

42

IN-HOC-SIGNO-VINCES

A VALUABLE

AID TO THE MEMORY

IN ACCORDANCE WITH THE
LATEST REVISIONS

1916

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R C OFFICERS

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

See Appendix for General Rules, Robes, Paraphernalia, etc.

R OPENING

1 2- 3 4 5, c tt + au cha is in
sutbl aray fr our eptn. 6 C @ C 7 8,
acmp us t ou aprmt.

9 10- (In au ch.) 11 C 12, snd +
asmb. Ofcs, tk ur stns. 13 Cs, b seatd.
14 C 15 C, r al prs 16 Cs % + || O % + R.

If necessary, 17 C examines those on the S, 18 I those on the
N. They meet in the 19, when 20 I will report to 21 C, then
both proceed to their stations and salute the 22 23 24.

25 C- 26 27 28, al prs r 29 Cs % + || O %
+ R. (Seated.)

30 31- 32 C 33, pst + Sn, infirm hm tt
a ccl % + || O % + R is abt t b opd,
@ dre hm t grd acd.

34 C Sn, tns encl % + || O % + R
is abt t b opd @ u r dre to grd ac.
(Cls dr *** ***** * (Sn. *** ***** *.)

35 36 P, + Sn is at hs pst, @ + H audc
chmbr is du grd.

ⓅⓂ- ⓄⓂⓄ, form + lns fr + reptn
% + ∩ Ⓜ.

The lines are formed and the S Ⓜ received according to the Tactics of the jurisdiction

Ⓜ- (Ⓜn + ∩ Ⓜ *entrs* + Ⓜ *wl anc*.)
Th ∩ Ⓜ.

∩ Ⓜ- (Ⓜn *in hs st wlcommd*.) Cary.
†s. Lt + wds b cmet.

S Ⓜ takes his seat while the tests are being made by the ⓅⓂ
For communicating the words, see the work

ⓅⓂ- 1 Div, cmet t + 2 Div + ∩ Ⓟ,
Gard. (Ⓜd *gvn*.) Cary †s. (*Dn*.)

2 Div, cmet t + 1 Div + Ⓟ C, Gd.
(Ⓜd *gvn*.) Cary †s. (*Dn*.)

1 Div, cmet to + 2 Divn + R wd,
Gard. (Ⓜd *gvn*.) Cary †s. (*Dn*.)

2 Div cmet t + 1 Div + §, grp, @
wd % a Ⓞ % + ∥ ○ % + R, Gard. (§,
gp @ wd gvn.) Cary †s. (*Dn*.)

The details of communicating the words may be according to the tactics of the jurisdiction.

ⓅⓂ- ∩ Ⓜ, ur ○ hs bn exctd.

∩ Ⓜ (*Risng*.) Ⓞs, to ur dvos. ○,
†s, unc. (*Dn*.) Ⓞ × Ⓟ, ld ou dvs

PRAYER

The following may be used:

H. P.—Almighty and Eternal Jehovah, the only living 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 house-hold. Amen. (All respond.) Amen.

(Or this.)

“MERCIFUL Father, have mercy upon us, we beseech thee; put understanding in our minds, enlighten our eyes, and cause

our hearts to cleave to thy law. Because we have trusted in thy Name we will rejoice and be glad in thy salvation, and in thy mercies, O Lord, our God. Cause us to cleave unto thy great Name forever, and bring upon us from the four corners of the earth the blessing of peace, harmony and prosperity. Blessed art thou, O Lord God, who has chosen thy people in love. And when we have accomplished thy will upon earth receive us to thyself, and unto thy great and holy Name shall be the glory for ever and ever. Amen. (Resp.) Amen.

∫ ∆ - C's, recvr. Cary ts. Rtn ts.

The signs will here be given, and the lines dismissed by the C.

∫ ∆ - C's, b setd.

REHEARSAL OF DUTIES

If preferred, the S ∆ 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 S ∆ with the ♣ or with the sign of the Order, as the S ∆ may have ordered; and then remain at carry swords until the end of the ceremonial or until a subordinate order is issued to him.

∫ ∆ - P C, r u a C % + ∥ ∅ % + B.

P C - Tt is m prfsn.

∫ ∆ - Hw shl w kn u t b sh.

P C - B + tst % th.

∫ ∆ - ∅ h by + tst % th.

P C - Bes ths ∅ ws instd t inclet + almt fc @ + imprtc % th, @ so nm bt gd mn @ tr r ntltd t + hhrs % + sm.

∫ ∆ - ∅ hr dd u re tho hhrs.

P C - In a rg cel % + ∥ ∅ % + B.

∫ ∆ - × w mn emps sch a cel.

P C - Thr i an indsp nmb @ a cnst n.

∫ ∆ - ∅ t is + indsp n.

P C - Th.

∫ ∆ - Undr wt cremstc ma thr frm @ op a cel.

P C - Thr C's % th' ∅, bng als R's F, halng frm thr sept t's @ actng undr a lft wrnt, ma fm @ opn a cel fr + dsp % bs.

∫ ∆ - ∅ t is + cnstl nmb.

P C - Nn, o mr.

∫ ∆ - ∅ n emps % elv, wh r th.

P C - ∫ ∆, P C, P ∆ P, ∆ C, ∆ I, ∅ × P, ∆ F, ∆ D, St B, Sd B, @ ∅ d.

∫ ∆ - Th stn % + ∅ d.

P C - On + lf % + St B.

∫ ∘ - Q ∘, ur dt.

∘ - T snd + asmb; pst + Sn; anc
+ aprh @ dptr % + ∫ ∘, @ c tt +
aude chmbr is du grd.

∫ ∘ - Th stn % + Sd B.

∘ - On + rt % + St B.

∫ ∘ - Q Sd B, ur dt.

Sd B- T ast i prtg % + Ban % + ∘.

∫ ∘ - Th stn % + St B.

Sd B- In + ∘.

∫ ∘ - Q St B, ur dt.

St B- T dspl, spt @ prtc + Bn % + ∘.

∫ ∘ - ∘ h r u stnd i + ∘.

St B- Tt + brlnt ras % + rsng sun,
shdg lstr upn + Bn % + ∘, ma anmt
@ enrg al tru @ crts Qs, @ dsma @
cnfnd thr enms.

∫ ∘ - Th stn % + ∘ ∘.

St B- On + lf @ in frt % + ∘ ∘ P.

∫ ∘ - Q ∘ ∘, ur dt.

∘ ∘ - Fthfl t rerd + trnsn % + ccl,
clet + revnu @ pa it ov t + ∘ F.

∫ ∘ - Th stn % + ∘ F.

∘ ∘ - On + rt, @ in ft % + ∘ C.

∫ ∘ - Q ∘ F, ur dt.

∘ F- T rev i chrg al + fnds @ prp
% + Ql, pa al ords drn on + Trs, @
rndr a tr act whn rqd.

∫ ∘ - Th stn % + ∘ × ∘.

∘ F- On + rt % + ∘ C.

∫ ∘ - ∘ × ∘, ur dt.

× ∘ - T prsd in + G Ql, t mnst at
+ A, @ ofr up prs t De.

∫ ∘ - Th stn % + ∘ ∥.

× ∘ - On + rt, @ in frt % + ∘ C wn
std; on + lf, or in frt % + sed Div,
or Inf, whn sepr frmd; @ on + lf %
+ Ql whn i lin.

∫ ∘ - Q ∘ I, ur dt.

∘ I- T emnd + send Div, or Inft;
ppr cdts, @ cdc thm on thr jrnj.

∫ ∘ - Th stn % + ∘ Q.

∘ I- On + lf, @ in frt % + ∘ ∘ ∘
whn std, on + rt, or in frt % + 1st
Div, or Cav, whn sep fmd, @ on + rt
% + Ql whn in ln.

∫ ∘. C ∘ C, ur dt.

∘C- T cmdnd + fst Dv, or Cav, @
fm + lns fr + repn @ dptr % + ∫ ∘.

∫ ∘. Th stn % + ∫ ∘ ∫.

∘C- On + lf % + ∫ ∘.

∫ ∘. ∫ ∘ ∫, ur dt.

∫ ∘ ∫- To c tt du pprtn is md fr +
mtgs % + C1; tt + aud chmbr is in
su ara fr + intrden % cdts @ + dsp
% bs; t excut + ords % + ∫ ∘, @ in
hs absc @ tt % + ∫ C t prsd.

∫ ∘. Th stn % + ∫ C.

∫ ∘ ∫- On + rt % + ∫ ∘.

∫ ∘. ∫ C, ur dt.

∫C- To ast + ∫ ∘ in + dts % hs
ofc, @ in hs abs t prsd ov + C1.

∫ ∘. Th stn % + ∫ ∘.

∫C- On + Thrn, in + C.

∫ ∘. Hs dt.

∫C- T prsd ov @ gvn + C1; t prsv
invlt + cnstn @ lws % + ∘; t dspnse
jste; rwd mrt; inclet + almt forc @
+ impe % trth, @ difus + sblm prnc
% unvsl bnvln.

∫ ∘. ∫ ∘ P, it is ou ord tt a ccl %
+ ∥ ∘ % B b nw opd. Ths u wl emc
t + C s fr thr gvmt.

∫ ∘- (*Drws †, if nt alrdy drwn.*)
C s, atntn. Dr †s. It is + ∘ % +
∫ ∘ tt a cncl % + ∥ ∘ % + R b nw
opnd. Tk du ntc @ gvrn usls acdly.
Prs †. (*Dn.*) ∫ ∘, ur ord hs bn ex.

∫ ∘- (*Risg.*) ∘ nw del ths ccl %
+ ∥ ∘ % + B opd in d fm. Cry †s.
C ∘, infm + Sn, @ dre hm t gd ac.

∘- (*Ops dr.*) C Sn, + ccl is nw
opn. Tks d ntc @ gd acd. (*Cls dr.*
*** ***) (S- *** ***) ∫ ∘, ur
ord hs bn obd.

∫ ∘. C s, rtn †s. B setd.

WORK

∫ ∅ - C ∅, asrtm if any cdt is in
wtg fr H || O % H R.

∅ ascertains from the S and reports

∅ - ∫ ∅, C A B, a R A ∅, is in
wtg t re H || O % H R.

∫ ∅ - C ∅ ∅, hs H cdt empld wth
H statues.

∅ ∅ - H hs, ∫ ∅.

∫ ∅ - Cs, if thr b n objens, we wl
enfr H || O % H R upn C A B. (*Paus*)
Thr bng n obj, C ∅ I, rtr @ ppr C
A B, fr reptn int ths ∅.

∫ ∅ - Lt H gr ccl b fmd in H encl
hl, und H dren % ou C X P.

The C C will be formed in the apartment intended for that purpose, thus —The X P goes thither, puts on his robes and takes his seat on the dais. The ∅ and a sufficient number to form the Council accompany him, and all put on J robes ∅ takes station near the door, and the C take seats in equal numbers on each side, in front of the X P, and face inward. The ∅ I and C go to P-r The ∅ I, who now becomes, and will be styled, C C, will say to C

C. C, I am nw t be ur cn; I wl,
thfr, rpsnt u, sp fr u wn nes, @ ans

fr u sch qs as u ma nt b ab t ans
fr usl.

When all is in readiness

X P- *** Cs, by vrtu % H pwr in
m vstd, I nw del ths gr ccl opn. C
∅, u wl s prelm.

∅ - (*Opns dr so tt H cdt ma hr.*)
By ∅ % H C X P, I prelm ths gr ccl
nw op. (*Cls dr.*)

X P- Cs, H gr ccl is in ssn. *

Having prepared c by clothing him as a RAM.

C- *** ****

∅ - C X P, thr is an a.

X P- C ∅, atn t H a.

∅ opens door and passes out

∅ - ∅ h cms hr.

C- C A B, wh, hvg rcvd al H nesy
predg °s % F ∅ y, nw selets H hnr %
bng admt d t H gr ccl.

∅ - Hw ds h exp t gn adm.

C- B H b % H g r a w.

∅ - Hs h tt w.

C- H hs, @ wth ur aste wl emc it.

∅ - Lt it b dn. (*Op fmd @ wd gv.*)

Th w is rt. Awt H O % H E X P.
 (Gos insd.) E X P, H alm ws esd b
 Q A B, wh, hvg revd al H nes predg
 °s % F O y, nw. soles H hn % bng adm
 t H gr cel.

X P- Hw ds h exp t gn adm.

U - B H bn % H g r a w, wch h hs
 ercl emc.

X P- Adm hm.

U - (Ops dr.) U hv prms t ent.

C C and Cdt enter and take position, standing at foot of
 Cnd opposite the X P.

H P 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 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.

Z., 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?

Cand.—I a.

✕Ⓟ- 3, u wl thn b seatd wth ur
 C's, @ H ccl wl gv attn t H readg %
 a lesn fm H rcrds % ou fthrs.

C C and Z takes seats with council

H. P. (Reads.)—"Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ord-

inance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because *he is good, for his mercy endureth for ever toward Israel.* And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."—Ezra III: 8-11.

"Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign

of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the wall set up *again*, *then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings. Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king; That search may be made in the book of the records of

thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

Then sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt

of the kings?

Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia."—Ezra IV, omitting verses 9 and 10.

⌘P- U c, C̄s, hw ou enms hv md fise acusns ags us, hrd enslrs, @ fnly b fore @ pwr hv esd H wrk entrlly to cse. If any C̄ hs a sugstn t mk as t hw w ma obtn H favr @ prten % H nw Sov, lt hm nw spk.

C C and Z arise, and C C speaks for Z.

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.

⌘P- C̄s, u hv hrd H genrs ofer % 3̄. Do u acpt.

Cel- (*Cherfly.*) ⊕ do.

⌘P- (*Risng.*) C̄ 3̄, ths cel wth jy acpts ur nbl @ gnrs ofr, @ I wl frth-wth invs u wth H nes psprt b weh u en mk ursl kn t H frnds % ou caus, whrev u ma mt thm. Bt bfr enfdg t u s imprt a misn, one % vtl intrs t ou

can, I mst rqr % u a sl plg t b fthfl
t + trst w r abt to rpos i u. If u r
wl t mk sh a pl, pl ur r hn on ur
h, @ ans m trly.



1 Do u, on ur hnr as a R A M, @
in + prs % G @ thes witns, dclr tt u
wl b frev fthfl t + trst w r ab t rps
in u.

ξ- 1 d.

2 Do u sl pr t kp invlbl ou sets,
@ t mntn + hnr % ths eel evn at prl
% ur lib @ lf.

ξ- 1 d.

✕P- Hvng knlg % ur frmr obs, @
cnfde i ur prs delrns. I wl invs u w
a †. Lt ξ b grdd.

C clasps a belt, with scabbard attached, around Z.

✕P- (*Handg Z a †.*) Recv ths †.
Its gltrg blad shd symb + purt % ur
intn. ⊕th it u wl b abl t dfnd urs
agst ur enms, @ mntn + trth. I wl

nw invs u wth ths gren sash. (*Plcs
sash ov Zs neck, @ acrs hs bdy undr
hs lf arm.*) Acpt it as a pelr mrk %
ou estm. ⊕r it as a prptl incen to
+H prfmc % ev dty, @ rst asurd tt +
mem % hm wh fls in a js @ vr cs is
blsd, @ wl frev firsh i imrtl grn.

Th Q ⊕, wl nw inv u wth + J P.

⊕- (*D † @ gs t Z.*) Q, + p is
gv w t φs % + †, thus: Ad u r f.
(*φs g.*) It is gv o a r % s, wh o †s n
f. Adv ur l f, pt ur l h o m r sh,
as I ple m on urs. Th p i | ---, @
+H r i ⊕- - - - - . Th Q chlgd wl alws
gv + p, @, i c, + Q chlg wl alws
g + r. Revr, †s. (*Rtns t stn.*)

✕P- ξ, u r nw prpd fr ur hazrds
jrny. ⊕hn dngr thrtns, rmb r tt ur
caus i jst, @ tt u r armd wth a trsty
†. Shd ocsn dmd it % u, b vlnt, yet
prud. Ma + G % ou fthrs prtc u, @
sped u on ur wa.

C- ξ, fl m.

THE JOURNEY.

C C and Z start on journey Before reaching Gds, C C instructs Z what answers to make when challenged.

✕Ⓢ- *** I nw del ths gr cel cls. *

✕Ⓢ and Cl doff robes, and return to the A C, where all will appear in R C U.

1Ⓢ- Hlt. ☽h cms thr.

☾- A fd.

1Ⓢ- Advc, fd, @ gv + ps.

☾- (G j p.)

1Ⓢ- Cret. Ps on.

2Ⓢ- Hlt. ☽h cms thr.

☾- A fd.

2Ⓢ- Advc, fd, @ gv + p.

☾- (G j ps.)

2Ⓢ- Cret. Ps on.

C- (At + brdg.) ☾, u hv nw rchd + rvr tt frms + bndry ln btwn our on ent @ + rlms % Drs, + K. I cn acmp u n fthr. Ovr ths brdg u mst ps aln @ prsu ur journy wtht esert. Frwl! G spd ur hazds undtkg.

When ✕ have Banners, the following may be inserted.

On ths sd u prev + J Bnr, on + othr + P Bnr.

Z crosses the B and meets ⓈG. Other gds near by.

ⓈⓈ- Hl. ☽h cms thr.

☾- A fd.

ⓈⓈ- Advc frd, @ g + C.

☾- (Atpts t gv it.)

ⓈⓈ- (Cm ds hm t rp it.)

ⓈⓈ- (Harshly) ☽t! Ho gds! An en! A sp! Sz hm! Dsr m hm.

Gs rush to Z, seize and deprive him of his sword and sash The C C having doffed his robes at the Bridge, moves to his side in civilian dress, and acts as the mouthpiece of the prisoner.

C- ☽h trt m ths. ☽y ths vlnc. I am nthr an enm nr a sp.

ⓈⓈ- ☽h r u, thn.

C- A Pre % + Hos % Juda; + fst amg my eqls; a ☽s.

ⓈⓈ- U a P % + H % J! ☽hr r u fm.

C- J.

ⓈⓈ- ☽t is ur n.

C- ☾.

ⓈⓈ- ☽t d u dsr.

C- An aude wth ur Sov.

Ⓟ- Onl as a' cptv @ slv cn u aph
hs Mjst.

C- Thn led m t hs prsnc.

Ⓟ- Grds, clo hm i + grb % slvry,
@ bnd hm i ftrs. (Dn.) Cptv @ slv,
flow m. (At chmb dr.) *** **** *

Ⓧ- ∫ ∘, thr is an al.

∫ ∘- C ∘, atn t + a.

Ⓧ- (Otsd.) ∘ h cms hr.

Ⓟ- A dthmt % hs Mj gds, wh hv
md cptv % on whm thy susp t b an
enm @ a sp.

Ⓧ- ∘ h is h.

Ⓟ- H clms t b a Prnc % + Hs %
Jud; t b + fst amg hs eqls @ a ∘ s.

Ⓧ- (To ∫.) ∘ hr r u f.

C- J.

Ⓧ- ∘ t is ur n.

C- ∫.

Ⓧ- ∘ t is ur dsr.

C- An aud wth + K.

Ⓧ- Ur rqs shl b md k t hs Maj.

Ⓧ- (Insd.) ∫ ∘, + al ws esd b a

dthmt % ur Mj gds, wh hv brt hthr on
whm thy suspe t b an enm @ a sp.

∫ ∘- ∘ h is h.

Ⓧ- H clms to b a Prnc % + Hs %
Jda; + fs amg hs eqls @ a ∘ s.

∫ ∘- ∘ hr is h fm.

Ⓧ- J.

∫ ∘- ∘ t is hs n.

Ⓧ- ∫.

∫ ∘- (Surprsd.) ∫ ! ∘ t ds h dsr.

Ⓧ- An aud wth ur Maj.

∫ ∘- C ∘ C, u wl rpr t + gts % +
pal, @ cdc + cptv hthr.

∘ C- (Otsd.) Is h rmd.

Ⓟ- H is n.

∘ C- Thn fl m.

∘ C now takes command of the guards, who, with the captive,
enter the palace. They halt before the S ∘ Sword and sash
are carried into the palace by one of the guards

∘ C- (Salutng.) ∫ ∘, I hv brought
hthr + cptv.

∫ ∘- (Scrutzng ∫.) Ths is n enm.
It is indd ∫, + frnd @ C % my yth.
∫, hvng gnd adm t our prsnc, w

comnd tt u frthwth del + prtcl mtv
tt inducd u, wthot our permsn, t ps
+ confins % ou domns.

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.

{} @- 3, I hv oftn rftcd wth meh pls upn ou erly int @ frnshp. I hv als lrd wth grt satfen % ur fa. as a ws @ acmplshd Fmsn. Hvg lng entrd a profnd vnratn fr tt anc @ hn Instu,

@ a sincer dsr t bcm a mbr thr%, I wl at onc grnt ur rqs, @ cnfr upn u on % + prnc offs % our hshld, on endtn tt u rvl t m + set % F@y.

C- {} @, whn ou @ @ GM, S, K % I, gvrđ + crft, h tgt tt "Trth is a dvine atribt, @ + fndn % ev vrt." To b gd mn @ tru is + fst lsn tgt us i @y. My engs r sacđ @ invlt; I cnnt rvl ou sets. If I cn obtn ur Maj clem onl at + sacfs % m integt, thn I hum decln + ryl apmt @ chrfl wl I submt t exil, or ev dth.

{} @- 3, ur vrt @ intg r trl cmnbl, @ ur fid t ur engmts wthry % imitn. Fm ths mo u r fre. (*Ma extnd sept.*) \$rds, (*Two gds stp rt @ lf % Z.*) strk of thos chns. ({} @ *parus untl grds rmov ftrs.*) Remov tt garb % slvry. (*Dn.*) Ma thes nvr agn dsgrs so pur a @, so nbl a Prnc.

{} @- {} @P, brng frth a ryl rob, @ olo 3 in habls bftg hs rnk.

Ⓜ (Putng robe @ coront on Z.)
Thus shl it b dn unt + mn whm +
Ⓜ dlt to hn. (*This ma b sung.*)

Ⓜ (Z), we grt +, @ assign + a plc
in ou hsl'd.

Ⓜ (Z) conducts Z to a seat near the throne.

THE IMMEMORIAL DISCUSSION

Ⓜ (Fm tm immrl it hs bn + cst
% + Sovrs % th rlm, on ocsns lk +
prsnt, t props crtn tpcs fr ensdrtn,
@ t besto princly gfts upn + one fnd
wisest in + dscusn. In enfrmty t tt
estm, I nw prps + flng qsts, wth +
assu tt h wh gvs + mst satisfety ansr
shl b suitbly rwdd. Wh is + grtst:-

Th Sting % ⊙. Th Ⓜr % + K, or.
Th Infle % ⊙. ⓂC, wt sa u.

ⓂC- (*Arises.*) Ⓜ (A), it is + opn %
ur Chnc tt + Ⓜ % ⊙ is + grts.

Ⓜ (A)- Ⓜ (A) Ⓜ, wt is ur opn.

Ⓜ (A)- (*Arises.*) Ⓜ (A), it is + opn %

ur (A) P tt + pw % + K is + grtst.

Ⓜ (A)- Prn Z, hv u an opn t ofr.

C C @ Z arises.

C- I hv, ur Maj. In m hmbl opn
+ infle % wmn is grt thn + strgh %
wn, or + pwr % + K, bt abv al thgs
truth beareth away the victory.

S. M.—Sayest thou that Truth beareth
away the victory! Prince Z., that is an im-
portant addition you have made to our
question, and it shall have consideration.

Princes and Rulers, let the discussion
now begin. P. C., are you prepared to
maintain your opinion by argument? If so,
begin. 42

THE STRENGTH OF WINE

P C. *Arises and 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 jolli-
ty 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.—P. C., your argument is well chosen. P. M. P., are you prepared to defend your position?

THE POWER OF THE KING

P. M. P. *Arises and 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.—P. M. P., your argument is both pleasing and forcible, being well calculated to maintain the dignity of the throne. And now, Prince Z., we will hear the reason for your opinion, and for the important addition you have made to our question.



THE INFLUENCE OF WOMEN SUPEREMINENCY OF TRUTH

C. C. (*Arises, with Z. 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 CC concludes the B C and P M P will arise and exclaim:

QC@P-P- (*Togthr.*) Grt is trth @
mgyt abv al thgs.

∫ Q- (*Risg @ liftg crwn.*) Blsd b
H G % trth.

SQ, QC and P resume their seats.
The SQ may here extend his sceptre and say:

∫ Q- Aprch @ teh H cptry, fr th
hst fd fvr n ou sgt.

S. M.—Z., 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 Jerusa-
lem in the day when thou shouldst come to
thy kingdom, and to restore the holy ves-
sels which were taken away out of Jerusa-
lem. 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 perform-
ance whereof, with thine own mouth, thou
hast vowed to the King of heaven.

∫ Q- Prn 3, it shl b dn. Qe wl
fthfly flfil ou vw. Psprts shl b issud
to u, @ ords gvn t al ou ofers throt
H rlm, tt thy gv u, @ thos who ma

desr to aempny u, sf ende bk t Jer.
Thr u shl b n lngr hndrd o impd in
H rblgd % ur cty @ tmp. Q wl als
snd bk t Jer al H hol vsls rmng in
Babln. And bhld w do mk a decre.
Q D, read ald tt decre.

QD reads decree.

THE 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
savors unto the God of heaven, and pray
for the life of the king, and of his sons.

Also I have made a decree, that whoso-
ever 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 VI: 8-12.

The C C now becomes O I.

FOUNDING THE NEW ORDER

∫ ∞ - Prns @ Rls, t perptuat unt al ags + rmbrc % ths hapy oesn, @ + evnts wch hv renwd ou erly int wth ∫, w prps t fond a nw O. It shl b instd t inclt + almt frc @ + imprnc % trth. It shl b forev kn as + || O % + B, @ upn u ∫, as a fthr prof % ou frshp @ estm, w wl cnfr + hnr % crea u its fst mbr. Bt bfr w cn do so w mst dmd % u a sl vw t b frivr fthfl t + lws @ rglus wch w nw estb fr + gvmt % tt O.

∫ ∞ F, brng frth fm + trsy + alt % ∞ y tt ws brt ot % Jer.

∞ F brings an Altar, on which is an open Bible with Square and Compasses displayed, and places it in front of the S ∞.

∫ ∞ - ∫rn ∫, u wl nw aprh tt alt, on wh li a cp % + S W % ur ppl, @ wt w r asurd r + symb % ur an crft. U wl k up u l k, u r k fg a s, u l h rs up + SW, ∫ @ ∫s, @ u r h up u h. (Dn.) ∫rn @ Rls, aris, @ wts ths v.

O OR V

∫ ∞ - U w s l, p u n i f i @ r a f m :
1 I, A ∞, % m o f w @ a, i + prs % + S A % + U, @ t ws, d h @ h, sl @ s p @ v, tt I wl fr k @ cc + ss b t + || O % + B; tt I wl n c thm t an o e x t a t r @ l f ∫ % ts O; @ nt un h unt af d t, s x, o l inf I sl hv f h lg ent t + sm; o wtn + b % a r @ d ens ∫ l % + || O % + B.

2 I f p @ v tt I w st t @ ab b + rls @ r % ths o an ot ∫ % + || O % + B % wh I ma hrf bc a mb.

3 I f p @ v tt I wl an @ ob a d ∫s @ r sms s t m b lf ath, o gv m b

† h % a tr @ lf C % † O, if wth † ds
% ft ml, ntl inf o unv acci aln exc m.

4 I f p @ v, tt I wl vnde † chr %
a tr @ cr C % † O, whn tra, @ tt I
wl aid hm on al lfl oc.

5 I f p @ v, tt I w n as at † fmg
o op % a C l % † † O % † R unl thr
shl b prs at ls n rg Cs % † O, or †
rep % t sep ts, actg un a lf wrnt.

6 I f p @ v, tt I w n ast o b prs
at † cnf % ths O upn any pr wh shl
nt hv rg ré al † nesy pred °s % F ay,
t † bs % m k @ blf.

T al ths I sl @ s pr @ v, wth a f
@ st rsv t obs @ pf † sm, wtht ny
eq, mn rs, o sc ev % md in m wtev;
bdg ms un n ls a pn t tt % hv m hs
pl dn, † tmbs th % st up @ I hg thn;
@ tt untl † ls trm shl sd I b exclu
fm † soc % al tr @ crts Cs % † O,
shd I ev kn, or wl vi ths m sl v as
a C % † † O % † R. So hl m G, @
k m st. (Or. @ ma C k m st in †
du obs % † sm.)

‡ O - In tstm % ur snk ks † se wd.
(Dn.) Ars, @ aph † thrn.

And nw, ‡, w wl cnf upn u † hist
hn in our gft b crea u † fst mbr %
ths nw O. U wl k on ur l k.

‡ O - (*Rais † or scptr.*) † nw cre
@ cnst u a C % † † O % † R, wch w
nw fnd. And w d hb cr @ cnst ech
% † Pr @ Rls prs a C % sd O.

Ars, C ‡, @ wth ths hn rev a hrty
wlc int ths nw O, wch wl b ev rd t
prtc, vnde @ dfn u. Prn @ Rls, b st.

‡ O - (*With grn ssh in hnd.*) Ths
grn ssh, % wch u wr dprv b ou grds,
w nw rstr, @ mk it † insg % ths nw
O, wch is dsdnd t prpt † rmbe % †
evts tt hv occd † renwl % ou frshp,
@ t inclt † almt fre @ † impe % trth.
Lt its clr ev rmnd u tt trth is a dvi
atr, @ † fdn % ev vr. C † I, g C ‡.

The O I, who had put on his R C uniform, approaches with
a belt and scabbard and clasps the belt around Z.

‡ O - (*Take up ‡ †.*) Ths †, % wch
u wr dprvd b ou gds, w als rstr. In

+ hnds % a tr @ crts Ç % ths ○, it
 wl b endd wth thr xlnt qlts: its hlt
 wth fth, its bld wth hp, its pnt wth
 chrt. Lt ths tch u tt h wh drs hs †
 in a js @ vr cs, hvng fth in G, ma
 rsnbl hop fr vic, ev rmbr t xtnd chr
 to a fln fo. Rtn it t its scb. (Dn.)
 Thr lt it rmn untl cnsmd b rst, rthr
 thu drw it i + cau % injst, flshd, or
 oprsn, fo jstc, trth, @ lbrr to b +
 grn chretcs % ths || ○. (Rsumg set.)

U wl nw b insted in wt w dcr t b
 + atrbts % ths ○, @ +

MEANS OF RECOGNITION

Amng its mbrs. Ths r:-

1 Th j p, i wh u hv alr bn ins.

2 Th ÇÇ, wh s tt % + Rlm.

3 Th R w.

4 Th §, g, @ w % a Ç % + R.

Ç ⊙ Ç, u wl emc ths as w drc.

⊙Ç takes position in front of Z.

{ ⊙ - Drw †s. Th ÇÇ is gvn wth

- f çs % + † - Grd gv çs. (Dn.) An
 un an a % s wh ou †s n fm. Ad ur
 lf @ pl th bs eo; pl ul hs o e o r s.
 Th Ç§ it, @ + rs s sb. Th Ç chlgd
 w alws g + Ç§, t, @ if crct, + Ç eg w
 gv + rs, sb. Cmct. (Dn.) Cr, †s.

{ ⊙ - Th R w s gvn i + sm mnr
 wh f çs % + †. G, gv çs. (Dn.) A
 ulf; pl ul hs o e o r s. Th wd is
 ~, @ + rs i ~. Cmct. (Dn.) Cr †s

{ ⊙ - Th §, g @ w % a Ç % + R r
 gvn wh t çs % + †, @ a t, wh brs +
 pt % + † to e os l s, n + h.

Th § is g a f ç. Gd. G o ç. (Dn.)
 It sl + wndng % a t; ths. G + §.
 (Dn.)

2 Th g s gn at + t ç. G s @ t çs.
 (Dn.) Ad + lf @ p t bs eo. Intrlc
 + fs % ul hs. (Dn.) Trn sts, @
 rs i f unt el f a s. (Dn.) Nw b
 ps % † t e o l s, n + h. (Dn.) Th
 w i ~, + rsp is ~. Th sec w i gv
 i rs t + f. Cmunct. (Dn.) Cr, †s.
 Rtn, †s.

OC resumes his station.

∫ ∘ - On ent or rtrg fm a ccl % ∫
B, u wl a t ∫ c % ∫ chmb, f ∫ ∫ ∘,
@ g ∫ §. It adds t ∫ p % u v, wr
rfc is md to ∫ snd % ∫ lst trmp.

THE BANNER OF THE ORDER

The Banner of the Order is of green color. In its center there is a Star of seven points, within which is a red Cross of equal arms and angles, surrounded by the Motto: "Magna est veritas, et praevaleret," — "Great is Truth, and it will prevail."

"The Cross of the Order is of equal arms and angles, of blood-red color, with the letters D T J L on the extremities of the arms. The arms indicate Deity, Truth, Justice, Liberty.

THE WELCOME

See Appendix

∫ ∘ - (*Gong to Z, @ takg hs hnd.*)
And nw, C A B, w bd u wlc m to al
∫ prvlgs % an ∘ fndd upn trth. Re

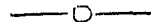
∫ engrtls % ou Cs @ b setd amg t.

The Companion is welcomed by the members.

∫ ∘ - (*On ∫ thron.*) Prns @ Rlrs,
a banq i hnr % ths vstour Sov awt
u. Its enjmt wl b enhncd b ∫ evnt
% ths ocsn. At tt ban, Prn ∫, w shl
xpc u t b nr ou prsn.

This announcement will be omitted when no Banquet has been prepared.

Note — If there is to be a banquet it will take place after the council has been closed.



CLOSING

REHEARSAL OF DUTIES IF DESIRED

∫ (A) P (A) P, w r ab t cls ths enc.
C tt + Sn is infd.

∫ (A) - C ∪, inf + Sn tt + ∫ (A) is
abt t cls ths ccl @ dre h t gr ac.

∪ - C Sn, I am dre t infm u tt +
∫ (A) is abt t cls ths ccl, @ u r dre t
gr ac. (Cls dr. *** **** * (Sn- ***
**** *) *Resums hs stn.*)

∪ - ∫ (A) P, + Sn is inf, @ + aude
chmb i du gr.

∫ (A) - ∫ (A), + Sn i infd.

∫ (A) - ∫ (A) P, ppr fr ou dvo.

∫ (A) - Cs, atntn. Uncvr.

∫ (A) - C ✕ ∫, ld our dvo.

PRAYER

O Lord our God, we thank thee, we
praise thee, we magnify thee for the gift
of thy holy light. Make us to shine into
our hearts, and write thy law upon our
conscience.

And now as we go out into the world
again may the words of our mouths, and
the meditations of our hearts, be accept-
able in thy sight, O Lord, our strength
and our redeemer. Amen.

Response—Amen.

∫ (A) - Cs, recvr. ∪ nw dcl ths ccl
% + || O % + B cls. C ∪, inf + Sn.
∪ - (Ops dr.) C Sn, + ccl i elsd.
(Rtns t statn @ rprts.) ∫ (A), ur O
hs bn obd.

∫ (A) - Cs, u r dsmsd.
(∓h ∫ (A) ma case + lns t b frmē
fr Behrsls as i + Opng Crmny.)

Note - (Th ∫ (A)s wl frequently fnd
it instrctv t + C @ edfyng t + mbrs,
to apln + crmnls. ∓h flwng i sgstd
as hlpfl t sh an aplln:)

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. 42

Fifteen years after the Jews had laid the foundation of the Second Temple *five hundred and twenty years before Christ*, 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 capital, 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 awakening he fell into conversation with his Three Guards. He suggested, as a part of the festivities of the morrow, that they three engage in 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 on 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, Zorobabel, contended for the supereminency of Women, concluding with a noble deliverance in favor of Truth.

The brilliant assembly burst forth into applause when Zorobabel 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 "Zorobabel 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, as also to restore the vessels which Nebuchadnezzar had pilaged, and carried to Babylon."

And behold the King was pleased to arise and to kiss his eloquent Guard, Zorobabel, and to grant his request. Zorobabel 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.

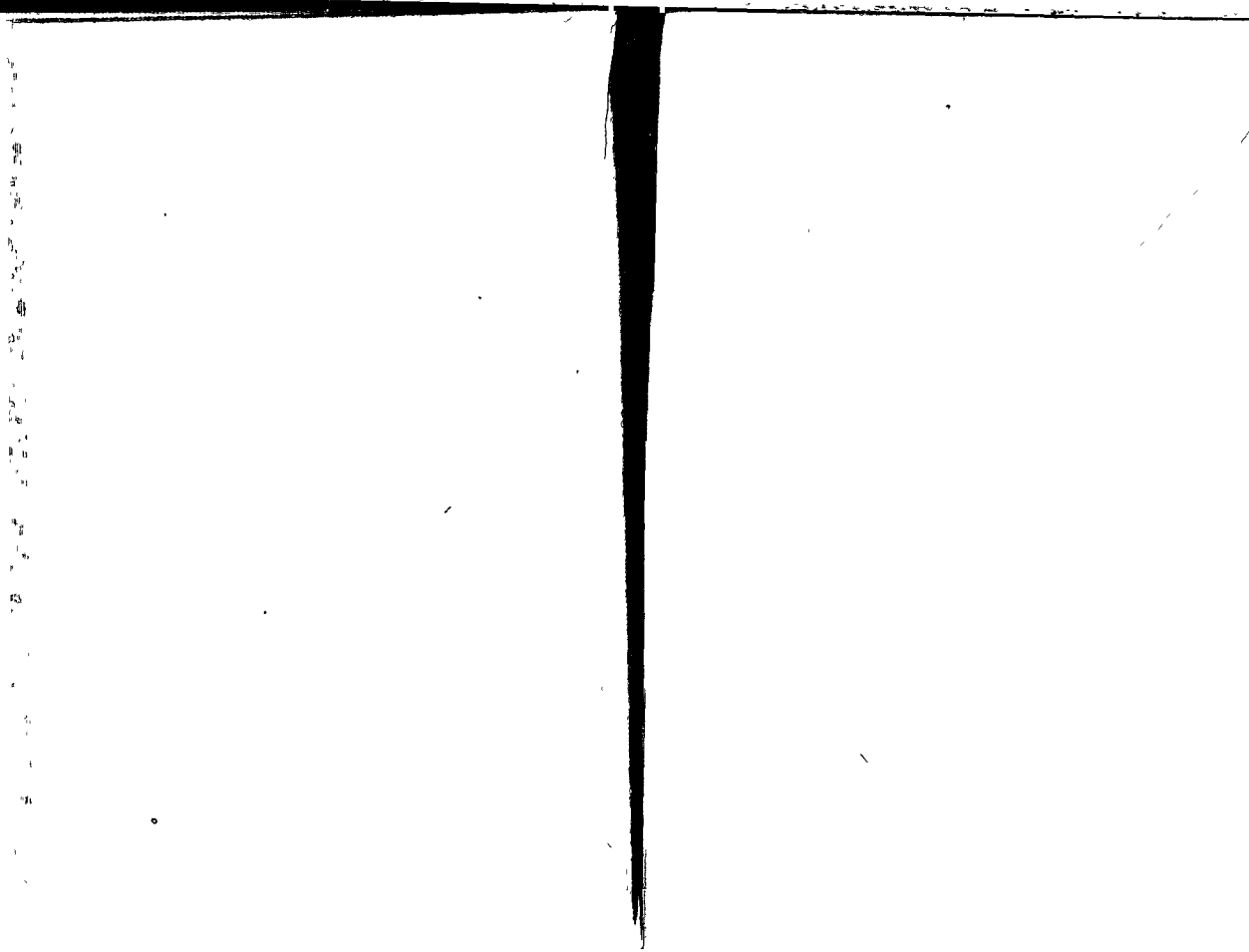


ILLUSTRIOUS ORDER OF THE RED CROSS

The I O of the R C 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 I O of the R C be a preparation for the Christian Order of the Temple.



✠ OFFICERS

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

The officers addressed will arise, salute with the sword and continue standing during the ceremony

For Robes, Paraphernalia, etc , see Appendix.

56-42

K T OPENING

C- ✠ C, c tt + asm is in su ara fr m reptn. ✠, @ C, acmp m t my aprmt.

C- (*In aslm.*) ✠, snd + asmb. (*Dr.*) Ofcs, tk ur stns. ✠s, b setd. ✠ ? , r al prs ✠s T.

If necessary. S examines those on the South, J those on the North They meet in the West, when J will report to S, then both proceed to their stations and salute the C. S reports.

? - ✠ C, al prs r ✠s T. (*Std.*)

C- ✠, post + Sn, inf hm tt a + % ✠s T is abt t b opd, @ dre hm t grd ac.

U- ✠ Sn, a + % ✠s T is abt to b opd, @ u r dre t gr ac. (*Cls dr *** ** (S. *** ***) Rsum stn.*) ✠ C, + Sn is at hs post @ + asy is dl grd.

C- ✠ ? , fm + lus for + reptn % + C.

TACTICS

The lines are formed and the @ C received according to Tactics of the jurisdiction. When the @ C enters, the @ ardet will say; The @ C approaches. When @ C has reached his station in the East he will draw † and command

C- Cry, †s. S R C\$, fm † lns fr rehrl.

C\$- @ C, † lns r frmd.

The words may be given across the lines, or through the lines. If given through the lines the @ C will command.

C- S R \$, cmct to m † P @ @.
(Dn.) Rev it fm † S R on ur rt.

On faces SK on his right @ says:

\$- S R, cmc t m † P @ @. (Dn.)
Rev it fm † S R on ur rt.

The SK faces about and says:

R- (Tv † K on hs rt.) S R, (The K adrsd, facs † on adrs g hm.) cmc to m † P @ @. (Dn.) Rev it fm † S R on ur rt.

In like manner the word is communicated around to the second SK from the C G, who instead of saying Receive it from the, etc. will say, Communicate it to the C G. The last SK will say, S K C, G, I am in possession of the P @ @. The CG will say, Communicate it to me. When he has received it he will report.

C\$- @ C, I hv recd † P @ @ @
it hs cm thro † lns.

C- Cmct it t m. (Dn.) Rt.

The P @ will be given in the same manner.

TO COMMUNICATE THROUGH BOTH LINES SIMULTANEOUSLY

The @ C will first address the G as above, then face to the left and in like manner address the CG. Having received the word, he will direct the CG to receive it from the SK on his left. At the foot of the lines the word will be communicated to the S @ and J @ in the same manner provided above for communicating it to the CG. The J @ will then inform the S @ that he has received the P @ @ as it came through the lines. The S @ directs him to communicate it and after receiving it will step to the centre, between the lines, face the East, and report.

J @- @ C, I am in psn % † P @ @
@ @ it hs cm t m thro † lns.

C- S R J @, advc @ cmc it.

The S @ advances between the lines to the @ C, and communicates it.

C- Rt, S R, abt, fc. Post, mrh.

Or the words may be communicated through the lines according to the Tactics of the jurisdiction.

TO COMMUNICATE ACROSS THE LINES

☉- Fst Dv, emc t + secd Dv +
 ☉ ☉ ☉. Grd. (☉d gov.) Cr, †s.

☉- Sec Dv, emc t + fst Dv + ☉☉☉.
 Grd. (☉d gov.) Cr, †s. Rtn, †s.

☉- Fst Dv, emc t + sec Dv + I
 W. ☉ ✠s, uncv. Knl. (*Th k on lk.*)
 Dep. chpx. Intrlc fngrs.

*The ☉ ✠s % bh Dvs atd rms in f %
 bdy, pms fwd, figs op @ atd upw. The
 ☉ ✠s % + F Dv wl cros thr rms, ri
 ov l, @ ntrlc thr fngs wh thos % +
 ☉ ✠s % Secd Dvi.*

☉- ☉ ✠s, as ur fngrs r thus strnl
 intrlacd, so shd + hrts % al ✠s T b
 frml unitd i bnds % frshp @ brly lv.
 Ov tt sym % our fth, emct.

*Th ☉ ✠s % + Fst Dv wl prnc + wd
 ☉. Th ☉ ✠s % + Sec Div wl ers thr
 rms, fings stl intrlcd, @ gv + rspns,
 ☉ w u.*

☉- ☉ ✠s, revr. Ars. Dr †s.

Should the ☉ C desire Inspection and Review to follow
 Rehearsal, he will proceed as follows.

☉- ☉ ✠ ☉ C ☉, fm + lns fr inspctn
 @ revw.

TACTICS

☉☉- ☉C, + lns r fmd.

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

☉- S✠ ☉☉, fm + tri prep to our
 devo.

Tactics ending with Return, †s

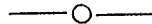
☉☉- ☉C, + tri is fmd

☉- S✠, ☉, ☉☉, @ ☉☉, acmp m to
 + tri.

The prelate may pass within the lines, and kneel in front of
 the Standard, facing East The ☉C takes position at the apex
 of the Triangle, as formed by the S Ks, the G and ☉☉ on his
 right and left.

☉- S✠s, t ur dvo. Vncv. Knl.
 (*Knl on lf k.*)

Prelate prays, ending with Lord's Prayer



PRAYER

ALMIGHTY and Most Merciful Father, send down upon us at this time the dew of thy heavenly grace; forgive our many transgressions; refresh us with the sweetness of thy love, and enrich our hearts with patience and hope. May we bear each other's burdens here, and may we live together hereafter in that blessed kingdom to which thy glorified Son will welcome his disciples. And to thy great and matchless Name shall be all the glory through Jesus Christ, Emmanuel. AMEN.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on 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- SRs, aris. Recvr.

The 卍s may be given here. The Triangle may be reduced in the manner prescribed by the Tactics, or may be dismissed by the command.

C- SRs, b setd.

REHEARSAL OF DUTIES

If preferred, the GC may introduce the Rehearsal Duties immediately after his reception; after which the words shall be communicated. In this Rehearsal, each Officer, when addressed, will arise and salute the GC with the †, or with the Pnl 卍, as the GC may have ordered; and then remain standing until the operation is completed.

☉- 卍 卍, r u a 卍 T.

☉- Tt is m ttl.

C- 卍 hr wr u cr a 卍 卍.

☉- In a rg @ du cns † % 卍s T.

C- Hw mn cps sch a †.

☉- Thr is an indsp nm, @ a cns n.

C- 卍 t is † inds nm.

☉- Th.

C- Und wt ermste ma th frm @ op a †.

☉- Thr 卍s 卍, hlg fm thr sep ts, @ actg und a lll wrnt, ma fm @ opn a † % 卍s T fr † dsp % bsns.

C- 卍 t is † cnstl nmb.

☉- Nn o mr.

C- 卍 n cmpr % elv, wh r thy.

☉- Th @ C, ☉, C ☉. † 卍, † 卍, @ 卍, Tr, Rc, St B, Sd B @ 卍.

C- Th stn % + 卍.

卍- On + l % + St B, @ o + lf % +
secd Dv whn sep fmd.

C- S卍 卍, ur dt.

卍- T snd + asmbly; post + Sen;
anne + aph @ dprt % + 卍 C; @ c tt
+ 卍 slm is du grd.

C- Th stn % + Sd B.

卍- On + rt % + St B, @ on + rt
% + sec Dv whn sep fmd.

C- S卍 Sd B, ur dt.

SdB- T asst in prtc + Ban % ou 卍.

C- Th stn % + St B.

SdB- In + 卍, @ i + cn % + sc D.

C- S卍 St B, ur dt.

StB- T dspl, sprt @ prtc + Ban %
our 卍.

C- 卍 h r u stn in + 卍.

StB- Tt + brlnt ras % + rsng sun,
shdng lustr upn + Ban % our 卍, ma
animt @ enrg al val @ mags 卍s, @
dsma @ cnfnd thr enms.

C- Th stn % + Rec.

StB- On + lf, @ in ft % + C 卍.

卍- S 卍 Rec, ur dt.

Rec- Fthfly t rcrd + trnsc % + t,
colct + rev @ pa it ov t + Tr.

C- Th stn % + Tr.

Rec- On + rt, @ in frt % + 卍n.

C- S 卍 Tr, ur dt.

Tr- T rec in chrg al + fnds @ prop
% + t, pa al ords drn on + Trs, @
rndr a tr act whn rqd.

C- Th stn % + 卍卍.

卍r- On + rt % + 卍n.

C- 卍卍, ur dt.

卍卍- T minst at + alt, @ ofr up prs
to De.

C- Th stn % + J 卍.

卍卍- At + n-w ang % + Tri; on +
rt or in frnt % + thrd Dv whn sepr
fmd; @ on + l % + t whn in ln.

C- S 卍 J 卍, ur dt.

J 卍- T atnd pr @ wr Plgs trvl fm
afr, acmp thm on thr jr, @ in du tm
remd thm t + 卍 卍.

C- Th stn % H ? U.

) U- At H s-w ang % H Tri; o H
rt or in frt % H fst Dv whn sep fmd;
@ on H rt % H t whn in ln.

C- S R ? U, ur dt.

) U- T atnd Plgm wars; emftr @
suprt Plg pnts, @ aft du trl intrduc
thm int H aslm.

C- Th stn % H C \$.

) U- On H l % H C C.

C- S R C \$, ur dt.

C\$- T c tt du prprtn is md fr H
enclvs % H t; tt H aslm is in sutbl
ara fr H intrden % edts @ H dsph %
bsns; t exct H O s % H C C, @ in hs
abs @ tt % H \$n t prsd.

C- Th stn % H \$n.

C\$- On H rt % H C C.

C- S R \$n, ur dt.

\$n- T asst H C C in H dts % hs
ofc, @ in hs abs t prsd.

C- Th stn % H C C.

\$n- In H C, or at H hd % H t.

C- Hs dt.

\$n- T dstrbt alms t pr @ wr Pigs
trvlg fm afr; fed H hng, clo H nkd,
@ bnd up H wnds % H afctd; t incl
H dts % chrt @ hsplt, @ gvn H t
wth jstc @ mrdtrn.

C- SR \$, it is m O tt — t, N-,
b nw opd fr H dsp % sch bs as m'rg
cm bf it, rqrq al SRs prs t gvn thsl
acdg t H sblm prnc % ths magns O.
Ths u wl emc t H C\$, @ h t H SRs.

\$n- SR C\$, it is H O % H C C tt
— t, N-, b nw op fr H dsp % sch bs
as ma rg cm bf it, rqrq al SRs prst
t gvn thsl ac t H sblm pre % ths mg
O. Ths u wl emc t H SRs.

C\$- SRs, Attn. Dr ts. It is H O
% H C C tt — t, N-, b nw opd fr H
dsp % sch bs as m rg cm bf it. Tk
d ntc, @ gvn ursls acg t H sblm pre
% ths mag O. Prs, ts. SR \$n, H
O % H C C hs bn exctd.

G- C C, ur ord hs b obd.

C- (*Ris, drs* †.) I nw dcl — †,
N -, opd i d fm. S✠s, cry †s. S✠
⊖, infm † Sn, @ dre hm t gr ac.

⊖- (*Opns dr.*) S✠ Sn, † † is nw
opn. Tk d ntc @ gr ac. (*Clos dr.*
*** ***) (Sn- *** ***) *Rsm*

stn.) ⊖C, ur ord hs bn obd.

C- S✠s, rtn, †s. B setd.



K T OPENING

SHORT FORM

The † should always be opened in full form. In an extreme case the ⊖C is authorized to omit portions of the foregoing ceremonies. But under no circumstances shall less than the following be used

C- Ofcs, tk ur stns. S✠s, b setd.
S✠ } ⊖, r al prs ✠s T.

} ⊖- ⊖C, al prs r ✠s T.

C- S✠ ⊖, pst † Sn, infm hm tt
— †, N -, is abt t b opd, @ dre hm t
gr ac.

⊖- S✠ Sn, a † % ✠s T is abt t b
opd, @ u r dre t gr ac. (*Cls dr.* ***
**** ** (Sn- *** ***) *Rsm stn.*)

S✠ ⊖C, † Sn is at hs post @ † asy
is dl grd.

C- (*Risng.*) S✠s, attn. Uncvr.
⊖Ⓢ, ld ou dvos.

Prayer, ending with the Lord's Prayer.

H. P.—Almighty and Eternal Jehovah, the only living 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 house-hold. Amen. (All respond.) Amen.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on 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.

C- SRS, revr. Gavng fthr crmn I nw del — †, N -, opn fr † dsp % sch bsns as m rg cm bf it; rqrqg al SRS prs t gvn thmsls acd t † sblm prnc % ths mag O. SR †, infm † Sn, @ dre hm t gr ac.

† - (*Opns dr.*) SR Sn, † † is nw opn. Tk d ntc @ gr ac. (*Clos dr.* *** **** ** (Sn- *** **** **)) *Rsm stn.*) †C, ur ord hs bn obd.

C- SRS, b setd. (*Performs duty as in full form.*)

WORK

C- SR †, asrtn if an cdt is in wtg fr † Os % R-hd.

† - (*Asrtns.*) †C, — —, a Cmp % † † O % † R, is in wtg t rec † O % R-hd.

C- SRS, — —, a Cmp % † † O % † R, is i wtg. If thr b n obj, w wl pced to cnfr † O % † Tm upn hm. (*Thr bng n obj:*) SR · † †, rtr @ cdc † Cmp t † chmb % rfcn, whr, aftr an admonsln, u wl ple bfr hm thes

qstns, (*Hnds qstns t* | ☉.) t wch u
wl rqr hs ans in wrtg, aftr h hs rfc
upn thm i silnc @ sol; @ whn h hs
tstfd t + pur % hs intns, b prfmg +
rqd abln, rtn wth hs ans.

☉ salutes, retires, H-Ws the Companion, conducts
to Chamber of reflection, and seats him.

ADDRESS

☉ - Cmp, u r nw setd in + chmb
% rflen, whr, in silnc @ sol, u wl hv
oprty fr meditn.

Th fst Thr °s % ay incle + crndl
vts, Tem, For, Pru @ Jus. Char ws
tgt u as a ∠ ☉, Modrn as a ☿ ☉, yr
Indy ws rwdd as a ☉ ☉ ☉, @ whn u
psd und + Liv Δch u revd a lesn in
×umlt. Whn u wr cratd a Comp % +
℞ ☉ u wrimpesd wth + almt fre @
+ imprtnc % Trth.

Whl + wrld is sht ou, medtte upn
thes thngs, @ prpr ur hart fr + slmn
crms thrh wch u wl b cldd to ps.
Thr lis on + tbl bfr u a melchly memnt
% mortlt. Bsd it is an Ho ☿s, wch

I nw revrs. As u bhld its slwl falg
snds, lrn tt so srly r + wstg snds %
ur mrtl lf rng ou to dth.

Thr is als on ths tbl + ×ly ☉bl,
wch is opnd at + fif chpr % + Gos
% ☉att. I ejn upn u at ths tm + rdng
% + thirtnth to + sixtntth vers inclusv
% tt chap- Whn u shl hv encldd +
redg u will dscvr thr Quess, to wch
ur explic ans r rqd in writng. ℞fc
on thm, @ thn ans ech wth a simpl
“Yes” or “No” acrdg to + dctats %
ur consc. Thn sgn ur nm, In Fil, to
thm.

I am nw abt to lev u aln, @ will sgnl
my dprtat by thre knks upn + dr.
Herg thm, u will rmv + h-w, @ pred
as I hv drcd. ☉hn u shl hv encldd,
gv thr kncks, @ I will atnd u.

☉ goes out, closes door, gives ***
Candidate when ready ***

☉ - Cmp Δ ☉, hv u ansd + qs.

Candidate replies

J ⊙ - Prst thm.

Examines, if not right, calls attention thereto

J ⊙ - Cmp, thr i pur wtr. In tkn
% ur sncty, @ + purt % ur ints, wsh
ur hns. (Dn.) Nw, b setd, @ awat
+ pls % + ⊙C. (At dr % asyln.)
*** **** **

⊙ - ⊙C, thr i an alm.

C- S R ⊙, atd t + A.

⊙ - (Otsd.) ⊙h cms lr.

J ⊙ - J ⊙ wth a rpt.

⊙ - (Cls dr; rts t stn.) ⊙C, + alm
ws esd b S R, + J ⊙, wh cms w a rpt.

C- Adm hm.

⊙ - (Ops dr.) ⊙ntr.

J ⊙ - (At bas % tri.) ⊙C, A ⊙, a
Cmp % + || ⊙ % + R, is i + chmbr %
rflctn, @ solcts + hnr % bng dubd @
crt'd a R % + valt @ mag ⊙ % + T.

C- Hs h ans + nes qstns.

J ⊙ - H hs, in wrtg, @ in tstiny %
+ prt % hs intns hs pfd + rqd ablt'n.

C- Prsnt + ans. (Dn.)

⊙C 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 not actuated by any mercenary, or other unworthy motive?

Candidate answer,

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

Candidate answer,

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?

Candidate answers.

C- SRs, r thr any obj. (None appearing.) SR J ⊙, ths fr + Cmp hs predd to ou entr satfen; bt as a trl % hs ptnc @ prsvnc I nw enjn upn hm svn yrs % Plgmg, cld i pil grb, wth sndls, stf @ serp, @ und ur dren.

J ⊙ retires. Gds are posted, and they put on Hermit's dress.

J ⊙ - (In chmb % rflcn.) Cmp, ths

fr u hv predd t + entr satten % + C
C, but as a trl % ur ptnc @ prsvc h
nw enj upn u sv yrs % Plmg, eld in
pils grb, wth sndls, stf @ scrp, @ und
m drctn.

Pt on ths pils clk @ ths sndls. Tk
ths stf @ scrp. Ths r t b + hbts @
sprt % ur plmg t + Hol Sep, wthr w
mst jrny. And nw lt us dprt.

FIRST HERMIT

1Hermit- (*Seld at entc % hut or tnt.*)
∪h aprhs.

∫ ∪- A pr @ wr pil trvlg fm afr, to
jrn wth ths wh oft hv gn bfr i ofrg
hs devs at + Hol Shrn.

1H- P, I greet thee. Slvr @ gold
hv I nn, bt sch as I hv, gv I unt +.
∪lk int m hmbl abod, st + dn, rest
@ rfs thysl. Hr r bred @ pur wtr—
pln fre, bt sch as a plnds. (*Pil eats
@ drnks.*) I wl nw exmn thy scrpt.
(*Exams.*) Thy brd @ thry wtr r wl ni
exh. I wl rplnsh thm. (*Dn.*) Hrkn

to a lssn t chr + on thy wa, @ asur
+ % succs. (*Reads.*)

“Let the brother of low degree rejoice in
that he is exalted.”—James I: 9.

“Come unto me, all ye that labor and are
heavy laden, and I will give you rest.”—
Matthew XI: 28.

“Christ also suffered for us, leaving us
an example that ye should follow his steps.”
—I Peter II: 21.

“For ye were as sheep going astray; but
are now returned unto the Shepherd and
Bishop of your souls.”—I Peter II: 25.

“Let brotherly love continue.”—
Heb. XIII: 1.

Pil, frwl, G spd +.

SECOND HERMIT

∫ ∪- (*Movng on.*) Pil, ths i intnd
t rps + fst yr % ur pilmg. Lt us pre.

2Hrm- ∪h aprhs.

∫ ∪- A pr @ wr pil trvlg fm afr, to
jrn wth ths wh oft hv gn bfr i ofrg
hs devs at + Hol Shrn.

2Hrm- Pil, I grt th. Slvr @ gold
hv I nn, bt sch as I hv, gv I unt +.
∪lk int m hmbl abod, st + dn, rest

@ rfs thysl. Hr r brd @ pur wtr—
pln fre, bt sch as a pl nd. (*Pil eats*
@ drnks.) I wl nw exmn thy scrpt.
(*Exmns.*) Thy brd @ thy wtr r wl ni
exh. I wl rplnsh thm. (*Dn*) Hrkn
to a lssn t chr H on thy wa, @ asur
H % succs. (*Reads.*)

“To do good and to communicate forget
not: for with such sacrifices God is well
pleased.”—Heb. XIII:16.

“Be not forgetful to entertain strangers:
for thereby some have entertained angels
unawares.”—Heb. XIII:2.

“Remember them that are in bonds, as
bound with them; and them which suffer
adversity, as being yourselves also in the
body.”—Heb. XIII:3.

“Let us not be weary in well doing: for
in due season we shall reap, if we faint
not.”—Gal. VI:9.

Pil, frwl, G spd H.

THIRD HERMIT

J ☉- (*Movng on.*) Pil, ths i intnd
t rps H sed yr % ur pilmg. Lt us pre
3Hrm- ☉ h aprhs.

J ☉- A pr @ wr pil trvlg fm afr, to
jrn wth ths wh hv oft gn bfr i ofrg
hs devs at H Hol Shrn.

3Hrm- Pil, I grt th. Slvr @ gold
hv I nn, bt sch as I hv, gv I unt H.
☉lk int m hmbl abod, st H dn, rest
@ rfs thysl. Hr r brd @ pur wtr—
pln fre, bt sch as a pl nd. (*Pil eats*
@ drnks.) I wl nw exmn thy scrpt.
(*Exmns.*) Thy brd @ thy wtr r wl ni
exhs. I wl rplnsh thm. (*Dn.*) Hrkn
to a lssn t chr H on thy wa, @ asur
H % succs. (*Reads.*)

“Charity shall cover the multitude of
sins.”—I Pet. IV:8.

“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 II:15, 16.

“Be thou faithful unto death, and I will
give thee a crown of life.”—Rev. II:10.

Pil, frwl, G spd H.

J ☉- (*Movng on.*) Pil, ths i intnd

t rps + thd yr % ur pilmg. Lt us nw
aprh + aslm, @ crv prmsn t dvot +
fo rmng yrs t dds % mr xlt'd usfins.
(At aslm dr.) *** ***** **

⊖- ⊙C, thr is an alm.

C- SR ⊖, atnd t + alm.

⊖- (Outsd.) ⊖h cms hr.

J ⊖- A pr @ wr pil trvl'g fm afr, wh
hvng prfmd fl thr lng yrs % plmg nw
crvs, if it shd pls + ⊙C, to dvot +
fo rmng yrs t dds % mr xlt'd usfins;
@ if fd wthy, hs strng dsr is t b adm't
amg thos val R's whs dds % chrty @
pur bnfenc hv sprd thr fm bth fr @
wd.

⊖- ⊖ht surty ds h ofr tt h is nt
an impst.

J ⊖- Th cmndtn % + J ⊖, wh re-
mnds tt hs rqs b grntd.

⊖- Lt hm awt + ⊙ % + ⊙C. (In-
side.) ⊙C, thr stnds wtht a pr @ wr
pil trvl'g fm afar, who hvng prfmd fl
thr lng yrs % pilmg nw crvs, if it so

pls + ⊙C, t dvot + fo rmng yrs to
dds % mr xlt'd usfins, @ if fd wr, hs
strng dsr is t b adm amg ths val R's
whs dds % chrt @ pur bnfenc hv sprd
thr fme bth fr @ wd.

C- ⊖t surty ds h ofr tt h is nt
an impst.

⊖- Th cmndatn % + J ⊖, wh remd
tt hs rqs b grntd.

C- Ths bng tr, — ⊙P, u wl ende
ths wr pil t + Ho A, whr hvng bnd
hm by + sl vws % ou ⊙ u wl frthwh
invs hm wth † @ bcklr, tt as a pilg
war h ma, und dren % tt val R, our
J ⊖; prfm fo yrs % wrfr, wch I nw
enjn upn hm as a tril % hs corag @
cnstnc. SR C⊙, fm an esct fr + ⊙P.

C⊙ SR J ⊖, fm an esct @ cdc +
⊙P t hs aprtmt.

Escort formed according to Tactics.

J ⊖- ⊙P, + esc awts ur plsr.

P- Ld on, SR J ⊖.

J ⊙ and C stand at one side while the escort passes. When Prelate, who is in rear, reaches J ⊙ and C, Prelate takes C by the arm and says Accompany me. Prelate, C and J ⊙ proceed together. In prelate's apartment, S ⊙ will cause the escort to form in two lines, at open order, faced inward.

Prelate, C and J ⊙ halt at foot of lines, when

Ⓜ- Pil, bfr u en b prmtd t prcpt in sch srvc as u dsr, it is nesry tt u b bnd unt us by H sl vws % our ○. If, thrfr, u stl dsr t pred, acmpy me t H ✕ 1 ✠.

S ⊙ will command- Present, ts. Prelate, C and J ⊙ pass between the lines to west of altar, and halt. Prelate passes around the Altar to East of it. S ⊙ will command, Carry ts.

Ⓜ- Pil, H vw u r rqrđ t tk wl in n wse cnflc wth ur dt t G, ur cnt, ur nb o ursl. If u wl asum sch a vow, kn wth bh ks upn H +d †s, ur hds rstg upn H ✕ ⊙, † @ C s, @ H +d †s.

J ⊙ will assist C in kneeling, and remove his hat and staff

THE V

‡ ⊙- S ✠s, ○ †s. Uncvr.

Ⓜ- Sa I, princ ur n i fl @ rpt af m.
1 I, ✠ ⊙, % m o fr w @ ac, in H prs % ✠ ⊙ @ thes wts, d hb @ hn, s @ sc pr @ v, tt I wl frv kp @ enc

H ss blg t H vlt @ mag ○ % ✠s ✠ @ ✠ % Mlt; tt I wl nt emc thm t any on exc t a tr @ lfl ✠ % ths ○; @ nt unt hm untl af d trl, st ex, or lfl inf, I shl hv fd hm lg en t H s; or wthi H aslm % a rg @ d cns † % ✠s ✠.

2 I fr pr @ v, tt I wl st to @ ab b H b-ls % ths o % ny oh † % ✠s ✠ % wch I ma hraf bcm a mbr: tt I wl sup @ mntn H cns @ ls % H gr † und whs authy H sm is hld, tghr wth H cns, ls @ edcs % H gr enc % H US % Am, so fr as H sm ma cm t m kn, @ whl wthn its jrs.

3 I fr pr @ v, tt I wl ans @ ob al du §s @ rg sms snt to m fm a † % ✠s T, or gvn m by H hn % a tru @ lfl ✠ % H ○, if wthn H dst % fty ml, ntl inf or unav ac al exc m.

4 I fr pr @ v, tt I wl go t H ds % fty mls, evn brf @ on fzn gr, t rlv H ds % a wr ✠ % ths ○, shd hs ncs rqr @ m abl pr.

5 I fr pr @ v, tt I wl hlp, aid @ ast wth m encl, m prs, @ m † if nes, al wr ds R s % † O, thr wvs, wds @ ors, whrev I m fd thm; so fr as thr nes ma rqr, @ m ab prm.

6 I fr pr @ v, tt I wl wld m † in dfns % ino mdns. dst wds, hlpls orp, @ † chrs rlgm.

7 I fr pr @ v, tt I wl nt asst at † fmg or opg % a † % R T, unls thr shl b prs at lst nn rg R s % † O, or † rps % thr sp †s, @ und a lg wrt.

8 I fr pr @ v, tt whl wthn † jrs % † gr enc % † U S % A, I wl nt ast, or b prs at, † cnfg % ths O % Rhd upn any prs wh shl nt hv rgl red † svl °s % Eϕ, Fc, ∘ ∘, ∠ ∘, ϕ ∘, M ∘ M, @ R ∆ ∘, tghr wth † † † O % † R, † † bs % m kn @ blf.

T al ths I sl @ s pr @ v, wth a f @ st rsv t obs @ pf † sm, wtht any eqv, mn rs, o sc ev % md i m wtev; bdg msl und n ls a pn thn tt % hvg

m hd sm of @ plc upn † hst spr % chrsdm, shd I ev, kn or wl vi ths m sl v as a R s †. So hl m G, @ kpm st. (Or. @ ma G k m st i † du ob % † sm.)

ϕ- In tstm % ur sncty ks † H B. (Dn.) Pil, ars @ rsm ur stf. (Dn.)
? ∘ - S R s, recvr. Cr, †s.

ϕ- Pil, tho hst crv prms t ps thro ou sl crms, @ ent † asy % ou †. By thy sndls, stf @ scrp, I jdg † t b a chld % hmlty. Chrty @ hsptlty r † grnd chrcs % ths vlt @ mag O. As R s T w r bnd t gv alms t pr @ wry pils trv fm afr, t fd † hngr, clth † nkd, @ bnd up † wonds % † afctd.

∘ e hr wage wr ags † enms % inoc mdns, dst wds, hlpls ors @ † chrs rlgm. If tho art dsrs % enlstng in ths nobl @ glrs wrfr, lay asid thy stf, (Dn.) @ tt Pil grb; (Dn.) tk up tt †, (One fm † ∆.) @ tt bkkr : (Dn.) mnfly fgt thy wa, @ wth vlr run thy crs. An ma

+ Alm, wh is a strg twr t al wh pt thr trs i Hm, b nw @ evmr thy dfns @ cnsltn.

Pil, hvg ld asid thy stf @ tkn up + †, w rqr u t mk a pble declrn % + cus i wch u wl wld it. Ths u wl d undr + dren % ou } ☉.

} ☉ - U wl rs ur †, do as I d, @ rp aft m: "I wl wld m † — in dfe % inc mds, — dst wds, — hlpls ors, — @ + chrs rlgm."

In wielding the † it should be held at arm's length, and a full circle made over the head from right to left, at every pause in the declaration.

卍 - Pil, hvg cnfde i ur declrn, I nw, by ○ % + ⊕C, wh hs bn plsd t grnt ur rqst, enjn upn u fo yrs % wrfr as a trl % ur erg @ cnste, wch u wl pfm und + dren % ou } ☉, wh wl nw iuvs u wth + 卍☉☉.

} ☉ - Th 卍☉☉ is gvn wth fo cts % + †, @ und an arh % stl. (*Cts gvn.*) Th wd is M-s-h-b. Cr, †s.

Brngs Pilgrim Warrior facing Prelate.

卍 - Pil wr, frwl. Ma sucs @ victy atnd u.

☉ and 卍☉ now retire; wielding their †s, and repeating together I will wield, etc. Optional The Prelate will be escorted to the Asylum When the ☉ and 卍☉ reach the ante-room, the ☉ will explain that they are about to begin the Four Years of Warfare. Meantime the Gds, in T Uniform, are posted.

1Gd- Halt. ☉ h cms thr.

} ☉ - A pil war.

1Gd- Advc, pilgm war, @ gv + wd.

(*Dn.*) Rt. Ps on.

} ☉ - (*Movng on.*) Pil war, ths is intnd t rps + fst yr % ur wrfr.

2Gd- Halt. ☉ h cms thr.

} ☉ - A pil war.

2Gd- Advc, pilgm war, @ gv + wd.

(*Dn.*) Rt. Ps on.

} ☉ - (*Movng on.*) Pil war, ths is intnd t rps + sec yr % ur wrfr.

3Gd- Halt. ☉ h cms thr.

} ☉ - A pil war.

3Gd- Advc, pilgm war, @ gv + wd.

(*Dn.*) Rt. Ps on.

} ☉ - (*Movng on.*) Pil war, ths is

intnd t rps + thd yr % ur wrfr.

∫ ⊙ - Pil, r u abl @ wlg to mk + fol dclrtn: "I nw dclr in trh @ srbns tt I entr n enmt nr il wl ags a sol on eth, wch I wd nt frly rencl, shd I fnd i hm a crspndg dspnsn."

If Pilgrim answers affirmatively.

∫ ⊙ - Thn lt us rpr t + asm @ ask fr + rmsn % + rmng yr % wrfr, @ crv t b adm t + hrs @ rwdt tt awt + vlnt T.

∫ ⊙ - (At dr % as.) *** ***** **

⊙ - ⊙C, thr is an al.

C- S̄R̄ ⊙, atd t + al.

⊙ - (Otsd.) ⊙h cms hr.

∫ ⊙ - A pil wr, wh hvg prfd fl thr lng yrs % wrfr nw selets + rmsn % + rmng yr, @ crvs t b admtd t + hrs @ rwdt tt awd + vlnt T.

⊙ - ⊙t surt ds h ofr tt h is nt an impstr.

∫ ⊙ - Th emndtn % + ∫ ⊙, wh rem + rmsn % + rmng yr % wrfr.

⊙ - ꝥw ds h xpc t gn adm.

∫ ⊙ - B + pil wr wd.

⊙ - Advc @ emc it. (Dn.) Th wd is rt. Awt + ⊙ % + ⊙C.

⊙ - (Insd.) ⊙C, thr stnds wtht a pil wr, wh, hvg prfd fl thr lg yrs % wrfr, nw slets + rmsn % + rmng yr, @ crvs t b adm t + hrs @ rwdt tt awt + vlnt T.

C. ⊙t surty ds h ofr tt h is nt an impst.

⊙ - Th emndtn % + ∫ ⊙, wh remds + rmsn % + rmng yr % wrfr.

C- ꝥw ds h xpc t gn adm.

⊙ - B + pl wr w, wch h hs emc t m.

C- Adm hm.

⊙ - (At dr.) Th ⊙C prmts h t ent.

⊙ and Pilgrim return ts, enter, stand West of and about two paces from base of Triangle

C- Pil, hvg gnd adm int ou asm, wt dclrtn hv u to mk in tstmy % ur ftns t bcm a R̄ amg us.

∩ ☉ - (*Rsng rt hn.*) Pil, d as I d,
@ rpt aft m: ☉ C, I nw del i trth
@ sbrns tt I entn no enmty nr il wl
agst a sol on eth, wch I wd nt frly
rencl, shd I fd i hm a crspd dspn.

C- Th sntmts u utr r cmndbl @
wthy % H cs in wh u rengd; bt w rq
prf % ur fidlt t us. Th rls % ths O
dmd tt u prcept in fv fbts, wch bng
acmplshd u shl b adm a ✠ amg us

Th elmnts % H fst fo r wn @ wtr;
H fth is pr wn. R u wlg t prcept.

Candidate answers

C- Advc t H tri.

At this command the ☉ C advances to apex of Triangle The
☉ and ☉ advance to the base, and the ∩ takes position on
the left of the P ☉ ar.

(1)

C- ☉ e wl nw prcept i H fst fbn.

The ☉ C takes a cup from the Triangle and directs the
P ☉ to do the same

C- Rpt aft m: ✠ H mmy % our
☉ ☉ ☉ ☉, ∩ ✠ % ||. Prt (*Rpl cp.*)

The sentiments following the Libations, or similar ones, may
be used at the discretion of the ☉ C.

While we commemorate the virtues of
the Illustrious Founder of Ancient Craft
My, 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.

(2)

C- ☉ e wl nw prcept i H sc fbn.
(*Both tk eps agn.*) To H mmy
% ou Munificent G M, H, K % T. Prtc.
(*Rplc eps.*)

C.—To be great is to be good, and
he who would perpetuate his name to pos-
terity, must embalm it in acts of charity
and deeds of pure beneficence.

(3)

C- ☉ e wl nw prtcp i H thd fbn.
(*Both tk eps.*) To H mmy % our
anc @ op G M H A, H wd sn, wh lst
hs lf i dfc % hs intg. Prtc. (*Rp cp.*)

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- Pl, thes fbs in hn % thes || G
Ms % anc crft ay r tkn in acklgt %
ou cncn wth, vnrtn fr, @ fidlty t tt
hnbl instutn.

Th O wth wch u nw sek t unit is
fndd upn + chrst relgn @ + prote %
+ Chrs vrtus. Lt us, thfr, atn t a lsn
fm + Hl Evngs. G P, u wl red +
fst lsn.

✠- (*Reads.*)

FIRST LESSON

The S Ks un-cover when the Prelate begins, those seated
remaining so, and will re-cover at close of reading This at each
reading

"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 oppor-
tunity to betray him.

Now the first *day* of the *feast* of un-
leavened 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 pass-
over at thy house with my disciples.

And the disciples did as Jesus had ap-
pointed 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 dip-
peth *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, an-
swered and said, Master, is it I? He said
unto him, Thou hast said."—Matt. XXVI:
14—25.

The following ceremony will be observed when it is desired
to have Twelve participate in the Libations.

C- Adv t + tri.

At this command the @ C and C G advance to the apex of the Triangle, the S @ and P @ advance to the base. Six S Ks, previously stationed about two paces from the Triangle, three in North and three in the South,—who may be designated Tri Gds,—advance to the sides, and J @ takes position on the left of Pil @. Each should be about one pace from the Triangle.

C- @ e wl nw prtc in + fst bn.

Each person at the Triangle will advance on his right foot, take a cup in his right hand, un-cover with his left hand, resting the chapeau on the right shoulder, and step back to his first position.

C- Rpt aft m: T + mmy % ou
M @ G M, S K % I. Prtc.

All drink, advance as before, replace cups, re-cover and resume first position. This form of taking and returning the cups will be observed for the first Four Libations.

C- Pil, + twl brng tps on + tri
bfr u crspd i nbr wth + Apstls % ou
Svr whl on erth, on % whm by trns-
grsn fl, @ btra hs Ld @ Mstr. As a
cnst admsn t u ev t prsvr in thy pth
% hnr, intgrty @ trth, @ as a mmrl %
+ apst % Juds Iscr, u r rqrd by +
rls % ou O t xtngsh on % ths br tps.

The Pilgrim extinguishes one of the tapers, the Asylum lights are dimmed, and so remain until after the Pilre-lights the taper.

C- Lt ths tch u tt h who basly
viltz hs v, or btra hs trs, is wrthy %
n btr ft thn tt wch bfl Jd Is.

Lt us atnd t anth lsn fm + Hl Ev.
@ @, u wl rd + sc lsn.

Ⓟ- (*Peads.*)

SECOND LESSON

“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 further, 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. XXVI:36—49

The robes are uncovered Solemn music, if desired.

C- Pil, u hr bhld an emb % mrtl
suprtd b dvnt, a hum sk rstg on +
H B; wch i t tch u tt amd al + trl
@ vicsitds incidt t hu lf, a frm rline
upn + dvn trth cntnd i ths Sac Vol
cn aln afrd tt encls n @ peac % mnd,
wch + wld cn nthr gv nr tk awa.

Or the following may be used.

C- (*Pntg t sk.*) Pil, u hr bhld an
emb % mrtlt rstg on dvnt, a hum sk
upn + ⊕d % G. Lrn fm ths tt al +
hps % ur prshg bd rsts upn + trths
rvld i tt Sed Vol. Thrin r w tgt tt
ou Rdmr lvth, @ tho wrms dstry ths
bdy yt in ou fish shl w c Gd. Lrn
also tt amid al + vstds % lf a stdfs
blf tt + trhs thrin rvld, coupld wth
an unswrvg fth in + merts % ou onc
crusfd bt nw rsn @ exltd Rdmr, can
aln affrd u tt strng consultn, wch +
wrld cn nthr gv nr tk awa.

Lt us atnd t anthr lsn fm + H Ev.
Ⓞ, u wl rd + thrd lsn.

✠- (*Reads.*)

THIRD LESSON

“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. XXVII:24—37.

(4)

C- ☉e wl nw prtc in † fo ꝥn.
To † mmr % Sm % Cy, wh ws empl
t bar ou Sav †. Prtc. (*Rpl eps.*)

C.—Pil, 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.

The Ode to the Skull may be used in these ceremonies.

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 beautiful 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 shown the bright and busy eye;
 Yet start not at the dismal void!
 If holy love that eye employ,
 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 virtues cause it spoke,
 Yet gentle concord never broke,
 That silent tongue may plead for thee
 When Time unveils Eternity.

C- Hw strkg ths emb % mrtlt!
 once animtd lk ousls, bt nw, bhld, it
 hs csd t act or thk: Its vtl enrgs r
 extnct, @ al its pwrs % lf hv csd thr
 opratn.

To sch a stat, Pilms @ } 卍s, r w al
 hastng. Lt us thn so imprv + remng
 spn % lf, tt whn ou fral bds shl bcm
 lk ths mmnto, cold @ inamt, our ds-
 embd sprt ma sor alft, @ dwl frevr
 in rlms % lf @ lt etnl.

Or, the Lessons may be read in the following order:

First lesson as above

Second lesson after You here behold mortality etc

At conclusion of the Second Lesson EC will take skull in
 hand, and go to Pilgrim, and say, How striking this embl of mrtlt.

Third lesson after the soliloquy, How striking, etc.

The skull is returned to the Triangle, and the EC is at the
 apex.

C- Pil, + warfr % + rmng yr is
 nw. remtd; bt, bfr u cn b prmtd to
 prtc in + fifth bn, I mst, as a trl %
 ur fth @ humlt, enjn upn u on yr %
 penc, wch u wl prfm und + drcn %
 ou } @ } 卍s.

J ☉ takes † and buckler from Pilgrim, and hands white robe to S ☉.

C- U wl g frth upn ur yr % pne,
clthd i tt wht rob, as an emb % inoc,
(? ☉ puts † wht rb on pil.) wth ths
hmn sk in on hn, (*Lft.*) as a smbl %
ur hmlt, @ ths brng tpr i † oth, as
an emb % ur fth; wch is t tch u tt,
wth fath @ hmlty, u shd lt ur lt so
shn bfr mn tt thy ma c ur gd wks,
@ gloty ur Fthr wch is i Hv.

THE SEPULCHRE

Wardens and Pilgrim move slowly out of the Asylum to the Sep; or before going out may pass once around the Triangle. Meanwhile there may be soft, plaintive music.

Sep Gd- ☉ h wd hr intrd.

? ☉ - A pil pent, wh crvs prmsn t
ofr up hs dvos at † Hl shrn.

Sep Gd- Advc @ cmc † ☉ P ☉.

S ☉ communicates it.

Sp Gd U hv prm t ent.

Gd opens door, Warden 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, 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. XXVIII: 1-6.

When he reads the words, Come, see the place where the Lord lay, Warden and Pilgrim arise and pass slowly and silently into the Sep, or they remain kneeling and the Gd exposes the Sep. After kneeling a few moments,

S.W. 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 IX :27, 28.

When the reading is concluded, Ws and P P arise and proceed to the A S, the S W 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. XXVIII :7—10.

✠- (*At Ascension.*)

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 XI :25, 26.

"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 XXIV :50, 51.

Ascension Scene, during which a hymn may be sung. Then

ODE

Old Hundred

The rising God forsakes the tomb!
Up to his Father's court he flies;
Cherubic legions guard him home;
And shout his welcome to the skies.
Break off your tears, ye saints, and tell,
How high our great deliv'rer reigns,
Sing how he spoil'd the hosts of hell,
And lead the tyrant, death, in chains.

Hendo 7s.

Lo! the heavens its Lord receives,
Yet he loves the earth he leaves;
Though returning to his throne,
Still he calls mankind his own.
Lord, though parted from our sight,
Far above the starry height,
Grant our hearts may thither rise,
Seeking thee above the skies.

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 Savior, 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 Savior 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 Savior, 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 S^o will say:

∩ ∪ - Pil, ur yr % penc endd, lt us
rpr t † asm @ hmb l crv adm.

At the entrance of Asylum S^o alarms by light raps *** ****
** ∪ arder goes out without disturbing meditation at Triangle. In Asylum all should be sombre, the lights dim When they enter the Ks around the Triangle should all be kneeling on the left knee, heads bowed, and resting on the hilts of their swords, which are drawn and held in their right hands, the points resting upon the floor. They remain in that position until the ∩ C demands. Whom have you there in charge? wheu they will arise and come to carry swords.

∪ ∪ - ∪ h drs aprh ou asm at ths sol
hr % pr @ medtn.

∩ ∪ - A pil pen, wh hvg' prfmd hs

yr % penc nw crvs prms to prtepat
in H fifh fbn, thrb t sel hs fth.

U - K w ds h exp t gn adm.

U - B H pil pn wd.

U - Adv @ emc i. (Dn.) Entr. (U

@ P ntr Asyl, @ mv gilly to wthn
ab tw pcs % bs % Tr, S U on rt of P
P, @ J U on hs l, U r rms hs st.

Or the following may be the manner
of this entrance:

This splc arngmt is intd t rpst H
flg of the vcy in the Apost Col. Nn
Ks r knlg wn H U s @ P P ntr. Thy
thr emplt H Tw whn the P P rlts H
tpr. The knl Ks r H C C, G @ C G
at apx, thr Ks on eh sd of the Trng.
Th U rs @ P P std at bs. The hl lts r
vry lo. @ H elv tprs brn on H T. Th
U dr kns feg H entrce, Th Asy dr i
op, @ in i hgs a wt lc crtn. Th Pi
Pen is id to this crtn, @ lkg thro
it, he fst dscvs H kng U r, @ bynd
hm H knlg nn at @ Tr. Sft mus is
pld whl h gazs a the slm sen, @ wn
it css H U wl signl wh hs hl on
H fl sftl ***. The U der rss stoly
@ gs to H crtn.

U - (In lo ton.) U h drs aprch our
asm at ths sl hr % pr @ medtn.

U - A pil pen, wh hvg prfmd hs
yr % penc nw crvs prms to prtepat
in H fifh fbn, thrby t seal hs fth.

U - K w ds h exp t gn adm.

U - B H pil pn wd.

U - Lt i b emc.

S w coms it.

U - Lt H pil pn rvntly ent, @ aph
H tri.

U dr lfts H crtn wh hs swd, @
U rdns @ P P entr. Th g to bs %
Tringl, @ U rr rms hs stn. There
wl b a pse bfr H C C rs hs hd @
ingrrs—

C - S Ks, whm hv u thr i chrg.

Sir Knights arise, and come to Carry swords.

U - A pil pn, wh, hvg prfmd hs
yr % pnc, nw crvs prms t prtep i H
fifh fbn, thrb t seal hs fth.

C - (Rtns hs †.) Pil, ur yr % pnc
hs ind endd, bt ur nd % pnc hs nt,
nr cn it end until ths mrtl shl hu pt
o imrlt, fr al mn er, @ erg nd rpntc.
(Th U ds rtn †s.)

C - Pil, in grntg ur rqs @ admtg

u a ✠ T amng us, I cn ofr u onl a rgh hbt, crs di @ svr dty. If on thes cndtns u st drs t enlst und our ban, advc @ knl at + bas % + tri

Ordns rmv frm hnds % + P P + skl @ tpr @ plc hm.

(5)

C- Pil, w cnnt. b t oft rmndd tt w r brn t di. Th fif fbn is, thfr, tk in + ms sl @ imprsv mnr, % pur wn, @ fm ths cp, (*Tks cp.*) embmel % + btr cp % dth, % wch w mst al snr or ltr prtk, @ frm wch evn + Svr % + wld ws nt exmt. Fm ths, or a smlr cp, hs ech ✠ T prtkn.

The GC partakes, and hands the cup to the kneeling P.

C- Tk ths cp in ur rt hn, @ rpt aft m:

S Ks may present swords

C- Ths pu wn I nw tk fm ths cp, t rmnd m % + mrtlt % + bdy, @ in tstmy % m blf in + imrtlty % + sl; @ ma ths fbn apr agnst m in jdgmt, t endm m, shd I ev knl or wlfly vlt m vs % ✠hd. Prtk.

S Ks will carry swords.

C- (*At apax.*) Pil, u hv seld ur fth, @ bnd ursl b a mst sl plg to b

tru to al + vws % + O. U hv invkd a pn upn u at + jdgmt, shd u bsl btra thm. Lt + mmry % ths sen rmn wth u as vivid as it i ths momt. An shd tmptn asl u, shd msfrtn bfl u, shd al + wrld sm t frsk u, stl rmn fthfl to ur vs % ✠hd. Brg n dsagre upn ursl or upn ths O, or reprh upn + nm % Hm und whs ban u r nw enlstd.

Rmbr, mk n prms or pldg undr + fath % ths, + sld fbn, tt u d nt pneulty @ scrply prfm; fr any pr md, set rposd, o engmt entd int, hvg rfrnc t ths fbn, is cnstrd b ✠ T mr sed @ bdg, if psbl, thn an oth. Chrg.

S Ks bring their swords swiftly down to a point in front of the breast of the kneeling Pil.

C- Bhld + ts % ths S✠s pntd at ur unprtc bs, al i rdy t avg an wlf vol % + vs u hv vol asumd. 42

Waves his hand upwards, and the S Ks elevate the points of their swords, and form an arch of steel above, and in front of the head of Pilgrim.

C- Bt, whl u rmn fthfl to ths vs

w gv u + mystc asrne % this gltrng
 arh % st, tt ths †s wth thsns % oths,
 wl lp fm thr scbds t dfnd @ prtc u.
 Cr, †s.

Lt us atnd t anth lsn fm + Hl E.
 S✠, ☉, †s. Uncvr. ☉, u wl rd +
 fo lsn.

☉- (*Reads.*)

FOURTH LESSON

“And in those days Peter stood up in
 the midst of the disciples, and said, (the
 number of 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; insomuch 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 wit-
 ness with us of his resurrection.

And they appointed two, Jeseph called
 Barsabas, who was surnamed Justice, 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 num-
 bered with the eleven apostles.”—Acts I:15
 —26.

C- S✠s, recvr. Cr, †s.

G- ☉C, + extngd tapr on + trig
 rmds us % + apst % Jds Iscr, whrb

a vacnc ws crtd i + nmr % + Apos.
An nw, in imitn % + act % + Apos,
who hs bn rd, I prps tt + hnr % rltg
tt tpr b cnfrd upn on wh hs endurd
+ trl, @ psd thro + crms % ths O.
I remnd + pil at + bas % + tri.

C- S R's, u hv hrd + remdtn; al
wh fvr it, prsnt †s.

Done, and Ks remain at Present.

C- Pil, u hv bn unmsly chsn to
ths hgh hnr. U wl sgfi ur acpte by
rltng tt tpr.

Ⓢ relights tapers, Asylum lights raised. © C removes
chapeau and lifts right hand.

Ⓢ or © C- S ma + Ld lft up + lgt
% Hs cntnc upn the, gv + pc, @ evr
kp + fm flng.

© C (*In hs stn.*) S R's, cr, †s.
Ⓢ, aris.

© C- † Attn. (*Al rs.*) S R's at tr.
Rt @ lf, fc. (*Th fc to ©.*) Frwrđ,
mrch. (*Thy mrch t dais in to lns.*)
Halt. Inward, fc.

C- S R's } @ J ©s, rmov + pilgs
rb, @ cdc hm t + ft % + lns. (*Dn.*)

Pil, I am nw abt t cnfr upn u +
hghst hn i m pwr t bsto. S R's, fm
an arh % stl. (*Dn; ©ds stn on ech
sd % pil.*) Pil, knl on ur lf k. (*Dn,
©ds fm arh ov hs hd.*)

THE ACCOLADE

C- (*Dr †, @ go btwn lns to pil.*)
By vrtu % + pwr @ auth in m vstd
as Cmdr % ths † % R's T, I db + R,
(*Gos on blo % † on pil lf shldr, bck.*)
@ creat + a mbr % + valt @ mag O
% R's T. (*Rts †, @ extnd hn t R.*)
Aris Sr—, (*Chrstn nm onl.*) @ wth
ths hnd re a hty wlcem int + bsm %
an O whs grn chrstes r unslid honr,
unwerđ zl in a brs cs, @ unvrsl bnvl.

© C- S R's, cr, †s. Rtn, †s. To ur,
posts, mrch. Cmdy, b setđ.

THE BALDRIC

The S K may be invested with the Baldric, thus:

E. C. (*Putting Baldric on K.*).—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

E. C.—I now present you this sword. In the hand of a Val and Mag K of the T, 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 K T, 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 S K 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 K'tly duties. Beware, Sir K, lest, through negligence or unfaithfulness, you forfeit our confidence and be ignominiously degraded from our Order.

C- (*Drawng hs †.*) U wl nw b invstd wth † rmg atrbts % † O.

Th pil pnt wd is gvn wth f † s % † †. Gd. (*Dn.*) Gv † s. (*Dn.*) @ und an a % s, wh o † s n f. Ad u l f @ pli bs m; p u l h o m r s, a I p m o u. Th w i g, @ † r s i a p o a s. Th K cd wl al g † w, @ i cr, † K eg w g † r. G m † w. (*Dn.*) I g u † r. (*Dn.*) C r † s. Rtn, † s.

Th p § is g b xt † r h, p u, th b

† h o † sh, p d, @ wh † eg c ac † n. Nw r † h, e o fs u, @ t u † c. Ne † h t † l % † h. Dh t † s. Ths rfrs t † pn % ur v, @ is † ppr sltn t b gvn o e o l an a % a † % Ks T.

Th grn § i g b † g † r f o † l, † r a x t † r, @ sltly lvtd, † l a ex t † l, @ s dprsd, hd slty incl t † r. In t p s IHSV. I t § u wl enqr. Ths § rs t † p % o Sv o † †.

Th g @ i w r g wl k, @ un, f int @ as † d. (*Dn.*) As o fs r t stly int so s † hs % a Ks T b fmy u i. † b % fs @ b l. Un mar † d I wl b i p t g u † I w. Un us r † d u w b i p t g i t m, @ on ur dng s I w g u † r.

Ov ths smbl % ou fth, (*Aludng to † d as,*) I com † w, wh i €. (*CC † cdt s arms.*) Rp i. (*Dn. CC † h o as.*) Th r i - - - . Ars.

BANNERS

C- ✠ St Br, dspl + stnd.

St B will arise, and display it; a flourish may be sounded.

C- ✠ fc abt @ bhld + stnd %
+ O. (*Th ✠ fc + O.*) Th grnd
stnd is wht. In + entr % + fld is a
bld-rd pasn crs, ov wch is + mtto %
+ O. In Hoc Sig Vinc. Undr 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
T's. It is half white and half black; sign-
ifying 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.

The Explanatory Lecture, Monitorial or other Charge may
follow.

HISTORICAL

Durng + perod tt succd + Crusds
a ciyl Kt md a vow t vist + seplchr
% hs Ld @ Mst. Atrctd by + chvlr
dds % + ✠s T,—fr ther dds % chrty
@ pu bnfienc hd sprd thr fam bth fr
@ wd,—he sght admsn t thr rnk, +
btr t fifil tt vow.

The Prior % + Templars t whm h
md hs apletn bng satsfd wth + rprt
md thron as t + uprtns % chctr % +
aplent, ws movd t grnt + pryr % hs
ptn, bt as a tril % hs wrthns t b en-
rold amng + mbrs % + valnt @ mag
Ord % + Tm, h enjyd upn hm sv yrs
% prpratn. Thes bgn wth an unarmd
pilgrmg in + dretn % + Holy Shrn
An esert ws frnshd t guid @ prtc hm.
And so, wtht swd or bcklr, @ frbidn
t do acts unbcmg an hmbl pilgm, +
jrny begn. To a mn % wrlk sprt @
chvrs natr sch pilgm ws indd a tril
% patnc @ prsvnc.

Thr yrs wr psd in ths wr wa, mstl in a frndly entry, in weh + pilgrm red fm pious anchrits brd @ watr, as wl as lesns % cmfrit @ consltn. But da aftr da his mnhd asertd itslf wth acumlatng vigr, whn h bhld indignts ofrd nt onl t hmsl, bt t othr helps pilgrms—mny % thm delct wmn. Thn h yernd t cast of + garb % a pilgm, @, layg asid + staf, t grasp + swrd @ prfm dds % mr exltd usflns. Whil pledg wth hs devotd esert fr + grtfcen % hs mnly ambtbn h rechd a house % + Tmplrs. Thr yrs % hs prprtn hd pssd, @ + zels ✠ implrd hs esert to crav + prmsn % + Prior to devot + fo rmng yrs t dds % mr exltd usflns.

The escort ws movd by hs entrets, vchd fr hm t + Prior tt h hd prfmd ful thre yrs % prprtn, md hs burng desr kn, @ crdily remndd hm t ofel favr. The avchmt % hs esert securd + favrbl ensrdtn % + Prior, who, aft

putng hm und vows, grntd hm prmsn t tk up swrd @ beklr, @ go frth und esert % a Tin war, mnfly wieldng hs swd i + dfns % inoc mdns, dst wdos, hlpls orphs @ + Chrstn relgn. And sch a wrfr ws indd a trial % hs constancy @ courg.

As a waror ths galt ✠ presd frwr wth fortud undntd, gvng ampl profit hs war esert tt h ws wrthy t drw + swd i + caus t weh h hd ensertd it. Bt hs dds % valr soon cratd i hm an ardnr desr t b admtd t whr honrs @ rwrd awt + rsult % valor @ chivlry.

He mt armd Tms galntly dfndg + dngrs pass % hs rout, @ h yearnd to b admtd t thr ranks.

Thr yrs mr psd in ths vigr warfr, @ at + cls % + thrd yr h rechd anthr hous % + Tmplars. Thn h besght hs warr guid t implr + Prior t remit + remng yr % hs prprtn.

Th warr esert prsntd + petn to +

Prior, vchd fr + valr, corag @ cnste
 % + petnr, @ tt h hd fathfly prfmd
 sx % hs svn yrs % prprtn, @ evn rec-
 omndd tt + remisn askd fr b grntd,
 if it shd so. ples + Prior. And tho
 + Prior ws movd by + recital % +
 dds % valr wrot by + petnr, @ by +
 history % hs courg @ cnsty, h eld nt
 shortn + tm % prprtn laid on hm at
 + beging. Mrovr, h ferd tt + mmry
 % thos acts % vlr fild hs hrt wth prid,
 @ tt slf-cnfdic hd suplntd an humbl
 relinc upn + strong arm % + Mastr.
 H thfr cmndd + petnr t dvot + re-
 mng yr % prprtn t pente, as a trial %
 hs faith @ humlt.

⊕th + acmplshmt % + pential yr
 + term % prperten endd, @ + devotd
 neophyte ws prmtd t seal hs faith @
 enlist undr + banr % + Tm @ % Eml.

At + dth % De Molai + anc ○ % +
 Tm ws suprsd @ its mbrs dsprsd. Th
 wrlk spirt tt gv it brth hd psd awa,

bt in ths modrn ○ % + Tm thr rema
 a sprit % refind @ morl chvalry wch
 shld prmpt al % its mbrs t b ev rdy
 t dfnd + wk, + inoct, + hlpls @ +
 opprsd: @ in a brthrs cs to do al tt
 ma b dmndd by mnhd @ frtnty.

CHARGE

The following Charge may be omitted and the Historical
 Lecture delivered instead Or both may be omitted at the dis-
 cretion of the Commander

SR, havng passd thro + sevr l ° %
 ou anc @ hnrbl instu, w bid u hrty
 wlem t al ou rgts @ prvlgs, evn t tt
 disintrstd frshp @ unbndd hospalty
 wch evr hs, @ w hp @ trs ev wl,
 cntnu t adrn, distngsh @ chctriz ths
 nobl Ord.

It wl hncfrth bcm ur duty t asst,
 prtct @ defnd + wery, waworn trvlr
 wh fnds + hghts % fortun inacsbl, @
 + thorny pths % lf brokn, advers @
 forltn,—to suer, dfnd @ prote + inct,

+ dstrsd @ + hlpls, evr stndg forth
as a chmpion t espous + cause % +
Chrsta relgn.

U r t inclet, enfrc @ prete vrvty; @
amid al + tmptns weh surnd u, nvr
to b drwn asid fm + pth % duty, or
frgtfl % thos du gards @ pswds, weh
r nesry t b hd in prptul rmbrc; @
whil one hnd is weldg + swrd fr +
defnc % ur Cmpn in dngr, lt + othr
grasp + mystc Trowl, @ widly difuse
+ gnuin cemnt % Br Lv @ Frshp.

Shld calmy assl + chctr % a Bro
SR, relet tt u r t stp frth @ vndicat
hs gd nm, @ asst hm on al lwfl ocsn.
Shld asslnts ev atmp ur hnr, intrs or
hapins, rnbr, also, tt u hv + encl @
suprt % ur brn, whs mystc swds, com-
bing + vrtus % Fth, Hp @ Chrt, wth
Jste, Frtud @ Mrc, wl leap fm their
scrbrds in dfnc % ur jst rgts, @ insur
n a glors trimph ov al ur enms.

On ths ocsn prmt m, SR, t rmnd
u % ur mutl engmts, our recprel ties;
fr wtev ma b ur situn or rank in lf,
u ma fnd thos in similar statns, who
hv digfid thmsls @ bn usfl t mnknd.
U r, thfr, cld upn t dschrg al ur dts
wth fidlt @ patnc, wthr in + Field,
in + Senat, on + Bnch, at + Bar, or
at + Holy Altr. Cthr u r pled upn
+ hiest pincl % wrldl gndr, or glide
into + hmbl vale % obscurt, unnoted,
save by a few, it matrs nt; fr a few
rolling suns wl clos + scen, whn ngt
bt holins wl serv as a sur psprt t gn
adms int tt rest prpd fm + fndtn %
+ wrld. 42

If u c, a br bndng undr + cross %
advrsty @ dispanmt, lk nt idly on,
nthr pas by on + othr sd, bt fly to
hs rlf. If h b decevd, tl hm + trth;
if h b calumiard, vindct hs caus; fr,
altho h ma hv errd, stl reclk tt inds-
cretn i hm shd nvr dsry humnt i u.

Finly, S✠, as memento mori is dpl engrvd on al sublnry enjymts, lt us evr b found in ✠ habilmts % rghsns, trvrsg ✠ strght pth % retud, vrtu @ tru holns; so tt, havg dschgd ou du hr belo, prfmd ✠ pilgmg % lf, burst ✠ bnds % mortlt, pasd ovr ✠ Jordn % dth @ safly landd on ✠ brod shor % etrnty, thr, in ✠ prsnc % myrlds % atndng angls, w ma b gretd as brn, recd int ✠ arms % ✠ Blsd Emnul, @ frevr md t prtcipt in hs Hvnl KgdM.

End of the work.



TO CHANGE FROM ✠ TO COUNCIL

C. ✠, attn. I nw dcl ✠ bsns % ✠ ✠ sspnd, @ a ccl % ✠ || ○ % ✠ ✠ opd fr ✠ reptn % cdts.

Titles now change.

✠ ○ - C. ○, infm ✠ Sn, @ dre hm t grd acd.

○ - (*Ops dr.*) C. Sn, ✠ ✠ is sspnd @ a ccl % ✠ || ○ % ✠ ✠ is opnd; u wl grd acd. (*Cls dr.*) *** **** * (Sn-*** **** *) C. ✠ ○, ✠ Sn is infm @ ✠ ccl scr grd.

✠ ○ - P. P, c tt ✠ audc chmbr is in stbl ara fr ✠ repn % cdts.

P. P - Cs, equip ursis as Cs % ✠ ✠, @ sutbl ara ✠ aud chmb.

When all is in readiness the P. P will salute the S○, and say:

P. P - ✠ ○, ✠ aud chmb is i su ar.

✠ ○ - Cs, b setd.

TO CLOSE COUNCIL @ RESUME †

The new made Companion having retired.

↳ (A) - C's, attn. Th pps fr wch ths
ccl ws opd hvg bn acmpld, I nw dcl
† ccl clsd.

Titles now change.

C- SRs, I nw dc bs rsm'd i †.
SR ☉, inf † Sn, @ drc hm t gr ac.

☉- SR Sn, bsns is rsum'd in †,
@ u r drc t grd acd. (C's dr. ***
**** ** (Sn. *** **** **.) ☉C, †
Sn is at hs pst, @ † asylm is du gr.

C- SRs b setd.

TO CLOSE THE †

Business being disposed of, the † will be closed as follows:

C- SR C\$, I am abt t cls ths †.
Se tt † Sn is infd, @ tt h gr acd.

C\$- SR ☉, infm † Sn tt † ☉C is
abt t cls ths †, @ drc hm t gr ac.

☉- (Ops dr.) SR Sn, † ☉C is abt
t cls ths †, @ u r drc t gr ac. (C's

dr.) *** **** ** SR C\$, † Sn is inf.

C\$- ☉C, ur ord hs bn obd.

C- †, attn. Uncv. ☉\$, ld o dvo.

DEVOTIONS

Our Father which art in heaven, Hal-
lowed 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 temp-
tation, but deliver us from evil. For thine
is the kingdom, and the power, and the
glory forever.

The grace of our Lord Jesus Christ be
with you. Amen.

C- SRs, rcvr. I nw dcl — †,
N -, du clsd. SR ☉, inf † Sn.

☉- (Ops dr.) SR Sn, † † is clsd.
(Rtns t stn.) ☉C, † Sn is infd.

C- SRs, u r dsmsd.

The ☉C may cause the lines to be formed, as in Opening
and may introduce Rehearsals, or the Triangle form of closing.

Commanders may sometimes desire to explain the ceremon-
ials to the Candidate. The following is suggested as helpful to
such an explanation.

EXPLANATORY LECTURE

S K, in the ceremonies through which you have passed, you represented a K of the period that succeeded the Crusades,—a civil K, who had made a vow to visit the Sepulchre of our Ascended Master. As if you were such a K, allow me now to address you.

Attracted by the chivalrous deeds of the Ts,—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 Comdr of the Comdry of Ks T, 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 Val and Mag Order of the Tple, 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 Comdy of the Ts. Three years of the required preparation had passed, and you begged your escort to crave permission from the Comdr to permit you to devote the four remaining years to deeds of more exalted usefulness.

At this second house of the Ts 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 Comdr, who, after putting you under Vows, granted you permission to take up sword and buckler, and to go forth, under escort of a Tple Warrior, manfully wielding your sword in the defence 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 Ts, and there you besought your escort to implore remission of the remaining year of preparation.

Your Tmplr escort presented your petition to the Comdr of that Comdy, and avouched for your valor, courage and constancy, even recommending the remission

asked for, if it were possible; and though the Comdr 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 Comdry,—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 Ffth Lbtn, thereby sealing your Faith, after illustrating both it and your humility. You were then enlisted under the Ban of the Ts and of Emmanuel.

Such, S K, is the brief epitome of the solemn ceremonies through which you have passed. The ancient Order of the T was suppressed and its members dispersed, and the warlike spirit of that Order has passed away; but in this modern Order of the T 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 as K 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.



KNIGHTS OF MALTA

SHORT FORM

FOR CONFERRING THE DEGREES OF KNIGHTS OF
ST. PAUL, OR THE MEDITERRANEAN PASS
AND ORDER OF KNIGHTS OF MALTA

This, or the Long Ceremonial, must be used in conferring Orders

At the conclusion of the ceremony of the Order of the Temple in the Asylum of the †, the candidate having been fully invested by the Eminent Commander as Knight Templar, the Eminent Commander will proceed to invest him with the d of Knight of St Paul, or the Mediterranean Pass, and the Order of Knight of Malta, in the following manner:

Com.—The Order of the Knight of Malta is appendant to the Order of the Temple, and in this country is conferred in the Asylum of the Commandery, or in a Priory regularly convened for that purpose. Your S OB supersedes the necessity of laying you under any particular one in reference to this Order. I must, however, require you to make the solemn declaration which I am about to propose to you.

In þ þrsnc % ths wtncs, I wl ask
u if, fm ths tm frwd, u r rslvd t
flw þ Stu @ Rs % þ O, @ if u r pr
t ntr upn, @ ndr þ trls @ hdshps
wh ma b rqd % u by tho Rs. wtht
mrmrg o flnchg.

Q- I a.

C- Do u, i þ þrsnc % ths Rs as
wtncs, slmnl rnw þ svrl vws u hv
alrdy md i rlatn t þ Qc Os % C
Rhd; @ d u pr t cnfm t al þ St,
R @ R % þ O, @ strv t wk i str
acdnc thwth.

Q- I d.

C- Yr nsws r stsfery, @ I shl
pred t nstl u a R % Q. Prvs t ths,
I wl nvst u wi þ atrb % þ ° % S
P, o þ Q P. Th nednts upn wh
ths ° @ its mds % rcgntn r fndd, r
redd n þ HS.

C.—S K Prel, you will read a lesson
for our instruction.

All rise with the Prelate.

FIRST LESSON

The reading of the lesson by the Prelate is obligatory, and cannot be omitted. The instruction here given applies to all the other Scripture lessons which follow.

P.—Here beginneth the first verse of the twenty-eighth chapter of the Acts of the Apostles.

“And when they were escaped, then they knew that the island was called Melita.

And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live.

And he shook off the beast into the fire, and felt no harm.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.”

P.—Here endeth the first lesson.

All recover @ take seats

C- I wl nw nvst u wh + § % ths °.
It i m b hldg b h f, p d, a f w thm
a a f; tn gsp + l o fl p % u l h bt
+ f f @ t % u r h, r thm w a q mtn,
@ th of + r h wh a j, as if plkg s
ofnsv f u l h. Ths rfs t + incdt %
S P p + v f h h @ cs i nto + f, @
s cld + § % @.

C.—S K Prel, you will read another lesson from the Holy Scriptures.

SECOND LESSON

All rise with Prelate @ uncover.

P.—Here beginneth the twenty-second verse of the twenty-seventh chapter of the Acts of the Apostles.

“And now I exhort you to be of good cheer: for there shall be no loss of any man’s life among you, but of the ship.

For there stood by me this night the angel of God, whose I am, and whom I serve.

Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me.”

P.—Here endeth the second lesson.

All recover @ take seats.

C- Th pw % ths ° i F ð ¶. Th
gd w % ths ° i @, + An nm % +
I % @.

Ð r Δ Ð it ws estmy fr + Rtl sldrs
% + crusds, prvs to thr dprtr fo + Xy
Ld, to ppr thms by a gen cnfsn @ revg
% + Xy C uchrst revg + bn % + Ch.

In alsn to ths estm, bt to avd +
smbnc % irrvcn to + Sac @ys we
comrt it by substg wtr fr wn to rmd
us % + xtrm perls, sfrng @ desttn
enentdrd by our Phil Ð rs of old whn on
thr wa to + Xy Cty fr thn th cld
onl pre + br ncsrs % lf at + sds pt.

(A salver is here prstd by + Prel
upn wh is a cp % w @ sm sls % b.)

U wl nw rc bd fm + pt of + sd
@ wt frm + bld.

(Th C C thn tks + sd fm + Δ, plag

on its pt a pc % brd @ pres it t + P
who res @ ets it.

Th ∈ C thn tks + cp in hs l h @
suprtg + btm % it wh + b % + s
prsts i to + P, who tks it in hs r
h @ dks it. The cp is thn rplcd on
th slo.)

Prl- ⓐ a u b kpt stdfst in a ur sol
prfsns @ blsd in a praiswrthy occupn
@ undtkg.

C- This cerm constts u a Rⓐt % ?
P or + ⓐ ed P. It is + P's ° % + ○
% R % ⓐ.

I wl nw nvst u wi + atrbts % +
○ % R % ⓐ.

Th pws at + f sts, o bns, r ⊙, L,
D, R @ A @ cmrt + b, l, d, r @ a
% ou blsd S.

C.—S K Prel, you will read another
lesson from the Holy Evangelist.

All rise with Prelate @ uncover.

THIRD LESSON

P.— Here beginneth the twenty-fourth
verse of the twentieth chapter of the Gos-
pel according to St. John.

“But Thomas, one of the twelve, called
Didymus, was not with them when Jesus
came.

The other disciples therefore said unto
him, We have seen the Lord. But he said
unto them, Except I shall see in his hands
the print of the nails, and put my finger into
the print of the nails, and thrust my hand
into his side, I will not believe.

And after eight days again his disciples
were within, and Thomas with them: then
came Jesus, the doors being shut, and stood
in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither
thy finger, and behold my hands; and reach
hither thy hand, and thrust it into my side;
and be not faithless, but believing.

And Thomas answered and said unto
him, My Lord and my God.”

P.—Here endeth the third lesson.

All take seats @ recover.

C- I wl nw inv u wh + § g @ w
% + ○. Th § % + ○ i md thu: o ss,
Rh hthr thy f @ f + p % + ns.
Th ja r hs @ fc + f f nto + c % +
p. Thn he ss: Rh h t h @ t i nt
m s. Eh xts h l h, @ p h fs nto

† l s % † or, stl hdg o b † gp;
wi rms ths † d, t gv † w. On ss;
M L. Th o rs, An M G. Th nm %
ths § @ g i Infis—unb.

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.

† h prel wds % † ○, r R Rgm et,
D m D m, † y Sig R % R s, @ L % L s.
I wl nw nv u wh † G H §, @ G W s
% a Kt % M; als † G T @ W % † ○.
Th G H § s g b plc b h t † m as
tho spg thro a t. On ss:

Q- D u c n p.

A- W c n p.

Bsp- Tn c n p.

C- D r ts, Cr ts, C xtd ts.

Th G T s g b t eh o b † l h, ntlc
† f @ mg † a bk w @ f as f r a b;
† ts hl upr n † r hs, syg tgh † G
W s, K % K s, @ L % L s

Q- I wl nw inv u wth † § ⓐ ot
% † ○.

C.—S K Prel, you will read another lesson from the Holy Evangelist.

FOURTH LESSON

All rise with Prelate, the Ks draw swords, come to present, as before uncover, and so remain during the reading.

P.—Here beginneth the nineteenth verse of the nineteenth chapter of the Gospel according to St. John.

"And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews."

Here endeth the fourth lesson.

All recover @ take seats.

Q- Th m % † ○, smts usd as †
? a C d % † ○ s † † R † †. It s
fnd % † in % † f l ws wh wr st up
ov † hd % ou B S upn † †: "*Jesus Nazarenus Rex Iudaeorum.*"—"Jesus of Nazareth, the King of the Jews."

I nw nvst u wh † † o J % † ○.
I s a M †. Its e ps smblz t u † e
batds dscr n † H Evst.

C.—S K Prel, you will read another lesson from the Holy Scriptures.

FIFTH LESSON

All rise with Prelate.

P.—Here beginneth the third verse of the fifth chapter of the Gospel according to St. Matthew.

‘Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.”

Here endeth the fifth lesson.

The reading ended, all take seats.

C.—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.

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 now make you a Knight Hospitaller of St. John of Jerusalem, Palestine, Rhodes and Malta. Be zealous and vigilant for the honor of Knighthood.

WELCOME

Taking him by the right hand—

C.—We admit you into our Order, and welcome you as a Knight of Malta.

And now, Sir Knight, in behalf of the Knights of this Commandery, I again bid you a hearty welcome to all the rights and privileges, even to the disinterested friendship and unbounded hospitality which ever have, and we trust will long continue to distinguish, 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 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 ethereal principle that shall soar to the realms of endless bliss, and beyond the power of change, to live forever.

Be seated.



*Please report
any apparent
errors or omissions.*

APPENDIX.

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; or the junior may stand at Salute while making a short report. They should always exchange salutes at the close of the conversation.

The S \odot (or \odot C) if seated, does not arise to acknowledge a salute, and the \times Φ (or Φ) acknowledges salute by bowing ceremoniously.

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

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

RC—Passing the Guards, crossing the B and introduction into the A C.

KT—Chamber of R and Ff Lb.

OFFICERS.

Officers should wear the Regulation Robes

The members should wear:

Green Sash, Belt and Sword, Cap with the R C of the Order on the front of the same.

The Fatigue Uniform of a K T should not appear in the ceremonies of the Order. But the T Uniform can be utilized thus:

Turn inside of Baldric out, if inside is green. Remove Passion Cross from cap, and attach RC of the Order, or, cover the cap and its cross with a cover. T sword will be sufficient. The \times Φ should wear the Royal Arch Robes for that office.

The Grand Council should wear Robes and Turbans, as should the Companion Conductor, Warder and Jewish Guards. These doff Jewish Robes when they prepare for entrance into the Φ ersian A C

If a \ddagger is unable to furnish such robings, then plain civilian's 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 R C Uniform, as herein given.

R. C. PARAPHERNALIA.

1. Robes and suitable Head-Gear for the Officers of the Palace.
2. Robes for the \times Φ and members of the G C.
3. An Altar, Bible, Swords, Square and Compass, Cushion, Fetters, Garb of Slavery, Robes and Coronet for Z
4. \ddagger s may also provide Jewish and Persian Banners, and practical B.

In robing the officers and members of the G C, \ddagger s will guard against any extravagance of material or form that might imperil the solemnity of the ceremonies. Neither Robes nor other Equipments should distract the attention of the Candidate by incongruities. The Robes should be prepared with good taste, and always be kept in good order and ready for use.

ROBES AND REGALIA

The officers of a \ddagger should wear black clothing, and during the conferring of the Orders should be fully equipped as Ks T. The Prelate should wear the regulation Robes during the entire ceremonial.

Hermit—The Guards can put on over their T equipments, 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 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. T. PARAPHERNALIA.

1 A Tri—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 Relicts.

2 Chamber of Reflection—Following are the equipments, Table, Chair, Basin and Towel, Hour-Glass, Bible, Taper, Hood-wink, Pen and Ink, Relicts.

3. A Sepulcher
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, Mitre 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 Pil Pen to carry. [Never take one from the Tri]
12. Robes and Hats, 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 T. They should always be in good order, and ready for use.



HISTORY.

NOTES, COMMENTS, SUGGESTIONS AND INSTRUCTIONS.

ORDER OF THE RED CROSS.

If convenient, it is desirable that the Red Cross degree be conferred upon a class of several companions, making it an occasion for social intercourse, meeting new friends and cementing the bonds of fellowship.

The ceremonies of this degree, if performed with the dignity, pathos and dramatic effect which the ritual merits, will teach most noble lessons, and the names that they assume and the characters they represent will leave upon the minds of the newly created companions impressions that can never be effaced.

Commanders will make the work of the Order much more effective and interesting if they see that full and appropriate, though not necessarily expensive, paraphernalia and equipments, are provided. The Grand Counsel, Companion Conductor, Warder and Guards should wear Jewish robes and turbans. The Rulers of Media and the Princes of Persia should be robed in oriental costumes. The uniform of the Master of Cavalry should be Persian and that of the Persian Guards different from that of the Order of the Red Cross. The Sovereign Master, Prince Chancellor and Prince Master of the Palace should be clothed in the regulation robes.

On account of the varying arrangements of different Audience Chambers no set floor plan can here be given, but commanders must trust to their own discretion and judgment when arranging the seating of the Princes and Rulers, so that the best effect may be made upon the Jewish Prince.

The part of the King should be acted in as royal a manner as possible, and the means of Recognition communicated with the greatest accuracy.

No undignified liberties should be taken with Z, and all frivolity should be promptly discouraged. Avoid all affected dramatic tones and oratorical flights, which only detract from the beauty of the Ritual; but cultivate

natural tones and gestures, expressing the earnestness and pathos appropriate to the scene, thus making the Order of the Red Cross a dignified and fitting preparation for the solemn Order of the Temple.

ORDER OF THE RED CROSS.

The Order of the Red Cross, by no means a Pagan rite or a mere social organization, is founded upon Truth, recognizing the GOD OF TRUTH as the only true and living Deity.

Influenced in a measure by his Jewish Friend, Prince Zerubbabel—(Chosen of God)—and believing in the One God as did Israel, Darius registered a vow with God that he would rebuild His Temple at Jerusalem. His Truthfulness and reverence for Judah's Jehovah are proven by the manner in which Darius kept his vow.

The Law of Judaism was active, educating and preparing us for Christianity. As the most exalted TRUTH was implicitly present in Judaism and is now explicitly present in Christianity, so the candidate finds the TRUTH OF TRUTHS implicit in the Order of the Red Cross, but explicit in the Order of the Temple.

As Judaism prepared the world for Christianity, so is the Illustrious Order of the Red Cross a preparation for the Christian Order of the Temple.

THE JOURNEY.

The traveler from Jerusalem to Susa, the richest city of Persia and favored of Persian Kings, passes first through the country which the decrees of Cyrus restored to the Jews, but after crossing the Euphrates he must continue his journey through the realm of King Darius. *Some authorities limit the Jews to the country west of the Jordan.*

To distinguish their friends from enemies the Jews provided passwords and station pickets at the different passes throughout their territory, as countersigns were necessary for traveling in safety through a country under such strict military rule. So rigid was the discipline that even a suspicion of disloyalty led to punishment by death.

Notwithstanding all these precautions, King Darius constantly feared secret enemies and spies, knowing that the Magians, whom he had defeated, were still dangerous foes.

THE SASH, BANNER AND CROSS.

THE GREEN SASH is a reminder that Truth is a divine attribute and the foundation of every virtue.

THE BANNER OF THE ORDER bears the motto "Magna est veritas, and Prævalebit": great is truth and it will prevail.

THE CROSS OF THE ORDER contains the letters D. T. J. L., indicating Deity, Truth, Justice, Liberty.

PERSIA'S THREE ANCIENT CITIES.

PERSEPOLIS, which was the capital and chief city of the kingdom of Persia, is supposed to have been founded by Darius Hystaspes. Since its destruction by Alexander, its ruins, standing in the valley of Schiraz, have been a wonder of the world.

An immense platform fourteen hundred feet in length and nine hundred feet in width, facing the four points of the compass, rises two score and ten feet above the plain. Hewn in part from the mountain and constructed with huge marble blocks twenty to sixty feet in length, whose joints were so perfectly adjusted that even in its present ruined state one can scarcely discover them. Colossal figures border the marble steps leading from the plain to the gigantic columns fifty feet high and fifteen feet in circumference, surrounded by beautiful capitals and supporting a roof of cedar which protected the inmates from the heat of the sun. Statues representing men of every nation and clime adorned the roof.

Here dwelt Darius. Here, we assume, the fair Jewess Queen Esther was conducted by Ahasuerus on her way still higher up the mountain side to another palace, which was also destroyed, B C 330, by the torch of the unscrupulous and intemperate Alexander.

SUSA or SHUSHAN. This city, named for the lilies growing luxuriantly in its valley, was possessed by the Babylonians in the days of Daniel, but transferred to Persia when Babylon was captured by Cyrus. Here, in Shushan, the winter residence of all the Persian Kings

subsequent to Cyrus, the famous decree of Darius, authorizing the rebuilding of Jerusalem and the temple, was issued. In memory of this decree, the grateful Jews named the eastern gate of the second temple—Gate of Shushan, upon which was carved a picture of the city Shushan.

ECBATANA. Originally a beautiful city of the Medes, Ecbatana became, after the Medes and Persians united, a summer resort of many Persian Kings. Many believe Zoroaster, the great Persian teacher, first made his appearance here, and here in the archives of Cyrus' capital, was found the precious roll which proved beyond a doubt the right of the Jews to rebuild the Temple; and here rest in tombs visible to modern pilgrims, the famous Mordecai and the beautiful Queen Esther.

ANCIENT PERSIAN RELIGIONS.

The Magician religion was universal among the Medes and Persians until mid scenes of dreadful slaughter, its leader, Smerdis, lost the throne. This religion, like Judaism, consisted of the worship of one God, but by fire.

Sabianism, the worship of the host of heaven and the planets, an idolatrous religion directly opposed to Magicianism, became so popular after the downfall of the Magicians that Darius, although once a Magician, became its supporter.

REBUILDING THE TEMPLE.

Released from captivity by the decree of the great Cyrus, issued B. C. 536, the Jews, led by Zerubbabel, reached the then desolated Jerusalem on the 20th day of Tebeth, B. C. 535, and began building the Second Temple. This was finished the 23rd day of Adar, B. C. 515.

Ezra, a lineal descendant of Aaron, led a second division of released captives into Jerusalem on the 10th day of Sehebet, B. C. 458. He sought to reform his wretched, travel-stained followers by commanding them to put away their unbelieving Babylonian wives. This edict they implicitly obeyed, keeping a solemn fast and making a covenant to walk in God's law according to the teachings of Moses.

In B. C. 445 Nehemiah conducted a third division into Jerusalem. Some of the captives, however, preferred to remain in Persia and were called "The Dispersion." Nehemiah became Governor and ordered solemn fasts on the first and 24th days of Nisan, B. C. 445, when Ezra read the Book of the Law. After seven days had passed, there was great rejoicing and feasting. At that time the Jews made the covenant to keep the seventh day and year.

Thus, in peace and prosperity, Israel rebuilt the temple and the "Holy City."

INTEGRITY

INTEGRITY is deemed more precious than life to a true Mason. JUSTICE, TRUTH and LIBERTY are the grand characteristics of the Illustrious Order of the Red Cross. No favors or emoluments are great enough to tempt a companion of that Illustrious Order to barter his integrity to the interest of Injustice, Falsehood or Oppression.

ENDURANCE.

When Rehobcam, Son of Solomon, told the twelve tribes of Israel that his father chastised them with whips, but that he would chastise them with scorpions, ten of them seceded, leaving only the two tribes JUDAH and BENJAMIN in possession of the temple and Jerusalem.

Their faith, perseverance and endurance caused these two tribes to live and flourish until their descendants are to be found in all parts of the world, while the seceding tribes have lost their identity or disappeared from the face of the earth.

This teaches a never-to-be-forgotten lesson to all companions of the Red Cross, ever reminding them to cultivate ENDURANCE and its kindred virtues, FAITH, PERSEVERANCE and PATIENCE.

DECREE OF CYRUS.

Tatnai, Governor of Medio-Persia, with the nobleman, Shethar-Boznai, petitioned Darius to have the archives of Ecbatana searched in hope of finding some means to prevent the rebuilding of the Temple and Jerusalem. This search resulted in the finding of the

Decree of Cyrus, authorizing the Jews to rebuild the temple, making it impossible for Tattai and Shethar-Boznai to carry out their unscrupulous plan. Thus: evil may often result in good.

VERITAS PRAEVALEBIT should be the foundation of the Order, for verily, Truth will prevail.

LIBERTAS ET NATALE SOLUM.

May every companion of the Red Cross maintain LIBERTY and FREEDOM, oppose injustice and superstition, ever showing mercy and compassion and permitting none to oppress the widow and the fatherless, the stranger or the poor

This was the promise: Darius appointed Zerubbabel Governor of Tirshatha (Ezra II: 63) God said of Zerubbabel: "Speak now to Zerubbabel the son of Shealtiel, governor of Judea, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying 'Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison with it as nothing?'" Haggai II., 2, 3

The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it. Zechariah IV., 9.

THE WORK.

Immediately after the Crusades a civil Knight, hearing of the deeds of beneficence, charity and chivalry for which the Templars were famed, applied for admission to the Society in order that he might more readily fulfil a vow he had made to visit the Sepulchre of his Lord and Master. "Coming under the tongue of good report" and being upright in character and conduct, the commander of the House of the Temple was inclined to grant his petition; but seven years of preparation and trial were imposed upon him before he could be deemed worthy of the title of Knight of the Temple. The first of these trials was to set out unarmed for the Holy Sepulchre.

THE PILGRIMAGE

Day after day, for three weary years, this Knight journeyed on his way, provided with simple food, comfort and consolation by the pious Hermits at whose humble abodes he stopped from time to time. Although

patient and obedient, he longed to take up the sword in defense of other pilgrims traveling toward the Holy Shrine. After several times requesting this privilege of his Templar escort, he reached a Second House of the Templars.

Being convinced of the sincerity of the Knight, the escort requested that the four remaining years of preparation be devoted to deeds of valor and usefulness.

This request was granted, and, laying aside his pilgrim's garb, sandals, staff and scrip, the probationer was allowed to make his vows and take up the sword, which he consecrated to the highest uses.

THE VOW.

The gallant Knight pressed onward in defense of the Christian religion and its devotees and pilgrims. He clothed the naked, fed the hungry, and bound up the wounds of the afflicted, proving himself worthy of the trust imposed upon him.

But, as the years passed on, the knowledge that he was performing many deeds of kindness and valor brought feelings of pride and self esteem. He began to wish that his years of preparation were ended, that he might have a part in the honors and rewards that awaited the Knight Templars, who guarded the most dangerous passes. Had he not shown his patience, fortitude, courage and constancy? Why was a longer preparation necessary? While pleading that his Templar guide use his influence in releasing him from his last year of his preparation, six years had passed, and they approached the Third House of the Temple.

At last the Warrior escort promised to present his petition to the Commander if he could truthfully declare that his heart was right with man and before God.

THIRD HOUSE OF THE TEMPLARS.

According to an old legend, the Papacy, wishing to find an excuse to suppress the Templars, sent spies to apply for membership to the Order. When admitted, these neophytes were to learn the secrets and betray them to the Church, under promise of absolution from the vows they had made when entering the Order.

The Templars, knowing they must protect them-

selves from such traitors, tested every neophyte who was not positively known to be above suspicion, by a solemn imprecation, together with the drinking of blood taken from his own body, and intermingled with wine, in imitation of the blood and water that flowed from the side of the Savior—a truly appalling ceremony in that superstitious age.

THE LEGEND OF SIMON OF CYRENE.

The Templars do not place much credence in the legend that Simon of Cyrene was a "friend and companion of our Savior" and that "he fell a martyr to his faith." Simon was probably only an interested observer as the procession passed to Calvary, and, being a foreigner, was pressed into service by the Romans who were too proud to bear the cross under the weight of which Jesus had fallen. However, some proof is said to exist that Simon subsequently became a member of the Christian community.

Penitence and self-abnegation were the lessons provided for the Knight during the seventh and final year of preparation. He wore an emblem of innocence and symbols of Faith and Humility and was exhorted to let his light so shine before men that they might glorify his Father which is in heaven.

The light of Judas was turned to darkness when he betrayed the Lord, but when Matthias was selected to take the place of Judas, that darkness again became light. As sin extinguishes the Divine light in the heart, so does righteousness rekindle it with never fading light.

A RITUALISTIC COMMENTARY

"The adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel" Ezra IV:1.

An account of the "adversaries" may be found in verses 7, 8 and 9.

Judah, meaning "the praise of the Lord," was the eldest and Benjamin, "son of the right hand," was the youngest son of Jacob. After the other tribes seceded these two became heirs to Jerusalem, the Temple and the Mosaic traditions. To Judah was assigned a territory fifty miles long and forty-five miles wide, between the Jordan and the Mediterranean, while Benjamin received the land extending from the Jordan to within seven miles west of Jerusalem, twenty-six miles in length and twelve miles in width.

EMMANUEL.

"And they shall call his name Emmanuel, which, being interpreted, is, God with us." Matt. I 23.

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah VII. 14. Immanuel was the Hebrew for the more familiar Greek form Emmanuel. Thus did Isaiah foretell the coming of the Messiah, which prophecy Matthew announces as fulfilled in the birth of Christ.

"And thou shalt call his name Jesus, for he shall save his people from their sins" Matt. I.21.

Jesus is Greek for the Hebrew name Joshua or Jeshua, contractions of Jehoshua, meaning "he of Jehovah" or "Savior." Jesus Christ means "Anointed Savior."

"And when they were come unto a place called Golgotha, that is to say a place of a skull." Matt. XXVII 33

Many believe this name originated from the peculiar shape of the summit of this elevation, where the awful tragedy of the Crucifixion was enacted. Upon that tragedy is founded the religion, in defense of which every true Templar was ready to lay down his life.

"Moreover the Lord said unto me: 'Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz.'" Isaiah VIII:1.

"Maher-shalal-hash baz" is a phrase very difficult to translate, literally meaning "Hasten booty-speed-spoil," or "Make speed to the spoil, hasten the prey." The ancient Templars believed this phrase symbolized that readiness for action which is characteristic of all true Soldiers of Christ. The correct pronunciation is Maher Shalal-hash'ba.

"At the same time came to them Tatnai, Governor on this side the river, and Shethar-bozani, and their companions, and said thus unto them: 'Who hath commanded you to build this house and to make up this wall?'" Ezra I:3. 42

SHETHAR-BOZNAI, meaning "Star of Splendor." was an officer of rank and Tatnai was Satrap of the province lying between the Euphrates and Judea. When these two sought an excuse to prevent the returning captives from rebuilding the Temple, they found instead the au-

thority from Cyrus sanctioning the very work they had hoped to stop forever, and God had turned their wrath to His praise.

THE VISION OF CONSTANTINE.

There is a popular fable said to have been invented by the sycophants of Constantine the Great, which furnishes our Illustrious Order with one of its best known mottoes. While Constantine was marching toward Rome to conquer the army of Marentius, he camped near Mentz where he beheld in the sky a fiery cross which bore this inscription, in Greek, "With this sign you will conquer." This symbol, known afterward as the Cross of Constantine, was emblazoned upon the Imperial Standard.

After the Roman Church became mistress of the world, the Eastern Church had to submit to her dictation, and the Chi Rho Cross was changed to the Passion Cross and the Greek inscription to the corresponding Latin "In Hoc Signo Vinces."

Many refuse to believe that Constantine ever really converted to Christianity, as his baptism took place only a few months before his death, and at least twenty-five years after his professed conversion. It is certainly most regrettable that this impressive vision, the reputed origin of our beautiful symbol, should be so closely associated with the name of this infamous wretch who is known to have murdered five members of his own family.

While the Passion Cross was used on the armorial bearings of the ancient Templars, it is not certain that either the Greek or Latin inscription was ever placed thereon.

AN HISTORICAL FACT.

A Templar, Simon of Syracuse, sought to betray his Order to the Saracens, but Saladin ordered the miserable traitor beheaded and presented his head to the Grand Master of the Templars. It was placed on the point of the longest spear obtainable as a warning to traitors.

HISTORY.

ORDER OF THE TEMPLE.

In 1118, eight noble gentlemen,—Hugh de Payen, Godfrey St. Omer, Godfrey Biscot, Payen de Montdidier, Archambaud de St. Aignan, D'Andre, Bossal and De Gondemare,—formed themselves into a society for the purpose of conducting pilgrims on their perilous journeys to and from Jerusalem and the Holy Sepulchre.

For nine years this little band worked, bound by no rules and wearing no uniform. During this time only one Knight was added to their number,—Hugh of Champagne,—who joined them in 1125.

Their house, part of the palace of the western kings, was close to the Temple and they came to be known as Templars, or Knights of the Temple. Their chapel was the Church of the Holy Sepulchre.

While in Rome in 1127, whither he had gone to ask a new crusade of Pope Honorius II, Hugh de Payen petitioned his Holiness to form the Templar Society into a religious and military order. At the request of the Pope the Council of Troyes appointed St Bernard to draw up rules and prescribe a dress for the Order. A white uniform was selected to which, years afterwards, Pope Eugenius added a red cross. Authorities differ regarding the exact name given to the Order. They were referred to as "The Brethren of the Order of the Temple," "Brethren of the Soldiery of the Temple," and "Pauperes Comitones Christi et Templi Solomonis."

These young men aroused widespread enthusiasm for their society. Kings settled upon the New Order valuable estates, upon which Priors were built; the Pope praised its chivalry and promised Heaven to all who would take up the Cross against the Saracens. Young men of noble birth and finest physique, realizing they were entering a life-long battle without hope of peace, gladly bound themselves by vows of chastity, poverty and obedience, to become Templars.

The rules governing the members of the Order were most severe; their hair was kept short, their plain white dress was relieved by no ornaments; amusements were almost unknown, and only serious conversations were permitted. They resigned all personal wealth and held

no communication with the outer world. No brother was allowed to walk or even eat alone, in order that each might know if the other kept the rule which prohibited fasting. If a Templar was captured by a Saracen he could not be ransomed but must be left to his fate, the Koran or the Sword. Knowing well these conditions three hundred men went back to Jerusalem with Hugh de Payen, of whom not one remained at the end of five years.

Godfrey de Bouillon organized a rival military order called the Hospitalers. Although willing to fight side by side against their common enemies, the reputation of the Templars aroused the jealousy and envy of the Hospitalers, causing dissensions extending, with frequent reconciliations, from 1179 until the Order of Temple was suppressed in 1314. So bitter was the feeling between the two Orders in 1250 that a battle was fought in which the Templars were nearly annihilated; but new recruits rushed in to swell the depleted ranks of the noble Order.

The lack of time and space here will not permit us to mention, but in Addison's History of the Knights Templar will be found the many terrific battles the Templars fought with a strength and bravery almost superhuman, and the long struggle to preserve Christianity in its early purity. Being both Churchmen and warriors, the Pope was their only chief, the Church their nation, for whose interests alone they struggled, ever uplifting the Cross against the Crescent. For these reasons they were hated and their advice rejected, and even Christian chiefs refused to assist in making a treaty whereby access to Jerusalem could have been secured and peace made with the Soldans, at the time of the last crusade.

In 1301 dissensions arose between Philip the Fair, King of France, and Pope Boniface III, who claimed temporal power in France. In this feud the Templars supported the Pope, even sending him funds.

Two years later Boniface died and his successor, Benedict XI, followed him within a year. Then the crafty Philip managed to secure the election of Archbishop of Bordeaux, who willingly promised to live in France and do the bidding of the King in exchange for the title, Pope Clement V.

Living haughtily apart from the world, without a suspicion that the King was plotting their downfall

and planning to get possession of their immense wealth, the Templars never dreamed that the Pope, their Master, would prove false to them.

At this time two disgraced and expelled Templars, one of them a Prior, Esquin von Florian, were imprisoned in Paris waiting a death penalty. Hearing that the King was seeking evidence and any excuse to exterminate the Templars, these dastardly traitors and hars offered, in exchange for their miserable lives, to "reveal" to the King "the secret impieties of the Templars," which resulted in the following false charges:

(1) That Templars were more like Mohammedans than Christians.

(2) The Novices were required to deny Christ and to spit upon the Cross.

(3) The Templars worshipped idols, despised the sacraments, murdered and secretly burned all betrayers of their secrets, and practised theft and sodomy.

(4) The Templars betrayed the Holy Land to Infidels.

The Pope and his bishops made a so-called inquiry into the charges, which was merely a hearing of misrepresentations, deceptions, hypocrisies and falsehoods.

Although Grand Master De Molai had been affectionately invited to visit his Holiness in 1306 (one year after these charges were made), and was received most cordially by both the Pope and King, it was not until the next year that even a rumor of this infamous slander reached the ears of the Templars. Then De Molai again visited the Pope, denied the accusations, and returned to Jerusalem feeling assured that the Pope believed the Order innocent.

Truth and honor being primary virtues of the Templars they naturally expected that the King and Pope possessed, to some extent at least, the same traits of character, and were completely taken by surprise when, on the morning of October 13, 1307, every Templar in France was dragged from his bed and flung into a filthy dungeon. Many died from exposure and hunger: fifty-four were burned to death at one time. Fate was most kind to those whom death released so quickly, for others were forced to submit to the most lingering and excruciating tortures that their inquisitors, the Papal Commission and the Archbishop of Sens, could devise. A confession of guilt was their only hope of freedom.

Some, whose hands were crushed until the blood ran from their nails, others, whose feet were held in the fire until they dropped off, or were made insane by other prolonged tortures, broke down and confessed to anything their captors wished, but many withdrew their confessions as soon as the tortures ceased.

On March 18, 1314, a platform was erected in the Cathedral Church from which the Bull of Suppression of the Order of the Temple was read in the presence of the Priors of France and Aquitaine and the Grand Master De Molai. Some time previous, when undergoing the most excruciating tortures, De Molai is believed to have made a confession which later he emphatically repudiated upon hearing it read before the Church Commission. When the Cardinal mounted the platform and read the false charges upon which the Bull was based, De Molai arose and said, "I declare before heaven and earth, and I avow, although to my eternal shame, that I have committed the greatest of all crimes, but only by acknowledging the truth of those so foully charged against an Order, of which the truth to-day compels me to say that Order is innocent. The fearful spectacle that confronts me cannot make me confirm a first lie by a second. Upon a condition so infamous, I heartily renounce a life already hateful to me."

That evening the rays of the setting sun were blended with the flames that devoured the mortal forms of the brave De Molai and one of the Priors, who withdrew his confession and courageously met death at the side of his Grand Master. As he was dying De Molai is said to have summoned the Pope and King to meet him at the Judgment. Little did they know how soon they would obey the call. Pope Clement V passed away in great agony within a few weeks and King Philip followed in less than a year.

Thus ended the Ancient Order of the Temple. The Holy Land was abandoned to the Infidel because the Pope and King coveted the wealth of the Order far more than they cared for its loyal service.

Oh, Thou, whose very mission on earth was peace, who chose poverty rather than riches, who walked with the poor and lowly, whose brow was crowned with thorns instead of jewels, what crimes of greed, avarice and cruelty have been committed in Thy sacred name! Where on all the pages of History can we find sentences

so unjust, agonies so fearful, tortures so appalling, as those inflicted on Thy helpless and often innocent children, by the scarlet monster the "Mother Church"? through the will of those who, robed in costly raiment and crowned with priceless gems, have pressed her golden Throne of the very "Vice-Gerents of God"

CHRONOLOGY OF TEMPLAR MATTERS.

Selections from History of Knights Templar—Addison.

- 323, July 3, victory of Constantine over Maxentius.
- 615, Feast of Holy Rood (or Cross) instituted.
- 1096, Dec. 23, Godfrey's army reached Constantinople.
- 1097, June 20, Nice captured by Crusaders.
- 1097, July 4, Crusaders' great victory at Dorylaeum.
- 1098, June 27, Antioch captured by Crusaders.
- 1099, March, Crusaders left Antioch for Jerusalem.
- 1099, June 10, Crusaders' first view of Jerusalem.
- 1099, June 15, Crusaders' first assault on Jerusalem.
- 1099, July 15, Jerusalem captured by Crusaders.
- 1099, July 23, Godfrey elected King of Jerusalem.
- 1101, Baldwin I crowned at Bethlehem.
- 1107, King Sigurd, of Norway, visited Holy Land.
- 1118, Hugh de Payens installed Grand Master.
- 1187, July 3, 4, disastrous battle of Hattin.
- 1191, July 12, Acre captured by the Crusaders.
- 1192, January 11, Crusaders captured Ascalon.
- 1199, April 6, King Richard I (Cœur de Lion) died.
- 1249, June, battle at Damietta, Egypt.
- 1291, May 20, Acre finally lost to Christians.
- 1307, October 13, De Molay arrested in France.
- 1309, Rhodes captured by Knights of St. John.
- 1310, May 12, fifty-four Knights Templar burnt at Paris.
- 1312, April 3, The Order extinguished in France.
- 1313, March 18, De Molay burnt at the stake.
- 1314, July 25, battle of Bannockburn.
- 1376, June 8, Edward the Black Prince died.
- 1522, December 25, Rhodes captured by the Turks.
- 1530, May 24, Knights of Rhodes occupied Malta.
- 1530, September 8, Turks retired, defeated, from Malta.
- 1769, March 2, De Witt Clinton born.

- 1771, October 30, Thomas Smith Webb born.
 1798, June 12, Malta surrendered to the French.
 1798, November 24, Paul, Emperor of Russia, G. M. Malta.
 1800, September 4, Benjamin B. French born.
 1804, May 6, Grand Enc Mass and R. I. organized
 1814, June 18, Grand Encampment New York organized.
 1816, June 22, Gen Grand Enc. United States organized.
 1817, January 13, Theodore S. Parvin born.
 1819, July 6, Thomas Smith Webb died
 1823, November 27, Grand Encampment Virginia organized.
 1826, June 13, Grand Encampment New Hampshire organized.
 1827, September 13, Grand Encampment Connecticut organized.
 1828, February 11, De Witt Clinton died
 1838, March 4, Theodore S. Parvin initiated
 1841, Jan 5, re-establishment K. M. by Emperor of Austria.
 1843, April 1, Jonathan Nye died.
 1843, October 24, Grand Encampment Ohio organized.
 1847, October 5, Grand Encampment Kentucky organized.
 1851, May 5, Grand Encampment Maine organized.
 1851, August 14, Grand Encampment Vermont organized.
 1854, April 4, Grand Encampment Indiana organized
 1854, April 12, Grand Encampment Pennsylvania organized.
 1855, January 19, Grand Encampment Texas organized.
 1856, October 6, James J Loring died.
 1857, January 21, Grand Commandery Mississippi organized.
 1857, October 27, Grand Commandery Illinois organized.
 1857, April 7, Grand Commandery Michigan organized
 1858, August 10, Grand Commandery California organized
 1859, October 12, Grand Commandery Tennessee organized.
 1859, October 20, Grand Commandery Wisconsin organized
 1860, February 4, Grand Commandery New Jersey organized.
 1860, April 25, Grand Commandery Georgia organized.
 1860, May 20, Grand Commandery Missouri organized.
 1860, December 1, Grand Commandery Alabama organized.
 1861, September 9, Charles Gilman died.

- 1861, December 24, Samuel G Risk died.
 1864, February 12, Grand Commandery Louisiana organized.
 1864, June 6, Grand Commandery Iowa organized.
 1865, October 25, Grand Commandery Minnesota organized.
 1865, December 22, Archibald Bull died.
 1866, January 5, William B Hubbard died.
 1868, December 29, Grand Commandery Kansas organized.
 1870, August 12, Benjamin B. French died
 1871, January 23, Grand Commandery Maryland organized.
 1871, December 28, Grand Commandery Nebraska organized.
 1872, March 25, Grand Commandery Arkansas organized.
 1874, February 25, Grand Commandery West Virginia organized.
 1876, March 14, Grand Commandery Colorado organized.
 1876, August 10, National Grand Priory Canada organized.
 1881, May 10, Grand Commandery of North Carolina organized.
 1884, May 14, Grand Commandery South Dakota organized.
 1887, April 13, Grand Commandery Oregon organized
 1887, June 2, Grand Commandery Washington organized
 1888, March 8, Grand Commandery Wyoming organized
 1888, May 14, Grand Commandery Montana organized.
 1890, June 16, Grand Commandery North Dakota organized
 1893, November 16, Grand Commandery Arizona organized.
 1895, August 15, Grand Commandery Florida organized.
 1895, December 27, Grand Commandery Indian Territory organized
 1896, January 14, Grand Commandery District of Columbia organized.
 1896, February 10, Grand Commandery Oklahoma Territory organized.
 1901, August 21, Grand Commandery New Mexico organized.
 1904, August 31, Grand Commandery Idaho organized.
 1907, March 25, Grand Commandery South Carolina organized.
 1910, April 20, Grand Commandery Utah organized.

THE ANCIENT ORDER OF THE TEMPLE.

GRAND MASTERS FROM ORIGIN TO THE DEATH OF DE MOLAY:

1. Hugh de Payen.....	Chosen	1118
2. Robert of Burgundy.....	"	1139
3. Everard de Barres.....	"	1147
4. Bernard de Amelai.....	"	1151
5. Bertrand de Blanquefort.....	"	1154
6. Andrew de Montbar.....	"	1165
7. Philip de Naplond.....	"	1169
8. Odon de St. Amand.....	"	1171
9. Arnold de Troye.....	"	1180
10. John Terrio.....	"	1185
11. Gerard Riderfort.....	"	1187
12. Robert de Sable.....	"	1191
13. Gilbert Grahus.....	"	1196
14. Philip de Plesseis.....	"	1201
15. William de Chartres.....	"	1217
16. Peter de Montaigne.....	"	1218
17. Arnaud de Perigord.....	"	1229
18. Herman de Petragronius.....	"	1237
19. William de Rupefort.....	"	1244
20. William de Sonnac.....	"	1247
21. Reginald Vichier.....	"	1250
22. Thomas Berard.....	"	1257
23. William de Beaujeau.....	"	1274
24. Theobald de Gaudin.....	"	1291
25. James De Molay.....	"	1298

De Molay burned at the stake, March 18, 1818.

CONCLAVES AND GRAND MASTERS OF THE GRAND ENCAMPMENT, U. S. A

No.	GRAND MASTERS.		CONCLAVES.	Year.
	Name and Residence.	Place		
1.	DeWitt Clinton, New York....	New York.....	1816	1816
2.	DeWitt Clinton, New York....	New York.....	1819	1819
3.	DeWitt Clinton, New York....	New York.....	1826	1826
4.	Rev. Jonathan Nye, Claremont, N. H.	New York	1829	1829

5.	Rev. Jonathan Nye, Claremont, N. H.	Baltimore	1832
6.	James M. Allen, Cayuga, N. Y.	Washington	1835
7.	James M. Allen, Cayuga, N. Y.	Boston	1838
8.	James M. Allen, Cayuga, N. Y.	New York	1841
9.	Archibald Bull, Troy, N. Y.	New Haven	1844
10.	William B. Hubbard, Columbus, Ohio.	Columbus	1847
11.	William B. Hubbard, Columbus, Ohio.	Boston	1850
12.	William B. Hubbard, Columbus, Ohio.	Lexington	1853
13.	William B. Hubbard, Columbus, Ohio.	Hartford	1856
14.	Benjamin B. French, Wash. D. C.	Chicago	1859
15.	Benjamin B. French, Wash. D. C.	New York	1862
16.	Henry L. Palmer, Milwaukee, Wis.	Columbus	1865
17.	William S. Gardner, New York, Mass.	St. Louis	1868
18.	John Q. A. Fellows, New Or.	La. Baltimore	1871
19.	James H. Hopkins, Wash. D. C.	New Or	1874
20.	Vincent L. Huribut, Chicago, Ill.	Cleveland	1877
21.	Benjamin Dean, Boston, Mass.	Chicago	1880
22.	Robert E. Withers, Wytheville, Va.	San Francisco	1883
23.	Charles Roome, New York, N. Y.	St. Louis	1886
24.	John P. S. Gobin, Lebanon, Pa.	Washington	1889
25.	Hugh Corunna, McCurdy, Mich.	Denver	1892
26.	Warren La Rue Thomas, Pittsburg, Pa.	Boston	1895
27.	Reuben H. Lloyd, San Fran. Cal.	Pittsburg	1898
28.	Henry Bates Stoddard, Bryan, Texas.	Louisville	1901
29.	George Mayhew Moulton, Chicago Ill.	San Fran	1904
30.	Henry W. Rugg, Providence, Saratoga Springs.	1907	1907
31.	William Bromwell Melish, Cin. O.	Chicago	1910
32.	Arthur Mac Arthur, Troy, N. Y.	Denver	1913
33.		Los Angeles, Calif., June..	1916

STATISTICS.

Masonic Membership.	Lodge.	Chapter.	Com-mandery
Alabama.....	26,397	3,943	1,663
Arizona.....	2,118	713	495
Arkansas.....	20,534*	4,076	1,332
California.....	50,257	12,692	7,223
Colorado.....	16,139	5,197	3,190
Connecticut.....	24,281*	8,277	4,118
Delaware.....	3,358	1,141	513
District of Columbia..	9,599	3,567*	1,682
Florida.....	11,437	2,134	1,209
Georgia.....	38,425	7,255	3,299
Idaho.....	4,012	1,048	699
Illinois.....	122,233	37,350	17,897

Indiana	63,035	16,384	7,549
Iowa	47,585	12,044	6,737
Kansas	40,668	9,409	6,234
Kentucky	40,459	9,329	4,823
Louisiana	15,152	3,386	1,023
Maine	29,872	10,151	5,556
Maryland	15,766	3,857	2,158
Mass. and R I.....	71,751	27,650	17,894
Michigan	71,752	22,462	9,132
Minnesota	27,447	8,823	4,599
Mississippi	19,103	4,327	2,056
Missouri	58,237	13,658	7,008
Montana	6,977*	1,508*	1,137
Nebraska	20,144	4,650	2,728
Nevada	1,886	465	161
New Hampshire	10,620	4,409	2,735
New Jersey	36,649	6,986	3,374
New Mexico	3,208	1,017	667
New York	186,179	39,298	22,783
North Carolina	22,314	3,092	1,568
North Dakota	8,666	2,534	1,423
Oklahoma	23,353	4,922	2,378
Ohio	90,666	35,160	16,639
Oregon	12,315	3,724	1,716
Pennsylvania	110,630	33,188	22,825
South Carolina	14,281	2,842	1,482
South Dakota	10,221	3,233	1,767
Tennessee	26,242	5,192	1,802
Texas	58,724	17,778	6,235
Utah	2,081	598	435
Vermont	13,610	4,276	2,783
Virginia	23,392*	5,917	3,336
Washington	18,407	4,130	2,171
West Virginia	15,768*	4,734	3,925
Wisconsin	28,082	10,640	4,999
Wyoming	3,036	870	672
Grand Encampment	529
Totals in the U. S.	1,577,068	430,036	228,389

*1913.

CONCERNING THE TEMPLAR'S SWORD.

(From an Address delivered at Washington, D. C., March 28, 1860, on the reception of the Honorarium of a Templar's Sword from the Grand Encampment of the United States.)

There is a romance, if I may so express it, in all past time attending the SWORD. Scarcely do we enter upon the Mosaic account of the Creation ere we find that "the Lord God placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way to keep the way of the tree of life"; showing that as an implement of war or defense, the SWORD was the earliest weapon known.

Throughout the Old Testament, the SWORD is conspicuous as a weapon. We find mention of that most mythic of all mythical SWORDS, inasmuch as it doth not appear at all, and is only known in the interpretation of a dream as the SWORD of Gideon the son of Joash, and is afterward proclaimed as the SWORD of the Lord and of Gideon.

As an evidence of the careful manner in which that weapon, when the property of any noted individual, was preserved, we see that the SWORD of Goliath was wrapped up in cloth, and kept behind the ephod by the priest of the Most High. In modern times the Swords of Frederick, of Charlemagne, of Napoleon, etc., have been carefully preserved. Even among the disciples of Jesus one was armed with a SWORD which he used most valorously in defense of his Master.

In the history, real and fanciful, of past heroes, the SWORD bears no insignificant part. That chivalrous leader of the olden Knighthood, King Arthur, bore a SWORD, whose miraculous reception is told in many ways, the SWORD EXCALIBUR.

From the days of the patriarchs, through the whole range of history both ancient and profane, we see standing out in bold relief the Hero and his SWORD. We have all seen the SWORD of Washington as preserved in our national archives by the care of his grateful countrymen.

Every true Templar holds his SWORD under certain solemn conditions; no true patriot can receive one without attaching to it duties sacredly to be regarded.

The word *Sword* in its original signifies *to lay waste*, and this meaning is forcibly shown in the account of the assassination of Ahner, disemboweled by one stroke of the Jewish sword. "To gird on the sword" implies the declaration of war, "to smite with the edge of the sword" signified a passage of arms *to the hilt*.

THE FIRST DEMONSTRATION

(IN EIGHT MOTIONS).

DRAW SWORD.

Come out,¹ come out,² thou glittering brand!³
Obey a Christian Knight's command!⁴
Inspire a Templar's hand!
Celestial signs, thou sword, reveal⁵
In cut⁶ and flash⁷ of sacred steel,
As in the ancient Band!⁸
As when, before the SAVIOUR's shrine,
Each Templar breathed his countersign!

THE SECOND DEMONSTRATION

(IN THREE MOTIONS).

PRESENT SWORD.

Oh, Prince Emmanuel, Son of God,¹
From this far-off and humble sod,
Once by thy gentle footsteps trod,
Thee, JESUS, we salute!²
Omniscient KING, behold our Band
As with this emblematic brand,
Our work we execute!
Each movement of the Knightly Sword
Shall tell of THEE, thou Templar's LORD!³

THE THIRD DEMONSTRATION

(IN THREE MOTIONS).

SUPPORT SWORD.

Embattled hosts are pressing
Along the serried line,
Their venom'd darts distressing
The Guardians of the SHRINE.
Support, brave Knights,¹ with dauntless mind!²
What though the foemen's banner flaunt!
Little we reck, upon the wind,
Blasphemous word and taunt!³

THE FOURTH DEMONSTRATION

(IN THREE MOTIONS).

PORT SWORD.

To the ardent Pilgrims journeying from afar,¹
Warriors enlisted in Jesus' Holy War,
'Neath the Cross the Sacred WORD,²
Speaks the one effulgent LORD.
Purged from slavery and sin,
In Hoc SIGNO, we come in;
Open, Warder, at the gate,
Wide to admit this conquering Band!
Thou, the KING of earthly state,
Thou, the KING of Heavenly Land!³

THE FIFTH DEMONSTRATION

(IN FOUR MOTIONS).

ORDER SWORD.

But who is this,¹ in humble weeds,
With Cross and Cord and Scrip,
This man impetuous,
Resolved to share our fellowship?²
With "pure ablutions" thoroughly washed,
With "patience sorely tried,"
Waiting to have instructions
From the one unerring GUIDE!

Welcome the stranger,—give him bread,—
His water cruse supply;
Cheer him with comforting words,
His tears of weakness dry,
'Tis written in Heaven's Chancery²
That they who help the poor
Shall find their deeds remembered
When they knock at Heaven's door³

Then cover ye their nakedness,
Who, poor and friendless, come!¹
Fling wide your Asylums, NOBLE KNIGHTS,
And give the homeless home!
Strike manfully, BRAVE HEROES,
When the defenseless call,
And with your comrades conquering stand,
Or with your comrades fall!⁴

THE SIXTH DEMONSTRATION

(IN FOUR MOTIONS).

CHARGE SWORD.

Speed the spoil, the booty hasten,
Templars charge! along the lines!
 See the opposing forces shaken,
 Victory to us inclines!¹⁷
 Innocent maidens, helpless orphans,
 Widows destitute, forlorn,
 Will you leave them all to scorn?
 By the power of Christ's religion,
 Templars, charge,³ nor be forsworn.⁴

THE SEVENTH DEMONSTRATION

(IN FOUR MOTIONS)

RIGHT-SHOULDER SWORD.

Here let us muse awhile on far-off scenes,
 Where Templars won their earliest renown;
 This very dust of Palestine was once
 Bone, sinew, *heart* of Christian chivalry,
 That fell to win CHRIST'S HOLY SEPULCHER,
 O'erborne by arrogant infidels they fought,¹
 All through that summer day, on Hattin's plain,
 But when the night came down they slept in death;
 Never God's glittering stars looked on such men!

At Acre's siege² how strove their matchless Band!
 How flew their BEAUSEANT on the morning breeze,
 When wall and tower surmounted, in her streets
 They sung their hymn, NON NOBIS DOMINE,
 And worshiped God, to whom the victory is!

Banished from Palestine,⁸ the centuries flew,
 And lo, at Rhodes and Malta, in the night
 Of the INVINCIBLE they held their lines,
 And in their island forts kept back the foe,
 While nations at their prowess stood amazed!
 Honor, infinite honor, to each Knight,
 Upon whose lance head gleamed such grand heroic light!¹⁴

THE EIGHTH DEMONSTRATION

(IN TWO MOTIONS).

REAR REST SWORD.

Eloi! 'twas said on Calvary,
Eloi, lama sabachthani,
Why hast thou, Lord, forsaken me?
 Oh, when these Templar Knights shall die,
 Not this their last despairing cry,
 But rather, midst death's thickening gloom,
 Exultant at the very tomb,
 "Hail, CHRIST, EMMANUEL, we come!"²

THE NINTH DEMONSTRATION

(IN THREE MOTIONS).

REVERSE SWORD

By the deep booming of the Templar's knell,¹
 By the slow march that endeth with the grave,²
 By funeral badge, and sign, and sorrowful brow,
 We mark a *Templar fallen*, swords reversed,
 And trumpets sounding, let the dead go on!
 He that hath fallen is *Conqueror*, while we,
 The battle heat must challenge, and the strife,
 Until the MASTER calls to everlasting life.³

THE TENTH DEMONSTRATION

(IN FIVE MOTIONS).

SWORD-ARM REST.

When JESUS doth marshal¹
 His ranks in accord,
 He blesses each sword
 With *Justice* impartial,²
 With *Valor* undaunted,³
 With *Mercy* adored,⁴
 What Templar can falter
 When CHRIST is his LORD?⁵

THE ELEVENTH DEMONSTRATION
(IN TWO MOTIONS).

CROSS SWORD.

Lift up your golden heads, ye gates,¹
Lift up, ye everlasting doors,
And let the KING of GLORY pass,—
KING of the upper world and ours!
How strong and mighty HE in war!
The victory HE will surely win,—
Lift up your golden heads, ye gates,
And let the KING of GLORY in!²

THE TWELFTH DEMONSTRATION
(IN TWO MOTIONS).

PARADE REST.

Our MASTER, journeying o'er the hill,
Rested in noonday heat,¹
Se we, the servants of His will,
Rest at our MASTER's feet
How gracious bends His loving gaze
Upon the faithful Band,
Whose strength and joy and hopes are His,
The expectancy of future bliss,
When we exchange the toils of this,
For rest in heavenly land.²

THE THIRTEENTH DEMONSTRATION
(IN ONE MOTION).

SIR KNIGHT, KNEEL.

Knee, in worship at the throne
Where EMMANUEL rules alone,¹
And the service of the *tongue*,
By celestial choirs sung,—
"Glory in the highest he,
Peace, good will eternally!"

THE FOURTEENTH DEMONSTRATION
(IN ONE MOTION).

REST ON SWORD.

Rejected,¹—HE who came to save,
Despised,—the LORD of all,
Embittered in His very grave
With wormwood and with gall—
A man of sorrows, and acquaint
With grief's most agonizing plant.

THE FIFTEENTH DEMONSTRATION
(IN THREE MOTIONS).

SIR KNIGHT, RISE.

Would we, Sir Knights, be freed from care,—¹
The storm cloud vanishes in prayer.²
One true petition, fervent, deep,
Is, to the soul, refreshing sleep;
Prayer animates the arm and heart;
Prayer points anew the Templar's dart,
And binds his powers in sweet accord
To do the bidding of the Lord.³

THE SIXTEENTH DEMONSTRATION
(IN SIX MOTIONS).

RETURN SWORD.

Perish every sword in rust,¹
Crumble, emblems, into dust,
Be our very flag accused,
And our names forgot,
Ere we *draw* in evil strife,—²
Ere we *use* in evil life,—
Ere we *flaunt* where sin is rife,³
And the Lord is not!

Templars, thorny was the road
That the MAN of SORROWS trod,⁴
But, returning back to God,
Peace HE left, and love⁵
Follow peace! the way is short,
Cherish love! this life is naught,
And the last great battle fought,
Find THE LORD above!⁶

THE SEVENTEENTH DEMONSTRATION

(IN ONE MOTION).

SECURE SWORD.

PRAYER OF THE TEMPLARS.

Groaning in Gethsemane,—¹
 Crowned from Jordan's thorny tree,—
 Scourged, alas! with Roman lash,
 Gory streams from every gash,—
 Mocked with purple robe and reed,—
 Nailed, and dying,—MASTER, heed,
 And hear the TEMPLARS' PRAYER!

Now on high-exalted throne,
 See THY Templars marching on!
 May we feel THY presence near,
 May we never, never fear!
 Though we linger, though we bleed,
 Though we falter, MASTER, heed,
 And hear the TEMPLARS' PRAYER.

While THY Templars faithful live,
 Shield, and arms, and courage give!
 When THY toil-spent Templars die,
 Crowned with glorious victory,
 In THY presence, by THY side,
 Us eternal rest provide!
 Then, thou omnipresent LORD,
 By the utterances of the sword
 Grant the TEMPLARS' PRAYER!

THE EIGHTEENTH DEMONSTRATION

(IN ONE MOTION).

DROP SWORD

No more the trenchant blade to wield,¹
 No more the helmet and the shield,
 The Templar's strife is o'er,
 The sepulcher where Christ hath lain,
 That holiest place is ours again,
 To be hereft no more.
 In peace we lay our weapons by,
 And chant the hymns of victory.

THE NINETEENTH DEMONSTRATION

(IN ONE MOTION).

SIR KNIGHT, YOUR VALEDICTORY.

The earth may reel from trembling pole to pole,
 The fiery billows in their fury roll,
 But, fixed on CHRIST, the Templar Host will stand,
 And brave the terrors of the burning land:—
*Hail and Salute!*¹

Winter may bind the earth in icy chain,
 Spring may unloose the laughing streams again,
 Summer may heat, and autumn heap the land,
 While fixed on CHRIST the Templar Host will stand:—
*Hail and Salute!*¹

The enemies of law may rouse their ire,
 And threaten us again with rack and fire,—
 We laugh to scorn the persecuting hand,
 And, fixed on CHRIST, the Templar Host will stand:—
*Hail and Salute!*¹

God speed you, Brothers of Golgotha's Cross!
 God keep you from all detriment and loss!
 Ever, by gates Celestial be ye fanned,
 And, fixed on CHRIST, your Templar Host shall stand:—
*Hail and Salute!*¹

See Poetry of Freemasonry
 for
 Illustrations and Explanations.



THE TEMPLARS OF CALIFORNIA.

In your own bright California,
 Along this golden slope,
 Is set by bounteous Providence
 Each emblem of our hope,
 The giant trees, the placid sea,
 The pure and virgin snow,
 And golden fruits unrivaled
 That in your gardens grow.

Yes, this is like the *Palestine*
 Upon whose soil I've trod,
 Where man first learned his brother-man,
 First learned his father God,
 The same bright fruits, the seasons,
 And the same pacific sea,
 Bring back from Judah's stoned hills
 Best memories to me.

Your mountains call from history
 That grand, heroic time
 When David's son, the Mason king,
 Reared up a wall sublime,
 When gold in countless measure
 By the willing hand was spent,
 And Ophir to Jerusalem
 Her wealth of treasure lent

Your sea recalls that "utmost sea"
 Of which the Prophet wrote,
 That bore upon its billows
 Such a cedar-laden flote,
 And Parian stone and porphyry
 That by the skillful hand,
 Assumed exquisite symmetry
 To answer God's command

But most of all, most admirable,
 Most memorable to me,
 These cross-hilt swords and banners high
 Of Knightly imagery;
 The soldiers of EMMANUEL,
 The Templars strong and rare,—
 Yes, these recall the holiest thoughts
 That stirred my spirit there.

Sir Knights, I've stood within the cave
 Where first HE saw the light
 Whose NAME inspires, in Heaven and earth,
 The gallant Templar Knight,
 I've bowed with head uncovered,
 Bowed with bent and willing knee,
 Beside the spot that drank His blood,
 The hateful Calvary.

I've followed Jesus, step by step,
 All through the Holy Land,
 And *here*, said I, HE healed the sick,
 And *here* the withered hand,
Here brought the clamorous blind to sight,
Here cursed the barren tree,
Here fed the starving multitude
 Along the stormy sea.

I've sat where the great Preacher sat
 When breathing words of love,
 And read, in solemn silence,
 What HE said of things above
 Never in all my life, Sir Knights,
 Stood Jesus Christ so nigh,
 As in that land where Hiram taught
 Freemasons how to die.

Therefore, though in this withered arm
 Is spent the manly force,
 Nor spear nor falchion can I wield,
 Nor gurde the fiery horse,
 Yet with an unchanged soul
 I gaze upon this Blazonry,
 And lend a gladsome voice to yours,
 And join your battle cry.

Beauseant, Beauseant, 'twas uttered
 On that dark, ensanguined field
 Of Hattin, where the Knights went down
 With shivered spear and shield,
 "God wills it," *Dieu le veut*, and this,
 Sir Knights, shall be our cry
 When in His own good time
 It is appointed us to die.

Then hail, dear Templar Knights, all hail!
 Your warfare is of God,
 And naught but what's *celestial*
 Has the service of your sword;
 If Charity, and Gentleness,
 And Chastity inspire
 The warfare of the Templar Knight,—
This is the Christian fire.

And when you sheathe the cross-hilt sword,
 And lay the helmet down,
 May the COMMANDER wreath your brows
 With the immortal crown,
 In the Asylum where HE waits,
 May each the MASTER view,
 And in eternal peace enjoy
 The wages that are due!

This poem was composed and read at a Lecture delivered by the writer before California Commandery, No. 1, at San Francisco, Cal., April, 1876. The similarity of soil, climate and productions between this state and the "Holy Land" is too striking to escape the notice of a traveler familiar with both.

THE GRAND ADVENT OF THE TEMPLARS.

Hark to the din of drums!
 List to the bugles' blare!
 And lo, the cross-hilt column comes,—
 Was ever sight so fair?
 See on the arched sky,
 Hear in the murmuring wave,
 How nature joins us joyously
 To meet the Templar brave!
 The NORTH sends forth her legion long,
 The EAST her tide compact and strong,
 The WEST her best of warrior throng,
 The SOUTH her Templars rare;
 Was ever sight so fair?

CHRIST rules the earth to-day,—
 Light of the Cross illumines
 His *Beauseant* on high display,
 And stir the rolling drums!

Host of the martyred Lord,
 Knights of the Orient Star,
 O spread His name, His praise abroad,—
 Was ever sight so fair?
 The NORTH sends forth her legion long,
 The EAST her tide compact and strong,
 The WEST her best of warrior throng,
 The SOUTH her Templars rare,
 Was ever sight so fair?

The coming of the Commanderies to Chicago, Illinois, in the summer of 1880 was an event never to be forgotten by an eyewitness. It demonstrated the strength and zeal of Templar Masonry with a force that has put to silence the cavilings of our opponents.

THE BRIGHT AND MORNING STAR.

THE GLEAMING OF THE ORIENT.

The ORIENT gleams with starry beams,
 The STAR of CHRIST is up,
 It guides us on our pilgrimage,
 It points the NATION'S HOPE,
 It points the flowery way of life,
 There's joy in every beam,
 And we shall surely find at last
 The BABE OF BETHLEHEM.

The generations of the dead
 Have gone this way before;
 The STAR to them, as unto us,
 Immortal tidings bore;
 They bade farewell to earthly things,
 They counted all things dross,
 And found immortal glory in
 The Burden of the Cross

And we have seen the EASTERN STAR
 Break through the shadows dim,
 And, led by this, have hastened here
 To serve and worship HIM,—
 The LAMB of GOD, th' ETERNAL WORD,
 The LILY and the SUN,
 And the strong LION, that shall raise
 The dead when all is done

We follow fast, we follow far,
 We follow while we live,
 We never cease, through weariness,
 The WORSHIP that we give.
 We only crave to find at last,
 Beyond the shadows dim,
 Our Rest and our Salvation in
 THE BABE OF BETHLEHEM.
 Then gleam, O STAR, forever,
 And lead us on to God!

RISE UP: HE CALLETH THEE.

He calleth us to words and deeds of love,
 As spring calls forth from wintry crust the flowers;
 He breathes within us spirit from above
 As zephyrs breathe within the sunny bowers;
 He saith, Arise, shake off the dust, and go
 Where duty calls, where sorrow hath its sway;
 He points our feet the proper path, and lo,
 He promiseth to be with us always!

WORTHY THE NAME "SIR KNIGHT."

BY ELLA WHEELER WILCOX.

Sir Knight of the world's oldest order,
 Sir Knight of the Army of God,
 You have crossed the strange mystical border,
 The ground floor of truth you have trod;
 You have entered the sanctum sanctorum
 Which leads to the temple above,
 Where you came as a stone, and a Christ-chosen one,
 In the Kingdom of Friendship and Love.

As you stand in this new realm of beauty,
 Where each man you meet is your friend,
 Think not that your promise of duty,
 In hall, or asylum, shall end.
 Outside, in the great world of pleasure,
 Beyond, in the clamor of trade,
 In the battle of life and its coarse daily strife,
 Remember the vows you have made.

Your service, majestic and solemn,
 Your symbols, suggestive and sweet,
 Your uniformed phalanx in column
 On gala days marching the street;
 Your sword and your plume and your helmet,
 Your "secrets" hid from the world's sight,
 These things are the small, lesser parts of the all
 Which are needed to form the true Knight.

The martyrs who perished rejoicing,
 In Templary's glorious laws,
 Who died 'midst the fagots while voicing
 The glory and worth of their cause—
 They honored the title of "Templar"
 No more than the Knight of to-day,
 Who mars not the name with one blemish of shame,
 But carries it clean through life's fray.

To live for a cause, to endeavor
 To make your deeds grace it; to try
 And uphold its precepts forever,
 Is harder by far than to die
 For the battle of life is unending,
 The enemy, Self, never tues,
 And the true Knight must slay that sly foe every day,
 Ere he reaches the heights he desires

Sir Knight, have you pondered the meaning
 Of all you have heard and been told?
 Have you strengthened your heart for its weaning
 From vices and faults loved of old?
 Will you honor, in hours of temptation,
 Your promises noble and grand?
 Will your spirit be strong to do battle with wrong,
 "And, having done all, to stand?"

Will you ever be true to a brother
 In actions as well as in creed?
 Will you stand by his side as no other
 Could stand in the hour of his need?
 Will you boldly defend him from peril,
 And lift from him poverty's curse?
 Will the promise of aid, which you willingly made,
 Reach down from your lips to your purse?

The world's battlefield is before you;
Let wisdom walk close by your side,
Let faith spread her snowy wings o'er you,
Let Truth be your comrade and guide;
Let Fortitude, Justice and Mercy
Direct all your conduct aright,
And let each word and act tell to men the proud fact,
You are worthy the name of "Sir Knight"

