

St Helena Conclave

THE
TEXT-BOOK
OF
CHRISTIAN KNIGHTHOOD.

A MANUAL OF INSTRUCTIONS

IN THE ORDER OF
KNIGHTS OF THE RED CROSS OF CONSTANTINE
AND APPENDANT ORDERS.

TOGETHER WITH THE
CEREMONIES OF INAUGURATION, INSTITUTION
AND INSTALLATION

A SELECTION OF MUSIC FOR THE USE OF CONCLAVES,

AND THE
BURIAL SERVICE OF RED CROSS KNIGHTHOOD.

WITH
AN APPENDIX
CONTAINING THE
ANCIENT STATUTES AND A SKETCH OF THE
HISTORY OF THE ORDER.

BY
C. L. STOWELL, 33°
GRAND SOVERLIGN OF THE GRAND COUNCIL OF PENNSYLVANIA.

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TO
SIR CHRISTIAN FREDERICK KNAPP, 33°
PAST GRAND COMMANDER OF THE R. E. GRAND COMMANDERY,
AND
M. P. GRAND MASTER OF THE GRAND COUNCIL OF ROYAL
AND SELECT MASTERS OF PENNSYLVANIA,
IN WHOM ARE UNITED
ALL THOSE QUALITIES OF HEART AND MIND
WHICH ADORN THE CHARACTER OF
A MAN, A MASON, AND A CHRISTIAN.
This Volume
IS FRATERNALLY AND COURTEOUSLY DEDICATED
BY
THE AUTHOR.

TABLE OF CONTENTS.

	PAGE.
PREFACE,	9
ANCIENT STATUTES,	253
BY-LAWS—Draft of, for general use,	179
BURIAL SERVICE OF CHRISTIAN KNIGHTHOOD,	187
CONCLAVE—Stations of Officers of,	26
Name of Officers comprising a,	31
Furniture of,	32
Decorations of,	32
Installation of the Officers of,	117
Ceremony of Inaugurating and Dedicating a,	151
COMMANDERY—Stations of Officers of,	68
Names of Officers comprising a,	67
Furniture of,	68
Decorations of,	68
DECLARATION of Principles of the Order,	19
DRILL of General Grand Conclave,	131
FORMS—Of Application for a Charter,	164
Of Recommendation of the nearest Conclave,	165
Of Dispensation to open a new Conclave,	166
Of Charter,	167
Of Dispensation to elect Officers out of warranted time,	169
Of Special Election Petition,	170
Of Diploma,	171

	PAGE
FORMS—Of Diploma in Latin,	172
Of Demit,	173
Of Certificate for Proxy,	173
Of Petition for Membership,	174
Of “ for Dubbing and Membership,	175
Of Report on Petition,	175
Of Return from Subordinate Conclaves,	177
Of Annual Return,	178
GRAND CROSS—Knight of,	107
Knight of—Masonic Clothing of,	109
GRAND COUNCIL—Masonic Clothing of Members of,	123, 125
“ “ of Grand Sovereign of,	125
“ “ of Grand Viceroy of,	125
Installation of Officers of,	134
HOLY SEPULCHRE—Knight of the,	39
Ritual of Order of the,	48
HISTORY of the Order of Constantine,	262
INSTALLATION Of Officers of a Conclave,	117
Of Officers of Grand Council,	124
INSPECTOR GENERAL Masonic Clothing of,	127, 129
KNIGHTS OF THE RED CROSS—Masonic Clothing of,	27, 33
Tide and Jewel of,	29
Ritual of Order of,	34
KNIGHTS OF THE HOLY SEPULCHRE—Masonic Clothing of,	41, 46
Ritual of Order of,	48
KNIGHTS OF ST JOHN—Masonic Clothing of,	65, 68
Ritual of Order of,	69
KNIGHTS OF THE GRAND CROSS—Masonic Clothing of,	105

	PAGE
MEMORABILIA—Of the Order,	22
MONOGRAMS,	24
MUSIC—Selection of, for use of Conclaves,	209
MASONIC CLOTHING—Of Knights of the Red Cross,	27
Of Knights of the Holy Sepulchre,	41
Of Knights of St John,	65*
Of Knights of the Grand Cross,	109
Of Viceroys and Past Viceroys,	93
Of Sovereigns and Past Sovereigns,	77
Of Members of the Grand Senate,	79
Of Inspectors-General of Divisions,	127
Of Members of the Grand Council,	123
Of Grand Sovereign,	125
Of Grand Viceroy,	125
OFFICERS—Of Conclave,	31
Of Sanctuary,	46
Of Commandery,	67
Of Senate of Sovereigns,	81
Of College of Viceroys,	95
PERFECT KNIGHT MASON,	31
PERFECT PRINCE MASON—Masonic Clothing of,	77
Working Text of,	83
PERFECT PRIEST MASON—Masonic Clothing of,	93
Working Text of,	97
RED CROSS OF CONSTANTINE—Knight of the,	31
RT REV. PRELATE—Collar and Jewel of,	43
RITUAL—Of the Red Cross of Constantine,	34
Of Knight of the Holy Sepulchre,	48
Of Knight of St John the Evangelist,	69
Of Installation of Sovereign Elect,	83
Of Installation of Viceroy,	97

	PAGE.
SANCTUARY—Stations of Officers of,	40
Names of Officers of,	46
Decorations of. Section I.,	46
Decorations of Section II.,	55
ST JOHN—Knight of,	63
Working Text of Order of,	69
SENATE, GRAND—Names of Officers composing a,	81
Masonic Clothing for Members of a,	82
SOVEREIGN M. P.—Installation of,	83
Masonic Clothing of,	77, 82
VICEROY—Installation of,	97
Masonic Clothing of,	93, 96
WORKING TEXT—Of Order of Red Cross of Constantine, . .	31
Of Order of Holy Sepulchre,	48
Of Order of St John the Evangelist,	63
Of Perfect Prince Mason,	83
Of Perfect Priest Mason,	97



PREFACE.



N preparing this waif in Masonic literature, the design of the compiler was neither to introduce new views, present personal ideas, nor make another addition to the already ample lists of Masonic Monitors; but to supply the apparent want of a systematic hand-book, whereby the beautiful and impressive Ritual of Christian Knighthood would be better understood and more justly rendered, and which should strictly conform to and maintain all the ancient landmarks of the Order in their primitive purity. Knighthood, with its principles, its ceremonies, and its grandeur, runs far back in the history of time, and since man first began to wage war against his fellow-man, have marks and badges been given by the Commander to the meritorious for signal services and daring exploits.

From the historic page we learn that about seventy-three distinct Orders of Knighthood have been from time to time established; the Red Cross of Constantine being the most ancient known, dating back to the 28th of October, A. D. 313.

It is, consequently, over eight centuries older than the Order of Knights Templars, and nearly seven centuries older than any other.

Although it bears upon its brow the imprint of age, yet, amid all the fluctuations of society, it stands forth to-day in the vigor and strength of its manhood.

As age after age is added to its existence, its principles become brighter and brighter, extending themselves throughout the world for the evangelization of man, and the promotion and practice of Christian truths.

The occasion of instituting the Order of the Red Cross was the memorable vision which Constantine saw prior to the battle fought by him at a place called Saxa Rubra, about nine miles from Rome, and in the neighborhood of the Cremera, a small rivulet, immortalized by the valor and death of the three hundred Fabii.

After his famous battle, the emperor sent for the chiefs of the Christian legion, and (we here quote the words of an old Ritual), "in the presence of his other officers, constituted them into an Order of Knighthood, and appointed them to wear the form of the cross he had seen in the heavens upon their shields, with the motto, *In hoc signo vinces* round it, surrounded with clouds. He became the Sovereign Patron of the Christian Order of the Red Cross," and this emblem was ordered to be placed upon all the imperial standards. The Christian warriors were selected by Constantine as his body-guard, and the command of these soldiers was confided to Eusebius, Bishop of Nicomedia, who was thus considered the viceroy, or second in command.

After the death of Constantine, the Order flourished during the reigns of Marcian and Leo I; but its history is enshrouded somewhat, until the year 1190, when it was revived by the Emperor Isaac Angelus Comnenus on a scale of magnificent splendor.

From 1190 to 1699, the Grand Mastership was vested in the Comnenus family, who were considered the lineal descendants of Constantine; and, on the resignation of Andrew Angelus Flavius Comnenus, Francis Farnese, the reigning Duke of Parma, became his successor.

The Abbe Giustiniani, who was attached to the Venetian embassy in London, conferred, by authority, the Order in England, but, at what precise time it became restricted to Freemasons we cannot positively state.

In 1788, many distinguished Freemasons and Knights Templar were admitted, and among the number, a majority of the grand officers of the various Masonic grand bodies of England. Lord Ranchffe, Grand Master of the Templars, Judge Waller Rodwell Wright, Provincial Grand Master for the Ionian Islands, and a personal friend of the Dukes of Sussex and Kent, were among the permanent and active members of the Illustrious Order in 1796.

In 1808, the written history shows a revival in the Order, by the introduction of some of the most distinguished Templars and Masons, among whom are earls, lords, dukes, ministers, etc.

Year after year, from this period, we find the Order increasing in dignity, efficiency, and numerical strength, until his Royal Highness the Duke of Sussex was unanimously elected Grand Master of the Order, for and during the term of his natural life, in 1813.

In this year, the two Grand Lodges of England entered into articles of union, from which we quote the second, which reads thus: "It is declared and pronounced that pure and ancient Masonry consists of three degrees, and no more, namely—those of E A, F C, and M M, including the Supreme Order of the Holy Royal Arch." "But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitution of the said Orders."

The Knights Templars, Knights of the Red Cross, and Knights of the Sepulchre were the only organized Chivalric Orders existing in England at the time of the Union, in

1813, and, consequently, the above permissive clause applies *solely* to their members

From that time forward the Order has flourished, and no disturbance has taken place among the brethren—it being under the Grand Mastership of the Earl of Beville.

We now come to its introduction into the United States.

After much correspondence had taken place between the Eminent and Illustrious Sir W. J. B. McLeod Moore, of La Prairie, Ca., Chief Inspector-General of Knights of the Red Cross, and Lord Kenlis, in regard to the introduction of these Christian and Chivalric Orders into the United States, the following letter was forwarded to Sir Alfred Creigh, of Pennsylvania, with whom Sir W. J. B. McLeod Moore, Chief Inspector-General, has been in correspondence on the subject :

LA PRAIRIE, PROVINCE OF QUEBEC,
DOMINION OF CANADA, November 2, 1872.

Most Eminent and Perfect Knight

It affords me pleasure to inform you that the Most Potent the Grand Sovereign of the Order of the Red Cross of Rome and Constantine in England, the Right Honorable Lord Kenlis, has fully authorized me, by letter from the Grand Recorder of the Order, Illustrious Sir Knight Robert Wentworth Little, dated London, 16th of February, 1870, to introduce this Chivalric and Christian Order into the United States of America, premising that, until the Order is sufficiently established, the United States Knights must hold under England, but, should the Order spread in the United States of America, they can remain in full union with the Grand Council of England or obtain Grand Councils of their own, in fraternity with England, as they please. Having now obtained from you the preliminary vow, signed by yourself and eleven other worthy and illustrious brethren, Sir Knights of the Order of the Temple, I hereby forward you the authorized Rituals of the three grades of the Order, together with a

commission to establish the Order in the State of Pennsylvania, United States of America.

The whole of the petitioning Knights, who have signed the vow, can receive the three grades, and, on the formation of new Colonies, until the Order is fully established, you can confer the second or Viceroy grade on *seven* of the Knights, and the third grade or that of Honorary Sovereign on *three* of the Knights.

Wishing you every success in the establishment of the Imperial, Ecclesiastical, and Military Order of the Red Cross of Rome and Constantine in the State of Pennsylvania,

I am ever, Most Eminent and Perfect Knight,
Most fraternally yours,

W. J. B. MCLEOD MOORE,
C. I. G. of Canada and Rep. of G. C. of Eng. land.

With this letter was forwarded a commission, which reads as follows :

LA PRAIRIE, PROVINCE OF QUEBEC,
DOMINION OF CANADA.

THIS IS TO CERTIFY, That the very Enlightened and Perfect Knight Alfred Creigh, 33rd (an LL D.) of Washington, Washington Co., Pennsylvania, United States of America, is, by the authority invested in me, as the representative of the Grand Council of the Order of the Red Cross of Rome and Constantine in England, authorized to introduce and establish this *Imperial, Ecclesiastical, and Military Order* into the State of Pennsylvania, United States of America.

And further, That the aforesaid Very Eminent and Perfect Knight Alfred Creigh is hereby commissioned by me and appointed a *Divisional Inspector-General* of the Order in the said State of Pennsylvania.

Given under my hand and seal of arms, this 30th day of September, A. L. 5874, A. D. 1870, A. O. 1557.

W. J. B. MCLEOD MOORE,
Chief Insp.-Gen. K. R. C. of Canada.

Upon the receipt of this commission, Sir Alfred Creigh organized five Conclaves in the State of Pennsylvania. But on the 1st of January, 1871, his authority was enlarged by a commission direct from England, which reads as follows:

Initium Sapientie Amor Domini.

IN THE NAME OF THE MOST GLORIOUS
TRINITY IN UNITY.

FROM THE EAST IN LONDON, A PLACE FULL OF LIGHT,
WHEREIN REIGN SILENCE AND PEACE, BUT
DARKNESS COMPREHENDETH IT NOT

*To whom it may concern, Greeting, but more especially to the
Knights Companions of the Imperial, Ecclesiastical, and
Military Order of the Red Cross of Rome and Constantine,
the Invincible Order of Knights of the Holy Sepulchre and
the Holy Order of St. John.*

FAITH UNITY. ZEAL.

KNOW YE, That, in consideration of the great trust and confidence we repose in our well-beloved Companion, the Illustrious Sir Knight Alfred Creigh, F.L.D., of Washington, Washington Co., Pennsylvania, United States of America, we do hereby delegate him as our representative, and appoint him our *Intendant-General for the State of Pennsylvania and for all other States in the American Union*, for which there is no Intendant-General commissioned, and the Illustrious Knight Alfred Creigh is hereby empowered to install Master Masons of good repute as members of the aforesaid Illustrious Order of the Red Cross, for the purpose of forming new Conclaves; and further authorized to inspect such Conclaves when established, and to hear and decide upon all matters affecting the well-being of the Order, subject, nevertheless, to appeal to our supreme adjudication and determination.

Provided, also, That the said Illustrious Knight shall transmit,

or cause to be transmitted, to us, Thomas, Earl of Bective, or to the Most Eminent Sir Frederick Martin Williams, Baronet, Member of Parliament for Tiviot, our Grand Viceroy or Eusebius, or to the Most Illustrious Grand Sovereign or Grand Viceroy for the time being, all returns, fees, and payments on behalf of the members of such Conclaves, now or hereafter to be established in the said State of Pennsylvania, and all other States in the American Union for which there is no Intendant-General commissioned, as may be required by the general statutes or edicts of the Grand Imperial Council. Otherwise this our commission shall cease to be of any force or virtue, and become absolutely null and void.

And we pray the Omnipotent Ruler of the Universe to have the said Illustrious Knight Alfred Creigh in His most holy keeping.

Given at our Grand Council Chamber, Freemasons' Tavern, London, and sealed with the Seals of the aforesaid Orders of the Red Cross and Knights of the Holy Sepulchre, this 1st day of January, A.M. 5875, A.D. 1871, A.O. 1558.

[SEAL.]

BECTIVE,

Grand Sovereign.

[SEAL.]

FRED'K M. WILLIAMS,

Gr. V. or Eusebius.

ATTEST: R. WENTWORTH LITTLE,

Grand Recorder.

As we have given the authority upon which the Order was introduced into the United States, although the commission states that it may be conferred upon Master Masons, yet those who were instrumental in its introduction, learning that it was purely Christian in its character, resolved that it should be confined to those who had taken the Commandery degrees. To settle, therefore, this fact, we will call the attention of the Sir Knights to the letter of November 2, 1870, from Sir Moore, in which he states "that having now received the preliminary vow, signed by yourself and eleven other worthy and illustrious brethren,

Sir Knights of the Order of the Temple, I forward you the authorized Rituals. The diploma which each Sir Knight receives from England, commences with these words. "In the name of the Most Holy and Blessed Trinity and Unity" So, also, in a letter, dated July 8, 1872, the Grand Recorder Little writes: "*The rule you have adopted as to restricting the Order in the States to Templars is doubtless a wise and salutary one,*" and is in accordance with the declaration of principles, as contained on pages 19 and 20.

We now proceed with our history.

On the 23d of May, 1871, Sir R. Wentworth Little, Grand Recorder, wrote to the Eminent Sir Alfred Creigh that it was the request of the Earl of Bective, Grand Sovereign of the Order, that he should assume the title of "*Chief Intendant-General* for the Northern Jurisdiction of the United States of America."

On October 4, 1871, the rank of Past Grand Vicerey of the Grand Council of England was conferred upon the Eminent and Illustrious Alfred Creigh, for his faithful and meritorious services.

On December 27, 1871, the Grand Recorder Little informs Sir Creigh, the Chief Intendant-General of the Northern Jurisdiction, that the Order of Red Cross of Constantine and Appendant Orders cannot be introduced into any of the American States without the Chief Intendant-General's sanction; that he being the appointed chief, all business of the Order must be transacted through him.

February 5, 1872, Sir Alfred Creigh, Chief Intendant-General, was authorized to appoint Intendants-General for each State in which no Independent State Grand Council was organized, and under that authority he appointed Sir C. L. Stowell, for Pennsylvania; Eminent and Illustrious Sir J. J. French, for Illinois; Eminent and Illustrious Sir A. G. Goodall, for New York; Eminent and Illustrious D.

Burnham Tracy, for Michigan, and Sir N. G. Tucker, for Massachusetts and Rhode Island.

At a preliminary meeting of the officers of the various Conclaves organized in Pennsylvania, and held December 5, 1871, in Philadelphia, it was

Resolved, That application should be made, through Sir Alfred Creigh, to establish an Independent State Grand Body.

And on the 25th of January, 1872, the following authority was issued:

WHEREAS, It has been represented to me, by our trusty and well-beloved Frater Sir Knight Alfred Creigh, LL.D., Chief Intendant-General of the Order for the *United States of America*, that it will conduce to the stability and prosperity of the Order in Pennsylvania, if the Knights resident in that State be permitted to organize an Independent Grand Council for Pennsylvania.

Know ye, all whom it may concern, That we, Thomas, Earl of Bective, Grand Sovereign, do hereby authorize and empower the aforesaid Sir Knight Alfred Creigh to take such measures as may seem to him expedient for the organization and permanent establishment of a Grand Council for the State of Pennsylvania *Provided*, that the consent of a majority of the representatives of the Conclaves now existing within the limits of the State be signified, after due notice and in conformity with these presents.

And we charge the aforesaid Knight to make known to us, for the information of our Grand Council, all the proceedings which shall be taken in reference to the formation of the Grand Council of Pennsylvania, hereby confirming him as our special representative and Chief Intendant-General for ALL the States of the American Union, until Independent Grand Councils shall be organized in each State.

Herewith we have subscribed our name and affixed the seal of our Grand Council.

[SEAL]

BECTIVE, *Grand Sovereign*.

In accordance with this authority—the fourteen Conclaves then in existence in that State having first given

their consent—a Grand Council for Pennsylvania was organized at Reading, on the 14th day of June, 1872.

In the meantime, in conformity with a request made by each of the several chartered Conclaves in Illinois, permission was also given by the Grand Imperial Council of England to form a Grand Body in that State. Representatives from each Conclave accordingly met at Chicago, on the 30th day of August, 1872, and organized a Grand Council for the State of Illinois, at which time Eminent and Illustrious Sir Jonathan J. French, M. D., of Chicago, was elected, and duly installed Grand Sovereign. Acting under similar authority, representatives from each of the ten chartered Conclaves then in existence in New York assembled at Albany on the 5th day of February, 1873, and formed a Grand Council for that State, Eminent and Illustrious Sir Albert G. Goodall, 33°, of New York City, being enthroned as the first Grand Sovereign. So rapid has been the revival of this exalted Order, that at the present time of writing we find Conclaves in active operation, and the full tide of healthful prosperity in nearly every prominent State of the American Union, from Maine to Nebraska, as well as in the principal cities of the Dominion of Canada.

The Red Cross Order has two Appendant Orders, viz. Knight of the Holy Sepulchre and Knight of St. John of Palestine, a detailed history of which will be found elsewhere.

All three Orders are intimately connected, tend to the same end, and teach the same glorious and eternal truths.

This Order of Constantine bids fair to become eventually the leading, as it is believed to be the most valuable, Order of Knighthood in existence, not only on account of its sublime teachings and beautiful ceremonies, but because of its undisputed ancient origin; and, above all, its purely Christian engagements.

TITUSVILLE, PA., 1873

C. L. S.

MASONIC ORDER

OF THE

RED CROSS OF CONSTANTINE.



DECLARATION of the principles of the above Order, written in 1806, by the late Judge Walter Rodwell Wright, then M. I. Grand Master of the Order, and R. W. Provincial Grand Master for the Ionian Islands, under the Grand Lodge of England.

“The Order of the Red Cross is one of those numerous branches of Chivalry which had their origin in the Holy Wars, and the distinction worn by its Knights was the original badge of the Crusaders in general.

“As this Order was never endowed with particular revenues, its members were for the most part persons of independent condition, or associated with one of the great Sovereign Orders of the Temple, or St. John of Jerusalem.

“As, however, the distinguishing characteristics and constitutions of this Order, though existing only in unwritten tradition, have been partially preserved to the present age, some Knights Templar, zealous in the united cause of Masonry and chivalry, have thought it expedient to revive it, on the footing of its ancient establishment, and that for various reasons

"1. Because the original intent of the Masonic Institution has been greatly frustrated by the indiscriminate admission of persons of every description and character.

"2. Because it unfortunately happens that the sublime branch of our system known by the denomination of Christian Masonry has fallen into still worse hands, whereby the Test of Faith originally required of the Candidates for initiation has been dispensed with, the rites and mysteries of the Order degraded, and selection rendered indispensably necessary

"3. And this, indeed, is the most powerful reason which has induced them to bring forward this ancient Order. They earnestly wish to counteract the evil designs to which the privileges of the Masonic system have been perverted by men of unprincipled character, and to combat the enemies of Christianity and social order by the same secret and powerful means which they have made use of to effect their purposes

"The objects, therefore, of the Red Cross, are these.

"To draw closer the bond of Masonic union, purify the system of Masonic science, extend its limits, and increase its influence by combining such of its professors as are best qualified by character and principle, respectability and influence, genius and talent, to effectuate this great purpose.

"To prevent the perversion of its institutions and privileges to objects contrary to, and abhorrent from its original intent.

"To combat infidelity and treason under whatever form existing, and promote by every humble means the social happiness and eternal welfare of our fellow-creatures

"It is, therefore, necessary :—

"That we observe the greatest circumspection in the choice of our members and associates.

"That we adhere inviolably and scrupulously to the principles and constitutions of our Order.

"That we cultivate a strict and fraternal union among ourselves.

"And that we on all occasions give our decided preference to intellectual and moral excellence over every other consideration whatsoever."

I hereby certify that the manuscript, of which the above is a verbatim extract, is one of the documents relating to the Red Cross Order, which were found in the archives of the Grand Lodge of England, and handed over by command of the Right Honorable the Earl of Zetland, P. G. M., then M. W. Grand Master, to Lord Kenlis, the head of the Order of the Red Cross in England.

JOHN HERVEY (P. S. G. Deacon),

Gr. Sec. of the United Grand Lodge of England.

FREEMASONS' HALL, LONDON,
September 1, 1870.



MEMORABILIA OF THE ORDER.

- | A. D. | A. D. |
|--|---|
| 313 | 1813 |
| Foundation of the Order by Constantine the Great | Annual subscription first introduced |
| 326. | 1813. |
| Foundation of the Order of Knights of the Holy Sepulchre by St. Helena, the mother of Constantine. | H. R. H., the Duke of Sussex installed and elected Grand Sovereign |
| 1099. | 1813 |
| Revival of the Red Cross and K. H. S. Orders amongst the Crusaders | Costume and regalia adopted. |
| 1190. | 1813. |
| The Order of Constantine revived. | A sword, which cost one hundred guineas, presented to Sir W. R. Wight, on his retirement from the Sovereignty of the Order. |
| 1750. | 1814 |
| The Order first alluded to in connection with Freemasonry, by Baron Hume in his Templar system of "Strict Observance." | Intendants Gen'l appointed. |
| 1788. | 1843 |
| The Order conferred in England by Sir Charles Shireff, a Deputy Grand Inspector General of the Scottish Rite. | Death of H. R. H. the Duke of Sussex |
| 1796 | 1862 |
| The Right Honourable Lord Ranelagh elected Grand Master of the Red Cross Order and K. H. S. | Original Conclave revived |
| 1801 | 1865 |
| Hon. Walter Rodwell Wight elected Grand Master | The Grand Council revived. Election of Sir Wm Henry White as Grand Sovereign. He died in 1866. |
| 1809 | 1866 |
| Sir William Henry White Installed Grand Secretary. | Lord Kenlis (now Earl of Bective) elected Grand Sovereign |
| 1810 | 1868 |
| The Grand Seal of the Order adopted | Lord Kenlis re-elected at the second triennial assembly |
| 1811 | 1869 |
| Sir Richard Jebb empowered to create Knights in British India | The Order introduced into the Dominion of Canada, by Sir W. J. B. McLeod Moore, who was appointed Chief Inspector General. |
| | 1870 |
| | The Order introduced into Bombay, Calcutta, and Gibraltar. |

- | A. D. | A. D. |
|--|---|
| 1870 | |
| May 19 | The Order introduced into Pennsylvania, by Sir Alfred Creigh, who was appointed a Divisional Inspector General |
| 1870 | |
| The Order introduced into Ohio. | |
| 1871 | |
| Jan 1 | Sir Alfred Creigh was commissioned Chief Intendant General for the State of Pennsylvania and for all other States in the American Union, by the Earl of Bective |
| 1871. | |
| Third Triennial Assembly held in England, and the Earl of Bective re-elected | |
| 1871. | |
| The Order introduced into Nebraska | |
| 1871. | |
| The Order introduced into New York by Sir C. L. Stowell, a Divisional Inspector General | |
| 1871 | |
| The Order introduced into Illinois, by Sir J. J. French, M. D., a Divisional Inspector General | |
| 1871. | |
| The rank of Past Grand Viceroy of the Grand Council of England was | |
| | |
| | conferred upon Sir Alfred Creigh |
| 1872 | |
| Sir Alfred Creigh, Chief Intendant General of the United States, appointed the following Intendants General, viz Sir Calvin L. Stowell, for Pennsylvania, Sir J. J. French for Illinois, Sir A. G. Goodall, for New York, Sir D. Burnham Tracy, for Michigan, Sir N. G. Tucker, for Massachusetts and Rhode Island | |
| 1872 | |
| The Order introduced into Michigan | |
| 1872 | |
| The Grand Council of Pennsylvania organized at Reading, June 14. | |
| 1872 | |
| The Order introduced into Massachusetts | |
| 1872 | |
| The Grand Council of Illinois organized at Chicago, August 30 | |
| 1873 | |
| The Order introduced into Maine, New Hampshire, and New Jersey. | |
| 1873. | |
| The Grand Council of New York organized at Albany, Feb. 5th. | |

MONOGRAMS.

PREFIX.

 Knight Companion

 Viceroy.

 Sovereign.

 Knight of Holy Sepulchre.

 Knight of Grand Cross.

 Grand Senator

 Member of Grand Council.

 Intendant-General.

 Grand Viceroy.

 Grand Sovereign.

AFFIX.





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K N I G H T

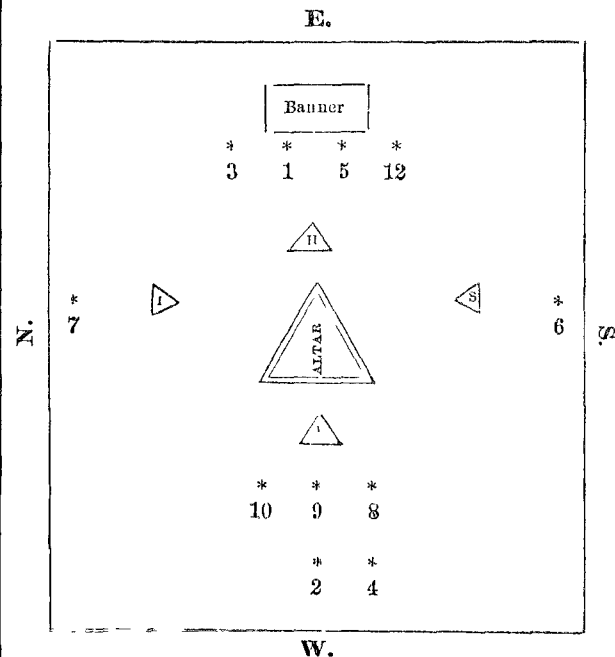
OF THE

RED CROSS OF CONSTANTINE;

OR,

PERFECT KNIGHT MASON.

Diagram showing the Stations of the Officers of a Con-
clave of Knights of the Red Cross of Constantine.



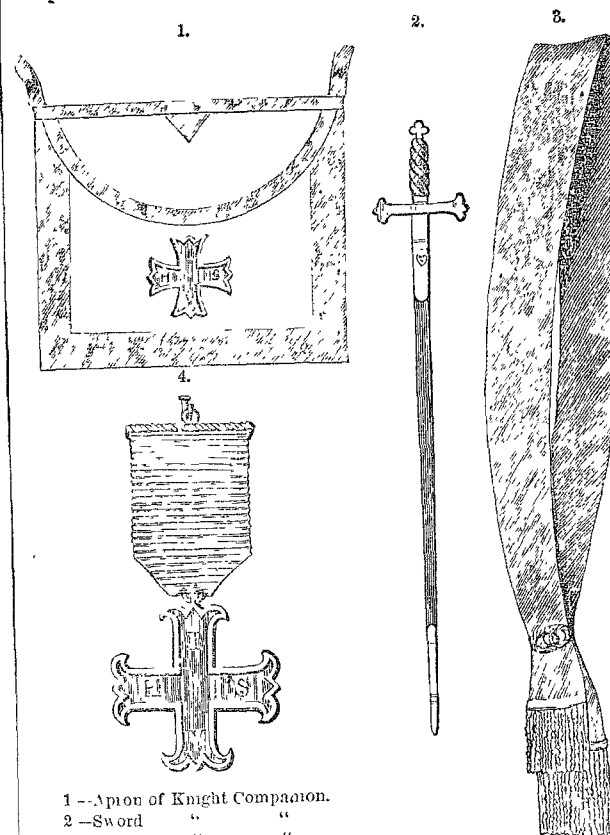
O Brzen Salver

11th

- | | |
|--|---------------------------|
| 1 M P Sovereign as Constantine. | 7 Recorder. |
| 2 Vicoy, as Eusebius, Bishop of Nicomedia. | 8 Prefect |
| 3 Senior General | 9 Standard-Bearer. |
| 4 Junior General. | 10 Herald |
| 5 High Prelate | 11 Sentinel. |
| 6 Treasurer. | 12 Past Sovereign's Seat. |

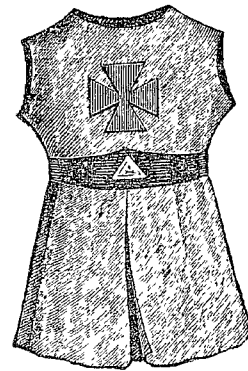
I, H, S, V—Four Triangular Columns.

Masonic Clothing of Knights of the Red Cross of
Constantine.



- 1—Apron of Knight Companion.
2—Sword “ “
3 Sash “ “
4—Jewel “ “

Purple Tunic and Jewel of Knights of the Red Cross
of Constantine.



K N I G H T
OF THE
RED CROSS OF CONSTANTINE.



THROUGHOUT Europe and British India, this Order is conferred upon accepted Master Masons, the Red Cross of Constantine being the most important Order of Masonic Knighthood in those countries; but, in the United States of America and the Dominion of Canada, for obvious and salutary reasons, the Order is restricted to those who are Knights Templars in good standing.

The ceremonies are deeply impressive, and refer to that sacred vision of old which effected the conversion of the great Roman Emperor Constantine to the Christian faith.

A Conclave of Red Cross Knights is composed of the following Officers:—

1. Most Puissant Sovereign, as Constantine;
2. Viceroy, as Eusebius, Bishop of Nicomedia;
3. Senior General;
4. Junior General;
5. High Prelate;
6. Treasurer;
7. Recorder;
8. Prefect;
9. Herald;
10. Standard-Bearer;
11. Sentinel.

FURNITURE.

A triangular Altar in the centre of the apartment, covered with a crimson altar-cloth, on which is embroidered the letters I. H. S. V.

Four triangular columns, each about three feet high, one in the North, East, South, and West respectively; on the top of each should be represented a triangle, enclosing one of the initial letters of the mystic words.

A Conclave Banner, of purple silk, in the centre of which should be embroidered a Cross of the Order, resting on the breast of a double-headed Eagle; in the four arms of the cross are placed the letters I. H. S. V.

Staff, gilt spear-head, and iron stand for banner.

A small wooden Cross, entwined by a Rose and a Lily.

On the Altar are placed the Great Light, Book of Constitutions, and two crossed Swords.

A Triangle, crape, etc., in their proper places.

A large Brazen Salver of pure water to be placed in the refectory.

CLOTHING AND DECORATIONS.

The M. P. Sovereign is clothed in a royal robe of scarlet, with crown and sceptre, and wears the apron, sash, sword, and jewel appertaining to that high grade.

The Viceroy is invested with a white surplice, and carries the pastoral staff of Eusebius, and is also clothed with the apron, sash, sword, and jewel belonging to that rank.

The remaining officers of Conclave should each wear, in addition to the clothing prescribed for Knights Companions, or members of the body, respectively—the Senior and Junior Generals, a triangle; the High Prelate, a triangle, on which is placed a book, to represent the Testament of our Divine Master; the Treasurer, a key; the Recorder, cross-pens; the Prefect, Standard-Bearer, and Her-

ald, a cross of the Order, and the Sentinel, a sword; each jewel of office to be suspended by a narrow purple ribbon, and worn in the usual manner.

KNIGHTS COMPANIONS.

APRON.—White lamb-skin, edged with purple ribbon one inch and a quarter wide, purple silk lining, cross in centre measuring four inches each way, the letters I. H. S. V. in the four arms

SASH.—Purple silk, four inches in width.

SWORD.—Cross hilted, purple sheath.

JEWEL.—A cross of the Order in red enamel set in gold, the letters I. H. S. V. in gold in the four arms, to be suspended by a purple ribbon one inch wide

The Grand Sovereign, however, is empowered to authorize the substitution of a purple tunic with a red cross on the breast, for the apron usually worn; and, in the event of such tunic being adopted in any Conclave, the same shall be worn by every member of that Conclave.

HOURS OF WORK.—From dawn to close of day.

WATCHWORDS.—Faith, Unity, and Zeal.

BATTERY.—● — ● ● ●

Conclaves should open and close their proceedings and transact all business in the Order of the Red Cross.



WORKING TEXT.

* * * * *

PRAYER AT OPENING A CONCLAVE.

WORTHY Knight 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.

* * * * *

RECEPTION.

* * * * *

Sov. Sir Knights, to order in the East.

Ens. 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.

* * * * *

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 Knight of the Red Cross of Rome and Constantine, by which you enjoy the title 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.

* * * * *

TRADITIONAL HISTORY.

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 reward 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 behoves us, beloved Sir Knights, to prize the privileges which we have obtained as descendants of these worthy men, ever remembering the watchwords of our Conclave—"Faith, Unity, and Zeal."

Before proceeding to relate the circumstances of Constantine's conversion, which produced such momentous results, we 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 obtained the position of Magister, or Master, of the College of Architects, and it was doubtless this early training which had sufficiently enlarged his mind to perceive the errors and absurdities of Paganism, and cause him eagerly to 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 responsibility 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 towards 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 choose the right path to be pursued. The Great Architect of the Universe heard his prayer ; for as the sun was declining, there suddenly appeared in the heavens a pillar of light 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 minds 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 the dawn of day caused a royal standard to be made like that which he had seen in the

heavens, and commanded that it be carried before him in his wars, as an ensign of victory and celestial protection. Several Christian Masons amongst the soldiers, no longer fearing persecution, then came forward 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 afterwards the body-guard 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 to the relief of the poor, and other pious purposes.

His tomb, of gray marble, continues at Constantinople even 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 Christian brethren continued, when it ceased with the 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.

* * * * *

PRAYER AT CLOSING A CONCLAVE.

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.

* * * * *

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!

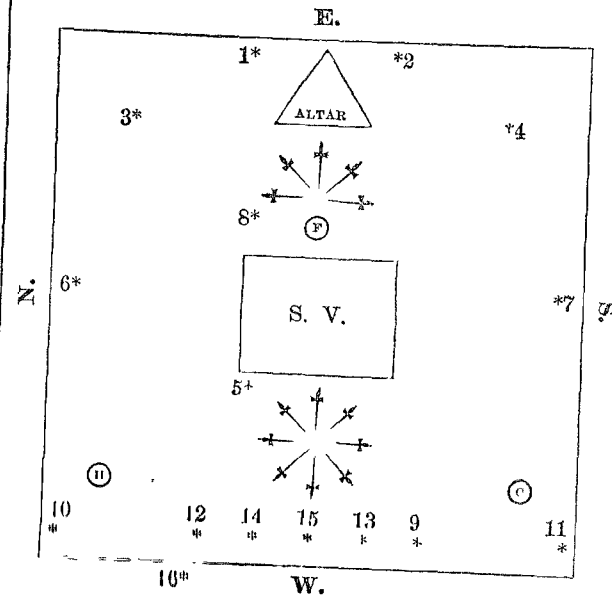


KNIGHT

OF THE

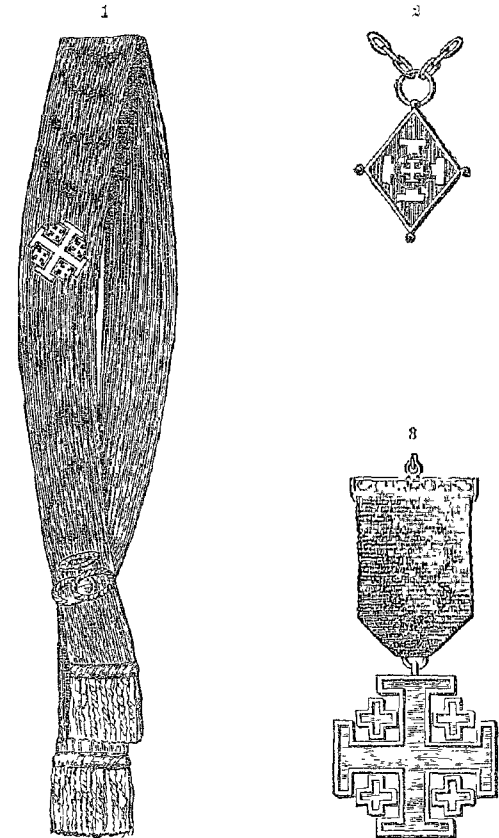
HOLY SEPULCHRE.

Diagram showing the Stations of the Officers in a Sanctuary of Knights of the Holy Sepulchre.



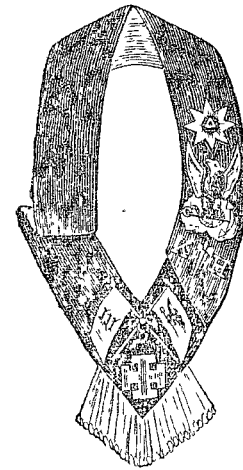
- | | |
|--------------------------|-----------------------|
| 1. H. Rev. Prolo | 9 Standard Bearer |
| 2. Prior. | 10. First Lieutenant |
| 3. Monachal | 11. Second Lieutenant |
| 4. Sub-Prior | 12. Torch Bearer |
| 5. Guardian of the S. V. | 13. Vexer |
| 6. Registrar | 14. Harbinger. |
| 7. Treasurer | 15. Warden |
| 8. Captain of the Guard | 16. Beadle. |
- F, Column of Faith. II, Column of Hope. C, Column of Charity

Masonic Clothing of Knights of the Holy Sepulchre.



1 Sash of Officers and Members. 2. Jewel of Officer
3. Jewel of Member

Sash and Jewel of the Rt. Rev. Prelate.



KNIGHT
OF THE
HOLY SEPULCHRE.



IN England the number of members of this Order is limited to ninety-nine, including the officers of the Patriarchal Council, which is the governing body of the Order, and exists within the Grand Imperial Council of Knights of the Red Cross of Constantine

The members of the Imperial Council, if otherwise eligible, hold corresponding offices in the Patriarchal Council

Candidates for admission must be members of the Order of Constantine, and also Royal Arch Masons.

In the United States of America the Order is restricted to those who are *Knights Templars*, and also Knights of the Order of Constantine in regular standing.

For a detailed account of this ancient Order of Knighthood, the ceremonial of which, when properly rendered, is perhaps the most impressive and sublime to be found within the whole arcana of Freemasonry, the reader is referred to the traditional history of the Order, to be found elsewhere.

A Sanctuary of the Knights of the Holy Sepulchre is composed of the following officers, who take rank in the order named, viz

- | | |
|--------------------------|------------------------|
| 1. Right Rev. Prelate. | 9. Standard-Bearer. |
| 2. Prior. | 10. First-Lieutenant. |
| 3. Seneschal. | 11. Second-Lieutenant. |
| 4. Sub-Prior | 12. Torch-Bearer. |
| 5. Guardian of the S. V. | 13. Verger. |
| 6. Treasurer. | 14. Harbinger. |
| 7. Registrar. | 15. Warder |
| 8. Captain of the Guard. | 16. Beadle |

The first ten officers of a Conclave hold corresponding positions in the Sanctuary; the remaining officers are usually appointed by the M. P. Sovereign, immediately after his installation, to serve during the ensuing Masonic year.

CLOTHING

No special Regalia is required except the Jewels as specified

The Red Cross Sash, lined with black silk, on which the emblem of the Knight of the Holy Sepulchre is embroidered can be worn, so reversed, as the sash of the Order.

DECORATIONS.

The assembly room must represent a cathedral church, the altar covered with black, on which are placed three candlesticks—candles not lighted at this point—a cross, and in the centre the emblem of mortality and cross-bones. The * * * in the centre of the room, covered also with black, must have a second emblem of mortality at the west extremity, and a lighted taper at the east.

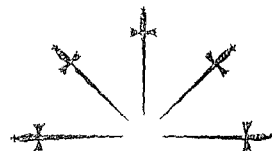
STATIONS OF OFFICERS.

The Right 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

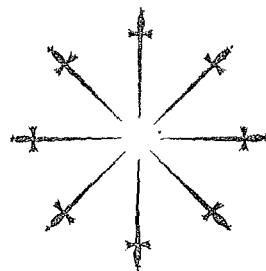
of the Prior. Three columns are placed, one at the head of the * * *, in front of which sits the Captain of the Guards, and two in the North-west and South-west angles of the apartment, in front of which sit the First and Second Lieutenants.

The Guardian of the * * * * * sits at the foot of the * * *. 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 thus on the floor, or on a low table in the East.



The swords of the eight Combatant Officers are placed thus in the West:



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

Battery — ● —

WORKING TEXT.

SECTION I.

CEREMONY OF OPENING.

* * * * *

THE various officers, Verger, Harbinger, etc., take their places, and the First-Lieutenant reports :

* * * * *

Prior then reads the last six verses of the XV. chapter of St. Mark.

"And now when the even was come, because it was the preparation, that is, the day before the sabbath,

"Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

"And Pilate marvelled if he were already dead : and calling *unto him* the centurion, he asked him whether he had been any while dead.

"And when he knew *it* of the centurion, he gave the body to Joseph.

"And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

"And Mary Magdalene, and Mary, *the mother of* Josès, beheld where he was laid."—ST. MARK XV. 42-47.

All turn to the East.

Prior then 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.

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

All respond—Amen.

* * * * *

"Gloria Patri, et Filio, et Spiritui Sancto" Sicut erat in principio, et nunc, et semper, et in secula seculorum.

* * * * *

CEREMONY OF RECEPTION

The Captain of the Guards proceeds to the Vestibule or ante-chamber, attended by the Lieutenant, and takes his seat, when the Candidate (who wears a Royal Arch Jewel and the apron of a Red Cross Knight) is presented to him by the Conductor or Warden.

* * * * *

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

* * * * *

This is the pillar of FAITH ;—

Faith is a firm conviction of the existence and attributes of God, and produces in the mind per-

fect love and reverence for His name — a steadfast confidence in 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.

* * * * *

This is the pillar of HOPE; —

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.

* * * * *

This is the pillar of CHARITY; —

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 wrong; 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 the greatest of all human virtues, can truly be said to partake of the attribute 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 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.

* * * * *

And God said, "Let there be light; and there was light."

* * * * *

An Anthem is now sung by the Choir.

* * * * *

TRADITIONAL HISTORY.

Be it known that in the year of our Lord 326, Saint 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 cross was found, St. 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. Saint 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 of 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.

* * * * *

S. G. Attention, Sir Knights! Form yourselves into first and second divisions, from east to west.

S. G. Attention, first division! Handle swords!
Draw swords! Carry swords!

F. G. Attention, second division! Handle swords!
Draw swords! Carry swords!

C. of Gds. Rt. Rev. Prelate, the lines are formed
and ready for inspection.

* * * * *

The Captain of the Guards then gives the word to the Knights: "Right" or "left" face, first and second divisions, as the case may be, and the Lieutenants 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.



SECTION II.

DECORATIONS.

THE * * * is now covered with white, and the Altar has five lights and a Pot of Incense; a rose and a 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.

Turkish costumes, CIMELERS, battle-flags, crescent, etc.

Battery — * * * — * * *

RECEPTION.

* * * * *

The officers in the Sanctuary are now vested in white, and are drawn up in line behind the Prelate. The army of Christian Knights are admitted, and march around the Sanctuary with banners, etc., displayed, (while an Anthem is sung by the officers in the East) and halt in the West.

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 * * * of the * * *, 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 await you. If, however, you are resolved to persevere, and, like a true Mason, are willing 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 S. V.

* * * * *

5-5-5-5-5-1-1-1-1-1-1-1-1-1

* * * * *

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

* * * * *

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

* * * * *

READING OF THE SCRIPTURE.

And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had brought sweet spices, that they might come and anoint him.

And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away; for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified; he is risen, he is not here; behold the place where they laid him.—*ST. MARK XVI. 1-6.*

* * * * *

* * * * * 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 splendor, and the Word of God is found.

* * * * *

All the Knights rise and chant a “Te Deum.”

* * * * *

The Knights then form * * * and repeat the 24th Psalm; Prelate and Knights each alternate verse.

1. The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
2. For he hath founded it upon the seas,
And established it upon the floods.
3. Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?
4. He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
nor sworn deceitfully.
5. He shall receive the blessing from the Lord,
And righteousness from the God of his salva-
tion

6. This is the generation of them that seek him,
That seek thy face, O Jacob. Selah.
7. Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of Glory shall come in.
8. Who is this King of Glory?
The Lord strong and mighty,
The Lord mighty in battle.
9. Lift up your heads, O ye gates;
Even lift *them* up, ye everlasting doors;
And the King of Glory shall come in.
10. Who is this King of Glory?
The Lord of Hosts, he is the King of Glory.
Selah.

* * * * *

1. Sir, I greet you as a Knight of the Holy Sepulchre; go, feed the hungry;
2. Give drink to the thirsty;
3. Clothe the naked with a garment;
4. Visit and ransom the captives;
5. Harbor the harborless, give the widow and orphan where to lay their heads;
6. Visit and relieve the sick;
7. Go and bury the dead.

* * * * *

In nomine Patri—X—et Filio—X—et Spiritui Sancti—X—Amen.

* * * * *

Prelate. Worthy Knight, 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 remodelled 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:

Prior. 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 affect, 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 towards 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.

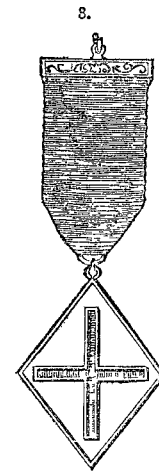
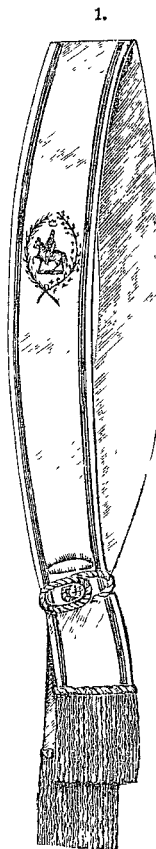


NOVICE AND KNIGHT

OF

ST. JOHN THE EVANGELIST.

Masonic Clothing of Knights of St. John of Palestine.



- 1.—Sash for Officers and Members.
- 2.—Jewel for Officers.
- 3.—Jewel for Members.

KNIGHT OF ST. JOHN.



THIS Order is unconnected with that of St. John of Jetusalem, or those which took possession of Malta.

It is the Order of St. John of Palestine, whose teachings are intimately connected and interwoven with those of the Knights of the Holy Sepulchre.

The writings of St. John the Evangelist develop all the essential truths of the Christian religion.

It was reserved for this highly gifted Apostle to declare, in unmistakable terms, Who and what constituted the Divine *Logos* or Word.

He disclosed and promulgated the hitherto mysterious secret that the Word was with God from the beginning and was truly God—that it was He Who made all things and for Whom all things had been made—that He was incarnate in the person of Jesus, Who was born of a Virgin and suffered death on the Cross.

We may here remark that the consubstantiality of the Father and the Son was established by the Council of Nice, composed of three hundred Bishops, who were convened by Constantine, and in which Eusebius took a very prominent part.

A Commandery of Knights of St. John is composed of the following active or working officers, viz :—

1. The Rt. Rev. Prelate as Most Enlightened Commander
- 2 Sub-Prior

3. Verger.
4. Harbinger.
5. Warder.
6. Beadle.

The corresponding officers of the Sanctuary will continue their offices in the Commandery.

FURNITURE.

The decorations of a Commandery are the same as in the Order of the Sepulchre, with the exception of there 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.

CLOTHING AND JEWELS.

SASH.—Yellow silk, four inches wide, edged with blue, one-quarter of an inch in width; emblem of the Order, embroidered in green silk on front of sash.

JEWEL FOR OFFICERS.—Cross of the Order in red enamel, resting on a white ground, surmounted by a crown as specified, and suspended by a green ribbon one inch wide, on which is embroidered a second cross in red silk.

The M. E. Commander should wear a white cross on ribbon.

JEWEL FOR MEMBERS.—Same as for officers, but omitting the crown, and also the embroidered cross on ribbon.

BATTERY.—●●●●●●●●

WORKING TEXT.

OPENING.

* * * * *

RECEPTION.

* * * * *

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.

* * * * *

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.—ST. JOHN i. 1-5.

* * * * *

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 back 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 explain to you the origin of Masonic rites as now practiced. It is said that the Crusaders 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 then 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, and 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' labors 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.— * * * * *

In like manner in the second degree * * * * *

And in the Master degree our knightly brethren * * * * *

* * * This was done to guard the real secrets from traitors, warned by the example of Judas, who betrayed his Master.

The sprig of acacia is the figure of the cross, which was made of wood from an acacia tree. The Royal Arch, referring to the captivity of the Jews, shows us the persecutions of the Christians under the Roman emperors, and their liberty under Constantine the Great

The "Red Cross" Order is the first degree of the series in which the ultimate objects 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 worshipers shall worship the Father in spirit and in truth.

Let us pray.

All kneel.

O 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.

* * * * *

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. * * *

* * * 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. * * * * *

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.

* * * * *

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.

* * * * *

Thanks be to Thee, O Lord, for all Thy mercies.

Companions, let us now cease our labors and depart in peace from the chamber of the dead.

* * * * *

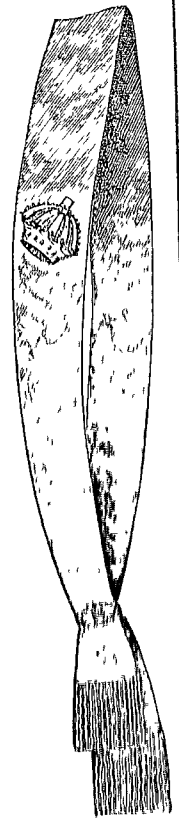
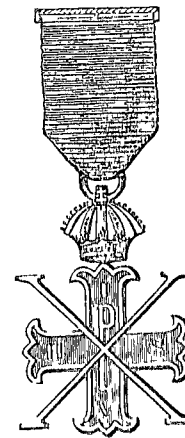
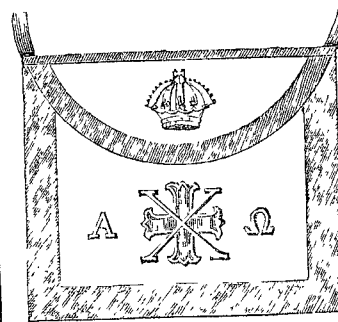






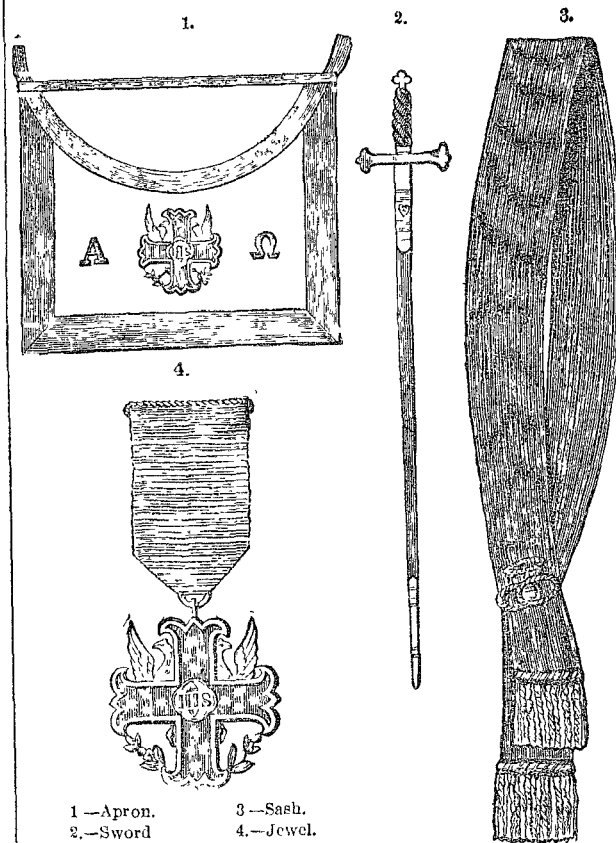


Masonic Clothing of the M. P. Sovereign and Past
Sovereigns.



PERFECT PRINCE MASON.

Masonic Clothing of Members of a Grand Senate.



PERFECT PRINCE MASON.



ALL duly qualified present and Past Sovereigns of some regular Conclave, are alone entitled to receive this degree, except in such jurisdictions as the Grand Sovereign shall be empowered to elevate Sir Knights to superior rank as a reward for important or meritorious services rendered to the Order.

This degree is often conferred in a Grand Senate of Sovereigns, a body created by and under the immediate control of the Grand Council, and which assembles for the purpose of enthroning candidates, at such times and places as may be deemed expedient. In some jurisdictions, however, the Grand Senate as a distinct body is abolished, as tending to create confusion by reason of a multiplicity of organizations, and the Sovereign elect is installed by the Grand Sovereign, a Divisional Inspector General, or Intendant General, or by his predecessor in office.

OFFICERS AND FURNITURE.

Each Grand Council regulates the powers and duties of its Grand Senate, as well as the number and titles of its officers, all of which vary in different jurisdictions. If the degree is conferred in subordinate Conclaves, or without the intervention of a Grand Senate, the Officers and Decorations remain the same as in the Order of the Red Cross.

The following additional articles of furniture are required, a Sceptre and Scarlet Robe for Sovereign, and a Censer with incense.

CLOTHING AND JEWELS

As all the members of a Senate have necessarily attained the rank of a Sovereign of the Order, they should be clothed with the apron, sash, sword and jewel appertaining to the grade, or that of a higher station.

MEMBERS OF A GRAND SENATE should wear similar clothing to that adopted for the Grand Council, but without fringe, lace, or crown, on the apron, sash, or jewel.

OFFICERS OF A GRAND SENATE should wear in addition to the above, any jewel that may be designated as an insignia of their office.

SOVLREIGNS AND PAST SOVEREIGNS.

APRON—White satin, edged with purple ribbon one inch and a half in width, imperial gold embroidered crown on flap, and embroidered cross in centre of apron, Greek Alpha on right side and Greek Omega on left side of cross, embroidered in green silk.

SASH. Purple silk, four inches in width, crown embroidered on front.

SWORD. Cross hilted, with purple sheath.

JEWEL. Cross of the Order, in red enamel set in gold, the first two letters of the name of Christ in Greek in the centre, with the letters I. H. S. V. in the four arms, imperial crown of gold at top, the whole suspended by a purple ribbon one inch wide. In the absence of a Grand Senate, the respective jewels of the officers of a Conclave are used in conferring the degree.

WORKING TEXT.

PRESENTATION OF THE M. P. SOVEREIGN ELECT.

THE M. P. Sovereign elect is presented by a Past Sovereign to the enthroning Sovereign, with the following address:

P. S. Most Eminent and Perfect Sovereign, I present unto you the Eminent Sir Knight ———, a past Eusebius of the Order, and who has also been duly elected Sovereign of ——— Conclave, No. ———, in order that he may be solemnly placed in the Imperial Seat of Constantine.

Enthroning Sov. Eminent and Perfect Puissant Sovereign, I congratulate the Conclave on their choice, and shall have great pleasure in acceding to your request. I will therefore call the Sir Knights to order while the High Prelate reads a portion of the Holy Gospel.

Sir Knights, to order in the East.

Eus. Sir Knights, to order in the West.

READING OF THE SCRIPTURE.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him, which is,

and which was, and which is to come; and from the seven Spirits which are before his throne;

And from Jesus Christ, *who* is the faithful Witness, *and* the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Behold he cometh with clouds; and every eye shall see him, and they *also* which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.—REV. 1. 4-8.

The presiding Sovereign will then address the Sovereign elect saying:

Eminent Sir Knight, previous to your installation and investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Most Puissant Sovereign.

The enthroning Sovereign will then request the Recorder to read a summary of the ancient charges, which are as follows

SUMMARY OF THE ANCIENT CHARGES ON THE INSTALLATION OF A SOVEREIGN.

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 Knight-hood 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 ———, at present under command of the Most Illustrious ———, 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?

The presiding officer will then say:—

Eminent Sir, these are the regulations of Knights of our Order. Do you submit to these charges

and promise to support these ordinances as Sovereigns have done in all ages before you?

The Sovereign elect will answer,

Most Puissant Sir, I do.

The enthroning Sovereign will then say :—

I must now request all the Sir Knights to retire who have not attained the rank of a Sovereign of the Order.

Knights and Sovereign elect retire.

OPENING OF A SENATE OF SOVEREIGN PRINCES OF THE ORDER.

* * * * *

S—S—S—S—1

The candidate is then announced as follows :—

* * * * *

PRAYER USED IN A SENATE OF SOVEREIGN PRINCES.

LET US Pray. Eternal Sovereign of the Universe, King of kings, and Lord of lords, before whose Omnipotent Majesty we humbly bow the knee, deign to bless this senate assembled in Thy most holy name, and grant that this Thy servant, who has been chosen, like Thy blessed Apostle Matthias, to rule the household of faith, may be filled with wisdom, worthily to wield the Sword of the Spirit.

Enlighten him with true knowledge and inspire

him with the zeal of Constantine, our great and glorious founder, so that he may well and faithfully represent this Christian Order, and when his work on earth is done, may he be admitted to the light of Thy kingdom, through the merits of Jesus Christ our Redeemer. Amen.

* * * * *

READING OF THE SCRIPTURE.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

And I fell at his feet to worship him. And he said unto me, See *thou do it* not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy.

And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

And he *was* clothed with a vesture dipped in blood; and his name is called The Word of God.

And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, *KING OF KINGS, AND LORD OF LORDS*.—REV. xix. 6-16.

* * * *

Candidate is conducted in silence around the Conclave. The High Prelate, swinging the censer of perfumed incense, halt in front of the M. P. Sovereign having * * * *

* * * * There is also on our banner a double-headed eagle; this denotes the union of the Eastern and Western Empires, which became one under Constantine the Great.

The Eagle was adopted, not only as an emblem of this exalted Order and as a symbol of Imperial dignity, but also to commemorate the following event :—

Constantine having resolved to transfer the seat of his Empire to the East, had fixed upon the site of ancient Tyre. The architects and builders,

(who it is traditionally asserted, were all members of this Christian Order) were employed in laying out the ground for the future city, when an eagle suddenly swooped down, seized the measuring line and carried it away to Byzantium. The Emperor having noticed the direction of the eagle's flight, and considering it a special indication from Heaven, ordered his architects cease to their labors on the site he had previously selected and to proceed to Byzantium, where they laid the foundation of Constantinople, which eventually became the Metropolis of the Eastern World.

* * * *

Eternal friendship, peace and love,
Descend upon us from above;
And may we all with one accord,
Obey the will of Christ our Lord

* * * *

In principio erat Verbum
Et erat Verbum apud Deum
Et Deus erat Verbum.

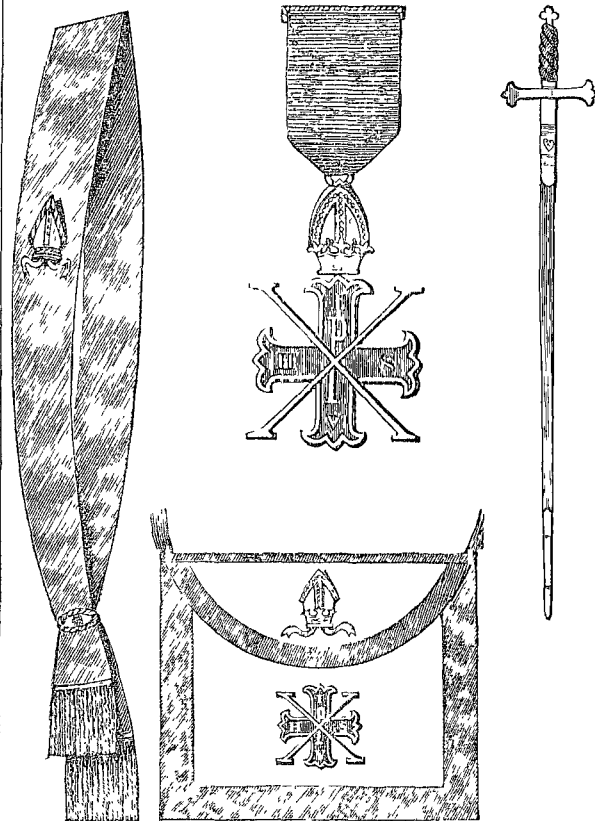
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§ * I



PERFECT PRIEST MASON.

Masonic Clothing for Viceroy and Past Viceroy.



PERFECT PRIEST MASON.



ALL Viceroys and Past Viceroys are entitled to this degree.

It is conferred as the installation ceremonies appertaining to that office, and often by a Grand College of Viceroys, a body existing within the Grand Council, by whom its general powers and duties are defined.

In England the rank of both Sovereign and Viceroy can also be conferred upon worthy Knights who have been regularly recommended for that distinction by their several Conclaves.

In the United States, the Grand Sovereign of the Grand Council is usually empowered to elevate Knights to this grade, as in the degree of Perfect Prince Mason.

In jurisdictions where a Grand College of Viceroys has not been established, the Viceroy elect is consecrated by any authorised Sovereign or a Sir Knight of superior rank

CLOTHING AND JEWELS.

All members of a College of Viceroys should be clothed with the apron, sash, sword, and jewel appertaining to that grade, or with those of a higher rank.

Officers will wear the several jewels belonging to the Conclave in the absence of any regulations on that subject by a Grand College of Viceroys.

VICEROYS AND PAST VICEROYS.

APRON.—Similar to that of a Sovereign, but with a mitre embroidered in gold instead of crown on flap and without Greek letters.

SASH.—Purple silk, four inches in width, mitre embroidered on front

SWORD.—Cross-hilted, with purple sheath.

JEWEL.—Same as for Sovereign, but with mitre instead of crown, purple ribbon.

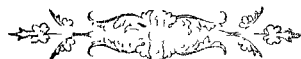
OFFICERS AND FURNITURE—Are the same as in a conclave of Knights of the Red Cross of Constantine, in addition to the following—

A Censer with perfumed incense, a Silver Hod and Golden Trowel, the Robe and Pastoral Staff of Eusebius.

Symbols.—The Rose and the Lily.

Battery — — • — • — • — • • •

Hour of work.—When the sun has risen and the Rose and the Lily are in bloom.



WORKING TEXT.

THE V. elect is presented by a Past Sov. or V., to the Consecrating Sov., with the following address:

MOST Eminent, I present unto you Sir Knight A. B., who has been duly (chosen by the Grand Council for the rank of V.) or (elected V. of this Conclave,) in order that he may be solemnly consecrated as a lawful successor of Eusebius in the sacred and eminent office of Christian High Priest.

M. E. I (congratulate the Conclave on their choice, and) shall have pleasure in complying with your request, but must first call the Sir Knights to order while the High Prelate reads a portion of the Holy Testament.

Sir Knights to order in the East.

V. E. Sir Knights to order in the West.

READING OF SCRIPTURE.

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 guerd 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 witness with us of his resurrection.

And they appointed two, Joseph, called Barsabas, who was surnamed *Justus*, and *Matthias*.

And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

And they gave forth their lots; and the lot fell upon *Matthias*; and he was numbered with the eleven apostles.—Acts i. 15-26.

M. E. I must now request all Sir Knights below the rank of *Eusebius*, to retire.

The Knights retire, including the V. elect.

* * * * *

OPENING OF A COLLEGE OF PRIEST MASONS AND VICEROYS OF THE ORDER.

* * * * *

6-6-6-6

* * * * *

Let us pray: Most Glorious and Supreme High Priest of Heaven and Earth, we approach Thee with reverence, and implore Thy blessing upon this candidate for Thy service, who has proclaimed aloud his belief in Thy holy name.

Animate his soul, and strengthen his endeavors; inspire his heart with wisdom, that his actions may proclaim Thy glory

May he teach Thy judgments and Thy laws, and may he place upon Thine altar the incense of true piety, which alone will find favor in Thy sight

Accept us, O Lord, and bless us; make of us a holy priesthood, a peculiar people, and finally, after this life, reveal to us the perfection of Truth, in the mansions of the blest forever.

* * * * *

Glory be to the Father,

And to the Son,

And to the Holy Ghost ;

As it was in the beginning,

Is now,

And ever shall be,

World without end.

Amen.

READING OF THE SCRIPTURE.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ;

To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ;

Without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a priest continually.

Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ?

For the priesthood being changed, there is made of necessity a change also of the law.

For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

For *it is* evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood.

And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another priest,

Who is made, not after the law of a carnal commandment, but after the power of an endless life.

For he testifieth, Thou *art* a priest forever after the order of Melchisedec.

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

For the law made nothing perfect, but the bringing in of a better hope *did*, by the which we draw nigh unto God.

And inasmuch as not without an oath *he was made priest* :

(For those priests were made without an oath ; but this with an oath by him that said unto him, The Lord sware and will not repent, thou *art* a priest for ever after the order of Melchisedec :)

By so much was Jesus made a surety of a better testament.

And they truly were many priests, because they were not suffered to continue by reason of death :

But this *man*, because he continueth ever, hath an unchangeable priesthood.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

Now of the things which we have spoken *this is* the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

—HEB. vii and viii.

* * * * *

¶

Holy, holy, holy, Lord God of Sabaoth.
Heaven and earth are full of the Majesty of Thy
Glory.

¶¶

The holy free and accepted Brotherhood through-
out all the world acknowledge Thee.

¶¶¶

The Father of an Infinite Majesty. Thine adorable,
true, and only Son; also the Holy Ghost the
Comforter.

I now consecrate you, Sir Knight, A. B., as a
Shepherd in our Fold—X—a Chief in our College
—X a Pillar in our Tabernacle,—X—a Priest in
our Temple forevermore—X—, and further con-
firm you in the eminent office of Viceroy of the
Conclave,—X—charging you to perform with zeal
the sacred duties confided to your care *

* * * * *

READING OF THE SCRIPTURE.

“And the Lord spake unto Moses, saying, Speak
now unto Aaron and unto his sons, saying, ‘On this
wise ye shall bless the children of Israel, saying
unto them, The Lord bless thee and keep thee, the
Lord make his face shine upon thee, and be gra-
cious unto thee, the Lord lift up his countenance
upon thee, and give thee peace.’”—NUM. vi. 22.

* * * * *

TWELVE GRAND POINTS.

1. The humility of Christ upon the Cross
2. St. Helena's journey from Rome to Jerusalem.
3. Her pious and diligent inquiries respecting
the sacred place of Golgotha.
4. St. Helena's discovery of three crosses, and
her perplexity to know which was Christ's.

5. Macarius, Patriarch of Jerusalem, directs St. Helena how to distinguish the true Cross, from these of the two Thieves.

6. The building of the church of the Holy Sepulchre by Constantine, after the Cross had been found.

7. The two festivals of the Christian Church.

8. The Cross taken away by one of the heathen monarchs.

9. The restoration of the Cross.

10. The Emperor Heraclius having recovered the Cross of Christ, carried it himself on his imperial robes with great pomp.

11. Heraclius divests himself of his robes of royalty and in humble garb, carries the cross into the church on Mount Cavalry.

12. The reign of the Son of God in the day of judgment.

* * * * *

PRAYER AT CLOSING A COLLEGE OF PERFECT PRIEST MASONS.

Let us pray: May the blessings of our Heavenly High Priest descend upon us now, and forevermore. Amen.

* * * * *

THE SEVEN PRECEPTS OF THE ORDER.

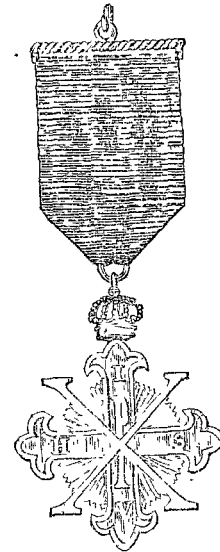
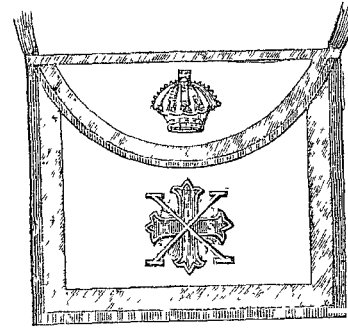
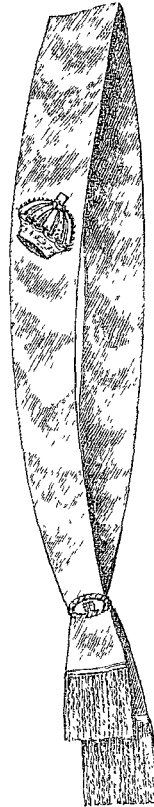
1. Let us love one another.
2. Let us bear with one another.

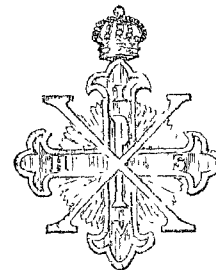
3. Let us not speak evil of one another.
4. Let us always do good to one another.
5. Let us pray with and for one another.
6. Let us unite together as children of one parent, brethren of one tie,
7. And in the name of God, let Brotherly love prevail.



KNIGHT OF THE GRAND CROSS.

Masonic Clothing for Knights of the Grand Cross.





THE GRAND CROSS OF THE ORDER.



DECORATION conferred by the Grand Sovereign of a Grand Council upon worthy and eminent Knights of the Order, as a special mark of honor and distinction.

The number of "Knights of the Grand Cross" is limited to fifty, in accordance with the ancient statutes promulgated by the Emperor Michael Angelus Comnenus.

CLOTHING.

APRON.—White satin edged with purple silk one inch wide, and an outside border of crimson silk half an inch in width, in other respects similar to a Sovereign's apron, the crown being placed on the flap, and the cross with radiating circle.

SASH.—Purple silk three inches in width, outside border of crimson silk one inch wide. Imperial crown embroidered in gold on green rosette on front.

SWORD.—Cross-hilted, purple sheath.

JEWEL.—Same as for Sovereign and Past Sovereigns,

with radiating circle, to be suspended from a purple ribbon one inch wide.

REGULATIONS.

In the ante-room the Knights of the Grand Cross appear severally before the Grand Regent and Junior Grand Herald, and receive their proper Banners and numbered tickets.

The Novitiates also have tickets but no Banners.

The tickets are received by the Chamberlain.

The places of the Banners are regulated by the Senior Grand Herald.

The Chancellor and Senior Grand Herald preside at the table, and decide all disputed points of precedence.

The Grand Marshal superintends all grants of *Armorial Cognizances*, regulates points of honor and precedence, and with the Junior General, takes care that each Knight is arranged according to his *proper rank* and *Armorial Ensign*.

Previous to the assembly of the Grand Cross Chapter it is the duty of the Grand Marshal to see that the Banner of each Knight is in its proper place.

The Grand Chamberlain should also see that every other part of the Regalia is properly placed.

An ante-room having been provided for the Knights, as soon as all are properly clothed and the Chapter prepared, the Grand Marshal and Grand Chamberlain announce the same to the Grand Master, and having received the Grand Master's instructions, the Grand Marshal shall *form into line* every Knight according to his *seniority* (the juniors going first) and enter the Chapter in procession.

Upon entering the Chapter the Knights *fall into* their places on each side of the room, leaving a place for the Grand Master to pass between them into his chair.

When the Grand Master is seated and the Knights have taken their respective stations, the Grand Chamberlain will ascertain that none but Knights of the Grand Cross are present, and the Grand Marshal that each Knight is under his proper Banner.

The Grand Senior Herald advances to the Grand Master, and in the name of the Knights assembled requests that a Chapter of the Grand Cross might be opened.

The Grand Master having ascertained from the Herald that the Chapter is properly guarded both *within* and *without*, grants the request, and proceeds to open the Chapter.

OPENING OF A CHAPTER OF GRAND CROSS KNIGHTS.

* * * * *

PRAYLR.

Almighty and Eternal God, to whom alone belongs all Power, Dominion, Honor, and Glory, we, Thine unworthy servants, prostrate ourselves before Thee with humble reverence and deep humility, beseeching Thee with Thy gracious favor to look down upon us, and imploring Thine especial blessing and protection on this, our *sacred Institution*, founded *in the name* and *to the honor* of Thy dear Son, our blessed Lord and Saviour *Jesus Christ*.

Make us worthy of the glorious distinction which we have assumed, and grant that we may serve Thee in spirit and in truth, maintaining indivisibly the Christian Faith and our solemn vows of *Secresy*, *Fidelity*, and *Obedience*; evermore striving to promote and establish Thine Eternal Kingdom here on earth, and wrestling with the powers of *dark-*

ness, infidelity, and error, so that fighting under the Triumphal Banner of the *Great Captain of our Salvation*, we may be found worthy to receive the eternal reward which He hath promised to those who should conquer in His name.

To Thee, the true and eternal God, the ever blessed union of the Father, Son, and Holy Spirit be all glory both in heaven and on earth, now and for evermore. AMEN.

* * * * *

READING OF THE SCRIPTURE.

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (*And this taxing was first made when Cyrenius was governor of Syria.*)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehém ; (because he was of the house and lineage of David :)

5 To be taxed with Mary his espoused wile, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them . and they were sore afraid.

10 And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.—ST. LUKE II. 1-14.

* * * * *

G. C. Sov. Grand Master, I present you this *veil* as a perpetual symbol of the *veil* of the Temple, which was rent in twain when the awful mystery of man's redemption was consummated.

M. E. G. M. I place this veil on the sacred Law, to denote the reverence and veneration which all true Christians feel for the records of God's revealed will.

* * * * *

Sir Knights, I declare the Grand Chapter of the Order of the Grand Cross duly opened.

Glory be to God in the highest, and on earth
peace, good will toward men.

RECEPTION OF THE NOVITIATE.

* * * * *

THE FIVE SOLEMN VOWS OF A GRAND CROSS
KNIGHT.

* * * * *

PRAYER AT CLOSING.

Almighty and most merciful God, the Father of
our Lord Jesus Christ, we bend before Thy eternal
throne imploring Thee to accept and bless the la-
bors of this day, and so direct our pursuits that
they may be conducted to Thy glory, the good of
our fellow-creatures, and the salvation of our own
souls.

To Thy holy keeping we commend this Institu-
tion in general, and the several members thereof
in particular, whether here assembled or whereso-
ever dispersed over the face of the earth, beseech-
ing Thee that through Thy grace we may ever-
more be protected and defended from all evil, both
of soul and body, through the merits, mediation,
and precious blood of Thy dear Son, Who with
Thee and the Holy Spirit liveth and reigneth eter-
nally one true and only God.—AMEN.

* * * * *

Gloria in excelsis Deo, et in terra pax hominibus
bona voluntatis.

INSTALLATION OF THE OFFICERS OF
A CONCLAVE.

SENIOR GENERAL.

WORTHY Sir Knight: The M. P. Sovereign hav-
ing appointed you 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 Duty
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 station is at the right of the M. P. Sove-
reign, 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 M. P. Sovereign.

JUNIOR GENERAL.

Worthy Sir Knight. The Em. Sir Knight Euse-
bus having chosen you for the appointment of

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 apply 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, and to see, when required, that the Conclave is well guarded, and obey the order of the M. P. Sovereign or his Viceroy.

HIGH PRELATE.

Worthy Sir Knight, you having 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 the Holy Law; to crave a blessing on the work before the opening and closing of the Conclave; and to deliver the Historical Orations of the Order. Your place is at the left of the M. P. Sovereign.

TREASURER.

Worthy Sir Knight, you have been elected Treasurer of this 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 South.

RECORDER.

Worthy Sir Knight, you have been chosen for 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 the appointment; 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 North.

PREFECT.

Worthy Sir Knight, you having been appointed 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; and at other times your place is at the left of the Viceroy Eusebius.

STANDARD BEARER.

Worthy Sir Knight, you having been chosen for 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 upon 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.

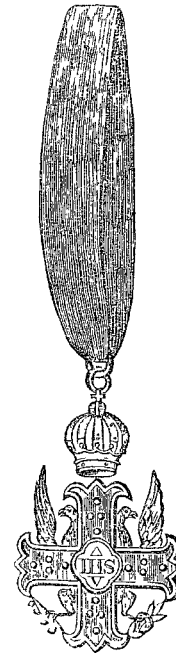
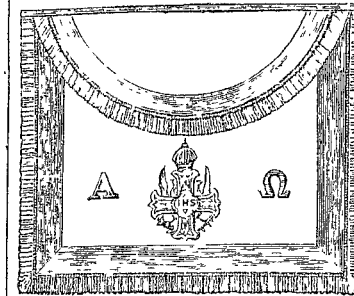
Worthy Sir Knight, you having been appointed Herald, I invest you with the collar and jewel of your office. It is your duty to guard the entrance, to report all arrivals in the porch, and permit none to pass, except Knights Companions, or Candidates properly prepared.

SENTINEL.

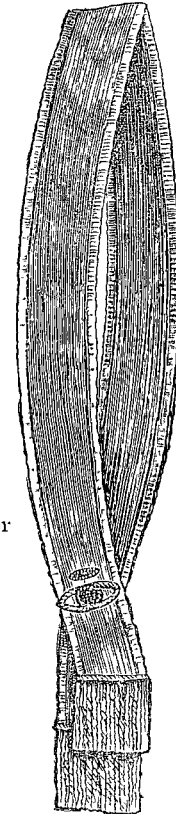
Companion, the Permanent Council of the Conclave having selected you for the office of Sentinel, I present you with this sword, charging you to guard well the approaches of our assembly. You will especially take charge of all candidates, give them the pass-words when properly prepared, and conduct them to the vestibule of our sacred temple.

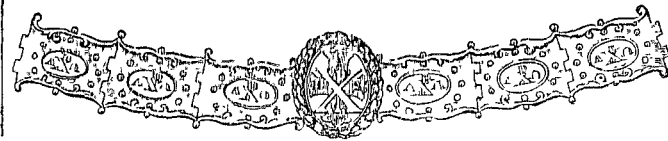
In other respects, you will hold yourself at the disposition of the M. P. Sovereign.

THE GRAND COUNCIL.



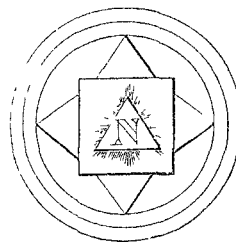
Masonic Clothing for
Members of the
Grand Council.



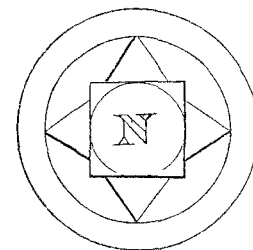


Collar of Grand Sovereign.

Emblems of Office.



For Grand Sovereign.



For Grand Viceroy.

To be embroidered on the flaps of their respective aprons.

MASONIC CLOTHING

FOR

MEMBERS OF THE GRAND COUNCIL

APRON.—A white satin apron, edged with crimson silk one inch and a half in width, crimson silk lining, segmental flap, on which the emblem is to be embroidered, embroidered cross, &c., in centre of apron, Greek Alpha on the right side, and Greek Omega embroidered in green silk on the left side, gold fringe to apron

SASH.—Crimson silk four inches wide, edged with gold lace one inch in width, emblem of office embroidered in gold on green silk in front of the sash.

SWORD.—Cross-hilted, and with crimson sheath.

JEWEL.—To be suspended from a crimson ribbon one inch in width edged with gold fringe. Emblems of office to be placed on flap of G. Sovereign's and G. Viceroy's aprons.

INTENDANT-GENERAL OF DIVISIONS.—Apron similar to that adopted for the Grand Council, but with green silk fringe instead of gold, with emblem on flap, same embroidery on centre of apron, minus the crown.

SASH.—Similar to that of the Grand Council, but with green fringe instead of gold lace.

SWORD.—Similar to that adopted for the Grand Council.

JEWEL.—Same as for member of the Grand Council. To be suspended from a plain crimson ribbon, one inch wide.

MEMBERS OF THE GRAND SENATE.—Apron similar to above, but without fringe or lace, same embroidery on centre, minus the crown.

SASH.—Same as above, but without fringe or lace or green silk on the front.

SWORD—As above.

JEWEL.—Same as for members of the Grand Council, minus the crown, similar ribbon without fringe.



GENERAL GRAND CONCLAVE DRILL.

GRAND MARSHAL.—Attention, Sir Knights! Form line!

Knights form line and the G. S. G. on the right and the G. J. G. on the left. S. G. then takes command.

S. G. Attention, Sir Knights! Handle swords; draw swords; carry swords! Count yourselves into first and second divisions, commencing on your right!

The first Knight on the right says "one," the second, "two;" the third, "one;" the fourth, "two," and so on through the whole line.

S. G. Attention, first division! Advance three paces; forward-march, halt; to the right-about-face!

The lines being thus formed for review

S. G. First division, return swords!

J. G. Second division, return swords!

The arrival of the Grand Sovereign being announced, the Generals give the words of command to their respective divisions.

S. G. and J. G. Attention, Sir Knights! Handle swords; draw swords; carry swords!

The organist then plays a slow march while the Sovereign reviews the line.

Grand Marshal to S. G. Sir Knight, G. S. G., advance and communicate the passwords!

Both Knights bring their swords to a "recover," advance upon the right foot, give three cuts, and over the arch of steel; seize each other with left hand by the right

shoulder, at the same time bringing up the left feet side by side.

Grand Marshal. "A."

S. G. "B."

Gr. Sov. and Gr. Officers during this time form in line from the right of the second to the left of the first division. The "Words" are then passed down the whole line of the first division.

Grand Marshal. Attention, Sir Knight Junior General! Advance, and communicate the Latin countersign!

* * * * *

Grand Marshal. Attention, first division! Advance, and communicate to the second division the Greek countersign!

* * * * *

The second division all say—"Right"

Grand Marshal, (to first division) As you were!

All step back to their former position

Grand Marshal. Attention, second division! Advance and communicate to the first the sign, grip, and grand word of a Red Cross Knight!

* * * * *

First Division "Right."

Grand Marshal. Attention, Sir Knights! You will now give the fraternal salute.

* * * * *

Grand Marshal Sir Knights, form round the altar for the purpose of opening this General Grand Conclave!

The Gr. Sov. is now seated on the throne, and the Generals form the Knights in a circle round the altar.

Grand Marshal. Attention, Sir Knights! To the right-

about-face; deposit swords! (All deposit swords.) To the right-about-face; to your devotions!

All are then again facing the altar and each other. Each Knight kneels, without further order, upon left knee; cross arms and form fraternal chain, including the Prelate, who repeats the opening prayer *ad voluntatem*

Grand Marshal Attention, Sir Knight! Right about-face; recover swords; your division in line; to your posts march!

The S. and J. G. march with them respectively, and afterwards take their stations in the Conclave.

* * * * *



INSTALLATION

OF THE

OFFICERS OF A GRAND COUNCIL.

WHEN about to proceed to the ceremony of installation, the officers elect will retire to the ante-room. The altar will then be placed immediately in front of the presiding officer, and the Jewels of office will be placed upon it. The Grand Sovereign will then direct the Grand Marshal to introduce the Grand Officers elect, and display them by single line facing the East, in order of seniority, the G. S. elect on the right. Which having been accomplished, the Grand Marshal, addressing the presiding officer, will say:

Most Illustrious Grand Sovereign, I here present before you these Eminent Sir Knights, who, having been duly elected to preside over and conduct the business of this Grand Council for the ensuing year, now declare themselves ready to enter upon the duties of their several stations.

The Grand Sovereign will then arise, call up the Grand Council, and address the officers elect in these words:

E. Sir Knights: Before proceeding to invest you with the honors and responsibilities of your several offices, it becomes my duty to administer to

(134)

you the obligation of office. Do you severally consent to take upon yourselves that obligation?

They bow in token of assent. The Grand Marshal will then cause each Sir Knight in the line of officers elect occupying the odd number from the right of the line to draw his sword, dropping it to the left to a horizontal position. The Sir Knight on his left will lay his left hand upon the sword, then each place his right hand upon his left breast, and repeat after the Grand Sovereign the following:

VOW OF OFFICE.

I ———, do solemnly promise and vow that I will faithfully, and to the best of my ability, discharge the duties of the Office to which I have been elected, and that I will strictly conform to the requirements of the Constitution of the Grand Council of ———, together with the ancient landmarks and General Regulations of the Order, so far as they may come to my knowledge.

The Grand Marshal will then conduct the G. S. elect to a position in front of the altar, and, addressing the presiding officer, will say:

Most Illustrious Grand Sovereign, I present to you E. Sir ———, who has been elected to the office of Grand Sovereign, and who now declares himself ready for installation.

The presiding officer will then say:

Attention, Sir Knights! Let us unite with Sir Knight our Grand High Prelate in an invocation to the Throne of Grace,

All turn to the East and kneel

The G. H. Prelate will pronounce the following or some other appropriate

PRAYER.

Almighty Father, Source of light and life, from Whom cometh down every good and perfect gift; thou Who wast aforetime, art now, and ever shall be, world without end, we approach Thy Holy presence with deep humility, acknowledging our manifold transgressions, and supplicating a continuance of that tender mercy which has preserved us from the dangers that surround our walk through life.

Inasmuch, O Father, as Thou hast promised when two or three are gathered together in Thy name to be with them, we would beseech Thee to shed the light of Thy blessing on our present Grand Council, and grant that all its purposes and all its acts may redound to Thy glory, and to the hastening of the day when all the nations of earth shall learn Thy name and bless the sacrifice of Immanuel.

Be pleased, out of Thine infinite mercy, to look upon and bless these Thy servants who are about to be invested with power to rule over and govern our Order, incline their hearts to follow after Thee; endue them with wisdom, with fortitude, with constancy and with courage, to maintain the precepts of Thy holy religion, causing their good works so to shine before men that others, seeing them, may bless Thy Holy name.

Be with each of us here assembled, guide us in all our acts, mercifully forgive our many sins, and teach us so to bear the cross, That we may finally

merit the Crown of Eternal Life, through the merits of our Divine and Ascended Saviour.

All repeat:

Our Father, which art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done, in earth as it is in heaven: Give us this day our daily bread: and forgive us our debts as we forgive our debtors: And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever Amen.

The Grand Council will then arise and the presiding officer will deliver the following

CHARGE TO THE GRAND SOVEREIGN.

Most Illustrious Sir, having been chosen by the partiality of the Sir Knights assembled in annual Council to the most exalted station in their power to bestow, I offer you my sincere congratulations upon your elevation to that distinguished position, and with great pleasure invest you with the apron, sash and jewel of your office.

The Grand Marshal will invest the Grand Sov. with the insignia of his rank.

Your long and intimate acquaintance with the rules of our Order and with the duties of Christian Knighthood, render it unnecessary for me to recapitulate them at this time. Suffer me, however, to remind you that the high honors of your office are accompanied by weighty responsibilities. While, in all things pertaining to your command, your authority will at all times be respected and

your orders cheerfully obeyed, yet it is expected that you will not only have a watchful care over the interests of the Order in your jurisdiction and enforce a prompt obedience to its rules and regulations, but that you will feel called upon to exemplify in your daily walk and conversation the excellent tenets of our profession; that your ears will never be closed to the cry of the widow and the orphan, and that you will not turn aside from injured innocence, and the wayfaring brother in distress. Maintain with unfailing care the Statutes and Regulations, and in your respect for law, cause all others to find the strongest incentive to obedience of all your lawful commands.

Be pleased, M. I. Sir, to approach the East.

Attention, Sir Knights!

Salute your Grand Sovereign! H.S.; D.S.; P.S.
Recover!

The presiding officer will now take from his neck the Collar of a Grand Sovereign, and, holding it in his hand, continue in these words.

And now, Most Illustrious Sir, there remains to me the pleasing duty of placing in your official custody this special insignia of the dignified position, upon the duties of which you are about to enter. As a symbol of that faith which as a Christian Knight you have vowed to uphold, around it cluster the thrilling memories of the sacrifice made by the Great Captain of our salvation that we might live. Receive it, then, Sir Knight (*placing it on his neck*), as a sacred trust. And, as you look upon it, may

you, if possible, be moved to greater loyalty to your country and to the indivisible union of all its parts; to a more zealous devotion to the important duties of your station, and to a firmer and more exalted faith in the sublime doctrines of the religion of Immanuel.

The Grand Council will now be seated, and should the new Grand Sovereign desire to offer any remarks, this is the appropriate time. At their conclusion, the Grand Marshal will present the remaining Grand Officers for installation, which may be done by the Grand Sovereign in person, or he may waive his right in favor of the Sir Knight previously officiating. In either case the following charges will be delivered:

CHARGE TO THE GRAND VICEROY.

M. I. Sir, the duties of the important station to which you have been elected, are of such a nature as to require the application of your utmost skill, a complete knowledge of the Ritual and of the Statutes and Regulations governing this Grand Council; for you are the immediate representative of the Grand Sovereign, and in case of unforeseen casualty to him—which God forbid—you are to enter upon his functions and assume his responsibilities. The elevated position you are thus called to undertake, demands a corresponding zeal and devotion on your part, which, I doubt not, you will ever be found ready to exercise. I now invest you with the apron, sash, sword and jewel of your office, and will only remind you, in conclusion, that you

are henceforward on duty, and that the faithful soldier and valiant Knight sleep not at their posts.

CHARGE TO THE GRAND SENIOR GENERAL.

V. I. Sir, having been elected to the important station of Grand Senior General, I take great pleasure in completing that ceremony by investing you with the appropriate insignia of your office. Your station is at the right of the Most Illustrious Grand Sovereign, and the exercise of all your talents and zeal will be necessary in the discharge of your various duties. In the absence of your superior officers, the command will devolve upon you. I charge you, therefore, to be faithful to your associates; put them often in remembrance of those things which tend to their everlasting peace; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine, ever remembering the promise, "Be thou faithful unto death, and I will give thee a crown of life."

CHARGE TO THE GRAND JUNIOR GENERAL.

V. I. Sir, the office of Grand Junior General, to which you have been elected, is one of the most important in the gift of the Grand Council, and I trust that in investing you with the insignia of your office, I also remind you how necessary it is that you should apply yourself with all diligence to the duties that devolve upon you. Your station is at the right of the Grand Viceroy.

You are to have in charge the Grand Council Chamber, and see that it is in suitable array for the

dispatch of business. Improve your opportunities in extending knightly courtesy and hospitality to all true and faithful Knights, and in the preservation of harmony within the bounds of our jurisdiction. And whatsoever ye do, do it heartily, as unto the Lord, and not unto men; continuing fervent in prayer, watching therein with thanksgiving: ever bearing in mind the promise, "Be not weary in well doing, for in due season ye shall reap if ye faint not."

CHARGE TO THE GRAND HIGH PRELATE.

V. I. Sir, to your lot has fallen the sacred duties of the office of Grand High Prelate, and in discharge of my duty I invest you with the appropriate jewel thereof. Your station will be on the left of the Most Illustrious Grand Sovereign, and your duty there to attend to the religious duties, as well as of our Grand Councils as of our public ceremonials. The duties of your office are very interesting and highly important, and will require your punctual attendance at every meeting; and, may He who is able, abundantly furnish you for every good work, preserve you from falling into error—improve, strengthen, establish and perfect you, and finally greet you with, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

CHARGE TO THE GRAND HIGH CHANCELLOR.

I. Sir, you have been elected to the office of Grand High Chancellor of this Grand Council.

You are the constitutional adviser of the Grand Sovereign, and to you he looks for counsel. It is your duty to prepare all accusations against Masons charged with the commission of offences against our laws. You will inspect all diplomas, briefs, patents, letters of constitution and certificates, and see that they are in due form and contain the necessary conditions. It is, therefore, indispensable that you should be familiar with the constitution, laws, statutes, institutes and forms of the Order. And, finally, it is your duty to sign all proper correspondence with other Grand Councils and foreign Masonic bodies.

I hope you may so perform these varied and important duties as to earn for yourself honor, and benefit this Grand Council and the Order. Receive your official badge

You will please assume your station.

CHARGE TO THE GRAND TREASURER.

I. Sir, you have been elected Treasurer of this Grand Council, and I now invest you with the official jewel of your station. The qualities that should especially distinguish the incumbent of your station are accuracy and fidelity—accuracy in keeping a fair and minute account of all receipts and disbursements, fidelity in carefully preserving all the property and funds of the Grand Council that may lawfully come into your hands, and rendering a just account of the same whenever called upon for that purpose. Your respect for and attachment to this Grand Council and the great Order of which

it is the Organ, will doubtless stimulate you to a zealous, faithful and prompt discharge of the trust confided to you. Your station is in the South.

CHARGE TO THE GRAND RECORDER.

I. Sir, by the suffrage of the Grand Council you have been chosen Grand Recorder, and I now invest you with the badge of your office. In selecting a person to discharge the duties of this most important trust, the Sir Knights have unquestionably been guided by a belief that you possess in a large degree the qualities that should distinguish a Grand Recorder, which are: promptitude in issuing the notifications of his superior officers; punctuality in attending the meetings of the Grand Council; correctness in recording their proceedings; integrity in accounting for all moneys that may pass through his hands, and fidelity in paying over the same to the Grand Treasurer. You are also required to prepare and sign all diplomas, briefs, patents, letters of constitution and certificates, submitting them to the Grand Chancellor for examination, and procuring them to be signed by the necessary officers. And I cannot doubt your resolve to discharge these important duties with benefit to the Grand Council, and with honor to yourself. Your station, to which you will now repair, is in the North.

CHARGE TO THE GRAND HIGH ALMONER.

I. Sir, you have been elected to the office of Grand High Almoner of this Grand Council. You

will be its Almoner, not only to dispense its charities, but to seek out and make known to it meritorious cases of distress and want, to be relieved. The most deserving cases of need and destitution are often those that do not obtrude themselves upon the world, or seek the light of day. To visit the homes of the wretched, to seek out the sick and the suffering, and to dispense to them blessings, concealing with scrupulous care the source from whence they flow, to pour the balm of consolation upon the bruised and wounded heart, to sympathize with the unfortunate, and to minister to the wants of the helpless—these are deeds truly worthy of one who claims to be a child of the duty of infinite beneficence and love of God, who allows suffering and misery and destitution to exist in the world; in fact, that this may give opportunity for the exercise of that beneficence for which man resembles him, and, in fact, that his children may feel that most exquisite of pleasures which we enjoy when comforting and helping our brethren. I now invest you with the jewel of your office. Please assume your station.

CHARGE TO THE GRAND CHAMBERLAIN.

I, Sir, the office to which you have been appointed is one of great importance. It is your duty carefully to inspect the Masonic clothing and jewels of all subordinate Conclaves within this jurisdiction, to see that they strictly conform to the requirements of the Grand Council, and to report, at once, any deviation therefrom to the Grand

Sovereign. I present you with the insignia of your office. You will now assume your station.

CHARGE TO THE GRAND ORATOR.

I, Sir, you have been appointed Grand Orator of this Grand Council. It will be your duty to pronounce a discourse to the Council if required. It may also of right call upon you to read an essay or lecture upon the history, philosophy, doctrine, or symbolism of the Rite. It is, therefore, indispensable that you should make yourself familiar with those subjects, so that you may be able to instruct and enlighten the brethren. I trust that the duties of your office will be so performed that your name will be hereafter identified with our prosperity, and mentioned with honor and respect by all who love our Order. You will assume the duties of your station.

CHARGE TO THE GRAND MARSHAL.

I, Sir, having been appointed Grand Marshal, I invest you with the insignia of your office. In the discharge of your duties, with which you are familiar, be fervent and zealous. Let uprightness and integrity attend your steps; let justice and mercy mark your conduct and predominate in all your actions through life. You will now assume your station.

TO THE GRAND ENGINEER OR ARCHITECT.

I, Sir, you have been appointed Grand Archi

tect of this Grand Council. It is your duty to see that its hall is supplied at the opening of each session with the proper furniture and decorations, and to have the custody of the same during the recess of the Grand Council. I have the utmost confidence that you will discharge all the duties incumbent on you with fidelity and honor. Assume the duties of your station.

CHARGE TO THE GRAND STANDARD BEARER.

I, Sir, to you has been awarded the distinction of Grand Standard Bearer, and I now invest you with the jewel appropriate to that office. Your duty is to display, support and protect the banner of our Order, which I now place in your official custody. You will remember that, as in the olden time, it is our rallying point in time of danger, that as, on the fields of Palestine, the Beauscant rarely gave back in time of battle, so now, when unfurled in the great cause of humanity, it is for you to see that it is never relinquished to an enemy, but with your life. Let, therefore, your conduct be such, that the virtuous will delight to imitate it; let the refulgent rays that ever emanate from pure benevolence and humility, diffuse their lustre on all around you, that it may animate and encourage all true and courteous knights and confound and dismay their enemies.

CHARGE TO THE GRAND HERALD.

I, Sir, the Grand Council has selected you to fill the office of Grand Herald, and I now invest

you with the badge of your station. Your duty is to observe the orders of the Grand Sovereign, to announce his approach and departure, as well as that of all visiting Sir Knights who may be admitted to the privileges of our Council. You will therefore observe the virtue of punctuality, and by a strict observance of your important duties, merit not only the honor now conferred upon you, but the commendation of all Sir Knights who may participate in your official courtesy.

CHARGE TO THE GRAND SENTINEL.

I, Sir, you have been appointed to the responsible station of Grand Sentinel, and I now invest you with the jewel appropriate to your office. It would be difficult to overestimate the importance of the functions with which you are thus invested. Holding the post of danger and therefore that of honor, your vigilance should be sleepless, your courage undaunted, and your courtesy beyond question. See to it that the avenue of approach be strictly guarded; that your courage keep all enemies at bay, while the valiant and true acknowledge in you the kind welcome due to the valiant soldiers of the cross.

The Grand Marshal will then make the following

PROCLAMATION.

In the name and by authority of the Grand _____, Council of Knights of the Red Cross of Constantine and Appendant Orders for the _____

I proclaim the officers thereof duly elected and installed.

The Grand High Prelate will then conclude the ceremonies with the following

CHARGE AND INVOCATION.

Sir Knights, having now elected your officers and inducted them with appropriate ceremony into their several stations, you cannot be insensible to the duties of respect and obedience you owe them. It would indeed be a sorry compliment to your knowledge of our Order, could it be supposed that you will fail in rendering them, collectively and individually, the weight of your influence in the discharge of the functions with which you have formally invested them. For, while in one sense they are but your agents, their success or failure will redound to your credit or blame, as you yourselves shall prove ready to second their lawful undertakings, and by your prompt obedience, set an example of loyalty to the constituents you represent. The past history of our Christian Order is a bright and open page, undimmed by any record but such as befits the gallant and true. Unquestioning fealty to the ancient constitutions and edicts of our organization, a warm and generous support of the office-bearers chosen to represent us before the world, and a strict adherence to the Statutes and Regulations of our Grand Council, have thus far been its distinguishing characteristics, and it now remains for you to continue the record and hand down to your successors the glorious renown acquired by

your predecessors. That you will earnestly strive so to do, I cannot doubt, and I fervently pray that He who is a strong tower and defense to those who put their trust in Him, may have you in His holy keeping and bless all your laudable endeavors.

Finally, my brethren, be strong in the Lord and in the power of His might. Wherewith take unto you the whole armor of God, that ye may be able to withstand in the evil day, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace, above all, taking the shield of faith, the helmet of salvation, and sword of the Spirit which is the word of God.

Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Amen.

Response: So mote it be.



CEREMONY
OF
INAUGURATING AND DEDICAT-
ING A CONCLAVE.



THE Knights Companions assemble in the ante-
room 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 Conclave in due form. The Sovereign then addresses the Knights:

Sov. Worthy Sir Knights, we have assembled 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 blessing 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 present assembly. May we establish this Conclave in peace, harmony and love; may its foundations 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 Charter which has been granted by the Grand Imperial 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 Sovereign designated to the Presiding Officer.

Most Puissant Sovereign, I present unto you Sir Knight (or Eminent Sir Knight), A. B., who has been chosen by the Grand Council as the first Sovereign of this new Conclave, and I pray you to constitute, inaugurate and dedicate the Conclave, and to enthronize the said Sir Knight in due and ancient form.

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

The new Sovereign is placed on the left of the throne.

The Grand Senior General and the Grand Junior General then take command of their respective divisions.

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

form line—handle swords—draw swords—carry swords.

Y. G. 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. 10-17.

"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 labors 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 Past Sovereigns take the Corn, Wine and Oil round the Conclave, thus:

Past 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 Past 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 Past 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.

Present 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 1 Peter xi. 5-9.

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

"Wherefore also it is contained in the 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, the stone which the builders disallowed, the same is made the head of the corner,

"And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

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

The High Prelate then takes the censer and proceeds round the altar, followed by the Knights in procession, while the Processional Hymn is chanted by the choir.

PROCESSIONAL HYMN.

PSALM CXXII.

A SONG OF DECREES OF DAVID.

1. I was glad when they said unto me,
Let us go into the house of the Lord.
2. Our feet shall stand
Within thy gates, O Jerusalem.

3. Jerusalem is builded
As a city that is compact together ;
4. Whither the tribes go up,
The tribes of the Lord, unto the testimony of
Israel,
To give thanks unto the name of the Lord.
5. For there are set thrones of judgment,
The thrones of the house of David.
6. Pray for the peace of Jerusalem ;
They shall prosper that love thee.
7. Peace be within thy walls,
And prosperity within thy palaces.
8. For my brethren and companions sakes.
I will now say, Peace be within thee,
9. Because of the house of the Lord our God
I will seek thy god.

Having circumambulated the Conclave three times, the
Priest halts in the East, and, swinging the censer, says.

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

The Pres. Sov. 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
for ever and ever.

Response —Amen.

Sovereign or Grand Orator then delivers the following
Oration.

N B—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 rights ; and
we have, therefore, after the manner of our ancient
brethren, assembled to-day within these walls to
lay the foundation of a moral 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 to revere. We bear aloft the
standard of our illustrious founder, whereon is de-
lineated 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 host of the tyrant.

The labarum or device adopted by Constantine was a monogram of the Chi and the Rho—the two first 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.

Since the period of the Crusades, no less than thirty-four princes of the Imperial House of Commons in England, have been Grand Masters of our Fraternity and the most illustrious men in the British Isles, including the royal Sussex and our present noble chief, have been found amongst its rulers and sovereigns, and I trust this will ever be the case with an order of knighthood, which the Abbe Gustiniani declared, in 1692 to be the most ancient in the world.

On this auspicious occasion it may not be deemed 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 Sov-

ereign 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 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 unhewn 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 towards 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, Secresy, 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 illuminate 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 centre, 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 Sovereign and as the Representative of the Grand Imperial Council of ———, I hereby inaugurate this Conclave under the title or designation of the ——— Conclave, No. ———, on the Roll of the Grand Council.

Henceforth, 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.

FORMS.

No. 1.

Form of Petition for Dispensation to Establish a Conclave.

To the Most Illustrious Grand Sovereign of the Grand Council of Knights of the Red Cross of Constantine and the Appendant Orders of the State of

The petition of the undersigned respectfully represents that they are severally Knights of the Red Cross of Constantine and Appendant Orders residing in , that they are in good standing as Knights of these Illustrious Orders, and among them are, in their opinion, a competent number, well qualified to form and open a Conclave of Knights of the Red Cross of Constantine, and the Appendant Orders, and to properly discharge the various duties thereof, according to ancient usage; that they have a suitable place of meeting, and ability to procure proper furniture and dress for conducting the ceremonies and work of the Conclave. Having the good of the Order at heart, and desirous to extend the benefits and blessings thereof to worthy Knight Companions, they pray for a dispensation empowering them to form, open, and hold a regular Conclave of Knights of the Red Cross of Constantine, and the Appendant Orders in the of county of , and State of , to be named, Conclave, subordinate to, under the jurisdiction of , and to be conducted in accordance with the Statutes, Rules and Edicts of the Grand Council of , the Grand Imperial Council

(164)

of England, and the general principles, customs, and usages of the Order.

And they beg leave respectfully to recommend Eminent Sir , as the first M. P. Sovereign, and Em. Sir as the first Viceroy, or Eusebius.

Dated, , A. D. 18 , A. O. 15 .

Name.	Residence.	Profession	No. of Lodge	No. of Chapter	No. of Commandery.

No. 2.

Recommendation of the nearest Conclave.

(To be attached to the Petition for Dispensation.)

At a Stated Assembly of Conclave No. , Knights of the Red Cross of Constantine, stationed at State of , held on the day of , A. D. 18 , A. L. 58 , A. O. 15 , on motion duly made and seconded, it was

Resolved, That the petition of the foregoing Knights for a dispensation for a new Conclave at , be recommended to the favorable consideration of the M. Illustrious Grand Sovereign, this being the nearest Conclave

[SEAL]

M. P. Sovereign.

Attest

Recorder

No. 3.

Dispensation to Open a New Conclave.

To all whom it may concern—Greeting :

Whereas, A petition of sundry Knights of the Red Cross of Constantine and the Appendant Orders in the of praying that a dispensation may be granted them to open and hold a Conclave of Knights of the Red Cross and the Appendant Orders, at the of in the county of , and aforesaid, has been presented to me for consideration.

And whereas, It appears to me that the prayer of the petitioners ought to be granted :

Now, know ye, That I Most Illustrious Grand Sovereign of the Grand Council of Knights of the Red Cross of Constantine and the Appendant Orders for the State of , by virtue of the power in me vested, do grant thus, my dispensation, to the petitioners aforesaid, and to their associates and successors, and empower them to open and hold a Conclave of Knights of the Red Cross and of the Appendant Orders, at the place aforesaid, to be called and distinguished by the name of Conclave, No. , and in each of the several Orders to confer the respective degrees thereof upon such Knights Templar, possessing the requisite qualifications, as they may think proper.

And I do, by these presents, appoint Eminent Sir as Most Puissant Sovereign, and Eminent Sir as Viceroy, with continuance to them of said powers and privileges, until the of in the year of our Lord, one thousand eight hundred and , and no longer; at which time they are hereby enjoined to

make a return of this dispensation to our Grand Council, *with all their official doings under the same: Provided, nevertheless*, That the said officers and members of said Conclave, pay due respect to our said Grand Council, and to the Statutes and edicts thereof, and in no way remove the ancient landmarks of our Order; or otherwise, this dispensation and all things therein contained, to be void and of no effect.

Given under my hand and seal of the Grand Council, at the of , this day of , in the year of our Lord, eighteen hundred and

M. I. Grand Sovereign.

Attest :

I. Grand Recorder.

No. 4.

Form of Charter.

Most Illustrious Grand Sovereign.

To all worthy Eminent and Perfect Knights of the Illustrious Order of the Red Cross of Constantine, the Invincible Order of Knights of the Holy Sepulchre, and of the Holy Order of St. John.

IN THE NAME OF THE BLESSED TRINITY
IN UNITY.

FAITH.

UNITY.

ZEAL.

Greeting :

Know Ye, That we the Most Illustrious Grand Council of the said Illustrious and Ancient Orders do hereby authorize and empower our trust and well beloved Sir Knights to open and hold a Royal and

Imperial Conclave of the Red Cross and Appendant Orders at _____ in the _____ of _____ and State of _____ to be designated _____ Conclave, No. _____, and there to admit, receive, constitute and install according to Ancient Custom such Knights Templar as may be deemed worthy of the Honor of Knighthood in our Christian and Chivalric Fraternity.

And we do further nominate and appoint the Eminent Sir Knight _____ to be the *First Most Puissant Sovereign*, and Eminent Sir Knight _____ to be the *First Vicar* or *Eusebius* of the said Conclave with power to install their successors duly elected and chosen, and to invest them with all the powers and dignities to their offices, respectively belonging, and deliver to them this Charter of Incorporation, and such successors shall in like manner from time to time install their successors as above directed, *Provided always*, that the above named Knights and their successors do render, and cause to be rendered, due respect and obedience to the General Statutes of the Order and the edicts, rules and regulations of the Grand Council, and do pay or cause to be paid annually, the stipulated fees and contributions for each member to our Grand Recorder for the time being, otherwise this charter to be of no force or effect.

Given in our Grand Council Chamber at the _____ of _____ State of _____, under the celestial canopy of the Zenith, sealed with the Grand seal of the Order, and signed by our Grand Dignitaries, this _____ day of _____ A.L. A.D. _____ A.O.

Attest:

G. V. or Eusebius.

Grand Recorder.

No. 5.

Form of Dispensation to elect Officers out of the Warranted Time.

To all true and courteous Sir Knights, but more especially to the Officers and members of _____ Conclave, No. _____, in the _____ of _____, Greeting.

Know ye, That whereas no regular election of the officers of the aforesaid Conclave, under its Charter and By-Laws, took place at the time and place as provided for in such By-Laws, to wit, for the annual election in December last *Now, therefore, I, _____ M. I.* Grand Sovereign of the Grand Council of Knights of the Red Cross of Constantine, of the State of _____, by virtue of the high powers in me vested, do hereby grant and issue this my special dispensation, unto our worthy subordinate, the aforesaid _____ Conclave, No. _____, hereby authorizing the officers and members of said Conclave, at such time and place as may be by them appointed, to wit, at a regular meeting, to proceed and in due order, elect suitable Sir Knights of then Conclave, to serve in the several offices provided for in their By-laws; and the Sir Knights so elected, after being duly installed, to serve until the next annual election and installation of its officers, under the said By-Laws, all members to have due and timely notice of such meeting and for the election, aforesaid. And I hereby enjoin it upon the most Puissant and Recorder of such Conclave to certify under the seal of said Conclave, to our *Illustrious* Grand Recorder, within six days after said election, the proceedings had under this dispensation.

Given under my hand and seal, at _____, this
day of _____, A. D. 18____, A. O. 15____

M. I. G. S. of G. C. of

Attest: *I. Grand Recorder.*

No. 6.

Special Election Return.

We, the M. P. Sovereign and Recorder of
Conclave, No. _____, stationed at _____, under the
authority of the Grand Council of Knights of the Red
Cross of Constantine of the State of _____, do
hereby certify to the Grand Council, that at an election
held by virtue of a dispensation from the Most Illustrious
Grand Sovereign, on the _____ day of _____, A. D.
18____, A. O. 15____, the following Knights were duly
elected officers of the said Conclave for the remainder of
the present year, viz:

Most Puissant Sovereign.

Viceroy

Senior General.

Junior General.

High Prelate.

Treasurer

Recorder.

Witness our hands and the seal of the said Conclave, at
_____, this _____ day of _____, A. D. 18____
A. O. 15____.

[SEAL.]

M. P. S.

Attest: *Recorder.*

No. 7.

Diploma.

*The Most Illustrious Council of Knights of the Red Cross
of Constantine and Appendant Orders,*

TO ALL TRUE AND FAITHFUL SOLDIERS OF THE CROSS:

Know Ye, That the Worthy and Eminent Sir

Ne Varietur. _____, who hath signed his name in the margin hereof,
was regularly admitted, received, constituted, and in-
stalled a Knight of the Red Cross of Constantine, a
Knight of the Invincible Order of the Holy Sepulchre,
and a Knight of the Order of St. John, on the
day of _____ A. D. 18____, A. O. 15____, in
Conclave, No. _____, located in, and State of _____
and that he is duly enrolled in the books of the Order.

In testimony whereof, we have hereunto subscribed
our names, and affixed the seal of the Grand
[SEAL] Council, this _____ day of _____ A. D. _____ A. O. _____

M. I. Grand Sovereign.

M. I. G. Viceroy or Eusebius.

I. G. Recorder.

(Signature.)
Attest:

ANOTHER FORM.

_____, Grand Sovereign.

The Imperial Ecclesiastical and Military Order of
Knights of the Red Cross of Constantine, and Appendant
Orders

*To all true and faithful Soldiers
of the Cross*

Know ye, that the worthy Sir Knight _____, who hath signed his name in the margin hereof, was regularly admitted, received, constituted and installed, a Knight of the Red Cross of Constantine, on the day of _____, A. L. _____, A. D. _____, A. O. _____, in the

and that he is duly enrolled in the Books of the Order.

In testimony whereof, we have hereunto subscribed our names and affixed the Seal of the Grand Council.

At _____, the _____ day of _____, A. L. _____, A. D. _____, A. O. _____

Grand Viceroy.

No. 8.

Form of Demit.

To all Sir Knights of the Illustrious Order of the Red Cross of Constantine and the Appendant Orders, to whom these presents may come—Greeting :

This is to certify, That Sir Knight _____, whose name appears in the margin of this Demit, is a Knight of the Illustrious Order of the Red Cross of Constantine and Appendant Orders, late a member of Conclave, No. _____, stationed at

Ne Varitur.

Intelligant omnes per has
litteras fratrem nostrum caussu-
mum _____ qui Nomen suum
in margine scripsit in Collegio
nostro nomine _____ numero
_____ in ordinem equestrem
Rubræ Crucis ab illustrissimo
Constantino, Romæ institutum
solenni more esse receptum
die _____, Mensis _____, A. L. _____, A.
D. _____, A. O. _____, et Nomen ejus in
codices summi nostri Concilii
relatum Ita testamur, Nomin-
ibus nostris subscriptis et Sig-
illo summi Concilii appposito
hoc die _____ Mensis _____, A.
L. _____, A. D. _____, A. O. _____

Ne Varitur

Grand Recorder.

under the jurisdiction of the Most Illustrious Grand Council of _____ That he is in good standing in the Order, and free from all charges; and as such we courteously recommend him to the fraternal regard of all valiant and magnanimous Knights, wherever dispersed around the globe.

In testimony whereof, we have hereunto set our hands and caused the seal of our Conclave to be [SEAL] affixed, this _____ day of _____, in the year of our Lord, 18 _____, and of the Order 15.

M. P. Sovereign.

Viceroy.

(Signature) Attest :

_____, Recorder.

No. 9.

Form of a Certificate for Proxy.

To the Grand Council of the State of

This is to certify, That in consideration of the confidence I repose in the courtesy and magnanimity of our valiant Sir Knight _____, I have nominated and appointed, and by these presents do nominate and appoint, the said Sir Knight _____, to be my proxy in the Grand Council of the State of _____, and then and there to represent me, and to do every act and thing agreeably to the Statutes of the Grand Council, as fully and completely as I could do myself, were I personally present.

Witness my hand and seal of _____ Conclave,

No. _____, this _____ day of _____, A. D.

[SEAL.] 18 _____, A. O. 15 _____ (Name.)

(Office)

No. 10.

Petition for Membership.

*To the M. P. Sovereign, Officers and Knights of
Conclave, No. , Knights of the Red Cross of Constan-
tine and the Appendant Orders :*

The petition of the undersigned respectfully represents :
That he is a Knight of the Illustrious Order of the Red
Cross of Constantine, a Knight of the Invincible Order
of the Holy Sepulchre, and a Knight of the Order of St.
John, late a member of Conclave, No. .

He therefore prays that he may be admitted to mem-
bership in your Conclave, if on inquiry he should be found
worthy.

A. D. 18 , A. O. 15.

RECOMMENDED AND } (Signed)
VOUCHED FOR ON } Age,
THE HONOR OF A } Occupation,
KNIGHT, BY } Residence,
 } Lodge,
 } Chapter,
 } Commandery,

ANOTHER FORM.

*To the M. P. Sov, Officers and Members of
Conclave, No*

The undersigned, a { P. K. M. }
 { K. H. S. } initiated in
 { K. St. J. }

Conclave, No , held at and

last a member of Conclave, No. , held at
as may be seen by reference to the enclosed cer-
tificate, respectfully prays that he may be admitted a
member of your Conclave.

(Signature.)

Profession,
Age,
Residence,
Recommended by,

No. 11.

Form of a Report on a Petition for Dubbing and Member-
ship, or Membership only.

REPORT.

*To the M. P. Sovereign, Officers and members of
Conclave, No.*

The Committee appointed on the within application to
make the necessary inquiries, relative to
an applicant for (initiation and) membership, have per-
formed that duty, and beg leave to report
of the prayer of the petitioner being granted.

} Committee.

Balloted for

No. 12.

For Dubbing and Membership.

*To the M. P. Sovereign, Officers, and Knights of
Conclave No. , Knights of the Red Cross of Constan-
tine and the Appendant Orders :*

I, the undersigned, hereby declare , that I am a Knight

Templar, in good standing, a member of
 Commandery, No. ; a royal Arch Mason, a member
 of Chapter, No. ; a Master Mason, a member
 of Lodge, No. ; that I have a firm and steadfast
 belief in the truth of the Christian religion and the doc-
 trine of the Holy Trinity, as revealed in the New Testa-
 ment; that I have never been rejected in any other Con-
 clave of Knights of the Red Cross of Constantine, and
 respectfully pray that I may be admitted in your Conclave,
 a Knight of the Order of Knights of the Red Cross of Con-
 stantine, and Appendant Orders, and become a member
 of your Conclave.

Should my request be granted, I promise to conform to all the ceremonies, engagements, rules and statutes of your Conclave.

Witness my hand, this day of , A. D.
18 , A. O. 18

RECOMMENDED AND
VOUCHED FOR ON
THE HONOR OF A
KNIGHT, BY

(Signed,) _____
Age, _____
Occupation, _____
Residence, _____



No. 13.

TABLE 1.

<i>A list of Contributing Members of county of</i>	<i>and State of</i>	<i>Conclave, No.</i>	<i>, held at</i>	<i>A. O.</i>
15 , to December 27, A D 18	A O 15	from December 27, A. D. 18	Suspended	Expelled

[illegible]

(Annual Return)

Form of Return to be made annually by each CONCLAVE in the month of December.

A Return of the M. P. S., Viceroy, and other officers, being Subscribing Members to the No meeting at who claim a right to sit and vote in the General Grand Conclave, according to Article , page , of the General Statutes.

Names of M. P. S. and officers.		Date of Fulfillment of M. P. S. and of the Appointment of Officers.	
Names of Past Sovereigns and Past Viceroy's	Rank	Names of Past Sovereigns and Past Viceroy's	Date of attain'g Rank.
	M P S		
	Viceroy		
	S G		
Names of Past Sovereigns and Past Viceroy's	J G	Names of Past Sovereigns and Past Viceroy's	Date of attain'g Rank.
	H P		
	day of		187
	day of		187
	day of		187
	day of		187

I certify that the above is a correct Return this day of 187 Recorder.

DRAFT OF BY-LAWS

FOR THE GENERAL USE OF

SUBORDINATE CONCLAVES.

STATUTE I.

TITLE.

Conclave, No , Masonic Knights of the Red Cross of Constantine and Appendant Orders at .

STATUTE II.

CONCLAVES.

SECTION 1. The stated assemblies of this Conclave shall be held on the of every month, except July and August, which shall be left to the discretion of the Most Puissant Sovereign

SEC 2 The hours of assembling shall be at o'clock P.M, from the of to the of , and at from the of to the of .

SEC 3. No business shall be transacted at a special assembly other than that for which it was called.

STATUTE III.

OFFICERS.

SEC. 1 The elective officers shall be the Most Puissant (179)

Sovereign, Viceroy, Senior General, Junior General, High Prelate, Treasurer, Recorder and three Trustees, who shall be separately elected by ballot at the stated assembly in December.

SEC. 2. No member shall be entitled to vote at the annual election, or be eligible to any office, whose dues are not paid in full, unless the same shall have been previously remitted.

SEC. 3. All the officers of this Conclave shall be installed at the stated assembly in December, on or before St. John's Day, and shall continue in office until their successors are duly elected and installed.

STATUTE IV.

DUTIES OF OFFICERS.

SEC. 1. The *Most Puissant Sovereign* shall cause the rules and regulations of this Conclave to be duly observed, as also the Constitution of the Grand Council of this State and the ancient landmarks of the Order; we shall also cause accurate records of this Conclave to be kept, and just accounts rendered, and have regular returns made to the Illustrious Grand Recorder, and the annual dues promptly paid.

At the stated assembly in December, he shall appoint two Sir Knights, who, in conjunction with the Most Puissant Sovereign, shall audit the books of the Treasurer, Recorder and Trustees, and make a report of such examination and of the condition of the finances of the Conclave, at the stated assembly in January. In the absence of the Most Puissant Sovereign, the Viceroy shall preside in the Conclave, and shall perform the duties of his station.

SEC. 2. The *Treasurer* shall keep a true and correct account of the funds of the Conclave, and submit the same,

with his vouchers, annually to the Auditing Committee. He shall pay no moneys except in pursuance of a resolution of the Conclave, and upon an order signed by the Most Puissant Sovereign, and attested by the Recorder.

SEC. 3. The *Recorder* shall keep accurate records of the transactions of this Conclave, collect all moneys due the same, and pay it forthwith to the Treasurer, taking his receipt therefor. He shall issue notices for each stated and special assembly, in which, if for a stated assembly, shall be set forth the name, age, occupation and residence of every applicant for the Orders of Knighthood or membership, together with his or their recommenders, and the committee to whom referred. He shall render returns to the Illustrious Grand Recorder of the membership and the work of the Conclave, immediately after the stated assembly in December. At the time of issuing notices for the stated assembly in December, he shall notify each member of the amount of his indebtedness, and perform such other duties appertaining to his office as the Conclave may direct; and for his services shall receive dollars (\$) per annum.

SEC. 4. The *Senior and Junior Generals, High Prelate, Prefect, Standard-Bearer, Herald and Sentinel* shall perform such duties as are prescribed by the ritual of the Order.

SEC. 5. The *Sentinel* shall attend every assembly of the Conclave, deliver the notices for the same, and for his services shall receive dollars (\$) for each assembly.

SEC. 6. The *Trustees* shall invest such moneys as may be placed in their hands for that purpose, in the name of "THE TRUSTEES OF CONCLAVE, No. , MASONIC KNIGHTS OF THE RED CROSS OF CONSTANTINE, OF , " the Conclave to determine the nature of such investments. The Trustees shall make an annual

detailed report of the funds at the stated meeting in January, and whenever ordered by the Conclave.

STATUTE V.

PETITIONS.

SEC. 1. Petitions for the Orders of Knighthood, or membership only, shall be in writing, signed in full by the applicant, recommended by two Sir Knights, members of this Conclave, such petitioner stating his age, residence, occupation, as well as the Commandery to which he belongs. The Most Puissant Sovereign shall appoint a committee of three to examine into his character, etc., and report at the next stated assembly, or as early as practicable thereafter; if the report be unanimously in favor of the applicant, he may be balloted for.

SEC. 2. All petitions shall be accompanied by the fees, as set forth in Statute VII respectively. If the petition be withdrawn or the candidate rejected, the money shall be returned; but if approved or elected, and said petitioner does not come forward within six months thereafter, it shall be forfeited to the Conclave.

STATUTE VI.

REJECTIONS.

SEC. 1. In case of the rejection of an applicant for the Orders of Knighthood or membership, no member or visitor shall disclose the name of the member who opposed the candidate, under the penalty, if a member, of expulsion; or, if a visitor, of his never being permitted to visit this Conclave again, or become a member thereof; and the Most Puissant Sovereign, immediately after the rejection

of any candidate, shall cause this article to be read in the hearing of all present.

SEC. 2. An applicant for the Orders of Knighthood rejected in this Conclave shall be entitled to a second ballot, due notice thereof being given by the Recorder; and, if then rejected, no further ballot shall be had for the space of six months thereafter, when a new petition in his case may be received in the usual form.

STATUTE VII.

FEES.

The fees for conferring the Orders of Knighthood or membership shall invariably be paid in advance, and shall be as follows:—

For conferring the Order of Knight of the Red	
Cross of Constantine	\$
For conferring the Orders of Knight of the Holy	
Sepulchre and St. John of Jerusalem	
Admission of a Sir Knight	

STATUTE VIII.

DUES AND LIFE MEMBERSHIP.

SEC. 1. Every Sir Knight other than a life member shall pay the sum of dollars (\$) per annum.

SEC. 2. Any member being in arrears to the Conclave upon the night of the annual election, and neglecting or refusing to pay the same, after he has been duly notified of the proposed action of the Conclave thereon, may be suspended from membership, unless it appears that he has been absent from his place of residence six months, or has had his dues remitted: *Provided, however,* That before any member be suspended, it shall satisfactorily appear to

the Conclave that such member has received due notice as required by Sec. 3, Art. IV., of these By-Laws, or that it was impossible to serve him with such notice.

SEC. 3. Any member of this Conclave who shall pay, over and above the amount of his dues, the sum of

dollars, or, if he has been a contributing member for five consecutive years, the sum of dollars, over and above all arrearages, may, by a vote of the Conclave, be constituted a life member, and exempt from all further dues.

STATUTE IX.

UNKNIGHTLY CONDUCT.

SEC. 1. That in the event of any Knight Companion offending against the Statutes or otherwise conducting himself in a discreditable manner or endeavouring to foment disunion or dissension in the Conclave, the M. P. Sovereign shall be empowered to arraign him before a Committee of Grievance, consisting of three members, who shall hear and report the testimony, and also decide whether he is worthy or not to remain a member of this Christian and chivalric fraternity.

SEC. 2. If charges are preferred against a Sir Knight, the same course shall be pursued.

STATUTE X.

RESIGNATIONS.

Any member wishing to resign shall give his notice in writing at a stated assembly, pay his entire indebtedness to the Conclave, when his resignation shall be placed upon the Minutes, and be acted upon at the next stated assembly. If the Sir Knight is required to leave the place of his residence, his resignation may be accepted forthwith.

STATUTE XI.

AMENDMENTS.

Any amendment or alteration to these By-Laws must be presented in writing at a stated assembly; if seconded, it shall be read by the Recorder and entered on the Minutes, and lie over until the next assembly, when it shall require the vote of a majority of the members present to amend, repeal, or enact any such law or laws: *Provided*, That the members have been duly notified that such alteration is to be acted upon.



BURIAL SERVICE OF THE ORDERS
OF
CHRISTIAN KNIGHTHOOD.

BURIAL SERVICE.

GENERAL REGULATIONS.



NO Knight Companion can be buried with the funeral honors of Knighthood, unless at the time of his decease he was a member of the Order in good standing, except by special dispensation from the Grand Sovereign.

2 It shall be the duty of the M. P. Sovereign to convene the members of the Conclave upon notice of the death of a Sir Knight who may be entitled to receive funeral honors, upon request made when living, or by his family or friends after his decease, for the purpose of attending the funeral ceremonies.

3. Sir Knights on such occasions will attend in full uniform pursuant to the regulations, their sword-hilts and the banner of the Conclave being suitably dressed in mourning.

4. On the coffin of the deceased Sir Knight will be placed his apron, sash, sword and jewel, a passion cross, a crimson rose and a white lily.

5. The M. P. Sovereign will preside during the services, and assisted by the Viceroy and High Prelate, lead in the ceremonies pursuant to the Ritual. If Grand or Past Grand Officers are present, they will be allotted a place according to their rank, and if the Grand High Prelate or

a Past Grand High Prelate be present he will take the place of the High Prelate.

SERVICE.

On the day and hour appointed the Sir Knights will assemble at their place of meeting, and the M. P. Sovereign will open a ———.

Conclave of Knights of the Red Cross of Constantine and Appendant Orders ——— in due form, after which the service will be conducted according to the following

RITUAL :

M. P. S. Sir Knights, the solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed the outer door of our Conclave, and another spirit has been summoned into the immediate presence of that all-wise and powerful Judge to whom the secrets of all hearts are known.

We are again called upon to consider the uncertainty of life, the immutable certainty of death, and the vanity of all human pursuits.

Brethren, in the midst of life we are in death, and none know what an hour or a day may bring forth. We live but to see those we love pass away into the silent land before us. The arrows of the insatiable archer, passing us continually, smite the bosoms of our friends and brethren, teaching us the impressive lesson, constantly repeated, yet soon forgotten, that every one of us must before long yield up his body to the inheritance of worms, in a house of gloom and darkness. Decrepitude and

decay are written upon every living thing. The cradle and the grave stand side by side, for it is a melancholy truth that as soon as we begin to live, that moment also we begin to die.

Sir Knights, our beloved associate and companion, ———, is no more! The great destroyer has cut down our brother in the midst of his days and usefulness. We beheld his sun at meridian, and rejoiced at its brightness; but, alas! it has now set, and the evening shades of existence have closed around him forever.

Our Conclave is in mourning. The great calamity has fallen upon us, and obeying the demands of duty, we have now assembled to pay the last sad tribute of respect to his memory.

High Prelate.—Let us pray.

Father of Mercy, in this dark and trying hour of calamity and sorrow we humbly lift our hearts to Thee.

As it has pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence.

Cause us to look away from these sad scenes of frail mortality to the hopes which lie beyond the grave.

Make us deeply sensible of the shortness and uncertainty of human life, and inspire our hearts with wisdom, that we may glorify Thee in all our ways.

For Thy Son Jesus Christ's sake, forgive us our transgressions, and after the multitude of Thy mer-

cies look upon us and visit us with Thy salvation.

May Thy presence go with us to sustain and comfort us through this transitory life, and at last, when our earthly pilgrimage shall be ended, may "the lamp of Thy love" dispel the gloom of the dark valley of the shadow of death, and we be enabled by the commendations of Thy Son to gain admission into the blessed Sanctuary above; and, in Thy glorious presence, amidst its ineffable mysteries, enjoy a union with the spirits of the departed, perfect as is the happiness of heaven, and durable as the eternity of God.

We ask all in the name of Jesus our merciful Saviour. Amen.

Response—Amen. Amen. Amen

The following Chant will then be sung:—

I AM THE RESURRECTION AND THE LIFE.

DR. H. S. CUMMIS

From "Trinity Anthems," by permission of Wm. A. Pond & Co.,
Chorus in Unison

I am the resurrection and the life, saith the Lord,
that he believeth in me, shall he live, and whosoever liveth in me shall never die.

{ I know that my Redeemer liveth, and that he shall }
{ stand at the latter day up } on the earth

{ And though after my skin } worms destroy this body, { yet in my flesh shall I see God: }
{ whom I shall see for myself, and mine eyes shall behold, and I not another. }

{ We brought nothing in to this world, and it is certain } no - thing out.

{ The Lord gave, and the Lord hath taken away, } blessed be the name of the Lord.

Then follows the Lesson, with Organ response and Chant after each paragraph.

M. P. Sov. What man is he that liveth and shall not see death? Shall he deliver his soul from the hands of the grave?

Response.—Help us, O Lord.

Viceroy. Man walketh in a vain shadow. He heapeth up riches and cannot tell who shall gather them.

Response.—Save us, O Lord.

High Prelate. Man dieth and wasteth away. Yea, man giveth up the ghost and where is he.

Response.—Deliver us, O Lord.

M. P. Sov. The Lord redeemeth the souls of his servants: and none of them that trust in him shall perish.

Response.—Redeem us, O Lord.

Viceroy. For if we believe that Jesus died and rose again, even so those also who sleep in Jesus will God bring with him.

Response.—Accept us, O Lord.

High Prelate. When Christ, Who is our life, shall appear, we shall also appear with Him in glory.

Response.—Be nigh unto us, O Lord.

M. P. Sov. It is the Lord, let him do what seemeth to Him good.

Response.—Receive us, O Lord.

Viceroy. O death, where is thy sting? O grave, where is thy victory?

Response.—O Lord, arise, help us, and deliver us, for Thy Name's sake.

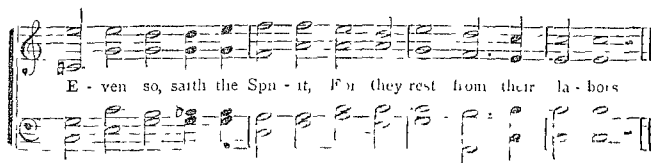
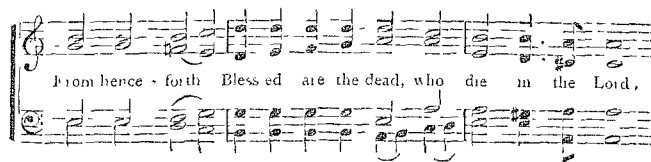
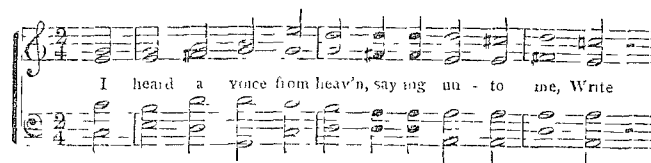
High Prelate. The sting of death is sin: and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Amen.

Response.—Glory be to Thee, O God. Amen.

M. P. Sov. Shall the memory of our departed brother fade from among men?

The following Chant will then be sung:—

DR H S. CUTLER.



The Recorder here opens the Book of Records of the Conclave, on which a page is set apart suitably inscribed, and says :—

THUS IT IS WRITTEN.

Sir Knights devoutly bow, while the inscription is being read.

M. P. Sov. He was a true and courteous Knight, and has fallen in life's struggle full knightly with his armor on, prepared for knightly deeds.

High Prelate. Rest to his ashes, and peace to his soul.

Response.—Rest to his ashes and peace to his soul.

M. P. Sov. Sovereign Ruler of the Universe, into Thy hands we devoutly and submissively commit the departed spirit.

Response.—Thy will be done, O God.

High Prelate. Let us pray: O Almighty and Eternal God, there is no number of Thy days or of Thy mercies. Thou hast sent us into this world to serve Thee, but we wander far away into the path of error. Our life is but a span in length, and yet tedious because of the calamities that enclose us on every side. The days of our pilgrimage are few and evil; our bodies frail, our passions violent and distempered, our understandings weak, our wills perverse. We adore Thy Majesty, and trust like little children to Thy tender mercies. Give us patience to live well, and firmness to resist evil. Bless us, O God, bless our beloved fraternity throughout the

world. May we live and emulate the example of our departed brethren who have walked in Thy faith and Thy love; and, finally, may we in this world attain a knowledge of Thy blessed truth, and in the world to come life everlasting. Amen.

Response.—So mote it be.

The Sir Knights will then form a procession, and proceed to the church or the house of the deceased, in the following order :—

M. P. Sovereign.

Viceroy.

Treasurer and Recorder.

Members.

(After the clergyman has performed the religious services of the church, the apron, sash, sword and jewel of the deceased Knight, a passion cross, a rose and a lily will be placed upon the coffin, and the Masonic honors continued as follows :)—

As many of the Sir Knights as possible will form the Cross of Steel over the coffin, and all join in repeating the Lord's Prayer.

Our Father who 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 trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

The Sir Knights here return arms.

High Prelate. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

M. P. Sov. May we not forget the lessons taught us by our brother's death; but remember the uncertainty of life, and the little value of those things for which men most do strive; may we earnestly endeavor to obey the laws of God, avoid dissensions, hatred and revenge. May we be truthful, and live and die in the faith of our blessed Saviour and Redeemer.

Response.—So mote it be.

High Prelate. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.

M. P. Sov. May all the influences of our brother for good, that survive him, be continually expanded and increased, to bless his fellow men, and may our Father who is in heaven, in his wisdom, counteract and annul all those that tend to evil.

Response —So mote it be.

High Prelate. In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.

M. P. Sov. May the relatives of our brother be consoled in their great affliction, and sustained in all the trials and hardships they may have to encounter in this world; and loving God and trusting in his infinite beneficence, may they and we, in his good time, be gathered in peace unto our

fathers, and again meet our friend and brother in another world.

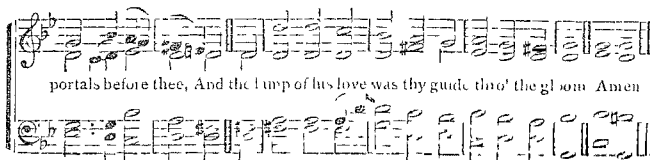
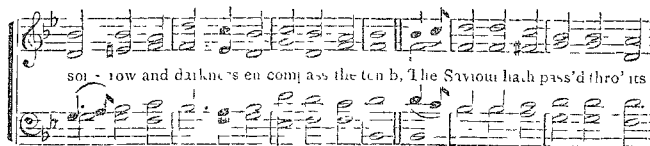
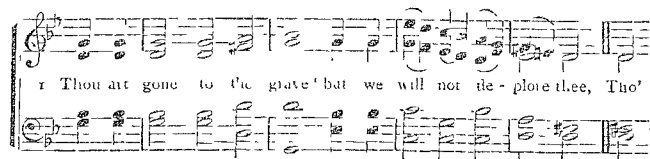
Response.—So mote it be.

High Prelate. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

Response.—Blessed be the name of the Lord.

The following or some other suitable Hymn will then be sung.

"Where I am, there shall also My servant be."



High Prelate. Let us pray. Omnipresent and Heavenly Father, it hath pleased Thee in Thy wise dispensation to call from the frail body that was its earthly habitation the immortal spirit of our deceased friend. May time, while it heals the wounds thus inflicted, still more indelibly imprint upon our saddened hearts the salutary teachings of this mournful occasion; and may the consoling reflection, that afflictive sorrow is not the visitation of thy wrath, but rather the illustration of that harmonious law, which, by Thine omniscient fruition, conducts to good and perfect issue in all the fulness of Thine appointed season.

Let loss of friends and brethren increase affection and earnest solicitude for those yet spared, and stimulate the performance of all obligations that friendship, love, or honor demand; and when the last hour shall shadow forth our departure from the scenes of this life, may a firm and abiding faith in Thy merciful and forgiving goodness dispel the dread of final dissolution. Amen.

Response — So mote it be.

The following exhortation is then given by the M. P. Sovereign, or he can substitute any appropriate remarks in his own language if he so desires:

M. P. Sov. Death and the dead are ever with us, teaching us the uncertainty and brevity of life, and the instability of human fortune, and demanding of us the performance of the last sad offices of charity and brotherhood.

We go on from design to design, and hope to

hope, and lay out plans for the employment of many years until we are suddenly alarmed at the approach of the Messenger Death, at a moment when we least expect him, and which we probably conclude to be the very meridian of our existence.

The great destroyer regards not those sweet engagements and improving joys so well known to our fraternity, for this day is mine and yours, but who shall say what shall be on the morrow? For let our life be never so long, if our strength were as great as the Titans, and our sinews as strong as the cordage of the foot of an oak, yet still the period shall be, that all this shall end in death; and people will talk of us awhile, good or bad, as we deserve, or as they please, and once it shall be told in the neighborhood that we are dead. And all this is the law and constitution of nature—the unalterable event of Providence—the decree of Heaven. The chains that bind us to this condition are as strong as destiny and as immutable as the eternal laws of God.

All the succession of time, all the changes of nature, all the varieties of light and darkness, and every contingency to every man and every creature doth preach our funeral sermon, and leads us to see how time digs the grave in which we must sooner or later lay our sins and our sorrows, and our mortal bodies moulder away and again become in atoms a part of the material world.

Every day's necessity calls for a separation of that which Death fed on all night as we lay and slept in his outer chamber.

The dark and gloomy grave is the heritage of the earthly tabernacle of every human being, but the Mason believes that there is that within us which shall never die; that the soul is essentially immortal and immortally blessed.

Has not Christ said "thy brother shall live again"—not some undefined spirituality, some new and strange being, but our brother himself in that same character, affections, and spiritual identity: what noble and consoling words sent to us from heaven, uttered from the great realm of invisible life!

There is life for us somewhere: and we ask not where. We can wait God's good time for that. Somewhere in this great universe we shall find our brothers and our lost ones, and be with them evermore.

He who now slumbers in that last, long, unbroken sleep of Death was our Brother.

With him we have walked the pilgrimage of life, and kept watch and ward together in its many vicissitudes and trials.

He is now removed beyond the effect of our praise or censure.

That we loved him, our presence here evinces, and we remember him in scenes to which the world was not a witness, and where the better feelings of humanity were exhibited without disguise.

That he had faults and foibles is but to repeat what his mortality demonstrates - that he had a human nature, not divine.

Over those errors, whatever they may have been,

we cast, while living, the mantle of charity: it should, with much more reason, enshroud him in death.

We, who have been taught to extend the point of charity, even to a foe, when fallen, cannot be severe or merciless toward a loved Brother.

The memory of his virtues lingers in our remembrance, and reflects its shining lustre beyond the portals of the tomb.

The earthen vase which has contained precious odors will lose none of its fragrance though the clay be broken and shattered. So be it with our Brother's memory.

"He has borne his cross in sorrow—

Weary pilgrim all forlorn—

When the sun shines bright to-morrow

T'will reveal his sparkling crown."

High Prelate. Let us pray. O Almighty God, the Father of our Lord Jesus Christ, Who art the Resurrection and the Life, in Whom whosoever believeth shall live, though he die, and whosoever liveth, and believeth in him, shall not die eternally, Who also hath taught us not to be sorry, as men without hope, for those who sleep in him, we humbly commend the undying soul of this, Thy servant, our dear brother, into Thy holy keeping, as into the hands of a faithful Creator, and most merciful Saviour.

And we humbly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may

rest in Thee; and that, at the general Resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing, which Thy well-beloved Son shall then pronounce to all who love and fear Thee, saying, "Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world."

Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

Response.—Amen. Amen. Amen.

The procession will then form in reversed order, and march to the place of interment.

On arriving at the place the Sir Knights open to the right and left, and the corpse and mourners pass through the lines, when the ranks are closed from the rear, the M. P. Sovereign walking in front.

They then proceed to a spot convenient to the grave, and after the usual services are ended, and the mourners have retired, they silently approach the grave or tomb, and the Sir Knights join hands and form a triangle around it, enclosing the M. P. Sovereign, Viceroy and High Prelate, who stand near the apex of the same, at the head of the grave; and the service will then proceed:

The M. P. Sovereign then casts the Cross on the coffin and says:—

M. P. Sov. This symbol of faith—the Christian's hope and the Christians trust—we again place upon the breast of our Brother, there to remain till the last trumpet shall sound, and earth and sea yield up their dead. Though it may, in the past history

of our race, have been perverted, at times, into an ensign of oppression, and crime, and wrong; though it may have been made the emblem of fraud, and superstition, and moral darkness; yet its significance still remains as the badge of a Christian warrior.

It calls to mind Gethsemane, and its sorrowful garden; the judgment-hall of Pilate, and the pitiless crown of thorns; Golgotha and Calvary, and their untold agonies, that man might live, and inherit everlasting life. If an inspired Apostle was not ashamed of the Cross, neither should we be, if he glorified in the significance of the truths it shadowed forth, so ought we to rejoice in it as the speaking witness of our reliance beyond the grave. May this hope of the living have been the anchor to the soul of our departed Brother—the token to admit him to that peaceful haven "where the wicked cease from troubling, and the weary are at rest."

Response.—Amen. Amen. Amen.

The Viceroy will then deposit the Rose.

Viceroy. This emblem, mystically representing the Rose of Sharon, we deposit in the grave of our deceased brother, in testimony of our abiding faith in Jesus, the Lamb of God, the mystic Rose Who was sacrificed for the propitiation of the sins of the whole world. O merciful Father, Who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that Thy chil-

dren should follow the example of His great humility, mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection, through the same Jesus Christ our Lord.

Response.—Amen. Amen. Amen.

The High Prelate then deposits a white Lily, and says.

High Prelate. This Lily is an emblem of our belief in the happiness of another world; it also reminds us of the spotless purity of our great High Priest, through whose atonement "after death and the grave, come the resurrection, and light and life eternal." O Thou risen and exalted Redeemer, give us grace patiently to endure unto the end; and as Thou hast prepared a place for us in Thy Father's house, prepare us day by day for that glorious inheritance.

And grant that when Thou, Who art our life, shall appear, we may also appear with Thee in glory.

Hear us, we beseech Thee, for Thine own name's sake.

Response.—Amen. Amen. Amen.

High Prelate. The seed dies, and out of its death spring the seed of the new wheat.

Farewell, my Brother!

M. P. Sov. Friend, Brother, Sir Knight, farewell! Light be the ashes upon thee, and may the sunshine of heaven beam bright on thy waking!

Response. Farewell, Brother, farewell!

High Prelate. Amen.

The Sir Knights may then escort the friends of the deceased to their home, or return to their place of meeting, as may be expedient, after which the Conclave will be closed in due form and the members dismissed.



FREEMASONS' FESTIVAL MARCH.

Composed, arranged, and respectfully dedicated, by special permission to

THE RT. HON. THE EARL OF ZETLAND

By L. R. W. B. TOLPOTT,
Principal Grand Organist for Kent.

This March, introducing the Masonic Anthem in two ways, is intended for use in all Processions of the Order. It played as an ordinary March, D.C. *ad lib* from the Trio.

The musical score is written for piano and consists of five systems of two staves each (treble and bass clef). The key signature is one flat (B-flat) and the time signature is 2/4. The score includes various musical notations such as notes, rests, and dynamic markings. The first system begins with a forte (*sf*) marking. The second system includes a crescendo (*Cres*) marking. The third system includes a decrescendo (*Decres*) and a piano (*p*) marking. The fourth system includes a mezzo-forte (*mf*) marking. The fifth system ends with a repeat sign. The score is a single melodic line for piano, with no vocal parts.

Musical score for piano, measures 1-10. The score is written for two staves (treble and bass clef). It features a variety of musical notations including eighth notes, sixteenth notes, and rests. There are several dynamic markings such as *f* (forte) and *ff* (fortissimo). The piece concludes with a double bar line and a repeat sign.

Musical score for piano, measures 11-20. The score continues from the previous page. It includes a section marked *ff* (fortissimo) and *Time*. There are also markings for *ped.* (pedal) and *DC* (Da Capo). The score features complex rhythmic patterns and dynamic contrasts. The piece ends with a double bar line and a repeat sign.

THE MASONIC AIR.

Harmonized by W. B. TORRIST

L'istesso Tempo.

MASONIC FESTIVAL HYMN.

Words by Mrs. W. LATIMAN

W. B. TORRIST

1 Dread Ru - la (I) the tem - por - ary, Who
2 Bright East - en Sun who tho' I g - p - tian, yet I do not
3 Thou Te - ly Dove who, lived in the deep, Didst
4 Ma - jes - tic Ti - me know we laid Thy night, Be -

from the first Thy Tem - ple doth un - hold, In har - mo - ny di -
lead the feet of wis - dom to Thy shrine, Guide Thou our steps with
deed and chis - els winged by in - spir - it, Pointe Thou our way, wake
not Thy one we kired in re - cent awe, Teach us to lead Thy

we can h - clouds dis - perse, That we Thy re - spect do by may be hold
Thine of ful - certifi - cation of Love in Bro - ther - hood, a -
ce from dev - il - ry, And kn - ow - ing in our hearts, let us
truth and love a - right With in the vol - ume of Thy sac - ried law

ANTHEMS. No. 1.

Seek, and you shall find, {ask, and} {knock,}
{you shall} have, {and it} shall be opened
Glory be to God on high, peace on earth, good will to all men

No. 2.

W. F. BEST

mf And God said—"Let there be Light!" AND THERE WAS LIGHT

VOLUNTARY. - THE SPIRIT WALTZ.

H. H. ROYCE

Andante e con espressione

Musical score for 'The Spirit Waltz' by H. H. Royce. The score is written for piano and features a waltz rhythm. It begins with a treble clef and a key signature of one sharp (F#). The tempo and mood are indicated as 'Andante e con espressione'. The score consists of several staves, with the first staff showing a melodic line and the subsequent staves providing harmonic support. The piece concludes with a final chord.

THE RED CROSS SONG.

"LET'S RALLY ROUND THE STANDARD"

Words by R. WENTWORTH LITTLE, G. R.

Music by HENRY PARKER, G. O.

Musical score for 'The Red Cross Song' by Henry Parker. The score is written for piano and features a waltz rhythm. It begins with a treble clef and a key signature of one sharp (F#). The tempo and mood are indicated as 'Allegretto'. The score consists of several staves, with the first staff showing a melodic line and the subsequent staves providing harmonic support. The piece concludes with a final chord.

1. Let's ral - ly round the stan - dard, Which
 2. That Red Cross flag has cov - er'd waver A -
 3. And now be - lie - ed high - ren, Let

U - zed on high of yore,
 ove the live and tire,
 this be an - der - stood,

The sym - bol of our dear est ho - ses, A
 Whose sig - nals we re - draw in our cause, For
 The men who seek to join our band Must

sign for ev - er - more, Be - death that sur - ry
Faith and Free-dom too Then much - ty - led a -
be both wise and good - ALL who re - M -

ban-er, On fa-ther's fight and bled, And
now crushed In Fa-ther's re-splend-ent arms, And
in their hearts, And filled with glad-ness, Mer-

we will ben - it - still a - ble A - d - the - in -
 glad - ly will be - born - shall bless Thee - O - O - O -
 The King of Con -

Chorus

REHEARSAL MARK

blest on high of yore, That symbol of our
 ped * ped * ped * ped *

fa l and love Well pre in us - si more.

ped $\oplus$ *mol* $\oplus$ *ff* *ped* *rit* *mol* $\oplus$ *mol* $\oplus$ *f*

[illegible]

ANTHEMS. No. 3.

No. 4.

Happy is the man that findeth wisdom, and the man that getteth increase in living.

THE SHAKE OF THE HAND.

Written by TALHAIRN.

Composed by JOHN BLOKLEY

Moderato
con
Anima.

mf

Cres

ff *mf*

r. When I of-fer my hand to a friend, Shoud he

take it with a - cy dis - dain, Our fel low ship quic - ly wou'd

THE SHAKE OF THE HAND.

V

be at an end, For he nev - er shoud shake it a -

- gam, For he nev - er shoud shake it a - gam The

touch of the child - ing, a d few, My friend ship shall never com -

Cres

con anima

- mand, But give me the man who is honest and true, And I'll

mf *dolce.*

give him my heart with my hand, But give me the man who

honest and true, And I'll give him my heart with my hand

I heed not the flatterer's smile, And let

Then let us shake hands all around, And let

falschood, thar ev-er so blind, I heed not the tongue that is - dulse in for beavance to all, Whar-ev-er good feel-ing, and

poisoned by guile, For I judge by the shake of the friend - ship a bond, They pro-duce a sweet charm for the

hand, soul, For I judge by the shake of the hand, They pro-duce a sweet charm for the soul, When a Let

man shakes my hand with delight, My brother - ly love will ex - jus - tice and truth have their sway, And honest - y reign in the

non unton.

- pand; For he to my friendship and love has a right Whose
land, Then all to each oth-er de-light-ed wil say M

mf *sf*

A

heart I shall feel in his hand, For he to my friend-ship and
friend, here's my heart and my hand, Then all to each oth-er de-

f

ad lib.

love has a right, Whose heart I shall feel in his hand
- light-ed will say, My friend, here's my heart and my hand

f *colla voce*

tr. *#*

GLORIA IN BROMBIA.

TROPH CHANT.

Glo-ry be to | God on | high: and on earth | peace, good | will
towards | men.

We praise Thee, we bless Thee, we | worship | Thee: we glo-
rify Thee, we give thanks to | Thee for | Thy great | glory.

O Lord God, ha-venly | King. God the Fa-ther | Al-mighty!

O Lord, the only-begotten Son, Je-sus | Christ O Lord God,
Lamb of God, son—of the Fa-ther

That takest away the sins of the | world: have mercy | upon | us.
Thou that takest away the | sins of the | world: have mercy | upon | us.

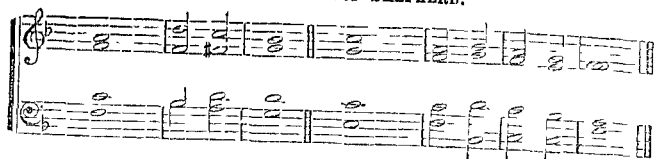
Thou that takest away the | sins of the | world: re- | ceive our |
prayer.

Thou that sittest at the right hand of | God the | Father: have
mercy | upon | us.

A men

For Thou | only art | holy Thou | only | art the | Lord
Thou only, O Christ, with the | Holy | Ghost. art most high in
the | glory of | God the | Father || A-men.

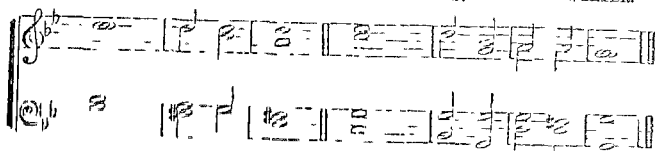
"THE LORD IS MY SHEPHERD."



1. The Lord | is my | shepherd: therefore can I | lack — | nothing.
2. He shall feed me in a | green — | pasture: and lead me forth | be- | side the | waters of | comfort.
3. He shall con- | vert my | soul: and bring me forth in the | paths of righteousness | for his | Name's — | sake.
4. Yea, though I walk through the valley of the shadow of death | I will | fear no | evil: for thou art with me, thy rod and thy | staff — | comfort | me.
5. Thou shalt prepare a table before me against them that | trouble | me: thou hast anointed my head with oil, | and my | cup shall be | full.
6. But thy loving-kindness and mercy shall follow me all the | days | of my | life. and I will dwell in the house | of the | Lord for | ever.

"THE EARTH IS THE LORD'S,"

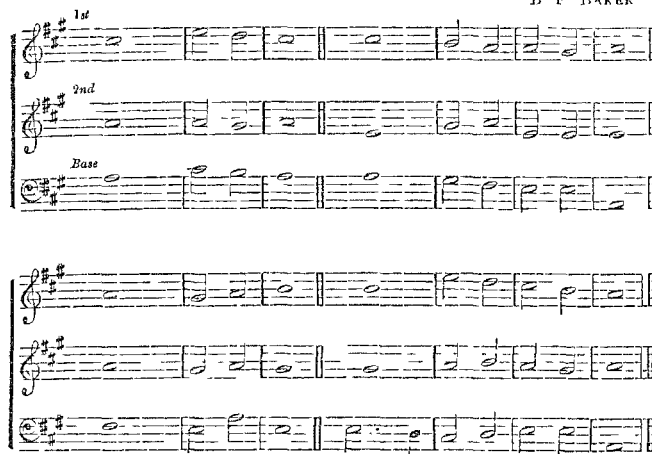
WALTER.



1. The earth is the Lord's, and all that | therein | is. the com- | pany of the world and | they that | dwell there- | in.
2. For he hath founded it up- | on the | seas. and prepared | it up | on the | floods.
3. Who shall ascend into the hill | of the | Lord. or who shall | rise up | in his | holy | place?
4. Even he that hath clean hands and a | pure — | heart: and that hath not lift up his mind unto vanity, nor | sworn to de- | ceive his | neighbor.
5. He shall receive the blessing, | from the | Lord. and righte- | ousness from the | God of | his sal- | vation

O SING UNTO THE LORD.

B F BAKER

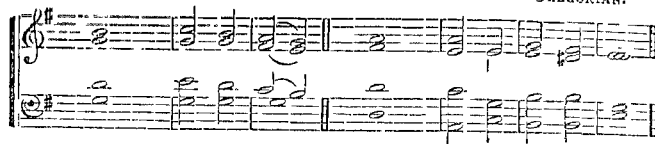


1. O sing unto the Lord a | new — | song: For he hath | done — | marvelous | things.
2. With his own right hand, and with his | holy | arm: Hath he gotten him- | self the | victo- | ry.
3. The Lord declared | his sal- | vation. His righteousness hath he openly | showed, in the | sight of the | heathen.
4. He hath remembered his mercy and truth towards the | house of | Israel: And all the ends of the world have seen the sal- | vation | of our | God
5. Show yourselves joyful unto the Lord, | all ye | lands. Sing, re- | joice, — | and give | thanks.
6. Praise the Lord, up- | on the | harp: Sing to the harp, with a | psalm — | of thanks- | giving
7. With trumpets | also, and | shawms: O show yourselves joy- | ful, be- | fore the | Lo d, the | King
8. Let the sea make a noise, and all that | therein | is: The | round world, and | they that | dwell there- | in
9. Let the floods clap their hands, and let the hills be joyful to- | gether be- | fore the | Lord: For he | cometh to | judge the | earth
10. With righteousness shall he | judge the | world. And the | people | with — | equity.

DUS MISERATUR.

Single.

GREGORIAN.



Double.

HIGHS.



1. God be merciful unto us, and | bless — | us : And show us the light of his countenance, and be | merciful | unto | us.

2. That thy way may be known up- | on — | earth : Thy saving health a- | mong — | all — | nations.

3. Let the people praise thee, | O — | God : Yea, let all the | people | praise — | thee

4. O let the nations rejoice, | and be | glad : For thou shalt judge the folk righteously, and govern the | nations | upon | earth.

5. Let the people praise thee, | O — | God . Yea, let all the | people | praise — | thee.

6. Then shall the earth bring | forth her | increase : And God, even our own God, shall | give us | his — | blessing.

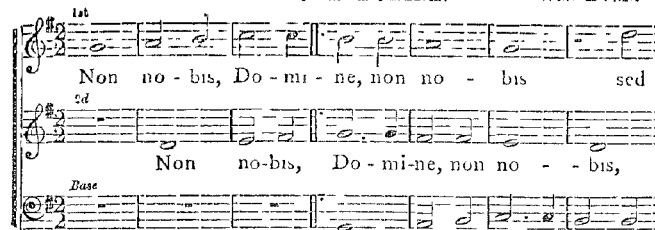
7. God shall | bless — | us : And all the ends of the world | shall | fear — | him.

Glory be to the Father, and | to the | Son And | to the ' Holy Ghost ,

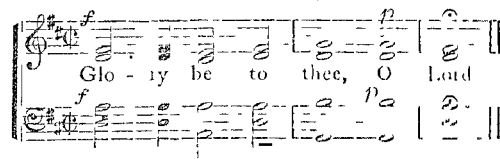
As it was in the beginning, is now, and | ever | shall be . World | without | end. A- | men.

NON NOBIS DOMINE.

WM. BYRD.



GLORIA TIBI.



"GLORY TO GOD ON HIGH."

F. DEAN.

Allegro.

Glo - ry to God on high, Let heav'n and earth re - ply,

p. rull.

Praise ye his name, Praise ye his name. Ma - sons his

love a - done, Tyled in their mys - tic lore,

And cry out ev - er - more, Glo - ry to God,

And cry out ev - er - more, Glo - ry to God,

f. rull.

And cry out ev - er - more, Glo - ry to God.

LORD, WHO SHALL DWELL.

1. Lord, who shall dwell | in thy | tabernacle: Or who shall rest up- | on thy | holy | hill?

2. Even he that leadeth an | uncorrupt | life: And doeth the thing which is right, and speaketh the | truth — | from his | heart.

3. He that hath used no deceit in his tongue, nor done evil | to his | neighbor. And hath not | slander- | ed his | neighbor.

4. He that setteth not by himself, but is lowly in | his own | eyes. And maketh much of | them that | fear the | Lord.

5. He that sweareth unto his neighbor, and disappointeth | him — | not: Though it | were to | his own | hindrance.

6. He that hath not given his money upon | usury: Nor taken reward a- | gainst the | inno- | cent.

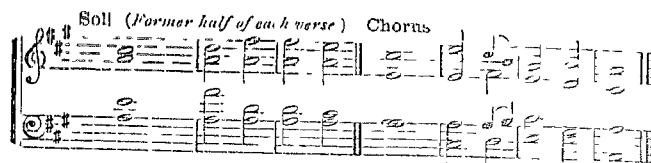
7. Whoso doeth | these — | things. Shall | nev- — | er — | fall.

BEHOLD HOW GOOD AND JOYFUL.

Behold how good and joyful a . . . thing it is:
The heavens declare the . . . glory of God:

brethren, to dwell to- . . . gether in u - ni - ty.
and the firmament . . . sheweth his han - di - work.

O GIVE THANKS UNTO THE LORD.

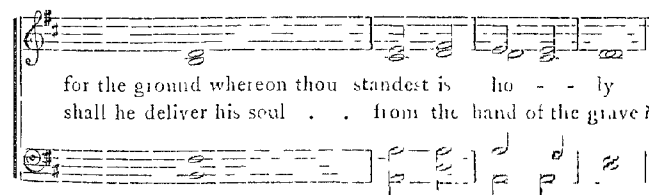
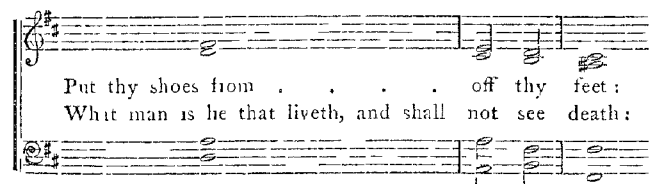


1. O give thanks unto the Lord, for | he is | gracious. And
his | mercy en- | dureth for- | ever.
2. O give thanks unto the God | of all | gods: For his | mercy
en- | dureth for- | ever.
3. O thank the Lord | of all | lords: For his | mercy en- | dureth
for- | ever.
4. Who only doeth | great — | wonders For his | mercy en-
dureth for- | ever.
5. Who by his excellent wisdom | made the | heavens: For his |
mercy en- | dureth for- | ever.
6. Who laid out the earth a- | bove the | waters. For his |
mercy en- | dureth for- | ever.
7. Who hath | made great | lights: For his | mercy en- | dureth
for- | ever.
8. The sun to | rule the | day. For his | mercy en- | dureth
for- | ever.
9. The moon and the stars to | govern the | night: For his |
mercy en- | dureth for- | ever.
10. Who smote Egypt | with their | first-born. For his | me- cy
en- | dureth for- | ever.
11. And brought out Israel | from a- | mong them: For his |
mercy en- | dureth for- | ever.
12. With a mighty hand and | stretched out | arm For his |
mercy en- | dureth for- | ever.
13. Who divided the Red Sea in | two — | parts. For his
mercy en- | endureth for- | ever.
14. And made Israel to go through the | mid of | it. For his |
mercy en- | dureth for- | ever.
15. But as for Pharaoh and his ho- | t, he overthrew them in the |
Red — | Sea. For his | mercy en- | dureth for- | ever.
16. Who led his people through the | wilder- | ness. For his |
mercy en- | dureth for- | ever.
17. Who | smote great | kings For his | mercy en- | dureth
for- | ever.

O GIVE THANKS UNTO THE LORD. Concluded.

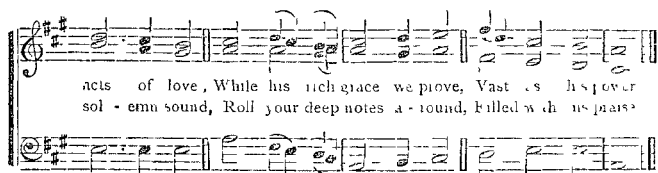
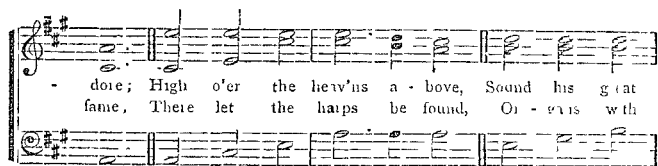
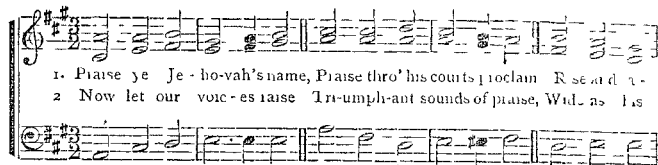
18. Yea, and slew | mighty | kings: For his | mercy en- | dureth
for- | ever.
19. Schon, king of the | Amor- | ites: For his | mercy en- |
dureth for- | ever.
20. And Og, the | king of | Basan. For his | mercy en- | dureth
for- | ever.
21. And gave away their land for an | herit- | age. For his |
mercy en- | dureth for- | ever.
22. Even for an heritage unto Israel, | his — | servant: For his |
mercy en- | dureth for- | ever.
23. Who remembered us when we | were in | trouble: For his |
mercy en- | dureth for- | ever.
24. And hath delivered us from our ene- | mies: For his |
mercy en- | dureth for- | ever.
25. Who giveth food | to all | flesh: For his | mercy en- | dureth
for- | ever.
26. O give thanks unto the | God of | heaven: For his | mercy
en- | dureth for- | ever.
27. O give thanks unto the | Lord of | lords: For his | mercy
en- | dureth for- | ever.

PUT THY SHOES FROM OFF THY FEET.



INSTALLATION.

AMERICA. Os & 4s.



While his high praise ye sing,
Strike every sounding string;
Sweet the accord!
He vital breath bestows—
Let every breath that flows,
His noblest fame disclose:
Praise ye the Lord.

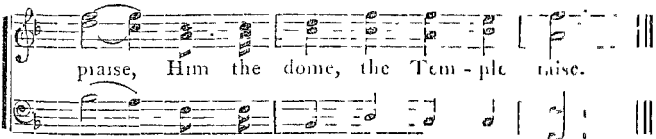
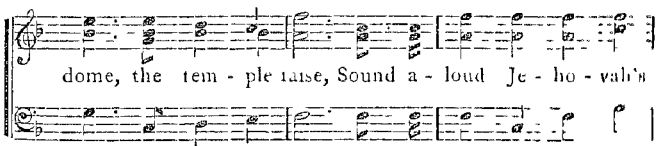
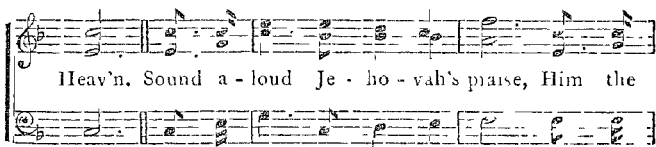
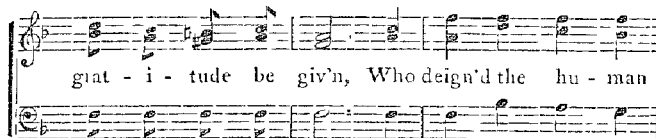
Installation.

Thou who art God alone,
Accept before thy throne
Our fervent prayer!
To fill with light and grace,
This house, thy dwelling place,
And bless thy chosen care,
O God! draw near.

As through the universe
All nature's works diverse,
Thy praise accord,
Let faith upon us shine,
And Charity combine,
With Hope, to make us thine,
Jehovah, Lord

Spirit of Truth and Love,
Descending from above,
Our hearts inflame,
Till Masonry's control
Shall build in one the whole,
A Temple of the Soul
To thy great Name

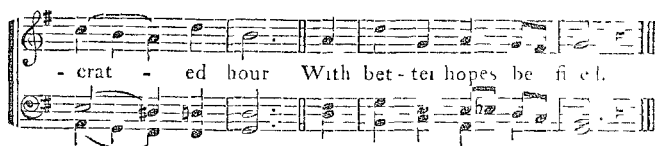
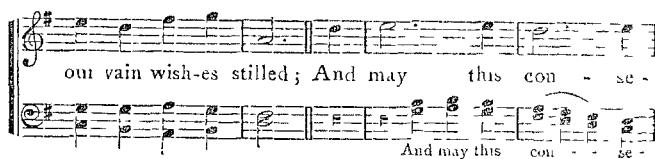
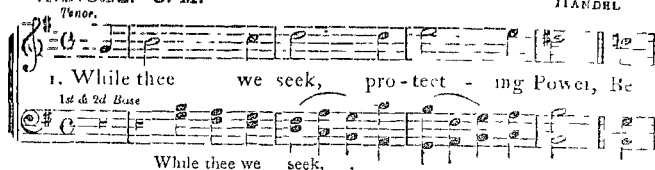
OPENING.



OPENING.

HANDEL. C. M.

HANDEL

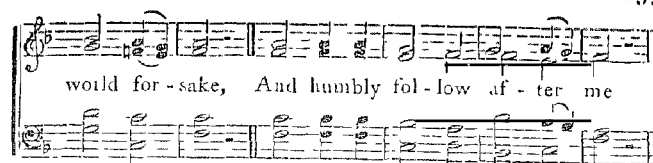
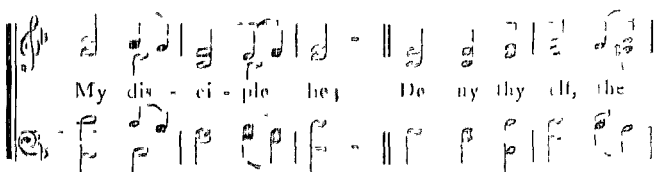
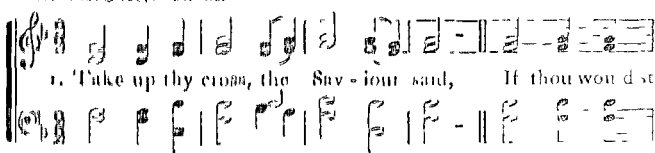


2. In all the varying scenes of time,
On thee our hopes depend,
Through every age, in every clime,
Our Father and our Friend.

OPENING.

HAMBURG. L. M.

DR L. MASON

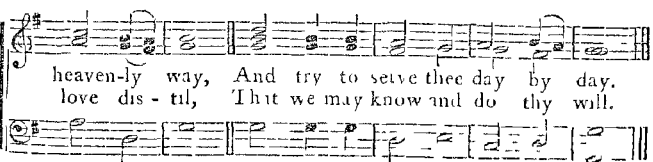
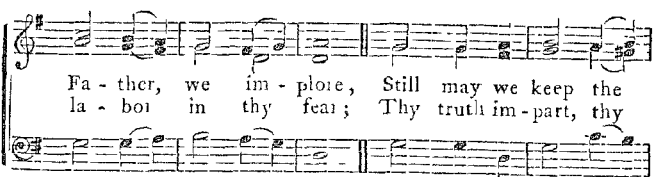
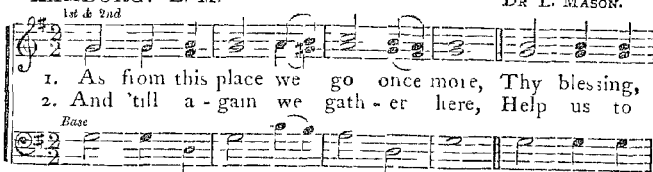


2. Take up thy cross; let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thine arm.
3. Take up thy cross, then, in his strength,
And calmly every danger brave:
'T will guide thee to a better home,
And lead to victory o'er the grave.
4. Take up thy cross, and follow Christ,
Nor think till death to lay it down;
For only he, who bears the cross,
May hope to wear the glorious crown.

CLOSING.

HAMBURG. L. M.

DR L. MASON.



CROWN OF JESUS.

CLOSING.

I Sweet Sav-our, bless us ere we go, Thy world in -

- to our minds in - still, And make our lukewarm hearts to glow

With low ly love and fer-vent will. Tho' life's long day and

death's dark night, O gen-tle Je-sus, be our light.

Grant us, dear Lord, from evil ways
True absolution in Thy grace
And bless us, more than in past days,
With purity and inward peace
Tho' life's long day and death's dark night,
O gentle Jesus, be our light.

Do more than pardon; give us Thy,
Sweet love, and sober liberty,
An humble heart without alloy
That simply long to be Thine.
Tho' life's long day and death's dark night,
O gentle Jesus, be our light.

For all we have, the poor, the sad,
The sinful, unto Thee we call,
O, let Thy mercy in Thy name shed,
Thou art our Jesus, and our all
Tho' life's long day and death's dark night,
O gentle Jesus, be our light.

CLOSING.

AULD LANG SYNE. C. M.

Words by Bro. ROB. BURNS.

1. Should auld acquaintance be forgot, And never brought to mind,

2. Then here's a hand, my trust-y friend, And gie's a hand o' thine,

Should auld acquaintance be forgot, And days of auld lang syne?

We'll take a right gude wile we waught For auld, for auld lang syne.

For auld lang syne, my dear, For auld lang syne,

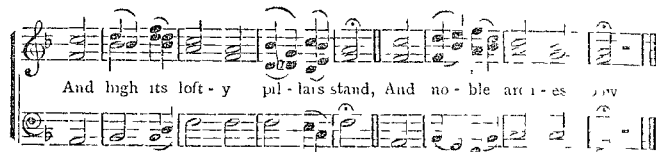
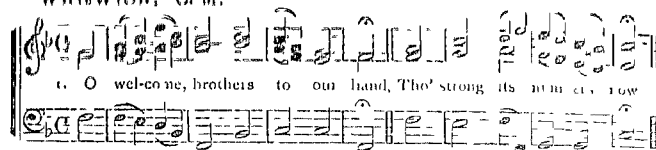
For auld lang syne, my dear, For auld lang syne;

We'll take a cup of kind-ness yet For auld lang syne.

We'll take a cup of kindness yet For auld lang syne.

INITIATION.

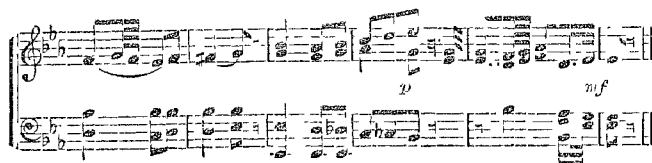
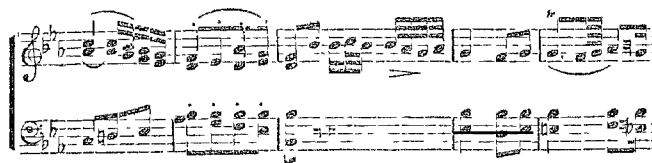
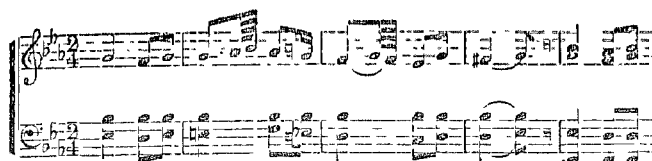
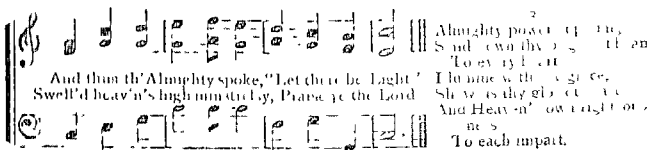
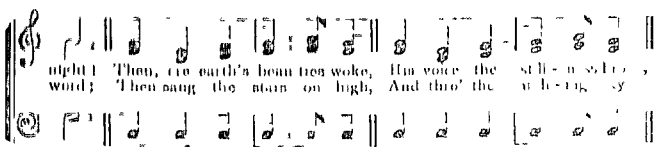
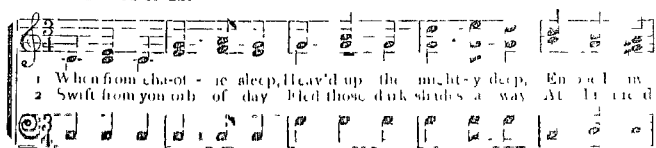
WATKINS, G. M.



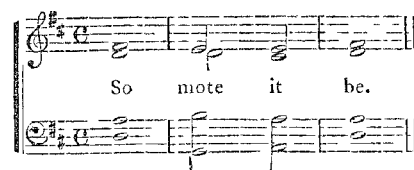
Oh welcome—if thy heart be true, And bear our offering to the skies,
 Thou'lt find with us a home, For him who joins us now
 We're daily adding columns new, Oh welcome—if thy heart be true,
 Unto our glorious dome. Thou'lt find with us a home,
 Now let our ardent prayers arise, We're daily adding columns new
 For blessings on his brow, Unto our glorious dome.

DORT. 6s & 4s.

INVOCATION.

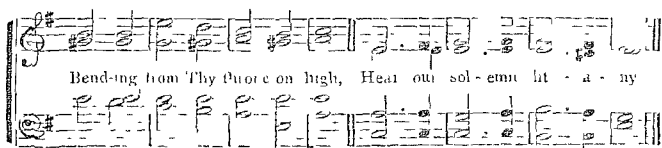
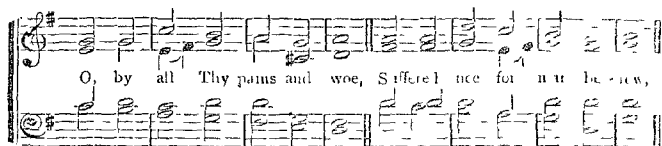
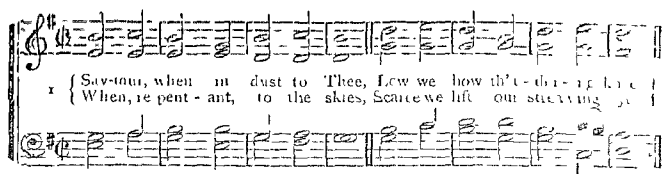


SO MOTE IT BE.



LITANY. 70. D.

W. B. GIBBERT.



By Thy birth and early years,
By Thy human griefs and fears,
By Thy fasting and distress,
In the lonely wilderness,
By Thy victory in the hour
Of the subtle Tempter's power;
Jesus, look with pitying eye,
Hear our solemn litany.

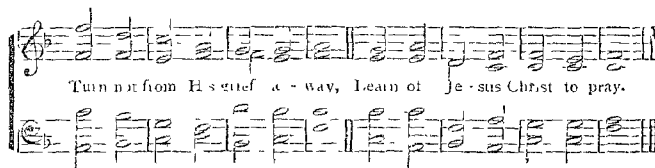
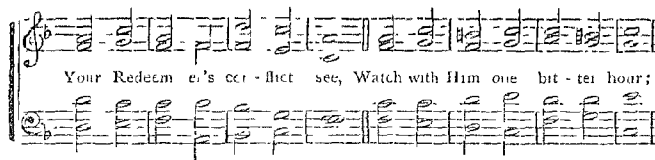
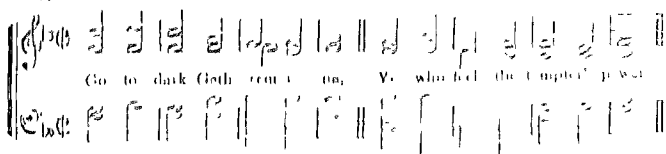
By Thy hour of dark despair,
By Thy agony of prayer,
By the purple robe of scorn,
By Thy wounds, thy crown of thorn,

By Thy cross, thy pangs and cries,
By Thy perfect sacrifice;
Jesus, look with pitying eye;
Hear our solemn litany.

By Thy deep expiring groan,
By the scaffold sepulchral stone,
By Thy triumph o'er the grave,
By Thy power humbly dealt to save,
Mighty God, ascended Lord,
To Thy throne in heav'n restored,
Prince and Saviour, hear our cry,
Hear our solemn litany.

GERMANY. 70.

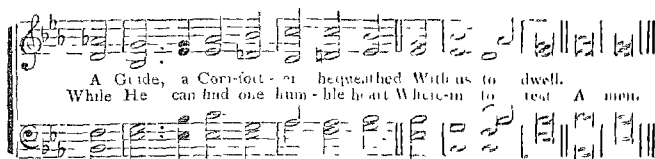
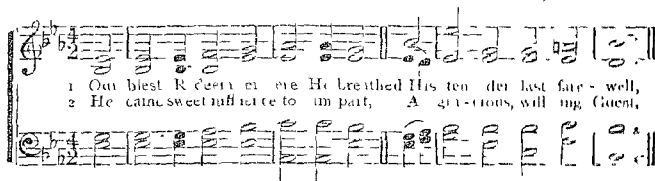
DR. STEIGER.



Follow to the judgment hall, Calvary's mournful mountain climb;
View the Lord of life assigned, There, adoring at His feet,
Oh, the wormwood and the gall, Mark the miracle of time,
Oh, the pangs His soul sustain'd! God's own sacrifice complete;
Shun not suffering, shame or loss, "It is finished!" hear Him cry;
Learn of Him to bear the cross Learn of Jesus Christ to die.

ST CUTHBERT.

REV. J. P. DYKES.



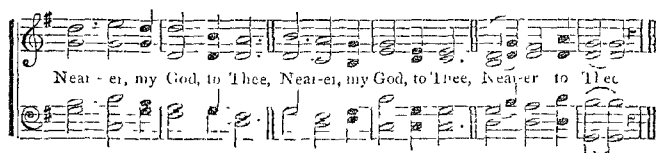
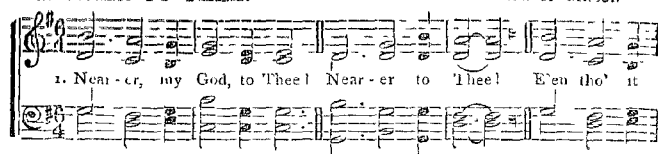
And His the gentle voice we hear, Spirit of purity and peace,
Soft as the breath of even, If our Our weakness, pitying, see
That checks each thought, that calms each (O make our hearts Thy dwelling place,
And speaks of heaven. And worship Thee

And every virtue we possess,
And every conquest won,
And every thought of holiness
Ate His alone.

O praise the Father, praise the Son,
Blest Spirit, ever Three,
All praise to thee, O God in Three,
The One in Three Amen.

NEARER TO THEE.

DR J. MASON



Though like a wanderer,
Weary and lone,
Darkness comes o'er me,
My rest a stone,—
Yet in my dream I'd be
Nearer, my God, to Thee,
Nearer to Thee!

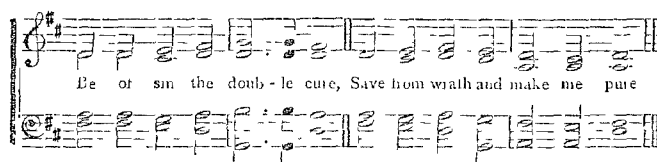
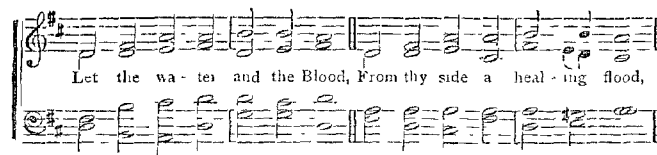
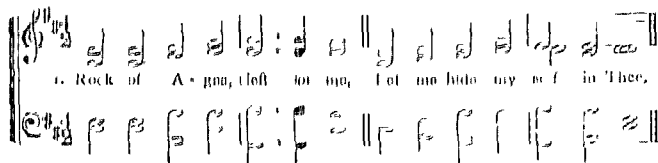
There let the way appear
Steps up to heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Altars I'll raise,
So by my words to be
Nearer, my God, to Thee,
Nearer to Thee!

O, if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

ROCK OF AGES.

REHARRD 76.



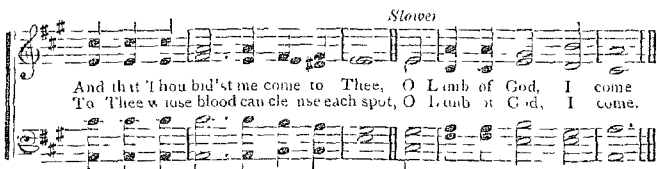
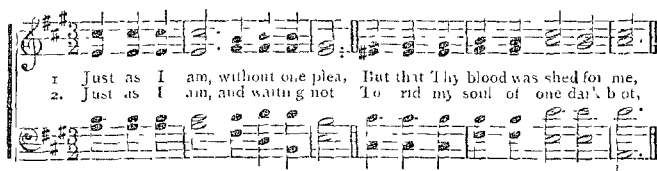
Should my tears for ever flow,
Should my zeal no languor know,
This for sin could not atone,
Thou must save, and Thou alone,
In my hand no price I bring,
Simply to Thy Cross I cling

While I draw this fleeting breath,
When mine eyelid, close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of Ages, clef for me,
Let me hide myself in Thee.

EMMAUS.

(FALL.)

Goss.



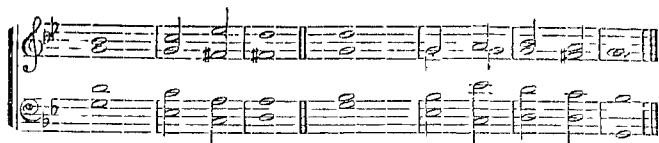
Just as I am, though tossed about
With many a conflict in my doubt,
With fears within and foes without,
O Lamb of God, I come.

Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come.

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come.

Just as I am, Thy love, unknown,
Has been every hour to me,
Now I feel it, yet I have a foe,
O Lamb of God, I come.

DR. H. B. CUTLER.



LORD, let me know mine end, and the number | of my | days :
that I may be certified how | long I | have to | live.

Behold thou hast made my days as it were a span long, and mine
age is even as nothing in re-|spect of | thee. and verily every man
living is | alto- | gether | vanity.

For man walketh in a vain shadow, and disquieteth him- self in |
vain : he heapeth up riches, and cannot | tell — | who shall | gather
them.

And now Lord what | is my | hope ? Truly my | hope is | even
in | thee.

Deliver me from all | mine of- | fences. and make me not a re- |
buke un- | to the | foolish

When thou with rebukes dost chasten man for sin, thou makest
his beauty to consume away, like as it were a moth | fretting a |
garment : every man | therefore | is but | vanity.

Hear my prayer O Lord, and with thine ears con- | sider my |
calling : hold not thy | peace — | at my | tears.

For I am a | stranger | with thee, and a sojourner as | all my |
fathers | were.

O spare me a little, that I may re-|cover my | strength. before I
go hence | and be | no more | seen.

Lord, thou hast | been our | refuge, from one gener- | ation | to
an | other.

Before the mountains were brought forth, or ever the earth and
the | world were | made : thou art God from everlasting, and | world
with | out — | end.

Thou turnest man | to de- | struction : again thou sayest, come
a | gain ye | children of | men.

For a thousand years in thy sight are | but as | yesterday : seeing
that is past | as a | watch in the | night.

As soon as thou scatterest them, they are even | as a | sleep — and
fade away | suddenly | like the | grass

In the morning it is green and | groweth | up : but in the evening
it is cut down | dried | up and | withered.

For we consume away in | thy dis- | pleasure. and are afraid at
thy | wrathful | indig- | nation

Thou hast set our mi- | deeds be- | fore thee : and our secret sins
in the | light — | of thy | countenance.

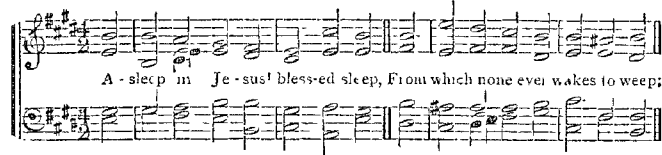
For when thou art angry, all our | days are | gone : we bring our
years to an end as it | were a | tale that is | told.

The days of our age are threescore years and ten, and though men
be so strong that they come to | fourscore | years : yet is their
strength then but labor and sorrow, so soon passeth it a- | way and |
we are | gone.

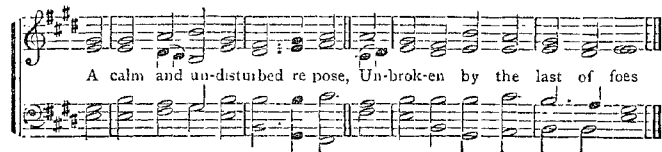
So teach us to | number our | days : that we may apply our |
hearts — | unto | wisdom.

MELCOMBE. L. M.

W H MONK.



A - sleep in Je - sus' bless-ed sleep, From which none ever wakes to weep ;



A calm and un-disturbed re pose, Un-brok-en by the last of foes

Asleep in Jesus ! oh, how sweet
To be for such a slumber meet,
With holy confidence to sing
That death hath lost its painful sting.

Asleep in Jesus ! peaceful rest !
Whose waking is supremely blest :
No fear, no woe shall dim that hour
That manifests the Saviour's power.

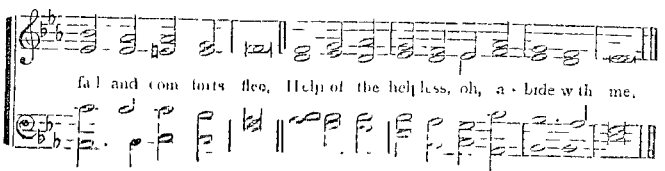
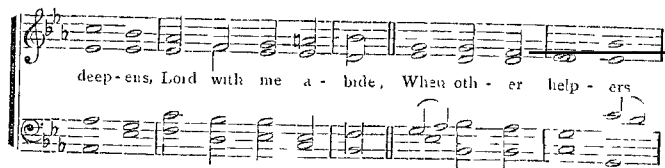
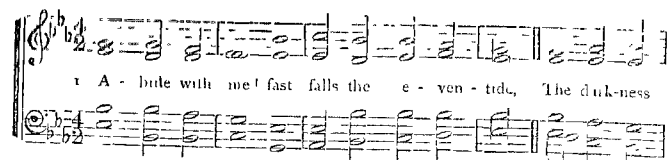
Asleep in Jesus ! oh, for me
May such a blissful refuge be :
Securely shall my ashes lie,
Waiting the summons from on high.

Asleep in Jesus ! far from thee
Thy kindred and their graves may be ;
But there is still a blessed sleep,
From which none ever wakes to weep.

SEVENTH.

(ABIDE WITH ME.)

W. H. MONK.



Swift to its close ebb'd out life's little day;
Earth's joys grow dim, its glories pass away,
Change and decay on all around I see;
O 'Thou who changest not, abide with me.

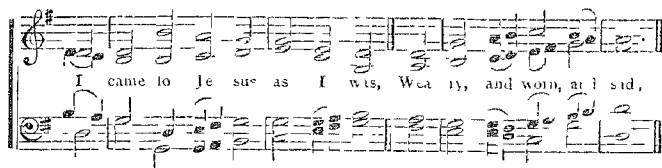
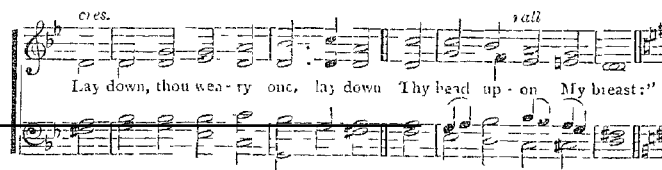
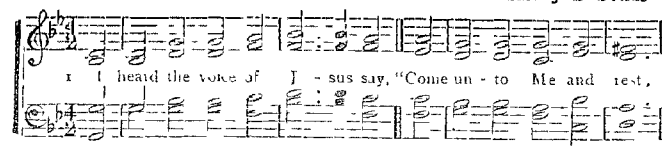
I need Thy presence every passing hour;
What but Thy grace can toll the tempter's power?
Who like Thyself, my guide and stay can be?
'Through cloud and sunshine, Lord abide with me.

I fear no foe, with Thee at hand to bless;
He has no weight, and tears no bitterness;
Where is death's sting? where, grave, thy victory?
I triumph still, if 'Thou abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

VOX DILECTI.

REV. J. B. DYKES



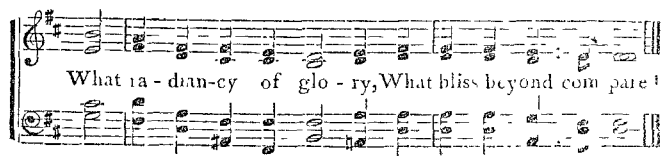
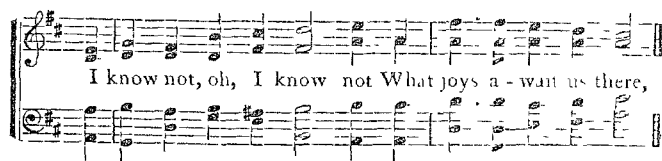
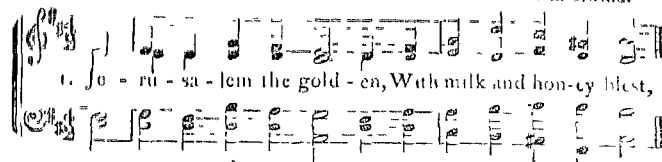
I heard the voice of Jesus say
"Behold, I freely give
The living water, thirsty one,
Stoop down, and drink, and live:
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say
"I am the dark world's Light;
Look unto Me, thy mourn shall rise,
And all thy days be bright."

I looked to Jesus and I found
In Him my Star, my Sun;
And in that Light of life I'll walk
Till traveling days are done.

JERUSALEM THE GOLDEN.

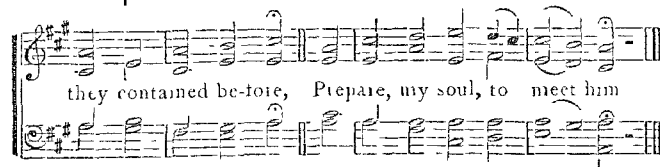
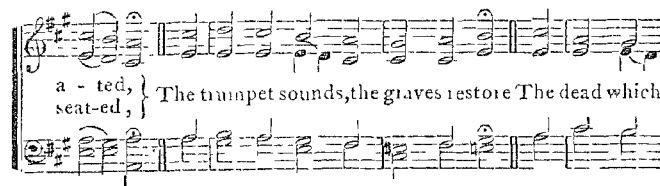
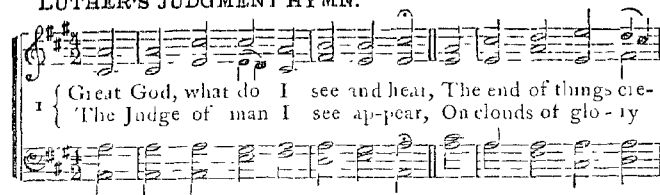
ALEX. EWING.



They stand, those hills of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng.
The Prince is ever in them,
The daylight is serene,
The pastures of the blessed
Are decked in glorious sheen.

There is the throne of David;
And there, from care released,
The shout of them that triumph,
The song of them that feast;
And they, who with their Leader
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.

LUTHER'S JUDGMENT HYMN.



The dead in God shall first arise,
At the last trumpet's sounding;
Caught up to meet Him in the skies,
With joy the Lord surrounding.
No gloomy fears then souls dismay;
His presence sheds eternal day
On those prepared to meet Him.

But sinners, filled with guilty fears,
Behold His wrath prevailing;
For they shall rise, and find their tears
And sighs are unavailing
The day of grace is past and gone;
Trembling they stand before the throne,
All unprepared to meet Him.

Great God, what do I see and hear!
The end of things created!
The Judge of man I see appear,
On clouds of glory seated!
Beneath His cross I view the day
When heaven and earth shall pass away,
And thus prepare to meet Him

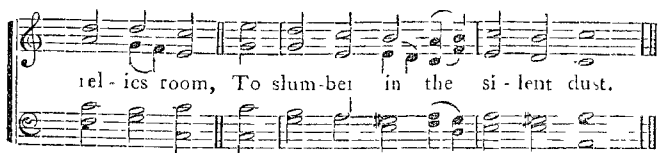
UNVEIL THY BOSOM. L.M.



1. Un - veil thy bo - som, faith - ful tomb, Take



this new trea - sure to thy trust; And give these sa - cred

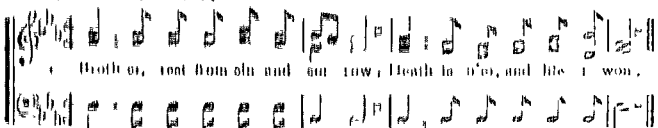


re - lics room, To slum - ber in the si - lent dust.

Nor pain, nor grief, nor anxious fear,
Invade thy bounds, nor mortal woes
Can reach the silent sleeper here,
And angels watch their soft repose.

Break from thy throne, illustrious Monarch;
Attend, O Earth, his sovereign word,
Restore thy trust, a glorious form;
Let him ascend to meet his Lord.

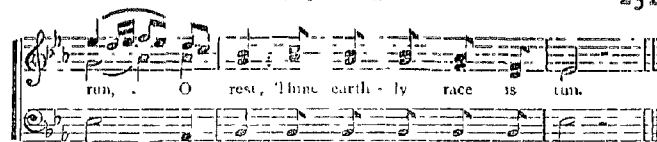
BROTHER, REST.



Brother, rest from sin and sor - row, Death is o'er, and life is won.



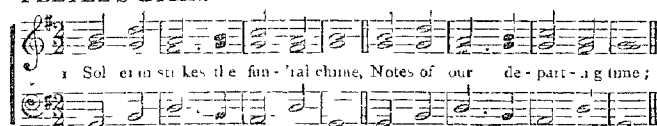
Up on thy slum - ber down no more; Rest, thine earth - ly race is o'er.



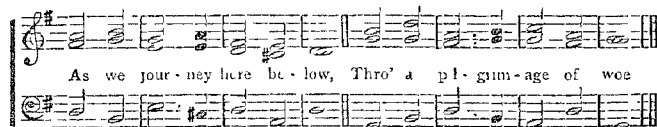
run, O rest, thine earth - ly race is o'er.

Brother, rest, the night is waning;
Endless day is round thee poured,
Then enter thou the rest remaining
For the people of the Lord.
For, for the people of the Lord.
Fare-thee-well, though woe is blending
With the tones of earthly love,
Then triumph high and joy unending
Wait thee in the realms above.
They wait thee in the realms above.

PLEYEL'S HYMN.



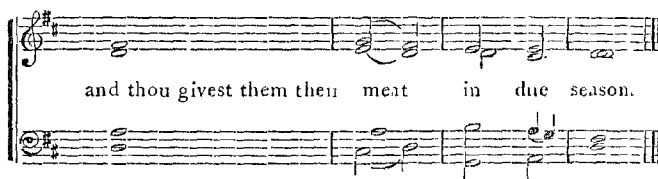
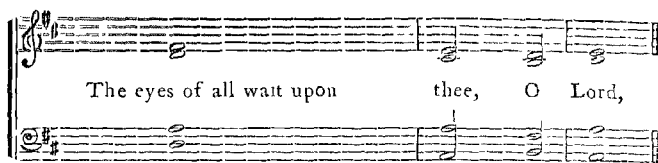
1 Sol - enn strikes the fun - tal chime, Notes of our de - part - ing time;



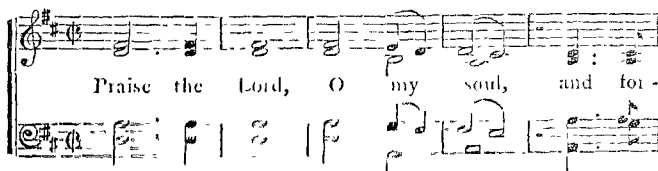
As we jour - ney here be - low, Thro' a pil - grim - age of woe

Mortals, now indulge a tear,
For Mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave.
Here another guest we bring;
Seaphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home.
There, enlarged, thy soul shall see
What was veiled in mystery;
Heavenly glories of the place
Show his Maker face to face.
Lord of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to Thy Lodge on high.

No. 1.



No. 2.



APPENDIX.

THE ANCIENT
STATUTES OF THE ORDER.

PREAMBLE.



HE Ancient Chivalric Order of Constantine having for many years enjoyed the patronage and protection of some of the most distinguished members of the Masonic body,—the Grand Mastership of both fraternities having been held at the same period by His Royal Highness the late Duke of Sussex,—and in conformity with certain traditions of the Order, it is decreed that none but Master Masons* shall be eligible for admission into any Conclave under the jurisdiction of the Grand Imperial Council of England.

I. The Supreme governing body of the Order shall be styled, collectively, THE GRAND IMPERIAL COUNCIL OF ENGLAND, and shall consist of thirteen members, who shall be designated, and take rank as follows:

1. The Most Illustrious Grand Sovereign;
2. " Most Eminent Grand Viceroy or Eusebius;
3. " Very Illustrious Grand Senior General;
4. " " " Grand Junior General;
5. " " " Grand High Prelate;
6. " Illustrious Grand High Chancellor;
7. " " Grand Treasurer;

* In the United States of America none but Knights Templars are admitted to membership.

8. The Illustrious Grand Recorder;
9. " " Grand High Almoner;
10. " " Grand Chamberlain;
11. " " Grand Architect;
12. " " Grand Marshal;
13. " " Grand Orator.

II. The Grand Council being the ultimate Court of Appeal, its decisions on all questions relating to the Order shall be final.

III. The Grand Council shall assemble for the dispatch of business on the second Saturday in the month of June in each year, and at such other periods as may be deemed expedient by the Grand Sovereign.

IV. The Executive Committee of the Grand Council shall be composed of the Grand Treasurer, Grand Recorder and Grand Almoner, and two other members to be chosen by the Council at their annual meeting.

V. The members of the Grand Council shall have the privilege of filling up any vacancies that may occur in their own body. Each member shall hold his particular office for one year, at the end of which period a fresh election shall take place, but the retiring officer shall be eligible for re-election. On the death or resignation of a member, the Grand Council shall choose his successor from the members of the Grand Senate, but no Senator shall be eligible for election to the Council until he shall have faithfully performed his duties in that capacity for at least one year.

VI. The Grand Senate of the Order shall consist of thirty three members. Ten of the thirty members of the Grand Council and twenty members of the Order, who shall take rank in the following order:

1. The Very Eminent Grand Preceptor;
2. " " " Grand Chancellor;
3. " " " Grand Usher;
4. " " " Grand High Almoner;
5. " " " Grand Vice-Chamberlain;
6. " " " Grand Assistant Recorder;

7. The Very Eminent Grand Assistant Recorder;
8. " " " Grand Sub-Almoner;
9. " " " Grand Inspector of Regalia;
10. " " " Grand Standard-Bearer;
11. " " " Grand Sword-Bearer;
12. " " " Grand Precentor;
13. " " " Grand Organist;
14. " " " Grand Vice-Chamberlain;
15. " " " Grand Assistant Marshal;
16. " " " Grand Herald;
17. " " " Grand Assistant Herald;
18. " " " Grand Sub-Precentor;
19. " " " Grand Usher;
20. " " " Grand Steward.

All duly qualified present and past Sovereigns shall be considered as Associate members of the Senate, but shall not be entitled to vote upon any question unless duly elected to seats therein.

VII. The Grand Senate shall assemble annually on the first Friday in the month of June, to receive the Report of the Executive Committee of the Grand Council, and for the dispatch of such business as may be specified therein.

VIII. The members of the Grand Senate shall be elected for life, or so long as they shall continue subscribers to the general funds of the Order, and shall be empowered to supply vacancies in their body by the election of present or past Sovereigns of the Order, who must be subscribing members of Conclaves working under the jurisdiction of the Grand Council.

IX. The Most Illustrious Grand Sovereign shall have the power to nominate the members of the Grand Senate to particular offices therein at the triennial assemblies of the General Grand Conclave, or at such other time as he may deem expedient.*

X. The Grand Sovereign shall also be empowered to confer the Grand Cross of the Order upon seventeen worthy and eminent Knights Companions, who, with the thirty-three members

* See Statute XV

of the Grand Senate, shall compose the fifty Knights of the Grand Cross, in accordance with the ancient statutes promulgated by the Emperor Michael Angelus Comnenus.

XI. The Grand College of Viceroys shall consist of the members of the Grand Council and Senate, also of all present and past Sovereigns, Viceroys and Past Viceroys of the Order, provided they are regular subscribing members of Conclaves under the jurisdiction of the Grand Council.

XII. The Grand College of Viceroys shall be held on the first Friday in the month of December in each year, and at such other times as may be deemed expedient for the consecration of approved candidates.

XIII. The Grand College of Viceroys shall be empowered to elect two Vice-Presidents and other officers at their annual meeting, for the purpose of conducting the business of the College. The Grand Viceroy and Grand Recorder shall rank (ex-officio) as President and Vice-President respectively.

XIV. Special assemblies of the Grand Senate and the Grand College of Viceroys may be convened for the purpose of conferring the rank of Sovereign or Viceroy upon worthy knights, who shall be regularly recommended for that distinction by their several Conclaves. The fees payable to the general funds of the Order for the dignity of Sovereign or Viceroy shall be two guineas and one guinea respectively. The Grand Sovereign shall, however, be empowered to elevate knights to superior rank as a reward for services rendered to the Order, and to remit the customary fees in such instances.

XV. The General Grand Conclave of the Order shall be composed of the members of the Grand Council, Grand Senate and Grand College of Viceroys, with the addition of all actual Generals and High Prelates of subordinate Conclaves. The assembly of the General Grand Conclave shall be held triennially on the first Friday in the month of March, and any Knight of the Order not otherwise qualified to attend may be present with the permission of the Grand Sovereign, but shall not be thereby entitled to speak, or to vote upon any question submitted to the assembly. The members of the General Grand Conclave shall

have the privilege of electing at their triennial assembly the Grand Sovereign, who shall be then enthroned and proclaimed.

XVI. The Grand Sovereign, prior to his election, must have served as a member of the Grand Council, except in the case of a prince of the royal blood, who shall be eligible for election to the high position of Grand Sovereign immediately upon his becoming a Knight of the Order.

XVII. The Grand Viceroy Eusebius shall be elected by the members of the Grand Council at their annual assembly in June. He shall be fully empowered to preside at all assemblies of the Order in the absence of the Grand Sovereign.

XVIII. Inspectors-General of divisions or counties in England and Wales, or in other dependencies of the British Crown, may be commissioned by the Grand Sovereign to act as his delegates in their respective divisions. These officers shall have the general supervision of the affairs of the Order in their particular divisions; and special power to create and install Knights may be conferred upon them by the Grand Sovereign in the exercise of his discretion.

XIX. All fees mentioned herein shall be payable to the general funds of the Order, except the annual subscriptions to the Grand High Almoner's fund.

XX. The general funds of the Order shall be invested in the names of three Trustees, one of whom shall be the Grand Treasurer, and two to be elected by the Grand Council.

XXI. The following fees shall be payable upon first election or appointment to the subjoined offices, viz. —

The Grand Sovereign	Five Guineas.
The Grand Viceroy	Three "
The Grand Senior or Junior General	Two "
The Grand High Prelate	Two "
Other members of the Grand Council, each	One "
The members of the Grand Senate, each	Two "
Knights of the Grand Cross, each	One "
Inspectors-General shall pay one guinea for their Com- missions under the Seal of the Order.	

XXII. Every regular Conclave shall be chartered by patent under the Seal of the Order, duly signed by the Grand Sovereign, the Grand Viceroy and the Grand Recorder, for which the sum of one guinea shall be payable.

XXIII. A Complete Conclave of the Order shall consist of a Sovereign as Constantine, a Viceroy as Eusebius, two Generals, a High Prelate, a Treasurer, a Recorder, a Prefect, a Standard-Bearer, a Herald and a Sentinel or Attendant. On the election of a prince or a peer of the realm to the office of Sovereign, a deputy may also be elected, and such deputy shall be duly enthroned, and enjoy all the privileges of an actual Sovereign.

The Original or Premier Conclave of England shall be permitted to have additional officers, if considered expedient, in addition to its other privileges inherited from time immemorial.

A Conclave may be, however, constitutionally allowed to work with three members, and be retained on the roll of the Order, in conformity with ancient traditions, so long as a single member thereof shall be in existence.

XXIV. 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 England, at present under the command of [His Royal Highness the Duke of Sussex,] 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 assented ? Do you submit to all these ordinances, and promise to observe and practice them faithfully ?

XXV. The sum of five shillings shall be payable as the enrolment fee for each Knight installed in Conclaves, or by the authority of Inspectors-General, and a further sum of two shillings and sixpence if a certificate of his installation be required. The enrolment fee for a joining member, whose name shall have been previously returned, shall be one shilling.

XXVI. No person shall be installed as a Knight of the Order for a less sum than one guinea, unless by authority of an Inspector-General, who shall be specially intrusted by the Grand Sovereign with power to instal Knights for the purpose of forming new Conclaves. Senenels or Guards of the Conclave may be admitted, provided a Dispensation be previously obtained from the Grand Recorder—the fee for which shall be five shillings.

XXVII. Each Conclave shall make an annual return of its members to the Grand Recorder, and at the same time remit all moneys due on account of such members. The sum of two shillings per annum shall be payable for every subscribing member of Conclaves holden in London, and one shilling each per annum for members of all other Conclaves, to the "Grand High Almoner's Fund."

XXVIII. The "Grand High Almoner's Fund" shall be solely appropriated to benevolent and charitable purposes. No member of the Order shall, however, be entitled to assistance from this fund, unless he has been a subscriber thereto, for at least three years. The fund shall be under the control of a Committee of Five, viz : The Grand Almoner and Grand Recorder (ex-officio), and three past Sovereigns, to be elected by the General Grand Conclave at its triennial assembly. Grants of sums ex-

ceeding five pounds must be approved and confirmed by the Grand Sovereign.

XXIX. The general accounts, as also those of the Grand Almoner's Fund, shall be audited once a year by the Executive Committee of the Grand Council, who shall report thereon to the Grand Senate, and also present a triennial report to the General Grand Conclave, and a balance sheet for each year shall be printed and sent to every member of the Grand Senate, as well as to every Conclave on the roll of the Order.

XXX. The revised rituals promulgated for the use of the Order, shall be adopted uniformly by every Conclave, and it shall be the duty of the Grand Examiner and the Inspectors-General of Divisions, to take cognizance of any infraction of this Statute.

XXXI. The badges, jewels and other regalia for each office or grade in the Order, as specified in the appendix to these Statutes, shall be strictly adhered to, and any deviation therefrom should be at once reported to the Grand Chamberlain or the Grand Inspector of Regalia, for the decision of the Grand Council.

XXXII. No motion tending to alter, add to, or annul, any of these Statutes, or any then existing Statutes, shall be received, unless sent to the Grand Recorder at least fourteen days before the assembly of the General Grand Conclave, when the subject may be considered and discussed; but the Grand Council being the supreme governing body shall have the power to veto any proposed alterations that may be carried at such assembly, unless affirmed by a majority of two-thirds of the General Grand Conclave.

XXXIII. Any subject which is not provided for in the foregoing Statutes shall be referred within the province of the Grand Council to determine and decide upon, and the edicts of that supreme body shall be considered to possess for the time being all the virtue and authority of the General Statutes of the Order.

KNIGHTS OF THE HOLY SEPULCHRE.

1. The Patriarchal Council of this Order shall be composed of eighteen members, who shall be designated and take rank as follows.

- | | |
|---------------------------|---------------------------|
| 1. Patriarch; | 10. Hospitaller-General; |
| 2. Sub-Patriarch; | 11. First-Lieutenant; |
| 3. Seneschal, | 12. Second-Lieutenant; |
| 4. Prior; | 13. Guardian of the S. V; |
| 5. Sub-Prior; | 14. Standard-Bearer, |
| 6. Captain of the Guards; | 15. Torch-Bearer; |
| 7. Chancellor-General; | 16. Verger; |
| 8. Registrar-General. | 17. Harbinger; |
| 9. Treasurer-General; | 18. Warder. |

The members of the Grand Imperial Council of England shall, if otherwise eligible, hold corresponding offices in the Patriarchal Council.

2. The number of members of this Order shall be limited to ninety-nine, including the Patriarchal Council.

3. Candidates for admission must be members of the Order of Constantine, and also Royal Arch Masons.

4. The fees for reception as a Knight of the Holy Sepulchre shall be regulated from time to time by the Patriarchal Council, and all members shall be received in the Mount Carmel Sanctuary.

5. The members shall meet every year on the Tuesday nearest the 3d of May, at the Freemasons' Tavern, London, but there shall be no annual subscription.

6. No special regalia is required, except the jewels as specified, the red cross sash lined with black silk, on which the emblem of the Knight of the Holy Sepulchre is to be embroidered, can be worn so received as the sash of this Order.

A SKETCH OF THE HISTORY

OF THE

ORDER OF CONSTANTINE AND
APPENDANT ORDERS.

THE occasion of instituting the Order of the Red Cross, was a vision which Constantine, the great Roman Emperor, saw prior to the battle fought by him on October 28, A.D. 313, at a place called Saxa Rubra,* about nine miles from Rome, and in the neighborhood of the Cremera, a small rivulet immortalized by the valor and death of the three hundred Fabii.

On the previous day, as Constantine was seated in his tent alone "reflecting upon sublunary things," and the dangers of the approaching expedition, and "meditating also upon the various religious opinions which then divided mankind," he breathed forth a prayer to the Most High God "for inspiration and wisdom to choose the right path to which he was to go."

As he turned his face towards the setting sun, he beheld a brilliant sign in the form of a Pagan Cross, surmounted by the Latin inscription, *DEO PRINCIPES SEQUITUR*, or translated, *By Gods Kings follow*.

This extraordinary appearance actually created the most astonishment in the mind of the emperor and his

* See "Life of Constantine," by Eusebius.

whole army, he himself regarding it as an answer to his pious ejaculations.

In the night season, as he lay upon his couch in refreshing sleep, he beheld in a dream the same sign and inscription, thereby confirming the event, and fixing in his mind the resolution that henceforward he would obey the New Law, and range himself as a subject of the Great Captain of our Salvation, regarding Jesus as the divine Saviour of men.

The following morning he communicated his dream to his officers and soldiers, and they too avowed their faith in the God of the Christians, and in commemoration of the event the emperor directed his soldiers to wear upon their armor a red cross and sixteen stars, denoting the sixteen letters of the mysterious words.

Gibbon, the historian, thus describes the effect of the vision; "The same symbol (the cross) sanctified the arms of the soldiers of Constantine. The cross glittered on their helmets, was engraven on their shields, was interwoven into their banners, and the consecrated emblem adorned the person of the emperor himself."

Constantine directed a standard to be made, which was named the *Labarum*. It is thus described: "A long pike, having a transverse beam, to which was attached a silken vail, wrought with images of the monarch and his children. On the top was a crown of gold inclosing the mysterious monogram representing the cross, with the initial letters of the name of Christ."

This consecrated banner was committed to the care of fifty chosen men, who were to defend it with their lives, because it was the emblem of power and courage.

When it was carried into battle the sight of the labarum or royal banner animated the soldiers, and scattered terror and death among its enemies.

It was the effect of the vision, the dream, the standard and the faith of Constantine, which on the subsequent day procured for him the victory over Maxentius and his army. But the victory was perhaps more owing to the influence over the soldiery of his *sacred vision*, which infused into them the highest enthusiasm and military courage.

This Order of Knighthood has for its foundation-stone the vision of Constantine, which is asserted to be true by the learned Bishop Eusebius, to whom it was communicated by that emperor himself.

The latter, as our traditional history states, "afterwards instituted the Order of the Red Cross as a memorial of the divine miracle which effected his conversion to the Christian faith," and as a reward for the valor of his soldiers.

The Order teaches us faith, unity and zeal, and to carry out in our daily lives the divine principles of charity and truth, based upon the new law, which will admit all true and faithful followers of Jesus into that immortal temple not made with hands, eternal in the heavens.

KNIGHTS OF THE HOLY SEPULCHRE

This Order teaches that as Christ passed through the pangs of death, we who like him, may rise to life everlasting by the exercise of Faith, Hope and Charity, hence the desire to be enrolled as a Christian knight must be founded on true Christian principles, by performing good works, such as giving food to the hungry, drink to the thirsty, and clothing to the naked, to be faithful in the house of the Lord, to love all Christian Knights, and especially to protect the Holy Sepulchre, and defend it against all enemies of the Christian faith.

The novitiate, having pledged himself to the performance of these duties, is permitted to unfurl the banner of the cross, and to be enrolled as a Knight of the Holy Sepulchre, as a member of which Order he learns that the grand mystery of Christian Masonic Knighthood is a sincere belief in Jesus, the Saviour of men, and that Christian Knights should occupy their time in the erection of spiritual buildings, instead of material edifices, as did our ancient brethren.

The historian Eusebius mentions the fact that after Constantine had witnessed his remarkable vision of the cross, with the motto "*In hoc signo vinces*," he caused all the debris to be removed from a certain neglected grave hewn in a rock, which was said to be the identical one in which Christ had been buried.

History also informs us that at that very time Helena, the mother of Constantine, made a visit to the Holy City, and learned from aged Christians that the cross upon which Christ suffered had been thrown into a pit near the place of crucifixion, whence it had never been removed.

Helena caused strict search to be made, and eventually a pit was discovered containing three crosses, one of which she recognized, by certain tests, as the cross of our Redeemer.

Over the spot where the crosses were found, St. Helena and Constantine caused a stately church to be erected, and from that circumstance is derived, and from that period we date the origin of the Order of Knights of the Holy Sepulchre.

These Knights were selected only from the members of the Order of the Red Cross of Constantine, and each upon receiving the accolade, and taking the vows of Knighthood, was bound to guard the Holy Sepulchre, protect

pilgrims and repel all attacks of the enemies of the cross of Christ

The Holy Sepulchre remained an object of Christian solicitude until about the year 614, when Chosroes II, a Persian monarch, swept over Palestine with his army, and captured Jerusalem, slaughtering the inhabitants and destroying the churches

Modestus, Vicar of the Patriarch of Jerusalem, afterwards rebuilt the churches on their ruins

Adamanus, in the seventh century, described the pit or grave in the solid rock, over which the church was built, and St. Willibald, in 765, also gave a very minute account of the Holy Sepulchre.

In 969 the Caliph Muez ordered the buildings to be destroyed, and during the Caliphate of Hakem, in 1090, the Church of the Temple was entirely demolished, and special efforts were made to destroy the sepulchre itself, by means of fire

This church was again rebuilt in 1048, by the successors of Hakem, and in 1099, was enlarged and beautified by the Crusaders, the captors of the city

At the time of the Persian invasion, of which we have just spoken, the true cross was carried away by Chosroes II, but was recovered by Heraclius, in 629, who, on September 14th of that year, marched barefoot and in such cloth into Jerusalem, carrying on his shoulders this piece of holy wood

Age after age we have its course, until it fell into the hands of the Crusaders, who when it was taken to felt at the battle of Hattin, where the Count of St. John fought on boldly, under a standard which bore the cross of Jerusalem

At the beginning of the twelfth century, when the Crusaders entered Jerusalem, the cross, which, the night

says that the soldiers or Knights of St. John "went to the Holy Sepulchre of our Lord, in which he was buried."

In 1160, Benjamin, a Hebrew, makes honorable mention of it as a place of worship, and calls it the Holy Sepulchre.

In 1550, Father Boniface was appointed guardian of the Holy Sepulchre, by order of Pope Julius III. and undertook the work of repairing the same.

In 1808, the entire mass of buildings was again destroyed by fire.

An eminent writer thus describes the conflagration: "The heat was so excessive that the marble columns which surrounded the circular building in the centre of which stood the sacred grotto, were completely pulverized." "The lamps and chandeliers, with the other vessels of the church, brass and silver and gold, were melted like wax. The molten lead from the minse done, which crowned the Holy Sepulchre, poured down in torrents. The chapel erected by the Crusaders was entirely consumed. Half of the ornamental paintings in the ante chapel were scorched, but the Holy Sepulchre itself received not the slightest injury internally. The silk hangings and paintings of the resurrection remain unscathed by the flames. The smell of fire not even having passed over them"

From these and additional historical facts that could be produced, it is self-evident that the sepulchre grave which Constantine uncovered, and from which his mother, Helena, procured the cross, was the veritable tomb of Christ—the identical spot where the feet of our risen Saviour first pressed the rock of the world. He had redeemed

Our ritual instructs us that during the period of the Cru-

saders the Order of the Holy Sepulchre flourished, that since the loss of the Holy Land it has continued to exist in several countries in Europe, and that its ancient ritual and ceremonies had been preserved intact to this day.

KNIGHTS OF ST. JOHN, THE EVANGELIST.

This Order is unconnected with that of the Knights of St. John of Jerusalem, or those which took possession of Malta.

It is the Order of St. John of Palestine, whose teachings are intimately connected and interwoven with those of the Knights of the Holy Sepulchre.

The writings of St. John the Evangelist develop all the essential truths of the Christian religion.

It was reserved for this highly gifted Apostle to declare in unmistakable terms who and what constituted the divine *Logos* or Word.

He disclosed and promulgated the hitherto mysterious secret that the Word was with God from the beginning, and was truly God. That it was He who made all things, and for Whom all things had been made. That He was incarnate in the person of John, Who was born of a Virgin, and suffered death on the cross.

The Order relates to the traditional history of the Gospel of St. John, of the manner in which it was brought to light and of its remarkable and providential preservation.

The following extracts are compiled from the official records of the *Grand Lodge of the Knights of the Holy Sepulchre*, by him and all the Knights of the Order, Grand Master for Lancaster; in whom the Order has a right of franchise and largely indebted for its present position and influence.

will no doubt prove highly interesting and instructive to the Masonic reader.

"After the death of Constantine, and the division of the empire, the Order is said to have flourished, more especially under the reigns of the emperors Marcian and Leo I, but considerable obscurity envelops its history until the year 1190, when it was revived by the emperor Isaac Angelus Comnenus on a scale of increased splendor. From this period down to 1699, the Grand Mastership was vested in the Comnenian family, who were considered to be lineal descendants of Constantine, and on the resignation of that dignity by Andrew Angelus Flavius Comnenus, titular Prince of Macedonia and Duke of Drivasto, he pretended to assign his hereditary rights to Francis Farnese, the then reigning Duke of Parma. The Grand Crosses of the Order, one of whom was the Abbe Giustiniani, continued, however, to exercise their undoubted privilege of conferring the Red Cross upon worthy men; and we are, in all probability, indebted to the learned Abbe, who was long attached to the Venetian embassy in London, for the existence of the Order in England.* It is beyond dispute that the members of the English branch, during the eighteenth century were men of high position in society, and of eminence in the Masonic Order; though, like the Knights Templar, we are unable to say positively when the Order was restricted to Freemasons. In 1788, under Major Charles Shirreff, of Whitechurch, Salop, several distinguished brethren of the "mystic tie" were admitted, viz.:—James Heseltine, Grand Treasurer; William White, Grand Secretary; John Allen, Prov. Grand Master for Lancaster; and James Galloway, Past Junior Grand Warden.

About this period the Order of the Holy Sepulchre flourished, and in 1796 Lord Ranchiffe, Grand Master of

* See the Memoirs of Abbe Giustiniani.

From the foregoing it would appear at the first glance that all the members of the 1st class were Templars—that this, however, was not the case is evidenced by the fact that Sir Knight W. H. White received the Grand Cross on the 13th March, 1809, and was not exalted into Royal Arch Masonry until the 14th March, 1811, the Royal Arch being then as now a pre-requisite for the Order of Knights Templar. The next assembly was held on the 30th April, 1810, and there was a large attendance of Knights. The Rev. G. A. Browne conferred the Noviciate Cross on Sir Henry Wylie, Sir F. Perkins upon Sir Alfred Perkins, and Sir W. H. White upon Sir John Foulstone. "Sir J. C. Burckhardt reported that the Supreme Grand and Royal Arch Chapter, in conformity with a petition presented on behalf of the Knights by the Knights J. C. Burckhardt, Frederic Perkins, and Charles Perkins had granted them a warrant and constitution for a Royal Arch Chapter under the title of the Chapter of Palestine."

As usual, the 1st class appointed a day to meet in Committee. The next Conclave, called a Grand Chapter, was holden at Cambridge, in June, 1810, the precise date is left blank, when the Rev. Wm. Gifford, D.D., and Robert Hole were installed Knights of the Grand Cross. Sir Joseph White, a Knight of the 1st grade, was also admitted into the Order. At the next meeting, 14th December, 1810, Sir W. H. Wright is styled as Commander, W. H. White is (G. Chamberlain, W. Foulley, G. Chamberlain, and the eminent Bro. Da Costa (all 1st and 2nd Prov. G. M. for Rutlandshire) appears as G. H. 1st. It was resolved that in future no warrants be issued either for Grand or Noviciate Chapters. The new members were Richard Spencer, who was installed as a 1st and 2nd Mason, as the 'Triple Tau' in plural after the name. The Grand Hemming, D.D., the senior G. M. of the Lodge of Prom-

ulgation after the union of the two Grand Lodges in 1813; and Sir Knights Okes, Burleigh, and Beales, from Cambridge. Comp. Green, Janitor of St. James's Royal Arch Chapter, was elected the Attendant of the Council *pro tem*. "It was resolved that the Commander of the Order be empowered to establish a Craft Mason's lodge under the Grand Lodge of England, either by purchase or in any other way his discretion might dictate."

At the same meeting, "It was unanimously agreed that the first Friday in every month should be considered as a day of *general Masonic instruction to the Order*, the meetings to be held at Freemasons' Tavern, at seven in the evening, and to close at ten precisely. The Grand Chamberlain was desired to make out a report of the finances of the Order by the next meeting, and that he do previously discharge all demands on the Order as far as he may be able. It was resolved that a Grand Seal of the Order be prepared without delay. The Noviciate Knights were then requested to withdraw from the Council. On their retirement the Grand Council of this *enlightened degree* was closed in ancient form."

The report of the next meeting is thus headed, "At a Grand Chapter of the illustrious Order of the Red Cross, holden in pursuance of a summons for that purpose, at Freemasons' Tavern, Great Queen Street, London, on Thursday, the 23d day of May, A. L. 5815, A. D. 1811, A. O. 1498. Present Sir W. R. Wright, G. M.; R. Jebb, G. Chamberlain and G. Lt. *pro tem*.; W. H. White, J. Lt. *pro tem*.; H. Woodthorpe, T. W. H. Woodthorpe, J. Dyke, H. J. Da Costa. It was duly reported at this assembly that the Noviciate Cross of the Order had been conferred upon Sir J. Austin and Sir John Goff, who, with Sir S. Hemming and Sir R. Spencer, were then elected Grand Crosses. The chapter was then thrown open to the

Knights Noviciate in attendance, viz., Sir J. Goff, Sir J. Austin, and Sir R. Spencer, who being admitted and having read over the several articles of the Constitution of the Order, were informed of the votes which had just been passed, and expressing their desire to accept the honor intended to be conferred upon them, were ordered to retire, after which, being introduced in due form, they were severally professed and installed Sovereign Knights of the Grand Cross of this Order, and made their offerings accordingly." "Sir Richard Jebb gave notice of a request it was his intention to prefer to the High Council, viz., that as he was about to leave this country for India, he might be empowered to create a certain number of Noviciate Knights *beyond the sea on whom he was entitled to confer that honor*, by virtue of his situation as a Grand Officer of the Order. And also that he might have power to do so without the necessity of waiting for the consent of the High Council, and further, that he might receive a special dispensation *empowering*, as in case of urgent necessity, to install two of such Noviciate Knights to be of the Grand Cross, that by within the limits of British India."

"Sir H. Woodthorpe gave notice of his intention to move that no Knight of the Order be in future admitted to the Grand Cross until he has actually performed the boundary ride of a Noviciate Knight, and *subordinate Knights* thereof. A paper was then ordered to be circulated on the subject, for the purpose of installing such Knights Noviciate as might wish to attend, also to fill up vacancies in the High Council and "for the members of the High Council to select twelve and several Grand Officers of the Order to be in office for two years." "Two members were appointed to the meeting for non attendance, although they were sent to the summons."

At the special meeting held on the 6th June, 1811, Sir T. P. Slapp and Sir R. Jebb resigned their several offices in the Council, and Sir H. J. Da Costa and Sir T. W. Woodthorpe were elected in their stead. Sir W. R. Wright was re-elected G. M., with the Rev. G. A. Browne and J. G. Burckhardt as his Lieutenants; C. Dalton, G. Chancellor; Frederick Perkins, G. Marshal; H. J. Da Costa, G. Chamberlain; and T. W. H. Woodthorpe, G. Registrar. The requests of Sir R. Jebb, as to installing and promoting Knights in India, were unanimously agreed to. Sir J. Foulstone and Sir S. Hemming, D. D., were installed Grand Crosses of the Order. The motion of Sir H. Woodthorpe respecting the necessary qualifications for election to the Grand Cross, was also carried.

The next Grand Chapter was held on the 13th April, 1813, and after the roll-call and confirmation of the minutes, Sir A. Perkins and Sir J. White were elected and installed in regular form, as Sovereigns of the Order. It was reported that the Cross of the Order had been conferred upon the following knights by various members of the High Council whose names are stated in the minutes, viz.: Sir R. L. Percy, Sir S. J. Tuffnell, Sir S. McGillivray, Sir W. Williams, Sir W. Meyer, Sir John Aldridge, Sir Andrew D. O'Kelly, the Right Hon. Edward Lord Hawke Sir John Sherwood and Sir T. Blacker, a Knight of the Temple.

Eight of the above new members, being present, took their seats accordingly, and Sir R. L. Percy, and A. D. O'Kelly having duly complied with the laws as to servitude were proposed for the Grand Cross. The Grand Chamberlain obtained permission to confer the Noviciate Cross upon Sir James Moss, a Knight of the Temple.

The minutes of the next meeting on Tuesday, 18th May, 1813, are very interesting, and there was a large attendance

of knights. It was reported that the Noviciate Cross had been conferred upon Sir James Cumming. Sir R. L. Percy and Sir A. D. O'Kelly were installed Grand Crosses. Several noviciates were admitted and took their seats. Sir J. L. Goldsmid and Charles Greenwood, Knight of the Temple, being in attendance, were, upon the proposition of the G. Reg., admitted and received the Noviciate Cross of the Order from the Grand Master, and took their seats as Knights Noviciate. The next business was the installation of Lord Hawke, C. Beales, and J. Tuffnell as Sovereign Grand Crosses. "It was resolved that notice should be sent to all the Knight Companions that Sir H. J. Da Costa intended proposing at the next Grand Chapter, that an annual subscription should be entered into by the Knights of the Order. The Grand Master then addressed the Knight Companions, and stated, that being about to leave England for a foreign country in the service of the government, he was compelled to resign his high station of Grand Master of the Order. He at the same time informed the Grand Chapter that he should propose to the High Council the Royal Highness - Archibald Frederick, Duke of Sussex, to become a Knight Cross of the Order. The Grand Master then motioned to the Grand Chapter that Sir Charles Dalton had resigned the high station of Grand Chancellor of the Order. It was accordingly resolved by the knights present that a banner of gold of worth no value than £1000 should be presented to him for his much lamented Grand Master, Sir W. R. Wright, and as a token of the affectionate regard of the Knight Companions of the Order, and that a subscription of £1000 should be entered into for that purpose. The banner of gold was then presented."

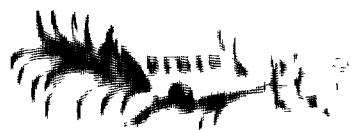
On the 19th July, 1854, the following members were present, viz., Sir John Wright, Sir H. J. Da Costa, T. W. H. Woodthorpe, J. C. Burckhardt, H. J. Da Costa, T. W. H. Woodthorpe,

Percy, Goff, and White. The minutes were read and confirmed. The late Grand Master reported that he had conferred the Noviciate Cross of the Order upon H. R. H. the Duke of Sussex. "His Royal Highness was then regularly proposed to receive the Grand Cross of the Order, and unanimously elected thereto. H. R. H. was then introduced and admitted to the Grand Cross, and made his offering according to ancient custom." "Sirs J. Aldridge, S. McGilivray, Thomas Blacker, and J. L. Goldsmid, Knights Noviciate, being in attendance, were admitted and took their seats. They were almost immediately desired to withdraw. H. R. H. the Duke of Sussex was upon ballot unanimously elected a member of the High Council of the Order, in the room of Sir W. R. Wright, resigned. Sir Harry Woodthorpe was duly elected to the High Council in the room of Sir Charles Dalton, resigned. H. R. H. the Duke of Sussex was unanimously elected, by the ballot of the High Council, Grand Master of the Order for and during his natural life. It was proposed and unanimously resolved that Sirs J. Aldridge, S. McGilivray, and Thomas Blacker, should be admitted to the Grand Cross. They were accordingly introduced, admitted to the Grand Cross, and made their offerings in ancient form. His Royal Highness the Duke of Sussex then took the oath, and was installed Grand Master of the illustrious Order of the Red Cross. It was moved by Sir Thomas W. H. Woodthorpe, and seconded by Sir John Goff, that a Committee should be appointed to consider the proper costume and regalia of the Order, and upon this motion it was resolved unanimously, that H. R. H. the Grand Master, Sir J. C. Burckhardt, H. J. Da Costa, T. W. H. Woodthorpe, and Sir J. Goff, Grand Cross of the Order, do compose the said Committee. Sir H. J. Da Costa reported that he

enthroned as Grand Sovereign, in the presence of fifty or sixty Knights, and a Life Governorship of the Royal Freemasons' School for Female Children was voted to the Grand Recorder in celebration of the event.

Since the revival the progress of the Order has been uninterrupted and no internal discord or dissension has disturbed the harmony that should ever exist amongst a band of brethren.

Faith, Unity, and Zeal, are the principles upon which our noble Fraternity is founded. A reverential belief in the Great Architect, the blessings of fraternal union, and the satisfaction of doing good in a good cause, are impressed upon the minds of our aspirants, who are taught to reflect not only upon the great secrets of life, but on the solemn secrets of the Fraternity. In this respect the Order may well claim to stand above the noble Institution of Freemasonry, from which it is so closely allied, and with which they could not be so closely allied. It is their privilege to continue allied."



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