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THE
TEMPLARS' CHART;

OR,

HIEROGLYPHIC MONITOR:

CONTAINING

ALL THE EMBLEMS AND HIEROGLYPHICS

**EXPLAINED IN THE
VALIANT AND MAGNANIMOUS ORDERS**

OF

KNIGHTS OF THE RED CROSS,

KNIGHTS TEMPLARS AND KNIGHTS OF MALTA:

DESIGNED AND DULY ARRANGED

AGREEABLE TO THE MODE OF WORK AND LECTURING.

WITH A SUPPLEMENT
CONTAINING THE THIRTY INEFFABLE DEGREES,
WITH THEIR ILLUSTRATIONS.

BY JEREMY L. CROSS,

SOV. GR. IMM. GENL. OF THE 83D DEGREE.

TO WHICH ARE ADDED LESSONS, EXHORTATIONS, PRAYERS, CHARGES,
SONGS, &c., &c.

THIRD EDITION.
WITH NEW DESIGNS OF ILLUSTRATIONS, IMPROVED.

New York;

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OFFICERS
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GENERAL GRAND ENCAMPMENT
OF
KNIGHTS TEMPLARS
OF
THE UNITED STATES OF AMERICA,

AS ELECTED AT BOSTON, MASSACHUSETTS, SEPTEMBER, 1850.

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TO THE
GENERAL GRAND ENCAMPMENT
OR
K N I G H T S T E M P L A R S
OF THE
UNITED STATES OF AMERICA,
THIS LITTLE VOLUME
IS MOST RESPECTFULLY DEDICATED
BY THE AUTHOR.

ADVERTISEMENT.

In presenting to the Sir Knights and the Masonic fraternity his third edition of the Templars' Chart, the Author would here state that he has introduced an entire new set of emblems, which are much improved from the former editions, without any alteration in the order, or of their application as approved at first by the General Grand Encampment of the United States. He has also added a supplement to the volume, containing the Thirty Ineffable degrees with their illustrations, which he hopes will meet the approval of the fraternity. The Author here regrets to state that he has much cause of complaint, from the unwarrantable freedom that several of the fraternity have made with the emblems and illustrations both of the "*Masonic*" and "*Templars*" Chart, and appropriating them to their own use—especially those of the latter—as they were nearly all new designs of his own, and were never before published. All those emblems, with their classification, he considers as his property, and those who have taken them and have appropriated them to their own use, have committed so many infringements upon his copy-right.

We have been favored by two notices of the last edition of the Masonic Chart, by two distinguished Masons and Sir Knights, which are so appropriate to elucidate

his views of the subject, that he would here introduce extracts from them; in order that the Sir Knights may judge whether the Author has not had cause for his remarks.

THE MASONIC CHART.

[BY JEREMY L. CROSS.]

To the Editors of the New York Express:

A WRITER in the Masonic Mirror, of Philadelphia, of the date of May 5, 1852, in reply to some commendatory remarks of Mr. Mitchell, of the "Signet," upon the "Masonic Chart," has indulged in strictures upon this work extremely unjust, to which I would respectfully call the attention of the Masonic Fraternity. In a reply to a very just remark of the Editor of the Signet, to the effect that it was obviously unjust and at variance with every principle of Masonic equity, that the labors of Brother Cross should be appropriated to the pecuniary benefit of others. The Philadelphia writer undertakes to justify such appropriations, and most strongly puts forth the assertion, that the Masonic Chart contains nothing which is properly the fruit of Cross's labors. Alluding to Cross and Webb and other Masonic authors, he says, in reference to the emblems contained in this book, that "the ownership of these beautiful emblems belonged to the order long before any of the present writers ever joined the institution." Upon this assumption he therefore very naturally undertakes to justify those persons who, long since the publication of Cross's Chart, have put forth publications so nearly similar to Cross's Chart, that an ordinary observer would pronounce them almost exact copies. Now as to the "beautiful emblems" of which this writer speaks, it is true, so far as any of them had been designated on the Masters' Carpet relating to the first three degrees alone, and embracing only a part of

the emblems of these degrees, contained in the Chart, may, perhaps, without impropriety be said to belong to the order, looking at them as simple emblems, without any reference to their relations to other things; but every intelligent mason knows that a considerable and most essential part of the emblems of the three first degrees contained in the Masonic Chart were never designated on the Masters' Carpet, nor were many of them ever seen or known until designed and published in that book by Cross in 1819; much more so is this true as respects the emblems of the R. Arch Chapter and Council Degrees. Let the man who questions Cross's authorship of the great body of these emblems tell us when and where he ever saw them before the first publication of the chart. When the Philadelphia writer says they belonged to the order, let him tell where the order obtained them, and point out the member of the order who ever put forth any such claim, or set up any pretence that any such emblems were in existence until after the publication by Cross of his book. But it should be remembered that it is not the emblems simply that enter into the consideration of Cross's right as an author. It may be, and undoubtedly is true, that many of these emblems were in use and belonged to the order before Cross published, and it is equally true that many others of them were by him first presented to the craft.

The emblems may have all been in existence and yet of little practical use. It was the arrangement and classification of these emblems and their adaptation to the work in the several degrees in such form as to secure uniformity, which constituted the chief value and excellency of Cross's publication. It was not in the designing, or in the engraving, or in the publication of the emblems merely that Bro. Cross was regarded as rendering a great service to the fraternity, but it was in the exhibition of them in such form as to give value to the lectures, and to enable the intelligent and well informed mason to practice skilfully in the work of the order,

and especially it was in adopting such an arrangement that intelligent masons everywhere might, by means of it, adopt the same system of work. It is now thirty-three years since Bro. Cross first published the Masonic Chart. For years previous the population of our country had increased, masonic lodges and chapters had been multiplied, and members had been added to the fraternity, and in proportion to this increase there was a want of uniformity in the work, and such irregularities had crept in many Lodges as to have almost effaced the ancient landmarks of the order. During this period the attention of some of the most enlightened and distinguished men of the order were directed to disseminate light and to improve the craft in the knowledge of the true mode of work, by means of Masonic lectures.

Several brethren distinguished for their zeal and knowledge of the work and mysteries of the craft, were commissioned by the highest authority of the order in the United States as Lecturers; and visited the lodges in many of the States of the Union as they had opportunity, and introduced and gave instruction in the work which had been established in various Grand Lodges, and sanctioned by the highest authority in the country; at this period, about forty years ago, Bro. Cross was commissioned by several Grand Lodges and Chapters as Grand Lecturer, and was recommended by His Excellency De Witt Clinton, Governor of New York, Gen. Thos. H. Cushing, an officer in the United States Army, Hon. Lyman Law, a member of the U. S. Congress, with many other distinguished masons and officers of the United States General Grand Chapter, and several State Grand Chapters. Under such sanction, he devoted several years to the services of the Masonic fraternity, and in connection with other brethren, visited many of the States, and introduced and perfected in numerous Lodges, the established work. While engaged in these duties, Brother Cross was impressed with the importance of a standard work upon the plan of the Chart, and in consultation with distinguished Masons in different

places, and by their advice, he undertook the task, and as the result, the Masonic Chart was prepared and published. It was received with general favor, and was immediately adopted as the standard text book of the Order by a large number of the Grand Lodges and Grand Chapters of the country, and was specially sanctioned, approved, and recommended to general use, by the officers of the General Grand Chapter, with Gov. Clinton at the head.

The writer of this article was then on the stage of life, and an active member of the Fraternity, and acquainted with the leading Masons in different sections of the country, and he well remembers that the work of Brother Cross was received with great favor, and its publication was regarded as of great service to the Order—with the exception of some few persons in Philadelphia, where there has always prevailed to some extent a spirit not exactly in harmony with the brethren of the other States, especially as it regards the Chapter Degrees.

There was never heard at the time of this publication, nor for many years after, a question raised as to the value of the work, or as to the importance of the services rendered the order by Bro. Cross; and even in Philadelphia, the great body of the brethren afterwards concurred in the general sentiment of the country, and the work was pruned from some extraneous matter with which it had been affected, and they came up in most of their Lodges near to the standard adopted in other States. Those persons who have in effect copied Cross's book, and put it forth as their own, within the last few years, may satisfy their own consciences that they are doing right in thus appropriating to their own use another's; but they will never convince the great body of their brethren that they are not, so far as Brother Cross is concerned, committing a piratical wrong.

The writer of this article has no connection whatever with Bro. Cross, nor any interest in his book; but having had knowledge from the beginning of these matters, as an act of justice he has written this article.

BENJAMIN FRANKLIN.

From the Sentinel.

“THE TRUE MASONIC CHART, OR HIEROGLYPHIC MIRROR, containing all the emblems explained in the degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch, and Royal and Select Masters’ degrees. Sixteenth and Stereotype Edition: by Jeremy L. Cross, G. L.”

We congratulate the Fraternity of Free and Accepted Masons, not only in our own country, but throughout the world, that this tried and able veteran of half a century, has again entered the field of his usefulness. For more than forty years has he labored as Grand Lecturer, with ability, and perseverance, and courage unsurpassed. At no time during the many trials and difficulties with which the brotherhood have been obliged to contend for thirty years, has he blenched or faltered. The deeper the gloom, the stronger braced his nerves—the higher roused his energies to breast the storm. During the late persecution of the Order, which swept over the Eastern, Northern, and Middle States, with a spirit *borrowed from the Vatican*, stimulated by fanaticism, and nurtured by ignorance—prostrating Lodges and scattering brands of disunion in Protestant churches, more effective than any other *Auto de Fe* his Holiness and all his Lord Cardinals sent here to redeem or subjugate us could devise, he remained unmoved; encouraging the timid, counselling the weak, and bearing aloft, with the fearless integrity of a Mason, and the enduring meekness of a Christian Mason, the unconquered banner of the Craft, “*Magna est veritas et prævalebit.*” True and valiant Sir Knight, long may he live to bear and advance that banner of the Sons of Light.

No one has done more to attain the great desideratum—uniformity in work. His arrangements of the emblems and his illustrations are made to correspond with his lectures, and have contributed greatly, by a happy and orderly blending of correspondencies, to facilitate

the acquiring of Masonic knowledge. These, with the exception of the Master's carpet, are mainly his own. They illumine the path of the student, presenting in bold and beautiful relief the ancient landmarks, impressing them indelibly upon his mind, without in the least exposing hidden mysteries to the uninitiated. We well remember with what satisfaction their first publication was received by the whole American Fraternity, in 1819. The well-earned reputation of the Grand Lecturer was then firmly established, and this, the sixteenth edition of the Chart, demonstrates better than could our highest commendation, that it rested upon a sure foundation. The present edition, however, is not merely a re-issue; it is greatly improved in illustrations, particularly in the Mark Master and Royal Arch Degrees, which will be admired as extremely apt and forcible.

The history of Free Masonry, by a brother, with which the work closes, is a valuable appendage. The style is clear and perspicuous. The writer evinces no ordinary learning and research. What he has contributed, would, on any occasion, be read with profit and pleasure by any sincere inquirer after truth—every friend of freedom; but at this time it will be regarded by such with deep interest. Why it will be so considered, we will endeavor to explain as soon as the importance of the subject will admit.

Further remarks upon some of the recently published Works on Free Masonry, claiming to be guides to the Craft, which contain so large a share of the Emblems and Illustrations taken from the Author's Works, and claimed as their own, may be expected by the Fraternity.

THE AUTHOR.

PREFACE TO THE FIRST EDITION.

THE mode of conferring the Orders of Knighthood, as adopted by the General Grand Encampment of the United States, differs, in some respects, from the manner of conferring them in many parts of Europe. In America, they are conferred only as honorary degrees, and, while all the useless ceremony and exceptionable parts are expunged, the Orders are left a beautiful and moral Institution. But there exists a difference in the mode of conferring them in many Encampments in this country, owing in a great measure, to the want of a suitable knowledge of the Orders, and a correct standard which should embrace a proper classification of the various emblems. Having witnessed the effect of the "Masonic Chart, or Hieroglyphic Monitor," in establishing a correct standard of work in the several degrees of Ancient Masonry, and observed the want of a publication on the Orders of Knighthood sufficiently explicit to guide the Sir Knights correctly in their labors, the Author has undertaken to present them, on a similar plan, a small volume upon the Orders of Knighthood. The classification of the Emblems and Hieroglyphics, and the division of the several passages of Scripture and History into Lessons and Exhortations, are in exact conformity to the plan of work adopted by the General Grand Encampment of the United States of America. The Author feels more assured of the good reception of the work, especially by all who acknowledge the authority of the General Grand Encampment, as he has consulted, in its compilation, one of the brightest officers of that body. With a hope that his labors may be of some service in establishing an uniform mode of work in the different Encampments, he would humbly submit this little volume to the candid perusal of all the valiant and magnanimous Sir Knights, throughout the United States of America.

PREFACE TO THE SECOND EDITION.

In presenting to the Sir Knights his Second Edition of the Templars' Chart, the Author would state, that but very little alteration has been found necessary in the arrangement of the Manual, Lessons, Ceremonies, and Charges, as the First Edition was made to conform to the mode of work authorized by the General Grand Encampment of the United States, and which has been practiced in all the Encampments since the formation of the General Grand Encampment, so far as correct information could be obtained. The work has, however, been much improved in other respects. In addition to a revision and enlargement of the history of the several Orders, a copy of the Constitution of the General Grand Encampment, as amended, and a List of the Officers, as elected in 1844, has been inserted.

The call for a Second Edition of this work, for some time past, has shown the rapid increase of the Orders in the United States.

That it may receive the approbation of the Sir Knights, and prove useful in preserving a uniform mode of Work and Lecturing, is the sincere desire of

THE AUTHOR.



THE
TEMPLAR'S CHART,
OR,
Hieroglyphic Monitor:
WITH A
SUPPLEMENT
CONTAINING THE THIRTY INEFFABLE DEGREES.
WITH ILLUSTRATIONS.

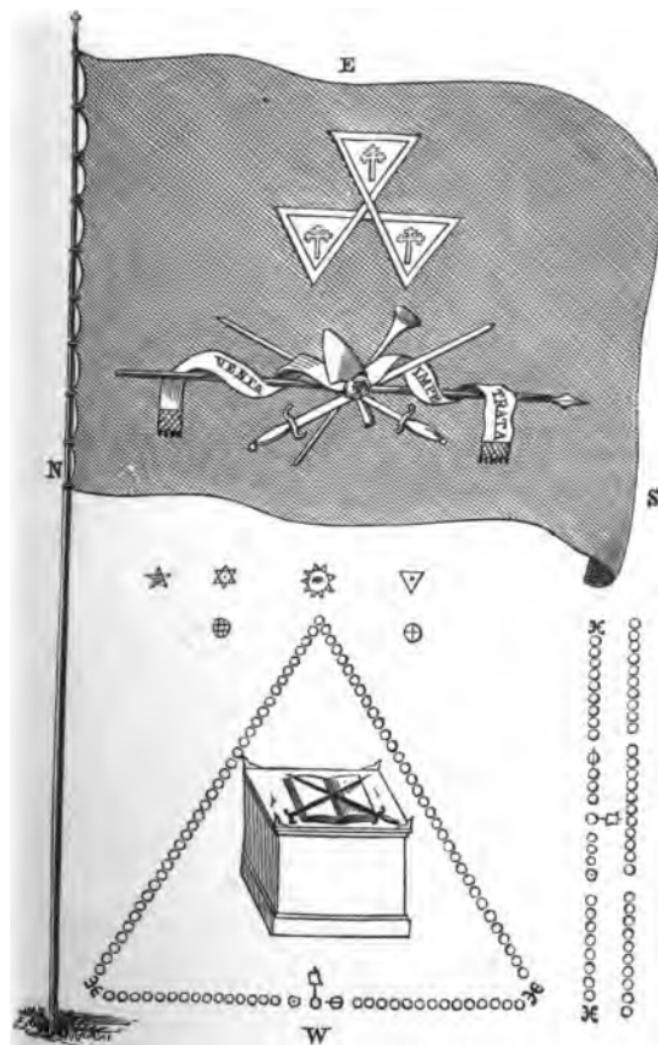
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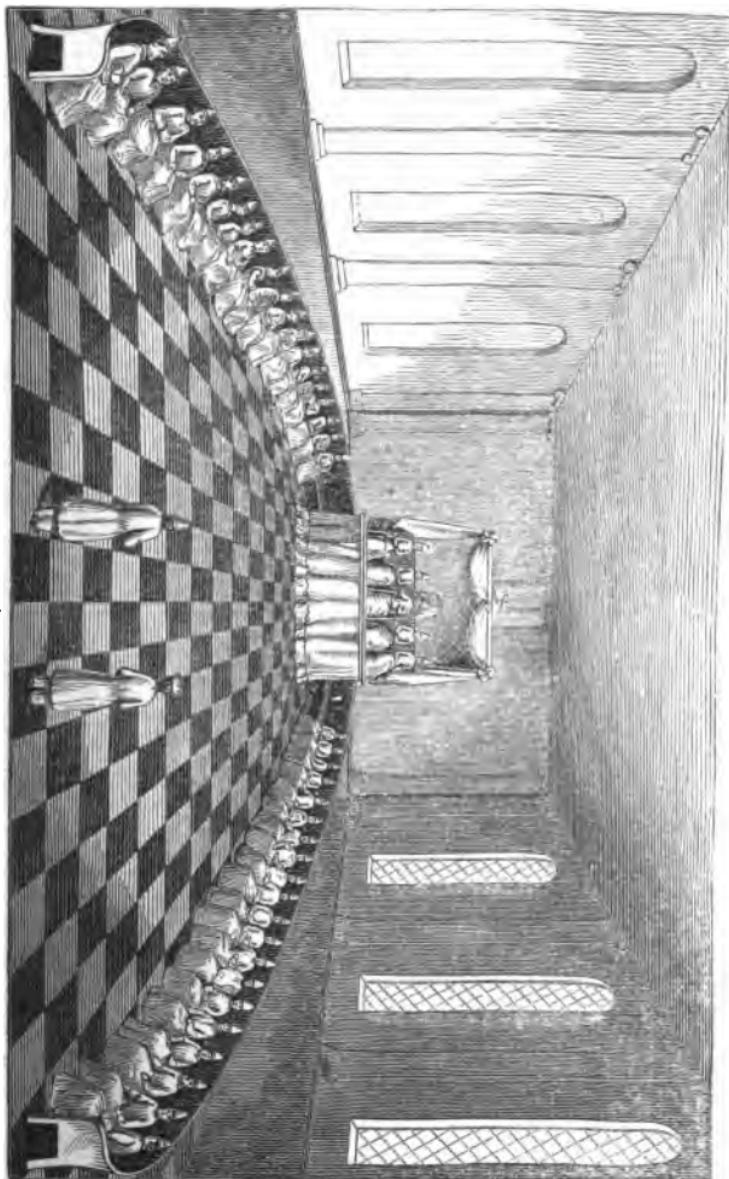
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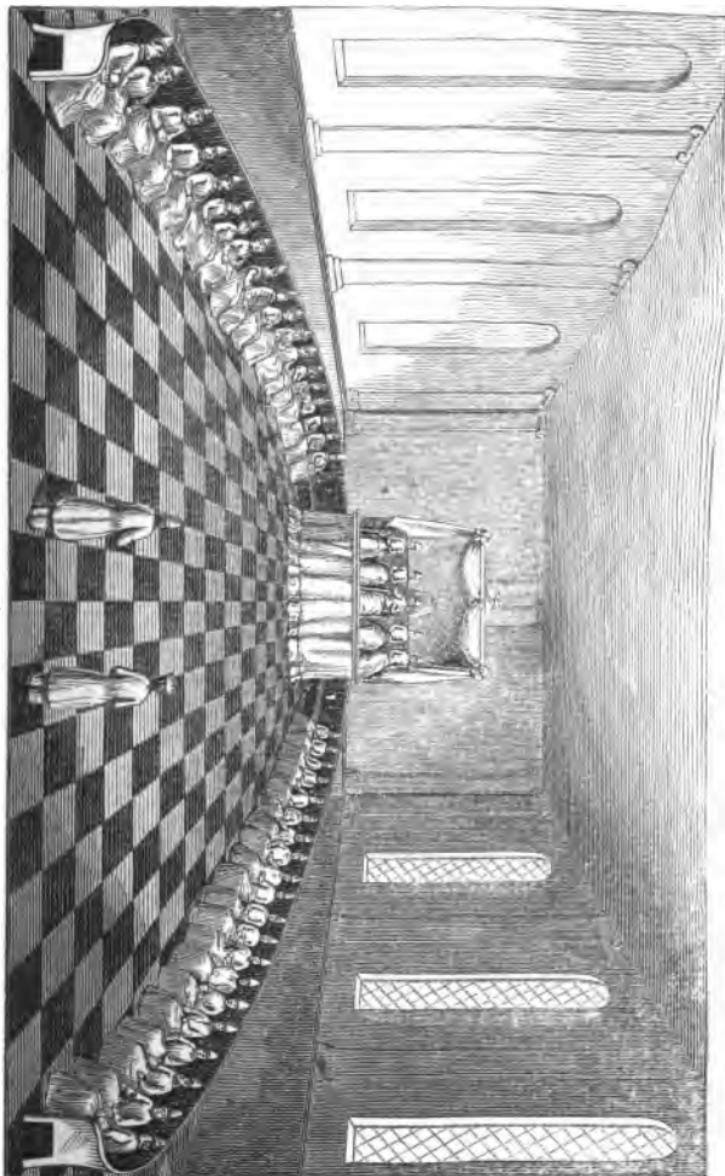
1852.

Order of Knights of the Red Cross.

Plat of Council.

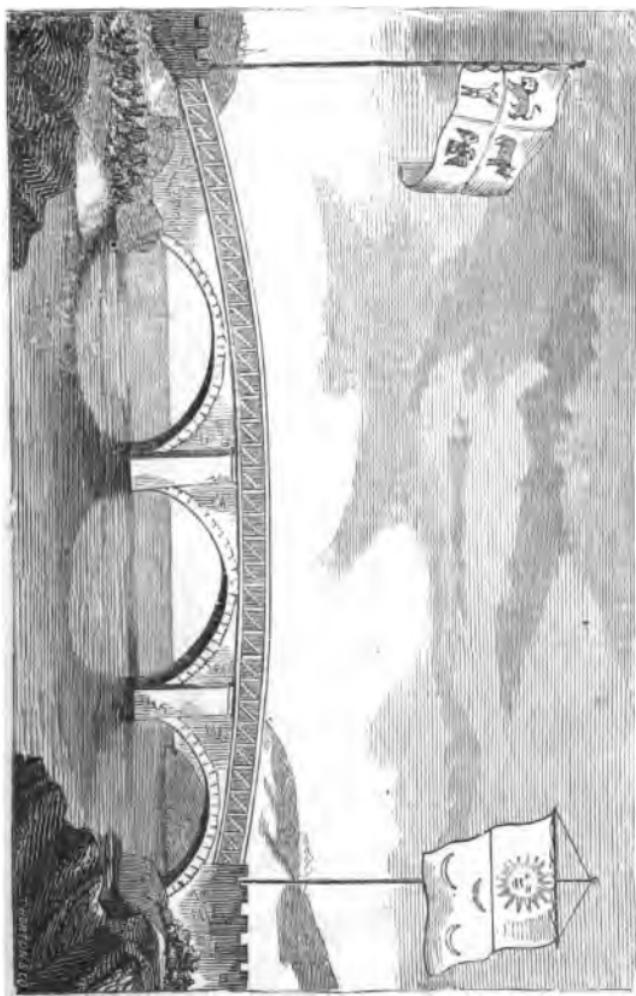






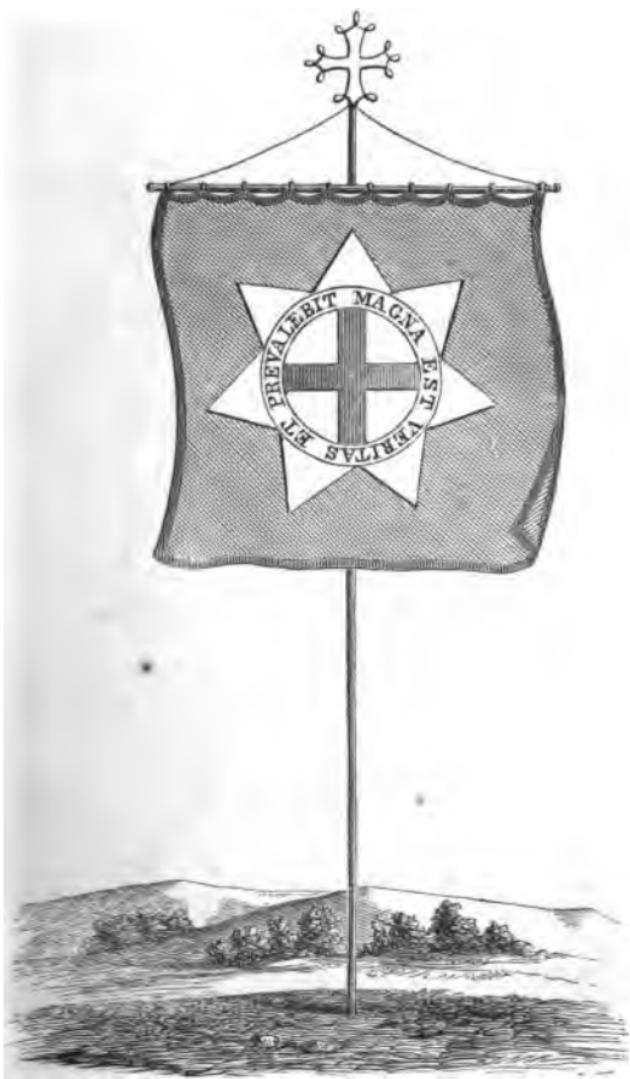
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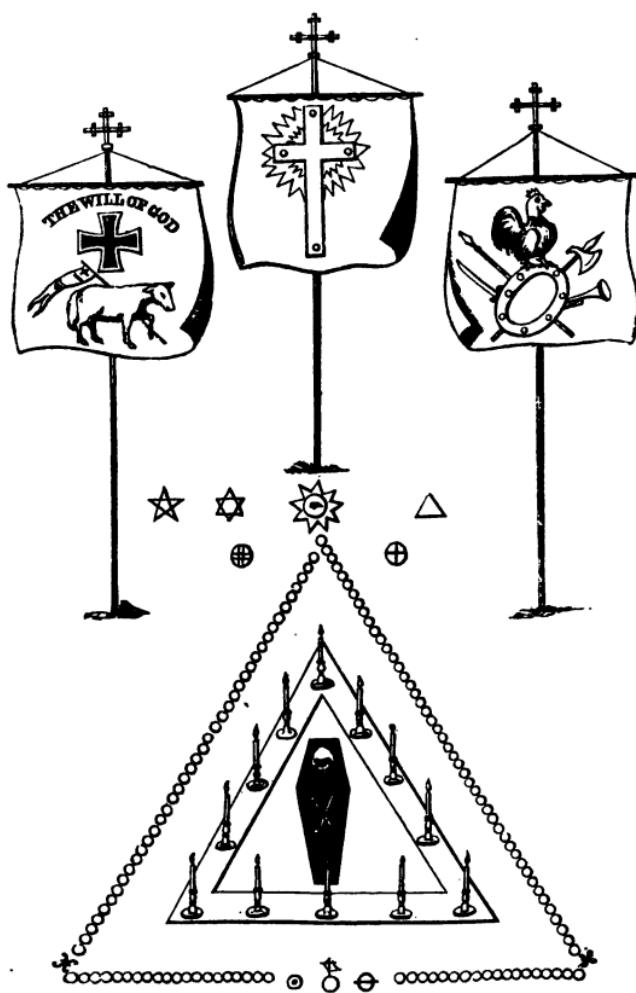










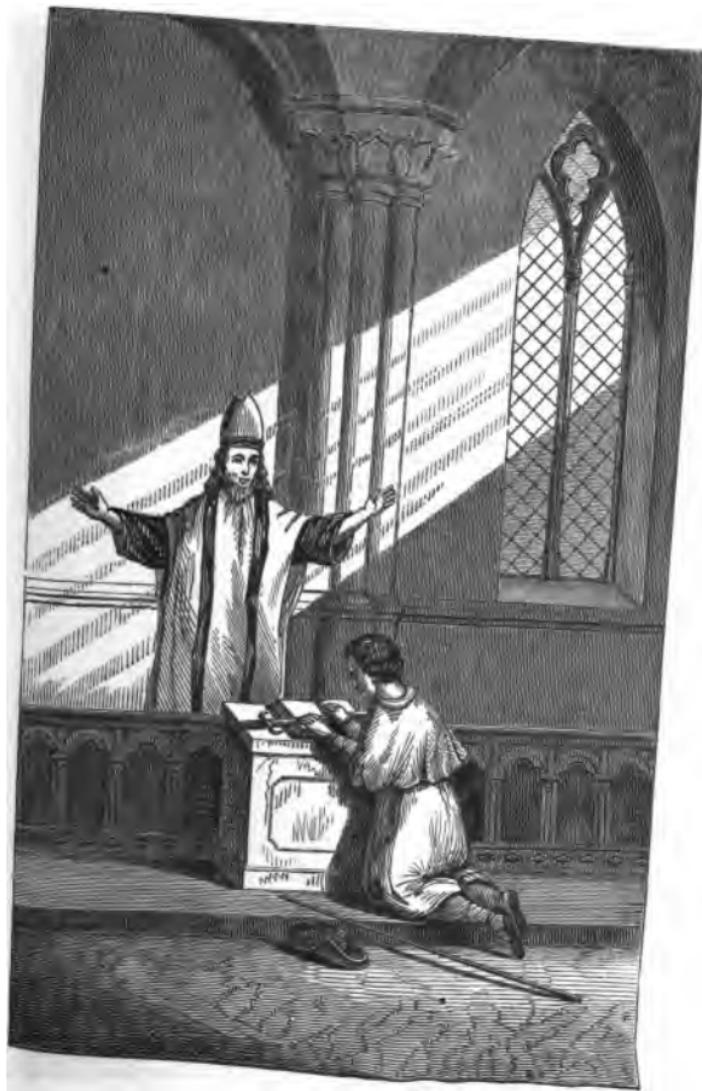






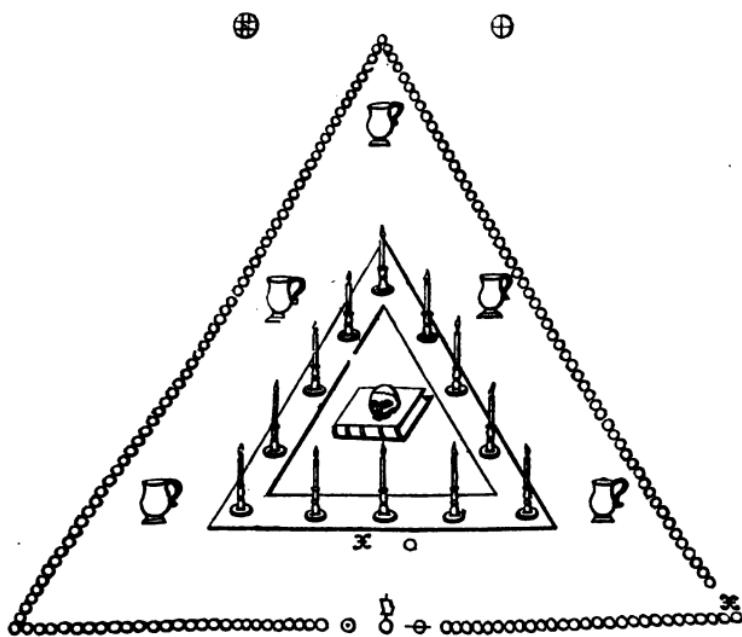


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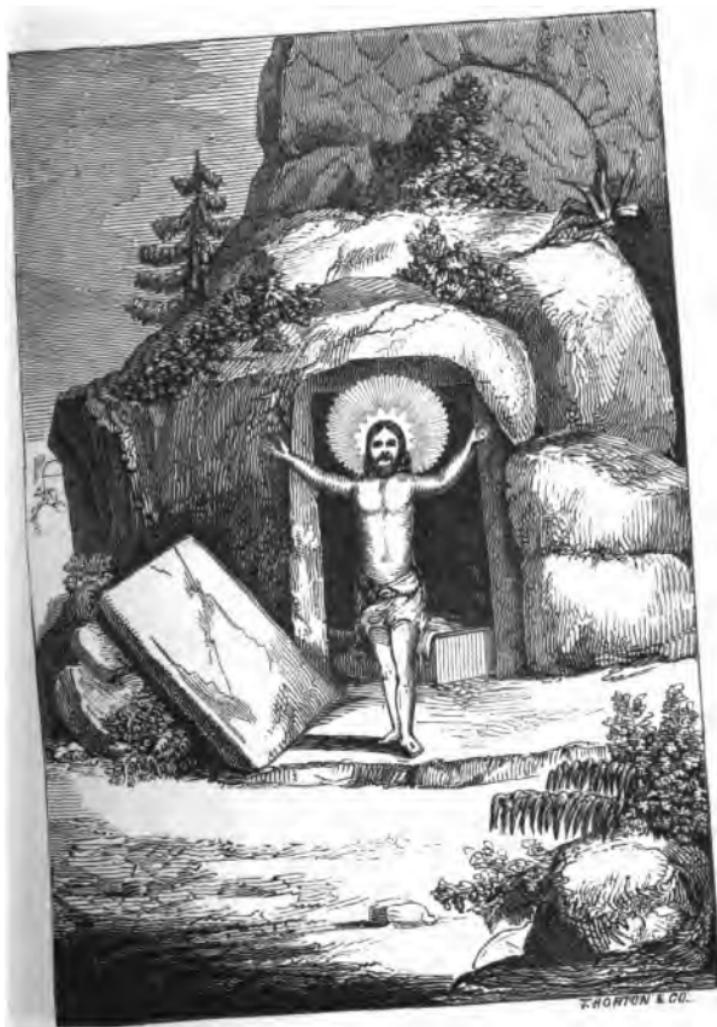


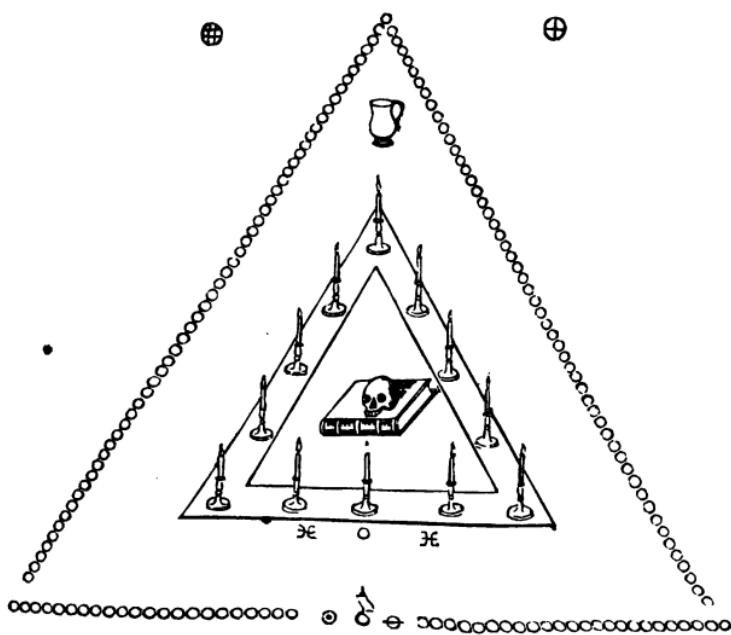
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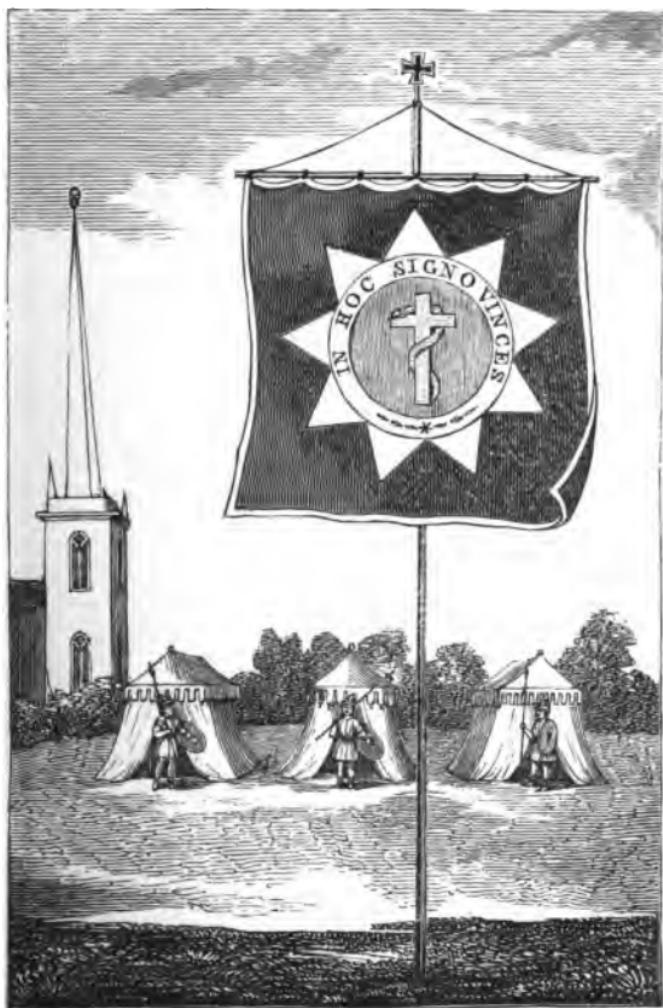


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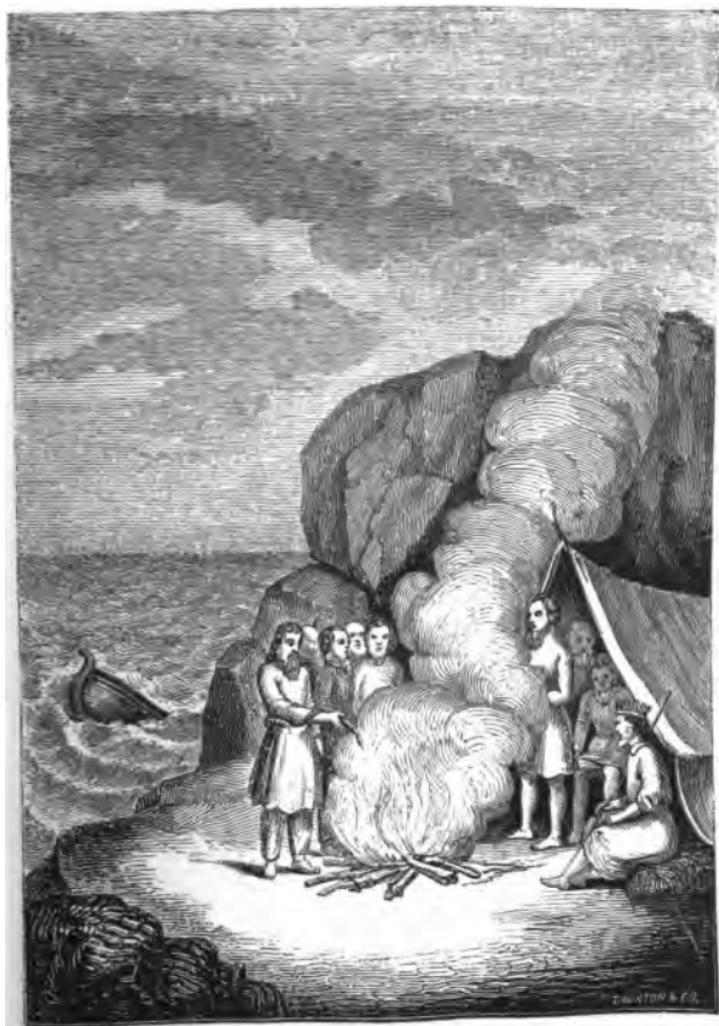


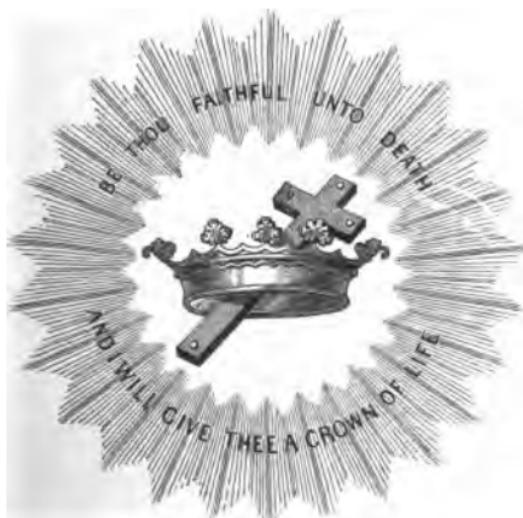
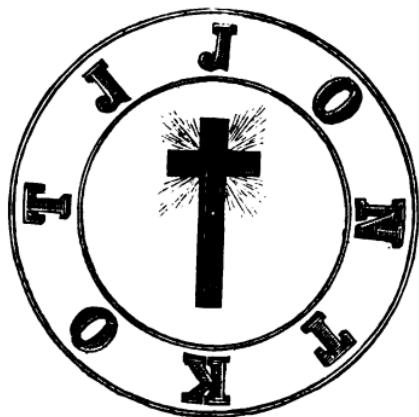


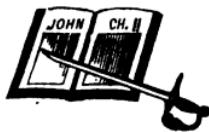


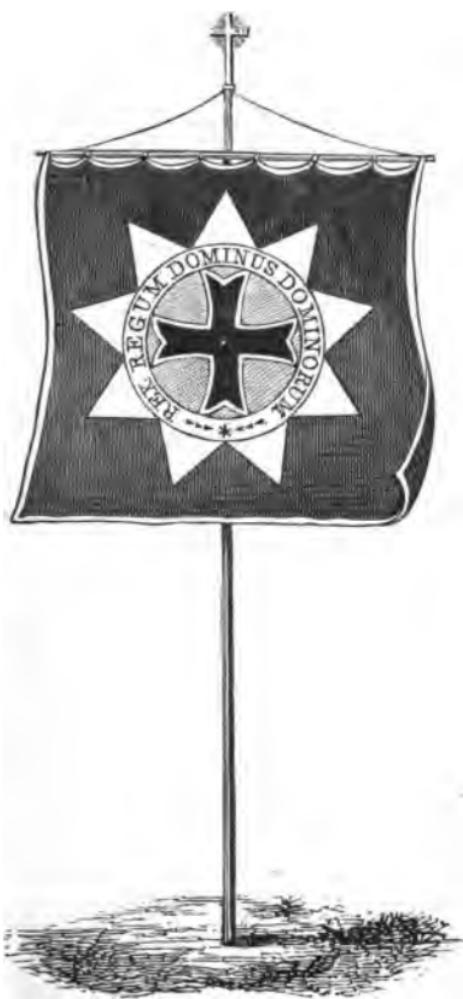
Order of Knights of Malta.

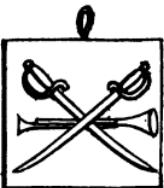
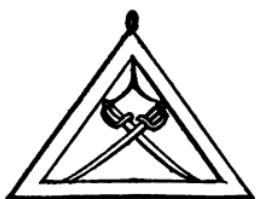
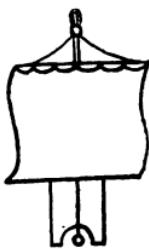
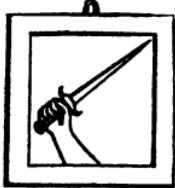
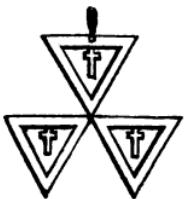












ORDER OF KNIGHTS

OF

THE RED CROSS.

THE Order of Knights of the Red Cross has been known and conferred in several parts of Europe by various titles. Their present appellation was given on account of the red cross borne on their banners. This Order is more particularly connected with *Symbolic Masonry* than any other order of Knighthood; and its origin may be traced to those peculiar circumstances, which, occurring in the reign of Darius, king of Persia, gave rise to the Royal Arch Degree. The Jews had been released from captivity, and had been permitted to return to Jerusalem for the purpose of re-building the temple. Its foundation had been laid five hundred and thirty-five years before the birth of our Savior. But after the death of Cyrus, the enemies of the Jews, and especially the Samaritans, found means to prevent the progress of the glorious undertaking, and the work ceased for several years.

When Darius, the son of Hystaspes, a noble prince, had established himself upon the throne of Persia, Zerubbabel, a prince of the tribe of Judah, stimulated by the spirit of true patriotism, and inspired with a holy zeal for the Jewish Church, voluntarily offered and undertook to encounter the hazardous enterprise of traversing the Persian dominions and seeking admission into the Royal presence, there to espouse the cause of his country. He had considerable assurance of success on account of having been distinguished by the favorable notice and friendship of the king while in private life. On his arrival he awaited a favorable opportunity to prefer his suit, which soon presented itself, when, by consummate wisdom and persuasive arguments, he obtained the favor of the king and permission to rebuild the city and temple of Jerusalem. All the holy vessels remaining at Babylon were likewise generously restored to the Jews.

The King of Persia, desirous of perpetuating a remembrance of those interesting events which had occasioned a renewal of the friendship which had formerly subsisted between himself and Zerubbabel, instituted, on this occasion, a new order, and called it "The Order of Knights of the East." They afterwards assumed the title of "Knights of the Eagle." In France they were known as "Knights of the Sword;" and in Palestine, as "Knights of the Red Cross." They were afterwards incorporated with the Knights Templars.

The assemblies of the Knights of the Red Cross are called Councils. Their sashes are green, decorated with a sword and trowel, and trimmed with scarlet. The jewel of the presiding officer is a *triple triangle*, with a

green collar trimmed with scarlet. The officers necessary to organize a regular Council are, a Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Finances, Master of Despatches, Master of Cavalry, Master of Infantry, Standard Bearer, Sword Bearer, and Warder, and customarily a Sentinel. The preparatory degrees necessary to be taken previous to being created a Sir Knight of the Red Cross, are as follows, viz: Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch, Royal Master, and Select Master.*

* The two last are not urged in all Councils.

RED CROSS' MANUAL.

THE throne is situated in the east ; above is suspended a Green Banner ; on it a triple triangle, with a red cross in the centre of each ; underneath are arranged the Emblems of the Order. The Sovereign Master is seated on the throne, the Chancellor, Prelate, and past Sovereign Masters on his right, the Master of the Palace on his left, the Master of Finances on the right, and the Master of Dispatches on the left, in front ; the Master of Cavalry on the right of the first Division, the Master of Infantry on the right of the third Division when separately formed, and on the left when formed in line ; the Standard Bearer in the west, the Sword Bearer on his right, and the Warder on his left. The knights are so arranged as that there shall be an equal number on each side on the throne.

A Prayer used on opening a Council.

O THOU King eternal, immortal, invisible, the only wise God our Savior, we would desire to come into thy presence at this time with grateful hearts, to render thee thanks and praise for the wonderful display of thy goodness and mercy. Thy throne is in the heavens, and thy

kingdom extends over the universe, and yet thou condescendest to regard the things that are done in the Earth. Be thou mercifully pleased, O LORD, to be with thy servants who are now assembled in thy presence, lift upon each one of us, we beseech **THEE**, the light of thy holy reconciled countenance, and may the beauty of the LORD our God be upon us, may it be as a *cloud* to shadow us through the day time, and as a *pillar of fire* to defend us in the night season.

Should we at any time have to lament the hidings of thy countenance, yet may we remember that the LORD loveth the Gates of Zion more than all the dwellings of Jacob. Though the glorious privilege of assembling and worshipping **THEE**, may be retarded by our *enemies on the other side of the river*, yet let us remember that if we follow the steps of a **ZERUBBABEL** in ever espousing the cause of truth, distributing justice and loving mercy, we shall not be confounded. O LORD be thou on our right hand and on our left, and defend us from the evil intentions of our enemies, and let not the *Letters of a Rehum or Shimshai* deter us from worshipping thee in the beauty of holiness. O lead us from strength to strength, let the dawn break into the perfect day, and the blade become the full corn in the ear.

Pardon our wanderings from **THEE**, and forgive us all our sins ; deal with us not according to our deserts, but according to our necessities and thine own exceeding rich mercies in Jesus Christ our Lord, who taught us to say [*all respond.*] "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, for ever and ever. *Amen.*"

The following passages of Scripture and history, are considered by the Sir Knights of this order as applicable

to their institution, and are occasionally rehearsed in their Councils :

FIRST LESSON.

Third Chapter of Ezra—v. 8—11.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren, the priests and the Levites, and all they that were come out of the captivity unto Jerusalem ; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the *LORD*. Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God ; the sons of Henadad, *with* their sons and their brethren, the Levites. And when the builders laid the foundation of the temple of the *LORD*, they set the priest in their apparel with trumpets ; and the Levites, the sons of Asaph, with cymbals, to praise the *LORD*, after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the *LORD* ; because *he is* good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, when they praised the *LORD* because the foundation of the house of the *LORD* was laid.

Ezra—Chapter iv.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the *LORD* God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you : for we seek your God, as ye do ; and we do sacrifice unto Him since the days of

Esar-haddon, king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God ; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land, weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes, king of Persia ; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum, the chancellor, and Shimshai, the scribe, wrote a letter against Jerusalem to Artaxerxes, the king, in this sort : (Then wrote Rehum, the chancellor, and Shimshai, the scribe, and the rest of their companions ; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.)

This is the copy of the letter that they sent unto him, even unto Artaxerxes, the king : Thy servants, the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now

we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king, that, if this city be builded *again*, and the walls set up, by this means thou shalt have no portion on this side the river.

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

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

SECOND LESSON.

Josephus informs us, that Darius, while he was a private man, made a vow to God, that if ever he came to the throne, he would send all the holy vessels which were at Babylon back again to Jerusalem: and it happened about the time of his accession, that Zerubbabel, who was a prince or governor of the Jewish captives, came from Jerusalem to Darius, as well to solicit his protection against their adversaries on the side of the river, as to watch a suitable opportunity of endeavoring to persuade the king to fulfil his promise. He had long been known to Darius, as a man of great judgment and understanding, and was, therefore, on his arrival, received into the king's confidence and put into a particular trust, with two other distinguished officers, as his constant attendants. Darius, in the first year of his reign, gave a splendid and magnificent entertainment to the princes and nobility; and after they had retired, finding himself unable to sleep, he fell into discourse with his three favorite officers, to whom he proposed certain questions, telling them, at the same time, that he who should give the most reasonable and satisfactory answer should be clothed in purple, drink in a golden cup, wear a silken tiara, and a golden chain about his neck. He then proposed the following: Which is the greatest, the strength of *wine*, of the *king*, or of *woman*? To this question the first answered that wine was the strongest; the second, that the king was the strongest; and the third, (who was Zerubbabel,) than women were stronger, but above all things, **TRUTH** beareth the victory.

The king, being forcibly struck with the addition which Zerubbabel had made to his question, ordered the princes and nobles to assemble on the following day, to hear the question debated.

THIRD LESSON.

On the following day, all the princes and nobles assembled, by the king's order, to hear the proposed discussion. Having placed himself upon the royal seat of judgment, the king called upon them to make a public defence of their opinions; whereupon the first began upon the strength of wine, as follows:

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

Then began the second, upon the power of kings, and spoke as follows: "It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun; to command them, to make use of them, and apply them to his service as he pleases; but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and

a right of ruling them, by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him."

Then began Zerubbabel upon the power of women, and of truth, and spake as follows: "O princes and rulers, the force of *wine* is not to be denied; neither is that of *kings*, that unites so many men in one common allegiance; but the supereminency of *women* is yet above all this; for kings are but the gifts of women, and they are also the mothers of those that cultivate our vineyards. Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and forsake all other comforts to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of *truth*. As for all other things, they are mortal and transient, but truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her judgment is no unrighteousness, and she is the *wisdom, strength, beauty, power, and majesty* of all ages. *Blessed be the God of TRUTH.*"

When Zerubbabel had finished speaking, the princes and rulers cried out, "Great is truth, and mighty above all things." Then said the king to Zerubbabel, "Ask what thou wilt, and I will give it thee; because thou art found the wisest among thy companions."

Then said he to Darius, "O king, remember thy vow which thou hast vowed, to build Jerusalem in the day when thou shouldst come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem.

Thou hast also vowed to build up the Temple which was burned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the KING OF HEAVEN."

Then Darius, the king, stood up and embraced him, and gave him passports and letters to his governors and officers, that they should safely convey, both him and those who should go with him, to Jerusalem; and that they should not be delayed or hindered from building the City and Temple, until they should be finished. He also restored all the holy vessels remaining in his possession, that had been taken from Jerusalem, when the children of Israel were carried away captive to Babylon and restored by Cyrus.

FOURTH LESSON.

Nehemiah—Chap. iv., v. 7—20.

But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come *and* to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish: so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work

to cease. And it came to pass that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.*

Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the **Lord**, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass, from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah. They which builded on the wall, and they that bear burdens, with those that laded, every one with one of his hands wrought in the work, and with the other *hand* held a weapon. For the builders, every one had his sword girded by his side, and *so* builded: and he that sounded the trumpet *was* by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye hither unto us: our God shall fight for us.

Ezra—Chapter v.

Then the prophets, Haggai, the prophet, and Zechariah, the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God

of Israel, *even* unto them. Then rose up Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them *were* the prophets of God helping them.

At the same time came to them, Tatnai, governor on this side of the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions, the Apharsachites, which *were* on this side the river, sent unto Darius the king;—They sent a letter unto him, wherein was written thus; unto Darius, the king, all peace.—Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.—Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?—We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus, the king of Babylon, *the same* king Cyrus made a decree to build this house of God. And

the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus, the king, take out of the temple of Babylon, and they were delivered unto *one* whose name *was* Sheshbazzar, whom he had made governor; and said unto him, Take these vessels, go carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God, which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished. Now, therefore, if *it seem* good to the king, let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus, the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Ezra—Chap. vi., v. 1—15.

Then Darius, the king, made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmeta, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written; In the first year of Cyrus, the king, *the same* Cyrus, the king, made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof, threescore cubits: and the breadth thereof, threescore cubits: *with* three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and

brought again into the temple which *is* at Jerusalem, *every one* to his place, and take *them* in the house of God. Now, *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and your companions, the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews, for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons. Also, I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there, destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God, which *is* at Jerusalem. I, Darius, have made a decree; let it be done with speed.

Then, Tatnai, governor on this side the river Shethar-boznai, and their companions, according to that which Darius, the king, had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo. And they builded and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia.

ORDER OF KNIGHTS TEMPLARS.

THIS Religious and Military Order, whose virtues and prowess emblazon the historical page, and the memory of whose unmerited persecution will evoke the tribute of a sigh from every generous breast, originated at Jerusalem, in the beginning of the 12th century.

In the early ages of the Christian church, a holy veneration for the scenes which had been consecrated by the sufferings and death of the founder of our religion, led thousands of pious pilgrims to visit Jerusalem, for the purpose of offering up their devotions at the sepulchre of the Lord. To such a height did this religious enthusiasm arrive, that in 1064, not less than seven thousand pilgrims assembled from all parts of Europe around the tomb of Christ. At a time when the facilities of intercourse which now exist, were unknown, the journey must have always been attended with difficulties and dangers, to which the youthful, the aged, and the infirm, must often have been sacrificed. But when Palestine was conquered by the Arabs, and the land of pilgrimage became infested by hordes of barbarous fanatics, inspired with the most intense hatred towards Christianity, these

difficulties and dangers were eminently increased. The tale of the sufferings inflicted on the pilgrims by the Musselmen, possessors of Jerusalem, excited in Europe an enthusiastic indignation, which led to the institution of the Crusades, wars undertaken solely for the purpose of recovering the Holy Land from the followers of Mahomet. In 1099, the city of Jerusalem was captured by the Crusaders, the consequence of which was an increase in the zeal of pilgrimage, which had been gathering intensity during its long suppression by the barbarities of the Turcomans. But, although the infidels had been driven out of Jerusalem, they had not been expelled from Palestine, but still continued to infest the lofty mountains bordering the sea-coast, from whose inaccessible strong-holds, they were wont to make incursions into the roads surrounding the holy city, and pillage every unguarded traveller.

To protect the pious pilgrims thus exposed to plunder and death, nine noble Knights, who had previously distinguished themselves at the seige of Jerusalem, (of whose names two only remain on record, viz.: Hugh de Payens, and Godfry Adelman,) united in a brotherhood, and bound themselves by a solemn compact to aid one another in clearing the highways of infidels and robbers, and in protecting the pilgrim through the passes and defiles of the mountains to the Holy City.* These Knights called themselves the "Poor Fellow Soldiers of Jesus Christ." They were encouraged by Baldwin, king of Jerusalem, who, in 1118, assigned them and their companions a place of retreat in a Christian church, called

* The Knights Templars, by C. G. Addison, Esq., of the Inner Temple, London, 1842, p. 6.

the Church of the Holy Temple, which had been erected by the Emperor Justinian, within the site on which the Temple of Solomon had been located on Mount Moriah, and adjacent to the Temple which had been built by the Caliph Omar. Thenceforth, they assumed the title of "Poor Fellow Soldiers of Christ, and of the Temple of Solomon,"* and were subsequently called "*Templars*," or "Chevaliers of the Temple," from the name of the church in which they dwelt at Jerusalem.

The views of the Order now became more extensive, and they added to their profession of protecting poor pilgrims, that of defending the kingdom of Jerusalem and the whole eastern Church from the attacks of infidels. Hugh de Payens was chosen by the Knights, their leader, under the title of the "Master of the Temple." Their name and reputation spread rapidly through Europe, and many of the nobles of the west, who had visited Palestine, as pilgrims, aspired to become members of the Order. In 1128, they received a rule or system of regulations from the Pope, which had been drawn expressly for them, by St. Bernard. In the same year, Hugh de Payens visited various parts of Europe, and received from different princes and nobles, many liberal donations of land and money. In England, especially, where the amount granted was large, he established a branch of the Order, placing a Knight Templar at its head, as his procurator and vicegerent, with the title of Prior of the Temple. As the English domains became enlarged, this title was successively changed to that of Grand Prior, and then to that of Master of the Temple in England. At this time the rule of St. Ber-

* "Pauperes Commilitiones Christi et Templi Salomonis."

nard, which had been adopted for their government, prescribed to them a dress, consisting of a white mantle, "that those," as the rule expressed it, "who have cast behind them a dark life, may know, that they are to commend themselves to their Creator, by a pure and white life."* To this, Pope Eugenius, some years afterwards, added a red cross, as a symbol of martyrdom. Their banner was half black, half white, called Beauseant, "that is to say, in the Gallic tongue, Bien-sant (*well becoming,*) because they are fair and favorable to the friends of Christ, but black and terrible to his enemies."†

Incited by the example of the Knights Templars, about the year 1118, the Hospitallers also took up the profession of arms, in addition to their original charitable profession, occupying themselves at one time in attending upon the sick, and at others in acts of hostility against the Turks and Saracens. Both Orders flourished and increased daily; but that of the Templars, although the youngest of the two, having from its commencement been wholly employed in the profession of arms, was by many regarded the most honorable; and therefore, many noblemen, princes, and persons of the highest distinction, who thought the service of tending the sick too servile an employment, entered themselves among the *Knights Templars*, in preference to the other Order. The two Orders, for years, generally fought side by side, and as well by themselves as in conjunction with the troops of the Crusades, won many battles, and performed prodigies of valor. The emulation, however, which subsisted between them, often occasioned warm

* Regula, cap. xx.

† James de Vitry, Hist. Hierosol.

disputes, which soon rose to such a height that frequent skirmishes were occasioned between detached parties of the two Orders. This caused the Pope and the respective *Grand Masters* to interfere, who in a great measure, suppressed these quarrels ; but the Knights of the different Orders ever afterward continued to view each other with jealous eyes.

Sometime after these difficulties were thus partially suppressed, the Turks assembled a great force and drove the whole of the Christians out of Palestine. The last fortress of which they retained possession, that of St. JOHN D'ACRE, was long and bravely defended by the Knights Templars. The Turks at length compelled three hundred Knights, being all that remained of the garrison, to take refuge in a strong tower, to which also the women fled for safety. The Turks immediately commenced undermining it, which they in a short time so effectually accomplished, that the Knights saw that in case they any longer resisted they must all inevitably perish. They therefore capitulated, stipulating, among other things, that the honor of the women should not be violated. Upon this, the tower being opened, the Turks marched in ; but, in total breach of the terms of capitulation, they immediately began to offer violence to the women. The enraged Knights instantly drew their swords, hewed in pieces all the Turks who had entered, shut the gates against those who remained without, and resigned themselves to inevitable death, which they soon met, the undermined tower falling upon their heads.

After this defeat, the two Orders found an asylum in the island of Cyprus, whence, after some time, the Knights Templars, finding their numbers so diminished

as to leave no hopes of effecting anything towards the recovery of the Holy Land, without new crusades, (which the christian princes did not seem inclined to set on foot,) returned to their different commanders in the various parts of christendom.

From this time the two Orders separated, the Hospitallers remaining a while at Cyprus, whence they afterwards went to Rhodes and thence to Malta, which name they then assumed—and the Templars dispersing themselves throughout Europe, but still enjoying princely revenues and extreme wealth. Indeed, such was the respect and favor which their valorous exploits, charitable deeds, and personal virtues procured them, such the rewards which they received from the Popes, pious princes and nobles of Europe, and such the tokens of gratitude which were bestowed upon them by those opulent pilgrims who in the moments of distress had received their kind assistance, that the accumulations of the Knights Templars in every kingdom of Europe, but particularly in France, often exceeded those of the secular princes. Dugdale estimates their income, in 1185, to have been the enormous annual sum of six millions sterling. But in the beginning of the 14th century, the avarice of Philip the Fair, and the weakness and perfidy of Clement V., conspired to give a blow to their Order from which it never recovered, as will appear after a brief survey of the Order during the most prosperous period of its existence.

The Order of the Temple in the 12th century was divided into three classes, Knights, Priests, and Serving Brethren. Every candidate for admission into the first class must have received the honor of Knighthood in

due form, and according to the laws of chivalry; consequently the Knights Templars were all men of noble birth. The second class or the Priests were not originally a part of the Order, but by the Bull of Pope Alexander, known as the Bull *omnes datum optimum*, it was ordained that they might be admitted, to enable the Knights more commodiously to hear divine service, and to receive the sacraments. Serving Brothers, like the Priests, were not a part of the primitive institution. They owed their existence to the increasing prosperity and luxury of the Order.

Over this society, thus constituted, was placed a presiding Officer, with the title of Grand Master. His power, though great, was limited. He was in war, the commander-in-chief of all the forces of the Temple. In his hands was placed the whole patronage of the Order, and as the vicegerent of the Pope, he was the spiritual head and bishop of the clergy belonging to the society. He was, however, much controlled and guided by the chapter, without whose consent, he was never permitted to draw out or expend the money of the Order.

The Grand Master resided originally at Jerusalem; afterwards, when that city was lost, at Acre, and finally at Cyprus. His duty always required him to be in the Holy Land, he consequently never resided in Europe. He was elected for life from among the knights in the following manner. On the death of the Grand Master, a Grand Prior was chosen to administer the affairs of the Order until a successor could be elected. When the day which had been appointed for the election arrived, the chapter usually assembled at the chief seat of the Order; three or more of the most esteemed

knights were then proposed, the Grand Prior collected the votes, and he who had received the greatest number was nominated to be the Electing Prior. An assistant was then associated with him in the person of another knight. These two remained all night in the chapel engaged in prayer. In the morning, they chose two others, and these four, two more, and so on, until the number of twelve, (that of the Apostles) had been selected. The twelve then selected a Chaplain. The thirteen then proceeded to vote for a Grand Master, who was elected by a majority of the votes. When the election was completed, it was announced to the assembled brethren, and when all had promised obedience, the Prior, if the person was present, said to him, "In the name of God the Father, the Son, and the Holy Ghost, we have chosen, and do choose thee, Brother N., to be our Master." Then, turning to the brethren, he said, "Beloved Sirs and Brethren, give thanks unto God; behold here our Master."*

The remaining officers were as follows: a Marshal, who was charged with the execution of the military arrangements on the field of battle; the Prior of Jerusalem, called the Grand Preceptor of the Temple, who was the Treasurer of the Order, and had charge of all the receipts and expenditure; the Draper who had the care of the clothing department, and distributed the garments to all the brethren; the Standard-Bearer who bore the glorious Beauseant to the field; the Turcopilar, the commander of a body of light horse called Turcopoles, who were employed as skirmishers and light cavalry; and lastly, the Guardian of the Chapel, to

* See N. Am. Quart. Mag. vol. vii., p. 828.

whom was entrusted the care of the portable chapel, which was always carried by the Templars into the field.*

Each province of the Order had a Grand Prior, who was in it the representative of the Grand Master; and each house was governed by a Prior or Preceptor, who commanded its Knights in time of war, and presided over its chapter in peace.

The mode of reception into the Order, is described to have been exceedingly solemn. A novitiate was enjoined by the canons; though practically, it was in general dispensed with. The candidate was received in a chapter assembled in the chapel of the Order, all strangers being rigorously excluded. The Preceptor opened the business with an address to those present, demanding if they knew of any just cause or impediment why the candidate should not be admitted. If no objection was made, the candidate was conducted into an adjacent chamber, where two or three of the Knights, placing before his view the rigor and austerities of the Order, demanded if he still persisted in entering it. If he persisted, he was asked if he was married or betrothed, had made a vow in any other Order, if he owed more than he could pay, if he was of sound body, without any secret infirmity, and free. If his answers proved satisfactory, they left him and returned to the chapter, and the Preceptor again asked, if any one had anything to say against his being received. If all were silent, he asked if they were willing to receive him. On their assenting, the candidate was led in by the Knights who

* This list is given on the authority of Addison. Other writers vary slightly in the names and number of these officers.

had questioned him, and who had now instructed him in the mode of asking admission. He advanced, and kneeling before the Preceptor with folded hands, said: "Sir, I am come before God, and before you and the brethren; and I pray and beseech you, for the sake of God, to receive me into your society and the good works of the Order, as one who, all his life long, will be the servant and slave of the Order." The Preceptor then inquired of him if he had well considered all the trials and difficulties which awaited him in the Order, adjured him on the Holy Evangelists to speak the truth, then put to him the questions which had already been asked of him in the preparation room, further inquiring if he was a knight, and the son of a knight and a gentlewoman, and if he was a priest. He then asked him the following questions: "Do you promise obedience, as long as you live, to the Master of the Temple, and the Prior who shall be set over you; do you promise chastity of the body; do you further promise a strict compliance with the laudable customs and usages of the Order now in force; and such as the Master and knights may hereafter add; will you fight for and defend with all your might, the holy land of Jerusalem, and never quit the Order but with the consent of the Master and chapter; and lastly, do you agree, that you will never see a Christian unjustly deprived of his inheritance, nor be aiding in such a deed?" The answers to all these questions being given in the affirmative, in the most solemn manner, the Preceptor then acknowledged his reception to all the good works of the Order, which had been performed from the beginning and would be performed to the end, like-

wise of his father, his mother, and all those of his family whom he should let participate therein. "So you," continued the Preceptor, "in like manner receive us to all the good works which you have performed and will perform. We assure you of bread and water, the poor clothing of the Order, and labor and toil enow." The Preceptor then took the white mantle, with its ruddy cross, placed it about his neck and bound it fast. The Chaplain repeated the 132d Psalm, "*Behold how good and how pleasant it is for brethren to dwell together in unity;*" and the prayer of the Holy Spirit, "*Deus qui corda fidelium;*" each brother repeated a prayer, and the Preceptor and Chaplain kissed the candidate. He then placed himself at the feet of the Preceptor, who exhorted him to peace and charity, to chastity, obedience, humility and piety, and so the ceremony was ended.*

But to resume the history of the Order. From the time of Hugh de Payens to that of James de Molay, the Templars continued to be governed by a succession of the noblest and bravest knights of which the chivalry of christendom could boast. They continued to increase in power, in fame and in wealth; and thus independent in their circumstances and fatigued with those unsuccessful struggles against the infidels which they had maintained with such manly courage, they returned to their native land to enjoy, in peace and quiet, the recompense of their toils. But, like all men who are suddenly transported from danger and fatigue to opulence and ease, many of the Templars deviated from that virtuous course which they had hitherto pursued,

* N. Am. Quart. Mag. *ut supra.*

and indulged too freely in those luxuries and fashionable amusements to which they were invited by opulence, and impelled by inactivity. Thus, from the indiscretions of a few, did the Knights Templars lose a considerable share of those honors and that celebrity which they had long enjoyed. But this relaxation of discipline and attachment to luxurious indolence, were the only crimes of which the Templars were guilty ; and to men of honor and spirit like them, the forfeiture of popularity, which was the consequence of their apostacy, would be a sufficient punishment. This, however, was not the sentiment of Philip the Fair, and he soon found a pretence for the exhibition of his ambitious and avaricious spirit by the most unjust and revengeful proceedings against the Order. In his celebrated controversy with Pope Boniface VIII., in the beginning of the 14th century, as Vertot observes, the Templars had, as was usual with them, sided with the Pontiff and opposed the king. This conduct, Philip, partly from a revengeful disposition, and partly from the hope of gaining possession of the vast wealth of the Knights, never could forgive, but formed thenceforward the design of suppressing the Order whenever a proper opportunity should offer. This, however, did not occur till after the decease of Pope Boniface.

Immediately after the death of the pontiff, the cardinals assembled to select his successor ; but party spirit ran so high in the conclave that there seemed no probability of filling the papal chair very speedily. At length, through the intrigues and machinations of the friends of Philip, the cardinals were induced to assent to the election of any priest whom he should recom-

mend. This was the darling object which the monarch had in view, which being accomplished, he immediately sent for the archbishop of Bordeaux, whose ambition he well knew had no bounds, and communicated to him the power which he had received of nominating a person to the papal chair, and promised that he should be the person, provided he would engage to perform six conditions. The archbishop greedily accepted the proposal, and forthwith took an oath on the sacrament to the faithful performance of the conditions. Philip at once disclosed to him five of these conditions, but reserved the sixth until the archbishop should be crowned pope. His coronation soon took place, and he assumed the name of Clement V.

Vertot proceeds to say that a Templar and a citizen of Beziers, having been apprehended for some crime, and committed together to a dungeon, for want of a priest confessed to each other; that the citizen having heard the Templar's confession, in order to save his own life, accused the Order to King Philip, charging them, on the authority of what his fellow prisoner had told him, with idolatry, sodomy, robbery and murder; adding, that the Templars being secretly Mahometans, each knight, at his admission into the Order, was obliged to renounce the Savior, and to spit upon the cross in token of his abhorrence of it. Philip, on hearing these accusations, pardoned the citizen and disclosed to the Pope his sixth condition—the suppression of the Order of Knights Templars.

Clement, by Philip's direction, wrote in June, 1306, to De Molay, the Grand Master, who was then at Cyprus, inviting him to come and consult with him on

some matters of great importance to the Order. De Molay obeyed the summons, and arrived in the beginning of 1307, at Paris, with sixty knights and a large amount of treasure. He was immediately imprisoned, and on the 13th of October following, under the pretence of discovering what degré of credit might be attached to the accusations which had been made against the Order, every knight in France was, by the secret orders of the King, arrested and put to the most excruciating tortures. Several of the knights, when extended on the rack, made every acknowledgment which their persecutors desired. But others retaining on this instrument of agony that fortitude and contempt of death which they had exhibited on the field, persisted in denying the crimes with which they were charged, and maintained with their latest breath the innocence of their Order. Many of those, even, who had tamely submitted to their persecutors, retracted those ignominious confessions which the rack had extorted, and maintained their integrity in the midst of those flames which the barbarous Philip had kindled for their destruction. On the 12th of May, 1310, fifty-four of the knights, were, after a mock trial, publicly burnt at Paris. The same vindictive and inhuman spirit was exhibited in the other provinces of France and the other nations of Europe. They bore their sufferings with unparalleled fortitude; and the only murmurs which parted from their lips, were those which expressed their anguish and remorse that they had in the hour of pain betrayed the interest of their Order, and confessed themselves guilty of crimes unworthy of a Templar and a man.

But the atrocious scene was yet to come which was to complete the ruin of the Templars and satiate the vengeance of their enemies. Their Grand Master, Molay, and other dignitaries of the Order still survived: and though they had made the most submissive acknowledgments to their unrelenting persecutors, yet the influence which they had over the minds of the vulgar, and their connections with many of the princes of Europe, rendered them formidable and dangerous to their oppressors. In order, therefore, that these might not restore union to their dismembered party, and inspire them with courage to revenge the murder of their companions, and that they might not live to prove the innocence of their Order and the vile motives of Philip in persecuting them, the French monarch commanded the Grand Master and four of his brethren to be led out to a scaffold, erected for the purpose, and there to confess before the public the enormities of which their Order had been guilty, and the justice of their punishment. If they adhered to their former confessions, a full pardon was promised to them; but if they persisted in maintaining their innocence, they were threatened with destruction on a pile of wood which the executioners had erected in their view to awe them into compliance. While the multitude were standing round in awful expectation, ready from the words of the prisoners to justify or condemn their king, the venerable Molay, with a cheerful and undaunted countenance, advanced in chains to the edge of the scaffold, and in a firm and impressive tone thus addressed the spectators:—"It is but just, that in this terrible day, and in the last moments of my life, I lay open the iniquity of falsehood.

and make truth to triumph. I declare, then, in the face of heaven and earth, and I confess, though to my eternal shame and confusion, that I have committed the greatest of crimes ; but it has been only in acknowledging those that have been charged with so much virulence upon an Order, which truth obliges me to pronounce innocent. I made the first declaration they required of me, only to suspend the excessive tortures of the rack, and mollify those that made me endure them. I am sensible what torments they prepare for those that have courage to revoke such a confession. But the horrible sight which they present to my eyes, is not capable of making me confirm one lie by another. On a condition so infamous as that, I freely renounce life which is already but too odious to me. For what would it avail me to prolong a few miserable days, when I must owe them only to the blackest of calumnies."* In consequence of this manly revocation, the Grand Master and his companions were hurried into the flames, where they retained that contempt of death which they had exhibited on former occasions.

In the last act of a Historical Tragedy, performed on the French theatre, is narrated the destruction of the Order of Knights Templars in the words following :

" It now seemed a matter of great consequence to calm the minds of the people, who were shocked at the vast number of fires which had been lighted up for human sacrifices in the several provinces of the kingdom ; and it behoved them, above all things, to convince the people of Paris that it was with justice that so many

* Histoire des Chevaliers de Saint Jean de Jerusalem, par Abbe Vertot, tome ii. pp. 101, 102.

Templars had been condemned to be burnt alive, that they required these four chiefs of the Templars to make a public and sincere declaration of all the abuses and crimes committed by the Order, if they had a mind to save their lives, or expected that the Pope and King would keep their word with them.

“For this purpose, a scaffold was erected in the Court before the Cathedral, and hither the prisoners were conveyed by an armed force. Then one of the legates standing up, opened the dismal ceremony with a discourse, wherein he enlarged upon all the impieties and abominations of which he said the Templars had been convicted by their own acknowledgment. And in order to leave the public no room for doubt, he called on the Grand Master and the other chiefs to renew, in the hearing of the people, the confessions which they had made of their crimes and errors. If they made this confession they were to be pardoned, but if they resisted they were to be executed. With a view of making sure their confessions, they erected a pile of wood near by the scaffold, that they might be burnt the moment they revoked their confessions. But when all eyes were intent on the scene, the Grand Master, shaking his chains, to their great surprise advanced, with a countenance full of resolution, to the edge of the scaffold. Then, raising his voice to be the better heard, ‘It is but just,’ cries he, ‘that on this terrible day, and in the last moments of my life, I lay open the iniquity of falsehood,’ &c.

“The brother of the Dauphin de Viennois spoke next after the same manner, and with the strongest asseverations, bore testimony to the innocence of the Order.

The Legate, upon this occasion, did by no means gain the applause of the people; but he soon had his revenge. The Grand Master and his companions were brought down from the scaffold, and the provost of Paris conducted them back to prison.

"The King, who was revengeful in his nature, and looked upon the destruction of the Templars as his own work, being incensed at this recantation of the chiefs of the Order, caused them to be taken out on the same day to a little Isle of the Seine between the Prince's garden and the Augustinian monastery, where he determined to have them burned.

"The Templars having arrived at the place of punishment, a herald proclaimed, in the King's name, pardon and liberty for such of the Templars as would acknowledge the crimes of which they were accused. Neither the sight of the terrific apparatus of death, nor the tears and cries of their kindred, nor the prayers of their friends, were capable of moving one of their inflexible souls. In vain were employed the offers of the King's pardon: allurement, entreaties, menaces, all became fruitless.

"The Grand Master courageously ascended the scaffold or pyre: the others followed, their countenances appearing quite serene and composed.

"During this awful contest between the natural feelings and divine grace, not even a sigh escaped from one of them; and notwithstanding the torments they were suffering from such a horrible punishment, they displayed an admirable firmness and constancy, *calling upon the name of God, blessing him and taking him for witness of their innocence.*

“The Grand Master, in the midst of that exquisite torture, manifested, even to the last moment, the same firmness that he had exhibited in the court of the Cathedral, and expressed himself nearly in the same manner. He repeated his protestations of the innocence of his Chevaliers; but as to himself, he said, that he deserved to suffer for having allowed the contrary in the presence of the Pope and the King. At his last moment, when no other liberty was left him but that of speech, and he was almost stifled with the smoke, he cried aloud, ‘Oh Clement, thou unjust judge, and barbarous executioner, I summon thee to appear within forty days before the judgment seat of God.’ He likewise summoned the King to appear before the tribunal of the Most High within the term of one year. The death of both took place precisely within the time.

“All the people shed tears at the tragical spectacle of these holy knights. The two wretches who confessed to the citizens, and were the authors of this dreadful catastrophe, perished soon after: one was hanged for fresh crimes, and the other was assassinated by his enemies.

“Philip the Fair and Clement V., as we have seen, perished the same year in which the Templars were burned. Enguerrand de Marigni, Prime Minister of Philip, and an active instrument for their destruction, shortly after died ignominiously upon the gibbet.

“If this be chance, it is wonderful! but if the decree of God, let us revere.”

In addition to these proceedings, Pope Clement, in the year 1312, issued his bull for the annihilation of the Order of Knights Templars, which he caused to be published throughout every country in christendom. He at

the same time gave their possessions to the Knights of Malta, which appropriation of the Templars' estates was assented to by most of the sovereigns of Europe; and there is now extant among the English statutes, an act of Parliament, whereby, after setting forth that the order of Templars had been suppressed, their possessions in England are confirmed to the Knights of St. John.

Vertot further relates that in Germany, the Pope having sent his bull for abolishing the order to the archbishop of Metey, when that prelate had assembled all his clergy, in order that the bull might be proclaimed with greater solemnity, they were suddenly surprised by the entry of Wallgruffer Count Sauvage, one of the principals of the order, attended by twenty other Templars, arrayed in their regular habits and armed. The Count declared that he had not come to do violence; but, having heard of the bull against his order, he came to insist that their appeal from that decree to the next council and the successor of Clement, should be received, read and published. The archbishop, deeming it inexpedient to refuse the request of one attended by an armed force, granted it, and subsequently sent the appeal to the Pope, who ordered him to have it examined in a council of his province. A synod was accordingly called, and, after a long trial and various formalities, which were then observed, the Templars of that province were declared innocent of the crimes charged upon them. Yet it does not appear that either their possessions or their government, as a distinct order, were restored; but on the contrary, their estates in the German empire were divided between the Knights of Malta and the Teutonic Knights, to the first of which orders

many Knights Templars afterwards joined themselves, as appears altogether probable from the circumstance that while the habit of the Templars was without doubt originally *white*, they now distinguish themselves by the same color as the Knights of Malta, viz: *black*. This change cannot be accounted for in any other way than by an union with the Knights of that order.

But notwithstanding the efforts of King Philip and the Pope, the Order of Templars was not annihilated. De Molay, in anticipation of his fate, appointed John Mark Lamieus as his successor in office, and from that time to the present, there has been a regular succession of Grand Masters. The following is a list of the names of these Grand Masters, and the date of their elections:

1. Hugh de Payens,	1118.
2. Robert of Burgundy,	1139.
3. Everard de Barri,	1147.
4. Bernard de Trenellape,	1151.
5. Bertrand de Blanchefort,	1154.
6. Andrew de Montbar,	1165.
7. Philip of Naplus,	1169.
8. Odo de St: Amand,	1171.
9. Arnold de Troye,	1180.
10. John Terricus,	1185.
11. Gerard Ridefort,	1187.
12. Robert Sablaeus,	1191.
13. Gilbert Gralius,	1196.
14. Philip de Plessis,	1201.
15. William de Carnota,	1217.
16. Peter de Montagu,	1218.
17. Armaud de Petragrossa,	1229.
18. Herman de Petragrarius,	1237.

19.	William de Rupefort,	.	.	.	1244.
20.	William de Sonnac,	.	.	.	1247.
21.	Reginald Vichierius,	.	.	.	1250.
22.	Thomas Beraud,	.	.	.	1257.
23.	William de Beaujeau,	.	.	.	1274.
24.	Theobald Gaudinius,	.	.	.	1291.
25.	James de Molay,	.	.	.	1298.
26.	John Mark Lamienius,	.	.	.	1314.
27.	Thomas Theobald Alexandrinus,	.	.	.	1324.
28.	Arnold de Braque,	.	.	.	1340.
29.	John de Claremont,	.	.	.	1349.
30.	Bertrand de Guesclin,	.	.	.	1357.
31.	John Arminiacus,	.	.	.	1381.
32.	Bernard Arminiacus,	.	.	.	1392.
33.	John Arminiacus,	.	.	.	1419.
34.	John de Croy,	.	.	.	1451.
35.	Bernard Imbault,	.	.	.	1472.
36.	Robert Senoncourt,	.	.	.	1478.
37.	Galeatus de Salazar,	.	.	.	1497.
38.	Philip Chabot,	.	.	.	1516.
39.	Gaspard de Jaltiaco Tavanensis,	.	.	.	1544.
40.	Henry de Montmorency,	.	.	.	1574.
41.	Charles de Valois,	.	.	.	1615.
42	James Ruxellius de Granceio,	.	.	.	1651.
43.	Duc de Duras	.	.	.	1681.
44.	Philip, Duke of Orleans,	.	.	.	1705.
45.	Duc de Maine,	.	.	.	1724.
46.	Louis Henry Bourbon,	.	.	.	1737.
47.	Louis Francis Bourbon,	.	.	.	1741.
48.	Duc de Cosse Brisac,	.	.	.	1776.
49.	Claude M. R. de Chevillon,	.	.	.	1792.
50.	Bernard R. F. Palaprat,	.	.	.	1804.
51.	Sir Sidney Smith,	.	.	.	1838.

In France the Order of Knights Templars still exists, and ranks among its members some of the most influential noblemen of the kingdom. In Portugal the name of the Order has been changed to that of the "Knights of Christ," and its cross is frequently conferred by the government as the reward of distinguished merit. In England the Encampment of Baldwin, which was established at Bristol, by the Templars who returned with Richard I. from Palestine, still continues to hold its regular meetings, and is believed to have preserved the ancient costume and ceremonies of the Order. This Encampment, with another at Bath, and a third at York, constituted the three original Encampments of England. From these have emanated the existing Encampments in the British Islands and in the United States, so that the Order as it now exists, in Britain and America, is a lineal descendant of the Ancient Order.

It would be useless, as Lawrie justly observes, to attempt to prove that the Order of Templars is a branch of Free Masonry. This fact has been invariably acknowledged by Masons themselves, and none have been more zealous to establish it than the enemies of the Order. The former admitted the fact not only because it was honorable to themselves, but because it was true;—the latter have supported it because by the aid of a little sophistry they hoped to employ it to the disgrace of the Order.

Although the professed object of this association was to protect those Christian pilgrims whose mistaken zeal had led them to the Holy City, yet it is beyond a doubt that its chief and primary intention was to practice and preserve the *rites* and *mysteries* of *Freemasonry*. We

know at least that the Knights Templars not only possessed the mysteries but performed the ceremonies and inculcated the duties of Freemasonry, and it is equally certain that the practicing of these rites could contribute nothing to the protection of the Roman Catholic Pilgrims. Had the Templars publicly avowed the real object of the institution, instead of that favor and honor which they so long enjoyed, they would at once have experienced the animosity and vengeance of the Popish Church. But as they were stimulated by a sincere regard for her religion, and by a decided abhorrence of the infidel professors of Judea, it was never once supposed that they transacted any other business at their secret meetings, than that which concerned the regulation of their Order, the advancement of the Romish Church, and the extirpation of its enemies.

From this short and imperfect account of the origin and relentless persecution of the Knights Templars, the reader will be enabled to understand the merits of the question respecting the innocence of that order, which we will here consider. Many contemporary writers were too much influenced by party spirit and religious zeal, to deserve any regard in this investigation. All those writers,* however, who are generally deemed impartial historians, have, without hesitation, pronounced them innocent of the crimes laid to their charge. In the decision of these historians, the public had in general acquiesced, till their sentiments were unsettled by the bold pretensions and the sophistical reasoning of Barruel.

* Among these we may reckon Hume, History of England, vol. 2, p. 378. Henry, History of Britain, vol. 8, p. 48, and Vertot, *et supra*.

In order to form an impartial judgment in a case like this, it is necessary to be acquainted with the motives and character of the accusers, and with the benefits which might accrue to them and the judges, by the punishment or liberation of the accused. In the case before us, the accusers had been disgraced and imprisoned by the accused, for their villany and crimes. Their chief prosecutor and judge was actuated by motives of avarice and private resentment; and many rival orders propagated with assiduity the slanders of the accusers. Such were the motives and prospects of their judges and accusers. Let us now attend to the accusations which were brought against them. Did they perpetrate murder upon any of their fellow citizens? This was never laid to their charge. Did they purloin any man's treasures? Of theft they were never accused. Did they instigate to rebellion the subjects of any government, or plot destruction against the person of any king? Under such a character they were never known, till Barruel called them traitors and regicides; because, forsooth, it was his opinion, that their successors, the Free-Masons in France, were accessory to the murder of their King. What then were their crimes? It was said that they burnt their own infants! and yet an instance was never produced, in which the child of a Templar had disappeared, and in which the tenderness of a mother, as would certainly have happened, remonstrated against the murder of her child. They were said to have committed upon one another the most unnatural of all crimes! and yet no individual produced a specific instance which he could corroborate by indubitable proof. They were accused of insulting the cross of Christ; and yet they had

shed their blood in defence of his religion. Of crimes like these, one may conceive a depraved individual to have been guilty; but to believe that a respectable fraternity, consisting of thousands of members, could be capable of such enormities, requires a degree of faith to which the most credulous will scarcely attain.

The most formidable, and indeed the only plausible argument by which Barruel supported his opinions, is drawn from the confession of the Templars. He maintains that the avowals of the Knights were free from compulsion, and that no set of men could be so base as to accuse their brethren of crimes, of which they believed themselves to be entirely innocent. But the fallacy of his reasoning will appear from the slightest reflection. It is an undoubted fact, that when an avowal must be made, men are more ready to accuse themselves of crimes of which they have never been guilty than to confess those which they have actually committed. When a man confesses himself guilty of a crime which he has really perpetrated, he is exposed, not only to the reproaches of his own conscience, but to those of the world; and should he at any time retract his confessions, he must be aware that every subsequent enquiry would only confirm the truth of his first deposition. But when a man, from a principle of fear, acknowledges the truth of accusations with which he has been unjustly loaded, a sense of his integrity and innocence supports him under the opprobrium of the world, and he is conscious that his character will be vindicated by every investigation, and that the confession which he himself made, may at any time be proved to have been the offspring of necessity. Such undoubtedly were the feelings by which the

Templars were actuated.* But we do not come at this conclusion from speculative principles alone; there are, fortunately, some historical facts which furnish evidence to support our belief. About the commencement of the whole affair, Molay, the Grand Master of the Order, had been examined at Paris. From the causes which we have already explained, but particularly from a dread of those torments, to which an obstinate avowal of his innocence would expose him, he made every confession which his persecutors demanded; but he at the same time transmitted circular letters to an immense number of his brethren, requesting them to make the same confessions with himself;† for it was only by submissive conduct that they could hope to disarm the fury of their enemies, and avert the blow which was threatened to their order. Agreeably to the request of Molay, many of the Templars made the same acknowledgments; while others, whose morality was more inflexible, and whose courage was more undaunted, disclaimed to do evil that good might come, and persevered unto death in the avowal of their own innocence, and that of their own order. Molay, however, and those Knights who had followed his example, soon perceived, that though their submissions had protected them from injury as individuals, they had, nevertheless, rather inflamed the rage of Philip against the order; and being now convinced that their acknowledgments of guilt had produced an effect oppo-

* The same principle may be seen illustrated in the trials for witchcraft in New England: vide Hutchinson's History of Massachusetts, vol. 2, pp. 87, 88.—EDITOR.

† *Histoires des Chevaliers Hospitaliers, par Abbe Vertot, tome 2.*
p. 86.

site to what they expected ; they boldly retracted their former avowals, and adopted that intrepid conduct of which we have already given a short account.

Having thus endeavored to vindicate the character of our ancestors from the accusations of their enemies, it will be necessary to make a few remarks respecting the ceremonial observances which are attributed to them and their posterity, by the author of the memoirs of Jacobinism. But this, our enemies well know, is forbidden ground, which Free Masons are prohibited from entering by the laws of their order. It is here, consequently, that the most numerous and apparently the most successful attacks have been made ; for we can be provided with no means of defence without laying open the mysteries of the fraternity. Conscious of the disadvantages under which the Free Masons labor, their adversaries have fabricated the most frightful and foolish ceremonies, and imposed them upon the world as the ceremonies of Masonry. Among this number, may be reckoned those rites and oaths which Barruel ascribes to the Templars and their posterity, but which, we solemnly aver, have no connection with the one or the other ; and were we permitted to divulge to the world the whole of our ritual system, many who have duped the public by deceitful information, would stand abashed at their conduct, while others who have confided in such information, would be astonished at the extent of their credulity.

Such are the considerations by which we would attempt to repel those charges and distorted facts with which Barruel has calumniated the character and disfigured the history of the Templars. They will be sufficient, we hope, to remove those erroneous impressions

which the perusal of the memoirs of Jacobinism may have left upon the readers' mind. Although we have adopted the opinion of those who maintain the innocence of that unfortunate Order, we cannot coincide with them in believing that as individuals they were free from blame. The Templars were possessed of the same corrupted nature, and influenced by the same passions, as their fellow men ; and they were, unquestionably, exposed to more strong and numerous temptations. Some of the Knights, therefore, may have been guilty of crimes, and these too of an aggravated kind, which, by a strange, though not uncommon mistake, might have been transferred to their Order ; but it was never proved that they were traitors, child-murderers, regicides, and infidels.

But allowing the Templars to be as guilty as their enemies have represented them, upon what principles of sound reasoning, or of common sense, can their guilt be transferred to the fraternity of Free Masons ? Is it absolutely necessary that the son should inherit the bodily diseases, and the mental debility of his forefathers ? or is it fair that one order, proposing to itself the same principles as an other, should be charged also with the same crimes ? Certainly not. If virtue and vice were hereditary qualities, we might arrogate to ourselves much honor from our connection with the Templars : but, as we have not been applauded for a Templar's virtues, we should not be reproached for a Templar's crimes.

The following is the *costume* of the Knights Templars, according to the statutes of the order, as established in Scotland and revised in 1843; viz :

A white woollen mantle to reach the knee in front, and taper away to the ankle behind, fastened with white cord and tassel, and with a red cross patée on the left shoulder; white woollen tunic, reaching to about three or four inches above the knee, with the cross upon the left breast; white stock with falling white shirt collar; tight white pantaloons; buff boots, with buff tops turned over five inches broad, no tassels; spurs gilt with red leathers; sash of white silk, half a yard in breadth, tied in a knot in front, the ends edged with a white silk fringe hanging down, and a small red cross near the extremities; white woollen cap with red leather band, or if he has obtained a diploma from the Grand Master, a red velvet cap; no feather; cross-hilted sword with brass guard, and white ivory hilt; scabbard of red morocco; belt of red leather, with gilt buckle; buff gauntlets, with a red cross on the wrist; badge, an enameled black cross, with white order, and a small red cross enameled thereon, suspended from the neck by a red ribbon, with white edges, about two inches broad, passing through the ring of the badge.

The officers necessary to form an Encampment are as follows, viz: Most Eminent Grand Commander, Generalissimo, Captain General, Prelate, Treasurer, Recorder, Senior Warden, Junior Warden, Standard Bearer, Sword Bearer, Warder and Sentinel.

TEMPLARS' MANUAL.

THE throne is situated in the east; above is suspended a banner, on it a cross surmounted by rays of light, on each side a sky blue banner, on one of which are arranged the emblems of the order, and on the other a paschal lamb and Maltese cross, with the motto, "The will of God." The Grand Commander is seated on the throne, the Generalissimo, Prelate, and pass Grand Commanders, on his right; the Captain General on his left; the Treasurer on the right, and the Recorder on the left in front; the Senior Warden at the south-west angle of the triangle, and upon the right of the first division; the Junior Warden at the north-west angle of the triangle, and on the left of the third division; the Standard Bearer in the west, the Sword Bearer on his right and the Warder on his left: at the base of the triangle and in front of the Standard Bearer a stall for the Initiate. The Knights are so arranged that there shall be an equal number on each side of the throne and in front.

DRESS.

A full suit of black. A black velvet SASH, trimmed with silver lace, hanging on the right shoulder and crossing the body to the left side; at the end of the sash is

suspended a poignard, or small dirk ; on the left hip of the sash is a Maltese cross in the centre of a green rosette ; on the right shoulder a black rose and star ; on the left breast a star of nine points ; in the centre of the star, a cross and serpent of gold, surmounted by a circle on which is engraved, "*In hoc signo vinces.*" Also a Paschal Lamb, with a flag, a cock, and red cross ; on the top of the flap of the apron three stars placed in a triangular form, with cross swords in the centre ; on the centre of the apron twelve nobs or stars placed in a triangle, with scull on cross bones in the centre.

OPENING.

James—Chap. i. v. 1—10, 26, 27.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations ; knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.. A double minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

A Prayer used at opening an Encampment.

ALMIGHTY and most merciful JEHOVAH, thou incomprehensible essence of intellect divine, who art seated upon the throne of the universe and coverest thyself with light as with a garment; thy omnipotent power sways the orb'd spheres, and at thy command light sprang from darkness, order from confusion, and harmony reigned triumphant throughout thy vast domains. Accept, Almighty Father, the tribute of gratitude which we humbly hope expands the hearts of all thy children, especially thy servants now assembled before THEE. Thy goodness is unspeakable, and thy tender mercies encircle each being thou hast created, from the highest enraptured seraph, who bows before thy diadem throne, to the meanest reptile which grovels beneath our feet; but for thee all animation would cease to exist. Oh teach us by the influence of thy Holy Spirit a cheerful obedience and humble submission to all thy holy mandates: arrayed in all our imperfections we stand naked before thy omniscient eye: may the recollection of this *Truth* teach us to suppress each rising thought and intention that would offend thee our God, or disturb the peace of our consciences.

Almighty Parent, while we bow the knee before thee to supplicate divine favor and blessings for ourselves, we would remember our brethren's welfare as our own; extend, we beseech thee, the many blessings which we enjoy to every individual of thy family. Bless, in a particular manner, those who are linked together by an indissoluble chain of sincere affection; may we recollect that we are united by solemn ties, and have invoked thy sacred presence to witness the contract.

Holy Father, thy wisdom is infinite, thy power omnipotent, and thy holiness such that the heavens are not clean in thy sight, and thy angels stand charged with folly; how then shall we come before thee, or bow before the living God? We have no offering of our own to bring; no man can redeem his brother or give to

God a ransom for him ; yet we will magnify thy name, O God, in that thou hast sent thy only begotten Son into the world to be a propitiation for our sins, and not for ours only, but also for the sins of the whole world. Our only hope is in the *risen* LORD JESUS CHRIST ; and while we rely upon his cross, may we become willing subjects of his kingdom. Thou, O KING of KINGS and LORD of LORDS, art still waiting to be gracious ; here weary and heavy laden pilgrims coming from afar, may cast off their burdens and find rest and refreshment to their weary souls ; yea, Lord, even without money and without price. Endue us, O Lord, with wisdom and fortitude to resist the temptation of our unruly passions while travelling the pilgrimage of this life, so that when solicited by avarice, we may not with JUDAS sell our God, or so far yield to the weakness and infirmities of our nature, as with PETER, to deny our Master. But by the beauty of holiness, may we be incited to practice that charity which is recorded in thy Word, and which is inculcated and enforced by the principles of our order, that by patience and humility we may let our light so shine before men, that others seeing our good works may glorify thee, our Father who art in Heaven.

And now, O God, to thy guardian care and protecting providence we commend the whole Masonic family, but especially all *poor, weary, way-worn Pilgrims*, who have received the *white stone*, and read the *new name*, and are now walking in the paths of virtue, rectitude, and true holiness ; may no dangers appal or temptations allure them from the *straight path*, till they shall have past the confines of *time*, been wafted over the *Jordan of Death*, and finally admitted into the *Asylum* of the Lord of Glory, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. And now unto thy great name, FATHER, SON, and HOLY SPIRIT, the one undivided JE-HO-VAH, be all the glory and majesty, dominion and power, both now and forever. Amen and Amen.

LESSON FIRST.

FIRST EXHORTATION.

— I greet thee.

Silver and gold have I none: but such I have give I thee. * * * * *

Hearken to a lesson to cheer thee on thy way, and assure thee of success.

And Abraham rose up early in the morning, and took *bread* and a *bottle* of *water* and gave it unto Hagar, (putting it on her shoulder,) and the child, and sent her away, and she departed and wandered in the wilderness, and the water was spent in the bottle, and she cast the child under one of the shrubs; and the angel of God called to Hagar out of Heaven, saying arise, lift up the lad and hold him in thine hand: for I will make him a great nation: and God opened her eyes and she saw a well of water. By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles; for he looked for a city which hath foundations, whose builder and maker is God. Be ye therefore followers of God as dear children; rejoicing in the Lord always; and again I say rejoice.

Farewell—God speed thee.

SECOND EXHORTATION.

— I greet thee. * * * *

If a brother or sister be naked and destitute of daily food, and one of you say depart in peace, be ye warmed and filled, and ye give them not of those things which

are needful for the body, what doth it profit? To do good and to communicate forget not, for with such sacrifices God is well pleased. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ: For in him dwelleth all the fullness of the Godhead bodily.

Farewell—God speed thee.

THIRD EXHORTATION.

— I greet thee. * * * *

He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me; Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light. Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

Farewell—God speed thee.

SECOND LESSON.

Matthew—Chap. xxvi. v. 14—26.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.—And from that time he sought opportunity to betray him.

Now the first day of the *feast* of unleavened bread the disciple came to Jesus, saying unto him, Where wilt

thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

THIRD LESSON.

Matthew—Chap. xxvi. v. 36—50.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful even unto death: tarry ye here, and watch with me. And he went a little farther, and he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*. And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again, the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes

were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hand of sinners. Rise, let us be going: behold he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master, and kissed him.

FOURTH LESSON.

Matthew—Chap. xxvii. v. 24—38.

When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*. And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found

a man of Cyrene, Simon by name; him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. And they crucified him and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there: And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

FIFTH LESSON.

Although it is appointed unto all men once to die, yet as the scriptures inform, the Saviour of the World arose from the dead and ascended up into Heaven, there forever seated on the throne of majesty on high, so they also assure us, that all who have received Him for their righteousness, and put their trust in him, shall rise to life everlasting.

In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay: and go quickly, and tell his disciples that he is risen from

the dead ; and behold he goeth before you into Galilee ; there shall ye see him : lo, I have told you. And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

And he led them out as far as to Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.

SIXTH LESSON.

Acts—Chap. i. v. 15—27.

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty), Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem ; insomuch as that field is called in their proper tongue, Acel-dama, 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 bishoprick 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 knoweth 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.

ORDER OF KNIGHTS OF MALTA.

THIS order has been known at different periods by the titles of the Knights of St. John, of Jerusalem, Hospitallers of St. John, Knights of St. John D'Acre, Knights of Rhodes, and finally, Knights of Malta.

In the year 1048, some pious merchants from Amalfi, in the kingdom of Naples, built a church and monastery at Jerusalem, which they dedicated to St. John the Almoner. The monks were hence called brothers of St. John, or Hospitallers, and it was their duty to assist those sick and needy pilgrims whom a spirit of piety had led to the Holy land. They assumed the black habit of the hermits of St. Augustine, distinguished only by a white cross of eight points on the left breast. They rapidly increased in numbers and in wealth, and at the beginning of the 12th century were organized as a military order by Raymond du Puy, who added to their original vow of chastity, obedience, and poverty, the obligation of defending the church against infidels. Raymond then divided them into three classes, Knights, who alone bore arms; Chaplains, who were regular ecclesiastics; and Servitors, who attended to the sick. After long and bloody contests with the Turks and Saracens, they were finally driven from Palestine in the year 1191.

Upon this they attacked and conquered Cyprus, which, however, they lost after eighteen years occupation. They then established themselves at the island of Rhodes, under the Grand Mastership of Fulk de Villaret, and assumed the title of the Knights of Rhodes.

It was here that the illustrious Villars died in the 70th year of his age, and the fourteenth of his Grand Mastership. In justice to his distinguished merit, the following epitaph was inscribed on his tomb stone: "Here lies Virtue victorious over Fortune."

On the 15th of December, 1542, after a tranquil occupation of this island for more than two hundred years, they were finally ejected from all their possessions by the Sultan Soliman the Second. After this disaster they successively retired to Castro, Messina, and Rome, until the Emperor Charles V., in 1530, bestowed upon them the island of Malta, upon the condition of their defending it from the depredation of the Turks, and the Corsairs of Barbary, and of restoring it to Naples, should they ever succeed in recovering Rhodes.

This island was formerly called Melita, from the vast quantities of honey which it produced. The Romans gained possession of it when they conquered Sicily; they were deprived of it by the Arabs in 828, who were expelled by Roger the Norman in 1190. From that period it continued under the dominion of the kings of Sicily, till it fell by the conquest of that island, into the hands of the emperor Charles V.

The order now took the name of Knights of Malta, by which title they have ever since been designated. Here the organization of the order was as follows: The chief of the order was called "Grand Master of the Holy

Hospital of St. John, of Jerusalem, and Guardian of the army of Jesus Christ." He was elected for life, and resided at the city of Valette. He was addressed by foreign powers with the title of "altezza eminentissima," and enjoyed an annual revenue of about one million of guilders.* The Knights were divided into eight languages, according to their respective nations. The languages were those of Provence, Auvergne, France, Italy, Arragon, Germany, Castile, and England. Upon the extinction of the language of England, that of Anglo Bavaria was substituted. The Grand Officers were also eight in number, and consisted of the chiefs of the different languages, as follows:

1.	The Chief of the language of Provence was Grand Commander.
2.	" " Auvergne " Marshal.
3.	" " France " Hospitaller.
4.	" " Italy " Grand Admiral.
5.	" " Arragon " Grand Conservator.
6.	" " Germany " Grand Bailiff.
7.	" " Castile " Grand Chancellor.
8.	" " England " Turcopolier, or [Captain-general of the Cavalry.

The Knights, in time of war, wore over their usual garments a scarlet surcoat, embellished before and behind with a broad white cross of eight points. In time of peace, the dress of ceremony was a long black mantle, upon which the same cross of white linen was sewed.

* The Grand Master's election was regulated in the following manner, when Clark wrote his "History of Knighthood." The several Seminaries named two Knights each, allowing also two for the English; those sixteen from among themselves, chose eight; those eight chose a Knight, a Priest, and a serving brother; and they three out of the sixteen great crosses elected the Grand Master.

From the time that the island of Malta was bestowed upon the order, until the year 1724, the Knights were continually at war with the Turks; during which time the latter had expended vast quantities of blood and treasure, and the former had exhibited the most magnanimous examples of patience and undaunted heroism. A peace was at length concluded for twenty years, to be renewed at the expiration of that period, if the parties could agree.

In 1565 the island of Malta was beleaguered by Soliman II., on which occasion the Knights suffered immense loss, from which they never entirely recovered. Of the eight languages, the English became extinct in the 16th century; those of France, Auvergne, and Provence, perished in the anarchy of the French revolution; Castile and Arragon were separated at the peace of Amiens, and the remaining two have been since abolished. The order, therefore, as respects its ancient constitution, has now ceased to exist.

On the 9th of June, 1798, the island of Malta was taken by the French, under Bonaparte. In the same year the Knights chose Paul I., Emperor of Russia, as their Grand Master, who took them under his protection. Upon his death, they elected Prince Carraciolo. Upon the reduction of the island by the English, in 1800, the chief seat of the order was transferred to Catanea in Sicily, whence in 1826, it was removed by the authority of the Pope to Ferrara. The last public reception of the order took place at Sonneburg in 1800, when Leopold, the present king of Belgium, and prince Ernest, of Hesse Philippsthal Barchfeld, with several other Knights, were created.

In 1841, Ferdinand I, Emperor of Austria, issued a decree restoring the order in Italy, and endowing it with a moderate revenue. But the wealth, the power, and the magnificence of the order, have passed away with the age and the spirit of chivalry which gave it birth.

The ancient ceremonies of reception, which we here subjoin, were simple and impressive. "The novice was made to understand that he was 'about to put off the old man, and to be regenerated ;' and having received absolution, was required to present himself in a secular habit, without a girdle, in order to appear perfectly free on entering into so sacred an engagement, and with a burning taper in his hand representing chastity. He then received the holy communion, and afterwards presented himself 'most respectfully before the person who was to perform the ceremony, and requested to be received into the company of Brothers, and into the Holy Order of the Hospital of Jerusalem.' The rules of the order, the obligations he was about to take upon himself, and the duties that would be required of him being explained, he with great solemnity, vowed and promised 'to render henceforward, by the grace of God, perfect obedience to the Superior placed over him by the choice of the order, to live without personal property, and to preserve his chastity.' The brother who received him then said as follows: 'We acknowledge you the servant of the poor and sick, and as having consecrated yourself to the service of the church.' To which he answered: 'I acknowledge myself as such.' He then kissed the book and returned it to the brother who received him, in token of perfect obedience. He was then invested with the mantle of the order, in such a manner as that the cross fell on

his left breast. A variety of other minor ceremonies followed, and the whole was concluded with a series of appropriate and solemn prayers."

A part of the ceremonies anciently used by Knights of Malta, is now incorporated in the Knights Templars' degree.

The following passages of Scripture are occasionally rehearsed in Encampments of Knights of Malta.

FIRST LESSON.

Acts—Chap. xxviii. v. 1—6.

And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm.

SECOND LESSON.

St. John—Chap. xix. v. 19.

And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS.

Rev.—Chap. ii. v. 10.

* * * Be thou faithful, unto death, and I will give thee a crown of life.

THIRD LESSON.

St. John—Chap. xx. v. 24—28.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.

*An Address to a new created Sir Knight Templar
and of Malta.*

SIR KNIGHT,—Having passed through the several degrees and honorary distinctions of our ancient and honorable institution—in your admission to the tessellated masonic ground floor—your ascent into the middle chamber,—your entrance to the unfinished *sanctum sanctorum*—your regularly passing the several gates of the temple—induction to the *oriental chair*, witnessing the completion and dedication of that superb model of excellence the *Temple*, which has immortalized the names of our ancient Grand Masters, and the justly celebrated craftsmen—having wrought in the ruins of the first Temple, and from its sacred *Royal Arch* brought to light incalculable treasures and advantages to the craft. Having

duly studied into the way and manner of their concealment; also having been engaged in the hazardous enterprise of traversing an enemy's dominions, and there convincing a foreign prince that *truth* is great and will prevail,—therefore you are now admitted to a participation of those labors which are to affect the erection of a Temple more glorious than the first, 'even that beauteous Temple of *holiness* and *innocence*, whose pillars are *Charity*, *Mercy*, and *Justice*, the foundation of which is in the breast of every one who has tasted that the Lord is gracious; to whom coming as unto a living *stone*, disallowed indeed of men, but chosen of God and precious, even that hope which is an anchor to the soul both sure and stedfast, that demonstrates the existence of the soul and animates us with the certainty of a glorious immortality.

And now, Sir Knight, we bid you welcome to all those rights and privileges, even to that disinterested friendship and unbounded hospitality which ever has, and we hope and trust ever will continue to adorn, distinguish and characterize this noble order.

It will henceforth become your duty as well as inclination to assist, protect, and befriend, the weary way-worn traveller who finds the heights of fortune inaccessible, and the thorny paths of life broken, adverse, and forlorn—to succor, defend, protect *innocence*, the *distressed* and *helpless*, ever standing forth as a champion to espouse the cause of the *Christian Religion*.

You are to inculcate, enforce, and practice *virtue*; and amidst all the temptations which surround you, never to be drawn aside from the path of duty, or forgetful of those due guards and pass-words which are necessary to be

had in perpetual remembrance; and while one hand is wielding the sure defence for your Companion in danger, let the other grasp the mystic Trowel, and widely diffuse the genuine cement of Brotherly Love and Friendship.

Should calumny assail the character of a Brother, Sir Knight, recollect that you are to step forth and vindicate his good name, and assist him on all necessary occasions. Should assailants ever attempt your honor, interest, or happiness, remember, also, at the same time, you have the council and support of your brethren, whose mystic swords combining the virtues of Faith, Hope, and Charity, with *Justice*, *Fortitude*, and *Mercy*, will leap from their scabbards in defence of your just rights, and ensure you a glorious triumph over all your enemies.

On this occasion permit me, Sir Knight, to remind you of our mutual engagements, our reciprocal ties; for whatever may be your situation or rank in life, on close examination, you will find those in similar stations, who have dignified themselves and been useful to mankind. Whether therefore you are placed upon the highest pinnacle of worldly grandeur, and distinctly seen to glitter from afar; or glide more securely in the humble vale of obscurity, unnoticed, save by a few; it matters not, for a few rolling suns will close the scene, when nought but holiness will serve as a sure passport to gain admission into that Rest prepared from the foundation of the world. You are, therefore, called upon to discharge all your duties with fidelity and patience, whether in the *field*, in the *Senate*, on the *Bench*, at the *Bar*, or at the *Holy Altar*.

If you see a Brother bending under the cross of adversity and disappointment, look not idly on, neither pass by on the other side, but fly to his relief. If he be deceived, tell him the *Truth*; if he be calumniated, vindicate his cause; for, although in some instances he may have erred, still recollect that indiscretion in him should never destroy humanity in you.

Finally, Sir Knights, as *memento mori* is deeply engraved on all sublunary enjoyments, let us ever be found in the habiliments of righteousness, traversing the straight path of rectitude, virtue and true holiness, so that having discharged our duty here below, performed the *pilgrimage of life*, burst the *bands of immortality*, passed over the *Jordan of death*, and safely landed on the broad shore of eternity, there, in the presence of myriads of attending angels, we may be greeted as brethren, and received into the widely extended arms of the **BLESSED EMMANUEL**, and forever made to participate in his **HEAVENLY KINGDOM**.

An Exhortation at closing an Encampment.

Ephesians—Chap. vi. v. 10—17.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace;

above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

CEREMONIES AND CHARGES

*Upon the Installation of an Encampment of Knights
Templars, and the appendant Orders.*

THE Sir Knights will assemble in some convenient room near the church or hall where the ceremonies are to be performed, and open an encampment. The lines are then formed by the Grand Marshal, when they advance to the church, where they will halt and open to the right and left, and face inward, while the Grand (or Installing) officers, and others in succession, pass in. After taking their several posts, they salute the audience by presenting arms. The Grand Marshal will then order,—“return arms—recover—be at ease.” *The jewels are then collected and placed on the altar. An Ode or Anthem is then performed, succeeded by Prayer, a Sermon and an Ode.*

The Grand Marshal will then rise and say, “Most Eminent Grand Commander,—A constitutional number of Knights Templars, duly instructed in the sublime mysteries of our orders, and being desirous of promoting the honor of the same by aiding the cause of *Humanity, Knowledge, and Virtue*, have applied to proper authority for a **WARRANT** or **CHARTER** to constitute them a regular Encampment of Knights Templars and the appendant orders: The prayer of their petition having been granted, they are now assembled for the purpose of being

legally constituted, and of having their officers installed in due and ancient form."

The Grand Master will then direct the Grand Recorder to read the Charter or Warrant, which being done, he will ask the members if they still approve of the officers named in the warrant; if they assent, the Grand Master will then rise and declare, "By virtue of the high power and authority in me vested, I do now form you, my worthy brother Knights, into a just and regular ENCAMPMENT OF KNIGHTS TEMPLARS. Henceforth you are authorized and empowered to form and open a COUNCIL OF KNIGHTS OF THE RED CROSS and ENCAMPMENT OF KNIGHTS TEMPLARS and KNIGHTS OF MALTA, of the ORDER of ST. JOHN of JERUSALEM, and to perform all such things as may appertain to the same; conforming in all your doings to the laws and constitution of the Grand Encampment under whose authority you act, and to the constitution and edicts of the General Grand Encampment of the United States. And may the God of your fathers be with you, guide and direct you in all your undertakings."

The jewels having been collected on the Knights' first entrance, and deposited on the altar or table in front of the Grand Master, are now uncovered to solemn music, when the PRELATE rises and says,—From time immemorial it has been customary for the Masonic fraternity to dedicate the different departments of our institution to different patrons. We dedicate our Lodges to St. John the Baptist, or the Evangelist; our Chapters to Zerubbabel, and our Encampments to St. John the Almoner. We do this, not in that superstitious sense in which the heathen employ the term, when they set apart

their temples for the worship of their imaginary deities, nor in that high and solemn sense in which Christians dedicate their Churches to the great Jehovah; but we do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our institution, and that their examples may stimulate us to imitate their exalted virtues."

"To our most eminent and worthy PATRON ST. JOHN the ALMONER, I do now solemnly DEDICATE this Encampment by the name and title of _____; and may the God of all grace abundantly bless you in your laudable undertaking, and may each one of its members so redeem his time that he may receive the joyful invitation, "Enter thou into the joy of thy Lord." "Glory to God in the highest, and on earth peace, good will towards men." (Response.) "As it was in the beginning, is now, and ever shall be, world without end. Amen."

The Grand Commander elect is then presented to the Grand Master by the Marshal, who says, "Most Worshipful, I have the honor to present you the Most Eminent Sir _____, who has been appointed to the office of first Grand Commander of this Encampment. I find him well skilled in our sublime mysteries, and observant of the noble precepts of our forefathers, and have, therefore, no doubt but he will discharge the important duties of his office with fidelity."

The Grand Master then asks, "Most Eminent, are you ready to subscribe to the oath of office?" On his answering in the affirmative, the Grand Master will draw his sword, and holding it horizontally, the edge towards the Grand Commander elect, who will place his left hand on the same and his right hand on his left breast,

and repeat as follows:—"I, A. B. do solemnly promise, upon the honor of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the various duties incumbent upon the office to which I have been appointed; that I will support and maintain the by-laws of this Encampment and the laws and constitution of the Grand Encampment, under whose immediate authority I act; also the constitution and edicts of the General Grand Encampment of the United States of Ameriea."

The Grand Master then observes, "M. E. Sir —, I enter upon the discharge of my duty on this interesting occasion, with great pleasure. In installing you as the first officer of an institution which is founded on the *Holy Religion of Jesus Christ*, I am satisfied that I am promoting the interest of the order generally, but more particularly in this part of our country. Having accepted this honorable and responsible office, you will endeavor to discharge your duty in such a manner as to convince the world, that those calumnies which have been repeatedly cast upon our institution, by the enemies of our order, are false and unfounded.

I shall now propose certain questions to you relative to the duties of your office, to which I must request an unequivocal answer.

1. Do you solemnly promise, upon the honor of a Knight Templar, that you will exert your best endeavors to correct the errors, purify the morals, and promote the true happiness of those of your brother Knights who have attained this magnanimous order.

2. That you will not confer the orders on any person who has not shown a charitable and humane disposi-

tion, nor 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 on all proper occasions, be ever ready to give and receive instruction, especially from the State and General Grand Officers ?

4. That, to the utmost of your power, you will preserve the solemnities of our ceremonies and conduct yourself in open Encampment with the most profound respect and reverence, as an example to your brother Knights ?

5. That you will not acknowledge or have intercourse with any Encampment which does not work under a constitutional charter or warrant ?

6. That you will not permit any person to visit your Encampment who has not been Knighted in an Encampment legally constituted, without his first being formally healed ?

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

Do you submit to all these things and promise to observe and practice them faithfully ?

Let us kneel and address the throne of grace. (Prayer by the Prelate.)

INSTALLATION.

Charge to the Most Eminent Grand Commander.

Most Eminent,—I now invest you with the badge of your office, which is a cross surmounted by rays of light. It is to remind you that *Humility, Love, and pure Benevolence*, are resplendent rays that emanate from the pure and undefiled religion of the blest *EMANUEL*, and which should ever characterise the members of this order; it is not only to remind you of the respect and obedience you have a right to expect from your brother Knights, but also those important duties which you owe to them and the order.

I now declare you duly installed *Grand Commander* of _____ Encampment, not doubting your determination to support, to the utmost of your ability and influence, the honor and reputation of this magnanimous order; and I am persuaded as it will be for your interest, that you will govern this Encampment with such wisdom and regularity as will convince the Sir Knights that their confidence and partiality has not been misplaced.

I now present you with a *CHARTER*, under which you will be authorised to *WORK*: you will consider it a sacred deposit, and never permit it to be used for any other purpose than those which are expressed in it. The *HOLY BIBLE*, the great *LUMINARY* in every degree of *Masonry*, together with the *CROSS SWORDS*, I now confide to your care. In the former part of this sacred volume we are taught to believe in the existence of the eternal *JEHOVAH*, the Creator of all things, the governor of the universe and the Judge of all: that man is a moral and

accountable being; that he at first was created upright, but fell by transgression, and became justly exposed to eternal punishment. In the latter part we are taught that when there was no eye to pity nor created arm to save, INFINITE BENEVOLENCE devised a plan whereby God could be just, and the justifier of him that believeth in the LORD JESUS CHRIST: that the great Messiah came into this rebellious world, took upon himself the character of a servant, fulfilled the law, suffered an ignominious death upon the cross: that he rose from the dead, ascended into heaven, and is now seated on the right hand of God the Father, making intercession for his people: that he has opened a door whereby ALL who WILL may enter into *life eternal*.

By the *cross swords* we are reminded of the armor we should put on when we are called upon to wrestle against principalities and powers, against spiritual wickedness in high places, being assured that by the sword of the spirit, which is the word of God, we shall come off conquerors and more than conquerors through him that loved us.

The CONSTITUTION of the General Grand Encampment of the United States, and of the Grand Encampment under whose immediate authority you act, together with the By-Laws of —— Encampment, are committed to your care. It will be necessary frequently to consult them, and take special care that none of the latter militate against the former. And now, M. E. permit me to place you in the chair of your Commandery, emblematic of that which was formerly filled by a succession of heroes of whom the world was not worthy; and may their bright example, whose matchless deeds are record-

ed on the historic page, animate you to the faithful discharge of every duty.

The Grand Master then proclaims—"Sir Knights, behold your Grand Commander." The Knights rise, draw swords, and present arms: while in this position, the M. W. says,

"Recollect, Sir Knights, that the future welfare and prosperity of your Encampment will depend as much on your obedience, attention, and assistance, as upon the wisdom, assiduity, and exertion of your Grand Commander."

The Sir Knights recover-arms, return arms, and are seated. The M. W. then continues:

"Your duty henceforth, M. E. will be to direct the ceremonies of the Encampment with wisdom and impartiality, to confer the orders on those who on application shall be found worthy; to preserve the *Laws* and *Constitution* of the order from innovation and violation; to dispense *justice*, reward *merit*, encourage *truth*, suppress *profanity* at all times, and dispense the sublime principles of universal *benevolence*. You will distribute alms to poor and *weary pilgrims* travelling from afar; *feed the hungry*, *clothe the naked*, and bind up the *wounds* of the *afflicted*. In a word, you will inculcate and practice the duties of *CHARITY* and *hospitality*, and govern your commandery with *justice and moderation*."

The Grand Master will direct all the officers of the new Encampment, except the Grand Commander, to rise and prepare to take the oath of office, similar to the one taken by the G. C.

The officers elect rise, and every third Knight from the right will draw and drop his sword to the right, in a

horizontal position; the Knights will lay their left hand on the swords before them, and the right, (except of those who hold the swords,) upon their left breast.

The M. W. then administers the obligation as follows: "You and each of you promise and agree, upon the honor of a Knight Templar, &c., &c., as before.

The Grand Master then presents the Generalissimo.

Charge to the Generalissimo.

Sir,—You having been appointed to the office of *Generalissimo* of this Encampment, I now invest you with the badge of your office, which is a *Square* surmounted by a *Paschal Lamb*. When beholding the lamb, let it stimulate you to have, at all times a watchful eye over your own conduct, and an earnest solicitude for the prosperity of the kingdom of the blest *EMANUEL*, the spotless *LAMB* of God, who was slain from the foundation of the world.

The *square* is to remind you that the institution of Free Masonry and the orders of Knighthood were formerly governed by the same Grand Masters, and that the same principles of *brotherly love* and *friendship* should forever govern the members of both orders. Your station, Sir Knight, is on the right of your Commander; your duty is to receive and communicate all orders, signs and petitions, to assist your Commander in his various duties, and in his absence to preside in the Encampment.

The exercise of all your talents and zeal will be necessary in the discharge of your various duties. I charge you therefore to be faithful to the Sir Knights with whom you are associated; put them often in remem-

brance of those things which tend to their everlasting peace: finally, "preach to them the word: 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 Captain-General.

SIR,—You are appointed to the important office of *Captain-General* of this Encampment. I now invest you with the badge of your office, which is a *Level* surmounted by a *Cock*. As the undaunted courage and valor of the *Cock* stimulates him to conquer his competitor or yield himself a victim to the contest, so should you be stimulated to the discharge of every duty. You should have on "the breast-plate of righteousness," so that with patience and meekness you may ever travel on the *level* of humility, and be so supplied with divine grace as to prevent you from selling your God or denying your *MASTER*.

Your station is on the left of your Commander. Your duty, among many other things, is to see that the proper officers make all due preparation from the various meetings of the Encampment, that the *council chamber* and *asylum* are in suitable array for the introduction of candidates and the dispatch of business. You are also to receive and communicate all orders issued by the G. C. through the officers of the line. You are to assist in Council, and in the absence of your Commander and Generalissimo, you are to govern the encampment. The *distressed widow*, the *helpless orphan*, and the innocent of the weaker *sex*, you are ever to assist and protect. But, above all, you are to stand forth, having your loins

girt about with *truth*, in the defence of the *Christian Religion* from all its enemies. And now I exhort you, that with fidelity you perform every duty :—and “whatsoever ye do, do heartily as to the Lord, and not unto men: continue in prayer, and watch in the same with thanksgiving;” ever bearing in mind the promise, “Be not weary in well doing, for in due time you shall reap, if ye faint not.”

Charge to the Most Excellent Prelate.

SIR,—You are appointed Prelate of this Encampment.—I now have the pleasure of investing you with this *triple triangle*, which is the badge of your office, and a beautiful emblem of the Eternal JEHOVAH. Your station is on the right of the Generalissimo; your duty is at the *altar*, to offer up prayers and oblations to the Deity. The duties of your office are very interesting, and highly important, and will require your early and punctual attendance, at every meeting. Your jewel is to remind you of the importance of the trust reposed in you; 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, good and faithful servant, enter thou into the joy of thy Lord.”

Charge to the Senior Warden.

SIR,—You are appointed Senior Warden of this Encampment.—I now invest you with the badge of your office, which is a *Hollow Square* and *Sword of Justice*. It is to remind you that as the children of Israel marched in a hollow square, in their journey through the wilder-

ness, in order to guard and protect the *Ark* of the *Con-
nent*, so should you be vigilant in guarding every avenue
from innovation and error. Let the Sword of Justice,
therefore, be ever drawn to guard the constitution of the
order. Your station is at the south-west angle of the
triangle, and upon the right of the first division. You
will attend *Pilgrim Warrior* travelling from afar, com-
fort and support *Pilgrim Penitent*, and recommend them,
after due trial, to the favor and protection of the Grand
Commander. You will be assiduous in teaching your
division their duties and exercises. You will, on all
occasions, form the avenues for the approach and de-
parture of your Commander; and prepare the lines for
inspection and review. Let it be your constant care
that the *Warrior* be not deterred from duty, nor the
Penitent molested on his journey. Finally, "Let your
light so shine before men, that they, seeing your good
works, may glorify your Father which is in Heaven."

Charge to the Junior Warden.

SIR,—You are appointed Junior Warden of this En-
campment.—I now invest you with the badge of your
office, which is an *Eagle* and *Flaming Sword*. It is to
remind you to perform your various duties with *Justice*
and *Valor*, having an Eagle Eye on the prosperity of the
order. Your station is at the north-west angle of the
triangle, and on the left of the third division. Your
duty is to attend weary pilgrims, travelling from afar,
conduct them on their journey, plead their cause, and,
by permission of the Grand Commander, introduce
them into the *ASYLUM*. You will be careful that, in
addition to the *sandals*, *staff* and *scrip*, their whole pre-

paration and deportment be such as shall cause them to be recognized as *children of humility*. Teach them that “*Magna est veritas et pravalebit*” is the *Motto* of one of our orders, and although, in the course of their pilgrimage, they will often find the heights of fortune inaccessible, and the thorny path of life crooked, adverse and forlorn; yet, by *faith* and *humility*, *courage*, *constancy* and *perseverance* in the great duties set before them in the *Gospel*, they may gain admission into the *Asylum* above; there to enjoy the *honor* and *rewards* that await the *valiant soldiers* of the *Lord Jesus Christ*. Finally, be ye perfect, always abounding in the works of the *Lord*; that you may be a shining light in the world. A city that is set on a hill cannot be hid.

Charge to the Treasurer.

SIR,—You are appointed Treasurer of this Encampment.—I now invest you with the badge of your office. Your station is on the right of the Grand Commander, in front. The qualities which should recommend a Treasurer 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 Encampment, that may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume that your respect and attachment to the Encampment, and your earnest solicitude for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

Charge to the Recorder.

SIR,—You are appointed Recorder of this Encampment.—I now invest you with the badge of your office. Your station is on the left of the G. Commander, in front. The qualities which should recommend a Recorder are *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Encampment; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *integrity* in accounting for all moneys that may pass through his hands, and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the encampment and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial ASYLM of saints and angels, and find your name recorded in the LAMB's *Book of Life*.

Charge to the Standard Bearer.

SIR,—You are appointed Standard Bearer of this Encampment.—I now invest you with the badge of your office, which is a *Plumb* surmounted by a *Banner*. Your station is in the West, and in the centre of the second division. Your duty is to *display, support and protect* the *Standard* of the order, which I now with pleasure confide to your valor. You will remember that it is

our rallying point in time of danger; and when unfurled in a just and virtuous cause, you will never relinquish it to an enemy but with your life. Let, therefore, your conduct be such as all the virtuous will delight to imitate; let the resplendent rays which ever emanate from pure *benevolence* and *humility*, diffuse their lustre on all around, that it may encourage and animate all true and courteous Knights, and, at the same time, confound and dismay all their enemies.

Charge to the Sword Bearer.

SIR,—You are appointed Sword Bearer of this Encampment.—I now invest you with the badge of your office, which is a *Triangle* and *Cross Swords*. Your station is on the right of the Standard bearer, and on the right of the second division when formed in line. Your duty is to watch all orders and signals from the Grand Commander, and see that they are promptly obeyed. You are also to assist in the protection of the banners of the order, with a heart lively devoted to the principles of *Faith*, *Hope* and *Charity*: with the mystic sword that is endowed with *justice* and *fortitude*, and tempered by *mercy*, in your hand, you may cast your eyes upon the Standard and remember that "*In hoc Signo vinces*" is an expressive motto of our order, and consoling to the heart of every believer.

Charge to the Warden.

SIR,—You are appointed Warden of this Encampment.—I now invest you with the badge of your office, which is a square plate with a *Trumpet* and *Cross Swords* engraved thereon. Your station is upon the

left of the Standard Bearer, and upon the left of the second division when formed in line. Your duty is to announce the approach and departure of the Grand Commander, to post the sentinels, and see that the Asylum is duly guarded. You will, also, report all petitions from visitors and strangers, and communicate the orders of your superior officers: and I charge you to be punctual in your attendance at our meetings, and indefatigable in the discharge of your important duties; for though yours is among the last offices in the Encampment, it is by no means the least in importance.

Charge to the Three Guards.

SIR KNIGHTS,—You are appointed Captains of the Guards. I now invest you with your badge of office, which is a square plate with a *Battle Axe* engraved thereon. Your post is that of *honor* as well as *danger*. You will therefore be vigilant, and *challenge* with *spirit*, *examine* with *caution*, *admonish* with *candor*, *relieve* cheerfully, *protect* with fidelity, and *fight* valiantly.

Charge to the Encampment.

SIR KNIGHTS,—To manage and conduct the concerns of an Encampment of Knights Templars with that promptitude, integrity and skill which the Institution demands, will require the exercise of all the talents and perseverance of its officers and members. Are any of you solicitous that your equals and inferiors should conduct towards you with deference and respect? you will be sure to let no opportunity pass without furnishing them with an example in your own conduct towards your superiors. The officers will recollect that those mo-

ral and religious duties and precepts which they from time to time so forcibly impress upon the minds of others, should by no means be neglected by themselves; as the most effectual way to ensure success is to let precept and example go hand in hand.

I would therefore exhort one and all of you to look well to the EAST, to the WEST, to the NORTH and to the SOUTH, and see that the *entering avenues* are strictly guarded, and that you suffer no one to pass the threshold of your ASYLUM but the worthy *Children of Humility*; and at the same time, that you suffer no one to walk among you disorderly, without admonition or reproof. While such is the conduct of the officers and members, you may rest assured that this valiant magnanimous order will forever flourish like the *green bay tree*. And now, my worthy Sir Knights, I would address you in the language of David to his beloved city, "Peace be within thy walls and prosperity within thy palaces." For my Brethren and Companions' sakes, I will now say *Peace be within thee*.

The Grand Marshal then proclaims the new Encampment in the following manner, viz.:

"In the name of the Most Eminent Grand Encampment of the State of _____, I proclaim this new Encampment by the name of _____, to be legally constituted, consecrated, and the officers duly installed."

The lines are then formed, and return in the same order to the hall from whence they started where the business of the Encampment is resumed. After the necessary business is finished, the Encampment is closed in due and ancient form.

CONSTITUTION
OF THE
GENERAL GRAND ENCAMPMENT
OF
KNIGHTS TEMPLARS,
FOR THE
UNITED STATES OF AMERICA,
AS AMENDED AT THE TRIENNIAL MEETING, BEGUN AND HELD IN THE
CITY OF BOSTON, ON TUESDAY, SEPTEMBER 10, 1850,
AND OF THE ORDER, 732.

ARTICLE I.

SECTION 1. The General Grand Encampment of Knights Templars and the appendant Orders, for the United States of America, consists of a General Grand Master, Deputy General Grand Master, General Grand Generalissimo, General Grand Captain General, General Grand Prelate, General Grand Senior Warden, General Grand Junior Warden, General Grand Recorder, General Grand Treasurer, General Grand Standard Bearer, General Grand Sword Bearer, General Grand Warder, all Past General Grand Masters, Deputy General Grand Masters, General Grand Generalissimos, and General Grand Captain Generals of this General Grand Encamp-

ment, the Grand Masters, and Past Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Grand Captain Generals of all such State Grand Encampments, as may be instituted or holden by virtue of this Constitution, and the said enumerated officers, or their proxies, shall be the only members and voters in the said General Grand Encampment. No Past Grand Master shall have the right to appear by proxy.

Provided, That the Encampments, holding Charters from this General Grand Encampment, in the several States wherein there are no Grand Encampments, may be represented in this General Grand Encampment, and the officers of such Encampments collectively, shall have a right to one vote, in person or by proxy. *And provided further*, That no person shall be constituted a proxy unless at the same time he shall be a member of some Grand or subordinate Encampment.

SEC. 2. The time of meeting of the General Grand Encampment shall be on the 2d Tuesday of September triennially, for the choice of officers and other business, at such place as may be from time to time appointed.

SEC. 3. A special meeting of the General Grand Encampment shall be called whenever any two of the first four General Grand Officers may deem it necessary; and also whenever it may be required by a majority of the Grand Encampments of the States aforesaid: *Provided*, that such requisition be made known, in writing, by the said Encampments respectively to either of the before mentioned General Grand Officers.

SEC. 4. The General Grand Master, Deputy General Grand Master, General Grand Generalissimo, and General Grand Captain General, are severally hereby author-

ited and empowered to visit and preside in any and every assembly of Knights of the Red Cross, Knights Templars and of Malta, throughout the jurisdiction of the General Grand Encampment; and to give such instructions and directions as the good of the Institution may require; always adhering to the ancient landmarks.

SEC. 5. In all cases of the absence of any officer from any assembly, instituted or holden by virtue of this Constitution, the officer next in rank shall succeed his superior; unless through courtesy such officer shall decline in favor of a Past Superior Officer present. And in case of the absence of all the officers, the members present, according to seniority and abilities, shall fill the several offices.

SEC. 6. In every assembly of Knights, all questions (except upon the admission of members or candidates) shall be determined by a majority of votes; the presiding officer for the time being shall be entitled to a vote, if a member; and in case the votes shall be equally divided, he shall also give the casting vote.

SEC. 7. In case any casualty shall, at any time, prevent the triennial election of officers, the several General Grand Officers shall hold their respective offices until successors be duly elected and qualified.

SEC. 8. No person shall hereafter be eligible to any office in the General or any State Grand Encampment, unless he shall, at the time, be a member of some subordinate Encampment.

SEC. 9. The General Grand Master, Deputy General Grand Master, General Grand Generalissimo, and General Grand Captain General, shall severally have power

and authority to institute new Councils of Knights of the Red Cross and Encampments of Knights Templars and of Malta, in any State or Territory wherein there is not a Grand Encampment regularly established.

Provided, That no dispensation shall be in force beyond the time of the next triennial meeting of the General Grand Encampment, except the same, for cause shown, shall be renewed.

And provided further, That no Encampment shall be established in any State or Territory, where there is an Encampment, without the approbation or consent of the nearest Encampment to the applicants having been first obtained.

SEC. 10. The fees for instituting a new Council and Encampment shall be ninety dollars, exclusive of such compensation for executing the Letters of Dispensation or Charter as may be deemed reasonable.*

SEC. 11. It shall be the duty of either of the General Grand Officers, who may hereafter create new Encampments, to notify the General Grand Recorder of the same, as soon thereafter as possible; and also to transmit the fees for the same to the General Grand Treasurer within thirty days thereafter.

SEC. 12. For every Knight Templar hereafter created in any Encampment holden by Dispensation from either of the General Grand Officers, and whilst under the immediate jurisdiction of the General Grand Encampment, such Encampment shall pay the sum of two dollars into the General Grand Treasury.

* The sum fixed to be paid to the G. G. Recorder for a Charter is ten dollars.

ARTICLE II.

Of State Grand Encampments.

SECTION 1. Whenever there shall be three or more Encampments instituted or holden under this Constitution, in any one State, a Grand Encampment may be formed in such State, after obtaining the approbation and consent of the General Grand Master, the Deputy General Grand Master, or the General Grand Encampment.

SEC. 2. The State Grand Encampments shall severally consist of a Grand Master, Deputy Grand Master, Grand Generalissimo, Grand Captain General, Grand Prelate, Grand Senior Warden, Grand Junior Warden, Grand Recorder, Grand Treasurer, Grand Standard Bearer, Grand Sword Bearer, Grand Warden, all Past Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Grand Captain Generals, of any State Grand Encampment, wheresoever they may reside, the Grand Commanders, Generalissimos, and Captain Generals, for the time being, of the Encampments over which they shall respectively preside, and all Past Grand Commanders of such Encampments, as long as they shall continue in active existence, and their said enumerated officers, or their proxies, shall be the only members and voters of the said State Grand Encampments respectively.

SEC. 3. The State Grand Encampments shall be holden at least once in every year, at such times and places as they shall respectively direct; and the Grand or Deputy Grand Masters, respectively, may call special meetings when they may deem the same necessary. Their officers shall be chosen annually by ballot.

9*

SEC. 4. The several State Grand Encampments subject to the provisions of this Constitution, shall have the sole government and superintendence of the several Councils of Knights of the Red Cross, Knights Templars, and Knights of Malta, within their respective jurisdictions ; shall assign their limits, and settle controversies that may happen between them ; and shall have power under their respective seals, and the signs manual of their respective principal Grand Officers, attested by their respective Grand Secretaries, to constitute new Councils and Encampments of the above-mentioned Orders, within their respective jurisdictions.

SEC. 5. The Grand, and Deputy Grand Masters, severally shall have the power and authority, during the recess of the Grand Encampment of which they are officers, to grant Letters of Dispensation, under their respective hands and private seals, to a competent number of petitioners, residing within their respective jurisdictions, (possessing the constitutional qualifications,) empowering them to form and open a Council and Encampment, for a certain specified term of time, not extending beyond the next meeting of the Grand Encampment. And in all cases of such Dispensation, the officer granting the same shall make report thereof at the next meeting of the Grand Encampment, who may either continue or recall the same, or may grant the petitioners a **CHARTER.**

SEC. 6. The several State Grand Encampments shall possess authority, upon the institution of new Councils or Encampments, within their respective jurisdictions, to require the payment of such fees as they may deem expedient ; which fees shall be advanced and paid be-

fore a Charter or Letters of Dispensation shall be issued.

SEC. 7. The State Grand Encampments shall severally have power to require from the several Councils and Encampments, within their respective jurisdictions, such reasonable proportion of sums received by them for conferring the degrees, and such certain annual sums from their respective members as may be necessary for supporting the Grand Encampment with propriety and respectability; which said dues shall be made good and paid over by the Councils and Encampments respectively at such times as the said Grand Encampments may direct.

SEC. 8. No Charter shall be issued for constituting an Encampment of Knights Templars and the appendant Orders, except upon the petition of nine Knights of these Orders, and a recommendation of the Encampment in the same State nearest the place where the new Encampment is to be established.

SEC. 9. The Grand Recorders shall severally make an annual communication to each other, and also to the General Grand Recorder, containing a list of Grand Officers, and all such other matters as may be deemed useful for the mutual information of the several Grand Encampments. And the said State Grand Recorders shall also regularly transmit to the General Grand Recorder a copy of all their By-Laws and Regulations.

SEC. 10. The jurisdiction of the several State Grand Encampments shall not extend beyond the limits of the State in which they shall respectively be holden; excepting any case wherein, before the formation of this Constitution, a Grand Encampment had been formed by

an united representation of the Encampments in two adjoining States.

ARTICLE III.

Of Subordinate Councils and Encampments.

SECTION 1. All regular assemblies of Knights of the Red Cross are called Councils; and all regular assemblies of Knights Templars and Knights of Malta are called Encampments. Every Council and Encampment ought to assemble at least quarterly, for business and improvement. Every Encampment shall consist of a Grand Commander, Generalissimo, Captain General, Prelate, Senior Warden, Junior Warden, Recorder, Treasurer, Standard Bearer, Sword Bearer, Warden, and as many members as may be found convenient.

Sec. 2. No encampment shall confer the orders of Knighthood for a less sum than twenty dollars, nor upon any one who shall not have regularly received the several degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. The rule of succession in conferring the orders of Knighthood shall be as follows, viz: Knight of the Red Cross, Knight Templar, Knight of Malta. *Provided*, That the Encampments within the jurisdiction of this General Grand Encampment may confer the orders of Knighthood upon regularly ordained officiating clergymen without fee.

Sec. 3. Every Council and Encampment in any State where there is a Grand Encampment, shall have a Charter from the Grand Encampment of such State, or a Dispensation from one of the first two Grand Officers. And no Council or Encampment that may hereafter be

formed or opened in any such State, shall be deemed legal without such Charter or Dispensation; and communication is hereby interdicted and forbidden between any Council or Encampment under this jurisdiction, or any member of either of them, and any Council, Encampment, or Assembly that may be so formed, opened, or holden in such State, without such Charter or Dispensation, or any or either of their members, or any person introduced into such illegal assembly.

Sec. 4. The Grand Commander of every Encampment and Council has it in special charge to see that the By-Laws of his Council or Encampment are duly observed, as well as the General Grand Constitution, and the regulations of the General Grand Encampment; that accurate records are kept, and just accounts rendered; that regular returns are made to the Grand Encampment, and to the General Grand Recorder, annually, and that the annual dues are promptly paid. He has authority to call special meetings at pleasure; and it is his duty, together with his second and third officer, to attend all meetings of the Grand Encampment in person, or by proxy.

Sec. 5. It shall not be deemed regular for any Encampment or Council to confer the orders of Knighthood upon any sojourner, whose fixed place of abode is within any State in which there is an Encampment regularly established, except by the consent of the nearest Encampment in such foreign State, wherein the applicant or applicants may reside; and in case any Encampment shall confer the said orders, contrary to this section, such Encampment shall, on demand, pay over to the Encampment situated nearest the candidate's fixed place

of abode, the whole amount of fees received for his admission.

SEC. 6. The officers of every Council and Encampment under this jurisdiction, before they enter upon the exercise of their respective offices, and also the members of such Councils and Encampments, and every candidate upon his admission into the same, shall take the following obligation, viz: "I, (A. B.) do promise and swear that I will support and maintain the Constitution of the General Grand Encampment of Knights Templars for the United States of America."

SEC. 7. The General Grand Encampment shall be competent, on concurrence of two-thirds of its members present, at any time hereafter, to revise, amend, and alter this Constitution.

In testimony whereof I have caused the seal of the General Grand Encampment to be hereunto affixed.

{ L. S. }

Dated at the city of Washington, this 26th day of September, 1850, and of the Order, 732.

B. B. FRENCH,

G. G. Recorder.

SONGS, ODES, HYMNS, &c.

The following Address was delivered the Cavaliers by the Grand Master, a short time before he was led out to the pyre to be burned.

WELCOME, my friends, we meet to part no more;
But this one conflict, and our wars are o'er:
Welcome, my friends, let's bless this happy hour
Which wrests the Templars from tyrannic pow'r.
Hail, glorious day, thy triumph crowns our woes,
And far removes us from our ruthless foes.
Come, Syon's children, raise your sunken eyes,
Behold the beauties of yon azure skies.
Th' empyreal Sun, supremely bright appears,
Whilst gentle Aura nature's aspect cheers;
Legions of martyrs, 'scending from above,
Trisagiums chanting with seraphic love,
In spiral order range about our pyre,
T' allay the fervor of the exitious fire,
Infuse a zeal more ardent than our flames;
With those of martyrs, class the Templars' names.
These frail, these wasted, famish'd, spectre forms,
With grace, shall brave fell persecution's storms.
Tho' humid dungeons, and lugubrious cells,
Tho' midnight visits from grim sentinels,
Tho' wheels and racks have rent our tender frame,

And barb'rous fiends achiev'd their hellish scheme,
They, Templars find, in spirit and in name.
Remorseless Herods, tragic scenes renew,
Tartars are angels, when compared with you.
Base, wretched men, your malice proves in vain,
Your lures, your gifts, we equally disdain.
Haste, glut your vengeance on the dismal pyres,
And with these withered bones light up your fires.
Your conquest gain'd, in smoke and ashes ends;
Thus far alone your murd'rous pow'r extends.
But, mark my words, though slanders now avail,
Great is the truth, and it shall yet prevail.
In distant ages the astonish'd world,
(When despots, like you, shall from their thrones be hurl'd)
Shall judge our cause; our innocence proclaim,
And load with execration Philip's name:
Then bless'd Jerusalem shall cease to mourn,
Renaissant Templars to her walls return;
Her august Fane, trisagiums shall resound,
And long lost children kiss her hallow'd ground.
Fair Syon's offspring then shall cease to mourn,
And hail the enraptur'd walls on their return.
Templars, let's march, to gain the sacred prize,
The flames shall waft us to the pitying skies.

ODE TO CHARITY.

OFFSPRING of Heav'n, mankind's best friend,
 Bright Charity, inspire the lay ;
 On these terrestrial shores descend,
 And quit the realms of cloudless day :

Chorus. To Thee our constant vows are paid,
 Thy praise we hymn, Angelic Maid.

When Vulcan rages unconfin'd,
 And Neptune mourns his baffled pow'r ;
 When flames aspiring with the wind,
 To Heaven's high arch resistless tow'r ;

Chorus. 'Tis thou our hearts with pity's glow
 Inspir'st, to feel for human wo.

The house a dismal ruin lies,
 Where mirth late tun'd her lyre of joy ;
 And tears of anguish fill your eyes,
 Poor orphan girl, and houseless boy :

Chorus. But thou, sweet maid, with pity's glow
 Inspir'st each heart, to soothe their wo.

Come, then, all-bounteous as thou art,
 And hide thee from our sight no more ;
 Touch ev'ry soul, expand each heart
 That breathes on freedom's chosen shore :

Chorus. Columbia's sons with pity's glow
 Inspire to feel for human wo.

ROYAL ARCH SONG.

When orient Wisdom beam'd serene,
 And pillar'd Strength arose ;
 When Beauty ting'd the glowing scene,
 And Faith her mansion chose ;

Exulting bands the fabric view'd,
 Mysterious pow'r's adored ;
 And high the Triple Union stood,
 That gave the *mystic* word.

Pale Envy wither'd at the sight,
 And frowning at the pile,
 Call'd Murder from the realms of Night,
 To blast the glorious toil ;
 With ruffian outrage, join'd in wo,
 They form the league abhor'd,
 And wounded Science felt the blow,
 That crush'd the *mystic* word.

Concealment from sequester'd cave,
 On sable pinions flew,
 And o'er the sacrilegious grave,
 Her veil impervious threw ;
 The associate band in solemn state
 The awful loss deplo'red,
 And Wisdom mourned the ruthless fate,
 That whelm'd the *mystic* word.

At length, through time's expanded sphere,
 Fair Science spreads her way,
 And warm'd by truth's resplendence clear,
 Reflects the kindred ray ;
 A second fabric's tow'ring height
 Proclaims the *sign* restor'd,
 From whose foundation, brought to light,
 Is drawn the *mystic* word.

To depths obscure, the favor'd Trine
 A dreary course engage,
 Till through the Arch, the ray divine
 Illumes the sacred page !
 From the wide wonders of this blaze,
 Our ancient *signs* restor'd,
 The Royal Arch alone displays
 The long lost *mystic* word..

ODE FOR DEDICATION.

ALMIGHTY FATHER ! God of Love !
 Sacred, eternal King of Kings !
 From thy celestial courts above,
 Send beams of grace on seraph's wings ;
 O may they, gilt with light divine,
 Shed on our hearts inspiring rays ;
 While bending at this sacred shrine,
 We offer mystic songs of praise.

Faith ! with divine and heav'nward eye,
 Pointing to radiant realms of bliss,
 Shed here thy sweet benignity,
 And crown our works with happiness.
 Hope, too, with bosom void of fear,
 Still on thy steadfast anchor lean ;
 O shed thy balmy influence here,
 And fill our breasts with joy serene.

And thou, fair Charity ! whose smile
 Can bid the heart forget its wo,
 Whose hand can misery's care beguile,
 And kindness' sweetest boon bestow,
 Here shed thy sweet, soul-soothing ray ;
 Soften our hearts, thou Pow'r divine !
 Bid the warm gem of Pity play
 With sparkling lustre on our shrine.

Thou, who art thron'd 'midst dazzling light,
 And wrapp'd in brilliant robes of gold,
 Whose flowing locks of silv'ry white,
 Thy age and honor both unfold,
 Genius of Masonry ! descend,
 And guide our steps by thy strict law ;
 O swiftly to our temple bend,
 And fill our breasts with solemn awe.

ODE FOR GRAND VISITATION.

WORDS BY R. T. PAYNE, ESQ.

SWEET Minstrel, who to mortal ears
 Can'st tell the Art which guides the spheres,
 Blest Masonry, all hail !
 With nature's birth thy laws began
 To rule on earth fraternal man,
 And still in heav'n prevail.

O'er matter's modes thy mystic sway
 Can fashion Chaos' devious way,
 To order's lucid maze ;
 Can rear the cloud-assaulting tow'r,
 And bid the worm, that breathes its hour,
 Its humble palace raise.

From nascent life to being's pride,
 The surest boon thy laws provide,
 When wayward fate beguiles ;
 The tears thou shed'st for human wo,
 In falling, shine like Iris' bow,
 And beam an arch of smiles.

Come, Priest of Science, truth arrayed,
 And with thee bring each tuneful maid
 Thou lov'st on Shinar's plains ;
 Revive creation's primal plan,
 Subdue this wilderness of man,
 Bid social *virtue* reign.

KNIGHT TEMPLAR'S SONG.

God bless the worthy band,
 Who grace this happy land
 With valiant Knights ;
 May the united Three
 Of the blest Trinity
 Cement the Unity
 Of all great lights.

Twelve once were highly lov'd,
 But one a Judas proved,
 Put out his fire ;
May Simon haunt all fools,
 Who vary from our rules,
May the heads of all such tools
 Rest high on spires.

No Turk nor Jew we'll fight,
 But in Religion's right
 We'll breathe our last ;
 Poor pilgrims, begging, we
 Will our Jerusalem see ;
All steps, true Knights, have we
 Gloriously pass'd.

Enter'd, pass'd, rais'd, and arch'd,
 And then like princes march'd
 Through rugged ways ;
 At length great light we saw,
 And poor old Simon, too,
 Also the word and law,
 "Glory and praise."

Then, Knights, clasp hand in hand,
 None but Knights Templars stand
 In circle round ;
May we e'er live in love,
 And ev'ry blessing prove,
May manna from above
 Fall on this ground.

REST, HOLY PILGRIM.

Rest, holy pilgrim, rest I pray,
 Dreary to Mecca's shrine's thy way ;
 O deign an hermit's hut to share,
 Nor proudly spurn his homely fare.
 But say from whence thy sorrows flow,
 Impart each secret source of wo ;

10*

For time, I see, and grief have spread
A silver halo o'er thy head.

No ruffian's lawless steps intrude
To blast the joys of solitude ;
But peace and meditation dwell,
Sweet inmates of the hermit's cell.

To quench thy thirst the rock shall flow,
To feed thee sweetest fruits shall grow,
Soft dreams shall nature's waste repair,
Then deign an hermit's hut to share.

KNIGHT TEMPLAR'S SONG.

To the Knight Templar's awful dome,
Where glorious knights in arms were drest,
Fill'd with surprise I slowly come,
With solemn jewels on my breast.
A pilgrim to this house I came,
With sandal, scarf, and scrip so white ;
Through rugged paths my feet were led,
All this I bore to be a Knight.
With feeble arm I gently smote
At the Knight Templar's mercy gate ;
What I beheld, when it was op'd,
Was splendid, elegant, and great.
Twelve dazzling lights I quickly saw,
All chosen for the cross to fight ;
In one of them I found a flaw,
And speedily put out that light.
Unite your hearts and join your hands,
In every solemn tie of love,
United each firm Templar stands,
The virtue of his cause to prove.
Until the world is lost in fire,
By order of the Trinity,
The amazing world shall still admire,
Our steadfast love and unity.

FUNERAL HYMN.

UNVEIL thy bosom, faithful tomb,
 Take this new treasure to thy trust,
 And give these sacred relics room
 To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear,
 Invade thy bounds : no mortal woes
 Can reach the silent sleepers here,
 And Angels watch their soft repose.

So Jesus slept ; God's dying Son,
 Past through the grave, and blest the bed ;
 Rest here, dear Saint, 'till from his throne
 The morning break, and pierce the shade.

Break from his throne, illustrious Morn,
 Attend, O Earth, his sov'reign word ;
 Restore thy trust, a glorious form,
 He must ascend to meet his Lord.

HYMN.

GREAT ARCHITECT ! supreme, divine,
 Whose wisdom plann'd the grand design,
 And gave to nature birth :

Whose word with light adorn'd the skies,
 Gave matter form, bade order rise,
 And bless'd the new-born earth :

Chorus. 'Till love shall cease, 'till order dies,
 To thee Masonic praise shall rise.

O bless this love-cemented band,
 Form'd and supported by thy hand,
 For Charity's employ ;
 To shield the wretched from despair,
 To spread through scenes of grief and care,
 Reviving rays of joy.

Chorus. 'Till love, &c.

The lib'ral Arts, by Thee designed
 To polish, comfort, aid mankind,
 We labor to improve;
 While we adore Jehovah's name,
 Pour on our hearts the melting flame,
 And mould our souls to love.

Chorus. "Till love, &c.

HYMN.

BLEST be the tie, that binds
 Our hearts in Christian love.
 The fellowship of kindred minds
 Is like to that above.

Before our Father's throne,
 We pour our ardent prayers;
 Our fears, our hopes, our aims are one
 Our comforts and our cares.

We share our mutual woes,
 Our mutual burdens bear;
 And often for each other flows
 The sympathizing tear.

When we asunder part,
 It gives us inward pain,
 But we shall yet be joined in heart,
 And hope to meet again.

This glorious hope revives
 Our courage by the way,
 While each in expectation lives,
 And longs to see the day.

From sorrow, toil, and pain,
 And sin we shall be free;
 And perfect love and friendship reign
 Through all Eternity.

TEMPLAR'S CHART.

ODE TO CHARITY.

ANDANTE.



Off-spring of Heav'n, man-kind's best friend,



Bright Cha - ri - ty, in - spire the lay ;



On these ter - res-trial, ter - res-trial shores descend,

And quit the realms of cloudless day:
tr

CHORUS. PIA.

To thee our con-stant vows are paid,
To thee our con-stant vows are paid,

Thy praise we hymn, an - gel - ic Maid.
Thy praise we hymn, an - gel - ic Maid.

[See Page 169.]

Repeat For.

ODE FOR DEDICATION.

BY J. H.

ANDANTE.





beams of grace on seraph's wings; O



may they, gilt with light di-

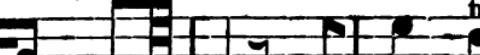


vine, Shed on our hearts in -



TEMPLARS' CHART.

121

ff. PP. EXPRESSIVO.

 The musical score consists of two staves. The top staff is in treble clef and features a dynamic marking 'ff.' above the first measure. The lyrics 'spring rays; While bending' are written below the notes. The bottom staff is in bass clef and contains a dynamic marking 'tr.' above the third measure. The notes and rests in both staves correspond to the lyrics and the overall expressive style indicated by the markings.

LENTANDO.

TEMPO Lento.

at this sa - cred shrine, While

CREO.

AD LIB.

A TEMPO.

A musical score for a soprano voice. The vocal line starts with a treble clef, a common time signature, and a key signature of one sharp. The lyrics are: "bend-ing at this sa- - - cred shrine, We". The vocal line continues with a bass clef, a common time signature, and a key signature of one sharp. The lyrics continue from the previous line.

of - fer mys - tic songs of praise.

[See Page 171]

ODE FOR GRAND VISITATION.

Allegro ma non Presto.

2
4

Sweet Min - strel, who to mor - tal

2
4

Sweet Min - strel, who to mor - tal

2
4

Sweet Min - strel, who to mor - tal

C. # 2
4

ears Canst tell the Art which guides the spheres,

ears Canst tell the Art which guides the spheres,

ears Canst tell the Art which guides the spheres,

Pia.

Blest Ma - son - ry, all hail! With na-ture's

Blest Ma - son - ry, all hail!

Blest Ma - son - ry, all hail? With na-ture's

birth thy laws be - gan To rule on

birth thy laws be - gan To rule on

earth fra - ter - nal man, And still in

earth fra - ter - nal man, And still in

For

heav'n pre-vail. With na - ture's birth thy laws be -

With na - ture's birth thy laws be -

heav'n pre-vail. With na - ture's birth thy laws be -

er -

gan To rule on earth fra - ter - nal man, And

gan To rule on earth fra - ter - nal man,

gan To rule on earth fra - ter - nal man, And

er -

still in heav'n pre - vail.

And still in heav'n pre - vail.

still in heav'n pre - vail.

(C:)

[See Page 172.]

KNIGHT TEMPLAR'S SONG.

GOD bless the wor - thy band,

GOD bless the wor - thy band,

(C:)



Who grace this hap - py land With val - iant



Who grace this hap - py land With val - iant



knights; May the u - ni - ted Three



knights; May the u - ni - ted Three



Of the blest Trin - i - ty Ce - ment the

Of the blest Trin - i - ty Ce - ment the

(C: b)

U - ni - ty Of all great lights.

U - ni - ty Of all great lights.

(C: b)

[See Page 172.]

REST, HOLY PILGRIM.

(DUET.)

FIRST VOICE. ANDANTE. PIA.



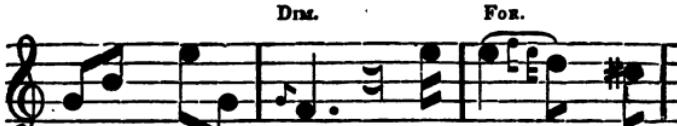
Rest, ho - ly pil - grim, rest I



pray, Drea - ry to Mec - ca's shrine's



thy way; O deign an her - mit's



hut to share, Nor proud - ly

Duz.

For.



spurn his home - ly fare. But say from

SECOND VOICE.
PIA. R.F. CRES.

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whence thy sor-rows flow, Im - part each



se - cret source of woe; For time, I



see, and grief have spread A sil - ver



ha lo o'er thy head.



BOTH. ff. FOR.
No ruf - fian, law - less steps in -



Cres.

trude to blast the joys of sol - i -

Dim.

PP.

tude; But peace and med - i - ta - tion dwell, Sweet

Cres.

in-mates of the her - mit's cell.

PIA

To quench thy thirst the rock shall

LEGATO.

Now, to feed thee sweet-est fruits shall

grow, Soft dreams shall nature's waste re - pair, Then

deign an her - mit's hut to share.

[See Page 173.]

KNIGHT TEMPLAR'S SONG.

ANDANTE

To the Knight Templar's aw - ful dome, Where

glorious Knights in arms were drest, Fill'd with surprise I

slow - ly come, With solemn jew - els on my breast.



A pilgrim to this house I came, With sandal, scarf, and



scrip so white ; Thro' rugged paths my feet were led, All



this I bore to be a Knight

[See Page 174.]

FUNERAL HYMN.

MUSIC BY HANDEL.

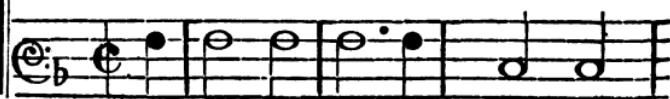
ADAGIO.



Un - veil thy bo - som faith - - ful



Un - veil thy bo - som faith - - ful





tomb, Take this new treas - ure to



tomb, Take this new treas - ure to



—



thy trust, And give these sa - cred



thy trust, And give these sa - cred





re - lics room To slum - ber in



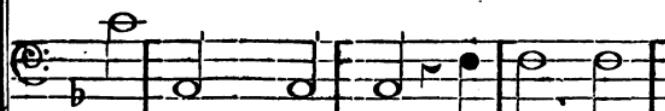
re - lics room To slum - ber in



the si - - lent dust, And give these



the si - - lent dust, And give these





sa - cred re - - lics room to slum -



sa - cred re - - lics room to slum -



ber in the si - - - lent dust.



ber in the si - - - lent dust.



HYMN.

FIRST VOICE. ANDANTE.



GREAT ARCHITECT! su - preme, di - vine,
SECOND VOICE.



GREAT ARCHITECT! su - preme, di - vine;
BASE.



Whose wis - dom plann'd the grand de - sign,



Whose wis - dom plann'd the grand de - sign,





And gave to na - ture birth;



And gave to na - ture birth;



Pia.



Whose word with light a -dorn'd the skies,



Whose word with light a -dorn'd the skies,



Cres.



Gave mat - ter, form, bade or - der rise,



Gave mat - ter form, bade or - der rise



And bless'd the new - born earth:



And bless'd the new - born earth:



CHORUS.



'Till love shall cease, 'till or - der dies,



'Till love shall cease, 'till or - der dies,



To Thee Ma - son - ic praise shall rise.



To Thee Ma - son - ic praise shall rise.



Repeat the last Chorus.

[See Page 175]

HYMN.

Blest be the tie, that binds Our hearts in Chris -

Blest be the tie, that binds Our hearts in Chris -

Blest be the tie, that binds Our hearts in Chris -

Blest be the tie, that binds Our hearts in Chris -

PIA.

tian love; The fel - low - ship of

tian love; The fel - low - ship of

tian love; The fel - low - ship of

For.

kindred minds Is like to that a - bove.

kindred minds Is like to that a - bove.

kindred minds Is like to that a - bove.

kindred minds Is like to that a - bove.

[See Page 176.]

THE VOICE OF FREE GRACE.

BY DR. CLARKE.

12s. Major, $\frac{2}{4}$.

2d. TREBLE. MODERATE.

The voice of free grace, cries es - cape to the AIR.

The voice of free grace, cries es - cape to the

The voice of free grace, cries es - cape to the

A musical score for 'The Star-Spangled Banner' in G clef, 2/4 time, and B-flat major. The melody begins with a dotted half note followed by an eighth note, then a quarter note, a eighth note, a sixteenth note, and a eighth note. The score continues with a series of eighth and sixteenth note patterns.

mountain, For Adam's lost race Christ has open'd a

mountain, For Adam's lost race Christ has open'd a

fountain, For sin and transgression, and ev' - ry pol -

fountain, For sin and transgression, and ev' - ry pol -

A musical score for a two-part composition. The top staff is in treble clef, common time, and has a key signature of one flat. It features a single melodic line with a dynamic of 'p' (piano). The bottom staff is in bass clef, common time, and has a key signature of one flat. It features a harmonic line with sustained notes and a bass line with eighth-note patterns. The score ends with a repeat sign and a double bar line.



lution; His blood flows so freely, in streams of sal-



lution; His blood flows so freely, in streams of sal-



vation. His blood flows so freely, in streams of sal -



vation. His blood flows so freely, in streams of sal -



CHORUS.



vation. Hal-le - lu - jah to the Lamb, who has



vation. Hal-le - lu - jah to the Lamb, who has



purchas'd our par-don, We'll praise him a -



purchas'd our par-don, We'll praise him a -





again, when we pass over Jordan, We'll praise him



again, when we pass over Jordan, We'll praise him



again, when we pass o - ver Jor - dan.



again, when we pass o - ver Jor - dan.



This fountain so clear, in which all may find pardon,
 From Jesus' side flows, a plenteous redemption ;
 Though your sins were increased, as high as a mountain,
 His blood can remoye them, it streams from the fountain.

Chorus. Hallelujah, &c.

O Jesus ! ride on, thy kingdom is glorious ;
 O'er sin, death, and hell, thou wilt make us victorious ;
 Thy name shall be prais'd in the great congregation,
 And saints shall delight, in ascribing salvation.

Chorus. Hallelujah, &c.

When on Zion we stand, having gain'd the blest shore,
 With our harps in our hands, we will praise him evermore ;
 We'll range the blest fields on the banks of the river,
 And sing hallelujah for ever and ever.

Chorus. Hallelujah, &c.

ROYAL ARCH SONG.

ANDANTE POMPOSO.

When o - rient Wis-dom beam'd se - rene, And



pil - lar'd Strength arose ; When beau - ty ting'd the



glow-ing scene, And Faith her man - sion chose ; Ex -



ult - ing bands the fabric view'd, Myster'ous pow'r's a -



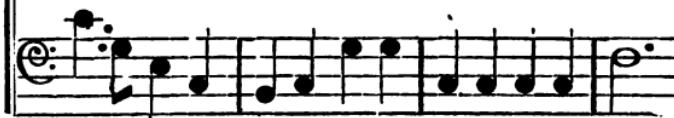
13*

PIA. S. F.

S. F.



dor'd; And high the Tri - ple U-nion stood, And

high the Triple Union stood, That gave the *mystic* word.That gave the *mys - tic* word, - - - And



high the Triple Union stood, That gave the *mystic* word.



[See Page 169.]

GLEE.

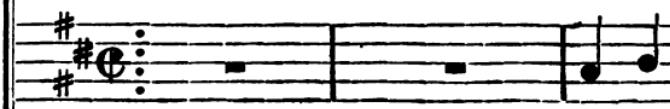
ALLEGRO MA NON PRESTO.

P.I.A.

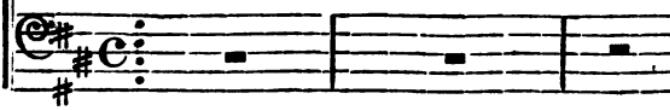
C. RES.



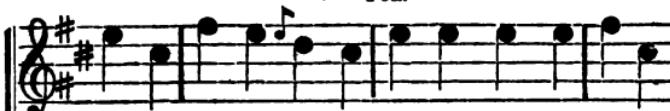
Hail ! myster'ous, glori'ous science, Hail ! mys -



Hail ! mys -



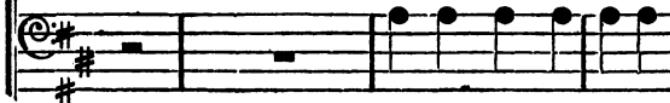
For.



ter' - ous glor'ous science, Hail ! myster'-ous, glor'ous



ter' - ous glor'ous science, Hail ! myster'-ous, glor'ous



science, Which to discord bids defiance, Har-mo-



science, Which to discord bids defiance, Har-mo-



ny alone reigns here, Harmony alone reigns here.

ny alone reigns here, Harmony alone reigns here.

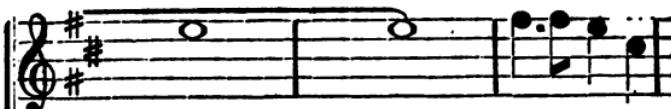
ny alone reigns here, Harmony alone reigns here.

Mezzo For.

Come let's sing

Come let's sing to Him that rais'd us

PIA.



To the Light, that



From the rugged path, that mazed us, To the Light, that



For.



we re - vere, To the Light, that we re - vere.



we re - vere, To the Light, that we re - vere.



PIA.

A musical score for three voices (Soprano, Alto, and Bass) in common time. The key signature is one sharp (F#). The vocal parts are: Soprano: Hail! myster'ous, Hail! myster'ous, Hail! myster'ous; Alto: Hail! myster'ous, Hail! myster'ous; Bass: - (rest), - (rest), glor'ous science, - (rest). The music consists of three staves of five-line staff paper, with the vocal parts aligned under each other. The vocal parts are: Soprano: Hail! myster'ous, Hail! myster'ous, Hail! myster'ous; Alto: Hail! myster'ous, Hail! myster'ous; Bass: - (rest), - (rest), glor'ous science, - (rest). The music consists of three staves of five-line staff paper, with the vocal parts aligned under each other.

For

Hail ! myster'ous, glor'ous science,

Hail ! myster'ous, glor'ous science,

glo'rous science,

PIA.



Which to dis-cord gives de-fiance, Har-mo-ny a -



Which to dis-cord gives de-fiance, Har-mo-ny a -



FOR.



lone reigns here, Harmo - ny a-lone reigns here.



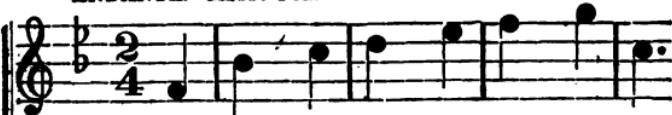
lone reigns here, Harmo - ny a-lone reigns here.



CHARITY.

A HYMN.

ANDANTE. MEZZO FOG.



O Cha - ri - ty! thou heav'n - ly grace,



O Cha - ri - ty! thou heav'n - ly grace,



All ten - der soft and kind; A friend to



All ten - der, soft and kind; A friend to



All ten - der, soft and kind; A friend to



all the hu - man race, To all that's

all the hu - man race To all that's

PIA.

good and kind. The man of cha - ri -

good and kind. The man of cha - ri -

ty ex-tends To all his lib' - ral hand;

ty ex-tends To all his lib' - ral hand;

For.

His kin - dred, neigh - bors, foes and friends

His kin - dred, neigh - bors, foes and friends

His pi - ty may com - mand.

His pi - ty may com - mand.

He aids the poor in their distress—
 He hears when they complain ;
 With tender heart delights to bless
 And lessen all their pain :
 The sick, the prisoner, poor and blind,
 And all the sons of grief,
 In him a benefactor find,
 He loves to give relief.

'Tis love, that makes religion sweet,
 'Tis love, that makes us rise,
 With willing mind and ardent feet,
 To yonder happy skies :
 Then let us all in love abound,
 And Charity pursue ;
 Thus shall we be with glory crown'd,
 And love as angels do.

HYMN FOR CONSECRATION.



2 4

HAIL, U - ni - ver - sal Lord! By Heav'n and

HAIL, U - ni - ver - sal Lord! By heav'n and

2 4



2 4

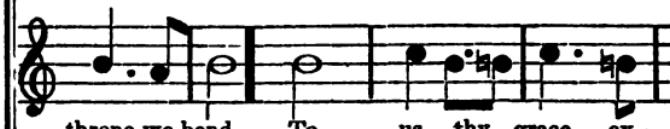
earth a - dor'd, All hail, Great God! Be - fore thy

2 4

earth a - dor'd, All hail, Great God! Be - fore thy

2 4

14*



TEMPLARS' CHART.

O, hear our pray'r to day,
Turn not thy face away ;
 O Lord, our God !
Heav'n, thy dread dwelling-plac
Cannot contain thy Grace,
Remember now our race,
 O Lord, our God !

God of our fathers hear,
And to our cry be near,
 Jehovah, God !
The Heav'n's eternal bow,
Forgive in mercy now
Thy suppliants here, O thou,
 Jehovah, God !

To Thee our hearts do draw,
On them O write thy law,
 Our Saviour, God !
When in this Lodge we're met,
And at thine Altar knekt,
O, do not us forget,
 Our Saviour, God !



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