

CEREMONIES.

ORDER
OF THE
RED CROSS
OF
CONSTANTINE
AND
APPENDANT ORDERS.

CHICAGO,
1901.

RED CROSS

OF

CONSTANTINE.

FIRST GRADE.

FORM OF OPENING.

(The Officers take their seats and the M. P. Sovereign thus addresses his Deputy:—)

Venerable Brother Eusebius, what is the hour?

Eus. The hour of a Perfect Knight Mason.

Sov. What is the hour of a Perfect Knight Mason?

Eus. The dawn of day; the sun is rising, and I behold the sign.

Sov. What is the sign?

Eus. A Cross, the symbol of our faith, inscribed with the initials of the mystic words.

Sov. Brethren, since the day is dawning, and our Brother sees the sign, it is time to resume our labors.

(Sovereign knocks once with his sceptre, and is answered by Eusebius.)

Sov. Eminent Sir Knight Eusebius, assist me to resume the duties of this Christian Conclave.

Eus. To order, Companions, as Knights of the Red Cross of Constantine.

(All rise, draw their swords, resting the points on the palms of their left hands; or, right hand on left breast.)

Sov. Eminent Sir Knight Eusebius, What is the first duty of the Companions of this Order?

Eus. To see that the Conclave is properly cemented, and that the Herald and Sentinel are at their posts duly armed and clothed.

Sov. Sir Knight Junior General, you will see that duty performed

(The Junior General knocks once on the door, pauses, then knocks thrice in rapid succession. This is answered by the Sentinel.)

JUN GEN (reports) Most Puissant Sire, I have ascertained that the Conclave is well guarded and all is secure

Sov. With what is it secured?

JR GEN Faith in our Omnipotent Ruler, Unity and Zeal for his holy work

HIGH PRELATE Then, worthy Knights Companions, before the Conclave is opened, let us all in unity of spirit implore our Divine and Sovereign Master to grant us faith to rebuild His Holy Temple in our hearts, and zeal to animate our labors

Sov. Sir Knights, in the name of Constantine, our Illustrious and Royal Founder, I declare this Conclave duly opened

(Sovereign knocks, and is answered by Eusebius, Herald and Sentinel.)

Ceremony of Reception or Installation.

[The Candidate is blindfolded and wears sandals, he is also required to dip his fingers in water before being introduced, and has on the apron of a M. M. The Sentinel gives him the passwords, which are "—" and "—", and then knocks in due form.]

HERALD (reports). Eminent Sir Knight Eusebius, a report?

Eus. (rising and addressing the Sovereign). Most Puissant Sire, an Arrival in the porch

Sov. Eminent Sir Knight Eusebius, you will direct the Herald to see who approaches the Conclave.

Eus. (to Herald). Sir Knight Herald, you will see who approaches the Conclave.

HERALD (enquires of Sentinel). Who comes there?

SENTINEL. Bro. A. B., who has regularly passed from the square to the compasses, having been entrusted with the triangle and passwords, now craves permission to explore the ineffable mysteries of our Order.

HERALD. Give me the passwords.

(Candidate gives the passwords.)

HERALD. Remain while I report to the Most Puissant Sovereign *(closes the door)*. Most Puissant Sire, Brother A. B., who has regularly passed from the square to the compasses, having been entrusted with the triangle and given me the passwords, craves permission to explore the ineffable mysteries of our Order.

Sov. Sir Knight Herald, let him be duly admitted on the triangle.

(A triangle is placed to the breast of the Candidate, who enters blindfolded; the Prefect then takes charge of him.)

Sov. Brother A. B., we have learned that you desire to be admitted into this Illustrious Order; do you promise fidelity, zeal and constancy if installed as a Knight of the Red Cross of Constantine?

Answer. I do.

Sov. And are you willing to obey the new law, to take up your cross and follow the footsteps of the Lamb, by which means alone we can hope to rebuild in our hearts the Temple of God?

Ans. I am.

Sov. Then, Sir Knight Prefect, place the Cross in our Brother's right hand; make him travel to the four points of the compass—and, remember, we await your return.

(Prefect leads the Candidate to the North by four steps, and is asked by the)

SEN. GEN. Worthy Mason, whom seekest thou?

Ans. I*****.

S. GEN. Pass, I*****, then to the East by four steps.

[Two Aides to the Generals may be employed in this part of the ceremony.]

1ST AIDE. Who directed you hither?

Ans. H*****, the widow's son.

S. GEN. Pass, H*****, then by four steps to the South.

JUN. GEN. Where do you hope to rest?

Ans. S*****, the City of God.

J. G. Pass, S*****, then to the West by four steps.

2D AIDE *(to Candidate)*. From whom are you descended?

Ans U*****, King of Judah.

[This perambulation by sixteen steps alludes to the sixteen letters of the mystic word.]

(Candidate is then placed in front of the altar and the Sovereign thus addresses him:)

Sov. Worthy Mason, whom seekest thou?

Ans. I*****.

Sov. Who directed you hither?

Ans. H*****, the widow's son.

Sov. Where do you hope to rest?

Ans. S*****, the City of God.

Sov. From whom are you descended?

Ans. U*****, King of Judah

Sov. Collect the initials of these four names, the last in its ancient form.

Ans. I. H. S. V.

Sov. What do these four letters signify?

Ans. "In hoc signo vinces"—In this sign thou shalt conquer.

Sov. Sir Knights, it is the same as the inscription around the cross. Brother A. B. (Candidate), let these words be embalmed in your memory forever.

(Sovereign then leaves the throne and proceeds to the altar.)

Sov. *(knocks.)* Sir Knights, to order in the East.

Eus. Sir Knights, to order in the West.

SEN. GEN. Sir Knights of the Right Division, form line.

JUN. GEN. Sir Knights of the Left Division, form line.

S. G. Handle swords—draw swords—carry swords.

J. G. Handle swords—draw swords—carry swords.

S. G. On the centre, one pace forward, march.

J. G. On the centre, one pace forward, march.

Sov. Form circle—point swords.

(The Knights first range themselves in two lines, under the Generals, and then form a circle round the Candidate with their swords pointing toward him.)

Sov. Brother A. B., do you pledge your honor as a R. A. M. to keep inviolate the secrets of our Order?

Ans. I do.

Sov. And are you willing to bind yourself by a solemn obligation?

Ans. I am.

Sov. Then you will bend your knees before the altar, cross your hands on the Holy Testament, pronounce your christian and surnames, and repeat after me:

I, A. B., in the presence of the Holy Trinity in Unity and of the Illustrious Conclave here assembled, solemnly swear never to disclose to any of the children of men, unless to Knights Companions faithful and true, those ancient secrets or mysteries which lawfully appertain to the Order of Knights of the Red Cross of Constantine, under the penalty of being condemned to a place of darkness and silence, where the light of Masonry exists not and the voice of the true Word is not heard. I likewise solemnly pledge myself to maintain and support the General Regulations of the Grand Imperial Council of the Order, and further promise strict obedience to the lawful commands of the Most Puissant Sovereign, or of his Viceroy, the Eminent Sir Knight Eusebius; and that I will at all times hail and recognize the symbol of our faith when worn by a Knight Companion of the Order. To all these points I solemnly swear fidelity, so help me the indivisible Trinity, and keep me steadfast in this the sacred obligation of a Knight of the Red Cross of Constantine.

Sov. As a pledge of inviolable fidelity, you will seal this obligation on the Holy Testament.

(Candidate kisses the Testament.)

Sov. You will now salute the Book again three times.

(This is done.)

Sov. Sir Knight Prefect, let the Candidate be restored to light; he is worthy to behold our labours.

(Prefect removes the bandage.)

Sov. Bro. A. B. by virtue of the power which I have received from the Grand Imperial Council of the Order, I hereby admit, receive and constitute you at present and forever a

(The Sovereign touches the new Knight lightly on each shoulder and on the head at the words "admit," "receive," and "constitute.")

Knight of the Red Cross of Constantine, by which you enjoy the titles and prerogatives of a Perfect Knight Mason. Rise, Sir Knight A. B., receive a hearty welcome into this Illustrious Order, which will ever be ready to defend and protect you. The Herald will now proclaim your installation.

(The Candidate is then installed in a stall or chair facing the Sovereign.)

HERALD. In the name of our Illustrious and Royal Founder, and by command of the Most Puissant Sovereign, I proclaim Sir Knight A. B. to be duly installed a Knight of the Red Cross of Constantine.

(This is done in the East and West.)

Sov. Sir Knight Prefect, you will now conduct Sir Knight A. B. to the East.

(This is done.)

Sov. I shall now confide to you the mysteries of our Order. The passwords which you have already heard are — and —; the initials you behold on the standard are those of the mystic words, "In Hoc Signo Vincens." The grand and ineffable word is —, signifying the Ascension or Triumph of our Lord. It was also the name of King Solomon's [***** of W**** on Mount Lebanon, and was adopted by the College of Architects at Rome as the word of their degree, so as to perpetuate his name forever. This word must never be pronounced until you have received the most convincing proofs, by grip and sign, that the Brother is entitled to receive it. The first sign is to place the ***** with the ***** in the form of a square over the ***** *, as if to ***** it, to which a Knight Companion of the Order replies by placing the two ***** of the ***** on his lips; this forms the complete sign, and indicates the penalties of your obligation, the first sign alluding to darkness and the second referring to silence. The grip is given by each Knight Companion . . . (in this manner) and giving the . . . grip with both hands, thus forming a double triangle. I will now explain the method of proving a Companion of this Order, and the Sir Knight Prefect will instruct you how to proceed. What is this?

Ans. The grip of a perfect Knight Mason.

Sov. Give me the words.

Ans. If you give me one I will give you another.

Sov. "In," "Hoc," "Signo," "Vinces," (alternately, and the last one gives the whole—"In hoc signo vincens").

(Then, after a manner not to be explained in writing, the Grand Word is given.)

Sov. Sir Knight Prefect, you will now conduct Sir Knight A. B. to the West, and request that he may be invested with the insignia of our Order.

(This is done.)

PREFECT Eminent Sir Knight Eusebius, by the Most Puissant Sovereign's command, I present unto you Sir Knight A. B., who has been regularly installed and proclaimed a Knight of our Illustrious Order, and pray you to invest him with the insignia of his rank.

Eus. Sir Knight A. B., thus do I divest you Excellent Master among Masons, of the clothing of toil and care (*takes off M. M. apron*), rewarding your patience and perseverance with this the symbolic badge of our Order (*puts on Knight's apron*), as a token of pre-eminence in Masonry. Girding around your loins, and committing to your charge, this sword (*puts sword in sash*), as an emblem of that spiritual warfare with sin which you are now expected to maintain, and should foes or false friends approach our sanctuary, I feel convinced that you will wield it with prudence and zeal, under the Generals of our knightly fraternity.

Sov. Sir Knight Prefect, you will now place our newly installed Companion in the center of the Conclave, while the High Prelate delivers the Historical Oration of our Order.

The HIGH PRELATE then delivers the Traditional History of the Order as follows:

Sir Knights Companions:—The founder of our Chivalric and Illustrious Order was Constantine, the great Roman Emperor, by whom it was instituted A. D. 313, as a memorial of the Divine miracle which effected his conversion to the Christian faith, and also as a re-

ward for the valor of certain of his soldiers. Our Order is, therefore, not only the most ancient, but the most honorable institution of Christian Knighthood recorded in the pages of history, and it behooves us, beloved Sir Knights, to prize the privileges which we have obtained as the descendants of these worthy men, ever remembering the watchwords of our Conclave—"Faith, Unity and Zeal." Before proceeding to relate the circumstance of Constantine's conversion, which produced such momentous results, I may first observe that in tracing the influence of this great event upon the world in general, it is more particularly our duty, as Masons, to remember that our Royal Founder had been, at an early period of his life, initiated into the mysteries of the "Collegium Artificum" at Rome, and had attained the position of Magister, or Master, of the College of Architects; and it was doubtless this early training which had sufficiently enlightened his mind to perceive the errors and absurdities of paganism, and cause him to early desire a more complete knowledge of the unknown deity worshipped in those ancient mysteries. When he arrived at the Imperial dignity, not even the cares of empire nor the responsibilities of command could erase those ideas, or restrain his profound researches after truth and wisdom. The manner of his conversion is thus related: One evening, the army being on its march toward Rome, Constantine—reflecting upon the fate of sublunary things and the dangers of his approaching expedition, and sensible of his own incapacity to succeed without Divine assistance—meditating, also, upon the various religious opinions which then divided mankind—sent up his ejaculations to Heaven for inspiration and wisdom to chose the right path to be pursued. The G. A. of the U. heard his prayer, for as the sun was declining, there suddenly appeared a pillar of light in the heavens, in the shape of a cross, with this inscription "In hoc signo vinces"—In this sign thou shalt conquer. So extraordinary an appearance created the utmost astonishment in the mind of the Emperor and his whole army. The Pagans deemed it a most inauspicious omen, but Constantine, being reassured by the visions of the night, at dawn of day caused a royal standard to be made like that which he had seen in the heavens, and commanded it to be carried before him in his wars as an ensign of victory and celestial protection. Several Christian Masons among the soldiers, no longer fearing persecution, then came for-

ward to avow their faith, and the Emperor, in order to commemorate the event, directed them to wear upon their armor a red cross, with sixteen stars denoting the sixteen letters of the mystic words. On returning to his capital, Constantine, with the assistance of Eusebius, opened a Conclave of Knights of this Order, and these valiant and illustrious men were ever afterward the bodyguard of their sovereign. The rose and the lily were adopted by our Royal Founder as emblems of the Divine Being he had learned to adore—mystically representing the Rose of Sharon and the Lily of the Valley. Among the acts of Constantine, his encouragement of learning is conspicuous; he commanded the Scriptures to be carefully kept and frequently read in all churches; he also devoted the fourth part of his revenue toward the relief of the poor, and for other pious purposes. His tomb, of gray marble, continues at Constantinople to this day, and even its present possessors retain a veneration for the memory of the illustrious Constantine. Three hundred years had the persecution of our brethren continued when it ceased with this great Emperor, who laid a lasting foundation for the honor of the Christian name. Upon this account his memory will flourish in the minds of all good men and Christian Masons until time shall be no more.

The newly installed Knight then takes his seat as a member.

Ceremony of Closing.

SOVEREIGN. Eminent Sir Knight Eusebius, what is the hour?

EUS. Most Puissant Sovereign, the day is at an end.

SOV. Worthy Knights Companions, since the day is at an end, it is time to cease our labours. (To S. G.) Sir Knight Senior General, what is your duty before we close the Conclave?

SEN. GEN. To see that the Conclave is properly guarded.

SOV. Perform that duty.

(*S. G. Knocks on the door in due form.*)

SEN. GEN. Most Puissant Sire, the Conclave is properly guarded, and all is well.

Sov. Sir Knights, to order in the East.

Eus. Sir Knights, to order in the West.

Sov. Eminent Sir Knight Eusebius, what are the last duties to be performed?

Eus. To deposit the royal standard of our departed Grand Sovereign on the altar, and to crave a blessing on the work.

Sov. Then, Sir Knights Generals and Standard Bearer, I will thank you to advance in due form and assist each other in taking down the royal standard, and to see it safely deposited, with the Holy Law and jewels, in our ancient and sacred depository.

(*This is done.*)

Sov. Sir Knight High Prelate, let us invoke a blessing on the work.

(*All turn to the East.*)

H. PRELATE. Let us pray. Mysterious and Eternal Trinity, deign to bless the work of our hands, and grant that the faith and zeal which inspired our Royal Founder may be imparted to us. Enable us to take up the cross and follow the footsteps of the Lamb; teach us to carry out in our daily life the divine principles of charity and truth, and finally admit us to that Immortal Temple not made by hands, eternal in the heavens.

All. Amen. Amen. Amen.

Sov. Eminent Sir Knight Eusebius, our last duties having been performed, you will now close the Conclave. (*Knocks.*)

Eus. Sir Knights Companions, in the name of our Most Illustrious and Royal Founder, and

by the Most Puissant Sovereign's command, I declare this Conclave duly closed.

(*Knocks, answered by HERALD and SENTINEL.*)

PRELATE. Nothing now remains but, in accordance with ancient custom, to lock up our secrets in a safe depository, ever remembering the watchwords of our Conclave—Faith, Unity and Zeal.

Investiture of Officers.

There is no investiture of Sovereign or Vice-roy and no person can fill the stations, except temporarily, who has not been regularly invested in the senate and college.

M. P. SOVEREIGN.

ENTHRONEMENT.

Previous to the enthronement of a Sovereign elect, the presiding officer shall require his assent to the following rules and ordinances, viz.:

1. Do you solemnly promise, upon your honor as a Christian Knight, that you will exert your best endeavors to promote the true happiness of your brother Knights?

2. That you will not confer the dignity of Knighthood upon any one who is an enemy to the Christian religion, but only upon such as you have reason to believe will cheerfully conform to all our laws and precepts?

3. That you will endeavor to promote the general good of the Order upon all convenient occasions?

4. That, to the utmost of your power, you will preserve the solemnity of our ceremonies,

and conduct yourself in open Conclave with the most profound respect and reverence, as an example to the Knights under your rule?

5. That you will not acknowledge, or have intercourse with, any Conclave which does not work under a Constitutional Charter from a Grand Council of the Order?

6. That you will ever maintain and support the authority of the Grand Council of ———, and enforce obedience to its Edicts, Statutes and Regulations?

7. That you will bind your successor in office to the observance of these rules to which you have now assented? Do you submit to all these ordinances, and promise to observe and practice them faithfully?

SENIOR GENERAL.

Worthy Sir Knight,—Having been elected Senior General, I now invest you with the collar and jewel of your office—the triangle, being an emblem of the Trinity, should remind you of the faith you profess and the Deity you serve. I also present to you a sword, which in the hand of a valiant and truly Christian Knight is endowed with three most excellent qualities: Its hilt with justice, its blade with fortitude, and its point with mercy; from which we learn this important lesson, that having faith in the justice of our cause, we must defend the Lord's Temple with undaunted courage, ever remembering to extend the point of mercy to a fallen foe. Your situation is at the right of the Most Puissant Sovereign, and your duty to take charge of the columns in the North and East; to see, when required, that the Conclave is well guarded; and, finally, to obey implicitly the commands of the Most Puissant Sovereign.

JUNIOR GENERAL.

Worthy Sir Knight,—Having been elected Junior General, I now invest you with the collar and jewel of that office, which are similar to those of the Senior General. I also present you with this sword, and as the remarks I addressed to the Senior General equally applied to you, it is unnecessary to repeat them. Your station is at the right of the Viceroy Eusebius, and your duty to take charge of the columns in the West and South; to see, when required, that the Conclave is well guarded and obey the orders of the Most Puissant Sovereign or his Viceroy.

HIGH PRELATE.

Worthy Sir Knight,—You have been selected for the important office of High Prelate, I now invest you with the jewel of your office—a triangle, on which is placed a book to represent the Testament of our Divine Master. It is your duty to study carefully the doctrines contained in that Holy Law, to crave a blessing on the work before the opening and closing of the Conclave; and to deliver the Historical Oration of the Order. Your place is at the left of the Most Puissant Sovereign.

TREASURER.

Worthy Sir Knight,—You having been [re-] elected Treasurer of the Conclave, I have the pleasure to invest you with the jewel of your office, which is a key. [*From the zealous and efficient manner in which you have hitherto discharged your duties, I entertain no doubt that you will continue to merit the confidence of the Conclave.*] It is your duty to receive all moneys the property of

the Conclave, and to disburse them according to ancient custom, or in accordance with the wishes of the members, and I am certain you will discharge the duties of your office with zeal and fidelity. Your place is in the North.

RECORDER.

Worthy Sir Knight,—You having been elected to the office of Recorder, I invest you with the collar and jewel appertaining thereto. The cross-pens will remind you of the peculiar duties annexed to that office; and you are further held responsible that all moneys you receive are duly handed over to the Treasurer for the benefit of the Conclave. Your place is in the South.

PREFECT.

Worthy Sir Knight,—You having been elected Prefect, I invest you with your collar of office, to which is appended a cross of the Order. It is your duty to take charge of the Candidate during the ceremony of Installation; at all other times your place is at the left of the Viceroy Eusebius.

STANDARD-BEARER.

Worthy Sir Knight,—You having been elected to the office of Standard-bearer, I invest you with your collar, the jewel of which is also a cross. It is your duty to carry the banner of the Conclave in all public processions; to take charge of it when the Conclave is opened, and see it safely deposited on the altar before our proceedings are closed; it is also your duty, both in the Conclave and the Refectory, to see that the Knights Companions are properly placed in their respective stations.

HERALD.

Worthy Sir Knight,—You having been elected Herald, I invest you with the collar and jewel of your office. It is your duty to guard the entrance; to report all arrivals in the porch, and permit none to pass except Knights Companions or Candidates properly prepared.

SENTINEL.

Companion,—The Permanent Council of the Conclave having selected you for the office of Sentinel, I present to you this sword, charging you to guard well the approaches of our assembly. You will especially take charge of all candidates, give them the passwords when properly prepared, and conduct them to the vestibule of our sacred temple. In other respects you will hold yourself at the disposition of the Most Puissant Sovereign.

Ceremony of Inaugurating and Dedicating a Conclave.

The Knights Companions assemble in the anteroom to the Conclave Chamber, and all being properly armed and clothed, a procession is formed in the following Order:—

The Grand Marshal, with the Staff of Office.
Two Junior Knights.

A Past Sovereign, with vessel containing Corn.
Knights, two abreast.

A Past Sovereign, with Oil.
Knights, two abreast.

A Past Sovereign, with Wine.

The Grand Recorder and Grand Chancellor, with
Charter and Statutes.

The Grand Almoner, with the Three Branched
Candlestick.

A Past Sovereign, with the Thurible.
Knights, two abreast.

The Grand Prelate, with Holy Testament, followed
by a Knight bearing the Cross.

The Grand Senior and Junior Generals, with swords
drawn, escorting the Grand Standard-
Bearer, with Banner.

Knights, two abreast.

The Grand Viceroy Eusebius, with Pastoral Staff.

The Grand Sword-Bearer.

The Grand Sovereign, or presiding Sovereign, with
the Sceptre.
Guards.

*After entering the Conclave, the procession makes
a circuit of the chamber, and the Presiding
Officer assumes the throne and opens the Con-
clave in due form. The Sovereign then ad-
dresses the Knights.*

Sov. Worthy Sir Knights, we have assem-
bled to-day for the purpose of inaugurating and
dedicating a Conclave for the celebration of the
mystic rites of our chivalric Order. I shall
therefore call upon the Grand High Prelate to
commence the proceedings by invoking a bless-
ing from the Omnipotent Ruler of the Universe.

(All turn to the East.)

G. H. P. Eternal Source of Life, Light and
Perfection, Most Holy Three in One, we invoke
Thy benediction upon the purposes of our pres-
ent assembly. May we establish this Conclave
in peace, harmony and love; may its founda-
tions be firmly fixed upon the Rock of Ages,
the Holy One of our redemption; and may its
officers be inspired with wisdom and ability to
pursue the true interests of the Order. May its
members ever be mindful of the duties they owe

to their God, their country and their fellow-men,
and may faith, unity and zeal prevail amongst
them forevermore. Amen.

(Solemn music.)

Sov. Sir Knight Recorder, I will now call
upon you to read the petition, and also the Char-
ter which has been granted by the Grand Impe-
rial Council, authorizing the Knights named
therein to form and hold a Conclave of the
Order.

(Recorder reads as directed.)

Sov. Sir Knights, I must now inquire
whether you approve of Sir Knight A. B., as
your First Most Puissant Sovereign, and of Sir
Knight C. D. as your First Viceroy Eusebius?

*The members of the new Conclave rise, place their
hands upon their hearts, and respond,—*

We do.

(An anthem is then sung.)

*The Grand Recorder then presents the Sov. des-
ignate to the Presiding Officer.—*

Most Puissant Sovereign, I present unto you
Sir Knight A. B., who has been chosen by the
Grand Imperial Council as the first Sovereign
of this new Conclave; and I pray you to con-
stitute, inaugurate and dedicate the Conclave,
and to enthrone the said Knight in due and an-
cient form.

PRES. Sov. Conduct Sir Knight A. B. to
the East.

[The new Sovereign is placed to the left of the throne]

*(The Grand Senior General and the Grand Jun-
ior General then take command of their respect-
ive divisions.)*

S. GEN. Attention, Sir Knights. Right division, form line—handleswords—drawswords—carry swords.

J. GEN. Attention, Sir Knights. Left division, form line—handle swords—draw swords—carry swords.

The Knights being thus ranged on each side of the altar, the GRAND PRELATE gives the first portion of Dedication Prayer, as follows:—

Most Holy and Puissant God, whose name we adore and magnify forever, look down with compassion upon Thy servants, and blot out their offences from the book of Thy wrath. Bless, we beseech Thee, the altar which we raise, and may the reverence due to the Mystic Three in One ever be experienced in our hearts and manifested in our actions. To Thee we dedicate the work, and to Thee be all the glory.

All respond—Amen.

Chant—Gloria Patri, etc.

HIGH PRELATE reads 1st Corinthians, III. chap., 10 to 17 verse:

“According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

“For other foundation can no man lay than that is laid, which is Jesus Christ.

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble,

“Every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man’s work of what sort it is.

“And if any man’s work shall abide which he has built thereupon, he shall receive a reward.

“If any man’s work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

All turn to the East for the Invocation by the PRESIDING OFFICER.

O Father of Infinite Power and Mercy, Adorable and Eternal Son and Holy Spirit, we humbly invoke Thine aid in the labor of our hands. May our temple be a shrine of truth, and our hearts the habitation of every virtue. In this Conclave may honor, happiness and concord reign, and may the light of Wisdom be diffused throughout our sacred Order. Let Faith sustain our steps, immortal Hope cheer our Souls, and Charity crown our lives. Thus alone do we hope to rebuild Thy mystic temple, and to become worthy of Thine everlasting kingdom.

All respond—Amen.

The Altar is then uncovered, and three Sovereigns take the Corn, Wine and Oil round the Conclave. thus:—

FIRST SOV. (*scattering the corn*). I scatter this Corn as an emblem of plenty. May the blessings of Heaven be showered upon us, and may we eat the bread of praise. (*He halts in the East.*)

PRESIDING SOVEREIGN *leaves the throne, and, taking the triangle which he holds aloft, says:*

To the service of the Triune God and our chivalric Order I dedicate this Conclave, and I pray the Omnipotent Ruler of the Universe to be gracious and merciful to its members forever and ever.

All respond—Amen.

SECOND SOV. (*proceeding round*). I sprinkle this Wine as a symbol of joy and thanksgiving. May we rejoice in the revelations of Divine Truth, and may virtue flourish as the vine. (*Halts in the East.*)

PRES. SOV. (*holding sceptre aloft*). To the memory of Constantine, Emperor of the East and West, I dedicate this Conclave. May the Eternal Sovereign of the Universe ever reign supreme in the hearts of its members.

All respond—Amen.

THIRD SOV. (*with oil*). I pour this Oil as a token of peace; and may the peace which passes all understanding descend upon and ever dwell amongst us.

PRES. SOV. (*with crozier*). To the memory of Eusebius, the Bishop, I dedicate this Conclave, and may the Supreme High Priest always find in the midst an acceptable altar.

HIGH PRELATE reads *1st Peter, 11th chap., 5 to 9 verses*:

"Ye also as lively (living) stones are built up a spiritual house (temple), an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Wherefore also it is contained in the Scriptures, Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on Him shall not be confounded.

"Unto you therefore which believe, He is precious; but unto them which be disobedient (unto the disbelievers) the stone which the builders disallowed (rejected), the same is made the head of the corner.

"And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient (disbelieving); whereunto also they were appointed.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises (perfections) of Him who hath called you out of darkness into his marvelous light."

The High Prelate then takes the censer and proceeds round the altar, followed by the Knights in procession, while the PROCESSIONAL HYMN, PSALM CXII, is chanted by the choir:

"I was glad when they said unto me,
Let us go into the house of the Lord."

Having circumambulated the Conclave three times, the Prelate halts in the East, and swinging the censer, says:

May the perfume of every virtue purify this sacred temple, established by faithful Soldiers of the Cross, for the work of Christian Masonry.

The PRESIDING SOVEREIGN then gives second portion of Dedication Prayer:

Most Glorious Ruler of the Universe, who hast promised to bless and preserve all who truly call upon Thy holy name, regard, we beseech Thee, with especial favor, those who now kneel before Thee (*all kneel*); inspire them with faith to follow the bright example of those devout brethren by whom the Temple of Light was remodeled upon the eternal basis of the New Law—the Covenant of our great Redeemer Jesus Christ. Pour down upon us all the rays of truth and wisdom, that we may worthily serve Thee, and glorify Thy name forever and ever.

Response. Amen.

SOVEREIGN or GRAND ORATOR then delivers the following Oration:

[*This may be introduced at an earlier period, if expedient.*]

Worthy and Eminent Sir Knights Companions: It has been customary amongst Freemasons from the earliest period to the present time to inaugurate with solemn ceremonies the erection of temples set apart for the celebration of their mystic rites; and we have, therefore, after the manner of our ancient brethren, assem-

bled to-day within these walls to lay the foundation of a model edifice based upon the sublime principles of our Knightly Order—Faith, Unity and Zeal.

We have unfurled to-day the banner of the Cross—the highest and holiest ensign ever lifted up for man to follow and revere. We bear aloft the standard of our illustrious founder, whereon is delineated a faint resemblance of the sacred vision of old which startled the solid phalanx of the Roman legion and bowed the heads of princes to the dust. With this divine symbol before us, the remote and marvelous past seems recalled from its shadowy grave. Again, "The Cross triumphant blazes in the sky," its influence as great, its inspiration as exalted, in our own day and generation, as when Constantine, clad in resplendent armor, charged at the head of his warrior knights and routed the hosts of the tyrant. The labarum or device adopted by Constantine was a monogram of the Chi and the Rho—the first two letters of Christos, in Greek characters. This emblem was placed on the battle-flags of the Roman Empire, and in after years the Red Cross Banner led to victory those pious champions of the Cross, who devoted their lives to the rescue of the Holy Land from its infidel oppressors.

On this auspicious occasion, it may be deemed not inopportune briefly to consider the precepts that are taught, and the objects desired to be attained by all who have entered sincerely into communion with our Christian Order.

Faith is the first principle inculcated—a belief in the Omnipotent Ruler of the Universe, the Sovereign Father, the Eternal God. This belief, through the influence of the Spirit, teaches us to take up the Cross and follow the footsteps of the Lamb in perfect love and in implicit obedience to His divine will. By these means alone we hope to rebuild in our hearts the mysterious temple of the Triune God.

Unity is the mighty chain by which we, as brethren, are bound together and enabled to achieve great things. It is the support and bond of friendship, the cement of brotherly love, the wondrous lever by which immortal Truth is raised out of the chasms of darkness, where error and superstition hold sovereign sway. Without unity we cannot become a happy and prosperous community. Let us, therefore, strive to preserve this vital principle by being kind and forbearing to all, by forgiving injury and overlooking injustice, by a readiness at all times to stretch forth a helping hand

to the unfortunate, to sorrow with those overcome with grief, and to rejoice with those whose hearts are full of gladness.

Zeal is the grand permeating fire of the soul which stimulates our desires into action, and animates our labors. Without zeal, the potent thoughts of sages, the profound ideas of philosophers, would remain in obscurity like the unheaven statue in the quarry; but kindled into light and life by this o'ermastering spirit, they assume shape and substance, and ripen into glorious realities.

Having thus directed your attention more particularly to the inward watchwords of our Conclave, I would further impress upon your minds that Charity and Truth are also essential attributes of the Order, and that we are bound to practice, in our daily life, the holy precepts taught by our Divine and Almighty Sovereign. Again, I would entreat you to guard well the vestibule of our temple, and suffer none to pass its sacred threshold but brethren faithful and true, who have shown a Christian disposition toward their fellow-men, and whose future conduct, you feel assured, will reflect no discredit upon the Order.

Finally, Sir Knights, let us ever be found in the straight path of Integrity, Honor, Secrecy, and Virtue, wielding our mystic swords valiantly in spiritual warfare with sin, so that when the pilgrimage of life is over, and the boundless shores of eternity dawn upon the soul, imperishable Faith may illumine the darkness of death, and guide us to that celestial conclave of saints and angels, where the Rose of Sharon and the Lily of the Valley shall bloom for everlasting in the presence of the Most High.

(The generals now take command of their respective divisions.)

S. G. Attention, Sir Knights. Right division, form line.

J. G. *Repeats as to left division.*

S. G. On the center, one pace forward, march.

J. G. *Repeats.*

Sov. Join hands and form a circle.

(The goblet of wine is tasted by the Sovereign, who then passes it to the Knight on his left, and so on, until all have partaken, when the Sovereign says):

Sov. We drink of this cup as a pledge of Faith, Unity and Zeal.

(Sovereign then dedicates the Conclave as follows:)

Sov. In the name of the Grand Imperial Council of the Order of the Red Cross of Constantine for the Western Masonic Jurisdiction of the United States of America, I hereby inaugurate this Conclave under the title or designation of the _____ Conclave No. _____, on the Roll of the Grand Imperial Council. Henceforward, my worthy Knights Companions, you are empowered to assemble as a regular Conclave, and to install faithful and true Brethren as Knights of the Order, according to ancient custom; and as I thus dedicate this Conclave to the work of Christian Chivalry, so may the Supreme Governor of the Universe dedicate your souls to His service, both here and hereafter.

(The Sovereign returns to the Throne, and the Knights resume their seats.)

G. H. PRELATE. May the God of our Fathers—the God of Abraham, Isaac, and Jacob—the Angel of the Everlasting Covenant—the Holy One who sanctifieth us—may He bless, preserve, and keep us, now and forevermore.

OMNES—(*Chant*)—Amen.

KNIGHT OF THE HOLY SEPULCHRE.

SECOND GRADE.

FIRST POINT.

The assembly-room must represent a cathedral church, the altar covered with black, on which are placed three candle-sticks—candles not lighted in this point—a cross, and in the centre a skull and crossbones. The sepulchre in the centre of the room, covered also with black, must have a skull at the west extremity and a lighted taper at the East.

The Rt. Rev. Prelate is seated at the right side of the altar with a Testament in one hand and a pastoral staff in the other. The Prior at the left side. The Seneschal in front of the Prelate, and the Sub-Prior in front of the Prior. Three columns are placed, one at the head of the sepulchre, in front of which sits the Captain of the Guards, and two in the north-west and south-west angles of the apartment, in front of which sit the 1st and 2d Lieutenants. The Guardian of the sacred vault sits at the foot of the sepulchre. The Registrar and Treasurer in the north and south respectively. The Standard-bearer, Torch-bearer, Verger, Harbinger, and Warder in the West between the Lieutenants, the Warder nearest the entrance.

The five officers in the east are called Grand Officers, and when the Sanctuary is opened their swords are placed on the floor, or on a low table in the east.

The swords of the eight Combatant Officers are placed in the west.

The Attendant or Serving Companion is designated as the "Beadle."

CEREMONY OF OPENING.

RT. REV. PRELATE: (*addressing the Guardian of the S. V.*) Sir Knight A. B., as a Guardian of the H. S. how do you report the time?

G. S. V. Right Rev. Prelate it is the first hour of the first day, and the True Word having passed through the gates of death, is lost in the gloomy mansions of the grave.

PRELATE. Sir Knight Prior, how do we hope to recover the Word?

PRIOR. By the exercise of Faith, Hope and Charity, which are the pillars of the New Law.

PRELATE. How shall we find these three Pillars?

PRIOR. By patiently guarding the Sacred Vault.

PRELATE. For what period?

PRIOR. The space of three days.

PRELATE. Then Sir Knight First Lieutenant, at this solemn moment where is your station in the Sanctuary?

1ST LIEUT. At the entrance to the Holy Place.

PRELATE. Your Christian duty when so placed?

1ST LIEUT. To see that the sepulchre is properly guarded against all opposers of the Christian faith.

PRELATE. To arms, Sir Knights.

Knights rise—draw their swords, and at the word of command from the Captain of the Guards, carry swords.

PRELATE. Sir Knight 1st Lieutenant, let the guards be duly posted at the mouth of the Sepulchre.

The various officers, Verger, Harbinger, etc., take their places, and the 1st Lieutenant reports:

Right Rev. Prelate, I have posted the guards at the porch of the sanctuary, and they are ready to defend it with their lives.

PRELATE. But as we are taught not to rely upon human strength alone; Sir Knight Seneschal, what is the chief defence of our Sanctuary?

Seneschal turns and bows to the Prelate, Rt.

Rev. Prelate, it is the Sword of the Spirit, which is the Word of God.

Prior then reads the last six verses of the xv. chapter of St. Mark, at the conclusion of which he says, let us pray, when the Grand officers deposit their five swords in the East and the other officers their eight swords in the West, as before stated.

All turn to the East.

Prior prays:—Before thine altar we humbly bend, O heavenly Captain of our Salvation, vouchsafe to us peace here, and everlasting glory hereafter. All respond, Amen.

The Knights form a circle, interlace their fingers, and say "Gloria patri, et filio et spiritui sancto." Sicut erat in principio, et nunc, et semper, et in secula seculorum.

The Prelate then says:—I pronounce this Sanctuary duly opened. Let us repair to our several stations, and strictly observe silence.

Knocks.

CEREMONY OF RECEPTION.

The Captain of the Guards proceeds to the Vestibule or antechamber, attended by the Lieutenant, and takes his seat, when the Candidate (who wears a cross and the apron of a Red + Knight) is presented to him by the Conductor or Warder with this address:—

Valiant Captain of the Guards, I present to you a worthy Knight and Soldier of the Cross, who, having worked at the second Temple and discovered the ancient W . . . now prays to be enrolled as a Guardian Knight of the H. S., in order that he may learn the true W . . . of a Christian Mason.

C. OF GDS. To what order does he belong?

WARDER. The Red + of our Sovereign, Constantine.

C. OF GDS. TO CAN. Are you willing to prove yourself a Knight?

CAN. I am. *This is done in due form.*

C. OF GDS. What other recommendations have you?

CAN. The sign, grip, and word of a Christian Mason.

Captain of Guards proves Candidate, and interlacing his fingers with those of the Candidate tells him to advance to the entrance of the Sanctuary, when he is b (with black crape if possible) by the Warder, who gives one knock on the door which is opened by the Harbinger, who enquires—

"Who comes there."

WARDER. A worthy Knight and Soldier of the Cross, etc. (same as to Captain of the Guard.)

Harbinger interlaces his fingers with those of the Candidate, and desires him to remain outside while he reports to the Right Rev. Prelate.

HARBINGER. Right Rev. Prelate, a worthy Knight and Soldier of the Cross, etc. (as before).

PRELATE. On what is his desire founded?

HARBINGER. On a true Christian principle, to serve the church and its members by performing the seven corporeal works of mercy, and to protect and guard the H. S. from the destroying hands of our enemies.

PRELATE. What good works hath he performed?

HARBINGER. He hath given food to the hungry, drink to the thirsty, and clothed the naked with a garment.

PRELATE. Thus far he hath done well; but there is still much for him to do. To be faithful in my house, said the Lord, he should be filled with love for my people. Let him enter under the penalties of his knightly O. B.

Candidate enters showing signs of Red + Knight, and the Prelate addresses him:

Worthy Knight, from whence come you?

CAN. From Bethlehem.

PRELATE. What art do you profess?

CAN. Masonry.

PRELATE. What edifices do you build?

CAN. Temples and Tabernacles.

PRELATE. Where do you raise them?

CAN. For want of territory we build them in our hearts.

PRELATE. Worthy Knight, you inspire us with esteem, but we are now in darkness and sorrow. The veil of the Temple is rent, the Corner-stone of our Faith overthrown, the Rose of Sharon sacrificed; the Day-star of Mercy obscured; and the True Word is lost. Still we do not yield to despair; but have resolved to guard the Sacred Tomb for three days, in the hope that we may recover the Word. Is it your desire to assist us?

CAN. It is.

PRELATE. Then the Sir Knight Verger will conduct you round the Sanctuary, and during your progress you will be instructed in the three Theological Virtues which are the pillars of the New Law. May they ever be impressed upon your memory, and guide you in your journey through life.

The Candidate is taken round and halts by the 1st column, "Faith." The Sub-Prior then delivers the 1st Theological Oration, viz.:

Faith is a firm conviction of the existence and attributes of God, and produces in the mind perfect love and reverence for His name—a steadfast confidence of His word—an entire resignation and obedience to His will. If this faith be sincere, it will become the great and master spring of all our actions, directing us to such a line of conduct as will be pleasing in the sight of that God in whom we live, and move, and have our being. Faith thus exercised and exemplified in the actions of our lives leads us next to the acquirement of another virtue, whose influence, though not less powerful, is still more soothing to the soul; it leads us to that firm and steadfast Hope, which the storms of fate can never shake, nor the terrors of death itself diminish or destroy.

The Candidate is conducted to the 2d column or pillar of "Hope," and the Prior proceeds:—

To define the nature of Hope is a task almost beyond the power of language or thought. It is more than desire, greater than expectation, beyond trust, superior to confidence, and when we speak of the "Hope of eternal life," surely no other term can adequately express the immortal feelings of the soul. This sacred hope, based on the pure and active principles of Faith, is the day-star of our youth—the comfort of our declining years, and the loving companion of our pilgrimage through this vale of tears, until the closing hour of life unveils to our view the mysteries of a boundless eternity.

The Candidate is taken to the 3d pillar, "Charity," and the Seneschal addresses him:

Charity is that sacred virtue which inspires the breast with the spirit of universal beneficence. It teaches us to consider all mankind

as our brethren, viewing their errors and infirmities with pity; bearing them with patience; overlooking wrongs; forgiving injuries, and in our own conduct forbearing from all offence and injustice; ever regarding ourselves but as stewards, accountable for the dispensation of those blessings with which heaven has entrusted us for the benefit of our fellow creatures. The heart enlightened by this greatest of all human virtues can truly be said to partake of the attributes of the Great Author of our being, and visibly bears the impress of His Divine image. Let us, then, carefully cherish and preserve the sacred flame which his goodness has imparted, and imitate as far as human frailty will permit His love, His compassion, and His bounty toward the children of men. Thus rising in the scale of moral excellence the faithful Mason shall finally receive the crown of his generous labors, and be admitted into the assemblage of the just made perfect, emblematically represented in the Sanctuary by seven stars, their number denoting the perfection of all things, and their brightness presenting a faint image of that eternal glory which fadeth not away.

NOTE.—On arriving at each pillar the Verger places the Candidate's right hand upon it, and informs him that "this is the pillar of Faith," etc., as the case may be. The Candidate is then placed in the west and the Prelate addresses him :—

Worthy Knight, I congratulate you on your happy return, as it is the possession of these virtues that can alone ensure you peace in this life and everlasting happiness hereafter. I must now, before proceeding further with the ceremony of your reception into the sovereign order, earnestly demand whether you are prepared to renew your Knightly vows, and to

pledge yourself to a strict observance of our laws, and a careful concealment of our mysteries?

CAN. I am.

PRELATE. Approach, then, and take the engagement we require.

The Candidate is conducted to the west end of the Sepulchre by the Verger and Torch-bearer who, during the O. B., cross their swords on the back of the Candidate's neck, and the Prelate says :—

You will now kneel at the mouth of the Sepulchre. Place your right hand upon the holy Gospel, and your left upon the emblem of mortality placed before you. Repeat your Christian and surnames, and say :—

I, A. B., in the presence of our Prophet, Priest and King, hereby voluntarily renew my sacred vows as a Christian Knight, and faithfully promise to guard and defend the Sepulchre of the True Word against all the attacks of the impious and ungodly. I also solemnly swear to reverence the blessed name of our crucified Master, and never to forsake the Christian religion, so that, at the resurrection of the dead, I may arise from the tomb of transgression as one of the just made perfect. I likewise pledge myself never to reveal the mysteries of the sanctuary to any one in the universe, unless to a Knight of the Order, or a candidate lawfully entitled to receive the same. I further promise to pay due obedience to the Statutes of the Grand Council of Patriarchs of Jerusalem, who are the true chiefs of this noble and invincible Order, under the penalty, in addition to all my former O. B's, of being

pronounced *inanimatus*, and deprived of the rites of sepulture. So help me, our Prophet, Priest, and King, and keep me steadfast in this my solemn engagement as a Guardian Knight of the Holy Sepulchre.

PRELATE. As a seal to this renewal of your vows you will salute the Holy Gospel three times, and the emblem of mortality twice.

This is done, and the Knights then form the arch of steel over the Sepulchre.

PRELATE. Sir Knight Verger, what is now your duty?

VERGER. To restore the candidate from darkness to vision, and afterward from vision to light.

PRELATE. By what right do you claim this duty?

VERGER. By the right of a sign and the power of a word.

PRELATE. Worthy Verger, you are at liberty to show the sign and speak the word.

Verger shows 1st sign (which the Prelate responds to with 2d sign) and repeats aloud,

PRELATE. You are our fellow-soldier, and the duty is yours of ancient right. At the accustomed signal let it be performed.

The Prelate knocks five times, and at the last knock all the Knights exclaim—"And God said, Let there be light; and there was light;" at the same moment the Torch-bearer lights the three candles on the altar, and the Verger removes the bandage from the eyes of the Candidate, who remains kneeling. An anthem is now sung by the choir, and the Prelate addresses the Verger:—

Sir Knight Verger, elevate our brother Knight in due form, and place him in the West.

The Verger raises the Candidate from his knees by interlacing his fingers, and conducts him to a seat in the West. Knights resume seats.

PRELATE. Sir Knight Seneschal, I now call upon you to deliver the Traditional Oration of the Order.

SENESCHAL. Be it known that in the year of our Lord, 326, Helena, daughter of Caylus, King of Britain, consort of Constantius, and mother of Constantine the Great, made a journey to the Holy Land in search of the cross of the Redeemer. After leveling the hillocks on Mount Calvary and destroying the Temple of Venus, three crosses were discovered, and it was difficult to determine which of the three had borne the bleeding form of the Lamb of God. The Pontiff, Marcellinus, being consulted, commanded them to be carried to the bedside of a woman who had long been visited by sickness and lay at the point of death, and their virtue and efficacy to be tested by placing her hands upon each of the crosses. The Pontiff's orders were obeyed, and two of the crosses rendered her no service, but when her hand was laid upon the third, she was miraculously restored to health, and instantly arose, giving glory to God, saying: "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with his stripes we are healed." On the spot where the crosses were found, Helena and Constantine erected a stately church, one hundred paces long and sixty wide; the east end covers the place where the crucifixion took

place, and by leveling the hills, the Sepulchre is above the floor of the church, like a grotto, which is twenty feet from the floor to the top of the rock. There is a superb cupola over the Sepulchre, and in the aisle are the tombs of Godfrey and Baldwin, Kings of Jerusalem. Helena then, with the sanction of Constantine, instituted the Order of Knights of the Holy Sepulchre of our Lord and Saviour Jesus Christ. The Order was confirmed by the Pontiff, Marcellinus, and the Patriarch of the Holy City was appointed as Chief of the Knights, who were selected from the Red Cross fraternity, and kneeling on the sacred tomb, were bound by a solemn vow to guard the Holy Sepulchre, protect pilgrims, and repel the attacks of all infidels or enemies of the Cross of Christ. The city of Jerusalem was rebuilt and ornamented by Ælius Adrian, Emperor of Rome, and given to the Christians in 420. The Persians captured it from them in 637, and in 1008 it fell into the hands of the Saracens, under whose oppression it long groaned, until Peter the Hermit encouraged the western princes to release the distressed Church, and in 1096 Godfrey de Bouillon unfurled the banner of the Cross and expelled the invaders. He was invested with a crown of laurel and suffered himself to be called the King of Palestine. During the period of the Crusades the order of the Holy Sepulchre flourished, and since the loss of the Holy Land, it has continued to exist in several countries of Europe, and its ancient ritual and ceremonies are preserved to this day in the bosom of the beloved Masonic fraternity to which it is our privilege to belong.

PRELATE. Sir Knight Captain of the Guards, let the lines be duly formed.

C. OF GDS. Sir Knight Lieutenants, you will form your respective subdivisions.

The Lieutenants direct the Knights to "form line from East to West." Attention! Carry swords,

Captain of Guards reports: Right Rev. Prelate, the lines are formed and ready for inspection.

The Prelate then preceded by the S. B., and followed by Prior, Sub-Prior, and Seneschal, passes slowly down the lines to the West, where the Candidate and Verger are standing, and thus addresses the new Knight:—

Worthy A. B., I now receive and acknowledge you as a Christian Knight, and as a proof of our confidence hereby create you a Guardian Knight of the H. S. Take the sword (*presenting it*) and travel onward—defend the H. S.—unfurl the banner of the Cross (*gives him the banner*)—protect the Roman Eagle—defeat our enemies, and return to us in victory and triumph.

The Captain of the Guards, then gives the word to the Knights, "Right," or "left," face, 1st and 2d subdivisions, as the case may be, and the Lieutenant, repeating the order, the Captain of the Guards gives "March," and the Knights file out of the Sanctuary, the Candidate and Verger last, leaving the Prelate, Prior, Sub-Prior, Seneschal and Warder inside; also the Registrar and Treasurer.

SECOND POINT.

The Sepulchre is now covered with white, and the altar has five Lights and a Pot of Incense; a Rose and Lily are twined round the Cross; a Testament with Seven Seals and a Lamb crouching thereon; two Small Wooden Pyramids painted white and a Laurel Crown are placed on the altar, which is hidden from view by a Red Curtain. The Knights who have retired, combat with the infidels—defeat them, and seize the crescent, etc., as trophies. The Captain of the Guards knocks three distinct and two quick on the door, which is opened by the Warder, who enquires of the Candidate (for whom the Verger replies):

WARDER. Worthy Knight, what is your request?

CAN. Having subdued the enemies of the Cross, we are desirous of the reward due to our services.

(Warder closes door and reports.)

Right Rev. Prelate, the Knights of our noble and invincible Order having achieved a victory over their enemies, request the honor due to their services.

PRELATE. Let them be admitted.

The officers in the Sanctuary are now vested in white, and are drawn up in a line behind the Prelate. The Knights are admitted and march round the Sanctuary two and two, with banners, etc., displayed (while an anthem is sung by the officers in the East) and halt in the West.

PRELATE. Worthy Knights, we receive and welcome you on your return from the dangers of warfare. Advance, therefore, to the altar;

deposit thereon the spoils and trophies of your victory, and as humility is ever inseparable from true valour, kneel there to receive the fitting reward for your services.

The Verger and Candidate advance and do as directed, and the rest of the Knights resume their seats. The Prelate then goes behind the Candidate and places the laurel crown on his head, saying:—

The laurel wreath with which I crown you has ever been the reward of courage and constancy. It represents the victory that men should gain over their passions, and also the final triumph of truth in the world to come. But in order that you may fully participate in the celebration of our mysteries, I must call upon you to arise and take five steps backward to the mouth of the Sepulchre, return from light to darkness, and prepare to unite with us in that solemn bond which is the characteristic rite of our noble Order. Reflect, therefore, before you consent to undertake the toils and trials that may await you. If, however, you are resolved to persevere and like a true Mason are willing even to retrace your steps in humility to the foot of the Cross, as a token of submission place your crown upon the altar, and the Verger will conduct you to the Sacred Vault.

Candidate obeys, and is veiled by the Verger, who conducts him backward by five steps to the foot of the Sepulchre. The lights are then extinguished and profound silence reigns for two or three minutes, when the Prelate and four G. O. knock five times each, and the eight other officers once each.

PRELATE. The mysterious number is accomplished. Sir Knight G. of the S. V., take

the torch and descend with our brother (*the candidate*) into the Sepulchre and report to us what you may see.

The Guardian directs the Candidate to kneel and removing the bandage from his eyes tells him to look into the S. V., which is now open. The Guardian is then questioned by the Prelate:

PRELATE. Sir Knight Guardian of the S. V., what have you seen?

G. S. V. Right Rev. Prelate, the Day-Star of Mercy is still obscured, and darkness covers the earth.

PRELATE. Sir Knight Guardian, descend into the sacred vault a second time, and report to us again.

This is done, and Guardian reports:

The Day-Star of Mercy is still obscured, and darkness covers the earth.

PRELATE. Let us hear the word of the Lord. *Prior reads first six verses xvi. chapter St. Mark, and the Prelate says:*

Descend once more, Sir Knight Guardian, and report to us for the third time.

This is done, and the five candles are lit by the Torch-bearer, who also sets fire to the incense (gum camphire), and a transparency representing the Resurrection appears to view over the altar. The G. S. V. reports:

... be praised. Our Temple is rebuilt—the Corner-Stone of our Faith is restored—the Rose of Sharon blooms again—the Day-Star of Mercy reappears in greater splendour, and the Word of God is found.

All the Knights rise and chant a "Te Deum," after which the Prelate enquires of the Guardian:

Pronounce the Word.

G. S. V. —the Lamb of God and the King of Glory.

The Knights then form an oblong square, and repeat the xxiv. Psalm: Prelate and Prior each alternate verse. The Prelate then addresses the Candidate:

Worthy Knight, the ceremony that you have just witnessed has revealed to you that the grand mystery of Christian Masonry is a sincere belief in Jesus, the Lamb of God. I will now, in the presence of this venerable assembly entrust you with the grip and signs.

The first, or sign of sorrow, is given

These signs, however, must never be used unless in the Sanctuary, or when you are obliged to claim from a brother Knight the performance of seven corporeal works of mercy which I will now explain.

The Prelate then interlaces his fingers with those of the Candidate, and says:

1st, Sir I greet you as a Knight of the Holy Sepulchre—go, feed the hungry; *2d*, give drink to the thirsty; *3d*, clothe the naked with a garment; *4th*, visit and ransom the captives; *5th*, harbor the harborless, give the widow and orphan where to lay their heads, *6th*, visit and relieve the sick; *7th*, go and bury the dead.

All the Knights cross swords and say, In nomine Patris (cross swords again with a quick motion) et Filii (cross swords as before) et Spiritus Sancti (cross swords again). Amen.

The examination, or interrogatory signs are made thus:—

The grip is given

You will now practice the grip, signs, and words with the Knight Verger.

(This is done.)

PRELATE. Worthy Knight (*to Candidate*), as we are bound to acknowledge those only as members of our Order who are true and legitimate Royal Arch Masons, it is also our duty to expound to you that as our ancient brethren founded Freemasonry upon the instructions which they had received from Moses, Solomon and Zerubbabel at successive periods of the world's history, so we follow the worthy traces of those Masons who have remodeled it in accordance with the precepts of our Sovereign Redeemer and Master, whose titles are inscribed in His own blood above the throne of God. I shall, therefore, call upon the Prior to make known to you the allegorical sequel to the history of the Royal Arch degree.

Knights resume seats and Prior proceeds.

After the rebuilding of the second temple, the Masons neglected their labors, and abandoned to the ravages of time the valuable buildings which they had raised with so much pains; so that the wisdom of their workmanship, the strength of their materials, and the beauty of their architecture were alike exposed to confusion, destruction and decay. But the Eternal

Jehovah determined to manifest His glory and to replace the fallen material structures by that sublime and spiritual geometry whose existence human power should not be able to effect, and whose duration should be for an eternity of ages. It was then that the stone—the corner of the building was torn from the temple by the workmen and thrown among the ruins. It was then the Mystic Rose was sacrificed on a cross planted on the summit of the mountain which is elevated above the surface toward the celestial spheres by three squares, three circles, and three triangles. In an instant the veil of the temple was rent, the earth was covered with darkness, the tools of Masonry were broken, the Day-Star of Mercy was obscured, and the Word was lost. It may easily be imagined into what a depth of misery every true Mason was plunged. At that fatal moment they were enveloped in vast consternation and unutterable dismay. Some of the brethren, who possessed relics of the former Temple, wandered among the woods and mountains in the deepest obscurity. Others sought the Sacred Tomb in which the Word was hidden, and watched in silence for the space of three days. Never before was such perplexity experienced by the human heart. But the will of Him who conducts and rules all events, at the expiration of three days caused the light to shine again; the broken tools and columns of Masonry were restored perfect; the Day-Star of Mercy appeared in greater brilliancy, and the word of God was found. The confusion of the Old Covenant was thus made light in the New Law, in the Temple of the Cross, and the Elect Brethren who for thirty-three years had followed the hallowed footsteps of the Redeemer, then taught others that it was necessary to know the three

pillars—Faith, Hope and Charity, and to obey the New Law before they could resume the mystic labors of the Order. It was only by means of those sublime principles that Masonry reappeared to the gladdened eyes of man, and from this period Masons no longer built material edifices, but occupied themselves in spiritual buildings. Their works were sustained by temperance, prudence, justice and strength, and they feared no more the vicissitudes of life, or the shadowy terrors of the grave.

Here the ceremony ends, unless the Third Point be given.

PRELATE (to Candidate). Worthy Sir Knight, is it your desire to unite with us in the third point of our Order?

CANDIDATE. It is.

Then you will be conducted to the ruins of the ancient Temple, upon which the New Tabernacle of Divine Truth has arisen. You will gaze for the last time upon the fragmentary forms and Types of the Mosaic Dispensation, and return to us with the holy doctrine of the Great Evangelist St. John. You will re-enter the Sanctuary with the password—

The Verger directs the Candidate to salute the Prelate, by placing his right hand on his heart and bowing, and then conducts him to the adjoining chamber.

END OF SECOND POINT.

Novice and Knight OF St. John, the Evangelist.

THIRD GRADE.

(The decorations of the Sanctuary are the same as in the Second Point, with the exception of their being now seven lights on the altar. On the column in front of the altar are placed a goblet of wine and a salver of bread.)

PRELATE (now called Most enlightened Commander) knocks seven times and says: I declare this holy Commandery of Knights of St. John the Evangelist duly formed.

*(Candidate is reported by seven knocks at the door * * * * *)*

Huflinger opens door and enquires—

Who art thou?

WARDER (for Candidate). A Knight Mason. I have visited the ruins of the ancient temple, and have made the discovery therein.

HARB. What have you discovered?

MAN. The Holy Gospel of St. John.

HARB. I will report the discovery to the Most Enlightened Commander. *(Closes door)*

and reports): Most Enlightened Commander, Knight A.B., who was sent to visit the ruins of the ancient temple, returns from thence, having found the Gospel of our Holy Patron.

COM. It is a precious treasure. Admit him in the usual form.

(Candidate enters holding the Gospel in his right hand, and on his crossing the threshold the Harbinger and Lieutenants point their swords to his breast simultaneously, and demand the password.)

(This is given.)

COM. Noble Knight, we are informed that you have discovered a sacred treasure. Relate the circumstances thereof, for the satisfaction of the Knights now in Council.

CAN. Having proceeded to the ruins of the second temple, I found that the Emperor Julian had, contrary to the prophecies of God, commenced the erection of a temple on the ancient site, when it pleased the Almighty to overthrow his designs by sundry signs and miracles. Upon arriving at the works I was directed to assist the labourers, to which I consented, foreseeing that the hand of God would be displayed. Accordingly, on the removal of one of the stones which had formed part of the foundations of the former building, the mouth of a vault, cut in the rock, was discovered. As the interior could not be clearly seen on account of its great depth, the overseers of the work ordered me to descend and ascertain its contents. I was therefore lowered by means of a long rope fastened to my body. On arriving at the bottom, I found water reaching up to the middle of my leg, and by feeling the walls on either side, I ascertained

that the vault was of a quadrangular form. Returning towards the opening, I came upon a column, standing in the middle of the vault, not much above the surface of the water. Upon this I found parchment, wrapped up in a very fine, and clean linen cloth. Taking the parchments in my right hand, I gave a signal with the rope, and was drawn to the top by my fellow-workmen. All were amazed at the sight of the parchments, not only because they appeared quite fresh and uninjured but because it had been discovered in such a dark and secret place. When it was opened, fear fell upon all—both Jews and Greeks—for at the very beginning in large characters, were written the words, "In the beginning was the Word, and the Word was with God, and the Word was God." To speak briefly, the manuscript contained the whole of St. John's Gospel. Now this incident, together with other miracles sent from heaven about the same time, made it evident that our Lord's prophecy of the desolation of the temple would never fall to the ground, for the Book declared that He who had uttered this was God, the Creator of all things. It showed, moreover, that they who were toiling at that building, laboured in vain, for a divine and immutable sentence had decreed the final destruction of the temple. These and similar circumstances led almost all to declare immediately that Christ was God, and that it was not pleasing to Him that the temple should be restored.

COM. As a proof of your statement, you will read aloud the first five verses of the sacred record. Sir Knights, to order, (right hand on heart).

(This is done.)

COM. (to Candidate). As a reward for the discovery you have made, and the zeal you have shown for the Christian faith, I receive you as a Novice of this Holy Order. (Takes the crucifix and say, "*Ecce Homo.*") Fortified by this sublime symbol, and with the words "*Ecce Homo*" ever present to your mind, you may now be seated in the West while the Sub-Prior instructs you in the mysteries of the Order.

(Candidate is seated, and Sub-Prior proceeds.)

Noble Sir Knight, the tradition which has just been made known to you should ever impress upon your mind, that the decrees of the Almighty cannot be reversed by the hand of man. Julian, the Apostate, attempted to rebuild the Jewish Temple, but failed signally to accomplish his design, and as a punishment for his sin, we find that his end was a miserable scene of blasphemy. It is narrated that when wounded by a Persian dart, he endeavored to mount his horse for a second charge on the enemy, but falling backwards exhausted into the arms of his attendants, he filled his hands with the blood gushing from the wound, and casting it into the air died exclaiming, bitterly: "Thou hast conquered, O Galilæan." After the death of Julian, the Christian religion spread apace, except in the East, and the subsequent trials of our brethren in that part of the world, and especially in Palestine, were related to you in a former lecture. It is, however, my duty to relate to you the origin of Masonic rites as now practiced. The Crusaders, it is said, finding themselves unable to expel the Saracens from the Holy Land, agreed with Godfrey de Bouillon to veil the mysteries of religion under emblems, by which they would be enabled to maintain their devotions in secret, and secure themselves

against the intrusion of traitors or pretended friends. In this respect they followed examples laid down in the sacred Scriptures, the style of which is figurative. The model which they selected was Solomon's Temple which emblematically represents the Christian Church. Hence it follows that the mysteries of the craft are in reality the mysteries of religion. The Knights were however careful not to entrust this important secret to any whose fidelity and discretion had not been fully proved. They therefore invented different degrees to test their candidates, and gave them only symbolical secrets, without explanation to prevent treachery, to make themselves known solely to each other. For this purpose it was resolved to use different signs, words and tokens in each degree, by which they would be secured against the Saracens, or against casual cowans, or intruders. The degrees adopted were in number seven, to commemorate the six days' labour of the Great Architect of the Universe, and His hallowed rest on the seventh day, after creating all things. It also referred to the six years employed in the construction of Solomon's Temple, which, as all Masons are aware, was dedicated in the seventh year by that illustrious monarch, with a solemnity worthy of the Deity Himself. This sacred edifice is therefore the basis of figurative Masonry. In the first degree there are three symbols:—First, The creation of the world from chaos, which is represented by the candidate emerging from the outer chamber of darkness, and by the helpless condition in which he is then placed. Secondly, The candidate sees nothing before he is brought to light and the confusion of his mind as to Freemasonry is an apt illustration of the chaotic elements of nature before reduced to order and perfection

by the fiat of the Most High. Thirdly, The candidate advances to the altar, and there separates himself from the outer world, the symbolic meaning of which is the separation of the firmament from the earth and water in the second day of creation. In like manner in the second degree, advancement in material knowledge and true science is figured by the work of the remaining days of the creation, and in the Master's degree our Nightly brethren began to unfold the true mystery by narrating the assassination of Hiram Abiff by false brethren. The symbolic mystery of Hiram's death represents to us that of the Messiah, for instance, the three blows that were given to the Master Builder at the three gates of the temple, allude to the three points of condemnation against Christ at the tribunals of Caiaphas the High Priest, Herod the King and Pilate the Roman Governor. It was from the last tribunal that Jesus was led to a violent and shameful death. The three blows with the square, gauge and gavel, are symbols of the blow on the cheek, the flagellation and the cruel crown of thorns. The brethren assembled round the tomb of Hiram, represent the disciples lamenting the death of Christ on the cross. The Master's word which is said to be lost, since the death of Hiram Abiff, is the same that the Messiah pronounced on the cross and which the Jews did not comprehend Instead of these words in the third degree, our ancient brethren substituted which in Arabic signifies, "The son of the widow is dead." This was done to guard the real secrets from traitors, warned by the example of Judas, who betrayed his Master. The spring of acacia is the figure of the cross, which was made of wood of an acacia tree. The Royal Arch, referring to

the captivity of the Jews, shows us the persecution of the Christians under Roman Emperors, and its liberty under Constantine the Great. The "Red Cross" Order is the first degree of the series in which the ultimate object of Freemasonry were revealed; and in the ceremony of the Knights of the Holy Sepulchre the allegory was further explained. The Knights of St John of Palestine were, however, the *true Masons*, as to them only were the words imparted, and it was only after warfare with the enemies of the faith that they received this privilege and were admitted to full communion with the holy brotherhood. Dearly beloved Knight, your initiation of toil and blood is now finished, and there is no longer any temple, because the Light of the Lord is universally diffused and the world has become one Holy House of wisdom. The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth. Let us pray.

(*All kneel.*)

Oh! Jesus of Nazareth, Immaculate and Immortal God, assist us in the great work which we have undertaken, aid us in making this world a Temple of Love and Peace, fitted for Thy second coming, when all mysteries shall be revealed, and every heart laid bare before Thee, and the angelic host of Heaven. Grant we beseech Thee, that this latest sacrifice at Thine altar may prove worthy of the shrine. Arm his soul with faith in Thee, and fortitude in every trial of this mortal life, and finally may the chariot of Thy mercy convey him to the realms of bliss and glory. Amen.

(*All rise.*)

(Com. advances to the Candidate and presents to him the pyramids, with this address :)

The symbols to which I now direct your attention are highly instructive and important. The pyramids being built upon rocks shadow forth the durability of the Christian faith. Their bases were four-cornered, their external surfaces equilateral triangles, pointing to the four cardinal points, and thus denoting the entire globe. The pyramidal form also reminds us of our mortality. Its broad base represents the commencement, and its termination in a point, the end of human life. *(Places pyramids on the altar, Candidate kneels.)* I now dub and create you in the presence of this holy brotherhood, a Knight of St. John the Evangelist. Be prudent, wise, and valiant. *(The sword touches right shoulder at each word.)* The words which you have heard are the words of the Palestine Order of St. John, and are not those used by the Knights who remained in Europe during the Crusades, or those adopted by the Knights who took possession of Rhodes and Malta. The sign is given by It will remind you that your b., h., and k are now dedicated to the service of the Great Master Immanuel, whose title may be read upon the cross, which is an emblem of our redemption. The grip is given by The Brotherhood will now salute you with seven. as a Knight of the Holy Order of John; seven times b., h., and k.

COM. You will now be united with us in that solid phalanx of friendship which no foe can shatter, neither can the gates of hell prevail against it.

(The Knights form a hollow square round the altar, Com. and Candidate together, and Knights according to rank. The bread and wine are then taken by the Com. and Can. first, the Com. saying:)

Eat ye all of this bread in love, that ye may learn to support each other. Drink ye all of this cup, to ratify the vows that you have made, and learn to sustain one another.

(The Knights pass the bread and wine, each partaking in silence, and the Com. says:)

Thanks be to Thee, O Lord, for all thy mercies. Companions, let us now cease our labours and depart in peace from the chambers of the dead.

The closing of the Sanctuary, when the Third Point is not worked, is taken up here, leaving out reference to Knights of St. John.

(The G. S. V. hands the Testament to the Com. who kisses it and hands it on to the four G. O's, who each salute it. The five then place the points of their swords on the Book, which the Candidate, after kissing, holds. The eight other officers do likewise with a second Testament. The Knights stand to order. The Captain of the Guards then says:)

Our labours as Guardian Knights of the Noble and Invincible Order of the Holy Sepulchre, and as Knights of the Holy Order of St. John the Evangelist, being thus concluded, I now seal the Sanctuary and close this Commandery accordingly.

(Knocks seven times and Knights file out one by one.)

FORMULA

FOR MAKING GOOSEBERRY PIE WITHOUT GOOSEBERRIES

ALL REFERENCES ARE TO THE RED BOOK

I.

1. Pg. 5, line 6, "—" read "Constantine."
2. " 5, " 7, "—" read "Matthias."
3. " 6, " 21, I * * * * * read "Immanuel."
4. " 6, " 27, H * * * * read "Hiram."
5. " 6, " 31, S * * * * * read "Shilo."
6. " 6, " 35, U * * * * * read "Uzziel."
7. " 7, " 6, Repeat 3, 4, 5, 6.
8. " 10, " 3, Repeat 1, 2.
9. " 10, " 6, "—" read "Adoniram."
10. " 10, " 8, I * * * * * read "Inspector."
11. " 10, " 9, W * * * * read "Works."
12. " 10, " 16, * * * * * read "Right hand."
13. " 10, " 16, * * * * * read "Thumb."
14. " 10, " 17, * * * * * read "Right eye."
15. " 10, " 18, * * * * * read "Cover."
16. " 10, " 19, * * * * * read "Fingers."
17. " 10, " 20, * * * * * read "Left hand."
18. " 10, " 24, . . . read "Crossing arms."
19. " 10, " 25, . . read "Master Mason's."
20. " 11, top of pg. (—) Bring sword to present; raise hilt to right eyebrow; cross swords in centre; advance and interlace fingers of left hand; then say "Adoniram."

II.

21. Pg. 32, line 19, W—— read "Word."
22. " 32, " 20, W—— read "Word."
23. " 33, " 6, b read "Blind-
folded."
24. " 38, " 24, read "Adonai."
25. " 44, " 29, read same as 24.
26. " 5, " 45, read "Jesus Agnus
Dei."

27. " 45, " 17, ——— by placing righthand
on heart; then point
downward with fore-
finger and say "He is
not here.

The second sign, or
sign of joy, is given by
placing the right hand
on heart; then point
upward with forefinger
and say "He is risen."

28. " 46, " 6, ——— First holds up fore-
finger of right hand;
Second holds up two
fingers (1st and 2d) of
right hand; First holds
up three fingers (1st,
2d and 3d) of right
hand, Second clinches
right fist. The allusion
is to the Trinity.
29. " 46, " 7, by mutually grasping the right
hand; take second joint
of forefinger; press
with thumb. First says
"Jesus;" Second says
"Agnus;" First says
"Dei."

Pass Word: "Adonai."

Grand Word: "Jesus Agnus Dei."

30. " 48, " 24, read "Gethsemane."

III.

31. Pg. 50, line 12, (——) read same as 30.
32. " 54, " 31, "Eloi, Eloi, Lama
Sabacthani."
33. " 54, " 33, "Macbenac."
34. " 56, " 19, read same as 32.
35. " 56, " 24, ——— placing the right
hand on heart; then
carrying it to right
knee.
36. " 56, " 30, mutually grasping wrists
with arms crossed.

