

X

THE RITUAL OF THE GRAND ELECTED KNIGHT KADOSH

*Though stale, not ripe ; though thin, yet never clear ;
So sweetly mawkish, and so smoothly dull.*

Alexander Pope, The Dunciad.

It is impossible to genuflect on the top of a ladder.

Adrian Fortescue, Ceremonies of the Roman Rite Described.

WHEN worked "in ample form" as the phrase is, three rooms and an ante-room are required for the conferring of this degree. The three rooms represent the Cavern, the Temple of Wisdom or Council of the Aeropagus, and the Senate. The first two, however, may be one room divided by black curtains.

The first room is hung wholly with black. The second is also black, with a table at the far end covered in blue, behind which sit the principal officers. There is a brazier with charcoal, on which grains of incense are cast. The room is lit with three candles.

The Senate Chamber is hung with red and black, with red crosses. In the east is the throne, bearing on its canopy the crowned double-headed eagle holding a sword in its claws, with the motto *Deus Meumque Jus*. On either side of the throne are two standards. In this room is the mystic ladder, with six steps up and six steps down, and a platform on top. The room is illuminated with nine candles.

The Intermediate Degrees are conferred in the ante-room.

CLOTHING.

Sash. Four-inch black watered silk ribbon, worn from the left shoulder to the right hip. Upon it in the centre over the breast, the Ancient Order of Heredom Kadosh, that is, an eagle soaring towards the light, holding the Anchor of Hope in his talons, and on the extremity the red flag of England and Wales, bearing three golden lions crossed by the banner of the Supreme Council, and below a red Teutonic cross. The point is fringed with silver bullion.

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Breast Jewel. A Pattée cross in red enamel, the number 30 in gold upon the blue enamel in the centre.

Eagle. A black double spread-eagle, surmounted by a crown, and holding a sword in its claws is worn from the neck on a black ribbon, one and a half inches wide, with a narrow silver edging.

Sword. Gilt grip and mountings, black scabbard.

Sword-belt. Black leather.

MARGINAL INITIALS.

G.C. (Most Puissant Sovereign) Grand Commander.

G.D.C. (Very Illustrious) Grand Director of Ceremonies.
Jan. Janitor.

CEREMONY OF OPENING A GRAND CHAPTER¹

G.C. Very Illustrious Grand Director of Ceremonies, are we securely guarded ?

G.D.C. We are well defended, within and without.

G.C. (*Gives one knock*). Illustrious Knights, assist me to open this Grand Chapter. (*All Rise*).

G.C. Very Illustrious Grand Director of Ceremonies, review your columns and assure yourself that all present are Grand Elected Knights Kadosh.

G.D.C. I vouch for them as for myself.

G.C. Illustrious Brother, are you elected ?

G.D.C. I am.

G.C. How came you to be elected ?

G.D.C. Fortune decided in my favour.

G.C. What proof can you give me of your reception ?

G.D.C. A cavern was witness to it.

G.C. What did you do in the cavern ?

G.D.C. I executed my commission.

G.C. Have you penetrated any farther ?

G.D.C. I have.

G.C. How shall I know it ?

G.D.C. My title is Knight Kadosh. Once I bore a fuller name.

G.C. I understand you. Is the just vengeance of our Order perfected ?²

1. As far as I am aware, this authentic English ritual of the 30th degree has not hitherto been published at all, but exists only in manuscript. A sketch and extremely spurious version, however, appears in *The Text Book of Advanced Freemasonry*, Reeves and Turner.

2. This appears to be the only oblique reference remaining in the English workings to revenge for the death of Jacques de Molay. In the brief Lecture (see p. 154) where this phrase is explained, the enemies are Despotism, Ignorance, and Intolerance. The use of the term "just vengeance of our Order" (rather than, say, "just warfare") would appear to indicate more than mere hostility or spiritual combat, and that there was a victory of these enemies to be specifically avenged.

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- G.D.C. It is not. One of our enemies still continues powerful ; another is struggling for existence ; and the third is grovelling in darkness.
- G.C. What is the hour ?
- G.D.C. That of profound silence.
- G.C. Since it is the hour of silence let us continue our labours till time shall consummate our exertions. Very Illustrious Grand Director of Ceremonies, give me a sign to convince me of your knowledge, and to show that you are prepared against surprise. (*G.D.C. gives sign*).¹
- G.C. Let us unanimously resolve to maintain the sacred principles of our Order at the expense of our lives. (*All make sign*). We resolve.
- G.C. Illustrious Knights, the Chapter is open. (*One knock*). Be seated, Brethren.

CEREMONY OF RECEPTION

1. THE PRELIMINARY DEGREES

As the intermediate degrees between the Rose Croix and the Knight Kadosh are not worked in this country, they are conferred titularly in an anteroom by the Grand Director of Ceremonies, in the following form :—

- G.D.C. You seek to be admitted to the degree of Grand Elected Knight Kadosh, being the thirtieth degree of the Ancient and Accepted Rite, but it is first necessary that you should possess the preliminary degrees from the nineteenth to the twenty-ninth inclusive. I, therefore, by virtue of the authority vested in me by the Supreme Council of the 33rd Degree, confer upon you the degrees of :—
- 19 Grand Pontiff,
 20 Venerable Grand Master,
 21 Patriarch Noachite,
 22 Prince of Libanus,
 23 Chief of the Tabernacle,
 24 Prince of the Brazen Serpent,
 25 Knight of Mercy,
 26 Prince of Mercy,
 27 Commander of the Temple,
 28 Knight of the Sun,
 29 Knight of St. Andrew.

G.D.C. The sign of a Knight of the Sun and St. Andrew is given by extending the hand, thumb and forefinger making a circle, points not touching, and looking

1. See p. 154.

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- G.D.C. through the circle.
 The pass word is STIBIUM ALKABAR, I compass the Sun.
 (*After conferring the preliminary degrees the G.D.C. returns to the Grand Chapter and reports to the Most Puissant Sovereign Grand Commander, as follows*) :—
- G.D.C. Most Puissant Sovereign Grand Commander, there is in attendance a candidate who has been duly elected and now seeks admission to the degree of Grand Elected Knight Kadosh. Is it your pleasure that he should be admitted to the Temple of Wisdom ?
- G.C. Very Illustrious Grand Director of Ceremonies, let him be introduced in due form, and I will ask Most Illustrious Brother (name) to repair to the Temple of Wisdom for this purpose.
 (*At least three Sovereign Grand Inspector Generals should take part in the ceremony in the Temple of Wisdom. The G.D.C. conducts the Candidate to the Cavern*).

2. THE CEREMONIES IN THE CAVERN.

- (*Outside the door the Janitor is found asleep upon the ground. The G.D.C. gives one knock*).
- J. Who art thou ?
- G.D.C. A Knight of the Sun and St. Andrew.
- J. What wouldst thou ?
- G.D.C. Permission to enter the Temple of Wisdom.
- J. Why troublest thou my repose ?
- G.D.C. I would not do so willingly, but you obstruct the path that leads to the consummation of my wishes. (*Janitor disappears. G.D.C. knocks twice, then thrice, then four times*).
- G.C. Who art thou ?
- G.D.C. In the cavern adjoining the Aeropagus there is a Candidate for the rank of Grand Elected Knight Kadosh, who has proved himself to be a Knight of the Sun and St. Andrew.
- G.C. We place the fullest reliance on your knowledge and discretion, and if the Candidate proves himself otherwise qualified we are prepared to admit him to the exalted rank to which he aspires, but you must warn him of the danger he incurs should his courage and virtue fail him.
- G.D.C. (*To Candidate*) I am here to guide you, but I warn you that if you do not feel courage to face the greatest danger, you had better retrace your steps.
- G.C. Do unto others as thou wouldst they should do unto thee.

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- 2nd Judge Do not unto others that which thou wouldst not they should do unto thee.
- 3rd J. Love thy neighbour as thyself.
- 4th J. Succour the unfortunate.
- 5th J. Adore the Supreme Being and Worship Him.
- 6th J. Be true and free from falsehood.
- 7th J. Be patient, and bear with the failings of thy Brethren.
- 8th J. Be faithful to thy engagements, and remember that discretion is a virtue.
- 9th J. Be patient under adversity.
- G.C. Such are the duties of a philosopher.
- G.D.C. (*To Candidate*) Now, my Brother, that you are acquainted with our chief duties, do you think that you are able to put them into practice ?
- Can. I do.
- (*G.D.C. knocks 2.3.4.*)
- G.C. Who comes here ?
- G.D.C. A Knight of the Sun and St. Andrew who seeks to be admitted to the Temple of Wisdom.
- G.C. Tell him that he alone can learn our mysteries who reverences and adores Him who is the Eternal All-Wise Creator, and devotes himself to the acquisition of true wisdom. If he feels that he possesses the virtues characteristic of a Philosopher permit him to enter the Temple of Wisdom.
- (*The black curtains are drawn back, and the Candidate is admitted to the Temple of Wisdom.*)

3. THE TEMPLE OF WISDOM

- G.C. Supplicate with me the God of Wisdom, Sanctity and Truth.
- G.D.C. To order, Brethren.
- Grand Chaplain Grant us, O God, to be enkindled with Thy Spirit ; strengthened with Thy Power ; enlightened with Thy Brightness ; filled with Thy Grace ; and led forward by Thine Aid even to our lives' end in Thy Service and Thy Love, through Jesus Christ our Lord, Amen.
- Omnes Pursue your course.
- G.C. Be seated, Brethren.
- G.D.C. (*The G.D.C. leads the Candidate round, placing grains of incense on the brazier as he passes. The Candidate follows suit.*)
- G.C. My Brother, the course of truth in which we are engaged requires from every one entrusted with our secrets the utmost fidelity and discretion. We shall therefore call upon you to make a solemn promise to

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- G.C. hold inviolate whatever information relative to the Order may be entrusted to you. With your right hand on your heart, repeat after me :—
(*One knock. All rise.*)

OBLIGATION

I promise and bind myself by all that is most sacred never to reveal any of the secrets of a Grand Elected Knight Kadosh, which have hitherto been entrusted to me, may now, or hereafter be communicated to me. I promise not to assist in conferring this degree on any Brother who has not, to the best of my belief, the necessary virtues and qualifications ; nor then except in the presence of three Sovereign Grand Inspectors General. I promise to maintain at the peril of my life the sacred principles of the Order and to preserve them by all means in my power against error. Lastly, I promise to execute all that is prescribed by the Supreme Council Thirty-Third Degree, and to conform to the Laws and Statutes of the Order. So help me God.

- G.C. Child of Wisdom, retire and meditate on the mysteries you have already learnt, and collect your energies for further trials.
(*The Candidate retires with the Grand Director of Ceremonies. The Members of the Supreme Council Thirty-Third Degree, and the other Brethren present in the Temple of Wisdom return to the Grand Chapter.*)

4. THE GRAND CHAPTER.

- (*The ascent to the Ladder is guarded by two stalwart Knights in black cloaks, with masks, and armed with battle-axes.*)
- G.D.C. Most Illustrious Members of the Supreme Council, I bring with me this Philosopher, Knight of the Sun and St. Andrew, who having been received into the Temple of Wisdom renews his prayer to be admitted to the Grand Chapter.
- G.C. Permit him to enter the Outer Sanctuary.
- G.D.C. (*To Candidate*) I am not here to prevent you from accomplishing your destiny, but to warn you that after having taken the first step, if you recoil you are lost. Choose to advance or retire.
(*Candidate indicates his desire to advance by taking one step forward.*)
- G.D.C. Most Illustrious Members of the Supreme Chapter, I venture to supplicate you to admit into your Chapter

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- G.D.C. this Child of Wisdom ; who by the practice of virtue, and the observance of his duty, merits your approbation.
- G.C. You well know, my Brother, that we admit none to these important mysteries but those whose integrity, unspotted reputation, and tried probity, distinguish them among their fellows. If, my Very Illustrious Brother, you are sufficiently acquainted with the Candidate to declare that he possesses these qualifications we will willingly consent to his undergoing our further trials of his firmness and courage.
(*After turning and surveying the Candidate*) I answer for him as for myself.
- G.D.C. Let the Candidate be admitted.
- G.C. (*Candidate stands in the West*).
- G.C. My Brother, you aspire to be admitted to this Sanctuary, not knowing the force of the engagements into which you are about to enter ; but, as we would not bind you in matters of which you are ignorant, we will call upon our colleagues to explain them to you.
(*Other members of the Supreme Council present then pronounce the following sentences in order*).
- 1st. Discretion, an essential attribute, for on it depends the safety of our Order.
- 2nd. Execution of our Laws and Statutes ; these require nothing repugnant to the virtuous man.
- 3rd. The sacrifice of all, even life itself, for the good of the Order.
- 4th. The worship of the Great Architect of the Universe.
- 5th. The acquisition of knowledge for the good of mankind.
- 6th. A vindication of all truth.
- 7th. And last ; to practise all virtue and be in truth a philosopher.
- G.C. Are you willing to attempt all these ?
- Can. I am.
- G.C. My Brother, have you well considered the trials and difficulties which await you ?
- I have.
- Can. Do you still wish to proceed ?
- I do.
- G.C. Then we will cause you to pass over the Mysterious Ladder, and will explain the meaning of its steps, which are all veiled in allegory, representing the road that must be travelled in order to arrive at the *Ne Plus Ultra*, or Perfection of Wisdom.
- G.C. The right side of the Ladder is called OHEB ELOAH, and is the first of the fundamental principles of the Order which impresses upon us the duty of love to

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- G.C. God.
- The left hand side is called OHEB KEROBO, and is the emblem of the second basis of our Order, for it enjoins us to love our neighbour as ourselves.
(*Candidate ascends the first step of the ladder, and halts*).
- G.C. The first step is called TSEDAKAH ; it signifies that our physical and mental powers must always be employed in succouring the unfortunate.
(*Candidate takes the second step*).
- G.C. The second step is called SHOR LABAN ; it signifies that we should do to others as we would they should do to us ; and that we should not do to others what we would not they should do to us.
(*Candidate takes the third step*).
- G.C. The third step is called MATHOK ; it signifies that we must support adversity with resignation.
(*Candidate takes the fourth step*).
- G.C. The fourth step is called EMOUNAH ; it signifies that we must be true and avoid falsehood.
(*Candidate takes the fifth step*).
- G.C. The fifth step is called HAMIL SAGHAI ; it signifies the necessity of labouring in order to make ourselves perfect.
(*Candidate takes the sixth step*).
- G.C. The sixth step is called SABHAL ; it signifies that we ought to bear with the failings of the Brethren.
(*Candidate takes seventh step*).
- G.C. The seventh step is called GEMUL BINAH TEBUNAH ; it signifies that we must be faithful to our engagements, and recollect that discretion is one of the first virtues of a philosopher.
(*The Grand Director of Ceremonies and the Assistant Director of Ceremonies cross their wands before the Candidate. One knock*).
- G.C. NE PLUS ULTRA.
- G.C. (*The Organist plays a chord or cadence*).
- My Brother, as the seven steps you have just ascended form the basis of our moral labours, so our material labours are indicated by the seven steps you will now descend. Each of the former pointed out to us that to arrive at the wished for end it is indispensable to practise each of the virtues which they symbolically represent ; so these latter require us to acquaint ourselves with the sciences, and thus enable us to fulfil our appointed duties.
(*The Candidate descends the seven steps, passing each*
1. There are certain slight variations in these words on the steps of the ladder. I have chosen what I believe to be the most usual forms.

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step while the Grand Commander says) :—
The first step represents Grammar ; the second, Rhetoric ; the third, Arithmetic, Geometry and Mathematics ; the fourth, Physiology, the knowledge of organic life ; the fifth, Chemistry ; the sixth, Harmony as illustrated by poetry and music ; and the seventh represents Astronomy.

G.C.

(The Candidate is placed before the Pedestal, facing East. The cloaks and visors of the Guardians of the Ladder are now removed, and the axes replaced).

G.C.

My Brother, as a Sovereign Grand Inspector General, and Prince of the Royal Secret, I can assure you that before we can confer upon you the purpose and object of our Confederation and those secrets by which we secure efficiency of action and prompt obedience to the Sovereign Power of our Order, that it is indispensable we should have ample assurance that we may confide in and rely upon you.

Be not, however, too hastily urged forward by impatient zeal. It may be that we are only permitted to prepare the way for others, and must wait patiently and in silence for the hour and the opportunity. Let us not increase our ranks by admitting even our most intimate friends unless assured of their discretion.

My Brother, we appreciate the satisfactory nature of the credentials with which you approach us today, but before we can say more we are compelled to require of you another and more binding promise. Be certain before you determine to proceed that you will not hesitate to comply with every part of this promise, which, if you advance, you must pronounce with me, and it will bind you to us forever.

(The Grand Director of Ceremonies directs the Candidate to take one pace forward with the left foot. The Grand Commander gives one knock. All rise).

G.C.

Firstly. Do you promise by all that you hold most dear that you will hereafter consider yourself the soldier of truth, justice, law, order, and suffering humanity ; that you will practise mercy, and live and die in submission to the Will of God ?

(The Candidate is instructed to extend the forefinger of his right hand, and is prompted in making the answers to these promises).

Can.

G.C.

I promise. TSEDAKAH.

Secondly. Do you promise that you will be modest in all your actions, and that you will never receive into this Degree anyone you believe unworthy to be your friend ?

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I promise. SHOR LABAN.
Thirdly. Do you promise at all times to be gentle and affectionate towards your Brethren ; to aid them in their necessities ; visit and assist them in sickness, and love, and cherish those who are near and dear to them ?

Can.
G.C.

I promise. MATHOK.
Fourthly. Do you promise in your conversation to be governed by truth, and in your actions by sincerity and frankness ?

Can.
G.C.

I promise. EMOUNAH.
Fifthly. Do you promise that you will labour zealously for the good of the Order, and that you will at all times follow what shall be prescribed to you by the Illustrious Grand Inspector General under whom you may happen to serve ?

Can.
G.C.

I promise. HAMIL SAGHAL.
Sixthly. Do you promise to practise the virtues and cultivate the sciences commended to you by the steps of the Mysterious Ladder ?

Can.
G.C.

I promise. SABHAL.
Seventhly and Lastly. Do you promise that you will aid in punishing and bringing to disgrace all traitors to Masonry, and that you will bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree ?

Can.
G.C.

I promise. GEMUL BINAH TEBUNAH.
The Candidate will kneel.
(The G.D.C. presents the sword to the Grand Commander).

Can.
G.C.

(Giving the accolade) By the seven promises you have now made, I hereby nominate, constitute and create you a Grand Elected Knight Kadosh, Knight of the Black and White Eagle, and I invest you with all the dignities and prerogatives thereto appertaining.

Rise, Grand Elected Knight Kadosh. Be brave, discreet, and virtuous.

(G.D.C. receives back the sword, and directs the Brethren, other than the Candidate, to be seated).

G.C.

LECTURE

Illustrious Brethren : To explain the purpose of our Order I must recall to your notice the dark period of the world's history which followed on the dissolution of the Roman Empire in the West. Thereafter for centuries the principles of justice which underlie our civilization were forgotten ; our ancestors lived in a state of continual unsettlement in the pursuit of their

G.C.

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G.C.

everyday occupations. Despotism was unchallenged in civil governments, and even when the time came later for the organization of society under the Feudal System the majority of men were regarded as mere chattels. The small but growing power of the Christian Church with which our knightly predecessors were so honourably identified was threatened by superstitions and ignorance, and clouded by intolerance.

It was only when the renewal of the old learning and all that we associate with it forged anew the weapons of true philosophy that these enemies of Christianity and civilization could be again placed in subjection. The Knights Kadosh preserve these weapons as their most cherished possession, and for this reason you have been reminded of them today. Despotism, Ignorance, and Intolerance still live. Our vigilance is continually called for. Our vengeance is by no means fully perfected. It is by the pursuit of Truth, and Truth only, that full liberty of soul, mind, and body can be won, and the purpose of our Order accomplished. There is a call for work by all of us. No man can master all the knowledge that is indicated to us in passing the Mysterious Ladder, but our Order contains many members of eminent wisdom and experience, and we welcome you as a re-inforcement of their number today, being well assured that the high rank you now enjoy will be regarded by you, not as the summit of your ambition, but rather as the starting point of further efforts for the spread of those principles and practices you have proved to have so much at heart. *(The Grand Commander, who has been standing near the front of the dais while giving the accolade and the Lecture, now invests the Candidate, and communicates the secrets).*

The Sign is given thus :—place the right hand upon the heart with the fingers extended, let it fall on the right thigh, bending the knee.

The Token is as follows :—toe to toe, knee to knee, present the right hand with fingers clenched and thumb erect. *(Demonstrates)* Enclose his thumb with your hand, showing eight fingers, and the thumb erect. Unclose or slip the thumb. *(The same is done by the other who demonstrates, changing over).* Unclosing, each recoils a pace with the arm upraised, as if to strike.

The one says, BEKOLGOL, To be united.

The other, PARASH KOL, All is explained.

Very Illustrious Grand Director of Ceremonies, you

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G.C.

have my commands to place our Illustrious Brother in the West, and to proclaim that he has been duly advanced to the Degree of Grand Elected Knight Kadosh.

(The G.D.C. after conducting the Candidate to the West, calls the Grand Chapter to order, the Supreme Council remaining seated).

G.D.C.

Illustrious Brethren, to order.

(Fanfare on the organ).

G.D.C.

By command of the Supreme Council for England, Wales, the Dominions and Dependencies of the British Crown, I proclaim that Illustrious Brother has this day been advanced to the Degree of Grand Elected Knight Kadosh, Knight of the Black and White Eagle, and I accordingly summon him to take his seat in the Grand Chapter. *(Fanfare on organ).*

G.D.C.

Illustrious Brethren, be seated.

CEREMONY OF CLOSING A GRAND CHAPTER

G.C.

(Gives one knock) Illustrious Knights, assist me to close this Grand Chapter.

(All rise. The G.D.C. comes to the dais, takes the Sword of State, and stands facing the Grand Commander half way between the dais and the Ladder).

G.C.

Most Illustrious Brother, will you circulate the Word, and report the same to me in the East ? *(The G.D.C. conducts the appointed Brother to the head of the Ladder, and stands behind him while the word is circulated round. It is then reported back to the Grand Commander).*

G.C.

Illustrious Brethren, I have received the Word, and it is correct.

Let us unanimously resolve to maintain the sacred principles of our Order at the peril of our lives. *(Making the sign as at the Opening)* We resolve.

Omnes

G.C.

Illustrious Knights, this Grand Chapter is now closed. Depart in peace.

(Note :—the Word circulated is ADONAI, Lord).

* * *

Clearly there is nothing very sinister or Satanic in the prosy platitudinous moralizings of the ritual of the Knights Kadosh as worked in England today. After the mawkish, if exciting, sentimentality of the Rose Croix it comes as somewhat of an anticlimax, and the genuine student of philosophy can but

smile at it. Nevertheless the ritual has been included here in its entirety to disprove the allegation that "Masonry is a progressive science" leading ever onwards and upwards to the full revelation of Christianity. One prayer, it is true, has a Christian ending, but the broad generalities of this degree, the appeal to God as a supreme being and great architect take us back again to the pan-religious atmosphere of the Craft. It breathes the spirit of old-fashioned liberalism, of salvation through ethical enlightenment and education.

Nor is there any return to Christianity in the degrees beyond. The thirty-first degree, that of Grand Inspector Inquisitor Commander, indulges in even broader generalities, and is mainly concerned with illustrating the twin virtues of *Justitia* and *Equitas* from imaginary extracts from such world thinkers as Zoroaster, Confucius, and Alfred the Great. There is little of any interest or meaning in the thirty-second degree, and none in the thirty-third, which is almost entirely an administrative grade.

Thus the English version of the Knights Kadosh ritual has been watered down and made comparatively innocuous. It is interesting, however, to compare it with the original from which it was derived. In the United States the thirtieth degree is more Templar in tone, and bitterly anti-Catholic. As we have seen in considering the Rose Croix, there is full intercommunion and amicable fraternal relations between the English Supreme Council and the mother body, the Southern Jurisdiction at Washington. Some of the same problems and anomalies arising from this intercommunion, therefore, are to be found in this degree as in the Eighteenth.

The initials of Jacobus Bergundus Molay continue to appear on the American jewel of the Kadosh, and it is explained that the appearance of these same initials J.B.M. in the Craft, (standing for Jachin, Boaz, and Mahabone), indicate that the true teaching of the third or Master Masons' degree is that Hiram is a disguised figure of Jacques de Molay, and that his death represents the martyrdom of the last General of the Knights Templar put to death for heresy. In this context the celebrated and irritating words of Albert Pike still appear:—"The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by

false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry...it is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and who so attempts to deceive them will labour in vain, and without any true reward violate his obligation as an Adept. Truly Masonry is the veritable Sphynx, buried to the head in the sands heaped round it by the ages."¹

The English ritual certainly indicates that the Reformation was a blessing in that it dispelled by true learning the superstitious tyranny of the middle ages, but this is pale platitude compared with the forthright anti-Romanism of the parent Masonic body. "Now from the tomb in which after his murders he rotted, Clement the Fifth howls against the successors of his victims, in the Allocution of Pio Nono against the Freemasons. The ghosts of the dead Templars haunt the Vatican, and disturb the slumbers of the paralysed Papacy, which, dreading the dead, shrieks out its excommunications and impotent anathemas against the living."²

And again:—"The Pope no longer sets his foot on the necks of kings, nor by a bull from the Vatican places realms under interdict, and dethrones emperors. Realm after realm, Rome has lost the brightest jewels of her tiara, since the preaching of Luther and Melancthon shook the foundations of her power as with an earthquake. Even Catholic countries no longer tolerate the indignities of the Inquisition, nor permit the once terrible Order of Jesus to exist and plot within their limits; and in Portugal, Spain, and Brazil, Freemasonry publicly avows its existence and purposes; its Dignitaries hold high civil office, and its halls are dedicated with public ceremonies. The Grand Orient of Italy sits at Rome. Truly, the world moves!"³ "The might draws towards its close. Fantacism is pale with terror, and Intolerance protests that she has been misunderstood, and that it is a mistake to suppose that she ever persecuted."⁴

1. *Liturgy of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States*. Part IV, Charleston, 1944, pp. 260-261. The same passage is also found in Albert Pike, *Morals and Dogma*, p. 819.
2. *Liturgy*, p. 225. Also *Morals and Dogma*, p. 814.
3. *Liturgy*, p. 268.
4. *ibid.*, p. 274.

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"If it (Masonry) cannot prevent the crimes that disgrace humanity, it will denounce those who commit them, and make their names infamous all over the world."¹

That these sentiments are no mere ritual archaisms may be seen by the most cursory perusal of almost any number of *The New Age*, the monthly official organ of the Southern Jurisdiction. The tone is bitterly anti-Catholic, and particularly outspoken in opposing all parochial schools in America, whether Roman or Lutheran. However non-political Masonry may be in this country, the Ancient and Accepted Scottish Rite in America stand four-square for purely secular education, and the ritual of this degree hints at the reason. "Admitting into the ranks of her initiates, on terms of perfect equality, men of all creeds and countries who are worthy of such fellowship, she labours to emancipate men from their own ignorance, prejudices and errors, which enslave them, in order that they may emancipate themselves from the bondage of despotism and the thralldom of spiritual tyranny."

1. *ibid.*, p. 242. In fairness it must be stated that Rome is not the sole culprit; along with the Albigenses and the victims of the Massacre of St. Bartholomew, Huss, Ridley and Cranmer, are listed Socrates, Jesus of Nazareth, and the victims of Nero, Claverhouse, and Judge Jeffreys.

XI

MASONIC ORDERS OF CHIVALRY

*He then . . .
Doth but usurp the sacred name of Knight,
Profaning this most honourable order,
And should, if I be worthy to be judge,
Be quite degraded, like a hedge-born swain
That doth presume to boast of gentle blood.*

Shakespeare, I King Henry VI.

*I do not call to mind that I have yet read of a Grocer errant : I will be the said Knight. . . . Hence, my blue apron !
Beaumont and Fletcher, The Knight of the Burning Pestle.*

It is not surprising that the Knights Templar have captured the imagination of the world. The fighting orders were the backbone of the Crusades, the militant arm of Holy Church in her warfare against the Saracen, wholly dedicated to the service of Christ and His vicegerent on earth, the Holy Father of Rome. The history of the order from its foundation by Hugo de Payens in 1128 to its suppression in 1312 has inspired the lover of chivalry, the poet, the ballad-writer and the novelist of every generation.

And yet undoubtedly in the later years of the order there was a darker side to the picture. Showered with benefactions and endowments the Knights Templar ceased to be the "poor fellow-soldiers of Jesus Christ" and became exceedingly rich and powerful. Strange rumours became current of occult practices, heresies, obscenities and forbidden rites. It is difficult to assess the truth of these accusations for the evidence is conflicting; some of the confessions were wrested under torture and are therefore far from reliable. There seems no doubt, however, that there were some grounds for some of the charges against them. It is unlikely that they actually worshipped a head or idol called Baphomet, or that unnatural practices were more prevalent among them than in other military or monastic communities. It seems beyond question that there was some curious ceremony of rejecting the cross, but its significance has never

been fully ascertained. Perhaps it was a test of implicit obedience. It is generally believed that elements of Catharism crept into the order through the initiation of Albigensians, and to the Cathari the cross was to be despised as the means of our Lord's death, not revered as the token of His victory.

It is possible that long residence in the Near East on terms of intimacy with adherents of other religions had further infected them with heresies. The very fact that the Templars were to some extent a secret order was enough to arouse suspicion and distrust. Philip le Bel of France may perhaps be compared with Henry VIII of England who exaggerated or even trumped up charges against the morals of the monastic orders in order to possess himself of their wealth; Pope Clement V was clearly not entirely without justification in proceeding against the Templars for heresy.

Justly or unjustly, Jacques de Molay perished in the flames, with many of his Knights. The Order disappeared, leaving scarce a wrack behind except a tradition, and some magnificent Templar Churches including the well-known one in London.

It is not surprising that the passion for secret orders and grades in the eighteenth century should have turned men's minds to the Templars for inspiration and imitation. The Templars built churches, therefore they must have been skilled stonemasons. They had their own symbols and secret traditions, therefore they must have been not only masons, but Freemasons, at least in embryo. Not all the Knights Templar were put to death, in England some were pensioned and sent to other monasteries. Others, probably the Serving Brothers, were secularized and disbanded—is it not reasonable to suppose that some at least, with their experience of building, found employment in the masons' guilds, bringing with them and spreading their secret arts and hidden mysteries? So ran the argument, and Masonic Templar grades became fashionable. The celebrated Discourse of the Chevalier Ramsay in Paris in 1737 maintained that Masonry derived from the Crusading orders, and this doubtless contributed to the popularity of Masonic Templar grades.

More specific traditions arose of an actual lineal descent of Masonry from the Knights Templar. The first is based on the supposition that the Knights Templar in Scotland, introduced by King David I, were never really suppressed at all, but thanks

to their services in the army of Robert the Bruce and their share in the victory of Bannockburn they escaped the penalties suffered in other countries, evolved, so to speak, into Freemasons, and were admitted into the Rosy Cross grade of the Royal Order of Scotland by Robert the Bruce himself at Kilwinning.

The second tradition states that the Templar General for Auvergne at the time of the suppression, Pierre d'Aumont, fled with seven companions disguised as stonemasons to the Isle of Mull. So that the order might be continued d'Aumont was elected Grand Master. In 1361 the body moved to Aberdeen and from thence Freemasonry spread all over Europe. This was the tradition of such Templar bodies as the Chapter of Clermont in France, from which Baron von Hund founded the Strict Observance in Germany in 1754, a Masonic reform on Templar lines contending for the doctrine that every true Freemason is a Knight Templar. Unfortunately von Hund, a man of personal integrity and boundless Masonic zeal, suffered from credulity; when an adventurer styling himself Mr. Johnson (probably a Jew whose real name was Leucht) imposed himself on the Rite by claiming himself to be the secret emissary of "unknown superiors" in Aberdeen, von Hund for some time accepted his claims at their face value before he became suspicious and expelled him. Ragon, a not very reliable historian hostile to the Strict Observance, declares that von Hund was a party to the fraud, and accepted Johnson to bolster up the claims of his rite, but of this there is little evidence.

The Strict Observance, however, flourished, and extended to province after province in Europe before it was rent into a schism and finally declined and faded out of existence. Its influence may be noted in the Masonic rituals of Scandinavia, however, to this day.

The third transmission theory is French, and includes an actual line of succession. This is the Charter of Larmenius, which states that Jacques de Molay during his last imprisonment in 1313 secretly conferred the Grand Mastership of the Knights Templar on Johannes Marcus Larmenius, who drew up the *Charta Transmissoria* and appointed Theobaldus Alexandrinus as his successor, after which each Grand Master in turn received the document and added his name in unbroken succession down

to and including Bernard Raymond Fabr -Palaprat in 1804. This document was discovered and presented to the Great Priory of England, where it now hangs in the Council Room at Mark Masons' Hall in Kingsway, London.¹ Apart from the fantastic improbability of the story, the document is clearly a forgery which is taken no more seriously than the family tree hanging in Windsor Castle which purports to prove the lineal descent of Queen Elizabeth II from King David.

The Charter of Larmenius, however, formed the spurious title-deeds of the *Ordre du Temple* in Paris, a body connected with the name of Fabr -Palaprat, whose name appears last on the Charter. The *Ordre du Temple*, however, can be called only quasi-Masonic. It admitted both sexes, made much of their own spurious version of St. John's Gospel, and required no Masonic qualification, although it imitated certain Masonic ceremonies and grades, and was probably inspired or at least suggested by the Strict Observance. Hence even if Fabr -Palaprat and his successors could substantiate their fraudulent claim to be the legitimate successors of Jacques de Molay, the Charter of Larmenius would still be quite irrelevant to the Masonic Knights Templar.

The one genuine organization which could claim continuity with the Knights Templar of old is the Order of Christ in Portugal, and this has nothing whatsoever to do with Freemasonry. It was a revival, almost a continuation of Templarism constituted by Pope John XXII in 1319. The Knights Templar in Spain and Portugal were less tainted with heresy than elsewhere, and hence their suppression was accomplished with less bitterness and prejudice. The King of Portugal later became the Grand Master of the Order of Christ, which was a strictly Catholic and non-secret order of chivalry, comparable with the English Garter. In 1879 it was secularized, but its cross remained a highly prized distinction amongst the Portuguese nobility. It survived certainly until the recent overthrow of the Monarchy.²

1. A transcript of this document appears in *Ars Quatuor Coronatorum* vol. XXIV, also in J. S. M. Ward's *Freemasonry and the Ancient Gods*.

2. As "The Supreme Equestrian Order of the Army of Our Lord Jesus Christ" this same order survives as a Papal Knighthood. General Franco was admitted to it in February, 1954.

It is not surprising, perhaps, that Masonic Templarism, eager to prove continuity, cast hungry eyes at the Order of Christ. It seems that Fabr -Palaprat attempted to strengthen his claims by fabricating a connection with it; Clavel reports that a certain Francisco Alvaro da Sylva Freyre de Porto, a Knight of the Order of Christ, was admitted into the Order of the Temple and became Grand Master's secretary, and that Fabr -Palaprat applied for recognition of his Order and of his own position as successor to Jacques de Molay from John VI of Portugal in 1804. Needless to say, this application was simply ignored. A Portuguese adventurer called Nunez turned up in Paris in 1807 claiming the authority to confer the Order of Christ. He established a Masonic rite of nine grades alleged to be adapted from the genuine Portuguese Order, but it attracted little interest and quickly died out.

Yet another transmission theory comes from Sweden. It is similar to that of the Strict Observance (which indeed was not without influence in Sweden) and claims that Count Beaujeu, a nephew of Jacques de Molay and also a Knight of the Portuguese Order of Christ, inherited the Grand Mastership. He brought the ashes of Molay with him to Sweden where they were buried at Stockholm, and secretly continued the rite. The source of this legend is unknown.

The French occultist Eliphas Levi records yet another theory, probably drawn from the ritual of some lesser French grade. He affirms that Jacques de Molay just before his death organized and constituted occult Masonry as a continuation of Templarism, and established four Metropolitan Lodges, at Naples for the east, Edinburgh for the west, Stockholm for the north, and Paris for the south.

In Scotland there is a persistent but groundless legend connecting the Knights Templar with Jacobitism, and it is even said that Prince Charles Edward was Grand Master in 1745.

Not one of these traditions, however, is cited or drawn upon by the Military and Religious Order of the Temple and Holy Sepulchre, to give the Knights Templar of England and Wales their full title today. There is no pretended succession, no derivation from unknown superiors, no appeal to the Isles of Scotland, to Aberdeen, Edinburgh, or Kilwinning. In Ireland, to be sure, there was at one time a legend in the Templar pro-

vince of Munster that their statutes were transcribed from a document found in 1540 under the high altar of the Temple Church in London¹ but in England, although there are ritual references implying identity with the original Order, in particular the reference to Simon of Syracuse, the Knights Templar have never accounted for themselves by the help of a traditional history.

The first known reference to Anglo-Saxon Masonic Knight Templary comes from pre-revolutionary America. In the minutes of St. Andrew's Royal Arch Lodge, Boston, holding under the Grand Lodge of Scotland, for August 28, 1769 it is recorded that Bro. William Davis received the four steps of Excellent, Super-Excellent, Royal Arch, and Knight Templar. In 1774 advertisements appeared in certain Dublin newspapers which indicated that the Irish Knights Templar dined together with other Masonic bodies on St. John's Day in the summer of 1774. In England the Knights Templar appear to derive from the Baldwin Encampment at Bristol, where it may have been worked as early as 1772.² The great figure associated with the growth of the Order in England is Thomas Dunckerley (1724-1795), who consolidated and organized the small number of enthusiasts who were already Templars. He was the first Grand Master of the Order, from 1791 until his death, and some early correspondence published by Henry Sadler³ is illuminating. A group of Templars wrote to him from York in 1791 who "waited with the most fervent anxiety till the time sh'd arrive that we were able to look up to a Grand Master under whose patronage the Knights Templar sh'd again flourish, & the happy moment has now come, in which we most cordially congratulate our Most Excellent and Exalted Bro. Comp'n Knight, & Grand Master, Sir Thos. Dunckerley as our Head and Chief." To which Dunckerley replied, "Being Grand Superintendent of the Royal Arch Masons at Bristol, I was requested by the Knights Templar of that city (who have had an Encampment from time immemorial) to accept the Office of Grand Master, which I had no sooner comply'd with than Petitions were sent to me for the

1. An account is given of this by J. W. Chetwode Crawley in *Ars Quatuor Coronatorum*, vol. XXXVI.
2. See the *History of Freemasonry in Bristol*, by A. C. Powell and J. Littleton, for an assessment of these claims.
3. In *Thomas Dunckerley, His Life, Labours, and Letters*.

same purpose from London 1, Bath 2, the first Regiment of Dragoon Guards 3, Colchester 4, York 5, Dorchester 6, and Bideford 7. I suppose there are many more Encampments in England which with God's permission I may have the happiness to revive and assist. It has already been attended with a blessing, for I have been but two months Grand Master & already have 8 Encampments under my care."

Before 1791 the Knights Templar, then, had no separate organization of their own, but the grade was often conferred in Royal Arch Chapters particularly among the Ancients. We have seen in an earlier chapter that the Union of 1813, and particularly the hostility of the Duke of Sussex to higher and Christian degrees led to the confinement of pure and ancient Masonry to the three degrees of the Craft plus the Royal Arch, and that the exception in the Articles of Union permitting Royal Arch Chapters to confer orders of chivalry became a dead letter.¹

The Order of Knights Hospitaller of St. John of Jerusalem, Palestine, Rhodes and Malta, commonly known as the Knights of Malta, has been curiously and anomalously wedded to the Knights Templar as a higher degree, for in history the original orders were bitter rivals and even enemies. In any case its revival as a Masonic order seems unfortunate, for the original still survives as an order of chivalry under the legitimate custody of the Church which gave birth to it, and is conferred to this day as a Papal honour.

A much-disputed transcript of 1790 provides the earliest reference to the Masonic revival, which claims that it was conferred in the Ancient Lodge of Stirling as early as 1745; 1780, however, is a less unlikely date. Vague legends that the ritual was imported from Malta are of course totally without foundation. The Jerusalem Conclave at Manchester appears to contain a reference to Knights of Malta in 1786, but this again is open to question. The Order lapsed into obscurity, and it was not until the second half of the nineteenth century that it became popular. It contains little of interest, and the ritual is no more than a barren memorial. The Mediterranean Pass or Knight of St. Paul, its preliminary degree, seems unknown to antiquity (though A. E. Waite, without quoting references, calls it the

1. The Duke of Sussex, however, consented to act as Grand Master of the Knights Templar from 1812-1843.

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oldest part), and it seems to have been introduced merely because the episode recorded from the Book of Acts also concerned the island of Malta.

There was extensive revision of the rituals of the Temple and of Malta in 1873 under a commission set up by the Great Priory. If Carlile's version of the earlier ritual in the *Manual of Freemasonry* of 1825 is at all to be relied on (and in spite of its spurious origin it has been cited in evidence by Masonic scholars) the overhaul was fairly drastic. My own earliest version of the new ritual was printed in 1876, and apart from some minor editing, and a new form of opening the Preceptory, it is substantially that in use today.

Great Priory is now administered from Mark Masons' Hall in London. The 1953-54 *Liber Ordinis Templi* lists three hundred and thirty-nine Preceptories in England, Wales, and the Dominions and Dependencies of the British Crown, and close on ten thousand members. There are fraternal relations and exchange of representatives with the Great Priors of Scotland, Ireland, and Canada, the Grand Encampment for the United States, the Grand Priory of Helvetia (Switzerland) and the National Grand Lodge of Sweden. The present Most Eminent and Supreme Grand Master is the Rt. Hon. Lord Harris, M.C.

XII

THE RITUAL OF THE KNIGHTS TEMPLAR AND KNIGHTS OF MALTA¹

"It's my own invention," said the *White Knight*.

Lewis Carroll, *Alice Through the Looking-Glass*.

THE apartment in which the ceremonies are held represents a Chapel of the Order of Knights Templar. In the east is an Altar, on which are a cross and two candlesticks, flower vases, an alms dish, and a book of the Gospels.

In the centre of the apartment is the Sepulchre. On it is a crucifix (veiled for the first part of the Installation ceremonies) placed in a triangle; at the points of the triangle are three large candlesticks, and on the three sides three smaller ones, making twelve in all. Arranged on the Sepulchre are also emblems of the lamb, the cock, and the dove; skull and cross-bones, a book of the Gospels, a cup of wine, a cube, a pen, and a set of armour for the investiture of the Candidate. To the west of the Sepulchre is a kneeling-stool.

In the west end of the apartment is a table furnished with bread and water.

The Eminent Preceptor sits in the east, on the north side of the Altar, the Chaplain on the south side of it. The First and Second Constables are stationed in the south-west and north-west respectively, with the Marshal and the Deputy Marshal between them. The Captain of the Guard is stationed in the west, by the door.

The regalia consists of mantle, tunic, cap, and sword and dagger. The mantle is of white, with a hood, and with a Maltese cross on the left shoulder. Preceptors' and Past Preceptors' mantles are lined with red silk, with cords and tassels of the same

1. Rituals are "privately printed for the Great Priory of England and Wales, etc." from Mark Masons' Hall. My most recent copy is the sixth reprint of the 1936 edition, which I am informed is the latest. A spurious and inaccurate version occurs in the *Text Book of Advanced Freemasonry*.

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colour. The tunic is of the same material as the mantle, and must cover the knees. A plain red Latin cross in front extends to the full length of the tunic. The cap is of crimson velvet, with a cross in front. Prelates, Chaplains, and Almoners, if in holy orders, may wear cassock and cotta instead of the tunic, and a biretta instead of the cap; Great and Provincial Prelates wear copes instead of mantles.¹ The sword is straight, with a straight cross-hilt and with a black scabbard. The sword-belt is of brown leather. Knights may also wear a ring, enamelled with a cross. In addition, the insignia of the Order consists of a black watered silk ribbon four inches wide to be worn over the right shoulder, adorned for officers with gold fringe; Provincial officers have a white stripe in the centre, and Great officers three white stripes. Prelates, Chaplains, and Almoners if in orders wear this ribbon as a stole. The Knights also wear a silver seven-pointed faceted star with a passion cross in red enamel on a white ground surrounded by a black enamel garter, on which is the motto in silver *In Hoc Signo Vincas*. Also a cross pattée an inch and a half wide in red enamel with gilt edges, suspended from the left breast by a scarlet ribbon edged with white. Officers' insignia becomes progressively more elaborate.

OPENING THE PRECEPTORY

(An "Arch of Steel" is formed by a company of Knights, with the following procedure).

Marshal Arch of Steel in the West.

(The Knights forming the Arch rise and draw swords, taking their time from the Marshal).

Mar. Flankers take Post.

(The two flanking Knights of each column take their posts, two facing each other at a distance of three paces at the western corners of the Sepulchre, and two by the door, marking the ends of the north and south columns of the Arch).

Mar. North and south columns, on your flankers—March.

(The remaining Knights of the north and south columns march forward and fill the spaces between the flankers, making two lines stretching from the door to the

1. The present Great Prelate, the Rev. Joseph Moffett, is a Presbyterian Minister of, I believe, northern Irish descent. I am informed, however, that this successor of John Knox wears his cope and swings incense in the ceremonies of Great Chapter with distinction.

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Sepulchre. The order is given to dress, if necessary. When the procession of Officers approaches):—Engage.

Mar.

(The Knights raise aloft their swords, each making an arch with the Knight standing opposite. When the Eminent Prior and the Officers have passed through, the Arch of Steel is dismissed, as follows):—Carry Swords.

Mar.

(The Knights hold their swords at the "carry", that is, forearm horizontal, hand in front of the elbow, elbow close to the side, the blade vertical, with the cross-bar resting in the hollow between the thumb and the first knuckle-joint).

Mar.

North and south columns—To your stations—March.

(The columns turn to face their seats and march back to their places).

E.P.

Brother Knights. To Order.

(The Knights draw their swords, spring to attention, and bring their swords to the "carry").

E.P.

Assist me to open this Preceptory. Are the approaches properly guarded?

(The Marshal proceeds to the door and sees the Captain of the Guard at his post. He opens the door and sees the Guard at his post outside. He closes the door and reports).

Mar.

Eminent Preceptor, the approaches are properly guarded.

E.P.

See that none are present but Brethren of the Temple. (The Marshal looks round the Preceptory and satisfies himself that this is so. He gives the sign of a Crusader and reports).

Mar.

Eminent Preceptor, none are present but true Brethren of the Temple.

E.P.

Brother Registrar, call the Roll.

(Each Knight on hearing his name says "here" and gives the sign of a Crusader).

E.P.

Brother Knights, let us pray to God to send His Holy Grace amongst us.

Chaplain (Standing in front of the Altar facing east) Let us—pray.

(At "let us" the Knights bring their swords to the recover, that is, with the blade vertical, back of the hand to the front, elbow close to the body, cross-bar on hilt of sword in line with the mouth and about one inch from it. At the word "pray" the sword is dropped to the front to the full extent of the right arm, with the point of the sword about six inches from the ground.

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At the same time the left hand covered with the mantle is raised to the forehead. This is the position adopted for prayers throughout the ceremonies).

Chaplain Merciful Redeemer of perishing mankind, Who has promised that Thou wouldst be in the midst of those assembled in Thy Holy Name ; look down upon us, Thy humble servants, with an eye of tender compassion, and so direct us that our labours may be begun, continued and ended in love to Thee, affection to our companions, protection to the distressed, and obedience to our Order. Amen.

O Lord our Heavenly Father, high and mighty, King of Kings, Lord of lords, the only Ruler of princes, Who dost from Thy throne behold all the dwellers upon earth. Most heartily we beseech Thee, with Thy favour to behold our Most Gracious Sovereign Lady Queen Elizabeth, and so replenish her with the grace of Thy Holy Spirit that she may always incline to Thy will and walk in Thy way. Endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her enemies, and finally after this life she may attain everlasting joy and felicity ; through Christ our Lord. Amen.

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, in earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, the power, and the glory, for ever and ever. A—men.
(At "A—" the Knights drop the left hand. At "—men" they "carry swords").

E.P.

Exhorting you, my Brethren, to bear always in mind the solemn and sacred ties by which we are bound to the Order, and to one another, I now, in the name of the Holy, Blessed and Glorious Trinity, and in the name of Christ our Prophet, Christ our Priest, Christ our King, declare this Preceptory to be open.

(During these last words, spoken slowly, the Knights salute three times with the sign of a Crusader. The Eminent Preceptor takes his seat).

Mar.

Brother Knights, I call upon you to salute our Eminent Preceptor with three.

(The Knights bring their swords from the "carry" to the "recover" and by three distinct outward movements

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elevate them to the right front, exclaiming "A Beauceant!"¹ at each movement. The sword is raised higher for each of the three salutes, the third being at the full extent of the right arm).

Mar.

Brother Knights. Be seated.
(The Knights return their swords into the scabbards, and sit down. In all sword drill, they take their time from the Marshal, or the Knight who is nearest to the east on the south side. The Chaplain opens the Bible on the Altar. The Marshal opens that on the Sepulchre at St. John, Chapter I).

CEREMONY OF INSTALLATION

(The Candidate is prepared, dressed as a Pilgrim with a brown mantle, a cord round his waist, a scrip over his left shoulder, a wallet over his right shoulder, and a pilgrim's hat. He has a staff in his right hand. The Guard conducts him to the entrance of the Preceptory, and gives four knocks).

Capt. of Brother Second Constable, there is an alarm. Guard

2nd Con. Ascertain the cause thereof.

(The Captain of the Guard opens the door and sees the Candidate. He closes the door, and reports with the sign of a Crusader).

C. of G. Eminent Preceptor, a stranger is endeavouring to enter our Preceptory.

E.P. Be cautious, and see who the intruder is.

(The Captain of the Guard again opens the door).

C. of G. Who comes here ?

Guard Companion, a pilgrim on his travels, weary and fatigued, having heard of this Preceptory of Knights Templar, is anxious to take refuge therein, and, if possible, to be admitted to the privileges of the Order.

C. of G. What recommendation does he bring ?

Guard The sign and first Word of a Royal Arch Mason.

C. of G. (To Candidate) Show me that sign and communicate the Word.

(The Candidate gives the Reverential or Hailing Sign of the Royal Arch, bowing the head slightly, left hand raised to the forehead as if shielding the eyes, and the right raised to the left breast. He gives the Word, JEHOVAH).

C. of G. Wait, while I report to our Eminent Preceptor.

1. "Au Beauceant !" was a battle-cry of the original Knights Templar.

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(The Captain of the Guard closes the door, faces the Eminent Preceptor, and salutes him with the sign of a Crusader).

C. of G. Eminent Preceptor, Companion, a pilgrim on his travels, weary and fatigued, having heard of this Preceptory of Knights Templar, is anxious to take refuge therein, and if possible to be admitted to the privileges of the Order.

E.P. What recommendation does he bring?

C. of G. The sign and first Word of a Royal Arch Mason.

E.P. Let him be admitted with caution.

E.P. (or M.) Brother Knights, to order.

(Knights stand to attention with swords at the "carry." The Pilgrim is admitted by the Captain of the Guard and received by the Marshal. He is conducted to the Second Constable, who presents his sword to the Pilgrim's breast).

2nd C. Who are you who dares to penetrate thus far into our Preceptory?

Mar. *(Parrying the thrust with his sword)* Companion, a pilgrim on his travels, weary and fatigued, having heard of this Preceptory of Knights Templar, is anxious to take refuge therein, and if possible to be admitted to the privileges of the Order.

2nd C. What recommendation does he bring?

Mar. The sign and first Word of a Royal Arch Mason.

2nd C. *(To Candidate)* Show me that sign and communicate the Word.

2nd C. *(Candidate does so).* Pass in the name of JEHOVAH.

(The Marshal then leads him to the First Constable, who challenges him, and is answered, in the same way. The Marshal then places the Candidate in the west, between the Constables).

Mar. Salute the Eminent Preceptor with the same sign and Word. *(Candidate does so).*

E.P. Welcome in the name of JEHOVAH; rest yourself and partake of bread, the staff of life, and water, the only refreshment we can at present offer you.

(The Candidate is seated in the Marshal's chair and refreshed with bread and water from the table in the west. After he has partaken he is instructed by the Marshal to rise).

E.P. Pilgrim, you have sought refuge in our Preceptory, and desire to be admitted to the privileges of our Order, let me therefore demand of you, on whom in

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the hour of danger do you rely?
(Prompted in his replies) On God.
And in whom do you put your trust for eternal salvation?

Can. In our blessed Saviour Jesus Christ.

E.P. Can you give me any proof of your sincerity?

Can. I am willing to undertake any task, however perilous, which may entitle me to admission under your banner as a Soldier of the Cross.

E.P. Then as a proof of your faith, I enjoin a seven years' pilgrimage. This you will figuratively perform by proceeding seven times round the Preceptory.

E.P. or Mar. Brother Knights. To order. Guard the Sepulchre.

(The Knights stand to order. On receiving the order to guard the Sepulchre, the Marshal gives these commands:—"Brother Knights—March." The Knights who formed the Arch of Steel at the Opening Ceremony take the necessary number of paces forward, turn toward the east, and march up the sides of the Sepulchre. "Halt." The columns halt, and the leading Knight and the westernmost Knight of each column take one side pace toward the centre. "Outwards, Turn." The two Knights at the east end of the Sepulchre stand fast the remainder face outwards. The Marshal conducts the Candidate round the Preceptory, preceding him with a drawn sword. They make three rounds).

2nd Con. Halt.

(The Marshal and Candidate halt, facing east).

2nd Con. *(Saluting with the Sign of a Crusader)* Eminent Preceptor, the Pilgrim has performed three years of his pilgrimage, and having evinced great zeal and fidelity, I beg to request that you will remit the remainder of the term.

E.P. Brother Second Constable, I readily accede to your request, and remit the remainder of the term.

E.P. (or Mar.) Brother Knights, resume your stations.

(The Knights at the east and west ends of the two columns take one pace outwards. The Marshal commands "Toward the west—turn." The Knights at the west of each column stand fast, the remainder turn towards the west. "March." Both columns march towards the west and resume their places.)

Chaplain *(Standing in front of the Altar facing east)* Let us pray.

(The Eminent Preceptor rises. The Knights take their positions for prayer as before. The Candidate makes the

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sign of Fidelity, his right hand on his heart).
 Chaplain O great Emmanuel, our heavenly Captain, look down, we beseech Thee, on this Preceptory and impart Thy Holy Grace to the Candidate now before Thee, that he may acquit himself as a good and faithful Soldier of the Cross, and henceforward with a firm resolution shun all occasions of offending Thee, and so become worthy of Thy acceptance and salvation. Amen. Let the Pilgrim now approach the Holy Sepulchre and, kneeling on both knees and placing both hands on the Holy Gospels, enter into a solemn obligation.
(The Marshal removes the Candidate's pilgrim hat and staff. The Candidate kneels, places his hands on the Gospels, and the First and Second Constables cross their drawn swords on his hands. Other Knights stand with their swords at the "Carry").

E.P.

E.P.

Pilgrim, you will state your Christian Names and Surname, and say after me :—
 I,, in the name of the Holy, Blessed and Glorious Trinity, and in the presence of the Knights here assembled, do hereby and hereon most solemnly promise and swear never to reveal the secrets of a Knight Templar to anyone beneath that rank, unless it be to a Candidate for the same, in a lawful Preceptory of Knights Templar, and then only whilst acting as a regularly installed Preceptor. I furthermore solemnly promise, that I will faithfully defend and maintain the holy Christian faith against all unprovoked attacks of its enemies ; that I will not shed the blood of a Knight Templar in wrath, unless it be in the just wars of sovereign princes or states ; but on the contrary, will defend him, even at the risk of my life, where or whensoever his life or his honour may be in danger. That I will, to the utmost of my power, protect the near and dear relatives and connections of Knights Templar, and if possible prevent all harm, danger, or violence to which they may be exposed. Lastly, I do most sincerely promise to be obedient to the supreme authorities of the Country in which I do, or may, reside ; strictly to observe and maintain the Ancient Laws and Regulations of the Order, and the Statutes of the Great Priory of England and Wales ; and to answer and obey, so far as lies in my power, all summonses sent to me, the same being duly marked. To all these points I swear fidelity, without evasion, equivocation, or mental reservation of any kind, under no less a penalty than loss of life, by having my head struck off and placed on the point of a pinnacle or

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spire, my skull sawn asunder, and my brains exposed to the scorching rays of the sun, as a warning to all infidels and traitors. So help me Christ, and keep me steadfast in this my solemn obligation.

You will seal that solemn obligation seven times with your lips on the Holy Gospels.
(The Candidate does so. The Constables raise their swords and engage them over his head).

E.P.

Arise, Novice of our Order.
(The Candidate stands up. Constables carry swords and resume their stations).

E.P.

Brother Knights, be seated. *(Candidate remains standing).* Let the Novice be divested of his pilgrim's habit and assume the garb of a Soldier of the Cross.
(The Marshal takes off the pilgrim's habit from the Candidate, and invests him with the tunic. The Standard Bearers take their posts to the north and south of the Sepulchre, and the Deputy Marshal behind the Candidate).

E.P.

The Novice will now attend to a portion of Holy Scripture.

Chaplain

" Finally, my Brethren, be strong in the Lord, and in the power of His might. Put on the whole armour 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 darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour 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 *(Marshal invests Candidate with the belt)* and having on the breastplate of righteousness *(invests with breastplate)* and your feet shod with the preparation of the gospel of peace ; *(puts on spurs)* above all, taking the shield of faith *(gives Candidate the shield)* where-with ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation. *(Candidate puts on helmet)* and the sword of the Spirit, which is the word of God."
(He is girded with the sword). He retains the belt, shield, and sword ; the helmet is removed and replaced by the red velvet cap of the Order).

E.P.

Brother Knights, to order. *(Done).* Being now armed as a soldier of the Cross, I must request you to make those professions which were made by our sainted predecessors ; you will repeat after me, suiting the action to the words.

1. Ephesians vi, 10-17.

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(The Preceptor rises, and draws his sword carrying it to the right front above his head to the full extent of his arm).

E.P.

I draw my sword in defence of the Holy Christian Faith. *(Candidate, in each case, copies his actions and repeats his words).*

E.P.

I draw my sword in defence of all Knights Templar. I draw my sword in defence of the near and dear relatives and connections of Knights Templar.

You are now about to proceed on a seven years' warfare, and as you may be stopped and subjected to an examination as a Soldier enrolled under the banner of the Cross, I will entrust you with the sign and Word of a Crusader, whereby you will gain confidence and support.

The sign is given thus. *(The sign of a Crusader is a sign of the Cross made normally with the sword; first, downwards, then across about level with the eyes. The Candidate copies it).* This sign should always be given when addressing the Eminent Preceptor or on entering or leaving the Preceptory. It may be given with the hand on certain occasions when the sword is not drawn.

E.P.

The Word is GOLGOTHA. *(Candidate repeats it).* Thus prepared, you may prosecute your crusade, which you will figuratively perform by proceeding seven times round the Preceptory, and be prepared to defend yourself with your sword.

(The Candidate, accompanied by the Marshal, proceeds round the Preceptory and is stopped on the first round and challenged by a Past Preceptor in the south-east.

Past P.

Who comes here?

Can.

(Prompted by Marshal) A Soldier of the Cross.

Past P.

Give me the sign and Word of a Crusader.

(Candidate gives sign).

Can.

GOLGOTHA.

Past P.

Pass, GOLGOTHA.

(On the second round, the Candidate is challenged by the First Constable in the south-west, with the same reply. On the third round he is similarly challenged by the Second Constable in the north-west, and gives the same reply).

1st Con.

(To Marshal). Halt.

(Marshal and the Candidate halt, and face east).

1st Con.

(Saluting with the sign of a Crusader) Eminent Preceptor, the Novice has zealously prosecuted the campaign up to the present time; is it your will to remit the remainder of the term?

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Most willingly I remit the remaining four years of his probation as a Crusader.

E.P.

(The Marshal conducts the Candidate to the foot of the Sepulchre).

E.P.

With the point of your sword you will assist the Marshal to unveil the Cross, and you will then notice the scroll thereon. *(Done).* That scroll bears the initials of the Latin inscription placed over our Saviour at his Crucifixion.

Brother Knights, Be seated.

E.P. or

Chaplain monies in which you are engaged are calculated to impress your mind deeply, and I trust will have a lasting effect upon your future character. You were first, as a trial of your faith and humility, enjoined to perform a seven years' pilgrimage; it represented the pilgrimage of life, through which we are all passing; we are all weary pilgrims, advancing toward that haven where we shall cease from our labours and be at rest for ever. You were then, as a trial of your courage and constancy, directed to perform seven years of warfare. This represented to you the constant warfare with the lying vanities and deceits of the world, in which it is necessary for us always to be engaged. You are now about to perform a year of penance as a further trial of your humility and of that faith which will conduct you safely over the dark gulf of death, and land your enfranchised spirit in the peaceful abodes of the blessed.

Let the emblems of life and death which lie before you remind you of the uncertainty of our earthly existence, and teach you to be prepared for the closing hour of your mortal life; and rest assured that a firm faith in the truths revealed to us will afford you consolation in the gloomy hours of dissolution, and insure your ineffable and eternal happiness in the world to come.

E.P.

Brother Knights, To Order. Reverse Swords.

(The Knights turn their swords over to the left until horizontal, grasping the blade with the left hand half way between the cross-bar on the hilt and the point. They then continue to turn with the left hand until the sword is vertical in line with the centre of the body. The right hand is dropped, heads are bent forward, eyes fixed on the hilt of the sword. All lights, except the candles on the Altar and the Sepulchre, may be extinguished).

E.P.

You are now about to undergo one year of penance and mortification; you will therefore take that skull in your left hand *(the Marshal gives the skull to the*