

CHRISTIAN BY DEGREES

E.P.

Candidate, the skull with face to the Candidate) and one of those small lighted tapers in your right (Marshal gives Candidate a lighted taper) and banishing all worldly thoughts, and mentally invoking the blessing of heaven on your undertaking, you will figuratively perform a year of penance by walking slowly round the Preceptory, keeping your eyes fixed on those emblems of life and mortality.

(The Candidate proceeds slowly by himself once round the Preceptory carrying the skull and the lighted taper. A solemn dirge may be played during the perambulation. He returns to his position facing the Eminent Preceptor)

E.P.

You will now repeat after me these Imprecations :—
May the spirit which once inhabited this skull rise up and testify against me, if ever I wilfully violate my obligation of a Knight Templar.
Seal it with your lips seven times on the skull.

(The Candidate does so. The Marshal then replaces it on the Sepulchre).

E.P.

May my light also be extinguished among men, as was that of Judas Iscariot for betraying his Lord and Master, and as I now extinguish this light.

(The Candidate blows out the taper, which is replaced, unlighted, by the Marshal).

E.P.

Brother Knights, Carry swords. *(Done).*

E.P.

You are about to retire to meditate upon the ceremony through which you have just passed, and to prepare yourself for the honour of Knighthood. And to enable you to gain re-admission, I will entrust you with the casual sign and Grand Password of our Order : the Chaplain will read a portion of Holy Writ.

Chaplain "I gave my back to the smiters, and my cheeks to them that plucked off the hair ; I hid not my face from shame and spitting."¹

E.P.

The sign is given thus. *(By pretending to pluck hair from the cheek with the thumb and forefinger of either hand. Candidate copies).*

E.P.

The Chaplain will read a further portion of Holy Writ. Chaplain "Moreover the Lord said unto me, take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz."²

E.P.

The Grand Password is MAHER-SHALAL-HASH-BAZ, and is contained in the portion of Scripture which has just been read to you by the Chaplain. It is in the Hebrew language and it signifies, In making speed to the spoil be hasteneth the prey.

1. Isaiah I, 6.

2. Isaiah VIII, 1.

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You may now retire.
(The Candidate gives the sign of a Crusader with his hand and retires).
Brother Knights, be seated.

E.P.

P A R T I W O

(The Guard from without knocks 5. 2.)

C. of G.
2nd C. Brother Second Constable, there is a report.
(Rising and giving the sign of a Crusader with his hand)
Eminent Preceptor, there is a report.

E.P.

Inquire who seeks admission.

2nd C.

(To Captain of the Guard) See who seeks admission.
(The Captain of the Guard opens the door, sees the Candidate, closes door, and reports with sign).

C. of G.

Eminent Preceptor, our new Companion-in-Arms.

E.P.

Admit him.

(The Candidate is admitted, and gives the casual sign and the Grand Password to the Captain of the Guard. He is conducted by the Marshal to the west of the Sepulchre).

Mar.

Salute the Eminent Preceptor with the sign of a Crusader with your hand.

E.P.

Our new Companion-in-Arms will now attend to a portion of Holy Scripture.

Chaplain

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ; having your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake ; whether it be to the king, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil-doers and for the praise of them that do well. For so is the will of God ; that with well-doing ye may put to silence the ignorance of foolish men : as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king."¹

E.P.

Brother Marshal, let the cup of memory be presented to our new Companion-in-Arms.

(The Marshal presents the cup to the Candidate).

E.P.

Brother Knights, to order.

Worthy Brother, at your first admission you were refreshed with bread and water ; we now invite you to

1. I Peter II, 11-17.

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refresh yourself with the cup of memory. You will repeat after me :—
To the memory of Moses, Aholiab and Bezaleel, the Three Grand Masters who presided over the Holy Lodge.

To the memory of Solomon King of Israel, Hiram King of Tyre and Hiram Abiff, the three Grand Masters who presided over the Sacred Lodge.

To the memory of Zerubbabel the prince of the people, Haggai the prophet, and Joshua the son of Josedech the High Priest, who presided over the Grand or Royal Lodge.

To the memory of St. John the Baptist, the Forerunner of Christ.

To the memory of St. John the Evangelist, the Beloved Apostle of Our Lord, who finished by his learning what St. John the Baptist had commenced by his zeal.

To the pious memory of all those valiant Knights who sealed their faith with their blood, under the banner of the Cross.

To all Knights Templar, wheresoever dispersed over the face of earth or water.

(The Candidate drinks after each of these toasts, and the Marshal replaces the cup on the Sepulchre).

E.P.

Brother Knights, Be seated.

You will now attend to another portion of Holy Scripture.

Chaplain "He that hath an ear, let him hear what the Spirit saith to the Churches : To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it."

E.P.

Worthy Brother, it was customary at the period of the institution of our Order for each Novice to be required to sign his name with his blood on the north-east corner of the Mystical Stone before he could obtain the Sacred Word which it enshrines ; are you prepared to sign your name on the Stone which is now presented to you ?

(Marshal hands pen and stone to the Candidate. With his left hand he takes the Candidate's left wrist, and with his right he directs the point of the dagger thereto).

Mar.

Are you prepared to conform to the ancient ceremony of the Order ?

Can.

I am.

Mar.

Whence will you have the blood drawn ?

1. Rev. II, 17.

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Can.

My arm.

Eminent Preceptor, the Novice is ready. Worthy Brother, accepting your ready acquiescence as a sufficient proof of your devotion to our Order, we dispense with the observance of the custom *(the Marshal releases Candidate's wrist)*, further than to require you to moisten the pen with your lips, and write your initials with it upon the Stone.

(Candidate does so. The stone is replaced on the Sepulchre and a small one is presented to him in turn).

You will carefully preserve that memorial, for should you wish to gain admission into a Preceptory of Knights Templar, you will, on presenting that Stone and explaining the circumstances under which you received it, be recognized and received as a Knight of our Order.

Approach my Brother, and receive the highest honour I can at present bestow upon you.

Brother Knights, To Order.

(The Marshal assembles an escort in the north-west carrying the regalia on cushions. On his command "Escort—March" they proceed to the east. The

Eminent Preceptor stands in front of the Altar, facing west, and the Candidate kneels before him for the accolade).

E.P.

In the name of the Holy, Blessed and Glorious Trinity, and by the authority vested in me as a Preceptor of the Order, I make thee a Knight of the Temple and Holy Sepulchre.

(The Preceptor lays the sword first on the Candidate's left shoulder, then on his right, and then on his head during the following words) :—

E.P.

Be loyal, brave, and true!
(The Preceptor returns sword to the Marshal. He takes the new Knight by the hand).

E.P.

Arise, Brother Knight.

(The Constables present the regalia to the Preceptor, who decorates and invests the new Knight).

E.P.

Wear this Ribbon, the ensign of our Order ; this Cross, and this Star, an emblem of the reward which the great Captain of our Salvation has promised to those who conquer in His Name ; he being the Bright Morning Star, whose rising brought peace and salvation to mankind, and light to those who sat in darkness and in the shadow of death. Bear this ever in mind, and continue His faithful soldier until death. We clothe you with this mantle of pure white, ennobled with the Red Cross of the Order ; symbol of the

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Christian's Faith and Hope.
Lastly I present you with this sword. Never draw it without cause nor sheathe it without honour.
Return your sword, Brother Knight.

(The Preceptor, who has been holding it by the blade, directs it into the scabbard).

E.P.

I will now entrust you with the Grand Sign, the Grand Grip, and the Grand Word of the Order.
(The Grand Sign is made by imitating, "in all reverence" our Lord on the Cross. The Knight stands with his head bowed to one side, his arms outstretched, palms forward, and his feet crossed. The Grand Grip is given by grasping each other's arms across, above the elbows, representing a double triangle or the cross-bones. The Grand Word is EMMANUEL.

(The new Knight is conducted to the west accompanied by his escort, and seated in the Marshal's chair. The Constables resume their stations, the Marshal with the Standard Bearers on either side of him stands behind the new Knight, all facing east. The Standard bearers slightly dip their standards).

E.P.

Heralds, you will now proclaim.

(The Marshal draws his sword, the Heralds take their posts, and the Standards are raised).

1st

Herald

Be it known that our Brother and Companion,

....., is this day installed a Knight of our Illustrious Order, and I call upon you to salute him, taking the time from the Marshal.

Mar.

Brother Knights, with three.

(The Knights give the Salute of the Order thrice, as described in the Opening Ceremony).

2nd

Herald

(In the north-west, facing east) Long life, honour, and prosperity to our Most Eminent and Supreme Grand Master, the Great Officers and all other Knights of our Order, and I call upon you to salute our newly-installed Knight, taking your time from the Marshal.

(The Knights salute thrice as before. The Heralds and Standard-Bearers resume their places).

E.P.

Brother Knights. Be seated.

(The Marshal directs the new Knight to rise, and conducts him to the Sepulchre, where the Preceptor stands at the north-east corner of it).

E.P.

I will now explain to you the symbols of the Order. The Three Great Lights placed at the angles of the equilateral triangle represent the three favourite Apostles of our Saviour; namely, Peter, James, and John, of whom

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E.P.

the last-named was the most beloved; for, leaning on our Saviour's bosom, he received those instructions which he communicated so faithfully to the other Disciples. The Nine Smaller Lights, distributed equally between those already noticed, are emblematic of the nine other Apostles, one of whom, represented by the taper extinguished by you, betrayed his Lord and Master. You will now relight and replace the taper. *(The new Knight does so).*

Chaplain *(With right hand raised, if in holy orders. Or it may be pronounced by the Preceptor).* So may our Saviour lift up the light of His reconciled countenance upon you, and keep you from falling.

E.P.

The skull and cross-bones, the emblems of mortality, are placed at the foot of the Cross; these collectively remind us of the place called in Hebrew Golgotha, unto which Simon of Cyrene was constrained to bear the Cross on which our Saviour was crucified. The skull also reminds us of the fate of one Simon of Syracuse, who was admitted into our illustrious Order, but violated his obligation by betraying his trust to the Infidels. They, although they profited by the treason, despised the traitor and caused his head to be struck off and sent to the Grand Master of the Knights Templar, who ordered it to be placed on the point of a pinnacle or spire, the skull to be laid open, and the brains exposed to the scorching rays of the sun, as a warning to all others. It is in allusion to this circumstance that the penal sign of a Knight Templar had its origin.

(The Preceptor demonstrates this sign, and the new Knight copies it. It is given by closing the fingers of the right hand, the thumb upright, the tip of the thumb pressing under the chin, representing the head stuck on a spire).

E.P.

The Lamb, the Dove and the Cock are sacred symbols of the Order. The first is emblematic of the Paschal Lamb, slain from the foundation of the world. The Dove is symbolical of the Almighty Comforter, which descended like a Dove on Christ at His baptism, whereby His divine mission was indicated to St. John the Baptist. The Cock is the monitor of the Order, for as his crowing heralds the morn, so let it at that still hour call to our remembrance our duties as Knights Templar. and remind us thus early to ask for assistance to perform them throughout the coming day. May we ever welcome that sound as a friendly caution and not have reason to fear it as the periodical reminder of a

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broken vow.

(The Preceptor resumes his seat. The Marshal conducts the new Knight to the east, where the Preceptor shows him the Warrant and gives him a copy of the Statutes, and the by-laws of the Preceptory).

E.P.

In a former part of the ceremony your attention was called to the inscription on the Cross. Whenever that mark (that is, I.N.R.I.) is on your summons it will be your duty, in accordance with your obligation, to attend. If this is not possible, you must inform the Eminent Preceptor of the reason.

(The new Knight is then conducted to a seat in the north-west of the Preceptory).

CLOSING THE PRECEPTORY

(The alms are collected).

E.P.

Brother Knights, have you aught to propose for the advancement of the Glory of the Cross, or for the honour of our Order?

(Any propositions are now made).

E.P.

Brother Knights, we may now close this Preceptory, for, praise be to God, all is well, and God grant that it may so continue, and goodness be every day increased. Brother Knights. To order. Listen to our Precepts. Love, honour, and fear God; walk after His commandments. Maintain and defend the Christian Faith, and the honour, dignity and interests of our Order. Be loyal to your Sovereign, dutiful to the Grand Master, and obedient to those who rule over you. Prefer honour to wealth. Be just and true in word and deed. Give no willing cause of offence to any; but, while opposing wrong and injustice, deport yourselves courteously and gently. Assist the distressed, the widow and the fatherless. Eschew all debasing employment, recreation, and company; abhor pride and selfishness and so raise the standard of chivalrous honour, striving for the welfare of your Brethren.

(Psalm CXXII may now be read).

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

Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

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Chaplain Pray for the peace of Jerusalem; they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy places.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God, I will seek thy good.

(Standing at the Altar and facing east) Let us pray. O merciful Lord, grant Thy Holy protection and salutary blessing to this Preceptory. Enlighten its rulers with the rays of Thy Brightness, that they may see the just ways of our Heavenly Captain, and may by their example teach the Knights committed to their charge so to follow them through this wilderness of temptation, that, being armed with the Shield of Faith and the Breastplate of Righteousness, they may overcome the enemies of Thy Holy Name, and finally arrive at the Heavenly Jerusalem, through Jesus Christ our Saviour. Amen.

(The Knights carry swords).

E.P.

In the name of the Holy, Blessed and Glorious Trinity, and in the name of Christ our Prophet, Christ our Priest, Christ our King, I close this Preceptory. *(During these words the Knights salute thrice with the sign of a Crusader, as at the Opening).*

Chaplain *(Closes the Bible, and faces west in front of the altar)* May the blessing of our Heavenly Captain descend upon us, and remain with us now and evermore. *(Or if the Chaplain is in holy orders).*

Chaplain Pax et Benedictio Dei Omnipotentis, Patris, Filii, et Spiritus Sancti, in vos descendat, et vobiscum maneat in saecula saeculorum. Amen.

(The Marshal closes the Bible on the Sepulchre. An Arch of Steel is formed in the west, and the Officers leave in procession).

* * *

THE ORDER OF KNIGHTS HOSPITALER OF ST. JOHN OF JERUSALEM, PALESTINE, RHODES, AND MALTA,

Also

KNIGHT OF ST. PAUL, OR MEDITERRANEAN PASS

This is a "higher degree" of the Templar Order, and no one can be admitted unless he is a Knight Templar.

Two rooms are needed for these ceremonies. A large room

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represents the Chapter House or Council Chamber of the Priory. A smaller room serves as the Guard Room. There should also be an ante-room for the preparation of candidates.

At the eastern end of the Chapter House is a five-sided table, with a red cover on which is worked the upper limb of a white cross. A Bible is placed at the western point of the table. Five Officers sit at the sides of this table, the Eminent Prior, the Captain-General, the Lieutenant-General, the First Lieutenant, and the Second Lieutenant.

At the west of the Chapter House is an octagonal table with a red cover on which is worked a white eight-pointed Maltese cross having a centre circle divided into four parts. On these four quarters are depicted an ancient galley; a ladder of five rounds bearing the letters B, L, D, R, and A, and a speaking trumpet; a hand and a viper; and a skull with a spear and sword. The following eight Officers sit at the eight points of the table: the Mareschal, the Hospitaller, the Admiral, the Conservator, the Baillie, the Turcopolier, the Chancellor, and the Treasurer. These Officers are said to represent the Heads or Priors of the respective "langues" or provinces of which the Order consisted, that is, Provence, France, Arragon, Germany, Auvergne, Italy, England, and Castile.

Inside the door ranged along the north wall are five banners, guarded by five knights. From west to east, these banners represent: Palestine, 1099 (white); Cyprus, 1291 (red); Rhodes, 1310 (black); Candia, 1523 (purple); and Malta 1530 (gold). These five banners correspond to the Birth, Life, Death, Resurrection, and Ascension respectively of Our Lord, hence the five initials on the octagonal table. The explanation of all this is given in the lecture at the end of the ceremonies. There are two further banners of the Order, the Standard of St. John, to the north side of the Prior in the east, and the Standard of Malta to the south side.

The Captain of the Outposts is seated in the west, near the door, the Guard outside the door. Great Officers and Past Priors sit in the east, the former on the north side, and the latter on the south side of the pentagonal table. The Chaplain has his place in the south-west corner.

Sword drill, the "carry," the call to order, and so on, are the same as in the previous degree.

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The Guard Room has a table covered with a black cloth, on which are a New Testament open at Acts XXVII, and a drawn sword. It is in this room that the Mediterranean Pass is given.

The Mantle of the Order of Malta is of black stuff, with the hood lined in white, with white cords and tassels. The white eight-pointed (Maltese) Cross of the Order is worn on the left shoulder. A red tunic may be worn, with a similar cross on the breast. The cap is of black velvet, with the eight-pointed cross in white enamel on the front. The sword and belt are the same as in the Order of the Temple. Knights of Malta also wear the eight-pointed Maltese cross in white enamel and gilt suspended from the left breast by a black ribbon.

Knights of Malta, however, may appear in the Priory in their habit as Knights Templar, except that the Knight Templar ribbon is not worn.

There is of course no distinctive dress or regalia for the Mediterranean Pass or Knights of St. Paul, which is a mere preliminary degree conferred by the Priory before installation as a Knight of Malta.

OPENING THE PRIORY

- Mar. Brother Knights. To order.
(*The Officers enter in procession and take their places*).
- Mar. Brother Knights. Be seated.
- E. Prior Worthy Captain-General, what is the first and most essential care of a Knight of Malta?
- Capt.-Gen. To see that our Brethren-in-Arms are properly protected from all opposers of the Gospel of the Saviour of fallen man.
- E.P. Worthy Lieutenant-General, do your duty and see that the Priory is properly guarded.
- (*The Lieutenant-General goes to the door and knocks 1, 12. The Guard replies from outside. The Lieutenant-General returns and reports*).
- Lt.-Gen. Eminent Prior, all is guarded without.
- E.P. Worthy Captain-General, what is our next duty?
- C.-G. To see that every Warrior present proves himself a true brother of our Order.
- E.P. See that they be so.
- Mar. Brother Knights. To order.
(*The Captain-General and the Lieutenant-General draw their swords and prove the Knights with the Rowing sign, and the words KING OF KINGS, answered by*

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LORD OF LORDS. They return to their places and report).

C.-G.

(*With Penal Sign*) Eminent Prior, the Companion Warriors present have proved themselves true Brethren of our Order.

E.P.

Let us implore a blessing upon our present meeting. Chaplain Let us pray.

O Thou Great Emmanuel and God of Infinite Goodness, look down upon this Priory with an eye of tender compassion, and incline our hearts to Thy Holy Will in all our actions, through Jesus Christ our Lord. Amen.

E.P.

In the name of the Holy Trinity, I declare this a duly opened and constituted Priory of Knights of Malta. (33 knocks are given, five by each of the five Officers at the pentagonal table, given with the pommel of the sword, and one knock each from the eight Officers at the octagonal table).

Mar.

Brother Knights, be seated.

(*The five Officers at the pentagonal table lay their swords in the lines marked on the table, points to the centre. The eight Officers at the octagonal table also lay their swords in order on the table. The Deputy Mareschal opens the Bible at the Gospels).*)

THE MEDITERRANEAN PASS

(*When the Candidate is ready the Guard knocks 5, 2. The Captain of the Outposts goes to the door, receives from the Candidate the sign and Word of a Crusader, and requests him to wait while he makes a report).*)

C. of O.

Bro., a Knight of the Religious and Military Order of the Temple stands without, humbly soliciting to be admitted to the secrets and privileges of the Mediterranean Pass, and if found worthy he hopes to be elected a Member of the Ancient Order of St. John of Jerusalem, Palestine, Rhodes, and Malta.

E.P.

Worthy Captain of the Outposts, far be it from us to interpose any obstacle to the fulfilment of his desire. Can you vouch that he is in possession of the sign and Word of a Crusader?

C. of O.

I can, Eminent Prior.

E.P.

Is it your pleasure, Brother Knights, that Bro., be elected a Member of our Order?

(*The Brethren signify their assent by show of hands.*)

E.P.

I declare Bro., duly elected a Member of our Order; and you, our Worthy Chaplain, and you,

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our Worthy Mareschal, will accompany me to the Guard Room; and do you, our Worthy Captain-General, be pleased to assume my seat during my temporary absence and take charge of this Priory. Brother Knights, rise while the Eminent Prior retires.

Dep.-
Mar.

(*The Prior, Chaplain, and Mareschal leave the Chapter House and enter the Guard Room. The Prior and Mareschal take their swords, the Chaplain the New Testament, which he places on the table open at Acts XXVII, and takes his place on the south side of the table. The Prior places his sword on the front of the table.*)

The Candidate, wearing the garb of a Knight Templar, is conducted into the room by the Mareschal, and faces the Prior, whom he salutes with the sign of a Crusader.

E.P.

Bro., before I place you in possession of the secrets of the Mediterranean Pass, are you willing to pledge yourself to keep inviolate the secrets and mysteries of the degree of a Knight of St. Paul? I am.

Can.
E.P.

Then you will assume the sign of Fidelity. Do you solemnly promise on your Knightly honour that you will never improperly reveal the secrets which are about to impart to you?

Can.
E.P.

I solemnly promise. (*Drops sign.*) You will now attend while the Chaplain reads a portion of Holy Scripture.

(*The Chaplain reads Acts XXVII and XXVIII, 1-6. But the portions in brackets are frequently and permissively omitted.*)

Chaplain "And when it was determined that we should sail into Italy they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus's band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

("And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the Sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy, and he put us therein. And when we had sailed slowly many days, and scarce were come over against

Chaplain Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone ; and, hardly passing it, came into a place which is called the Fair Havens ; nigh whereunto was the city of Lasea).

“ Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter ; which is an haven of Crete, and lieth toward the south-west and north-west. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive.

(“ And running under a certain island which is called Claudia, we had much work to come by the boat : which when they had taken up, they used helps, undergirding the ship ; and fearing lest they should fall into quicksands, strake sail, and so we were driven. And we being exceeding tossed with a tempest, the next day they lightened the ship ; and the third day we cast out with our own hands the tacking of the ship). “ And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer : for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul ; thou must be brought before Caesar ; and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God that it shall be even as it was told me. Howbeit, we must be cast upon a certain Island.

(“ But when the fourteenth night was come, as we were

Chaplain driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country ; and sounded, and found it twenty fathoms : and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat : for this is for your health : for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all : and when he had broken it he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land ; but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore).

“ And falling into a place where the two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

(“ And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape. But the centurion, willing to save Paul, kept them from their purpose ; and commanded that they which could swim should cast themselves first into the sea, and get to land : and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they all escaped safe to land).

“ And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness : for they kindled

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Chaplain a fire, and received us every one, because of the recent rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god."

E.P. I will now entrust you with the sign, token and Words of this Degree.

The sign is shaking the hand, as if shaking off a viper, as St. Paul did.

The grip or token is given by taking hold of the little fingers and throwing up the hands, and then, with the forefinger and thumb, alternately laying hold of the skin on the back of each other's hand.

The Mediterranean Pass is MELITA; the pass words are FEAR NOT PAUL.

(The Prior takes up the sword, and the Chaplain the New Testament, and return to the Chapter House. The Mareschal remains with the Candidate).

CEREMONY OF INSTALLATION

(As the Prior and Chaplain enter the Chapter House, the Deputy Mareschal rises).

Dep.-Mar. Brother Knights, Rise. (When Prior and Chaplain have taken their seats), Brother Knights, be seated. (The five Knights who act as Guards to the Banners take their posts with drawn swords opposite their respective banners, forming an avenue up which the Mareschal and the Candidate approach the east. When they come to the door of the Chapter House the Mareschal knocks 5, 2).

Cap. of Out. Who comes?

Mar. A worthy Knight and Soldier of the Cross seeks admittance.

C. of O. To what Order does he belong?

Mar. The Knights Templar.

C. of O. Has he the necessary qualifications?

Mar. He has.

C. of O. Halt while I report to the Eminent Prior and Knights in Council.

CHRISTIAN BY DEGREES

(The Captain of Outposts closes the door and reports).
Eminent Prior, a worthy Knight and Soldier of the Cross seeks admittance.

E.P. Admit him.

(The Captain of Outposts opens the door).

C. of O. I have received orders to admit you. Give me the pass words.

Can. FEAR NOT PAUL.

(The Mareschal and Candidate enter and advance towards the banners. As they approach the first, the Knight guarding it points his sword at the Candidate's breast and challenges him).

1st Guard. Give me the Mediterranean Pass.

Can. MELITA.

(The First Guard carries sword, and gives the name of his banner, PALESTINE. The Candidate approaches the second banner, and the Knight guarding it challenges him).

2nd G. Give me the word of the first banner.

Can. PALESTINE.

(The Second Guard carries sword, and gives him the name of the second banner, CYPRUS. The Candidate approaches the third banner).

3rd G. Give me the word of the second banner.

Can. CYPRUS.

(The Third Guard carries sword, and gives the name of his banner, RHODES. The Candidate approaches the fourth banner).

4th G. Give me the word of the third banner.

Can. RHODES.

(The Fourth Guard carries sword, and gives the name of his banner, CANDIA. Candidate approaches the fifth banner, and is challenged again as before).

5th G. Give me the word of the fourth banner.

Can. CANDIA.

(The Fifth Guard carries sword, and gives the name of his banner, MALTA. The Candidate is then placed between the pentagonal and octagonal tables, facing the Prior).

E.P. Brother Knight, is it your wish to join our Order and fight against all opposers of the Gospel of our Lord and Saviour under our Holy Banner?
It is.

Can. Have you any further proof?

E.P. (The Candidate bows to the Prior, and points to the cross on his breast).

Can. I have this.

E.P. Give me the word of the fifth banner.

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Can.
E.P.
Can.
E.P.
Can.
E.P.

MALTA.

Are you prepared to conform yourself to our rules and regulations and to walk in strict accordance therewith?

I am.

Will you swear ?

I will.

Then you will kneel, and enter into the obligation of a Knight of Malta.

(The Mareschal conducts the Candidate to the faldstool at the west of the pentagonal table, and tells him to draw his sword and place it across the open Bible, to put his right hand on the Bible and sword, and to kneel on his right knee. The Candidate repeats the obligation after the Chaplain, who stands in front of him facing west).

Chaplain I,, do hereby and hereon promise and vow, and Can. on the honour of a Knight Templar, never improperly to divulge the secrets about to be entrusted to me ; and in all respects to conform to the rules and regulations of this Ancient Order, as contained in the Statutes of the Great Priory of England and Wales, under no less a penalty than that of having my skull cleft¹ from crown to chin. So help me God.

E.P.

You will seal this obligation three times on the Holy Gospels.

(Candidate does so. The Prior leaves his place, and stands in the east, facing west. The Mareschal raises the Candidate, tells him to return his sword, and conducts him to the east in front of the Prior, instructing him to kneel on both knees. The Prior then places a sword on the right shoulder of the Candidate, and invests him).

E.P.

By virtue of the power and authority vested in me by the Great Priory of England and Wales, and in the name of St. John the Baptist, the Patron Saint of the Order, I make thee a Knight Hospitaller of St. John of Jerusalem, Palestine, Rhodes, and Malta.
(The Prior transfers the sword to his left hand and raises the new Knight).

E.P.

Arise, Brother Knight, Be Valiant, Bold, and True. Brother Knight, draw your sword.

I will entrust you with the grip, Words, and sign of the Order.

The grip is given thus. With the sword in the right hand, interlace the fingers of the left hand as if rowing. *(Demonstrates).*

The Words are KING OF KINGS, which are answered by LORD OF LORDS.

1. Or sometimes, cloven.

CHRISTIAN BY DEGREES

E.P.

Brother Knight, return your sword.
The Grand Word is JESUS EMMANUEL.
The penal sign is given thus: draw the thumb down the centre of the face. *(Candidate copies).*
The sign of Adoration is given by pointing upwards with the index finger. *(Candidate copies).*
I now invest you with the jewel of this Order. *(Does so).*

Mar.

Brother Knights, Be seated.
(The Candidate is placed by the Mareschal on the south side of the Chapter House, facing north. In the following address, when the Prior refers to each banner the Guard of it extends it on the point of his sword, returning to the "carry" and lowering the banner when the explanation is finished).

E.P.

Worthy Brother Knight, it is now my duty to direct your attention to a brief résumé of the history of the Order, and its bearing on our present ceremonies. This Order was originally founded in Jerusalem, during the first Crusade, about the year of our Lord 1099, by the association of many pious Knights with the Freres of St. John's Hospital, an establishment previously founded in 1048 for the relief of Pilgrims proceeding to worship at the Holy Sepulchre.

The name Palestine, and the date on the Banner of Birth, commemorate the country of our Lord's Nativity, and have reference to this earliest period of our Order, and also to the place where the Order was founded. After a troubled existence in the Holy Land, and in consequence of being deprived, by the wars raging in Europe, of their looked-for assistance, the Order was compelled to evacuate Palestine and, in the year 1291, established itself in the Island of Cyprus. The name and date on the Banner of Life are in memory of this refuge of the Knights of St. John. In 1310, the Island of Rhodes became the property of the Forces of the Order, which had a few years before (in 1307) been strengthened in numbers and enriched by the properties of the Templars, who were at that time suppressed by the cruelty and avarice of Pope Clement V and Philip le Bel, King of France. The remains of the fortifications erected in Rhodes by the Knights still bear testimony to their architectural talent and their engineering ability. The Banner of Death has reference to this period of our history. In 1522, the Island of Rhodes was besieged by the Turks, under the Emperor Solyman II, and after a memorable defence fell into the hands of the infidels ;

CHRISTIAN BY DEGREES

E.P.

the garrison, however, was permitted to depart with all the honours of war. From 1523 the Order found refuge in the Island of Candia and elsewhere ; and in 1530 the Emperor Charles V ceded the Island of Malta to the Order, on condition of using all their abilities to repress the ravages of the Moorish rovers, who at that period infested the southern part of the Mediterranean. These periods of our history are designated by the Banner of Resurrection and the Banner of Ascension. (*The Guards to the Banners resume their seats*).

E.P.

The legend of the approach of the Knights to this their final resting-place has given rise to the distinguishing words of the Order. The story runs, that on coming to take possession of the island they approached the shore rowing their galleys, two men to an oar, the oars in their left hands and their swords in their right hands, singing a psalm in the words "King of Kings and Lord of Lords." The natives of the island seeing their approach in a warlike guise, hailed them through a speaking-trumpet, saying in the Arabic tongue:

....., which means
"Do you come in peace?" To this the Knights
replied "We
do come in peace," to which the natives rejoined,
....., "Then come
in peace." It is worthy of remark that these are to this
day the common forms of salutation between an
Arab and a stranger.

The Mediterranean Pass, which you have received in the introductory degree of Knight of St. Paul, was instituted at an early period of our Order, so that the Pilgrims might distinguish one another from the Moorish rovers who tried to bar their passage to the Holy Land.

Five Officers of the Priory, namely, the Eminent Prior and his bodyguard, are seated in the east of the Council Chamber at a table on which is represented the upper limb of a Cross. Their swords are all pointing to one spot, that where the Heart of Our Lord was supposed to have rested, figurative in a degree of the holy character of the Order. The number five has also an allusion to the Five Wounds, and is again repeated in the number of rounds of the ladder, depicted on one of the divisions of the circle forming part of the Jewel represented on the

1. I have continued to leave these words blank, because there is really no uniformity or standard version. Priors give them as best they can. The three words are, of course, made up in various ways from the syllables of SALAAM ALEIKUM.

CHRISTIAN BY DEGREES

E.P.

second table. These five formed the personal staff in attendance on the Grand Master of the Order. The eight other Officers are placed at an octagonal table in the west. This table has on it the eight-pointed star or cross which is well known as the Emblem of the Order.

(*The Hospitaller points with his sword to each object as it is mentioned by the Eminent Prior, replacing his sword on the table when the explanation is over*).

E.P.

On the centre are four divisions, with representations of a ship, or ancient galley ; a ladder of five rounds, with the letters B. L. D. R. A. on the rounds, and a speaking trumpet ; a cloven skull, a double-handed sword, and a spear ; and a hand and viper. The ancient galley is a representation of the vessels formerly used in carrying corn from Egypt to Rome ; the ladder has letters in the rounds corresponding with those on the five banners ; the skull is typical of the penalty of death to traitors to the Order ; the double-handed sword was in use by the Knights in the earlier period of the Order ; the spear reminds us of the weapon which pierced the side of our Lord ; and the hand and viper refer to the history of St. Paul in connection with the Island of Malta.

The eight Officers sitting there represent the heads of the eight Langues or Tongues into which the Order was divided. These were Provence, Auvergne, France, Italy, Aragon, England, Germany and Castile. These eight Priors also held the several offices in the Order of Mareschal, Hospitaller, Admiral, Conservator, Bailie, Turcopolier, Chancellor, and Treasurer.

The thirty-three knocks given at the Opening and Closing of the Priory refer to the thirty-three years of the life of Our Lord on earth.

The practical lessons to be drawn by us from the study and contemplation of the Birth, Life, Death, Resurrection, and Ascension of Our Blessed Lord and Saviour will be more particularly brought to your notice during the Ceremony of Closing the Priory, to which your attention will presently be directed.
My Brother, be seated.

CLOSING THE PRIORY

Worthy Captain-General, what is the last duty of our Brethren-in-Arms ?

To close the Priory in peace and good will with all our Companions-in-Arms, and in Christian charity

E.P.

Capt.-
Gen.

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with all mankind.

E.P. How can we best effect this noble and Godlike purpose?
 Capt.- By proving to friends and foes the Birth, Life, Death,
 Gen. Resurrection, and Ascension of Christ, the Saviour of
 Mankind.

E.P. Pray, Worthy Captain-General, what do we learn from
 His Birth?

Capt.- That the great Captain of our salvation was born to
 Gen. redeem fallen mankind.

E.P. Worthy Lieutenant-General, what do we learn from
 His Life?

Lieut.- All requisite for us to follow, He being the Way, the
 Gen. Truth, and the Life.

E.P. Worthy First Lieutenant, what do we learn from His
 Death?

1st That our debt of nature is fully paid, and the rigour
 Lieut. of the law satisfied.

E.P. Worthy Second Lieutenant, what do we learn from His
 Resurrection?

2nd He, being the Day Star of Mercy, has risen to conduct
 Lieut. our feet into the paths of truth and peace.

E.P. Thus, my Companions-in-Arms, by the Birth, Life,
 Death, and Resurrection of Our Blessed Lord and
 Saviour, we are taught to live and die as Christians;
 and it is now my province to close this Priory,
 previously declaring that by His glorious Ascension
 He is gone before to open the Door of Everlasting
 Life; for He hath said: In my Father's house are
 many mansions, but I go to prepare the way, and
 open the gates of Paradise, that where I am My
 servants may be also.

Mar. Brother Knights, to order.

(The Chaplain advances to the centre of the Chapter House, between the two tables, and receives from the Deputy Mareschal the Bible. He presents the Old Testament to the five Senior Officers, who advance towards him, kneel on their right knee, and place the points of their swords on the Old Testament. They then salute the Old Testament, rise, and resume their seats, replacing their swords on the table.)

The Chaplain then turns to the west, and presents the New Testament to the eight other Officers who advance, kneel on their left knee, placing the points of their swords on the New Testament. They salute the New Testament, rise, and resume their seats, placing their swords on the table. The Chaplain returns to his place in the east).

Chaplain Let us pray.

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(The Officers at the tables rise and elevate the left hand covered with the mantle to their foreheads, but do not take up their swords during prayer.)

Chaplain Most merciful God, grant, we beseech Thee, that we may ever show forth in ourselves the lessons taught by the Birth, Life, Death, Resurrection, and Ascension of Thy Son Jesus Christ our Saviour, so that, at the last, we may be found acceptable in Thy sight and worthy to be numbered with Thine elect. Amen.

E.P. In the name of the Holy Trinity I declare this Priory of the Knights of Malta duly closed, to remain so until it is my will and pleasure, or the will and pleasure of some other duly authorized person, to open the same again.

*(The Officers take their swords from the tables, and the 33 knocks are given in full, as in the Opening).
 Brother Knights. Return swords.*

Mar.

Brother Knights, you will remain standing while the Eminent Prior, attended by the Officers of the Pentagonal and Octagonal Tables and accompanied by the Chaplain and the Great Officers, leaves the Chapter House.

(The Eminent Prior and Officers leave in procession. The Knights disperse).

* * * * *

There is a significant difference between the nature of the Masonic Knights Templar and the Rose Croix of Heredom. The former professes to defend the Christian faith against all its enemies, but does not greatly concern itself with the content of that faith. It believes in the Holy Trinity, and stresses the triple function of Christ as Prophet, Priest and King, and there, generally speaking, it leaves the matter. Its ritual is an imaginary, naive, and rather Boy-Scoutish reconstruction of ancient orders of knighthood with plenty of clashings of swords, military drill, secret passwords, and the most magnificent and pretentious costume of any English Masonic order, but unlike the Rose Croix its legend does not concern our Lord himself. It is not engaged in the quest of hidden wisdom or with the re-discovery in Christian guise of a lost word, but with the defence of what has been already revealed. Apart from the fact that it has a Masonic qualification for membership, and the Candidate must come with the word and sign of a Royal Arch Mason, it really has practically nothing to do with Masonry at all. It is less theologically

objectionable than the Antient and Accepted Rite—but on the other hand it is so completely different from and outside the normal Masonic tradition that it is surely impossible to claim that it is in any sense a Christian Masonic fulfilment of the non-Christian craft, even though the first three libations toast the memories of the three Lodges under the old covenant. It is assumed that the Royal Arch Mason seeks at once to be enrolled as a Soldier of the Cross, and there is, so to speak, a break and a fresh start as a Christian, rather than any development or continuity of teaching.

The oath, however, has all the objectionable characteristics of the Masonic oaths in the Craft, with the added one that instead of being sworn in the name of the Great Architect, it is sworn specifically in the name of the Holy, Blessed, and Glorious Trinity, and ends, "So help me Christ." With his hands on the Holy Gospels the Candidate swears fidelity "without evasion, equivocation, or mental reservation of any kind" under a penalty of having his head struck off, his skull sawn asunder, and his brains exposed to the scorching rays of the sun. Here again is the consent to a murder pact sworn on the Gospels, indefensible by any rules of Christian moral theology concerning a just and reverent oath. Here again is the old dilemma that the symbolical interpretation placed upon it in practice by those administering it is expressly ruled out by the declaration that it is sworn without evasion, equivocation or mental reservation—words which surely mean that the oath ought to be taken literally and mean what it says. There is no preliminary assurance, as in the Craft, that the oath contains nothing contrary to moral or religious duties, and again we are faced with the fact that the Candidate is swearing allegiance and secrecy in a religious organization that teaches he knows not what—which again is clean contrary to Christian moral theology. If taken literally, therefore, it is rash swearing. If taken symbolically, it is vain swearing or profanity.

The solemn imprecations, too, are objectionable. To walk round the darkened Chapter carrying a skull and a lighted taper may seem childish and macabre ; to pray that the spirit which once inhabited that skull may rise up and testify against one if found unfaithful is sheer witchcraft. To kiss the skull seven times is merely nauseating. Plastic skulls are in common use

today, but many an older Chapter still possesses the genuine article. Fortunately the habit of drinking the libations from the skull is no longer followed in this country, though it continues in America.

"May my light also be extinguished among men, as was that of Judas Iscariot," says the novice, as he blows out the taper. That is a truly dreadful thing to say. Judas Iscariot committed suicide, and was doomed to everlasting hell because, although he may have suffered remorse, he died impenitent after betraying our Lord. Can the violation of a secret society oath, the disclosure of a password unmistakably initialled in printed rituals anyway, the ignoring of a Chapter summons without grave cause, can these seriously be compared with the sin of Judas? Is no repentance possible, no forgiveness offered? This horrible imprecation is trifling with our eternal salvation, which no Christian has the right to do.

Only traces can be found of Gnosticism and the tradition of a secret wisdom confined to the initiate. The explanation of the Great Light on the Sepulchre representing St. John the Evangelist hints at the Johanne heresy that that disciple was, while leaning on Our Lord's bosom, entrusted with secret teachings which were not for the Church at large. J. S. M. Ward considers the possibility that the Skull is Baphomet, the head that the Templars of old were reputed to worship. Then he asks, "Whose skull was this? Some say it was Simon the Traitor. Who was this traitor? Does it refer to that other Simon, who bore the cross of our Lord, and, if so, is there any reference to the Gnostic heresy that it was Simon the Jew, and not Christ, who actually died on the cross?" And, again, referring apparently to the kissing of the skull, he writes, "In the Egyptian mystery legend of Osiris we are told that, on discovering the dead body of the murdered Osiris, Isis threw herself on the corpse and had intercourse with it, and from this came the birth of Horus, the avenger of Osiris. To prevent a repetition of this, Set tore the body of Osiris into many pieces and scattered them throughout Egypt. This Templar ceremony would be the mystic marriage, old symbol of the attainment of a divine union. Here we get death and the tomb, and after the tomb, a birth or rebirth. The body, female, dies ; but the spirit, male, rejuvenates it, and a new life begins ; above all a skull and cross-bones, the age-old emblems in all the

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mysteries of the world, emblems of death, and, since death does but lead to a new birth, the emblems also of life. Perhaps, then, we have here in our modern ritual the last relics of the old ceremony, now shorn of most of its interest. Is the name Simon a corruption of this Lord of Sidon?"¹

All of which is a little far-fetched, but J. S. M. Ward has the sufficient hesitancy of his opinions to be generous with question-marks. More people are likely to be disturbed by the sheer bad taste of this Order than by its implicit Gnosticism. There is too much playing about with sacred things and words. Jesus Emmanuel, at whose name every knee should bow, of things in Heaven and in earth, is used as a Masonic word. The imitation of Our Lord on the cross of Calvary becomes a Masonic sign. "*Rex Crucifixus*," accompanied by a thrusting of the finger into the palm of the hand, in imitation of St. Thomas proving the reality of the sacred wounds, will identify one as an installed Masonic Prior.² Is nothing sacred in this game of pretending to be Knights?

It is surely paradoxical that an Order professing to be devoted solely and whole-heartedly to the defence of the Christian faith, if it is to be taken seriously and not as a childish romp, should not only be outside the Church which is the true guardian of that faith, but unrecognized by the Church, keeping its secrets from the Church, and, as an Order, having nothing to do with the Church. It was when the Knights Templar of old allowed too great a spirit of independence, and the infiltration of secret and heretical teachings into their Order, that they fell away from the Church, and suffered suppression.

When the Christian lad is confirmed, when he is initiated, so to speak, into the true mystery of the Mystical Body of Christ, he promises, without any frills or threats of decapitation, that he will be Christ's faithful soldier and servant until his life's end. Is this Sacrament of Holy Church in need of being supplemented by these bizarre schismatic secret rites? What, exactly, do they add to it, and why?

1. *Freemasonry and the Ancient Gods*, p. 306 *et seq.*
2. This word and grip appear in the inner workings of the installation of the Eminent Prior.

APPENDIX A

THE MYSTIC SHRINE

*Their dress was Moslem, but you might have guessed
That these were merely masquerading Tartars,
And that beneath each Turkish-fashioned vest
Lurk'd Christianity; which sometimes barbers
Her inward grace for outward show, and makes
It difficult to shun some strange mistakes.*

Lord Byron, Don Juan.

The Ancient Arabic Order Nobles of the Mystic Shrine is a purely American degree which indeed would not be tolerated by British Freemasons. Members must be either Knights Templar, or Masons of the 32nd degree of the Ancient and Accepted Scottish Rite.¹

The legend that this order with its ritual was imported to America from Mecca, Cairo, or any other Moslem centre, or that it has any history at all before about 1870 is regarded by Shriners themselves as purely mythical. A certain Dr. Walter M. Fleming of New York, the first Grand Potentate, together with a Mr. Florence, and the celebrated liturgist of the Northern Jurisdiction Ancient and Accepted Rite Charles T. McClenahan seem to have been mainly responsible for the adolescent and occasionally Rabelaisian nadir of drivelling tomfoolery and burlesque blasphemies which serves as its ritual.

It may be freely admitted at the outset that no Shriner dreams of taking it at all seriously; they do not accept the religion of Islam, and it is purely in a spirit of frolic that the Mohammedan Allah is invoked. The shrine is a sort of Masonic playground, the most serious side of which is the truly magnificent work which they finance for crippled children. Their hospitals and infantile paralysis research work are beyond all criticism.

1. See *History of the Imperial Council, Nobles of the Mystic Shrine*, Cincinnati, 1919; *Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrine in North America* (1918) by James McGee; and *Mecca, the Parent Temple* (1894) by Dr. Walter M. Fleming and William S. Paterson.

The ritual¹ is mainly concerned with tests of bravery and endurance on the same mental plane as the undergraduate hazings indulged in by the Greek-letter fraternities in American colleges and universities. The whole absurd business might be dismissed at once as a harmless frolic were not the joke in such extremely poor taste, to say the least of it.

The Solemn Obligation, in view of what follows, is utter blasphemy. It is sworn upon the Bible and the Koran jointly, and contains the following phrases :—"I do hereby, upon this Bible, and on the mysterious legend of the Koran, and its dedication to the Mohammedan faith, promise and swear and vow...I do here register a sacred vow...I here register this irrevocable vow, subscribing myself bound thereto as well as binding myself by the obligation of the prerequisite to this membership, that of a Knight Templar or that of a thirty-second degree A. and A. Scottish Rite Mason, in wilful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the centre with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague, and may Allah, the god of Arab, Moslem and Mohammedan, the god of our fathers, support me to the entire fulfilment of the same. Amen, Amen, Amen."

After which the Illustrious Potentate calls upon him to seal the oath by kissing the Bible "*in token of his sincerity!*"

The secrets protected by this sacred and irrevocable Bible-Koran oath consist, among other puerilities, of what is known as the Bung-Hole Test, in which two blindfolded initiates crawl into opposite ends of a metal tube, and of course stick in the middle. In the course of the further ceremonies are a mock hanging, a mock beheading, and a mock drinking of the blood of

1. A pirated edition of the Shrine ritual is issued by Ezra A. Cook, Publisher, Chicago. I laid this aside as spurious and utterly incredible until I compared it later with the official ritual issued by an Ohio Temple, lent me by an American Shriner who vouched for its authenticity and showed me his own Shrine certificates. The two rituals agreed almost *verbatim*, and entirely so in the portions which I quote. A third version from the Allen Publishing Co. of New York came to hand later and again was identical with the other two. The secrecy is supposed to be such that only officers are allowed to possess rituals. The punishment for lending a ritual to a Noble not an officer is, for the first offence, a fine; for the second, expulsion.

the victim, all carried out with as much macabre realism as grease-paint and subdued lighting will allow. Interspersed among these more gruesome matters, however, may be culled the following mystic gems of impeccable refinement.

The blindfolded candidate is stretched on the floor. "While in this position a small dog or one who can imitate a dog is caused to give a sharp yelp, just after a few drops of warm water have been squirted on the candidate's face, with the remark, "Take that dog out, he has just p.....d in the face of Mr....."

Afterwards "He is then conducted to the Illustrious Potentate, whom he is commanded to approach with humble and great reverence, stooping very low on his knees, his head near the ground, his buttocks elevated, where he receives the 'Grand Salaam,' that is a blow on his buttocks with two pieces of board between which are placed some torpedoes that explode with a loud report when they come together. This is called the Grand Salaam or stroke of introduction."

After the minor discomfort of being stripped to his drawers and made to sit on a sponge full of ice water he comes to his most embarrassing test. Still stripped and blindfolded, he is led around the room several times and then halted.

"Conductor (to Candidate): This is the place where our brethren stop to sprinkle the Devil's Pass with urine. You will contribute a few drops of urine to commemorate the time and place where all who pass here renounce the wiles and evils of the world to worship at the Shrine of Islam. Only a few drops will do.

"Candidate begins to obey instructions when the blinder is jerked from his eyes and he beholds before him a group disguised as women..."

It is not altogether clear from the ritual whether the Bible remains present and open during these mystic rites; probably by this time the candidate has forgotten that it has played any part in the ceremonies, or that he has so recently saluted it with a kiss. The lecture included in the closing ceremonies, however, gives a certain element of moral uplift and a strange spiritual interpretation to the last rite quoted :—

Illustrious Potentate From where to what place have you travelled?

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Chief Rabban To the East over the hot burning sands of the desert.
 Ill. P. Where were you stopped at ?
 C.R. At the Devil's Pass.
 Ill. P. What were you required to do ?
 C.R. *I was required to pray.*

Ill. P. Why were you required to do this ?
 C.R. As a token of my renouncing the wiles and evils of the world, and be granted permission to worship at the Shrine.
 More than half a million American masons demonstrate their retarded adolescence by being Nobles of the Mystic Shrine. Even Bishops of the Protestant Episcopal Church, I am told, have not found it derogatory to exchange their mitres for the jaunty red fez of the Order, to join in these preposterously unbecoming capers. Crippled children indeed may rise up and call them blessed, but surely there are more becoming ways of banding men together in the sacred cause of benevolence.
 O Charity, what inanities are committed in thy name !

A P P E N D I X B ANGLICAN CLERGY IN HIGHER DEGREES

It must be emphasized that this is very far from being a complete list of all Anglican Masonic clergy ; it gives only those in the degrees for which there is a Christian qualification for membership, that is, the Ancient and Accepted Rite, and the Knights Templar. A complete list of all the clergy in the Craft would be many times larger.

It does not include the clergy of the Scottish Episcopal Church, the Episcopal Church in the United States, or of the Church in Canada, except where they are under English or Irish Masonic jurisdiction.

Figures and initials in brackets after the name indicate the degree as follows :—

- (18) *Knight of the Pelican and Eagle, Sovereign Prince Rose Croix of Heredom*
- (28) *Chevalier du Soleil, or Knight of the Sun (worked only under Irish jurisdiction)*
- (30) *Grand Elected Knight Kadosh, Knight of the Black and White Eagle*
- (31) *Grand Inspector Inquisitor Commander*
- (32) *Sublime Prince of the Royal Secret*
- (33) *Grand Inspector General*
 (K.T.) *United Religious and Military Orders of the Temple and Hospital (Knight Templar)*

B I S H O P S

BARNE, the Right Rev. George Dunsford, former Lord Bishop of Lahore (33, K.T.)
 CRICK, the Right Rev. Douglas Henry, Lord Bishop of Chester (K.T.)
 DE MEL, the Right Rev. Hiyani-rind Lakdasa Jacob, Lord Bishop of Kurunagala (Ceylon) (K.T.)
 HALWARD, the Right Rev. Nelson Victor, Assistant Bishop of British Columbia (K.T.)
 HAVARD, the Right Rev. William Thomas, Lord Bishop of St. David's (18)
 HERBERT, the Right Rev. Percy Mark, Lord Bishop of Norwich (K.T.)
 HILLIARD, the Right Rev. William George, Bishop Coadjutor of Sydney (30)
 HUBBACK, the Right Rev. George Clay, former Metropolitan of India (32, K.T.)
 HUGHES, the Right Rev. Albert Edward, former Lord Bishop of Kilmore, Elphin and Ardagh (30)
 KERR, the Right Rev. William Shaw, Lord Bishop of Down and Dromore (32)

CHRISTIAN BY DEGREES

KNIGHT, the Most Rev. Alan John, Lord Bishop of Guiana, Archbishop and Metropolitan of the West Indies (31, K.T.)
 KNYVEIT, the Right Rev. Carey Frederick, Lord Bishop Suffragan of Selby (30)
 MCCANN, the Most Rev. James, Lord Bishop of Meath (18, K.T.)

PARHAM, the Right Rev. Arthur Groom, former Lord Bishop Suffragan of Reading (18, K.T.)
 SURTEES, the Right Rev. William Frederick, Lord Bishop Suffragan of Crediton (31, K.T.)
 TYNER, the Right Rev. Richard, Lord Bishop of Cloghet (18)
 WILSON, the Right Rev. John Leonard, Lord Bishop of Birmingham (K.T.)

OTHER

ABBOTT, the Rev. John Charles (18)
 ADDIS, the Rev. Ellis Avenel (18)
 ADDISON, the Ven. Archdeacon Lancelot Farquharson (18)
 ALLAN, the Rev. Alexander Dean Hugh (30)
 ALLENBY, the Rev. David Howard Nicholas, S.S.M. (18)
 AMES, the Rev. Edward Francis Welldon (18)
 AMIES, the Rev. Daniel John (18)
 ANDERSON, the Rev. John (18)
 ARMITAGE, the Rev. James (18)
 ARMSTRONG, the Rev. Arthur Evelyn (K.T.)
 ARMSTRONG, the Ven. Archdeacon Mervyn (18)
 ASKINS, the Very Rev. William James (30)
 ASTBURY, Canon Harold Stanley (18)

BABINGTON, the Very Rev. Richard (18)
 BAILEY, the Rev. John Henry Shackleton (31)
 BALL, the Rev. Robert George (18)
 BANNISTER, the Rev. Lambrock Flower Long (K.T.)
 BARNETT, the Rev. Edward John Gaiskell (18)
 BARRETT, the Ven. Archdeacon William Rothwell (30)
 BARTELS, the Rev. Reginald Cain (18)
 BASKIN, the Rev. John Evett D'Acree (18)
 BATCHELOR, Canon Alfred Williams (30)
 BATTERSBY, the Rev. Alfred (18)

CLERGY

BATTERSBY, the Rev. Gerald William (18, K.T.)
 BAYLIS, the Rev. Harry (31, K.T.)
 BEAUFLOY, the Rev. Mark Raymond (18)
 BELL, the Rev. Charles Louis (18, K.T.)
 BENNETT, Preb. Bernard Calender (18, K.T.)
 BENNETT, the Rev. Reginald Ward (18, K.T.)
 BENNETT, Canon Stamford Herbert Alfred (18)
 BEZZANT, Canon James Stanley (18)
 BIRCH, the Ven. Francis Butler Cregoe (18)
 BIRD, Canon Richard (18)
 BLEASE, the Rev. John Thomas (18, K.T.)
 BLOWEY, the Rev. Harry Francis Tozer (31, K.T.)
 BOLTON, Canon Charles Arnold (31, K.T.)
 BOOITY, the Rev. Jack Grattan (30, K.T.)
 BORDER, the Rev. Joseph Thomas Ross (18)
 BORRETT, the Rev. Charles Walter (18)
 BOURCHIER, the Rev. Chancellor Wilfrid La Rive (18)
 BOURNE, the Rev. William Temple (18, K.T.)
 BOYLDEW, the Rev. William Edward McCaughan (18)
 BRACEWELL, Canon William (31)
 BRAHAM, the Rev. Norman (18)
 BRALEY, Canon Evelyn Foley (18, K.T.)
 BRENE, the Rev. Chancellor Richard Simmons (28)
 BRERETON, Canon Philip Harrington Lloyd (18, K.T.)

CHRISTIAN BY DEGREES

BREITON, the Rev. William Frederick (18)
 BRIGGS, the Rev. Joseph William (31, K.T.)
 BRITON, the Rev. Frederic Henry (18)
 BROADHURST, the Rev. John James (18)
 BROOKE, the Rev. John (18)
 BROWN, the Rev. Cyril Alfred (30)
 BROWN, The Rev. Cyril James (18)
 BROWN, the Rev. Herbert Stanley (30)
 BROWN, the Rev. Philip Stanley (30)
 BROWN, the Rev. William Arthur James (18, K.T.)
 BROWN-BERESFORD, the Rev. James Henry (18)
 BROWNE, the Rev. Francis Bernard Ross (K.T.)
 BROWNE, the Ven. Archdeacon Thomas Robert (18)
 BRUCE, the Rev. Francis Rosslyn Courtenay (30)
 BULL, the Ven. Archdeacon Charles Ernest Samuel (18)
 BURGESS, the Rev. Leonard Arthur (18)
 BURNE, the Rev. Harry (K.T.)
 BURROWS, Canon Frederick (30, K.T.)
 BUTTERFIELD, the Rev. Roland Potter (18)
 BUTTERWORTH, Canon John Ivan Spenser (K.T.)
 BUTTON, the Rev. Kenneth Francis (18)
 CALDICOTT, Canon Joseph George (18)
 CALLOW, the Rev. Victor Allen (18, K.T.)
 CAMPBELL, the Rev. Robert (18)
 CANTLOW, Canon Joseph Charles (30, K.T.)
 CARDELL-OLIVER, the Rev. Ivan Alexander (18)
 CARDEN, Preb. Stanley Roots (18, K.T.)
 CAREW, the Rev. Eustace Harold (18)
 CARPENTER, Canon Leavett Charles Carpenter (30)
 CARRICK, the Rev. Francis Robert Powles (18)
 CARSON, the Rev. John Henry (18)

CARVER, the Rev. Alfred Basil (18)
 CASHMORE, the Rev. Cyril (18, K.T.)
 CASHMORE, Canon Thomas Herbert (18, K.T.)
 CATLEY, the Rev. Alfred Mollett (18)
 CATTELL, Canon Frederick Laughton (30)
 CHAFFEY, the Rev. Kenneth Arthur (18)
 CHAMBERLAIN, Canon George Ashton (18)
 CHANCE, Canon Albert Edward (K.T.)
 CHAPMAN, Canon John Roland (18)
 CHARLES, the Rev. Austin Cleland Flowerday (18)
 CHATFIELD, the Rev. Benjamin George (18)
 CHAYTOR, the Rev. Henry John (18)
 CHISHOLM, the Ven. Archdeacon Alexander (31)
 CLACY, the Rev. Thomas William (18)
 CLARENDON, the Rev. William Randal Slacks (30, K.T.)
 CLARKE, the Rev. Harold Walton (18)
 CLARKE, the Ven. Archdeacon Maurice (30)
 CLARKE, the Rev. Oliver White (18, K.T.)
 CLARKE, the Rev. Wilfred Landsell (K.T.)
 CLARKE, the Rev. William Edgar (18)
 CLOUGH, the Rev. Percy William Gliddon (K.T.)
 COCKS, Canon William (18, K.T.)
 COLYER, the Rev. Frederick John (K.T.)
 COOPER, the Rev. Oscar William Charles (18)
 COOPER, the Ven. Archdeacon Samuel James (18)
 CORY, the Rev. Canon Alexander (18)
 COTTAM, the Rev. Frank (18, K.T.)
 CRANSWICK, the Rev. Rupert Loraine (18)
 CRESSWELL, the Rev. Cyril Leonard (18)
 CRICK, the Very Rev. Thomas, Dean of Rochester (18)

CHRISTIAN BY DEGREES

DANGERFIELD, the Rev. Arthur Thomas (K.T.)
 DART, Canon John Loring Campbell (30, K.T.)
 DATSON, the Rev. John Harold (18)
 DAVIES, the Rev. Benjamin (18)
 DAVIES, the Rev. David (30)
 Jones, Dean of Wellington (18)
 DAVIES, Canon John Caradog (30)
 DAVIES, the Rev. Meredith (K.T.)
 DAYNES, Canon Francis John (18)
 DEANE, the Rev. Ronald Peter (18)
 DENMAN, the Rev. Ronald (18)
 DOBBIN, Canon William Hume (18)
 DODD, Canon James (31)
 DOVE, the Rev. Frederick John (18)
 DOWNHAM, the Rev. Edward (K.T.)
 DUMPHREYS, the Rev. William Hugh Stewart (18)
 DUNN, the Rev. Albert Reginald (30)
 DYSON, Canon Oswald (18, K.T.)
 ECCLES, the Rev. Lionel Gilbert Frank St. John (18)
 EDDLESTON, the Rev. William (18, K.T.)
 EDWARDS, the Rev. Alfred Herbert (18)
 EDWARDS, the Rev. Frank Llewellyn (18)
 EDWARDSON, the Rev. Joseph (K.T.)
 ELDRIDGE-DOYLE, Canon Claude James (18)
 ELLIOTT, Canon William Henry Hatchard (30)
 ELWELL, the Rev. George Henry Willmott (30)
 ESSAME, the Rev. William Guthrie (18)
 ETHELL, the Rev. Thomas Frederick (18, K.T.)
 EVANS-PROSSER, the Rev. Raymond Alfred (30)
 EVERITT, the Rev. Thomas Augustus (18, K.T.)
 EZZY, the Rev. Roy Albert (18)
 FARLIE, the Rev. Stanley (18)
 FARNELL, the Rev. Alan James (18)

FARROW, Canon Alfred Ellis (30)
 FAVELL, the Rev. William (K.T.)
 FERRARO, Preb. Francis William (18, K.T.)
 FIRTH, the Rev. John (K.T.)
 FISHER, the Rev. Francis Vivian (18)
 FITZHERBERT, the Ven. Archdeacon Henry Edward (18)
 FLYNN, the Rev. Thomas Henley (K.T.)
 FORTESCUE, the Ven. Archdeacon Cecil Francis (30)
 FOSTER, Canon Henry Clapham (18)
 FOWLER, the Rev. Richard Harold (30, K.T.)
 FOX, the Rev. Charles Alfred (18)
 FRANKLAND, the Rev. John Naylor (30, K.T.)
 FRANKLIN, the Rev. Henry Laurence (18)
 FRENCH, the Rev. Victor John (18)
 FROSSARD, the Very Rev. Edward Louis (18)
 FRY, the Rev. John George (18, K.T.)
 GARDINER, Canon Sydney Reade (18)
 GASKING, the Rev. Clement Augustine (30)
 GERRY, the Rev. Allan Ronald (18, K.T.)
 GIBSON, the Rev. John Paul Stewart Riddell (18)
 GICK, the Rev. Arthur Eldon (28)
 GILBERT, the Rev. Frederic James (18)
 GILL, the Rev. Robert Henry (18, K.T.)
 GILLETT, the Rev. James (30, K.T.)
 GILSON, the Rev. George Cameron (30)
 GODBER, the Rev. William Thomas (K.T.)
 GOODALL, the Rev. Joseph Britain (30)
 GORRIE, the Rev. Leslie Manifold (30)
 GORSE, the Rev. Henry (18)
 GOULD, the Rev. William Leonard Powell (30, K.T.)
 GRAHAM, Canon Henry Burrans (18, K.T.)
 GRAHAM, the Rev. Nathaniel Robert Albert (18)

GRAY, Canon James (30, K.T.)
 GREENUP, the Rev. Geoffrey Frederick (30, K.T.)
 GREENWOOD, the Rev. Arthur John (K.T.)
 GREEVES, the Rev. Alfred Theodore Wellesley (K.T.)
 GREGORY, the Rev. John Benjamin Evans (18, K.T.)
 GREGORY, the Rev. Wallie Milton Vivian (18, K.T.)
 GRIFFITH - GREEN, the Rev. Charles Beauchamp (18)
 GROOM, the Rev. William Herbert (18, K.T.)
 GROSVENOR, Major the Rev. John Ernest (33, K.T.)
 GROVES, the Rev. Gerald William Norris (18, K.T.)
 GROVES, the Rev. Sidney John Selby (18, K.T.)
 GUEST - WILLIAMS, the Rev. Alyn Arthur (30, K.T.)
 HADFIELD, the Rev. Frederic Walter (18)
 HALEWOOD, the Rev. Peter Bolland (18, K.T.)
 HALL, the Rev. George Roland (30, K.T.)
 HALL, the Rev. William John (18)
 HALLIWELL, Canon Thomas (18)
 HARFITT, the Rev. Frederick Harry Emmanuel (18)
 HARRISON, Preb. John Ellis Scott (18)
 HART, the Rev. Howard Percy (18)
 HARTFORD, Canon Richard Randall (18)
 HARTWIG, Canon Vernon Desmond (18)
 HARVEY, the Rev. Thomas Sidney (18)
 HAWKINS, the Rev. Ralph Gordon (18)
 HAWORTH, the Rev. Harry Cecil (18, K.T.)
 HAYDOCK, the Rev. William (18)
 HEARD, the Rev. Alexander St. John (K.T.)
 HERBERT, the Rev. Thomas Davies (18, K.T.)
 HESELTON, the Rev. Rodolphus Thomas (18, K.T.)
 HEWITT, the Ven. Archdeacon Alexander Chichele (30)
 HEYDON, the Rev. Francis Garland William Woodard (18)

CHRISTIAN BY DEGREES

HIBBERT, Canon Harold Victor (18)
 HICKSON, the Rev. Wilmot Thomas (K.T.)
 HILL, the Rev. James Llewellyn Grice (18)
 HOBSON, the Rev. John (18)
 HODGE, the Rev. Herbert Alfred (18)
 HOLLAND, the Rev. John Sharples (18)
 HOLLOWAY, the Rev. Algernon James (K.T.)
 HOLMES, the Rev. Melville Edward (K.T.)
 HONE, the Rev. Ernest Archibald (K.T.)
 HOPKINS, the Rev. Alexander Charles (30)
 HOULDEN, the Rev. William Ernest Leonard (18)
 HOWELLS, the Very Rev. Adelukun Williamson Fowell Olumide (18)
 HUGHES, Canon David (K.T.)
 HUGHES, the Rev. William James (K.T.)
 HULLEY, Flt. Lt. the Very Rev. Charles Edward (K.T.)
 HUMPHREYS, the Very Rev. Thomas Sutcliffe (18)
 HURST, the Rev. Harry Thorley (30)
 IBBOTSON, the Rev. Alick (K.T.)
 IRESON, Canon Arthur Stanley (18)
 IRVINE, the Rev. Thomas Thurstan (18)
 IRWIN, the Rev. Samuel Francis (18)
 ISBISTER, the Rev. Sydney Charles Molson (18, K.T.)
 JAMES, the Rev. Arthur Dyfrig (18)
 JAMESON, the Rev. Bert Desmond (18)
 JAYAWARDENA, the Rev. Basil Stanley Herbert (K.T.)
 JENKINS, the Ven. Archdeacon Allan McQuire (18)
 JENKINS, the Rev. John Lewis (K.T.)
 JOHN, the Rev. Arthur Gwynne (K.T.)
 JOHN, the Rev. William Raymond (18)
 JOHN, the Rev. Winston Gwynne (18)

CHRISTIAN BY DEGREES

JOHNSON, Canon William Robert (18)
 JOLLY, Canon Frederick George (18)
 JONES, the Rev. Arthur Edward (18)
 JONES, Canon Arthur Oswald (18, K.T.)
 JONES, the Rev. Edward Ellis (30)
 JONES, the Rev. Edward Harries (18)
 JONES, the Rev. Eric Bertram (K.T.)
 JONES, Canon Gerald Ernest (18)
 JONES, the Rev. Gryffydd Watcyn (K.T.)
 JONES, the Very Rev. Herbert Arthur (18, K.T.)
 JONES, the Rev. Horace Edwin (30, K.T.)
 JOSE, the Rev. Jack Rowse (18)
 JOURDAN, the Rev. George Viviers (18)
 JUDD, Preb. Arnold Frederick (18)
 KAA, the Rev. Te Angahiku Te Hihī Kakahukiwi (18)
 KAY, Canon Kenneth (18)
 KAYLL, the Rev. Arthur Gregory (18)
 KEAR, the Rev. Ivor Evans (18)
 KEIGHTLEY, the Rev. Frederick Richardson (18)
 KELLY, Canon David (18)
 KENNEDY-NEWMAN, the Rev. Frank (18, K.T.)
 KERR, the Rev. Cecil Maurice (18, K.T.)
 KING, the Rev. Cuthbert (30, K.T.)
 KING, the Rev. Edwin (18)
 KIRKPATRICK, the Rev. Robert (18)
 KITCHENER, the Rev. Harold (18, K.T.)
 KRISHNASWAMY, the Rev. Paul Aiyalayengar (18, K.T.)
 LACKEY, the Rev. William (30, K.T.)
 LAMB, the Rev. Percy Cecil Chalmers (18)
 LAMPE, the Rev. Geoffrey William Hugo (18)
 LANCASTER, the Rev. Lionel Lewis (347)
 LANCE, the Rev. Raymond Sullivan Knox (K.T.)

LANGDON, the Rev. Lewis Samuel (K.T.)
 LANGDON, the Rev. Percy George (30)
 LANGDON, the Rev. William Ansell Martin (K.T.)
 LANGLEY, the Rev. Llewellyn William Charles (18)
 LANGTON, the Rev. Hugh Banastre (18)
 LATIMER, the Rev. Kenneth Alfred (18, K.T.)
 LAWRENCE, the Rev. Marcus Hughes (K.T.)
 LAWSON, the Rev. Julius Thomas Svend (18, K.T.)
 LEE, Canon William Henry Askins (18)
 LEIGH, the Rev. Richard Kenyon (18)
 LEMASURIER, the Rev. Arthur George (K.T.)
 LEONARD, the Rev. Francis Joseph (18)
 LEWIS, the Rev. Jenkin Lewis Dyfed (30, K.T.)
 LEWIS, the Rev. John Rapley (18)
 LEWIS-CROSSBY, the Very Rev. Ernest Henry (30)
 LINTON, the Rev. Sydney (18)
 LIPSCOMB, the Rev. Gun Hatt (18, K.T.)
 LISTER, Canon John George (18, K.T.)
 LITTLE, the Rev. Oscar (18, K.T.)
 LLOYD, the Rev. Benjamin (18, K.T.)
 LLOYD, the Rev. John Godfrey (K.T.)
 LOUND, the Rev. William Edward Ashworth (18)
 LOUGHEED, Preb. Britain (18)
 LOWMAN, the Rev. Edward Sydney Charles (18)
 McFALL, the Very Rev. Thomas Henry Crampton (18)
 MCGARVEY, the Rev. Samuel Rentoul (18)
 MACK, the Rev. Devereux Robert John (18)
 MACKAY, Canon Colin Campbell (K.T.)
 MCKELVIE, the Rev. Robert Fritz Stanley (18, K.T.)
 MACKENZIE, the Rev. Ramsay Malcolm Bolton (30)
 MACKRELL, the Rev. Arthur Thomas John (K.T.)

CHRISTIAN BY DEGREES

McLEOD, the Rev. Douglas (18)
 McLEOD, the Rev. Wellington Alexander (18)
 McTIGHE, the Very Rev. Robert (18)
 MALCOLM, the Ven. Archdeacon Douglas Blomfield (18)
 MANGOLD, the Rev. Arthur James (18)
 MANN, the Rev. Edwin Eustace de Lacy (18)
 MANNING, Preb. William Robert Fitzgerald (18)
 MANTON, the Rev. William (18, K.T.)
 MARSHALL, Canon Guy (K.T.)
 MARTYR, the Rev. James Graham de Garlieb (K.T.)
 MASSIAH, the Rev. Henry (32)
 MELHUSH, the Rev. John (18)
 MELVILLE, the Rev. Harold Augustine (18)
 MEREDITH, the Rev. Ronald Duncan d'Esterre (K.T.)
 METTRICK, the Rev. Francis (18)
 MILLER, the Rev. Donald Campbell (30)
 MOERAN, Preb. William Graham (18)
 MOIR, the Rev. Edwin Cecil (18)
 MONEY, Canon William Taylor (32, K.T.)
 MONK, the Rev. Arthur Sydney (30, K.T.)
 MOORE, the Rev. Joseph William Ball (18, K.T.)
 MORAN, Canon Walter Isidore (K.T.)
 MORCOM-HARNEIS, the Rev. Theophilus William (18)
 MORRAN, Canon Lionel Manus (18)
 MORRIS, Canon Richard Stafford (30, K.T.)
 MORTLOCK, Canon Charles Bernard (18, K.T.)
 MOSS, the Rev. William Stanley (18)
 MOSS-BLUNDELL, the Rev. Reginald Seymour (18)
 MOSSE, the Rev. Charles Herbert (32, K.T.)
 MOYES, the Rev. Clifford Leigh (30)
 MUMFORD, the Rev. William Hugh Nortage (18)
 MUNRO, Canon Alexander Robert Stewart (18)
 MYRES, the Rev. Miles Weight (33, K.T.)

NAPIER-MUNN, the Rev. William Ernest (18)
 NAYLOR, the Very Rev. Alfred Thomas Arthur (30, K.T.)
 NIBLOCK, the Rev. Gordon (K.T.)
 NICHOLAS, the Rev. Samuel Richard Stephen (18)
 NORTON, the Rev. Herbert Arthur John Rubens (18)
 O'BRIEN, the Rev. Ronald Arthur (18)
 OSMAN, the Rev. Alfred Lancaster (18)
 OWEN, Canon Gwilym
 PAGE, the Rev. Gerald Webster (18)
 PALLOT, the Rev. Elias George (30, K.T.)
 PARRY, the Rev. Haydn Alexander (18)
 PARRY-WILLIAMS, the Rev. Ezra Charles William (K.T.)
 PATON-WILLIAMS, Canon Francis (30, K.T.)
 PATTERSON, the Rev. Robert Dixon (18)
 PAYNTER, Canon Francis Samuel (32, K.T.)
 PEACOCK, Canon Wilfrid Morgan (30, K.T.)
 PENNEY, the Rev. Arthur Edwin (18)
 PERCIVAL, the Rev. Sidney Theodore (32, K.T.)
 PERKINS, the Rev. Harry (K.T.)
 PHILLMORE, the Rev. Edward Granville (18, K.T.)
 PHIPPS-WILLIAMS, the Rev. Henry (18)
 PHYTHIAN-ADAMS, Canon William John Telia Phythian (K.T.)
 PICKLES, Canon Harold (30, K.T.)
 PIKE, the Rev. Frederick Aneurin (18)
 PIRANI, the Rev. Maurice Russell (18)
 PIZEY, the Rev. Edward John (18, K.T.)
 PLAISTOWE, the Rev. Ronald Percy Frank (18)
 POLLARD, the Rev. Francis Albert (K.T.)
 POPHAM, Canon Frederick Stephen (30, K.T.)

CHRISTIAN BY DEGREES

POWELL, the Rev. Francis George (30, K.T.)
 POYNTZ, the Rev. James (18)
 PRATT, the Rev. Francis William (K.T.)
 PRATT, the Ven. Archdeacon Isaac Henry (28)
 PRATT, the Rev. John Francis Isaac (18)
 PRENTIS, the Rev. Thomas David (18)
 PREST, the Rev. Walter (18)
 PRIOR, Canon William Henry (18)
 PUGH, Preb. James Ernest (18, K.T.)
 PURVIS, the Rev. John Stanley (18, K.T.)
 READ, the Rev. Frank (18)
 REED, the Rev. Lancelot George (30)
 REINDORP, the Rev. Hector William (31)
 RICHARDS, the Rev. Robert William Bruce (18)
 RIDINGS, the Rev. Alfred (K.T.)
 RILEY, the Rev. John Edward (18, K.T.)
 RIMMER, Canon Joseph Stuart (30, K.T.)
 ROACH, the Rev. John Edward Wynne (18, K.T.)
 ROAKE, the Rev. Albert Henry (30)
 ROBERTON, the Rev. Edward Heaton (32)
 ROBERTS, the Rev. Norman Lee (18)
 ROBERTS, the Rev. Samuel James (18)
 ROBERTS, Canon Windsor (30, K.T.)
 ROBERTSON, the Ven. Archdeacon Charles Shearer (30, K.T.)
 ROBERTSON, the Rev. Michael William (18)
 ROBINSON, Canon Walter Sydney (18)
 ROBSON, Canon James Russel (31, K.T.)
 ROFFE-SILVESTER, the Rev. Charles Geoffrey (18, K.T.)
 ROGERS, the Very Rev. Edgar (32, K.T.)
 ROGERS, the Ven. Archdeacon Reginald Pearson (30, K.T.)
 ROGERS, the Rev. Thomas Alfred (30)

ROOKE, the Rev. George William Emmanuel (18)
 ROPER, Canon George Hamilton (18)
 ROYLE, the Rev. Edward (K.T.)
 ROYSE, the Ven. Archdeacon Thomas Henry Foord Russell Buckworth (18)
 RUSSELL, the Rev. Morris Charles (K.T.)
 RUSSELL-CHAPMAN, the Rev. Walter William (18, K.T.)
 SALT, the Rev. Selwyn Marson Ivon (18)
 SANSOM, Canon Joseph Donald (18)
 SARA, the Rev. George Claud (18)
 SAUNDERS, the Rev. Kenley Frederick (18)
 SAUNDERS, the Rev. William Daniel (30, K.T.)
 SAUNDERSON, the Rev. Harry Vincent (18)
 SAWYER, the Rev. William Ellis (18)
 SCANLON, the Rev. Thomas Henry (18)
 SCOTT, the Rev. Malcolm de Burgh (30)
 SEARS, the Ven. Archdeacon Frederick William (18)
 SEATON, Canon John Alderson (18)
 SEMPLE, the Rev. Edgar George (30)
 SENIOR, the Rev. Sam (18)
 SHARPE, Canon Thomas Gordon (18)
 SHAW, Canon Kenneth Edwin (18)
 SHELMERDINE, Preb. Thomas Greatorex (K.T.)
 SIDWELL, the Rev. Walter Thomas (18)
 SIMONS, the Rev. Lewis Christmas (18, K.T.)
 SIMPSON, the Rev. Fred Stanley Wood (K.T.)
 SIMPSON, the Rev. Percy John Frank (30, K.T.)
 SINGLETON, the Rev. Thomas Bayden (31)
 SKENE, Canon Frederick Norman (30)
 SKEY, the Very Rev. Oswald William Laurie (18)

CHRISTIAN BY DEGREES

SKIPWITH, the Rev. Osmund Humbertson (18)
 SLATOR, the Rev. William Thompson Howard (18)
 SMALLFIELD, the Rev. William Mandeno (18)
 SMART, the Rev. Donald Arthur (K.T.)
 SMETHURST, Canon Arthur Frederick (18, K.T.)
 SMITH, the Rev. Leslie Percival Gordon (K.T.)
 SMITH, the Rev. Stanley (18)
 SMYTH, Canon Alfred Victor (18)
 SNELL, Preb. Leland John Blashford (18)
 SNOWDEN, the Rev. Henry Charles (K.T.)
 SOADY, the Rev. Francis Benney (18)
 SOMERVILLE, the Rev. Kenneth Brooks (18)
 SOWDEN, the Rev. Jack Leslie (18)
 SPENCER-HALL, the Ven. Archdeacon Walter Charles (18)
 STALEY, Canon James Edwin (18, K.T.)
 STANTON, Canon Robert James (18)
 STEAD, Canon Francis Thomas (30, K.T.)
 STEVENS, the Rev. Joseph (18)
 STEVENSON, the Rev. Ronald (K.T.)
 STEWART, the Rev. Reginald Boylote (30)
 STOPFORD, the Rev. James Stanley Bird (30, K.T.)
 STOTE-BLANDY, the Rev. Gordon Blandy (18)
 SUTTON, the Rev. Alan Walker (K.T.)
 SUTTON, the Rev. Francis Joseph (31, K.T.)
 TAYLOR, Canon Thomas Whitehead (18)
 THOMAS, the Ven. Archdeacon John Christopher Columbus (18)
 THOMAS, Canon Walter George (18)
 THOMSON, Canon Andrew Nathaniel (18)
 THURLOW, the Rev. Alfred Gilbert Goddard (18)
 TILL, the Rev. Kenneth James (K.T.)

TINDALL, the Rev. Horace George (18)
 TOBIAS, the Rev. Chancellor John (28)
 TOBIAS, the Rev. Matthew (18)
 TOOP, the Rev. William John (18, K.T.)
 TOPHAM, Canon John (18)
 TOWNSEND, the Rev. Francis Algemon (18)
 TREACHER, Preb. Hubert Harold (18)
 TRIVETT, the Very Rev. Alexander Christopher Sargent (K.T.)
 TRUTWEIN, the Rev. Percy William (18)
 TURNER, the Rev. Everett George (30)
 TYDEMAN, the Rev. Richard (18)
 UPRICHARD, Canon Leonard Victor (18)
 VAUGHAN, Canon George (K.T.)
 VERITY, the Rev. Richard Ridley (30, K.T.)
 VICKERY, Canon Hadden Kingston (18)
 WALDEGRAVE, Canon George Turner (33, K.T.)
 WALDEN-ASPY, the Rev. Frederick Charles (30)
 WALKER, Canon John Arthur (K.T.)
 WALLER, the Rev. Charles Lansley (31)
 WALLER, the Ven. Archdeacon John Thomas (31)
 WALLIS, the Rev. Montague Calverley (30, K.T.)
 WALTON, the Rev. John William (18)
 WARING, the Rev. Thomas Power (18)
 WATKINS, the Rev. Thomas George David (K.T.)
 WEAVER, the Rev. Frederick William (K.T.)
 WEBB, the Rev. Alexander Lewis (18)
 WEBBER, the Rev. Thomas Arthur (K.T.)
 WEIR, the Rev. Robert Edward (18)
 WESTON, the Rev. Donald Reginald (18, K.T.)

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 WHEELER, the Rev. George Edward (18)
 WHEELER, the Rev. Malcolm John Stuart (18)
 WHITE, the Very Rev. John Lawrence (18)
 WHITEHOUSE, Canon Victor Harold (K.T.)
 WHITING, the Rev. Thomas Edward (18)
 WHITTLE, The Ven. Archdeacon John Tyler (K.T.)
 WIBBY, the Rev. William Edward (32, K.T.)
 WICKING, the Rev. David Henry (18)
 WILKINSON, the Rev. James Percy (30, K.T.)
 WILLIAMS, Canon Anthony Lewis Elliott (K.T.)
 WILLIAMS, the Ven. Archdeacon Archibald Morlais (18)
 WILLIAMS, the Rev. Bernard Prior (30)
 WILLIAMS, Canon Clifford George (18)
 WILLIAMS, the Rev. David Francis (18)
 WILLIAMS, the Rev. Howell Saunders (18)
 WILLIAMS, the Rev. John Henry (18)
 WILLIAMS, the Rev. John James (18)

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A List of the Members of the Thirty-third Degree of the Ancient and Accepted Rite for England and Wales (1954).

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 SIR TREVOR JOCELYN MATTHEWS
Very Puissant Lieutenant Grand Commander
 ARTHUR LIONEL FITZROY COOK

Grand Marshal

SIR ERIC STUDD, O.B.E.

Grand Chancellor

MAJOR ROBERT LIDSAY LOYD, O.B.E., M.C.

Grand Captain General

MAJOR SIR THOMAS GABRIEL LUMLEY LUMLEY-SMITH, D.S.O.

Grand Treasurer General

CECIL FRANCIS CUMBERLEGE

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CAPT. THE RIGHT HON. HARRY FREDERICK COMFORT CROOKSHANK, M.P.

Grand Prior

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Grand Secretary General

COL. ERNEST GEORGE DUNN, D.S.O.

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MELVIN M. JOHNSON (Northern Jurisdiction, U.S.A.)

THE EARL OF STAIR (Scotland)

DOUGLAS FRASER, Q.C. (Canada)

H.M. KING GUSTAF VI ADOLF (Sweden)

RAYMOND F. BROOKE (Ireland)

JUDGE THOMAS J. HARKINS (Southern Jurisdiction, U.S.A.)

CLARENCE MACLEOD PITTS (Canada)

(There are also in these same degrees 102 Free Church Ministers).

CHRISTIAN BY DEGREES

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 ALBAN, Sir Frederick John, C.B.E.
 ALDERSON, Gerald Graham
 ALEXANDER OF TUNIS, Field-Marshal the Earl of, K.G., G.C.B., G.C.M.G., M.C.
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 BROWNE, Bertie Frederick
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 CLARK, Milbourne Edward
 CLARK, Robert Harrison George
 COBURN, Alvin Langdon
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 DICK, Robert Peter
 DIXON, Robert Wilkin Ernest
 DYER, Col. George Nowers, C.B.E., D.S.O.
 ELLIS, Joseph Arthur
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 GIRLING, William James, C.B.E.
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 HATCH, Harry
 HENEAGE, Lieut.-Col. the Lord, O.B.E.
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 WALTON, Col. Frederick, M.C.
 WATCH, Engr. Lieut.-Comdr. Harold Victor Hume
 WHITE, Sir Sydney Arthur, K.C.V.O.

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