
Kadoshim (Hebrew).....	ke-dō'shim.....	keh-dough'shim
Kedron.....	kĕ'drōn.....	key'drun
	kĕd'rōn.....	kedd'run
Koran (Arabic).....	kō-rān'.....	kob-rahn' (a as in <i>arm</i>)
Kyrie Eleison (Greek).....	kīr'ī-ē e-lī'sōn.....	kir'ee-ee ee-lie'sun
Lamoille.....	lā-moil'.....	luh-moil'
langue (French).....	läng.....	lung
Laus Deo (Latin).....		laus' (as in <i>mouse</i>) day'oh
legend.....	lĕj'ĕnd.....	ledge'end

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
Levites.....	lĕ'vĭts.....	lee'vites
Libanus.....	lib'ā-nŭs.....	lib'uh-nuss
libertas (Latin).....	lĭ-bĕr'tās.....	lee-burr'tuss
L'Isle Adam (French).....	lĕl ād'am.....	leel add'um
Lux e tenebris (Latin).....		looks' a ten-a'bris
Magdalene.....	māg'dā-lĕn.....	mag'duh-lean
Magi.....	mā'jĭ.....	may'ji
Magian.....	mā'jĭ-ān.....	may'gee-un
Magians.....	mā'jĭ-ānz.....	may'jee-unz
Magna est Veritas et praevalēbit (Latin).....		mag'nuh est wear'ee-tuss et pry-wahl-lay'bit
*(Ang.).....	māg'nā ěst vĕr'ĭ-tās et prev-ā-lĕ'bĭt	mag'nuh est ver'ee tuss et prev-uh-lay'bit
Magus.....	mā'gŭs.....	may'guss
Mahaqueti al Glict.....		mah-hah-kwet'ee al glikt
Maher Shalal Hash Baz (Hebrew).....	mā-hĕr shā-lāl hāsh' bāz.....	may-her shay-lal hash' baz (or) mah-hair shah-lahl hosh' boz
maintain.....	mān-tān'.....	main-tane'
Malta.....	mōl'tā.....	maul'tuh
maritime.....	mār'ĭ-tĭm.....	mar'uh-time
Massena.....	mā-sĕ'nā.....	muh-see'nuh
Medo-Persian.....	mĕ-dō-pĕr'shan.....	me-dough-purr'shun
Melita.....	mĕl'ĭt-ā.....	mell'ee-tuh
Messina.....	mĕs-ĕ'nā.....	mess-ee'nuh
minutest.....	mĭ-nŭt'ĕst.....	me-noot'est
	mĭ-nŭt'ĕst.....	my-noot'est

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
Mithredath.....	mīth're-dāth.....	myth'ruh-dath
Moorish.....	mōor'ish.....	moor'ish
munificent.....	mū-nif'ī-sēnt.....	mew-niff'ee-sent
Nebuchadnezzar.....	nēb-ū-kād-nēz'ār.....	neb-you-kad-nez'er
Nebuzaradan.....	nēb-ū-zār-ā'dān.....	neb-you-zarr-a'dun
ne varietur (Latin).....		nay' war-ee-a'tour
Non nobis, Domine, non nobis: sed nomini tuo da gloriam (Latin).....		noan no'biss, dough'me-nay, noan no'biss: said no'minn-knee two'oh dah glow'ree-ahm
oblique.....	ōb-lēk'.....	ob-leek'
Odo de Saint Amand.....	ō'do de sānt a-mānd'.....	oh'dough duh saint uh-mahnd'
Olivet.....	ōl'ī-vēt.....	oll'ee-vet
omnific.....	ōm-nif'īk.....	om-niff'ik
paladin.....	pāl'a-dīn.....	pal'uh-din
Palestine.....	pāl'ēs-tīn.....	pal'ess-tyne
palm.....	pām.....	pamm (<i>a</i> as in <i>arm</i>)
paraphernalia.....	pār-ā-fēr-nā'lī-ā.....	par-uh-fur-nail'ee-uh
Paschal.....	pās'kāl.....	pass'cull
patriarchal.....	pā-trī-ār'k'kul.....	pay-tree-are'cull
pax vobiscum (Latin) *(Ang.).....		pocks' woe-biss'come packs' vo-biss'come
penance.....	pēn'ānç.....	pen'unce
penitant.....	pēn'ī-tēnt.....	pen'ee-tent
penitence.....	pēn'ī-tēnç.....	pen'ee-tense
penitent.....	pēn'ī-tēnt.....	pen'ee-tent

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
penitential.....	.pĕn-ĭ-tĕn'shal.....	.pen-ee-ten'shul
Pentateuch (Greek).....	.pĕn'tā-tūk.....	.pen'tuh-tuke
per diem (Latin).....	.pĕr-dĭ'ĕm.....	.purr-die'emm
Persepolis.....	.pĕr-sĕp'ō-lĭs.....	.purr-sep'oh-lis
Persian.....	.pĕr'shan.....	.purr'shun
phalanx (Greek).....	.fā'lānks.....	.fay'lanks
Plantagenet.....	.plān-tāj'ĕ-nĕt.....	.plan-tadge'ee-net
prelate.....	.prĕl'āt.....	.prell'ate
prerogatives.....	.prĕ-rōg'ā-tĭvz.....	.pree-rogg'uh-tivz
priory.....	.prĭ'ō-rĭ.....	.pry'oh-ree
probity.....	.prōb'ĭ-tĭ.....	.prob'ee-tee (as in <i>knob</i>)
pro deo et patria (Latin).....pro day'oh et pah'tree-ah
Provence.....	.prō-vāns'.....	.pro-vawnce'
170 Psalms.....	.sāmz.....	.sammz (<i>a</i> as in <i>arm</i>)
pursuivant.....	.pūr'swĭ-vānt.....	.purr'swee-vunt
Pythagoras (Greek).....	.pĭ-thāg'ō-rās.....	.puh-thag'oh-russ
realm.....	.rĕlm.....	.relm
recognition.....	.rĕk-ōg-nĭsh'on.....	.wreck-og-nish'un
Rehum.....	.rĕhūm.....	.ree'hum
resume (verb).....	.rĕ-sūm'.....	.rih-zoom'
résumé (noun).....	.rā-zū-mā'.....	.ray-zoo-may'
veille (French).....	.rĕv-e-lĕ'.....	.rev-eh-lee'
Rex Regum et Dominus Dominorum (Latin).....wrecks reg'oom et dough'mee-nuss dough-mee-nore'oom
Rose Croix (French).....rose kurwah'
Sabianism.....	.sā'bĭ-ān-ĭzm.....	.say'bee-un-izm

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
sacrifice (verb).....	sak'ri-fiz.....	sack'ree-fize
	säk'ri-fīç.....	sack'ree-fice
sacrifice (noun).....	säk'ri-fīc.....	sack'ree-fice
	säk'ri-fīz.....	sack'ree-fize
Saint Lucie (Italian).....	sānt lū-çē'	saint lew-see'
salver.....	säl'ver.....	sall'ver
Samaria.....	sā-mā'ri-ā.....	suh-may'ree-uh
sanctus (Latin).....		sank'tuss
Saracen.....	sār'ā-çēn.....	sar'uh-sen
satrap.....	sā'trāp.....	say'trap
Savoy.....	sā-voi'.....	suh-voy'
scourged.....	skûrgd.....	skurged (as in <i>urged</i>)
sentinel.....	sēn'tī-nēl.....	sen'tee-nell
sepulcher.....	sēp'ul-kēr.....	sep'ull-cur
sergeant.....	sār'jent.....	sar' (a as in <i>arm</i>) gent
shealtiel.....	shē-āl'tī-ēl.....	she-al'tee-ell
Shethar-Boznai.....	shē'thār=bōz'nī.....	she'thur=boz'nigh
	(or) nā-i	(or) ay-eye
shew.....	shōw.....	show
Shimshai.....	shīm'shī.....	shim'shy
	(or) shā-ī	(or) shay-eye
shouldest.....	shud'est.....	should'est
Shushan.....	shu'shān.....	shoe'shun
slavery.....	slāv'ēr-ī.....	slave'er-ee
Smerdis.....	smēr'dis.....	smur'diss
Solyman.....	sōl'y-mān.....	sol'ee-mun
	sō-lÿ-mān'	so-lee-mahn' (a as in <i>arm</i>)

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
sovereign.....	sōv'ēr-in.....	sov'er-in
stole.....	stōl.....	stole
sublunary.....	süb'lū-nā-rÿ.....	sub'loo-nay-ree
supereminency.....	sū-pēr-ēm'ī-nēn-cÿ.....	soo-purr-emm'ee-nen-see
sword.....	sōrd.....	soared
sycamore.....	sīk'ā-mōr.....	sīck'uh-more
Tabeel.....	tā'hē-āl.....	tay'bee-ul
Tatnai.....	tāt'nī or nā-ī).....	tat'night (or nay-eye)
Templar.....	tēm'plār.....	tem'plur
Templary.....	tēm'plār-ī.....	tem'plur-ee
Tetragrammaton (Greek).....	tēt-rā-grām'ā-tōn.....	tet-ruh-gram'uh-ton
Tigris.....	tī'grīs.....	tie'griss
tirshatha.....	tīr-shā'thā.....	tear-shah'thuh
towards.....	tō'ērdz.....	toe'urdz
	tōrdz.....	tordz
transient.....	trān'shēnt.....	tran'shent
traversing.....	trāv'ērs-īng.....	trav'er-sing
treasury.....	trēzh'ūr-ÿ.....	trēzh'er-ee
turcopolier.....	tur'kō-pō-liēr.....	toor'koe-poe-lyur
valiant.....	vāl'yānt.....	vall'yunt
valorous.....	vāl'ōr-ūs.....	vall'ur-us
veritas (Latin).....	vēr'ī-tās.....	ver'ee-tuss
•(Ang.).....	ver'ī-tās	
Versailles (French).....	vēr-sā'y.....	ver-sah'ee (a as in arm)
vicissitude.....	vī-çis'ī-tūd.....	vee-sis'ee-tude
Villa Franca (Latin).....	vēl'lā frāng'kā.....	veal'luh frank'uh (a as in arm)

WORD	DIACRITICAL MARKS	COMMON PHONETIC REPRESENTATION
Villaret.....	vēl-lā-rā'	veal-luh-ray'
Viturbo.....	vē-tēr'bō	vee-tur'beau
viva voce (Latin).....		wé'wuh woe'kay
• (Ang.).....	vī'vá vō'sē	vie'vuh vo'see
Winchester.....	wīn'chēs-tēr	win'chest-er
winding (blowing trumpet).....	wīnd'ing	wind'ing
Xerxes.....	zērks'eş	zurks'ease
Zarathustra.....	zā-rā-thūs'trā	zah-rah-thus'trah (<i>a</i> as in <i>arm</i>) (<i>th</i> as in <i>thin</i>)
Zebedee.....	zēb'ē-dē	zeb'uh-dee
Zeredatha.....	zēr-e-dā'thāh	zer-uh-day'thuh
Zerubabel.....	zēr-üb'ā-bēl	zer-rub'uh-bell
Zerubbabel.....	zēr-üb'bā-bēl	zer-rub'uh-bell
Zoroaster.....	zō-rō-ās'tēr	zoh-roe-ass'ter
Zorobabel.....	zō-rōb'ā-bēl	zo-rob'uh-bell

• Anglicized pronunciation in common use

OPTIONAL USE
ILLUSTRIOUS
ORDER OF RED CROSS

In the Illustrious Order of the Red Cross, where Zerubbabel makes his offer and the High Priest says: "Companions you have heard the generous offer of Zerubbabel," that there be inserted, on an optional basis, the following;

"Does the Council have any suggestion to make?"

Jeremiah (NEGATIVE ARGUMENT)—"Excellent High Priest, as a member of this Grand Council I rise respectfully to protest against Prince Zerubbabel undertaking this journey. There is no doubt he is most sincere and courageous—and has a strong desire to serve our people. I hope, however, that this council may use its influence to restrain him from embarking on this truly hazardous enterprize. I feel confident that I voice the sentiment of this Council when I say that our true affection for our beloved Prince is so strong that we hope he may be induced to reconsider his intention. I fear for his safety."

Isaiah (NEGATIVE ARGUMENT)—"Excellent High Priest, information obtained from those who have recently traversed the Syrian Plains makes me tremble for his life. Caravans and travelers afoot have been molested, robbed and in many cases our people have been cruelly slain. On the fords of the Jordan and in the passes farther east are bands of robbers and ruffians who neither respect nor fear God nor man. I, too, trust that Prince Zerubbabel may be dissuaded from his undertaking, laudable though his object. But if he feels that he is called to duty, must take the great risk and must go, then I pray that he may be given a strong escort to the most distant point that it may be possible to accompany him. Our prayers are for him and if he must go—then may God go with him."

Haggai (AFFIRMATIVE ARGUMENT)—"Excellent High Priest, the words of Companions Isaiah have made a profound impression upon my mind; but I am constrained to a different view from that expressed by him regarding the proposed journey of Prince Zerubbabel. I cannot and will not take second place to any member of this Council in my affection for our beloved Prince. I know, however, that the welfare of our people has borne heavily upon his heart and mind of late and that he makes this truly noble and generous offer in a most sincere and earnest desire to serve them. It has been my honor to have the confidence of Prince Zerubbabel and I know that he has; much in prayer to Jehovah, our God, that we might be freed from our present oppression."

Hosea (AFFIRMATIVE ARGUMENT)—“Excellent High Priest, Prince Zerubbabel grasps with eagerness the opportunity to go east for a conference with the new king, believing because of his former friendship he can induce him to save our people. How much longer, I ask, must Jerusalem suffer because of the act of those on the other side of the river? How much longer must our people be kept in slavery? Think of the letter which our enemies have sent to the king—a false, hypocritical, deeply intriguing letter—and for what purpose? That we might be stopped in our laudable undertaking of building a house unto the name of the Lord.”

Obadiah (AFFIRMATIVE ARGUMENT)—“Excellent High Priest, I should deplore any disaster overtaking our noble and beloved Prince. Yet is there not cause for rejoicing that we have among us one so strong, so powerful, so exalted in station and position who is still willing to step down from his high station and agree, yes offer, to undertake this really hazardous journey in order that he might intercede for his suffering people? Let us accept his offer; yes, I say, let us accept; and furthermore, let us take heart, for we may rest assured assured with confidence on the promise of God that He will not see the righteous forsaken.”

Amos (AFFIRMATIVE ARGUMENT)—“Excellent High Priest, information from those who have tried to traverse the plains makes one tremble. The plains east may be dangerous; of this there is little doubt. The fords of Jordan infested with Godless men; but our good friend, Prince Zerubbabel, relies on Jehovah, who never fails those who in sincerity serve Him. If successful in reaching the ear of the king, as I personally believe he will, it will mean much to Jerusalem; it will save our people and lift the yoke of slavery from us all. Haste is necessary and should this Council consent, as I earnestly hope it may, then I join with Companion Isaiah in his exhortation that a strong escort be given and proceed with our Noble Prince to the farthest distance possible to protect him; after that let us rely entirely on the guardianship of God.”

The Excellent High Priest then says: “What say you, Companions, do you now accept the generous offer of Zerubbabel?”

Jewish Council answers in unison, “We do.”

Then proceed with the ritual.

Be it further resolved that, if used on an optional basis, it shall never be read.