



**Grand Council
of
Allied Masonic Degrees
of the
United States of America**

RITUAL NUMBER 1

Allied Masonic Degrees

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Grand Council of Allied Masonic Degrees of the United States of America

FOREWORD

The Allied Masonic Degrees are detached degrees, which, many years ago, were conferred under Craft Warrants and formed a part of the loosely governed Freemasonry, which afterward eliminated all save the three Craft degrees and the Royal Arch. All old references to the Royal Arch were invariably to the "Excellent Super Excellent Royal Arch Masons," which comprised three grades. The Super Excellent has long since been discontinued, save in the veil-working of Irish Royal Arch Chapters, while the Excellent Master is a predicate to the Royal Arch in the Supreme Grand Royal Arch Chapters of Scotland and is worked in English Councils of Royal & Select Master. The other degrees, likewise, were worked in Craft Lodges in both America and the British Isles. When Freemasonry discontinued the working of outside degrees, these degrees became practically dormant, although they were perpetuated and finally formed their own supreme heads, in many instances. They were finally grouped together under a governing head and hence the title of "Allied Masonic Degrees;" they have been allied together for mutual benefit and perpetuation. The working of these degrees in America is encouraged, but not required; the blanket obligation of the Council binding the newly invited brother sufficiently. Where it is possible, Grand Council recommends that some of the degrees be worked each year in order that the members may be fully informed as to the working. Membership in an Allied Council is limited by law to twenty-seven, and then only by invitation. It is predicated upon Royal Arch Masonry. Officers of a Council are the same as of a Craft Lodge, although the opening and closing ceremonies must remain true to the form prescribed.

An Explanation of the Allied Masonic Degrees

The Allied Masonic Degrees are detached degrees some of which, many years ago, were conferred under Craft warrants and formed part of the then loosely governed Freemasonry of the period. Many of these detached degrees became dormant in some places, although in others they were conferred as side degrees. In time, the better of these degrees were grouped together in an organized body under the title of the Allied Masonic Degrees. The degrees comprising the system in our jurisdiction in the USA are the Royal Ark Mariner, Secret Monitor, Knight of Constantinople, Saint Lawrence the Martyr, Architect, Grand Architect, Superintendent, Grand Tyler of Solomon, Master of Tyre, Excellent Master, Installed Sovereign Master, Installed Commander Noah, Red Branch of Eri, and Ye Antient and Olde Order of Corks. In addition, other dormant degrees may be added if the Grand Council decides to append them to the system. These degrees are conferred in the United States in Councils, chartered by the Grand Council of the AMD. Each Council is limited to twenty-seven members, with two exceptions. One of these exceptions is known as the Council of the Nine Muse #13 and it is limited to nine members. The other exception is Grand Master's Council, A which has what is known as a "roving Charter". The purpose of the latter Council is to provide a place of membership in the Allied Masonic Degrees for brethren residing in localities where Councils have not been organized. Membership in this Council, as well as every other Council of the Allied Masonic Degrees is by invitation only, and is predicated on membership in a Chapter of Royal Arch Masons. In addition to perpetuating these degrees, there is another and equally important purpose to the AMD. It brings together in small groups Freemasons who are interested in the advancement of all branches of Masonry, preparing themselves to better serve the Craft through the medium of study and research. By limiting the membership in a Council and acquiring members only by invitation, the result is a congenial group able to enjoy full fellowship when meeting together. Wherever there is an active Council of the Allied Masonic Degrees, it exerts an influence for the betterment of Freemasonry in all of the Masonic bodies of the area. There is no intent on the part of the Allied Masonic Degrees to detract from any organized and established body of Masonry. On the contrary, you will find our members active beyond the average in all local Masonic bodies. The real purpose of AMD is to stimulate interest in Freemasonry in general and bring together in small groups those who are interested in the study of Masonic subjects.

Thus, the members are better enabled to serve the Craft. As a member of _____ Council # ____ AMD, you will receive a copy of the Annals of the Grand Council, which covers the transactions of the annual communication of that body during "Masonic week" in Washington D.C. You also will receive a copy of the Miscellanea, the official publication of the Grand Council, which contains papers on Masonic subjects prepared by members of the AMD from all over the U.S. and Canada. _____ Council meets on the _____, and thus has ____ meetings a year. Our meetings are congenial, friendly and always interesting. We trust you will find a challenge in your new membership and, through you, our allied efforts may become more effective.

Form for Opening and Closing a Council of the Allied Masonic Degrees

(Officers positioned as in a Craft Lodge, no candles used.)

Opening

SM - * Officers, take your stations. Brethren, be seated.

SM - Brother Senior Warden, are all present brethren of the Allied Masonic Degrees ?

SW - Sovereign Master, all present are brethren of the Allied Masonic Degrees (except the candidates.)

SM - *** "No man should enter upon any great or important undertaking without first invoking the blessing of Deity."
Brother Chaplain, lead our devotions.

Chaplain - "Almighty God, Thou hast promised that where two or three are gathered together in Thy name Thou wilt be in the midst of them and bless them. Grant, we beseech Thee, the petitions of Thy servants as may be most expedient for them, granting us in this world knowledge of Thy truth and in the world to come life everlasting. Amen."

SM - I now declare _____ Council No. _____, Allied Masonic Degrees, duly opened.

SM - Brother Junior Deacon, inform the Tyler.

SM - Brother Senior Deacon, attend at the altar. (done)

JD - Sovereign Master, the duty is performed.

Closing

SM – Closing the Council:

SM - Brethren, is there anything further to come before this Council?

SM - Brother Secretary, read the minutes. (Read and approved)

SM - *** Brethren, before I declare this Council closed, let us invoke the blessing of Deity. Brother Chaplain, lead our Devotions.

Chaplin - (gives a benediction)

SM - Brother Senior Deacon, attend at the altar. (as the SD arrives at the altar he, together with the brethren, gives sign after which the Holy Bible is closed.)

SM - Brethren, I now declare this Council duly closed. Brother Junior Deacon, inform the Tyler. (done)

JD - Sovereign Master, the duty is performed.

Special Procedures

SM - (If the meeting is held at table with the ladies present, the SM simply declares the meeting open, has the Holy Bible opened without S & C, and the Chaplain offers a prayer. **No signs are used.** If there are proposals, initiations or election of officers, the ladies are to be excused. The closing is done as the opening except in reverse order.)

(If it is necessary to go from "labor to refreshment" for any reason, the procedure used by the Grand Lodge in whose jurisdiction the Council is chartered shall be observed, making the appropriate changes in wording. ***This may not be done with the ladies present.***)

Ceremony of Reception of a Council of the Allied Masonic Degrees

With Blanket Obligation to cover degrees when they are not conferred but communicated.

SM - Brother Senior Deacon, present the candidate before the altar. (done)

SD - Sovereign Master, I have the pleasure of presenting Brother
_____ for reception into the Allied Masonic Degrees.

SM - My brother, it is necessary that you assume a solemn obligation before you can receive the Allied Masonic Degrees. If you are willing to assume the obligation, kneel at the altar, place both hands on the Holy Bible, Square and Compasses.

SM - *** Say "I," pronounce your name and repeat after me: In the presence of Almighty God and this Council of the Allied Masonic Degrees do hereon solemnly swear that I will forever keep and conceal the secrets of the Allied Masonic Degrees and will not reveal them except to him or them to whom they of right belong.

I furthermore solemnly swear that I will maintain and support the Constitution, Laws and Edicts of the Grand Council of the Allied Masonic Degrees of the United States of America and the By-Laws and Regulations of any Council of which I may be a member.

All this I solemnly swear on my honor as a Freemason. So help me God and keep me steadfast. (Salutes the V.S.L. once.)

SM - My brother, this is the sign with which you will salute the Master on entering or retiring from a Council of the Allied Masonic Degrees. (Touches the tip of the left shoulder with the right hand, thumb and fingers extended in a straight line, rapidly crossing the hand to the right thigh.)

SM - Brother Senior Deacon, you will seat our new member. *
(The Explanation of the Allied Masonic Degrees may be given here if desired.)

TOAST LIST

Allied Masonic Degrees

NOTE: Prior to the opening of the Council, and as the Brethren are standing at their places at the Festive Board, the following toasts are drunk - usually in pure wine, in the absence of which, with water. This is an optional ceremony.

TO THE M.V.SOVEREIGN GRAND MASTER

Proposed by the Master- Brethren, I propose a toast to the Most Venerable Sovereign Grand Master of the Grand Council of the Allied Masonic Degrees of the United States of America; may he enjoy long life and may the Craft of the Allied Masonic Degrees prosper under his leadership !

TO THE BRETHREN

Proposed as a response, by the ranking officer or PSM- Brethren, as a response to the toast just drunk, I propose a toast to the Brethren of the Allied Masonic Degrees, whosoever dispersed upon the face of the Globe, be they under American, Scottish, English, Canadian, or Australian Constitution -- to the Brethren of the Allied Masonic Degrees !

TO THE BRETHREN ABSENT

Proposed by the Senior Warden- Brethren, I propose a toast to the Brethren absent -- (giving their names and cities) -- may the deliberations of this Council meet with their approval and may our labors be transacted with fervor, but mingled with sadness due to their absence upon this occasion !

TO THE BRETHREN ABSENT FOREVER

Proposed as a response, by the Secretary- Brethren, as a response to the toast just drunk, I propose a toast to the Brethren absent forever --(giving their names)-- May our loss be the gain of the Grand Council Above ! (The toast-glass is drained and all Brethren return the glass to the table -- upside down.) When the Council meets for the first time after the death of a Brother, the

Secretary, in giving the name of the Brother, also gives his Masonic record, and always a place must be at the table for the newly departed Brother, with toast-glass turned down; after the toast, the **Master** goes to the vacant place and taking the glass, says:

"Brethren, at this place our beloved Brother _____ once sat; from this station he raised the glass to toast those who had gone before him to the Great Beyond. In sacred memory of his vacant station, I now break the human glass of participation which his tender hand once held" (taking the glass, the Master breaks it in a box prepared upon the floor); "Let us pray". (Silent Prayer) (Council meeting begins)

TYLER'S TOAST

Proposed by the Junior Deacon, at command of Master, after the sign is given in closing, but before the Great Light is closed

(Glasses refilled): "Here's to him who guards our entrance door; may he withhold all those whose conduct does not merit admittance, and may he throw wide the portal to those who by their virtue, skill and inflexible fidelity and by their love for the Royal Art, are found worthy of membership in the Allied Masonic Degrees.

Royal Ark Mariner

Officers needed for conferral:

Commander Noah - in the East
Japhet - in the Northwest
Shem - in the Southwest
Conductor - Senior Deacon's station
Inner Guard - Junior Deacon's station
Outer Guard - Tiler's station

Equipment needed:

3 small axes to replace gavels
Small triangle for Square & Compasses to rest on
Small triangle for working tool
A cabletow
Blindfold
Ax, Saw, Borer (old non-mechanical hand drill)
Tape or floor cloth for triangle West of Altar
Apron - undressed lambskin or dressed with a rainbow ribbon border
Sash - Rainbow ribbon or light green
Jewel - Rainbow over an Ark and Dove
Conductor's rod (optional)

Lodge Arrangements

A Lodge of Royal Ark Mariners is arranged like a Craft Lodge, with the Senior Warden's station in the North across from the Junior Warden. The Altar should be of triangular shape, and no candles are used. On the West side of the Altar is a triangle on the floor (Tape or floor cloth) with its base along the North-South line and a point to the West. This triangle should be equilateral, about 3 feet long on each side. The Apron is at the SW's station, the working tools at the JW's station. The Sash and Jewel are at N's station. Axes are used instead of gavels.

Introduction

The exact date of the origin of this Degree is uncertain, but it has been known to have been conferred as early as 1790. It has made an appearance in

several rites and is known throughout the English speaking world of Freemasonry. It is always "moored" to another body; in England to the Grand Lodge of Mark Masters, in Scotland to the Supreme Grand Royal Arch Chapter, in Canada to the Grand Council of Royal & Select Masters and in the United States to the AMD. It was revived in the US in 1892 with the establishment of the Sovereign College of Allied Masonic and Christian Degrees, using a slightly different ritual. With the institution of the US AMD in 1932 by three RAM Lodges chartered by Scotland and the "union" with the Sovereign College, the Grand Council AMD now controls bodies using both rituals. This is the Scottish ritual of the Degree. The Grand Council AMD has instituted several Royal Ark Mariner Lodges, which according to local usage, may initiate non-AMD Royal Arch Masons into this degree.

For further background information, consult the Collectanea of the Grand College of Rites, volume 12 parts 1-4, by Dr. William G. Peacher.

Royal Ark Mariner Opening

N - (*) Sons! Be upright. It is my will and pleasure that a Royal Ark Mariner Lodge be opened for all business relative to this Degree.

J - Thy will, father, be ours; so shall it be.

N - Son Shem, what is the first care in every Lodge of Royal Ark Mariners ?

S - To see the Lodge secured.

N - Direct that to be done.

S - Brother Inner Guard, you will see the Lodge secured.

(Inner Guard having ascertained that the Outer Guard is at his post, gives * and reports.)

IG - The Lodge is secured.

N - How do you know it to be so ?

IG - By the one response.

N - Why by one ?

IG - For three reasons: -Because of the first Ark Lodge; one was designated by God to build the Ark: and there was but one God to be worshipped.

N - Son Japhet, what is our next care ?

J - To see that none but Royal Ark Mariners are present.

N - Are you satisfied of that ?

J - I am.

N - Wherein, then, do Royal Ark Mariners hold a Lodge ?

J - On the highest hills or in the lowest valleys.

N - Why so ?

J - Because the Ark rested on lofty Mount Ararat, and the first sacrifice after the Deluge was made in the valley after descent therefrom.

N - What is the form of the Lodge ?

J - An equilateral triangle.

N - Why so ?

J - As an emblem of Deity, for God commanded the building of the vessel.

N - How long is your cabletow ?

J - Length unknown, for it includes the distance the Ark floated

til it settled on the mountain top, but a truly marked summons will always find me.

N - Do you use the square and compasses ?

J - Yes, with the triangle. They are laid on a passage of Scripture.

N - Explain why.

J - Because in that Scripture the Lord God makes another and greater covenant than with Noah.

N - Son Shem, from what part of the world did Royal Ark Mariners come ?

S - From the mountains of Armenia.

N - Whither did they direct their course ?

S - They were dispersed over the whole earth, and rested whosoever the providence of God directed them. The descendants of Ham to the South; the descendants of Japhet to the North and West; and the descendants of Shem to the East, from whom the Great Light was descended, whence Shem is named first.

N - Then to order as Royal Ark Mariners.

(The Conductor opens the Volume of Sacred Law at Isaiah 54:9-10 on which he places the Square and Compasses and Triangle.)

N - Glory be to God on high, and peace on earth to men of goodwill. I declare this Lodge of Royal Ark Mariners duly opened.

(Gives *, which is repeated by Japhet and Shem and Inner and Outer Guards.)

Reception

N - Son ! According as the Lord hath in the Ark, By mercy and by providence preserved Us his frail creatures, from the floods And rushing waters, so by His great word We with our offspring people all the earth. As He delivered us from death, so we Will join in praise for our deliverance With any who may wish to enter now.

J - A true and faithful brother waits without and seeks admittance. Brother _____.

N - (To Shem) Let the Conductor pass the gate, prepare, and introduce the brother in due form.

S - (To Conductor)

You will now prepare and bring the brother into Lodge in proper form. (Conductor retires and prepares Candidate. The Candidate is divested of such clothing as may indicate a hasty flight. He is divested of outer garments, coat laid loosely across shoulders, both feet slipshod and a Cable Tow three times round the neck. He is blindfolded and wears no apron. He approaches the door and stands at it with his feet together, forming an angle, and with his right hand up he knocks once. *.)

IG - (opens door) Who comes there ?

CO - A Master Mason tried and proved.

IG - What is his name ?

CO - Noachida.

IG - How is he clothed ?

CO - In the habiliments of a distressed Mason.

IG - Doth he possess our pass word ?

CO - Only I, but I will answer for him.

IG - Give it me !

CO - (Whispers "Methuselah, Lamech, Jared" to IG)

IG - Wait patiently until report is made unto the Master.

IG - (Closes door and reports to N:)

A Master Mason duly tried and proved,
Who states his name to be Noachida,
Requests admittance. He is clothed
In the habiliments of sore distress.

N - Entrance give.

IG - Brother Noachida, enter.

(IG places triangle point to Candidate's left breast.)

(Conductor leads him to the center of the Lodge and causes him to step on the western point of the Triangle on the floor. Conductor then causes him to advance half-way round the Triangle by means of three steps, placing the feet at each step as in the Master Mason Degree. Motion is counter-clockwise; two steps to the right to the other point, and one step to the left to the center of the base- line of the Triangle. He stands erect.)

N - (***) Let us pray.

Oh, great and glorious Architect of Heaven
And Earth, who spake and it was done;
We, the frail creatures of Thy might and power,
Preserved by favour and by mercy Thine,
Entreat Thee to fulfill Thy gracious word,
To help and succour all who trust in Thee.
We greet a Brother coming in Thy Name
To meet with us and celebrate the fame
Of our deliverance out of the depths
Of sin, as Noah and his people from the deluge.
Oh let our Brother faithful be;
May he be prosperous in life and work,
And rich in faith, accountable to Thee
Beneficent and kindly, loving and sincere,

With open hand and heart, not such as Ham.
So with Thy blessing in this Ark below
May we so order all our thoughts and acts,
Then when Thy call, O Great Commander, comes,
We'll find a bless'd asylum and refuge
In heaven on high. Give ear, O God,
To these our supplications and our prayers.
(All - So mote it be.)

N - You now have been presented to your Master,
The Lord of Heaven and Earth; and may His blessing
Rest all through life on you and your endeavors.
But still, before you learn our mysteries
An obligation, solemn and sincere,
Is requisite. So stand erect (à), and place
Your left hand on the Sacred Law, and raise
Your right, repeat your name and say:

I, _____, in the presence of the Supreme Architect of the Universe, and before this Royal Ark Mariner Lodge, of my own free will and accord, do hereby and hereon, most solemnly engage never to reveal any of the secrets or mysteries of the Degree of Royal Ark Mariner, except to a Brother or Brothers of that Degree, well known or proved to be such, after due examination, or in the body of a lawfully constituted Lodge of the same. I furthermore engage to answer all lawful signs, and obey all lawful summonses sent to me from a regularly constituted Royal Ark Mariner Lodge, when duly marked, and I am found within the length of my Cable Tow. I will defend the character of a Brother so far as is consistent with my duty to God, my neighbor, and myself, and assist him so far as prudence may lay the line and justice hold the scales. All this I solemnly promise and swear, under no less a penalty than that of having my ribs broken, and that the waters may overwhelm me and wash me away. So help me God, and keep me steadfast, in the due performance of the same.

(N raps *, Brethren seated. CO removes Cable Tow and blindfold.)

CO - The Square and Compasses which now you see,

The symbols are of Masonry, and so Are also used in Royal Ark Mariner Lodges

With the triangle Equilateral, our special sign.
Upon Isaiah's prophecies they lie,
At chapter fifty-four, verses nine to ten,
Because a greater covenant there is made
And spoken by His prophet, than with Noah,
But still the same toward men - that they
Who trust and serve Him shall endure
Till time shall be no more.

(CO assists in displaying signs.)

N - I shall now instruct you in the Secrets of this Degree. The signs are seven in number.

The first is the Sign of Distress or Swimming Sign, which is given thus, by placing the palms of the hands together and holding them in front of the body, the two arms and chest forming a triangle, it refers to the Antedeluvians making an attempt to escape to some elevated object by swimming; it also refers to the symbol of the degree, the Equilateral Triangle.

The second is the Pass Sign, and is given by holding the left arm so as to shade the eyes and look under it, the head resting in the hollow of the arm, and refers to Noah looking out of the ark for the dove, and resting his head in the hollow of his left arm. It is usually given at the door of the Lodge, and hence is called the Pass Sign.

The third is the Sign of the Dove, it is given thus, by closing down the 3rd, 4th and 5th fingers of the right hand, extending the arm, thumb and forefinger, and refers to Noah extending his hand for the dove; it is usually accompanied with the words "**Lo, she cometh**".

The fourth is the Penal Sign, it is given the right hand in the same manner as in the Sign of the Dove and drawing back the arm quickly so as to strike the short rib with the elbow. In doing so, the grand word "**El Elion**" is sometimes given. This Sign refers to Noah while hurriedly pulling in his hand with the dove, striking his short rib with his elbow.

The fifth is the Sign of Salute, it is given by bending the right arm over the head, with the hand an inch or two above it. It is an imperfect rainbow sign.

The sixth is the Sign of Demand or Questioning Sign, it is given by forming a half arch with your forefinger. This is also an imperfect rainbow sign, and is nearly the Sign of the Dove inverted.

The seventh is the Sign of Security; it is given by two making the sixth sign putting the points of the fingers together, thus forming a perfect bow, and refers to the bow in the heavens in token of God's covenant with Noah.

The Grip is given thus by grasping the hands tightly as in the Pass Grip of the Mark Degree, but with the thumb placed over the knuckles. It refers to the Antediluvians sentenced to the watery abyss, and struggling against the execution of that sentence, endeavouring to frustrate the wrath of Heaven by pulling each other up to the summits of hills, tops of trees, and all other places that presented a temporary relief from the justice of Him who was then pouring down destruction upon their heads. Hence it is sometimes called the Token of Distress.

The Pass Word is "**Methuselah, Lamech, Jared**".

The Word of recognition is "**Noah, Shem, Japhet**".

The Grand Word is "**El Elion**".

The marks placed on the summonses in this Degree are three parallel Triangles with their respective initials, and three concentric ones over them. The initials on the right signify the ancestors of Noah; "**Methuselah, Lamech, Jared**". Those on the left represent the Master and Wardens of the first Royal Ark Mariner Lodge; "**Noah, Ham, Japhet**". Those in the center, our present patrons; "**Noah, Japhet, Shem**", his second son, Ham, being expelled with the curse which fell on his posterity.

Our Patrons three are emblems of the light
Which shines by day - the Sun, - by night
The Moon and Stars: so each in his own sphere
Performs his allotted task, and he the best
Who does his duty, be it great or small,
Not he who occupies the highest place;
For though the Moon's pure brightness but reflects
By borrowed ray the glory of the Sun,
Yet Moon and Stars and flowerets of the field,
All equally set forth the power of Him

Who made the whole, the Architect Divine.

[An alternative text to the above lines is: Our three patrons are emblematical of the sun, moon, and stars, because those who move in the highest sphere of life have indeed the largest province wherein to do good; but those of an inferior degree will be as eminently distinguished in the mansions of bliss, if they discharge aright the duty allotted to them. The highest is he who performs best his part, not he who fills the most exalted position: for the moon, though she borrows all her light from the sun, as evidently sets forth the glory of God, and the flowers of the field declare His power equally with the stars of the firmament.]

(CO conducts Candidate to SW in the North-West)

J - I now invest you with this Apron. It is the badge of innocence and virtue, and therefore you are never to put it on if angry with a Brother present. You are first to be reconciled to him and then put it on and sit down in peace and brotherly affection.

(CO conducts Candidate to JW in the South-West)

S - As a Master Mason, the Compasses, Square, and many other tools belong to you, but as an Ark Mariner only those which Noah used are employed, (viz.), the Axe, the Saw, and the Auger or Borer: - The Axe to cut down the trees, the Saw to separate them into planks, and the Auger to make holes in them, while with the Axe pins were cut out and driven into the planks to keep them together. Thus, by wisdom and cunning workmanship, Noah formed the Ark that proved the salvation of himself and his family, and all those living creatures contained therein.

(S hands tools to Candidate during lecture. CO conducts Candidate holding tools to N in the East)

N - (Takes tools from Candidate appropriately) As the Axe is to fell trees, so man falls before God's wrath. As trees are squared and cleared of useless parts, so by the wisdom of Providence Noah and his family were chosen to accomplish His gracious designs. As the Saw divides trees into planks, so the Lord divided the family of Noah to people different parts of the world. As the Auger makes holes in the planks, so it teaches the use of affliction, that the Axe of God's goodness and mercy may cut out promises as pins and

drive them into our remembrances to keep us as one family, dependent on His gracious bounty. As the Ark was built with these tools, so it showeth that, by the exercise of Faith, Hope and Love, we may be shut into the Ark of safety above, when the whole earth shall be dissolved by liquid fire and the elements shall melt with fervent heat.

[This part may be omitted if desired. If used, CO and Candidate stand to side, facing Altar].

N - Son Japhet, of what was the Ark a type ?

J - The church of God.

N - Of what was it composed ?

J - Of Gopher wood that was lasting and incorruptible.

N - Why so ?

J - Because goodness and righteousness are alone everlasting.

N - Son Shem, how was entrance obtained to the Ark ?

S - By the door in the centre of the side.

N - Why so ?

S - For three reasons.

N - Give them.

S - First, because those entering might turn to either right or left and be saved; Second, because there is a single choice to be good or evil; and Third, because there is but one way to worship God.

N - Why was the window placed in the centre of the top ?

S - Because the all-seeing Eye of God is in the centre of the Universe.

N - What went forth from that window ?

S - A Dove, the messenger of peace.

N - With what symbol did it return ?

S - An Olive Branch, the symbol of reconciliation.

N - From the destruction in the deluge of all except Noah and his family, we learn that the whole earth, and all that is therein, exists by the will of God alone. He can create, so He can utterly destroy. That man to all posterity might be convinced of this, He publicly declared His intention of destroying the earth and the manner in which it was to be accomplished one hundred and twenty years before He put it into execution, that all succeeding generations might know that He only is possessor of universal power, and might learn to fear Him before whom all nations are but as a drop in the bucket, and are counted as the small dust of the earth in the balance, yea, even as less than nothing and vanity. When God shall judge the people and shall send to overwhelm the ungodly with His wrath, His mighty arm will cover and defend the righteous. They in peace secure shall dwell His servants shall find safety in the Ark, While all the wicked perish utterly.

[An alternative text to the above lines is: Divine judgments are limited both in measure and in duration, and are mitigated or removed according to God's sovereign will and pleasure. When a deluge of wrath is about to descend, His own people shall be preserved in safety even when the desolation is general and oppressing. When storms overwhelm the ungodly, the righteous are secure. Their reward is with the Lord, and the care of them is with the Most High, for with His right hand shall he cover them, and with His mighty arm shall He protect them. When all the wicked shall perish, the good and faithful servants shall find rest and safety in the true Ark.]

(Noah now presents Candidate with the Sash and Jewel. Candidate is seated.)

Closing

N - (Rises) Son! Be upright.

J - (Rises) Son! Be upright.

S - (Rises) Son! Be upright. (***)

(All place right hand on left breast)

N - It is my will and pleasure that this Royal Ark Vessel be removed.

J - Thy will, father, be ours. So mote it be.

N - Before the Lodge is closed, let us beseech the Supreme Grand Architect of the Universe, who maketh the storms to cease, and the waves to be still, the wilderness a standing water, and the water springs a dry ground, to have us in His good keeping until we meet here again in His name, or until it is His pleasure that we be received in the Ark of Safety above, prepared for all His true and faithful servants.

All - So mote it be.

N - Brethren, the Lodge is closed.

(Conductor closes the Volume of Sacred Law.)

N - *

J - *

S - *

[So stood Noah when he offered up his sacrifice on coming out of the Ark.]

The Degree of The Ark and Dove or Ark Mariner

Entered Number One on the register of degrees conferred by authority of The Sovereign College of Allied Masonic Degrees of Allied Masonic and Christian Degrees for America.

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A Dinner / Feast Variation of the Royal Ark Mariner Degree

Officers needed for conferral:

To form an Ark there must be present eight Ark Mariners:

The Master: called Venerable Patriarch, he represents Noah
The Senior Warden in the west, called the Ark Master he represents Shem
The Junior Warden, called the Ark Mate, he represents Japheth
Secretary
Treasurer
Master of Ceremonies
Assistant Master of Ceremonies
Inner Watch
Tiler

Equipment needed and Lodge Arrangement:

The Lodge must be lighted with eight lights, four in the east, three in the west and one in the north. The north, being the place of Ham, must be of darkness. In the east should be a transparency representing a rainbow. In the midst of the Lodge be an Ark of curtains.

The Secretary sits on the floor of the Lodge, to the right of the Venerable Patriarch. The Treasurer holds a similar position on this left. The Master of Ceremonies sits to the right of the altar, face to the West. The Assistant Master of Ceremonies sits in a similar position left of the altar. The Inner Watch stands in the Lodge at the door. The Tiler is outside the door.

Special Arrangement and Equipment needed for Reception:

For reception there must be three apartments. The first being hung with green, and there must be a table with plenty of choice food and wine.

Special Arrangement and Equipment needed for Reception Second Apartment:

It is lighted with two windows through which all the light should come. In the floor should be in the center of the arrangement must be made so that the sound of waves and the noise of living creatures can be imitated. The Patriarch has white hair and beard, and wears a yellow robe; the Ark Master wear white robes and have brown beards.

Equipment Needed, General:

3 small axes to replace gavels

Small triangle for Square & Compasses to rest on

Small triangle for working tool

A cabletow

Blindfold

Ax, Saw, Auger "Borer"- (brace & bit non-mechanical hand drill)

Tape or floor cloth for triangle West of Altar

Apron – (Special Apron of white, bordered with blue), instead of the current standard apron of undressed lambskin or dressed with a rainbow ribbon border

Sash - Rainbow ribbon or light green

Jewel - Rainbow over an Ark and Dove

Conductor's rod (optional)

Olive leaf (artificial)

Equipment Required Working Tools for Lecture:

Axe

Auger “Borer”- (brace & bit non-mechanical hand drill)
Saw

Optional Equipment:

1. For entrance to Ark a gangplank.
2. An artificial white bird, Dove-like with feathers: (type used for decorating)
3. CD/Tape Player and Speakers:
4. Sound Effects Ocean Surf
5. Sound Effects Animal Sounds

Opening

Patriarch – Shem, my son, what is the hour?

Ark Master – My father, it is gray dawn

Patriarch- Shem, my son, what seest thou?

Ark Master- My father, I have looked, and lo, the waters are rising over the face of the earth, and if they abate not all flesh shall perish.

Patriarch- Japhet, my son, is the Ark made ready, that we may take shelter therein?

Ark Mate- It is, my father

Patriarch- How is it made ready, my son?

Ark Mate- All that Lord God has commanded thee to place therein are even as he commanded.

Patriarch- What now remaineth to be done?

Ark Mate- To see that none enter the Ark save those who are Ark Mariners.

Patriarch- Japhet, my son, see that all who desire the Ark are Ark Mariners

Ark Mate- Brethren, to order, as Ark Mariners.

(The Brothers shall here give the **Salutation Sign**)

“Salutation Sign it is given by bending the right arm over the head, with the hand an inch or two above it. It is an imperfect rainbow sign”

Ark Mate- All those who desire to enter the Ark are Ark Mariners

Patriarch- Since all present are Ark Mariners, what remains to be done.

Ark Master- My father, with your permission, we shall enter the Ark.

Patriarch- Brethren, let us enter the Ark.

(Here all shall enter the Ark and the Curtains shall be drawn)

Patriarch- Is all secured?

Ark Mate- All is secured.

Patriarch- Let us pray

Prayer Oh Lord God, keep us, we beseech thee, from perils that assail the wicked world. Give to us who are in the Ark peace and harmony. Grant that wee, being freed from the sins of the evil age may so pass through the waves of a stormy life that we may be finally grounded safely on Ararat of ever lasting peace.

All the Brethren- So mote it be.

Patriarch- Shem my son, is the sacred Book of Law on the altar?

Ark Master- It is my father.

Patriarch- Then give notice that I am about to launch this Lodge of Ark Mariners.

Ark Master- Brethren, the Venerable Patriarch is about to launch this Lodge of Royal Ark Mariners.

Patriarch- Give me the sign

(The Brethren shall give the Sign of Salute)

(Sign of Salute it is given by bending the right arm over the head, with the hand an inch or two above it. It is an imperfect rainbow sign.)

Reception

Into the Chamber the Master of Ceremonies introduces the CANDIDATE. He is received by the officers. The Patriarch at the head of the table, with is the east; the Ark Master at the foot, and the Ark Mate at the south.

Patriarch- Eat, my brother, and be filled, for without eating of what use were life? Hunger comes to us that we may take pleasure in eating; do we not live that that we may eat? To-morrow death may come, and we can enjoy the delight of food no more. He that careth not for himself, for him shall no more care. It is good for a man to satiate himself in meat, for one day may come when his taste maybe gone, and then shall he in vain pray for the days of his youth.

(Patriarch- Offers the candidate food to eat and he shall eat)

Ark Master- Drink, my brother, and neglect not to fill thyself with strong drink, for what greater blessing can man have than wine? It maketh us when we are weary strong, when we are cowardly to become brave. To him that is a fool, it giveth wisdom. From the sorrowful it taketh away sorrow. It filleth the veins of the old with the blood of youth. Luck, my brother, on the wine when it is red in the cup. It sparkleth like sunlight; its smell is as the smell of a new-ploughed field; it bring slumber; maketh a man at ease within his heart, so that he saith: "Who is more happy than I?" Drink, my brother be no fruit of the grape beyond the grave.

(Ark Master – Offers candidate the wine of which he shall drink)

Ark Mate- Foolish is the man who saith, "restrain they passions and keep a rein on thy desires;" for the desires were given they might have pleasure thereby.....

(At this pint there must be a great confusion and noise. The roof of the room shall fall in. All the light are put out. Wailings and groans are heard)

The CANIDATE is now hoodwinked and unshod, and in this condition he is brought to the door of the second apartment. This apartment should represent the Ark of Noah.

(It should be lighted with two windows through which all the light should come. In the floor should be in the center of the arrangement must be made so that the sound of waves and the noise of living creatures can be imitated. The Patriarch has white hair and beard, and wears a yellow robe; the Ark Master wear white robes and have brown beards).

Inner Watch – Who comes here?

Master of Ceremonies- A poor inhabitant of earth who hastens to escape the great destruction.

Inner Watch- Alas, my brother how can I give him entrance, for I fear he is not one whom the Lord God hath chosen.

Master of Ceremonies- The Lord chooseth them that are righteous.

Inner watch- Is he who seeks distraction

Master of Ceremonies- He will answer for himself.

Inner Watch- Dost thou believe that a man should eat to live, but not live to eat?

Candidate- I do

Inner Watch- Wilt thou ever seek to be temperate, least wine should make thee to err, or strong drink compel thee to sin?

Candidate- I will

Inner Watch- Wilt thou earnestly seek to be pure in thy life, and govern thy passions and appetites?

Candidate- I will

Inner Watch- Let him wait until I inform the Venerable Patriarch.

(The Inner Watch closes the door and reports to the Venerable Patriarch as follows).

Inner Watch- Venerable Patriarch there is without a poor inhabitant of earth who hastens to escape great destruction and now seeks admission to the Ark of safety.

Patriarch- Alas, my brother, how can I give him entrance?, for I fear he is not one of those whom the Lord God hath chosen.

Inner Watch- The Lord chooseth them that are righteous.

Patriarch- Is he who seeks admission such a one?

Inner Watch- He has answered for himself.

Patriarch- Does he believe that believe that a man should eat to live, and live to eat?

Inner Watch – He does.

Patriarch- Wilt he ever seek to be temperate, lest wine should make thee to err, or strong drink compel thee to sin?

Inner Watch- He will

Patriarch- Wilt he earnestly seek to be pure in thy life, and govern thy passions and appetites?

Inner Watch- He will

Patriarch- Let the candidate be admitted, but first see that he or his guide is in position of the password of entrance.

(Inner Watch returns to the door and opens it slightly)

Inner Watch- Have you the **Password** of entrance?

Master of Ceremonies- He has it not, but I have it for him.

Inner Watch- Advance and communicate it. "**Methuselah, Lamech, Jared**".

(The password of entrance is given and the candidate admitted, passing, if desired over a gang plank, or other entrance to the Ark, with such instruction from the Master of Ceremonies as may be necessary on the equilateral triangle).

Inner Watch- [At the entrance of the Ark the candidate is received on the angle of a equilateral triangle] Brother....., you are now received into the Ark of Safety on angle of the great equilateral triangle, which is the peculiar symbol of this degree.

(The Master of Ceremonies presents the candidate to the Venerable Patriarch, placing him on the **east angle of the great equilateral triangle**, which should be represented on the floor of the Ark.

(Hoodwink is taken off)

Master of Ceremonies- Venerable Patriarch, I present Brother....., who has escaped the great destruction and gained admission to the Ark of Safety.

Patriarch- Brother....., do you believe that a man should eat to live and not live to eat?

Candidate- I do

(The Ark Mate goes to the Window and looks out).

Ark Mate- The water prevail, my father; what shall we do?

Patriarch- Send forth the dove, my son, and peradventure if she return no more, we shall know that there is yet room for the foot of man upon earth.

(The Ark Mate takes the dove and puts it forth from the window. There is a pause, during which noise of waves are heard and cattle and fowls of the air.)

(The Master of Ceremonies leads CANDIDATE from the east to the south west corner)

Master of Ceremonies- Will now make the first side of the great equilateral triangle.

Ark Mate – My father, lo, the dove that thou sentest out; she hath found no rest for the sole of her foot, and now she hovereth to and fro near the window of the Ark.

Patriarch – Stretch forth thine hands, my son, and take her in.

(The Ark Mate takes in the dove and removes it to a convenient place; then he returns to his station, the Ark Master going to the window and looking out.)

Ark Master – The waters still prevail, my father; what shall we do?

Patriarch – Send forth again the dove, my son, and peradventure if there be no dry land, she shall not return, then shall we know that there is room for the foot of man upon the earth.

(The Ark Mate puts forth the dove. The noise of waves, etc., as before. The Master of ceremonies conducts the candidate from the southwest corner to the northwest.)

Master of Ceremonies – We will now make the second side of the great equilateral triangle.

Ark Master – My father, the dove that thou sentest out has found no rest for the sole of her foot, and, lo, she hath returned, and flyeth to and fro around the Ark.

Patriarch – Stretch forth thy hands my son, and take her in.

Ark Master – The waters must be abating, my father, and the tops of the trees must be above the surface, for the dove hath an olive leaf in her bill which she hath plucked in her journeying.

(The Venerable Patriarch makes the **Pass Sign**.)

“Pass Sign, and is given by holding the left arm so as to shade the eyes and look under it, the head resting in the hollow of the arm, and refers to Noah looking out of the ark for the dove, and resting his head in the hollow of his left arm”.

Patriarch – Praise be to God, my son, the waters are indeed abating; stay yet a little while and send her forth again.

(The Patriarch sends forth the dove himself. Waves and noise as before. The Master of Ceremonies conducts the candidate from the northwest to the east, placing him on the movable board.)

Master of Ceremonies – We will now make the third and last side of the great equilateral triangle.

(The Patriarch looks from one window.)

Patriarch – The waters have abated, for the dove returneth no more.

(Ark Master looks from the other window.)

Ark Master – There ariseth land before us, and it appeareth as the summit of a great mountain.

(The board is removed and the candidate falls)

All of the Brothers. give the **Grand Sign**

“This Sign refers to Noah while hurriedly pulling in his hand with the dove, striking his short rib with his elbow” , crying: “HALLELUJAH!”

(The candidate is then placed on his feet)

Patriarch – Once more shall we feel the earth beneath our feet. Let us go forth, that man may once more be fruitful and multiply upon the earth.

(All leave the Ark and enter the third apartment. In case of convenience, the candidate may instead be seated or reconducted to the anteroom while room is rearranged. This apartment is furnished as set forth at the beginning, save

that at the receptions the triangular altar shall have a green cloth on it as well as the O L. The candidate is led around the Lodge eight times, while the Patriarch reads as follows.)

Patriarch – “Thus saith the Lord: I will not any more curse the ground for man’s sake. While the earth remaineth, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease. I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth; and it shall come to pass when I bring a cloud over the earth that the bow shall be seen in the cloud; and I will remember my covenant which is between me and you and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.”

(At the end of the eighth time around the Lodge, the candidate is led to the east.)

Start of Elevation

Patriarch – My brother, do you desire to be **Elevated** to the degree of the Ark and Dove, and to be made an Ark Mariner?

Candidate – I do.

Obligation

Patriarch – Stand then perfectly erect; look upon the rainbow in the east; hold up both hands thus Holy Scriptures; repeat your name in full, and say after me:

(The hands of the candidate may be lowered by instruction of the Patriarch or Master of Ceremonies, if desired, after the first sentence of the obligation.)

I,, in the presence of the Grand Patriarch of the Universe, the God of Heaven and earth, and of this Venerable Lodge of Ark Mariners opened upon the Olive Leaf, do hereby and hereon most solemnly and sincerely promise and swear that I will never reveal the secrets of this degree to any one in the world, unless I am duly authorized and empowered so to

do, save to a legally elevated Ark Mariner, or brother of the Ark and Dove, and them only shall I acknowledge to be Ark Mariners who have been made such in a Lodge under the obedience of and bearing allegiance to The Grand Council of Allied Masonic Degrees of the United States of America, or who have received this degree in a body in communion with said Sovereign Grand Council.

I furthermore solemnly swear that I will due allegiance pay to the said Sovereign Council and its Grand Master, nor will I countenance, nor be present at, the meetings of any Lodges of this degree on the continent of America, unless they are of the obedience of the said Sovereign Council, or by it recognized.

I furthermore solemnly swear that I will make every endeavor to be temperate in meats and drinks; that I will seek to lead a pure life and speak no evil of my brother man; that in affliction I will pray for patience to endure, in hope, for whatever it may please God to bring about; that I will avoid, as far as possible, the company of wicked men; nor will I follow a multitude to do evil, but will seek earnestly to be with the right when the many desert it and the few uphold it.

All which I solemnly and sincerely promise and swear, with a clear knowledge of the meaning of this obligation, binding myself under no less a penalty _____. So help me God and keep me steadfast in this my Ark Mariner's most solemn obligation.

Patriarch – Take the olive leaf in your right hand, and hearken:

For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment but with everlasting kindness will I have mercy on thee. For this is as the waters of Noah unto me. For as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee.” With this promise ever before you, may you be saved in the Ark of Safety from all evil, and pass safely through the waves of life to the Ararat of everlasting life. So mote it be.

Communication of Signs, Words and Tokens

(The Patriarch shall here communicate to the candidate the signs, words and tokens of the degree.)

Patriarch - I shall now instruct you in the Secrets of this Degree. The signs are seven in number.

The first is the **Sign of Distress or Swimming Sign**, which is given thus, by placing the palms of the hands together and holding them in front of the body, the two arms and chest forming a triangle, it refers to the Antedeluvians making an attempt to escape to some elevated object by swimming; it also refers to the symbol of the degree, the Equilateral Triangle.

The second is the **Pass Sign**, and is given by holding the left arm so as to shade the eyes and look under it, the head resting in the hollow of the arm, and refers to Noah looking out of the ark for the dove, and resting his head in the hollow of his left arm. It is usually given at the door of the Lodge, and hence is called the Pass Sign.

The third is the **Sign of the Dove**, it is given thus, by closing down the 3rd, 4th and 5th fingers of the right hand, extending the arm, thumb and forefinger, and refers to Noah extending his hand for the dove; it is usually accompanied with the words "**Lo, she cometh**".

The fourth is the **Penal Sign**, it is given the right hand in the same manner as in the Sign of the Dove and drawing back the arm quickly so as to strike the short rib with the elbow. In doing so, the **Grand Word "El Elion"** is sometimes given. This Sign refers to Noah while hurriedly pulling in his hand with the dove, striking his short rib with his elbow.

The fifth is the **Sign of Salute**, it is given by bending the right arm over the head, with the hand an inch or two above it. It is an imperfect rainbow sign.

The sixth is the **Sign of Demand or Questioning Sign**, it is given by forming a half arch with your forefinger. This is also an imperfect rainbow sign, and is nearly the Sign of the Dove inverted.

The seventh is the **Sign of Security**; it is given by two making the sixth sign putting the points of the fingers together, thus forming a perfect bow, and refers to the bow in the heavens in token of God's covenant with Noah.

The **Grip** is given thus by grasping the hands tightly as in the Pass Grip of the Mark Degree, but with the thumb placed over the knuckles. It refers to the Antediluvians sentenced to the watery abyss, and struggling against the execution of that sentence, endeavoring to frustrate the wrath of Heaven by pulling each other up to the summits of hills, tops of trees, and all other places that presented a temporary relief from the justice of Him who was then pouring down destruction upon their heads. Hence it is sometimes called the **Token of Distress**.

The Pass Word is "**Methuselah, Lamech, Jared**".

The Word of recognition is "**Noah, Shem, Japhet**".

The Grand Word is "**El Elion**".

Patriarch – Go now, my brother, to the Ark Mate in the south, for further instruction.

Master of Ceremonies – Brother Ark Mate, by direction of the Venerable Patriarch, I present to you Brother.for further instruction.

Lecture 1

Ark Mate – My brother, a search of the records deposited in the archives of the Sovereign Council reveals the fact that our ancient brethren of the Ark and Dove laid great stress upon the virtue of temperance in eating and drinking. Particular emphasis was put upon the necessity of governing the passions and appetites. It was the invariable custom of our ancient brethren, whenever a stranger was seated at their table, to place before him an abundance of choice food and wine, that he might be able to show that he could conduct himself toward temptation with propriety. You, my brother have this evening been put to the same, test, and the excellent manner in which you have acquitted yourself meets with, our heartiest approbation. During your progress this evening you have promised to eat to live and not live to eat, to be temperate in meats and drinks, to lead a pure life, and speak no evil of your brother man. The strict performance of these promises will

mark your consequence as an Ark Mariner. Previous to this evening, you have learned that the customs and tenets of Masonry never change. The lapse of time, which has worked such havoc among races, nations and individuals, has only served to cement more securely the bonds of our fraternity. The lessons taught in this Lodge of Ark Mariners are essentially, the same as those taught to our ancient brethren, in the seaport town of Tyre, by our revered Grand Master, King Hiram.

Presentation of Apron

Go now, my brother, to the Ark Master in the west, who will invest you with the apron of this degree.

Master of Ceremonies – Brother Ark Master, by direction of the Ark Mate, I present to you Brother, to be invested with the apron of this degree.

(The Ark Master clothes the candidate with the apron.)

Ark Master - My brother, this apron of white, bordered with blue should ever warn you that the purest life cannot escape the waves of trouble. The Ark in the center reminds you of that the only refuge for the world, is Almighty God, in the hour of death and before the throne of judgment. Go now to the Venerable Patriarch, who will present you with the collar and jewel of the degree.

Presentation of Jewel and Collar

Master of Ceremonies – Venerable Patriarch, by direction of the Ark Master, I again introduce to you Brother to be presented with the collar and jewel of this degree.

Patriarch – Receive this collar, which by its colors will ever remind you of the promise that God has made to you, and that he who hath promised will surely perform.

Receive the jewel, the emblem of gentleness and peace. It bids you ever to be at one with your brethren, and remember that the Ark Mariner ought

always to be lowly in heart, and to bear himself towards his brethren with courage and urbanity.

(The candidate is conducted to the anteroom and shod; he is then reconducted to the east, and receives this lecture.)

Lecture 2

Patriarch – Those of our ancient brethren who attribute to Freemasonry a very great antiquity tell us that when, on account of the iniquities of man, God determined to visit the earth with a deluge, Noah and his family, among the male members of which the true Masonry existed, were saved from the destructive waters. Thus was the secret art preserved, and handed down through the ages to that most wise Grand Master, King Solomon, who will ever be esteemed by the Craft as the true patron of Freemasonry. The Masonry, however, of King Solomon being of an architectural character and its symbolical language derived from the instruments of architecture, it was but natural that a degree so peculiar in its legend and symbolism as that of the Ark and Dove, notwithstanding its great antiquity, should have become neglected amongst the Jews, who were never, in the true sense of the word, a maritime people. We are therefore indebted, say our ancient brethren, for this degree to Hiram, King of Tyre, who had received his Masonic knowledge Independently of King Solomon and through a different channel. Tyre being a seaport, this degree was conferred upon many seafaring—brethren, whence it is supposed the title Ark Mariner was derived. Through them and their successors the degree has come down to later days.

Presentation of Working Tools

I now present you with the working tools of Royal Ark Mariner. They are the axe, the auger and the saw.

The axe is an instrument used to fell trees, and was employed by the patriarch Noah in preparing the timbers for the building of the ark, but we as Ark Mariners use it for a more noble purpose, to remind us that we ought to fell down from the very root all evil and corrupt habits within our souls, so that we may bear in our lives the fruits of righteousness.

The auger is a tool for boring holes in planks, and was used by Noah and his sons when preparing their refuge from the waves, but we as Ark Mariners use it for the purpose of reminding us that, as through the holes made by the auger the pegs are placed to join the planks together, so it is by the rents that are made in our hearts by affliction that we are more closely united to our brethren in sympathetic friendship and brotherly love.

The saw divides the timber into planks, and is said to have been used thus by Noah in the construction of the ark, but we use it for the more noble purpose of reminding us that while we are all derived from the one great parent tree of humanity, yet is each man responsible for his own soul to God, and for work, sympathy and help to his fellows. And, as the saw from the tree separates the plank, so ought we to be separated from the evil that is in the world, and live as good men and true Masons.

Equilateral Triangle

But little remains, my brother, for me to say. The Equilateral Triangle, which is the peculiar symbol of the degree of the Ark and Dove, deserves your careful consideration and thought. Its angles are Beauty, Strength and Wisdom, its sides, each equal to the other, represent God in His threefold relation of Self-existence, Revelation and Redemption. When it is seen on a summons, that summons must be treated by you with the most serious attention. Unless your business be such as to prevent, absolutely, your attendance in answer to it, you must be absent from the meeting called under this sacred symbol. If you cannot be present, you must write the reasons to the brother who, by authority, has issued the summons. If those reasons are good, he will respect your position; but if they are trivial and unimportant, you must be prepared at the next meeting of your Lodge to receive a reprimand from its Patriarch.

You will now take a seat among the brethren as a member of this Lodge.

To Close

Patriarch --Shem, my son, what is the hour?

Ark Master – My father, the sun is in mid-heaven, and shineth with exceeding brightness.

Patriarch – What seest thou, my son?

Ark Master – I have looked, and lo, the heaven above, and the waters over the face of the earth.

Patriarch – Shem, my son, how long is it since the dove that brought us the olive leaf of hope went forth from the ark

Ark Master – Seven days, my father.

Patriarch – Japhet, my son, what seest thou?

Ark Master – I have looked, and lo, there is a dark line upon the waters, as though the highest hill were above the surface.

Patriarch – Then let us offer thanks to God.

Prayer: We thank thee, O God, for thy mercies; we bless thee for thy tender care, and we pray thee to go with us into a renewed world, that we may, walk therein as thy children. So mote it be amen.

(The Grand Sign Given) **“This Sign refers to Noah while hurriedly pulling in his hand with the dove, striking his short rib with his elbow”**

Patriarch – The Ark is grounded.

All the Brethren – Hallelujah!

Patriarch – Since the ark is grounded, let us prepare to land, but before we do so let me see that all here are prepared to make themselves known as Ark Mariners. Brethren, give me the signs.

Patriarch, - Shem, my son, give notice that I am about to moor this ark of Ark Mariners.

Ark Master – Japhet my brother, give notice that the Patriarch is about to moor this ark of Ark Mariners.

Ark Mate - Brethren, the Patriarch is about to moor this ark of Ark Mariners.

Patriarch – The Ark is moored; let us go forth to be the servants of God.

Here it is to be noted that no one can be elevated to the degree of Ark Mariner who is not a Master Mason in good standing, and the Patriarch must exhort each newly elevated brother to become a Mark Master Mason if he be not already such.

Secret Monitor

(American Version)

Officers needed for conferral:

Supreme Ruler - in the East
Senior Warden - in the West
Junior Warden - in the South
Guide - Senior Deacon's station
Guardian - Junior Deacon's station

Second section Officers:

Junior Warden as Saul - in the East
Supreme Ruler as Jonathan - with group
Senior Warden as David - behind rocks
Guard - with spear, near Saul
Guide - with candidate
Guardian - at Junior Deacon's station

Equipment needed:

Green "hangings" - station covers, banners etc.
Altar - made to resemble stones
Globe - lamp with spherical shade
Small bow & 3 arrows - gold, on VSL
Bible - Pentateuch (Jewish Bible)
Hackle - curry comb with teeth
3 step stepladder
Spear
Toy bow and 3 arrows
Appropriate robes
Apron - Black bordered with white. In the center is embroidered,
in black, a hackle, and on the flap an ear
Collar - purple, and worn around the neck
Jewel - a hackle

Introduction

This is a version of the degree which was worked when the degree was in transition from a "side" degree to a "body- conferred" degree. Rev. Hartley Carmichael revised and augmented a much older version of this degree that

had been in circulation as a "side" degree to produce a ritual for use by the Sovereign College of Allied Masonic and Christian Degrees. This degree is often referred to as a "trader's degree" and was in general circulation in the early 1800's. It began as a true "side" degree, in that one brother would take another "aside" and confer it upon him, administering the obligation and relating the story of the degree and its secret work.

For more background information consult the Collectanea of the Grand College of Rites, volume 13 parts 1 & 2 by Dr. William G. Peacher.

The items within the []s are additional material from the older version or added to assist in conferral. Their use is optional. The original rubrics called for a Treasurer, Recorder, Steward and Sentinel in addition to the first five officers. Two or more members constitute a Conclave of Secret Monitors. The Biblical reference for this degree is I Samuel 20: 16-23 and 35-42.

Opening

SR - Brethren, the hour has come; clothe yourselves. Officers, take your places. Brother Guardian, ascertain if we are duly tiled.

GU - (after ascertaining) We are duly tiled, Supreme.

SR - Brother Guide, make sure that all present are Secret Monitors.

GI - All present are Secret Monitors.

SR - As a further precaution, you will collect the password of a Secret Monitor from the brethren present and communicate it to the East; but first communicate it to me.

(the word is taken, and, if right, the Supreme Ruler says, "The word is right).

SR - (*) (all rise) Brother Senior Warden, are you a Secret Monitor ?

SW - Try me and prove me.

SR - By what will you be tried ?

SW - By the Hackle.

SR - What is a hackle ?

SW - An instrument used for combing, with sharp steel teeth.

SR - What signifies the hackle ?

SW - That he who would keep a secret must be prepared to endure torture rather than disclose it.

SR - By what else will you be tried ?

SW - By the arrows.

SR - Brother Junior Warden, will you be tried by the arrows ?

JW - I cannot, Supreme.

SR - Why ?

JW - I know not what you mean.

SR - Approach the East, my brother, and I will communicate the secret to you; for though it is enough that two who know the secret can open the lodge, yet, since you are one of us, it must not be kept from you, my brother.

(Junior Warden then goes to the East, and the Supreme Ruler communicates the mystery of the arrows. The former then returns to his place.)

SR - Brother Junior Warden, will you now be tried by the arrows ?

JW - Are not the arrows beyond thee ?

SR - Brother Junior Warden, will you now be tried by the arrows ?

JW - Make speed, haste, stay not.

SR - Brother Junior Warden, will you now be tried by the arrows ?

JW - Go, carry them to the city.

SR - Brother Senior Warden, Who are you ?

SW - I am David.

SR - Brother Senior Warden, whom does the Supreme Ruler represent?

SW - Jonathan.

SR - As the representative of Jonathan, I order you, Brother David, to give notice that I am about to open this Conclave of Secret Monitors.

(The Senior Warden gives the message to the Junior Warden, who reports to the brethren)

SW - As the representative of David, I order you, Brother Junior Warden, to give notice that the Supreme Ruler is about to open this Conclave of Secret Monitors.

JW - Brethren, I give you notice that the Supreme Ruler is about to open this Conclave of Secret Monitors.]

SR - Let us pray. O Thou, who hidest Thyself in darkness and shroudest Thyself in mystery, vouchsafe Thine aid to us Thy servants assembled in this Conclave. Give us secrecy in that which is right, fidelity to each other, and obedience and loyalty to Thee. Amen.

(the Supreme Ruler raps once; Wardens repeat.)

SR - Brethren, give me the signs. (done)

SR - In the name of the Most High and under the auspices of the Grand Council of Allied Masonic Degrees of the U.S.A. I declare this Conclave of Secret Monitors duly opened in ancient form.

Reception

(the candidate must be received in the preparation room by the Guide, who warns him that he is about to be tried exceedingly, but at the same time, assures him that he will suffer aught of harm, as he, the Guide, will take care of him; he tells the candidate that unless he is prepared to obey absolutely the orders given him that he must at once retire; if the candidate does not give this promise he will be dismissed after he has been obligated to reveal nothing of what has occurred; if he consents he is then taken to a dark place where is a ladder with three steps; at the foot of the ladder is a steel hackle. The Guide takes up the hackle and makes the candidate feel it; then he says:)

GI - They who are employed for great enterprise must be tried accordingly. He who cannot suffer rather than betray a secret is not fit to be entrusted with it. On the ground behold a hackle with sharp teeth; ascend this ladder and from the topmost step leap down upon these teeth.

(If the candidate refuses he will be again obligated to conceal all that he has seen; if he consents, he is told that he will be excused from leaping.)

GI - I congratulate you, my brother, that you have endured this test. I now feel that you are a fit person to use in a great enterprise. What is about to happen to you requires silence, bravery, and obedience, if you would bear yourself as one who is fitted to receive this degree. Come with me, now, and stand your second trial.

(The candidate is then taken to the next apartment, which represents the court of King Saul. It is arranged as a royal presence-chamber, and the Junior Warden sits in the chair of state as Saul. The Supreme Ruler is there as Jonathan. The candidate is placed, sitting, as one of the brethren who represent the court of Saul.)

Saul - Jonathan, my son, I am greatly wroth with David the Bethlehemite; why cometh he not to feast with us this day ?

Jon - Why art thou angry, my father ?

Saul - This is the second day that he hath not come to eat meat, and yesterday when he came not I thought, "peradventure he is unclean; therefore his place is empty."

Jon - My father, David earnestly besought me leave to go to Bethlehem; and he said, "Let me go, I pray thee, for my father hath a sacrifice in the city; and my brother he hath commanded me to be there." And I gave him leave; therefore he is not at my Lord the King's table.

Saul - As the Lord liveth and thy soul liveth thou art the son of a rebellious woman; do I not know that thou hast chosen the son of Jesse to thy shame ? As long as the son of Jesse liveth thou shalt not be established in thy kingdom; wherefore now, send and fetch him unto me, for he shall surely die.

Jon - Wherefore shall I fetch him unto thee, my father ? What hath he done ?

Saul - Thou son of a rebellious woman, thou shalt die because thou art his friend. (to one of the officers) - Give me the spear, that I may slay him.

(at this point the Supreme Ruler, as it were, flees from the apartment, and as he goes out he takes with him the candidate, whispering to him,)

Jon - "He who goeth with me is the enemy of my Lord the King, and is in danger of his life; wilt thou go with me ?"

(The candidate answers, "I will".)

(The candidate is now taken to the door of the principal apartment, where the Guide knocks three times, and is asked by the Guardian -)

GU - Who comes here ?

GI - A worthy Master Mason, who, having endured the great test, and having incurred the enmity of the king, now desires to be allowed to serve his master still further in the cause of Justice by Secrecy.

GU - Wait till I inform the Supreme Ruler.

(the door is closed and the Supreme Ruler is accordingly informed, and permits the candidate to enter.)

SR - Brother Guardian, who comes here ?

GU - A worthy Master Mason, who, having endured the great test, and having incurred the enmity of the king, now desires to be allowed to serve his master still further in the cause of Justice by Secrecy.

SR - Let him enter.

(He is led around the Lodge three times, the perambulation ending at the East; there he is encountered by the Supreme Ruler, who TAKES him by the arm and says -)

SR - Wilt thou be my arrow bearer ?

Candidate - I will.

SR - Take, then, this bow and arrows and come with me.

(The candidate takes the bow and arrows; meantime the Senior Warden hides behind the pile of stones representing the altar.)

SR - Give me the bow and arrows. (the candidate does so.)

SR - Run; find out, now, the arrows which I shoot.

(The Supreme Ruler then shoots an arrow; the candidate goes after it.)

SR - Is not the arrow beyond thee ?

Candidate - Lo, here it is. [arrow and answer repeated twice more]

SR - Gather up my arrows; make speed; haste; stay not.

(the candidate takes the arrows and gathers them in a bundle.)

SR - Knowest thou the matter ?

Candidate - I know not the matter.

SR - Carry these arrows to the city.

Candidate - I obey you.

(Whereupon the candidate departs and goes behind a curtain, where he can hear and partly see what takes place in the lodge. The Senior Warden comes from behind the altar, and embracing the Supreme says -)

SW - What tidings, my beloved ?

SR - Go in peace; forasmuch as we have sworn in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever.

(The Senior Warden then leaves the lodge and the candidate is brought to the altar, where he is obligated as follows.)

(He holds the arrows in his left hand.) [kneels]

Obligation

I, A.B., in the presence of Him who hides Himself in darkness and of this Conclave of Secret Monitors, do hereby and hereon most solemnly and sincerely promise and swear that, save when I am empowered to confer it on worthy Master Masons, I will ever conceal the secrets of this degree from everybody who is not entitled to the same; and them only shall I hold to be lawfully entitled to the same who have been made Secret Monitors in a Conclave owing obedience to the Grand Council of Allied Masonic Degrees of the U.S.A., or in a Conclave under the jurisdiction of a lodge or body in alliance therewith.

I furthermore promise and swear that I will give to a Secret Monitor brotherly caution if I see him doing, or about to do, anything contrary to the true principles of Freemasonry.

I furthermore promise and swear that I myself will always take a brotherly caution from a brother Secret Monitor in a brotherly spirit, and will not allow my temper or my pride to hinder me from suffering myself to be done by as I am bound to do.

I furthermore promise and swear that I will in every lawful way help a Secret Monitor, if such action can be done by me with propriety.

All of which I solemnly promise and swear, without any secret evasion of mind in me; binding myself under no less a **penalty than that of having a sharp arrow pierce me through the heart**. So help me God, and keep me true to this my Secret Monitor's solemn obligation. Amen.

(The newly obligated brother then kisses the book three times.)

SR - Rise, my brother, and receive the sign, words, and tokens of this degree.

The Grand Sign of Tribulation is - **Extend the right arm at full length, the right hand open; then raise the fingers and thumb, the palm remaining horizontal to represent the teeth of a hackle.**

The words are: **David and Jonathan.**

SR - You will now proceed to the Junior Warden, who will invest you with the apron of this degree.

(The candidate is taken by the Guide to the Junior Warden and placed facing East.)

JW - (putting the apron on candidate) Let this apron of black bordered with white ever remind you that secrecy must ever be maintained concerning purity, justice, and truth, and that he who is secret concerning evil is the servant and soldier of evil, and the enemy, not only of Freemasonry, but of humanity.

JW - The duty is performed, Supreme Ruler.

SR - Reconduct the candidate to the East, that he may be decorated with the collar and jewels.

(The Guide brings the candidate to the East and places him facing the Supreme Ruler.)

SR - (presenting the collar) - Let this collar of purple remind you that justice is the royal virtue, and that he who is just to his fellow is king, though no imperial robes adorn his person or no coronet grace his brow.

(presenting jewel) –

Let this jewel, emblematic of suffering or endurance, teach you that Truth can never be kept sacred by any man unless he is able to bear the odium and persecution which is ever the lot of her servants; let it also remind you that to the true Mason, sorrow is never more than is within the power of man to bear, and that it is our duty to meet it as good men and pure Masons.

History

Our ancient brethren inform us that the institution of this degree is anterior to the time of Solomon. They were wont to point to the secret understanding which existed between David and Jonathan as a proof that those Masonic principles which were to be found in the days of Noah were alive among the descendants of the Patriarch in Israel, and they loved to find in this story of David and Jonathan a link between the Masonry of the antediluvian days and that of the Solomonic period.

(When time will permit the following may be given):

Catechism

SR - Are you a Secret Monitor?

SW - I am, and glory in it.

SR - How were you received a Secret Monitor?

SW - I endured the great ordeal, and showed myself a faithful servant.

SR - Where were you made a Secret Monitor ?

SW - By the Ergab.

SR - Who made you a Secret Monitor ?

SW - Jonathan son of Saul, and David son of Jesse.

SR - How is this Conclave lighted ?

SW - By the Sun.

SR - What does that teach you ?

SW - That, though we must conceal our secrets from the profane, we must be open as the day with a brother Secret Monitor.

SR - How many constitute a Conclave of Secret Monitors ?

SW - Two.

SR - Can you name them ?

SW - The Supreme Ruler and the Senior Warden.

SR - Whom do they represent ?

SW - Jonathan and David.

SR - What further do they typify ?

SW - The conscience of man.

SR - How is this typified ?

SW - Jonathan is emblematical of God, who advises and warns the human soul; and David of the soul. God and a man's heart alone know a secret matter - the world without, knows nothing of it.

SR - Who are you ?

SW - David.

SR - How call you me ?

SW - Jonathan.

SR - Have you any signs, Brother David ?

SW - Try me.

SR - Give me the grand sign of Tribulation.

SW - Behold it. [gives sign]

SR - Have you a word ?

SW - I have more than one.

SR - Advance and communicate them secretly in my listening ear.

SW - (advancing, whispering) David and Jonathan.- I here give them as I know them.

SR - I acknowledge the correctness of your signs and words. I greet you, Brother David.

SW - I greet you, Brother Jonathan.

(The Supreme Ruler presents the working tools.)

SR - I now present yow with the working tools of a Secret Monitor, which are the hackle and the bow and arrows. Let the hackle ever teach you that no man can escape sorrow; that it is as inevitable as death; that just as surely as it is appointed for us all once to die, so surely must a portion of the life of every man be overshadowed by the cloud of grief. However we try to avoid it, sorrow will cross the threshold of our home. The world is no lovely palace of pleasure where the inmates live enchanted lives. We need not expect immunity from suffering. We might as well demand immunity from death. Therefore let sorrow be our teacher - leading us away from sin - inviting our sympathy - directing us into the paths of heroism, and reminding us that we suffer, because we are not as the beasts that perish, but as the children of the Living God. Receive the bow and arrows. They are emblematical of man in his uncivilized state - relying on his own resources.

Let them ever remind you that man apart from God has no understanding; that from God has come all enlightenment which has led on humanity in the road of progress; that if man would have all things put under his feet he must recognize his dependence on God, and that man will assume his true position as head of created things, when he acknowledges, not by his word only, but also by his will and resultant conduct that he is not only Son of Man, but also Son of God.

SR - You will now take your seat in this Conclave as a member thereof.

Closing

SR - [* all rise] Brother Senior Warden, have you anything more for the consideration of this Conclave of Secret Monitor ?

SW - Nothing.

SR - Brother Junior Warden, have you anything more for the consideration of this Conclave of Secret Monitor ?

JW - Nothing.

SR - Then I will proceed to close the Conclave. Brother Senior Warden, are you a Secret Monitor ?

SW - Try me and prove me, Supreme Ruler.

SR - By what will you be tried ?

SW - By the hackle and by the arrows.

SR - How many form a Conclave of Secret Monitors ?

SW - Two.

SR - How many may know the secret ?

SW - Two.

SR - Who are they ?

SW - The Supreme Ruler and the Senior Warden.

SR - Since, then, the required number are present, and since the business is ended, give notice to the brethren that we are about to close this Conclave of Secret Monitors.

(The Senior and Junior Wardens give the notice.)

[SW - Brethren, you will take notice that we are about to close this Conclave of Secret Monitors.]

[JW - Brethren, you will take notice that we are about to close this Conclave of Secret Monitors.]

SR - Let us Pray. Ineffable - Invisible - Immortal give us the power to be silent; the knowledge that we may say, "Now can I speak, now can I keep silence;" the humility to be as though we were not, in times when we, in our own souls, think we are all. Give to us these graces, O Thou, whose Great name is unknowable. Amen.

SR - I declare this Conclave of Secret Monitors closed in solemn form.

[1] - An 1831 version of this degree has the obligation as follows:

I, A.B., in the presence of Almighty God and this witness, do hereby and hereon, solemnly and sincerely swear, in addition to my former obligations, that I will not confer this degree of Secret Monitor, on any person in the known world, except it be a worthy Master Mason.

I furthermore promise and swear, that I will caution a brother Secret Monitor by sign, word, or token, whenever I see him doing or about to do anything contrary to the true principles of Masonry.

I furthermore promise and swear, that I will caution a brother Secret Monitor by sign, word, or token, whenever I see him doing or about to do anything contrary to his interest in buying or selling.

I furthermore promise and swear, that when I am so cautioned myself by a brother Secret Monitor, I will pause and reflect on the course I am pursuing.

I furthermore promise and swear, that I will assist a brother Secret Monitor, in preference to any other person, by introducing him to business, by sending him custom, or in any other manner in which I can throw a penny in his way.

I furthermore promise and swear, that I will immediately commit this obligation to memory: to all of which do I most solemnly and sincerely promise and swear, without any mental reservation or self-evasion of mind in me whatever; binding myself under no less a penalty than that of having my heart thrust through with the arrow of an enemy, and to be without friends in the hour of trouble. So help me God, and keep me steadfast in this my solemn oath and obligation of a Secret Monitor.

[1] - From 1831 ritual

The signs, and also the words and tokens of this degree, are of two kinds, negatives and affirmatives.

The negative sign is made by exhibiting two fingers (held aloft). It is given whenever you see a brother doing, or about to do anything contrary to his interest in buying or selling; it means desist; the brother who receives the sign, is bound by his oath to pause and reflect.

The sign of approbation is given by holding up one finger. It is given whenever you wish secretly to advise a brother in any traffic or dealing to his profit and interest; it means proceed.

Grips are given and received in the same admonishing way. When you take the hand of a brother, if you grip him in the center of the hand, with two fingers, it means desist; if you grip with one finger, it means proceed.

To caution a brother by word, if you see a brother doing anything contrary to his interest, in buying or selling, say to him, you had better buy two, "two is better than one;" it means desist. If you say to him, "one is as good as two," it means proceed, and he will directly understand you, and act accordingly. Thus you can caution a brother by sign, token, or word, whenever you see him doing anything contrary to the principles of Masonry, or his interest; and he, so cautioned, is bound to pause and reflect, before he further goes, under the penalties of having the arrow of an enemy thrust through his heart

Then there is another way to caution a brother. If you say to him, "the arrows are beyond thee;" it means desist. If you say to him, "the arrows are on this side of thee;" it means proceed.

The due-guard and sign of this degree is given by placing yourself in the attitude of springing a bow; it is in imitation of Jonathan shooting the arrows; it alludes to the penalty of the obligation.

To answer this sign, strike the left side, opposite the heart, with the end of the fore finger of the left hand, the other fingers clenched.

Brotherhood of David and Jonathan

Order of the Secret Monitor

(English) 1st Degree

Officers needed for conferral:

Ceremony of Induction - 1

Supreme Ruler - in the East, center, facing West

Counsellor - in the East, South of SR, facing North

Guide - in the East, North of SR, facing South

Director of Ceremonies - in the West

4 Visiting Deacons - corners of floorcloth facing Altar

1st - Southeast, 2nd - Southwest,

3rd - Northeast, 4th - Northwest

Secretary - on the North side of room

Guarder - near door

Sentinel - outside door

Equipment needed

Floor cloth - About 8ft by 8ft square, red material on which is a double triangle. In the center is a hexagon.

Bow and Arrows - Short bow with 3 hunting arrows for symbols and 3 rubber tipped similar arrows for shooting.

Sashes - For 1st Degree (officers only) 4 inch wide, Medici Crimson color, with 4 inch gold fringe on each end, two gilt triangles interlaced at overlap.

Breast Jewels - Two interlaced triangles on top of three arrows, one arrow pointing down through two points of the triangles, the other two bisecting the angles next to the first arrow pointing up. The letters "D" and "J" on either side of the arrow's intersection point. Gold metal. Suspended by a ribbon : 1st degree - three equal stripes; violet, Indian Yellow, violet,

Lodge arrangements:

The floor cloth represents Holy Ground and should be in the center of the room with two edges parallel to the North-South centerline. The Stone Ezel, an altar made to look like stones, is in the center of the floor cloth, on which rests the Holy Bible, Square and Compasses. The VD stations are upon the corners of the floor cloth facing in to the center

Introduction

While the Order of David and Jonathan is thought to be of Dutch origin, it became known in America as a side degree called the Secret Monitor (q.v.) in the early 1800's. In 1875, Dr. I. Zacharie established the American degree in England, where a Grand Council of the Order was formed in 1887. This "Grand Council of the Order of the Secret Monitor, or Brotherhood of David and Jonathan, in the British Isles &c." rewrote and expanded the American ritual into a system of two degrees and a "chair" degree, and has enjoyed a measure of success. It continues to exist as a separate Order in England and has created other District, Provincial and Grand Councils of the Order around the world. An interesting feature of the "English" Secret Monitor is that the 4 Visiting Deacons are specifically charged to "search out and warn any brother who may be exposed to danger, whether secret or apparent, and to visit those afflicted with sickness or sorrow or otherwise in need of fraternal help and consolation." To accomplish this end, the roster of the entire Conclave is divided among them and each member appropriately contacted each term a number of times, with the results reported to the Conclave. Note the colloquial spellings of the Hebrew and Arabic words, as well as the use of Latin words in the ritual.

Ceremony of Induction

Opening

SR - (* all stand) Brethren assist me to open this Conclave.

SR - Brother Guide, what is our first care ?

GI - To see the Guarder at his post, and that only Brethren of

David and Jonathan are present.

SR - Brother Guide, are you a Brother of the Order ?

GI - I am Supreme Ruler, try me and prove me.

SR - As Master Masons where do we meet ?

GI - On the Center, Supreme Ruler.

SR - You will prove the Brethren Master Masons by the penal sign.

GI - Brethren, by command of the Supreme Ruler, you will prove yourselves Master Masons by the penal sign.

(the Brethren prove themselves by standing to order as M.M.s)

GI - (gives the Sign and reports) Supreme Ruler, the Brethren have duly proved themselves.

(the SR gives the sign and knocks ** *. Sign of a M.M. is dropped)

SR - Brother Counselor, as Brothers of David and Jonathan where do we meet ?

CO - At the appointed place, Supreme Ruler.

SR - Brother Guide, you will receive from each Brother present the name of the appointed place, and communicate it to Brother Counsellor.

(GI, commencing with the Immediate Past SR, goes round, by way of the South, outside the holy ground and receives the word "**Ezel**" from each one. He continues upon the holy ground and receives the word "**Ezel**" from each of the VDs in turn, commencing with the 1stVD. GI enters from, and leaves the holy ground by the East. Stepping up to CO he whispers the word to him, and proceeds to his seat)

SR - Brother Counsellor, which is the appointed place ?

CO - By the **Ezel**, Supreme Ruler

SR - To order, Brethren, as Brothers of David and Jonathan.

(The brethren stand to order with the sign of a Secret Monitor.
Note: the complete sign, i.e. P-D-P [point, draw, pierce], should be given on every occasion)

SR - Brother Guarder, what are the duties of your post ?

GU - To admit only tried Secret Monitors, to receive candidates on the point of peril, and to report the approach of friend or stranger, Supreme Ruler.

SR - Brother Visiting Deacons, what is your constant duty ?

4VD - To search out and visit all Brethren, members of the Conclave, who may be in danger or distress, or may need or desire friendly monition, fraternal sympathy, or brotherly and disinterested advice, to minister to their necessities and report to you, Supreme Ruler.

SR - Brother Guide, what duties are yours ?

GI - It is mine to see that only true and worthy Brothers of David and Jonathan are present, to receive the reports of the Guarder, to collect the Artillery, and to deposit it in a place of safety, Supreme Ruler.

SR - Brother Counselor, in whom we confidently trust, what is your duty ?

CO - To give the token and word, Supreme Ruler, to respond to your call, and to hold myself as a faithful friend, till death us do part.

SR - Brethren, before I declare the Conclave open, let us implore the aid of the Almighty Friend of all Friends, the Founder of faithful friendship. May he graciously vouchsafe His blessing on our Order and his favor on all its members.

All - So mote it be.

SR - In the name of David and Jonathan I declare this Conclave of Secret Monitors duly opened. (* * * *)

(GU gives knocks and the knocks are repeated from without. Immediate Past SR or Director of Ceremonies opens Volume of Sacred Law at I Samuel 20. The VSL should be placed so that it can be read by the candidate, the points of the Compasses pointing to the foot of the page. The Brethren resume their seats. After the minutes of the last meeting have been read and confirmed,)

SR - Brother Secretary, you will call the Muster Roll.

SR - Visting Deacons upstanding.

(the Secretary calls the Muster Roll, Brethren present rise and answer "Present, Supreme Ruler" with the sign of a Secret Monitor; the Visiting Deacons report as to absent Brethren on their respective lists.)

SR - Brother Visiting Deacons resume your seats.

Ceremony of Induction

(Note: The "alarm" for candidate is one knock. The report for a Bro. seeking admission is the knock of the degree in which the Conclave is open, i.e., * ** * or ** **. The Guide's answer to a report is "Find out the occasion thereof".)

(The "customary declaration" is as follows:

I, _____, being a Master Mason, and a member of _____ Lodge No. _____ holding under the Grand Lodge of _____ hereby request the Supreme Ruler, Officers and Brethren of the _____ Conclave to induct me as a member of the Order of the Secret Monitor and to receive me as a member of their Conclave. I do solemnly declare that, should I be so inducted, I will maintain and uphold the supremacy of the Grand Council of the Order in America, will pay strict obedience to the Constitution and Regulations of the Order, and will conform to all the laws, usages and established customs thereof. I further solemnly promise that, if I be received as a member of this Conclave, I will submit to and observe the by-laws of the Conclave which may from time to time be made for its government.

Signature _____

Date _____ Witness _____

(This declaration shall be preserved with the records of the Conclave.)

(The Sentinel gives one knock on the door of the Conclave.)

GU - (With the sign of a SM) Brother Guide, there is an alarm.

GI - Ascertain the cause thereof.

GU - (Opening the door) Wherefore this alarm ?

SE - Brother _____, a Master Mason, desires to be received into this Order, that he may be the better enabled to discharge his duties to his Brethren.

GU - Wait while I report to the Supreme Ruler.

GU - (After closing the door) Supreme Ruler, at the door of this Conclave stands Brother _____, a Master Mason, who desires to be received into this Order, that he may be the better enabled to discharge his duties to his Brethren.

SR - Brother Guarder, first assure yourself that he has signed the customary declaration; then admit him in due form, and admonish him to take heed how he enters.

(The GU goes outside, sees the signature affixed, and asks the candidate for the password; as he cannot give it, the SE gives it for him in a whisper [**Ezel**], and the GU returns to the room.)

GU - Supreme Ruler, the Candidate has subscribed the declaration, but is not in possession of the password. I will however give it for him.

(GU advances to the East, gives password to the GI, and, by way of the South, returns bearing the bow and three arrows. The GU gives one arrow to each of the 2nd and 4th VDs and himself retains the bow and third arrow.)

SR - Brother Deacons, admit the Candidate.

(The 2nd and 4th VDs open the door, not the GU, they close the door when the Candidate is inside, standing each side of him, while GU faces him with bow drawn and the arrow touching his left breast. The DC should not take part but be in a position to direct the procedure.)

GU - Brother _____, in this degree of Freemasonry you are admitted on the point of an Arrow. May your heart never be pierced by the Arrow of unfaithful friendship.

(The GU carries the bow to the SR, gives the third arrow to the 1st VD, and returns to his seat by way of the South. The candidate, conducted by the 2nd and 4th VDs, is placed in the NW facing the SR).

SR - Do you pledge your honor as a man and your fidelity as a Mason that you will steadily persevere through the ceremony of induction into the honorable brotherhood of David and Jonathan, and that with the same strict caution as with other secrets in Masonry you will conceal whatever may now be known by you, or may at any future time be communicated to you ?

Cand. - I do.

SR - Then you will kneel while the blessing of heaven is invoked upon our proceedings.

(Stool is placed by DC. Candidate kneels. 2nd and 4th VDs stand on either side who turn inwards and cross arrows above the head of the candidate, the arrows being held in the right hand; no attempt should be made by them to give the Sign of Reverence. All other brethren rise giving the Sign of Reverence.)

Chap (or SR) - Vouchsafe unto us, O merciful Lord, that the Candidate now about to be received into our Order may be endued with the graces meet to merit and appreciate true friendship. May his life and ours henceforth be more fully devoted to Thy service; and do Thou so increase and multiply upon us Thy mercy, that, Thou being our Ruler and Guide, we may in such wise pass through things temporal that we finally lose not the things eternal.

All - So mote it be.

SR - Let the Candidate rise. (stool is removed by DC)

SR - Brother _____ as none but a worthy Master Mason may be received into this Order, I demand of you, are you a Master Mason?

Cand. - I am.

SR - You will advance to the Deacon and give the proofs.

(2nd VD moves toward Southwest and turns towards Candidate. 4th VD tells Candidate to turn towards 2nd VD, and to advance towards him in the 3 degrees of Craft Masonry showing the signs. 2nd VD tells Candidate, now in line with Ezel, to turn towards SR. Both Deacons take post by Candidate.)

2VD - (no sign) The proofs are correct, Supreme Ruler.

SR - Brethren, Brother _____, who is this day a Candidate for Induction into the Order, having proved himself a worthy Master Mason, the Deacons will now instruct him to advance to the Ezel in due form.

(The 2nd VD instructs the Candidate to advance to the Stone Ezel as follows:)

2VD - The method of advancing to the Ezel is by four steps, the first and fourth long and slow, the second and third short and quick. I will go through them and you will afterwards copy my example. Place your feet in this position and step off with the left foot.

(After demonstration both Deacons advance to Ezel with Candidate. When this has been done,:)

SR - Brother _____, will you kneel on both knees, place both hands on the Volume of Sacred Law, state your names at length, and repeat after me.

(SR sounds gavel. The brethren rise and stand to order with the Sign of Fidelity. The 2nd and 4th VDs cross arrows above the head of the Candidate, they should face each other, the arrows being held in the right hand; no attempt should be made by them to show

Sign of Fidelity.)

Obligation

I, _____, in the presence of Almighty God, and of this warranted conclave of Brothers of David and Jonathan, regularly held and assembled, do hereby and hereon solemnly and sincerely swear that I will faithfully conceal any or either of the secrets or mysteries of this degree, and never reveal any of them to anyone in the world, except a Brother of the Order, and not even to him, except in strict conformity with the laws of the Order; that I will in all things cheerfully obey the rules and constitutions of the Grand Council of the Allied Masonic Degrees for the United States of America, that I will not confer, or assist in conferring the degree of Secret Monitor on any person who is not a worthy Master Mason, nor on him except in accordance with the rules of this Order, and in a Meeting of a regularly warranted Conclave, holding under the Grand Council.

I further promise and swear that I will, in all things, act as a true and faithful Secret Monitor, and will caution a Brother Secret Monitor by word, sign, or token, whenever or wherever I see him doing, or about to do, anything contrary to the true principles of Freemasonry, or against his own interests. I likewise solemnly promise that, when I am so cautioned by a Brother Secret Monitor, I will pause and reflect on the course I am perusing.

I furthermore solemnly promise and swear that I will assist a Brother Secret Monitor, at any time, so far as lies in my power, without detriment to myself or my connections; that if he be in sorrow he shall have my sympathy, if in danger my monition, if in distress my consolation, if in poverty my aid, so long as he prove worthy and I be able to assist. All these points I solemnly promise to observe, without evasion or mental reservation of any kind, on the faith of my former obligations and further binding myself under a penalty no less than that of having my heart thrust through with the arrow of an enemy,

(The 1st VD presses the point of an arrow on Candidate's left breast.) and to be left without a friend in the hour of my tribulation. So help me Almighty God, and keep me steadfast in this solemn obligation of a Secret Monitor).

SR - As a pledge of your fidelity, you will seal that obligation with your lips on the Volume of Sacred Law.

(Candidate salutes the VSL)

SR - Rise, duly obligated Secret Monitor, and listen with an attentive ear to a portion of Holy Scripture.

(All except 4 Deacons resume seats. Chaplain (or PSR) reads I Samuel Chapter 20, Verses 16-23 and 35-42)

So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. Then Jonathan said to David, Tomorrow is the new moon; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away. As touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto the lad Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee ? And Jonathan cried after the lad, make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his artillery unto the lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying: The Lord be between me and thee, and between my seed and thy seed for ever. And he rose and departed: and Jonathan went into the city.

(The 3rd and 4th VDs, with Candidate between them, stand aside in the North. The 1st VD collects arrows from 2nd and 4th VDs, and hands them to the SR, he then stands aside in the South with 2nd VD; the DC standing between them).

The SR takes the Bow and shoots three arrows beyond the Ezel.)

(After shooting 1st arrow -)

SR - Run, find out the arrows which I shoot.

(GI crosses to South side.)(After 2nd arrow -)

SR - Is not the arrow beyond thee ?

(GI takes one step forward.)(After 3rd arrow -)

SR - Make speed, haste, stay not.

(SR holds Bow horizontally in both hands. GI collects arrows and places them on Bow so that they intersect at one point in the middle, 2 points forward. SR then hands Bow and Arrows to GI.)

SR - Go, carry them into the city.

(GI places Bow and Arrows on the SR's pedestal, and returns to his seat. The 1st and 3rd VDs take charge of the Candidate and place him before the SR, at the East of the holy ground. They stand beside him. The 2nd and 4th VDs return to seats. The CO, placing himself about three paces from the SR, approaches him by three steps, each with the left foot closing the right to it, bowing on the completion of each step. After the third step shake hands with 1st finger of right hand, at the same time placing left hand on each other's right shoulder; remain in this position while the colloquy is spoken aloud and the word exchanged in a whisper.)

CO - I am David.

SR - I am Jonathan.

CO - David and Jonathan knew the matter.

SR - The lad knew nothing at all.

(The SR and CO exchange word in a whisper, and the CO steps back by three steps in the same manner as approaching.)

(The CO then approaches the Candidate in the same manner, he gives the token and goes through the colloquy with him, the 1st VD dictating to the Candidate the replies. The CO whispers the word **Magen David** to the Candidate and with three backward steps resumes his place.)

(Note: The CO must not say "the word is" or give any explanations.)

Lecture

SR - Now that you have taken the solemn obligation of a Secret Monitor, and received the word, I will proceed to entrust you with the secrets of the first degree of the Order. You will recollect that, in the passage of Scripture you have just heard, Jonathan was to make known to David his success, or want of success, by shooting Arrows on this or that side of the Stone Ezel. Had the Arrows fallen on this side, the meaning would have been that David was to proceed to take his accustomed place with the king's household; but the words "The Arrows Are Beyond Thee" signified that he must no longer seek the peace of home, but must become a fugitive, fleeing from the presence of his king, and leaving behind him family and friends.

From this circumstance is derived **the password of the first degree, Ezel**, and so the words "The Arrows are on this side of thee", spoken by one Brother Secret Monitor to another, mean "Proceed," while the words "The Arrows are beyond thee" mean "Desist".

To caution a Brother, if you see him doing, or about to do, anything contrary to the principles of Freemasonry, or against his own interests -

By word - you may suggest that he should "Take Two" or that "Two are better than one" which means "Desist"; on the other hand, if you would advise him to "Proceed" you may say "One is as good as two".

By sign - you may raise the left hand (clenched) to represent the Stone Ezel and signal on this side with one finger or beyond with two fingers, with the meaning given in the previous explanation.

By grip or token thus - you may shake hands by giving one finger; this will mean "Proceed"; but should you desire to warn him, you would give him two fingers and this would mean "Desist".

Thus you may caution a Brother by word, sign or token; and, when so cautioned, he is bound to pause and reflect.

(The SR rises and says:)

The Due Guard and Sign of this degree is given by placing oneself in the attitude of springing a Bow in imitation of Jonathan's shooting the Arrows; to complete the sign, strike the left breast over the Heart with the end of the First Finger of the Left Hand, the other Fingers Clenched. This alludes to the penalty of the obligation.

The complete sign should always be used on entering and on leaving the Conclave and when addressing the Supreme Ruler.

(SR leaves chair, and stands in front of Candidate.)

The word of this degree is "**Magen David**" and is given thus (SR gives it to Candidate.)

(Note: When communicating the word the colloquy is not gone through here and the Right Hand is not raised.)

This word must not be repeated aloud except in open Conclave when inducting a Candidate. The meaning of the word is the "Shield of David"; and as this Shield of David afterwards became the Seal of Solomon it has been adopted in other degrees of Freemasonry as you are no doubt aware.

I now decorate you with this jewel, the badge of the Order, which should always be worn on your left breast whenever you are attending a Conclave of the Order.

(SR resumes his seat)

As for your induction you will be called upon for certain fees, it is my duty to inform you by what authority we act. This is our Charter or Warrant from the Grand Council of the Allied Masonic Degree of the United States of America (Council Charter); it is open for your inspection at this or any other meeting of the Conclave. No Conclave can be lawfully held in the absence of such a Warrant; and the obligation, which you have just taken, forbids you to confer, or assist in conferring, this degree except in a warranted Conclave, regularly held and assembled.

I present to you copies of the Constitutions and Regulations of the Order and of the By-Laws of the Conclave. From the latter you will learn your duty to your Conclave, while from the former you will obtain information which you will appreciate more highly as you advance in rank.

Explanation of the Weapons

(SR or other Brother) The weapons of the Secret Monitor are the Bow and Arrows - The Bow, which though bent by superior power for some wise purpose known only to the bender, yet springs back to its former shape, is an emblem of our mortal life. It typifies that the trials sent us by the Almighty hand should not leave us cast down, dejected and repining; but like the bow, which, when the strain is relaxed, at once resumes its original form, so we, aided by the help that comes from above, should learn to rise superior to our griefs, intent only on doing our duty, in our day and generation, with joy and friendliness. And, as the arrow shot by the unerring hand of a skilful archer speeds straight to its destined mark, so the Brethren and Officers of this Conclave, each in his particular sphere, will strive, we trust, with single mind and clear intention to carry out the commands of their Supreme Ruler, to render to each other comfort and aid, and to fulfil the great ends for which God has placed us here on the earth.

Thus the weapons of a Secret Monitor teach us to remember the duties we owe to our Conclave and to each other: they also remind us of the great archer Death, whose unerring and remorseless shaft will, sooner or later, strike each one and summon him to render an account of the manner in which he has discharged his duty to his Brother and his God.

Address

(SR or other Brother) Brother _____, in admitting you a member of our Order, - a step we have been induced to take by reason of the good report we have heard from those in whose judgment we place the utmost confidence, - we trust we have received into our ranks one whose future conduct will fully justify the choice we have made, whose presence among us will always be welcome, whose advice within the Conclave will be fraught with wisdom and sound judgment, whose ear will be continually open to the cry of the suffering and needy, and whose bosom will ever glow with satisfaction in fulfilling the great ends and aims of our Order. We trust that the Supreme Ruler of all things may guide you in all your paths, and that, when for you the shadows of this transitory life shall have faded into the realities of the life to come, you may be received into that Grand Conclave above, over which the Grand Supreme Ruler of all presides, where distress and sorrow are no more, and where all is harmony and peace.

(The VDs conduct the Candidate to a seat in the Conclave.)

Assembly of Princes

Order Secret Monitor

(English) 2nd Degree

Officers needed for conferral:

Assembly of Princes - 2

David - in the East, see rubrics

Jonathan - in the East, see rubrics

Abishai - in the East, in the Guide's station

Adino - Southwest corner of floorcloth

Eleazar - Northwest corner of floorcloth

Shammah - in the West

Director of Ceremonies - in the West, right of Shammah

Assistant Director of Ceremonies - unstationed

Sentinel - outside door

Past Supreme Ruler(s) for instruction - unstationed

Equipment needed:

Sash For 2nd Degree (officers only): 4 inch wide ribbon, with two outer stripes of Indian Yellow 1.125 inches wide, two inner violet stripes .8125 inches wide, and a central Medici Crimson stripe .125 inches wide, ending in 4 inch gold fringe on each end, two gilt triangles interlaced at overlap. Swords to be suspended from sashes as needed.

Jewels - Two interlaced triangles on top of three arrows, one arrow pointing down through two points of the triangles, the other two bisecting the angles next to the first arrow pointing up. The letters "D" and "J" on either side of the arrow's intersection point. Gold metal. Ribbon Breast Jewel: 2nd degree - three equal stripes; Indian Yellow, violet, Indian Yellow.

Robe for SR - Purple, trimmed with yellow.

SR Jewels- Two interlaced triangles on top of three arrows, one arrow pointing down through two points of the triangles, the other two bisecting

the angles next to the first arrow pointing up. The letters "D" and "J" on either side of the arrow's intersection point. The totally surrounded by a gold eclipse jewel all gold metal. Suspended by collar with rosette of - three equal stripes; Indian Yellow, violet, Indian Yellow.

Two handled cup or glass - filled with wine or grape juice.

Floor cloth - About 8ft by 8ft square, red material on which is a double triangle. In the center is a hexagon

Lodge Arrangements

The floor cloth represents Holy Ground and should be in the center of the room with two edges parallel to the North-South centerline. The Stone Ezel, an altar made to look like stones, is in the center of the floor cloth, on which rests the Holy Bible, Square and Compasses. The VD stations are upon the corners of the floor cloth facing in to the center

(The Conclave having been previously opened in the First Degree, the Past Supreme Rulers appointed to act as Jonathan in the Second Degree leaves the Conclave unobtrusively.

[Note: Sign of a SM; P-D-P]

The Sentinel knocks * ** * on the door of the Conclave.

GU - (Gives Sign of a SM) Brother Guide, there is a report.

GI - Find out the occasion thereof.

GU - (Opening the door) Who seeks admission?

SEN - The Most Mighty and Eminent Prince Jonathan desires a conference.

GU - Wait while I report to the Supreme Ruler.

(After closing the door, gives Sign of a SM and reports:)

GU - Supreme Ruler, the Most Mighty and Eminent Prince Jonathan is without and desires a conference.

SR - Will the Grand Officers and the Past Supreme Rulers accompany me ?

(Music. The SR withdraws, accompanied by the Grand Officers and Past Supreme Rulers in order of precedence, seniors leading, preceded by the DC, the Conclave remaining under the rule of the CO. The CO and GI must stay in their respective places even though they may be Grand Officers or Past Supreme Rulers. The door is closed behind the procession. When outside, the SR divests himself of his robe and places it upon J. (Jonatha)

The Supreme Ruler keeps the Sash and Collarette [officer's jewel] on himself.

(The Sentinel knocks * * * * on the door of the Conclave.)

GU - (Gives Sign of a SM) Brother Guide, there is a report.

GI - Find out the occasion thereof.

GU - (Opening the door) Who seeks admission?

SEN - The Supreme Ruler returns with Prince Jonathan and his suite.

GU - (After closing the door, gives Sign of a SM and reports to CO) Brother Counselor the Supreme Ruler returns with Prince Jonathan and his suite.

CO - Admit them. Brethren, to order as Secret Monitors.

(Music. The escort of Grand Officers and PSRs enter in procession, juniors leading. DC heads the procession. On arriving in the East, escort turns inwards, D and J enter between the ranks. J walks on right; D places J in the seat of the SR and himself occupies a seat to J's left. Escort files from rear to seats.)

DC - Brethren, be seated.

J - Brother David, who are these about us ?

D - (D rises and gives Sign of a SM) Brethren of our Order, Most Mighty Prince.

J - We would be alone with David our Brother. Let all men retire.

GI - (Rises, gives Sign of a SM, and addresses D) Most Mighty Prince, may we ask that the Princes of the Order be permitted to remain ?

D - (Rises, gives Sign of a SM, addresses J) The Princes of the Order beg the favour of your permission to remain.

J - Let all below the rank of a Prince of our Order retire.

(All below the rank of a Prince of the Order, including the Candidate about to be admitted, withdraw from the Conclave.)

J - Let each one prove himself a Prince of our Order, or retire on pain of death.

DC - Princes, you will assemble in the North and pass before Prince David, to whom you will communicate the Pass Word.

(The DC leads the Princes in procession; each one as he passes David [who places himself in a convenient position] gives the Sign of a SM and communicates the Second Degree Pass Word in a whisper. An Assistant DC or PSR places himself about halfway along the line of Princes and halts a West end of South side so that the number of Princes on the North side is about equal to that on the South Side.)

D - (Addressing J) All present are true and faithful Princes of our Order.

J - My Brother David, do thou assume the King's seat, for verily thou shalt be King over Israel, and I shall be next unto thee, and that also my father knoweth.

(D leaves his seat and moves to the right-hand side of J. J then rises, removes robe and places it on D. J then "hands" D into chair and moves to seat on D's left but remains standing.)

J - Let our Brother Abishai sit on thy right hand. (done) and let Adino and Eleazar guard our courts,(done) while Shammah keepeth watch (done). (The officers arm themselves and take their places as follows: - AB occupies the seat of GI, AD and EL take the places of the 2nd and 4th VDs respectively, and SH takes his place in the West, while the chairs of CO and GU remain vacant. The chairs of the 1st and 3rd VDs are removed by AD and EL; and SH removes the kneeling stool to West.

(Second Degree Sashes with swords already inserted should be placed in a convenient position for Officers to pick up. Officers remove First Degree Sashes. Note: Although SH sits in the West, where the DC sits in the First Degree, he should not serve as DC or Asst. DC in this Degree.)

D - Let the Captains prove the mighty men. (AD and EL pass from West to East and receive from each Prince the Sign, Token and Word of the Second Degree. Proving: on receiving the Token, AD or EL gives the greeting "**Salaam Eleikum**", and the Prince being proved replies "**Eleikum Salaam.**" On their return to their places EL gives the Sign of a SM and reports to D:)

EL - All are proved men, my lord, all mighty men of valour and faithful to the cause.

(D gives ** **, repeated by SH on door and Sentinel responds with same.)

SH - The watch is set; no enemy appeareth.
D - Princes, be seated.

(SH places kneeling stool for Candidate in position in West.)

Ceremony of Admission of a Prince

(The Sentinel knocks once (*) upon the door.)

SH - (Gives Sign of a SM) Brother Abishai, there is an alarm.

AB - Ascertain the cause thereof.

SH - (Opening door) Wherefore this alarm ?

SEN - Brother _____, a worthy Secret Monitor, humbly craves to be admitted to the rank of Prince of the Order.

SH - Let him wait patiently while I report. (After closing door, gives Sign of a SM, and addresses D:)

SH - Most Mighty Prince, Brother _____, a worthy Secret Monitor, stands without and humbly craves to be admitted to the rank of Prince of our Order.

D - Let him enter.

(The Candidate is received by SH, who places him before the kneeling stool in the West and instructs him to salute as a Secret Monitor [P-D-P].)

D - Let the Candidate kneel while the Blessing of Heaven is invoked on our proceedings.

We implore Thine aid, Grand Supreme Ruler of the Universe, to this Assembly of Princes, and humbly beseech Thee so to increase Thy beneficent influence upon this candidate now about to be admitted to our ranks that his life and actions may henceforth be regulated according to Thy Holy Will and Word. So mote it be.

Let the Candidate rise.

(DC removes kneeling stool. Brethren sit when Candidate rises.)

D - Brother _____, as you seek to be admitted to the Second, or Princes' Degree of our Order, it is my duty to demand of you:

Do you seriously declare upon your honor as a man and your fidelity as a Brother of David and Jonathan that you will steadily persevere through the ceremony of Admission, and that you will faithfully conceal whatever may be made known to you prior to your obligation ?

CAN - I do.

D - Then I direct your attention to Brother Chaplain, while he

reads passages of Holy Scripture explanatory of the ceremony.

Chap or PSR - (Stands and reads I Samuel 22, verses 11-23 and I Samuel 23, verses 13-18.)

Then the king sent to call Ahimelech the priest the son of Ahitub, and all his father's house, the priests that were in Nob; and they came all of them to the king. And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my Lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and has enquired of God for him, that he should rise against me, to lie in wait, as at this day ? Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house ?

Did I then begin to enquire of God for him ? Be it far from me and my house of my father: for thy servant knew nothing of all this, less or more. And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house. And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

And Nob, the city of priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword. And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar shewed David that Saul had slain the Lord's priests. And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth. And David abode in the wilderness in strong holds, and remained in a mountain in the

wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

(Chaplain or PSR resumes his seat.)

D - From the portions of Scripture just read you have learned that Saul, in his persecution of David, spared no one whom he believed to be aiding in his concealment, and that in the city of Nob even the priests of the Lord were slain at his merciless command, only one of the family of Ahimelech saving his life by flight. As the ceremony of Admission is based upon these circumstances, it is necessary that you should assume the name and character of Abiathar who thus escaped. Are you willing to do so ?

CAN - I am.

D - Then I will entrust you with the **Pass Word by which you may gain admission. It is "Ziph"**.

(D instructs the Candidate to repeat and spell the Pass Word.)

(The Candidate is shewn out by SH.)

(After a brief interval the Sentinel knocks once (*) upon the door.)

SH - (gives the Sign of a SM) Brother Abishai, there is an alarm.

AB - Ascertain the cause thereof.

SH - (Opening door) Wherefore this alarm ?

SEN - Abiathar, son of Ahimelech, who has escaped from the slaughter of his father's house at the hands of Doeg the Edomite, desires to be admitted as a Prince of the Order.

SH - (To Candidate) Give me the Pass Word.

CAN - **"Ziph"**

SH - Wait while I report.

(After closing the door, he gives Sign of a SM, and addresses D:)

SH - Most Mighty Prince, our trusty Brother Abiathar, who has escaped from the slaughter of his father's house at the hands of Doeg the Edomite, desires to come among us and to be admitted a Prince of our Order.

D - Is he in possession of the Pass Word ?

SH - He is, Most Mighty Prince.

D - Let him enter.

(SH receives the Candidate and places him in the West facing East.)

D - (As Candidate enters) Cursed be this Doeg; nevertheless, abide thou with me, fear not, for he that seeketh my life seeketh thy life, but with me thou shalt be in safeguard.

Chaplain or PSR - (Rises and reads Psalm 11, verses 1,2, and 4-7.) In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright.

AB - (Rises) Brother Abiathar, will you this day cast your lot with us, friend of our friends, foe of our foes, using your best strength on our behalf and aiding us with your counsel, until the Lord shall bring our Captain to his promised seat ?

CAN - I will.

D - Then let our Brother stand before us, and we will take of him a binding oath, lest at any time the fear of the King may turn away his heart. Let the Ezel be removed from its place;

(AD and EL remove the Ezel to close to the pedestal of the SR, leaving the Volume of Sacred Law on it, they then place themselves respectively at the South East and North East points of the Magen David [on the floor cloth];)

Let the Candidate stand within the Magen David.

(SH places Candidate in the centre of Magen David and returns to his place in the West.)

(D knocks once (*), all rise with the Sign of Fidelity. DC gives order "Officers draw swords". AD and EL present point of swords towards the breast of Candidate. During obligation DC, Asst DC, AB and SH keep their swords at the carry. DC and Asst DC should have placed themselves level with South West and North West points of the Magen David.)

D - Let the Candidate raise his hands to heaven, state his several names at length and repeat after me:-

I, _____, in the presence of the Almighty Ruler of Princes, and before this Assembly of Princes of the Order of Brothers of David and Jonathan, of my own free will and accord, do solemnly vow that from henceforth I will act as a true and faithful Prince of the Order, and will uphold the rightful claims of David my lord; will carry my life in my hand while obeying his behests, and, clinging loyally unto him and the Princes of his retinue, will at all times and in every way succor, comfort and support the Princes of the Order and those faithful to his cause. Their friends shall be my friends, their foes my foes, their cause I will advance by all lawful means, so long as the cause be right and I be free to assist. I further solemnly promise to guard, when committed to my care, all the secrets of Princes, and to communicate them to none, except a Brother justly entitled to them, bound under an obligation such as that I am now undertaking, and in the presence of three other Princes of the Order, lawfully assembled for that purpose in a regularly warranted Conclave holding under the Grand Council of the Order. All these points I solemnly promise to observe on the faith of my former obligations and further penalty of being hewn in pieces,

(AD and EL make appropriate movements with swords) as were my father and brethren before my eyes this day. So help me, the Almighty Ruler of Princes, and keep me steadfast in this solemn obligation of a Prince of the Order).

(Candidate drops hands)

DC - Officers take post.

(DC occupies South West point of the Magen David. Asst DC occupies North West point of the Magen David. AB occupies East point of the Magen David. SH occupies West point of the Magen David.)

D - Princes, you have heard the vow of Abiathar, our brother. Will you that he be this day admitted to our ranks and entrusted with our secrets ?

(All officers on Magen David - (Forming a dome of swords with a clash) We will it. (Officers carry swords.)

D - Princes, do you promise to cherish him, to acknowledge him, and to support him as a Prince of our Order from this time forth so long as he prove worthy ?

All officers on Magen David - (Repeating clash) We do.

(Officers carry swords. DC gives order "Return Swords.")

D - Then let Abiathar be placed before me. Princes, resume your seats.

(AD and EL conduct the Candidate to the East. Candidate is placed two paces from the East.)

D - (Seated, addressing Candidate) Now that you have been admitted to our ranks and have taken the solemn obligation of a Prince of our Order, I will proceed to entrust you with the sign, token and word of this the Second Degree, and will explain to you the source from which these secret modes of recognition are derived. David, when he was perused by Saul and in danger of his life, was compelled to seek a hiding place in the mountains, in the

caves, and in the rocks of the wild goats. There his father and his brothers joined him in order to escape the cruel vengeance of the irate king, while to them flocked everyone in distress and everyone that was discontented, and he became Captain over them. Unwilling to place implicit confidence in these diverse supporters, David placed sentries on the outskirts of his camp and bound each newcomer under a solemn oath to be faithful to his chief and to his comrades; and, recalling the old oath, passwords and signs instituted by Moses, which had lain forgotten for long years except as they had been handed down by tradition through the wealthier and more powerful families, he recognized the value of safeguards such as these and revived them. Hence are derived the word and token of this degree.

The password chosen by David was, as you have already been informed, "Ziph", the name of the place where David and Jonathan met for the last time, a place dear to David's memory throughout the long years of the remainder of his life, and never forgotten by those who that day witnessed the final and afflicting severance of a friendship which for tenderness, fervour and constancy is unsurpassed by anything recorded in the pages of history or romance.

In addition to this password it is customary for Princes to make use of a secret form of greeting. This consists of the words "Semper Fidelis", meaning "Ever Faithful".

(D leaves his seat, and stands in front of Candidate.)

The sign is given by each extending his left arm to touch the center of the other's chest with the tips of the fingers, raising the right arm below the other's left arm similarly to touch the centre of the other's chest, thus forming a living Magen David and it is in this position that the grip or token is exchanged by dropping your left hand and taking hold of three fingers of the other's right hand with three fingers of your right hand

(Hands at waist level.); the words are exchanged with the hands raised, and are "**Salaam Eleikum**" meaning "**Peace be with you**", to which the reply is "**Eleikum Salaam**" meaning "**With you be peace**".

(Candidate does not repeat at this point.)

D - Since you will be required to give the sign, token and words later in the ceremony, it might be helpful to you if we go through them again.

(Candidate is led through the procedure this time prompted by AD and gives the reply "**Eleikum Salaam**" at the appropriate place. D returns to his seat.)

D - Brother Abishai, to enable our newly admitted Prince to pass our sentries you will instruct him in the use of the challenge and countersign.

AB - The challenge revived by David and his band of faithful followers was that instituted by Moses when, after crossing the wilderness of Paran, he wished to distinguish the Hebrew from the stranger. You will now stand aside

(No movement takes place until AB has finished speaking)

while Brother Eleazar and I demonstrate this challenge, after which you will be required to take the part of the approaching stranger. I therefore charge you to be particularly careful to observe how the sentry's challenge should be met, for upon the correct communication of the countersign your very life depends.

(AD then places Candidate on South side on left of COs chair.)

(The Challenge)

(Ab, with sword drawn marches to and fro before the pedestal like a sentry. EL passes round the room, and when he has turned the North West corner to walk along North side AB presents the point of sword towards EL's bosom, then:)

AB - "**Gur Amod.**"

EL - "**Gur ?**" (shewing the token) "**Ben Abram Oveni.**"

AB - "Ben Abram Oveni ?" (Then passing sword to his left hand he grasps the token, at the same time raising the hands and saying)

AB - "**Salaam Eleikum**".

EL - "**Eliekum Salaam**".

(AB retruns sword to right hand and taking EL's hand in his own left leads him back to South side. At this point the following explanation of the challenge will be given to the Candidate by a PSR who stands in front of the Candidate to give it. AB stands in front of his seat while it is given.)

PSR - Brother _____, before you are conducted through the challenge I will explain to you the meaning of the words used. They are in two languages, the first part Hebrew and the second Arabic. The approaching stranger is challenged by the sentry with the words "Gur Amod" meaning "Stranger halt". He replies "Gur?" meaning "A stranger?", exhibits the token and adds "Ben Abram Oveni" meaning "I am a son of Abraham our father". The challenger then repeats "Ben Abram Oveni?" meaning "One of Abraham's sons ?", clasps the token at the same time raising the hands and says "Salaam Eleikum" meaning "Peace be with you" and receives the reply "Eleikum Salaam" meaning "With you be peace".

(The Candidate, prompted by EL, then acts the part of an approaching stranger, and is challenged by AB in like manner. AB places Candidate before D, and then resumes his seat. AD and EL stand on either side of Candidate. The Lecture is then given. If a brother other than D is to give the Lecture he should stand immediately to the right or left of the pedestal when so doing.)

Lecture

The circumstances in which the challenge, afterwards revived by David, came to be instituted were these. After crossing the Red Sea our great and illustrious leader Moses received a visit from Hobab, son of Ruel the Midianite, his father-in-law, who, having dwelt all his life on the borders of the wilderness, was acquainted with every part of it, and consequently well able to advise them on how to conduct themselves in case they should be attacked by any of the neighboring nations. Moses persuaded Hobab to journey with the people; and Hobab journeyed with them until they reached the wilderness of Paran. But, after the twelve spies had returned, and the people, fearing to go in and take possession of the land flowing with milk and honey, were condemned to wander, harassed and embarrassed on all sides, for forty years until the carcasses of all that generation, save only Joshua and Caleb, should have fallen in the wilderness, the men of the

surrounding nations, moved by the hope of gain and by jealousy of their power, sought admittance among the Israelites, offered them their daughters in marriage, tempted them to serve false gods, and wrought them much harm. Finding difficulty in distinguishing the stranger from the Hebrew, Moses took counsel with Joshua, Caleb, and the elders of the people, and instituted a sign, token and word wherewith they might hold all strangers aloof, and so prevent them spying upon the weakness of the Hebrews or mixing with them to their detriment. Moses set guards or sentries upon the outskirts of the camp, and gave them the challenge with which you have already been made familiar.

(Hitherto the story has been about Moses; as it now changes to David the name David should be stressed.)

You will remember that in addition to this challenge David protected himself from the possible infidelity of his numerous and untried followers by means of an oath and certain other secrets. These proved so powerful that no member of David's devoted band was ever found unfaithful to his trust, a traitor to the cause, or wanting in the hour of his lord's trial and need. On the contrary, their loyalty and devotion provoked them to deeds of the utmost heroism and daring; as, for example, when Adino, Eleazar and Shammah broke through the host of the Philistines, and at the risk of their lives drew water for their thirsty chief from the well of Bethlehem, his native city. Upon his accession to the throne David remembered the oath which he swore, and when Mephibosheth, the son of Jonathan, came to him trembling and expecting to be put to death, as often happened with the seed royal upon the advent of a new dynasty, David said unto him - "Fear not; for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually". Again, when the Gibeonites demanded some of the family of Saul, in order to sacrifice them as victims to stay the years of famine, David spared Mephibosheth, the son of Jonathan, because of the oath that was between them, between David and Jonathan the son of Saul, when they did swear, both of them, in the name of the Lord, saying - "The Lord be between me and thee, and between my seed and thy seed for ever".

(D leaves seat and stands in front of Candidate)

D - I now decorate you with this jewel, the emblem of a Prince of our Order.

D - Princes you will form a circle round the Magen David.

(All present form a circle round the Magen David. D stands at the East part of circle, the newly admitted Prince on his right. DC presents the loving cup to D.)

D - I now invite you as a symbol of our fraternal union to share with us this Cup of goodwill.

(D partakes from the loving cup and passes it round the circle to the left, while the Princes chant [recite]: Psalm 133.)

Behold, how good and joyful a thing it is: brethren, to dwell together in unity ! It is like the precious ointment upon the head, that ran down unto the beard: even unto Aron's beard, and went down to the skirts of his clothing. Like as the dew of Hermon: which fell upon the hill of Sion. For there the Lord promised his blessing and life forevermore.

D - (Addressing the newly admitted Prince on the return of the loving cup.) May your union with us prove to be a blessing to yourself and fruitful in good works among your Brethren.

(D hands loving cup to DC and takes his seat.)

D - Princes, resume your seats.

(AD conducts Candidate to a seat in the South East.)

Form of Closing an Assembly of Princes

(D gavel once (*). All rise.)

D - Princes, assist me to close this Assembly. The Captains will prove the mighty men. (AD and EL prove the Princes as in the opening.)

(AD and EL pass from West to East and receive from each Prince the Sign, Token and Word of the Second Degree. Proving: on receiving the Token, AD or EL gives the greeting "**Salaam Eleikum**", and the Prince being

proved replies "**Eleikum Salaam.**" On their return to their places EL gives the Sign of a SM and reports to D:)

EL - All are proved men, my lord, all mighty men of valour, and

AB - Princes, you will now assemble in the North and follow me.

(AB leads the procession and each Prince as he passes before D gives the Sign of a SM and whispers over his left shoulder the words "**Semper Fidelis**".)

D - Let the Ezel be restored to its place (done) and let the guard be changed (done).

(AD and EL replace the Ezel bearing the Volume of Sacred Law; SH replaces kneeling stool by the Ezel; the Officers of the Second Degree disarm and remove Second Degree Sashes; the chairs of the 1st and 3rd VDs are restored to their former positions; and the Officers of the First Degree resume their places and First Degree Sashes.)

(The SR gives the knocks of the First Degree * ** *, which are repeated [on door] by the GU and Sentinel.)

SR - Brother Guarder, admit all Brethren.

(The Brethren resume their seats.)

St. Lawrence the Martyr

Officers needed for conferral:

Worshipful Master - in the East
Senior Warden - in the West
Junior Warden - in the South
Conductor - Senior Deacon's station
Inner Guard - Junior Deacon's station
Tyler - outside door
Past Master - in the North

Equipment needed:

Small Gridiron for altar
Bread on small skewers, 2
Aprons - 14 to 16 in. x 12 to 14 in. white, edged in 1.5 in. ribbon -orange in center, bordered by royal blue on each side.
Officer's jewels - same as in Craft Lodge, superimposed on a Gridiron
Member's jewel - small gridiron in silver, suspended on a ribbon like on apron

Lodge arrangements:

A Lodge of St. Lawrence is arranged like a Craft Lodge, but without candles or Wardens' columns. A Gridiron is placed on the Volume of Sacred Law, but the Square and Compasses are not used. Before the ceremony, two skewers with bread impaled on them are placed on the Master's pedestal: one is for the Master and one for the candidate. The Volume of Sacred Law and gridiron are placed on the Master's pedestal. There is no Altar in the center of the room. In the United States, this Degree should be conferred with all stations on the Lodge floor.

Introduction:

The Degree of St. Lawrence the Martyr was designed to commemorate the martyrdom of that Saint in Rome in the middle of the third century A.D. It has been suggested that it was a piece of old Operative ritual, intended to distinguish a genuine Craftsman from the Speculatives when they started to join Craft Lodges. It is recorded that the Degree has been worked in England for over two centuries. This Degree teaches the lessons of fortitude and humility. A candidate in this Degree is said to be "introduced, received and

admitted as a Brother of St. Lawrence". For further background information, consult the Collectanea of the Grand College of Rites, volume 15 part 1, by Dr. William G. Peacher.

Opening

WM - (*) (all rise) Brethren, assist me to open this Lodge of St. Lawrence the Martyr.

WM - Brother JW, what is the first care of every Brother of St. Lawrence ?

JW - (no sign) To see the Lodge properly tyled.

WM - Direct that duty to be done.

JW - Brother IG, see that the Lodge is properly tyled.

IG - (no sign) (knocks on door *** *, replied to by Tyler *** *)

Brother JW, the Lodge is properly tyled.

JW - (*** *) WM, the Lodge is properly tyled.

WM - Brother SW, what is our next care ?

SW - (no sign) To see the Brethren stand to order with the first sign of the Order of St. Lawrence.

WM - To order Brethren. (all stand to order with first sign)

Brother SW, are you a St. Lawrence Mason ?

SW - I am. Try me and prove me.

WM - By what will you be tried ?

SW - By Elbow Square. (gives second sign left arm)

WM - What is Elbow Square ?

SW - An angle of 90' or the 4th part of a circle.

WM - How do you support Elbow Square ?

SW - By Elbow Square. (gives sign right arm)

WM - Can you give me any further proof ?

SW - I could if I were in a hidden vault or in some secret place.

WM - You are now in a closely tyled Lodge of St. Lawrence, and I demand the proof.

SW - (SW drops signs, goes directly to middle of Lodge and gives third sign)

WM - What is that ?

SW - The due guard and sign. **"Tooth and Nail"**

WM - So it is my lad. (SW returns to station and resumes first sign)

WM - Our Lodge thus being duly formed, let us supplicate the Great Disposer of All Things to guide us according to His Heavenly Will and Power.

All - So mote it be.

WM - In the name of St. Lawrence the Martyr, I declare this Lodge opened on Elbow Square. (***)

SW - (***) JW - (***) IG - (***) Tyler - (***)

PM - (opens Volume of Sacred Law to New Testament portion and lays Gridiron thereon)

Ceremony

(Conductor withdraws from the Lodge and brings the candidate to the door)

(Tyler gives alarm - * * **)

IG - (opens door) Who comes here ?

Cond - A worthy Brother of a Lodge dedicated to St. John, who is about to proceed on his travels to distant lands, and desires to be admitted to the Order of St. Lawrence to enable him to demand the hospitality ever bestowed by the Brethren.

IG - What are his qualifications ?

Cond - The tongue of good report and the consent of the Brethren.

IG - Halt till I make report. (closes door) WM, a worthy Brother of a Lodge dedicated to St. John, who is about to proceed on his travels to distant lands, and desires to be admitted to the Order of St. Lawrence to enable him to demand the hospitality ever bestowed by the Brethren.

WM - What are his qualifications ?

IG - The tongue of good report and the consent of the Brethren.

WM - Let him be admitted.

IG - (opens door, Conductor enters with candidate, who is placed in the West)

WM - Brother _____, The tongue of good report has already been heard in your favor, and the unanimous consent of the Brethren has been given to your admission to the Order of St. Lawrence, but I must first call upon you to take a solemn Obligation in this Lodge of St. Lawrence the Martyr to keep inviolate the secrets of this Degree. Are you prepared to take it ?

Candidate - I am.

WM - You will therefore advance to the Pedestal, place your right hand on the Volume of Sacred Law, and with your left hand, you will elevate the token of the Order. (skewer)(* all rise)

Obligation

I _____, in the presence of the Great Disposer of All, and of this Worthy and Worshipful Lodge of St. Lawrence the Martyr, do hereby and hereon, most solemnly vow and swear to keep inviolate the secrets of the Order which shall be communicated to me, and only to reveal them in strict conformity with the Laws of the Order to those who may be found worthy of my confidence. I also promise I will never be present or assist in the admission of anyone whomsoever to this degree under a less fee than that authorized by the Grand Council, and not even then unless in the body of a lawful Lodge of St. Lawrence the Martyr regularly opened on Elbow Square. I further engage that should a Brother present to me the token of the Order, I will, if necessary, prepare for him food sufficient for his necessities, and will find his Bread, Water and Salt. To these several points I swear Fidelity under a penalty no less than that of being broiled alive on a Gridiron, as was St. Lawrence the Martyr.

WM - As a pledge of your fidelity you will seal this obligation once on the Volume of Sacred Law. (done)

WM - Your obligation has been ratified, not only on the Volume of Sacred Law but on the Gridiron. In token therefore of your solemn obligation, and in memory of St. Lawrence the Martyr, I call upon you to copy my example, and eat the food on the token of the Order, which you hold in your hand. I have now much pleasure in acknowledging you a member of the Order of St. Lawrence, and will at once proceed to entrust you with the signs and tokens of the Order, but I may inform you they will be more fully explained to you in the Lecture.

The first sign is given by extending the right arm at an angle of 90', palm of the hand downwards, elbow close to the side, turning the hand with palm upward and again downward, and is accompanied by the Words " Turn me over". This sign is to be given on entering and leaving the Lodge, and when addressing the Worshipful Master.

The second sign is Elbow Square, and is given by placing the left hand on the left hip, thumb to the rear, forming a 90' angle at the elbow, which is answered by Elbow Square, and is given by placing the right hand on the right hip, thumb to the rear, forming a 90' angle at the elbow, while

maintaining the second sign. I will now explain to you the method of proving a Brother of the Order, and the Conductor will dictate your replies.

Brother Conductor, are you a St. Lawrence Mason ?

Cond - I am, try and prove me.

WM - By what will you be tried ?

Cond - By Elbow Square. (gives second sign left arm)

WM - What is Elbow Square ?

Cond - An angle of 90' or the 4th part of a circle.

WM - How do you support Elbow Square?

Cond - By Elbow Square. (gives sign right arm)

WM - Can you give me any further proof ?

Cond - I could if I were in a hidden vault or in some secret place.

WM - You are now in a closely tyled Lodge of St. Lawrence, and I demand the proof.

Cond - (drops sign, gives third sign)

WM - What is that ?

Cond - **The due guard and sign. "Tooth and Nail".**

WM - So it is my lad.

WM - **The Words are "Tooth and Nail", and the sign is given thus Place the nail of the right hand thumb (fingers closed or clenched) behind the front teeth, then flick the thumb forward quickly.** You will now proceed to the Senior Warden who will invest you with the jewel.

(Conductor leads candidate directly to the North side of the Senior Warden's Pedestal)

SW - By command of the Worshipful Master, I now invest you with the jewel of this Degree, which is a representation of a Gridiron.
(then follows the Lecture)

Lecture

About the year 258, when Emperor Valerian was prisoner of Sapor, King of Persia, and Gallienus, his son, reigned in the East, the Prefect of Rome being informed of the riches of the Christian Church, sent for St. Lawrence, the Deacon, who was a Spaniard by birth, and to whose care he understood the treasures were confided, and demanded that he should at once give them up. St. Lawrence replied that certainly the Christian Church was wealthy, but that he would require three days to make an inventory and set things in order. This time having been granted to him, St. Lawrence assembled all the halt, the maimed, and the blind of both sexes, and led them in processions to the great Square of the City. The Prefect, in surprise, demanded where the treasures were, to which St. Lawrence replied, pointing to the poor and the sick, "Behold, here are the treasures of the Christian Church." Infuriated by this reply, the Prefect ordered a great Gridiron to be prepared, and live coals, almost extinguished, to be thrown underneath, so that the Martyr might be more slowly burned. St. Lawrence was accordingly stripped, extended, and bound with chains on the iron bed over a slow fire, which broiled his flesh little by little, reaching at length even to his vitals. The Martyr, however, felt not the bodily pangs, but esteemed his torture as refreshment and comfort. After having suffered a long time, he turned to the Judge, and with a smiling and cheerful countenance, exclaimed - "Let my body be turned. One side is broiled enough." When, by order of the Prefect, the executioner turned him over, he said - "It is broiled enough, you may eat and see which is better, roast meat or raw." The Token of the Degree, from which you partook of food, reminds us of the instruments by which the Martyr's body was turned. In its present state there is evidence of this degree having existed in England over 200 years, principally in Lancashire and Yorkshire, and it must have been of great practical importance to our Operative Brethren in former times when traveling from place to place in search of employment. Symbolically, the Gridiron reminds us of the ultimate doom of the impenitent, while it still further impresses upon us the advantages of morality and rectitude, which

are symbolized by the parallel bars within the rectangle of the Gridiron. The Volume of Sacred Law in conjunction with the Gridiron denotes our utter dependence on the will of our Great Creator, who has inspired us with a humble belief that he will each day provide for us our daily bread, and to whom our heartfelt thanks are due for his favor continually bestowed upon us and all men. By the peculiar obligation of the Degree, we are reminded of that great Masonic Virtue, Charity, and are taught how we may assist a Brother in distress. Thus, my brethren, let the Symbols of this Degree ever remind us of the humility and reverence due to our Creator, and the Charity and Hospitality which we owe to our fellow men.

Closing

WM - Brethren, assist me to close this Lodge of St. Lawrence the Martyr.
(*) (all rise)

WM - Brother JW, what is the last care of every Brother of St. Lawrence ?

JW - To see the Lodge properly tyled.

WM - Direct that duty to be done.

JW - Brother IG, prove the Lodge close tyled.

IG - (gives knocks on door *** *)

Tyler - (replies) (*** *)

IG - (with first sign) Brother JW, the Lodge is close tyled.

JW - (with knock *** * and first sign) WM, the Lodge is close tyled.

WM - Brother SW, our next care ?

SW - To see the Brethren stand to order as Brothers of St. Lawrence.

WM - To order, Brethren. (all stand to order with first sign)

Before our departure let us beseech the Great Disposer of All to have us in His Holy keeping until we meet together again.

All - So mote it be.

WM - Brother SW, our labors being ended, you have my command to close the Lodge. (knocks *** *)

SW - In the name of St. Lawrence the Martyr, and by command of the WM, I close this Lodge of St. Lawrence. (knocks *** *)

JW - And it is closed accordingly. (knocks *** *)

(IG and Tyler repeat knocks *** *)

PM - (removes Gridiron, closes Volume of Sacred Law) Nothing now remains but, according to ancient custom, to lock up our secrets in the safe repository of our hearts, uniting in the act Fidelity, Fidelity, Fidelity - Fidelity.

Knight of Constantinople

Officers needed for conferral:

I.P.-Illustrious Potentate - in the East
C.B.- Chief of Builders (Eusebius) - in the West
C.A.- Chief of Artisans (Anthemius) - in the South
C.O.- Conductor - Senior Deacon's station
G.U.- Guarder - Junior Deacon's station
SENT.- Sentinel - Tiler's station
PIP- Past Illustrious Potentate - in the North
Com.Peop. - Common People - all about the Lodge

Equipment needed:

Robe for Illustrious Potentate - purple, with crown and sceptre

1 Sword

3 daggers

1 Jewel - cross patee, surmounted by a vertical crescent facing left both in gold, suspended from a green ribbon on which there are three poignards (daggers) in gold pointing down.

No rods or collars used

Lodge arrangements:

A Council of Knights of Constantinople is arranged like a Craft Lodge, but without candles, columns or Square and Compasses. The Altar should be moved towards the East. The jewel and sword should be at the Chief of Builder's station. While no apron is specified for this degree, the best effect can be had by providing rough leather aprons and tools for the Common People.

Introduction

The Degree of Knight of Constantinople was originally a "side degree", conferred on a candidate by one or more brethren who took him "aside" and explained the degree. As with most "side degrees", the origin and date of this degree is uncertain but it is recorded in the expose's of the early 1800's. This degree was rewritten by the Reverend Hartley Carmichael in the 1890's and

included among the degrees conferred in the Sovereign College of Allied Masonic and Christian Degrees for America. Carmichael elaborated the workings and included some "rough usage" to emphasize the lesson of the degree. He also included a distinctly Christian character in the degree. The ritual contain here is the pre-Carmichael version generally in use around the world today. The presiding officer represents Constantine, and is seated in the East. The Conductor represents one of Constantine's noblemen, the rest of the Sir Knights represent the common people. This Degree teaches the lessons of humility and of the equality of all men.

Opening

IP - (*) Sir Knights, assist me to open this Council of Knights of Constantinople. Sir Knight Guarder, what is your duty?

GU - To see the Council duly guarded, and the Sentinel at his post.

IP - See that the approaches are properly guarded.

GU - (Opens door, sees that the Sentinel is at his post, then closes door and gives one knock thereon. Sentinel responds with one knock.).

GU - Illustrious Potentate, the Council is duly guarded.

IP - Sir Knight Anthemius, Chief of Artizans, do you vouch that all present are Knights of Constantinople?

CA - They are, Illustrious Constantine.

IP - Let us pray: "May the Supreme Ruler endow the members of this Council with every knightly virtue, that they may faithfully discharge their duties as worthy citizens, and true Knights of the Order of Constantinople. Amen."

IP - Sir Knights, in the name of Constantine I declare this Council duly open.

(gives one knock, repeated by Sir Kt. Eusebius, Sir Kt. Anthemius, the Guarder and the Sentinel.)

PIP- (Past Illustrious Potentate opens Volume of Sacred Law to 15th Psalm.)

Reception

(When the Candidate is brought in, each and every one goes to work, in imitation of so many artizans, workmen, & common people . The Conductor takes the Candidate by the arm and opens the door without any ceremony, and both walk up the hall to the East, and introducing themselves to Constantine, say: -)

CO - Your majesty's most humble servants (bowing very low), we have long observed it has pleased your majesty to show your favor to the common people, while we, the nobility, have been neglected. We should like to know the reason, that if for crimes we may be punished, make amends, and receive your majesty's favor.

IP - None can expect to receive my favor but the Knights of Constantinople.

CO - Ah ! The Knights of Constantinople.

(They turn and walk off. The Conductor observes contemptuously as he passes the brethren, who are all this time busily at work: -)

These are the common people; they are beneath our notice; it would be degrading for us, the nobility, to condescend to speak to them.

(Pause) Our sovereign says, none can receive his favor but the Knights of Constantinople. Let us return, and request him to confer that degree on us. (Return to East)

CO -(Both bow) Will your majesty confer the degree of Knight of Constantinople upon us, your humble servants ?

IP - (With emphasis on "I") I confer it on no man.

CO - Where then can we expect to obtain it ?

IP - From those laboring people you have just observed to be your inferiors, the Knights of Constantinople.

CO - Ah ! From the Knights of Constantinople.

(Conductor and Candidate turn and proceed to West, they halt and face East)

CO - Are you the Knights of Constantinople ? (Addressing brethren generally)

Com.Peo. - We are the Knights of Constantinople.

CO - Will you confer that degree on us ?

Com.Peo. - O yes, O yes, O yes, if you are willing to take an obligation.

CO - We are. (Conductor and Candidate proceed to the East.)

CO - (Both bow) Illustrious Potentate, the Knights of Constantinople here present are willing to receive us into the Order on taking an obligation, which we are now prepared to do.

IP - (Gives one knock) You will stand erect, place your right hand on the Volume of Sacred Law, and after repeating your name, say after me.
(Knights quietly form a crescent behind the Candidate)

Obligation

I, _____, in the presence of these Sir Knights of Constantinople, do solemnly and sincerely swear, in addition to my former obligations, that I will not confer this degree upon any person, unless he be a regularly advanced Mark Master.

I also promise that I will not confer this degree of Knights of Constantinople upon any person, unless he shall acknowledge that all men are equal in the sight of the Most High; all of which do I solemnly and sincerely promise to observe; binding myself under no less **a penalty than that of being thrust through with a dagger** should I violate this my oath and obligation of a Knight of Constantinople.

IP - As a pledge of your fidelity you will seal this obligation once on the Volume of Sacred Law. (done)

(As soon as he has received the oath, Conductor turns Candidate to West, the brethren in the crescent point at him, 3 holding daggers, and demand: -)

Com.Peop. - Are all men equal ? (Candidate answers.)

(Conductor turns Candidate to East. Common People are seated.)

IP - Now that you have taken the solemn obligation of a Knight of Constantinople, and have publicly admitted that all men are equal, I am permitted to entrust you with the sign and words of this Degree.

The sign is made by clenching the right hand with the thumb extended, then striking the left breast with the extended thumb.

(Candidate copies)

This sign is given on entering or leaving the Council, or when addressing the Illustrious Potentate.

The Words are: **Constantine and Helena**, our Royal Founder and his Mother.

IP - As you have taken the solemn obligation of a Knight of Constantinople, I may inform you, that although the chief of this Illustrious Order, I am bound by a solemn engagement never to confer it on anyone. I will therefore ask you to proceed to the West, where I have no doubt Sir Knight Eusebius, the Chief of Builders, will admit you to the honor of knighthood and invest you with the jewel. (Conductor and Candidate proceed to West)

CB - (Asks Candidate to kneel.) By virtue of the power and authority committed to me by our Illustrious Potentate, I make, create, and constitute you, now and forever, a Knight of Constantinople;

(CB lays sword first on Candidates left shoulder, then on his right shoulder, and then on his head, as he says the following: -) be loyal - brave - and humble. Arise, Sir Knight

CB - I now invest you with the jewel of the Order. It consists of a cross surmounted by a crescent, and is suspended by a green ribbon on which

three poignards [daggers] are placed. It should ever remind you of the peculiar obligation you have entered into as a Knight of Constantinople.

Lecture

The Emperor Constantine the Great, to enable him to curb the pride and arrogance of the nobility, founded this Order. Their power had so greatly increased under the weak rule of several of his predecessors that he foresaw that his kingdom would be greatly endangered unless they could be kept in submission. In order, therefore, to remedy this very great evil, and bring the nobility to a proper level with the humble classes, Constantine instituted this Order, and conferred it upon some of the artizans and laborers. He then solemnly declared that he would not confer it again upon any man, but whosoever desired to obtain it must receive it from those whom he had created Knights and appointed to be its rulers. He also announced that he would only show his favor to the Knights of Constantinople, and commanded them to put to instant death any member of the Order who would not acknowledge all men to be equal. The Nobles, perceiving that they had lost the confidence of their Sovereign, sent a deputation to enquire the reason, and were informed that favor would only be shown to the Knights of Constantinople. Accordingly the honor was greatly sought after, and many of the nobility having complied with the requirements of the Order, received it from the duly constituted authorities. Thus Constantine succeeded not only in humbling his haughty subjects but also in warding off the peril which threatened to engulf his throne. This Order inculcates the virtue of humility. It teaches us to remember that those who occupy a lower station in life may have more intrinsic merit than ourselves, to hate arrogance and pride and above all never to forget that "he that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

Closing

IP - (*) Sir Knights, assist me to close the Council. Sir Knight Guarder, is the Council Chamber duly guarded ?

GU - (Gives one knock, answered by Sentinel) It is duly guarded within and without.

IP - Have the Knights completed their labors ?

CB - They have, Illustrious Constantine, and await your commands.

IP - Let us pray: May the ever blessed Sovereign of the Universe take the members of this Council into His Holy keeping throughout the watches of the night and the labors of the day, so that they may be prepared for the coming of that night when no man can work. Amen.

IP - Sir Knight Eusebius, Chief of the Builders, our labors being at an end, you have my command to close the Council. (one knock).

CB - In the name of Constantine, and by command of the Illustrious Potentate, I close the Council. (one knock).

CA - And it is closed accordingly. (one knock, answered by Guarder and Sentinel.)

PIP - (Closes Volume of Sacred Law) Nothing now remains save to treasure up our secrets in a safe and sacred repository.

IP - Sir Knights, depart in peace

Grand Tilers of Solomon

Officers needed for conferral:

Worshipful Master - in the East
Senior Warden - in the West, in the East for conferral
Junior Warden - in the South, in the East for conferral
Captain of Host - Senior Deacon's station
Conductor - with Candidate for conferral
Tiler - Tiler's station for opening & closing
Suggested: 23 Brethren total, for conferral

Equipment needed:

27 seats
Altar plans
Gold colored altar
Blindfold
Robes - Master; red robe, edged in gold
SW; purple robe, edged in gold
JW; yellow robe
3 crowns with linings to match robe colors
Apron - Black satin trimmed with gold, crown in center, hand gripping sword pointing up on flap.
Sash - Red bordered with pale grey.
Jewel - Inverted triangle, on one side the ineffable name in the Cabalistic order, on the other the number "27" in Hebrew. Jewel is attached to sash at overlap.
Swords - three, or more as desired.
Square for altar

Lodge arrangements:

For conferral, 24 seats should be arranged in the form of a semi-circle facing East, West of the altar. Three seats should be elevated in the East under a crimson canopy. The altar is in the usual position. During the dispatch of business (opening & closing), the Officers occupy the same positions that they do in a Lodge of Craft Freemasons. Knocks are given in groups of three.

Introduction:

A Lodge of Grand Tilers of Solomon represents a vaulted chamber in the bowels of the earth and should be approached by a long, arched passage, at the end of which is a door. The Master and Wardens represent Solomon, Hiram of Tyre, and Hiram Abiff and each wears a robe and crown. The vaulted chamber is only used at receptions, but the Lodge Room in this Degree is always called the Mystic Chamber. The Rite of Perfection's influence and possible origin of this degree can be seen in certain internal phrases and words and in the degree's alternate name; "Masons Elect of Twenty-Seven". It may well be the precursor to its cousin, the Select Master degree. Lodges of this degree only were known to exist in the early 1800's and it is known to have been worked under various names in the late 1700's.

Opening

(All should be standing)

WM - My Brother of Tyre, shall we continue the glorious work so favourably begun ?

SW - Illustrious Brother, let it be as you desire.

WM - Dear Brother Hiram Abiff, see that the Captain of the Host does his duty, and that not only the entrance to this vault, but all possible approaches, be warily watched and closely tiled.

JW - Brother Captain of the Host, see that not only the entrance to this vault, but all possible approaches, be warily watched and closely tiled.

(The Captain of the Host departs from the Lodge with two trustworthy attendants armed, and being absent some space returns and reports to the Junior Warden as follows:)

CH - Brother Junior Warden, we have faithfully done our duty; we have carefully examined all possible entrances and approaches; at every entrance we have posted trusted guards, outside the door of this Lodge stands one of your own faithful servants, created by you one of your Grand Tilers. He holds a drawn sword in his hand. We are warily watched and closely tiled.

JW - Thrice Illustrious King Solomon, we have faithfully done our duty; we have carefully examined all possible entrances and approaches; at every entrance we have posted trusted guards, outside the door of this Lodge stands one of your own faithful servants, created by you one of your Grand Tilers. He holds a drawn sword in his hand. We are warily watched and closely tiled.

WM - Brother Senior Warden, of how many is a Grand Tiler's Lodge composed ?

SW - Twenty-seven.

WM - Are there here the necessary number of Elect Masons ?

SW - I count twenty-four brethren known to me: and with you, my royal brethren, the mystic number is completed.

WM - Brother Junior Warden, give notice that I am about to open this Mystic Chamber, that we may resume our work.

JW - Brethren, the Worshipful Master announces that he is about to open this Mystic Chamber for the resumption of work.

(The JW knocks three times; the SW nine; the WM twenty-seven.)

WM - I declare this Mystic Chamber open to all who are Masons Elect of 27, that we may work truly and faithfully. (*)

(Captain of the Host opens Volume of Sacred Law and places a Square thereon.)

Reception

(Lights should be dimmed to represent night.)

(The Candidate must be blindfolded; he is then brought into the Lodge room, where he makes nine circuits. He ought then be made to ascend and descend a lofty flight of stairs three times; he is then conducted through the arched passage to the door of the Mystic Chamber. The brethren are all in their

places and stations. The Candidate is placed near the door of the chamber and the bandage [blindfold] removed from his eyes. Door should be partially open).

(The Master approaches the altar, on which is laid a plan of the altar. Senior and Junior Wardens near altar, behind Master.)

WM - Brethren, our dear Brother Abiff hath here a design for the altar of the Lord which is of exceeding beauty: therefore have I called you together this night that I may have your counsel concerning it,

(The Junior Warden then exhibits the plan to the brethren.)

SW - Thrice Illustrious King Solomon, we are not tiled.

WM - Fear not, my Brother of Tyre, this chamber is unknown to all in Jerusalem, save those Elect Masons whom we have admitted to our secret. Lo ! They are all here. The approaches to our chamber are so intricate and so far removed from the haunts of men that there is no danger of cowans, my brother.

(They continue to examine the plans. The Conductor, who is in charge of the Candidate, coughs.)

(The Master starts and rushes to the door. On seeing the Candidate, he clutches him by the throat with his left hand.)

(All action from here to the obligation takes place west of the semi-circle of chairs.)

WM - Alas ! My brother, thou were right; there is a man here who is not one of us.

(The brethren seize the Candidate.)

SW - What shall be done with him ?

WM - Let him be at once put to death, lest our secrets be made known.

JW - Thrice Illustrious kings, hearken unto me; condemn not a man unheard.
(To Candidate) What has thou to say why we should not put thee to death ?

(The Candidate does not answer.)

JW - Are you a Mason ?

(The Candidate having answered satisfactorily should be diligently examined in the catechism of the symbolic Degrees of Apprentice and Fellow Craft.)

JW - Thrice Illustrious King Solomon, this man is a Fellow of the Craft.

WM - Therefore the more it is right that he should die, for he hath sought to know that which, as a Mason, he knew was unlawful for him to seek to know.

JW - Let us be just. Let us ask of him how came he hither.

WM - (To Candidate) How camest thou hither ?

Cond - (For Candidate) It came to pass as I was working in a remote part of the building that my foot rested on some imperfect masonry, which gave way beneath me and precipitated me into a deep and gloomy pit. For a time, so dense was the darkness that I could not distinguish my right hand from my left; but after a little time had elapsed, I became aware of a dim light in the distance towards which I groped my way. Arriving at it, I saw another like light beyond. Towards it I pursued my way, guiding myself by feeling with my hands the stonewalls of the passage. In this manner, I traversed no small space of ground until I at length found myself at a half opened door. There were lights within, and the sound of voices reached my ears. As a Mason, I feared I had entered where it was forbidden me, but paralyzed with fear, I became convinced that I was in the presence of some great danger. In such straits ye found me.

WM - This story, if it be true, can soon be verified. Captain of the Host, take with you two of the brethren, and search diligently if there be this breach in the masonry of which the stranger speaks.

(The Captain of the Host and two brethren withdraw and, after a pause, return.)

CH - Thrice Illustrious King Solomon, the brother hath spoken the truth; it is even as he hath said. There is a breach in the masonry, and signs that someone has entered by it.

WM - What shall be done ?

JW - Thrice Illustrious kings, spare our brother's life. He came not here of himself, and if he know aught of our secrets, the fault is ours, O Kings, for when your brother of Tyre warned you, O Solomon, that this Mystic Chamber was not closely tiled, did you not reply "We fear no intrusion, my brother?" Wherefore, O Solomon, to slay the brother who is in our power, and who has unwittingly been present at our secret convocation, would be to sin against God. Forgive him; in this case forgiveness is but justice.

WM - I am willing to forgive, but what shall be done with him ? He hath heard our words, and yet he is not one of us.

JW - But one thing remains, Illustrious Master; admit him to our counsels. He hath come here led by God. Let him now in due form become a true and faithful brother among us.

WM - No longer then will we be but twenty-seven.

JW - The number may be changed, but the name will remain. Admit him, O Master.

WM - Brethren, you have heard the earnest request of our dear Brother Abiff. If none say "nay," then shall his request be granted.

(The votes are then taken, and if none are in the negative, the Candidate is released and brought into the Mystic Chamber, where he is placed at the altar kneeling on his knee, as in the Second Symbolic Degree.)

Obligation

I, _____, in the presence of the Grand Geometrician of the Universe, of this Lodge of Masons Elect of 27, opened on the square, do hereby and hereon solemnly and sincerely promise and vow, that I will never make known the mystery of the 27 to anyone in the world, except it be a Mason Elect of 27, or in a just and legally constituted Lodge of the Grand Tilers of Solomon, opened upon the square.

I furthermore solemnly swear that I will not judge hastily concerning the motives of any man, especially if he be a brother Mason, but will patiently and perseveringly make such enquiries as will lead me to a just and truthful opinion; that I will not blame others for my own errors, thoughtlessness, or want of care, but will ever be ready to acknowledge my misdeeds, and atone for my mistakes.

I furthermore solemnly swear that I will not remain silent in a lodge if I think the Tiler has not done his duty; that I will, as far as in my power lies, keep all cowans and profane persons from the halls of Masonry; that I will not, if I can prevent it, permit a Lodge room to be polluted by conventions of cowans, and meetings of those who are not Masons, but will faithfully perform the duties of a Grand Tiler of Solomon. All which I solemnly and sincerely promise and swear, under the penalty of being put to death at the door of the Mystic Chamber, and my body buried in the bowels of the earth, where no man may know of my grave. So help me God, and keep me faithful to this my Grand Tiler's solemn obligation.

(Candidate kisses the book nine times, and then, after a pause, three times. Candidate rises.)

WM - I will now entrust you with the secrets of this degree. The Token is given by grasping a brother by the throat with the left hand.

The Sign is given by raising the clenched right hand and arm at right angles as if grasping a sword by the hilt.

The Password is **Joabert**. **Joabert** was the favorite of King Solomon: he acted as principal secretary to both King Solomon and King Hiram during the building of the Temple.

The Words are **HU HE (pronounced HEW HAY)**. The exact meaning of these words seems to have been lost; they were probably a corruption of the words HO HI (pronounced HOH HEE). These words formed one of the 26 names of God in the Hebrew language; each of these names referred to one or more of the divine attributes of the Almighty.

HO HI signified:

The Author of Time and the Arbiter of the Tide of Events.

The Eternal and Absolute Principle of Creation and Destruction.

The Male and Female Principle, elsewhere depicted in Masonry as a Point within a Circle.

Since these meanings were ascribed to the words HO HI, it is reasonable to assume that our Words HU HE were intended to convey the same meanings.

(The Candidate is now invested with the apron, sash and jewel.)

History

During the building of the Temple, in order that he might have a perfectly secret place where he and the two other Grand Masters might meet, for conference concerning the progress of the building, Solomon had a chamber built underground, the approach to which was made by a long, subterraneous passage. In this secret retreat the Grand Masters met from time to time. In order that he might have the advice and counsel of the most prominent and eminent Masons then in Jerusalem, Solomon formed an order, into which he admitted twenty-four of the most eminent Fellow Crafts, making in all twenty-seven. So secure was this mystic chamber supposed to be from all intrusion, that the Tiler's office became neglected, and through a chance, a strange brother, unwittingly, gained admission to the secret counsel of the Elect Masons. The first determination of King Solomon, on the discovery of the stranger, was to put him immediately to death; but by the mild counsels of Grand Master Hiram Abiff, he was persuaded not only to forgive him, but even admit him to the fellowship of Elect Masons. At the same time, the brethren were warned of the great danger of carelessness, and too frequent intermingling with the profane, and in order that they might ever have before them the solemn lesson which they had learned in connection with the

careful tiling of their proceedings, Solomon commanded that a degree should be formed from the remarkable incident which had just occurred, and that the Elect Masons receiving it should be henceforth known as his Grand Tilers.

Closing

WM - Illustrious Brother Senior Warden, what must occupy our immediate consideration ?

SW - To see that the door of the Mystic Chamber is duly tiled, Illustrious Master.

WM - See that duty is performed, my brother, by the proper officers, that we may be in no danger of intrusion while closing this lodge.

SW - Brother Captain of the Host, see that the Tiler does his duty, and make sure that all the approaches to the door of this chamber be warily watched and guarded, by taking with you two armed brethren, making rounds, and satisfying yourself that all things are as they should be.

(The Captain of the Host having performed this duty, returns and reports:)

CH - Illustrious Brother Senior Warden, we have gone to the extreme end of the covered passage; we have carefully examined all possible approaches; we have seen that the Tiler is at his post, and we report that we are perfectly tiled.

SW - Illustrious Master, we have gone to the extreme end of the covered passage; we have carefully examined all possible approaches; we have seen that the Tiler is at his post, and we report that we are perfectly tiled.

WM - Brother Junior Warden, of how many does our lodge consist ?

JW - Twenty-seven or more, Illustrious Master.

WM - What is the Masonic rank of the brethren ?

JW - The three stationed officers are Masters, the rest are Fellows of the Craft.

WM - What hope do we hold out to these ardent brethren ?

JW - That they may yet become Master Masons and receive the true word.

WM - Have we here a word ?

JW - We have; that of a Mason Elect of Twenty-Seven.

WM - Cause it to be taken up by the proper officers.

JW - Brother Captain of the Host, collect the word.

(Captain of the Host collects the word "HU HE" from all present and reports it to WM in a whisper. All remain standing.)

WM - The word has come to the East pure and undefiled. My Brother of Tyre, announce to the brethren that I am about to close this Mystic Chamber and bid them to be governed accordingly.

SW - Brethren, the Worshipful Master announces that he is about to close this Mystic Chamber, be governed accordingly.

(The JW knocks three times; the SW nine; the WM twenty-seven.)

WM - The Mystic Chamber is closed; let us ascend to the world above, and may we work and live there as true Masons.

(Captain of Host closes Volume of Sacred Law.)

WM - (*)

Excellent Master

Officers needed for conferral:

Right Worshipful & Excellent Master - in the East
Excellent Senior Warden - in the East, North & West of RW&EM
Excellent Junior Warden - in the East, South & West of RW&EM
Conductor - Senior Deacon's station
Inner Guard - Junior Deacon's station
Tiler - Tiler's station
Excellent Captain of the First Veil - same as in Royal Arch
Excellent Captain of the Second Veil - same as in Royal Arch
Excellent Captain of the Third Veil - same as in Royal Arch

Equipment needed:

Rod for Conductor
Blindfold
Master Mason's apron
Pentagram for working tool
Veils and equipment used in Royal Arch for passing Veils
A glass or cup
Member Apron - White with scarlet boarder, pentangle on flap (Scottish Regulation Version)
Sash - Scarlet color
Member Jewel - Pentangle in gold suspended from a scarlet ribbon (Scottish Regulation Version)

Lodge arrangements:

A Lodge of Excellent Masons is arranged like a Craft Lodge, except that it is divided into separate compartments by four curtains or veils; blue, purple, scarlet and white respectively, which are always open (drawn to the sides) except in the ceremony of "passing the veils." The seats of the Presiding Officers are placed in the compartment at the East end of the Hall, within the White Veil. The altar is outside the White Veil. The three Principals of the Chapter usually act as Right Worshipful & Excellent Master, and Senior and Junior Wardens respectively.

Introduction

The Lodge represents the Grand Lodge of Excellent Masters assembled at Babylon, composed of the descendants of the children of the Captivity. The theme is one of instruction and it takes place before the "journey" in the Royal Arch Degree. The purpose of this degree was to instruct those who were going to make the trip to Jerusalem on how to be recognized and properly admitted by the Craftsmen engaged in the rebuilding of the Temple. It is interesting to note that the "ceremony of passing the veils" as utilized by American Royal Arch Chapters is almost completely unknown in English Royal Arch working. This degree is one of the Degrees obtained by M.V. John Raymond Shute II from the Supreme Grand Royal Arch Chapter of Scotland that formed the basis of the American Allied Masonic Degrees in 1932. The Scottish working of the Royal Arch Degree does not contain the "ceremony of passing the veils" and this ceremony would seem to convey that information by means of a separate degree.

Opening

RW&EM - Excellent Senior Warden, are all present Excellent Masters ?

ESW - (If satisfied, answers) All present are Excellent Masters.

(If not satisfied, answers) I shall ascertain and report.

(The Wardens examine Brethren in the North and South and report.)

(After this preliminary testing the Penal Sign shall always be given when addressing the RW&EM or other superior Office-Bearer.)

RW&EM - Excellent Junior Warden, what is the first care of a Lodge of Excellent Masters ?

EJW - To prove the Lodge close tyled, Right Worshipful & Excellent Master.

RW&EM - Excellent Junior Warden, you will direct that duty to be done.

EJW - Brother Inner Guard, you will see that the Lodge is close tyled.

(Inner Guard opens the door, sees that the Tyler is at his post, closes the door, knocks *** ** which arte answered by the Tyler, and reports:-)

IG - Excellent Junior Warden, the Lodge is close tyled.

EJW - Right Worshipful & Excellent Master, the Lodge is close tyled.

RW&EM - Excellent Senior Warden, what is the next care ?

ESW - To see that the Brethren stand to order as Excellent Masters, Right Worshipful & Excellent Master.

RW&EM - (knocks *) To order, Brethren, as Excellent Masters.

(All stand to order with Penal Sign.) Excellent Captain of the First Veil, where is your station in the Lodge ?

CFV - Within the First Veil, Right Worshipful & Excellent Master.

RW&EM - Your duty there ?

CFV - To guard that Veil, and admit none but such as are duly qualified, and have the sign, token, and word of the First Veil.

RW&EM - What is the color and signification of your Veil ?

CFV - Blue, emblematic of Friendship.

RW&EM - Excellent Captain of the Second Veil, your station ?

CSV - Within the Second Veil, Right Worshipful & Excellent Master.

RW&EM - Your duty there ?

CSV - To guard that Veil, and admit none but such as are duly qualified, and have the sign, token and word of the Second Veil.

RW&EM - What is the color and signification of your veil ?

CSV - Purple, emblematic of Union.

RW&EM - Excellent Captain of the Third Veil, your station ?

CTV - Within the Third Veil, Right Worshipful & Excellent Master. p000

RW&EM - Your duty there ?

CTV - To guard that Veil, and admit none but such as are duly qualified, and have the sign, token, and word of the Third Veil.

RW&EM - What is the color and signification of your Veil ?

CTV - Scarlet, emblematic of Fervency and Zeal.

RW&EM - Excellent Junior Warden, your station in the Lodge ?

EJW - in the South, Right Worshipful & Excellent Master.

RW&EM - Your duty there?

EJW - To observe the sun at high twelve, and there from to regulate the time of the Craft.

RW&EM - Excellent Senior Warden, your station in the Lodge ?

ESW - In the West, Right Worshipful & Excellent Master.

RW&EM - Your duty there ?

ESW - To observe the setting sun, and close the Lodge by command of the Right Worshipful & Excellent Master.

RW&EM - Excellent Senior Warden, the Master's station in them Lodge ?

ESW - In the East, Right Worshipful & Excellent Master.

RW&EM - His duty there ?

ESW - As the sun rises in the East to open and enliven the day, so is the Right Worshipful & Excellent Master in the East to open the Lodge, and set the Brethren to work with proper instruction.

RW&EM - In the name of the Most High I declare this Lodge of Excellent Masters duly opened.

(Knocks *** ** which are answered by the Senior and Junior Wardens, Inner guard, and Tyler.)

Ceremony of Reception

(The Candidate wears the apron of a Master Mason, and is veiled [blindfolded]; Ezra, Chapter 1:1-3 is read to him; he is brought to the door of the Lodge by the Conductor who knocks** ** .)

(Veils are open at this point)

IG - Excellent Junior Warden, there is an alarm.

EJW - Right Worshipful & Excellent Master, there is an alarm.

RW&EM - Excellent Junior Warden, you will enquire the cause of the alarm.

EJW - Brother Inner Guard, you will see who seeks admission.

IG - (Opens door and enquires:-) Who comes here ?

Cond. - (For Candidate) Brother _____, who has been raised to the Sublime Degree of Master Mason, and advanced to the degree of Mark Master Mason, wishing to avail himself of the decree of Cyrus, and to return to Jerusalem to assist in rebuilding a House to the Lord God of Israel, now approaches the Grand Lodge of Babylon with a request to grant him permission, and such tokens as shall be satisfactory to his Brethren, who have already set out from here and arrived at Jerusalem.

IG - How does he hope to obtain that privilege?

Cond. - By virtue of a pass grip and pass word.

IG - Is he in possession of the pass grip and pass word ?

Cond. - He is not, but I will give them for him.

IG - Give them to me. (Conductor gives pass grip and pass word.)

IG - You will wait till I make a report to the Right Worshipful &

Excellent Master. (Closes door and says:-) Right Worshipful &Excellent Master, at the door of this Lodge stands Brother_____, who has been raised to the Sublime Degree of Master Mason, and advanced to the degree of Mark Master Mason, wishing to avail himself of the decree of Cyrus, and to return to Jerusalem to assist in rebuilding a House to the Lord God of Israel, now approaches the Grand Lodge of Babylon with a request to grant him permission, and such tokens as shall be satisfactory to his Brethren, who have already set out from here and arrived at Jerusalem.

RW&EM - How does he hope to obtain that privilege ?

IG - By virtue of a pass grip and pass word.

RW&EM - Is he in possession of the pass grip and pass word ?

IG - He is not, but his Conductor has given them for him.

RW&EM - Then let him be admitted in due form. (Conductor & Candidate are admitted, and the Jewel of the Degree, the pentagram, is applied to his left breast by the Inner Guard who says:-)

IG - Enter this Lodge of Excellent Masters on the pentagram, which represents the five points of fellowship, to remind you of your Obligation as a Master Mason. (Conductor & Candidate go to West)

RW&EM - Who comes here ?

Cond. - (For Candidate) Brother _____, who has been raised to the Sublime Degree of Master Mason, and advanced to the degree of Mark Master Mason, wishing to avail himself of the decree of Cyrus, and to return to Jerusalem to assist in rebuilding a House to the Lord God of Israel, now

approaches the Grand Lodge of Babylon with a request to grant him permission, and such tokens as shall be satisfactory to his Brethren, who have already set out from here and arrived at Jerusalem.

RW&EM - Let the Candidate kneel while the blessing of Heaven is invoked on our proceedings. (done)

Prayer: O Thou Eternal and Omnipotent God, who didst aforetime appear to Thy servant Moses in a flame of fire out of the midst of a bush; enkindle we beseech Thee in our hearts devotion to Thee, love to our Brethren, and Charity to all mankind. Comfort us and all Thy people with Thy divine grace, guide and assist us in rebuilding a Second Temple to Thy Holy Service, and grant that when the Veil of this earthly Tabernacle shall be rent asunder we may be received into that Holy Sanctuary where Thou reigneth for ever and ever. Amen.

Brethren - So mote it be.

(Candidate rises.)

RW & EM - As the first three degrees of Masonry, as well as that of Mark Master Mason, must, during the 470 years that have elapsed since the building of King Solomon's Temple, have been widely spread, and as the decree of Cyrus only affects the descendants of those who were brought captive to Babylon, we, previous to the departure of Zerubbabel and our Brethren, in order to prevent others from sharing in the great and glorious work now commencing, have instituted a new degree in Masonry. For so doing we have the example of our ancestors, who, at every building of importance, adopted particular marks of recognition known only to those employed at it. We only communicate this degree, however, to those who have been found qualified to preside over Operative or Fellow Craft Lodges. You will, therefore, now satisfy the Brethren present of your qualifications to become an Excellent Master, by advancing to me as a Mark Master Mason.

(Candidate is instructed by the Conductor to advance by six steps, giving the signs of the several degrees from Entered Apprentice to Mark Master Mason [EA, FC, MM, MMM], and being in front of the Altar he is addressed by the RW&EM.)

RW&EM - As in all degrees of Freemasonry the secrets must be kept separate and distinct, another Obligation is now required of you before you can be put in possession of the secrets of this degree; are you willing to take it ?

Cand. - I am.

RW&EM - Then you will kneel on both knees, place both hands on the Volume of Sacred Law, use your name in full where I use mine, and say after me:

I,_____, in the presence of Almighty God and this Lodge of Excellent Masters, do hereby and hereon solemnly promise and sincerely swear that I will never reveal any of the secrets, parts, or points of the degree of Excellent Master to any one of an inferior degree except in the body of a lawfully constituted Lodge of Excellent Masters, not fewer than seven Royal Arch Masons- myself included - being present, and not even then except to him who is a Mark Master Mason and is desirous of becoming a Royal Arch Mason. All this I swear to observe under no less a penalty than that of having my bowels torn asunder, and that the earth may open and swallow me up as it did Korah, Dathan and Abiram for their rebellion. So help me God and keep me steadfast in this my solemn Obligation of an Excellent Master.

(Conductor removes blindfold.)

RW&EM - You will now seal this Obligation six times.(done) Rise, duly obligated Excellent Master. (RW&EM raises Candidate by the pass grip and instructs him in the pass word and penal sign.)

(Pass Grip: Take the Brother's right hand and press the thumb between the knuckles of the 3rd and 4th fingers.)

(Pass Word:" Rabboni.")

(Penal Sign: Place both hands before your belly, bending your fingers so that the tips point to the belly, then separate them with a jerk.)

(Candidate retires with Conductor; the Veils, which hitherto have been open, are now closed, and the Captains of the Veils take their respective places

within the Veils. The Candidate is then brought to the First or Blue Veil, and the Conductor knocks *** ** with his rod.)

CFV - Who comes here ?

Cond. - Brother _____, who wishes to avail himself of the decree of Cyrus, and to return to Jerusalem, is now desirous of being instructed in the secrets of the Blue Veil.

CFV - What recommendation does he bring ?

Cond. - A pass grip and pass word.

CFV - Give them to me.

(Candidate gives them, and the Veil being drawn aside, he is admitted with the Conductor.)

Cond. - (To Candidate) Now listen attentively.(Exodus 3:1-6, 4:1-5 is read.)

CFV - The sign of the Blue Veil is; throw a rod down before you, then take it up by the lower or narrow end.(Exodus 31:1-5 is read.)

CFV - The grip is given thus; grasp a Brother's right arm at the wrist with both hands, the thumbs above and the fingers under, and the Word is "Bezal-el."

(Conductor and Candidate then approach the Purple Veil, and the Conductor knocks *** ** with his rod.)

CSV - Who comes here ?

Cond. - Brother _____, who wishes to avail himself of the decree of Cyrus, and to return to Jerusalem, is now desirous of being instructed in the secrets of the Purple Veil.

CSV - What recommendation does he bring ?

Cond. - The sign, grip and word of the Blue Veil.

CSV - Give them to me.

(Candidate gives them, and the Veil being drawn aside, he is admitted with the Conductor.)

Cond. - (To Candidate) Now listen attentively. (Exodus 4:6-8 is read.)

CSV - The sign of the Purple Veil is; place your right hand in your bosom, withdraw it, look at it, replace it by the aid of the left hand grasping the wrist to support it, then again remove it. (Exodus 31:6 is read.)

CSV - The grip is given thus; grasp the arm with both hands, as before, but immediately below the elbow, and the Word is "**Aholiab**."

(Conductor and Candidate now approach the Scarlet Veil, and the Conductor knocks *** ** with his rod.)

CTV - Who comes here ?

Cond. - Brother _____, who wishes to avail himself of the decree of Cyrus, and to return to Jerusalem, is now desirous of being instructed in the secrets of the Scarlet Veil.

CTV - What recommendation does he bring ?

Cond. - The sign, grip and word of the Purple Veil.

CTV - Give them to me.

(Candidate gives them, and the Veil being drawn aside, he is admitted with the Conductor.)

Cond. - (To Candidate) Now listen attentively. (Exodus 4:9 is read.)

CTV - The sign of the Scarlet Veil is; hold in your right hand a cup or glass of water, turn your hand as if to pour out the water backwards. (Exodus 3:13-14 is read.)

CTV - The grip is given thus; grasp the arm with both hands, as before, but immediately above the elbow, and the Word is "I am that I am."

RW&EM - (In front of White Veil, which remains closed) I have already explained to you the origin of this degree. It is divided by Curtains or Veils into three parts, and is given in one Lodge or Chamber, denoting that these parts, though distinct, form but one degree. The Veils allude to the Veils or coverings of the Tabernacle, which Moses erected in the Wilderness. The ceremony of passing the Veils may also be considered as emblematical of the wandering of the Israelites in the Wilderness, and of their return from Babylon to Jerusalem. These Veils are of different colors; blue, purple, scarlet, and white, typifying the elements Air, Water, Fire, and Earth, and are symbolical, respectively of Friendship, Union, Fervency and Zeal, and Purity. In passing the Blue, Purple, and Scarlet Veils, you have been made to represent one of the Hebrew captives in Babylon desirous of availing himself of the decree of Cyrus, and of following Zerubbabel to Jerusalem to assist in rebuilding there a House to the Lord God of Israel. You will now proceed on your journey to Jerusalem. On your arrival there you will meet with guards stationed for the purpose of keeping off intruders. They are distinguished by standards or badges of the same color as the Veils. To those with the Blue standards or badges you will give the sign, token and word of the First Veil; to those with the Purple the sign, token and word of the Second Veil; to those with the Scarlet the sign, token and word of the Third Veil; and if the Officers of that Supreme Court require further proof from you, you will give them this Grand Grip and Word;

(Grand Grip) grasp the right arm immediately under the armpit with the right hand, place the left hand on the shoulder and give the:

Grand Word "Ammi Ruhamah", which will enable you to gain admission to the Sanhedrin sitting in Council.

(Candidate is now invested with Apron, Sash and Jewel and seated.)

Closing

RW&EM - Assist me to close this Lodge, Excellent Junior Warden what is the constant duty in a Lodge of Excellent Masters ?

EJW - To prove the Lodge close tyled.

RW&EM - See that duty done.

EJW - Brother Inner Guard, you will prove that the Lodge is close tyled. (IG knocks on the door *** ** which is answered from without the same.)

EJW - The Lodge is close tyled, Right Worshipful & Excellent Master.

RW&EM - Excellent Junior Warden, the Excellent Senior Warden's place in the Lodge ?

EJW - In the West.

RW&EM - Excellent Senior Warden, your duty in the West ?

ESW - To close the Lodge, take charge of the plans when the work of the day is over, and pay Excellent Masters their wages.

RW&EM - Excellent Senior Warden, you have my command to close this Lodge.

ESW - Brethren, take notice that, by the Right Worshipful & Excellent Master's command, I declare this Lodge closed.*** **.

EJW - *** **

RW&EM - The Lodge is closed, **

Masters of Tyre

Officers needed for conferral:

Expert Master - in the East
Deputy Expert Master - in the West
Master of Exchequer - Treasurer's station
Master of Scrolls - Secretary's station
Senior Expert - Senior Deacon's station
Junior Expert - Junior Deacon's station
Sentinel - Tiler's station

First Section:

Same as opening, except:
Hiram King of Tyre - in the East
Hiram Abiff - in the West

Second Section:

3 Craftsmen - between altar and West
Hiram Abiff - between altar and West
Runner - between altar and West

Third Section:

Same as opening, without Deputy Expert Master

Equipment needed:

2 scrolls for messages
Mauls, chisels, quarry tools
Black drape
Apron - Triangular, royal purple edged with gold
Jewel - Square and Compasses, containing in the center a crown, and at the tips of the points of the Compasses and at the apex of the Square are suspended a Seal of Solomon (2 Interlaced triangles). The seal on the left shall contain the initial "M," the center seal "O," and the seal on the right "T".

Lodge arrangement:

A Quarry of Masters of Tyre is arranged like a Craft Lodge, but with no Junior Warden's station or altar candles. At the Altar, the Square is placed with the apex pointing East and the compasses folded and placed at the apex, making a "T" readable from the West.

Introduction

This degree was part of an originally separate organization entitled "The Supreme Quarry of the World, Masons of Tyre". M.V. John Raymond Shute II conceived of, wrote the ritual for, and instituted this organization in Monroe, North Carolina around 1930. It was intended as "an historic degree to further enlighten its members on the traditions and landmarks of Ancient Craft Masonry" and an elaborate structure and Constitution was established. It met with limited success, however, and was surrendered to the Grand Council of the AMD in 1933, who adopted the ritual (with a slight name change) as one of its degrees. Many of the lessons learned by M.V. John Raymond Shute II in this early, unsuccessful venture would later be rectified with the institution and operation of the Allied Masonic Degrees. An interesting feature of this body was a requirement that "lectures and papers sent from the Supreme Quarry" were to be read verbatim before the subordinate Quarries. Brother M.V. John Raymond Shute II was the first and only "Sovereign Grand Expert Master" of this body.

Opening

EM - * Craftsmen, clothe yourselves. Officers, take your stations.

EM - ** Junior Expert, are all present Masters of Tyre ?

JE - All present are Masters of Tyre. They have wrought in the quarry and have the word of this degree.

EM - What is the word ?

JE - "The Widow's Son is dead !"

EM - Deputy Expert Master, why do Masters of Tyre use the name of quarry for their place of assembly ?

DEM - As the builder goes to the quarry for his material, so do we, as Masters of Tyre, go to the rich storehouse of Ancient Craft Masonry for the material with which to further beautify and adorn our great Masonic Structure.

EM - What does a quarry of Masters of Tyre represent ?

DEM - The Royal Court of Hiram King of Tyre.

EM - How many constitute a quarry ?

DEM - Seven or more.

EM - Who are the Officers and where stationed ?

DEM - The Expert Master, in the East; the Deputy Expert Master, in the West; the Senior Expert, in front of and to the right of the Expert Master; the Junior Expert, at the door of entrance; the Master of Scrolls to the left of the Expert Master; the Master of Exchequer to the right of the Expert Master and the Sentinel just outside the door.

EM - Craftsmen, assemble in the center of the Court; form a triangle and face the East. (Triangle is formed). Give the due guard and sign of this degree. (done)

EM - Craftsmen, before we proceed further, let us offer up our invocation to the Supreme Architect of the Universe. You will join me in prayer. (Done.)

EM - I now by the authority in me vested, declare this Quarry duly opened and its labors resumed. Senior Expert, attend at the Altar

(SE opens the Sacred Writings at the 15th Psalm and places folded compasses in the apex of the square, which forms or represents the letter T); Junior Expert, inform the Sentinel (JE goes to the door and raps * ** ** which is answered in like manner by the Sentinel).

JE - Sentinel, the Expert Master now declares this Quarry duly opened and its labors resumed (closes door and Sentinel raps * ** **, to which the JE answers in like manner).

JE - Expert Master, the Quarry is duly guarded.

EM - Deputy Expert Master, read a lesson from the Sacred Writings (DEM reads the 15th Psalm).

(Expert Master gives one rap which seats the Craftsmen.)

Reception

(This degree is divided into three sections. The First and Third represent the Royal Court of Hiram King of Tyre. The Second represents a quarry near Jerusalem and should be so arranged.)

First Section

Hiram King of Tyre - * Junior Expert, retire and ascertain if there are any candidates in waiting, if so, present them in the usual form and manner.

(JE retires and conducts candidate into ante-room. He causes him to remove his coat and roll up his sleeves, then says:)

JE - My friend, you are now prepared as a craftsman ready for the quarry. In order for you to better understand and appreciate this degree, I will now explain some of the history of the ancient Tyrians. Tyre was an ancient city of Phoenicia, which in the time of King Solomon, was celebrated as the residence of Hiram King of Tyre, to whom Solomon and his father David were indebted for great assistance in the construction of the Temple at Jerusalem; for Hiram was ever a lover of David. Tyre was about one hundred miles from Jerusalem by sea and about ninety miles by land. An intercourse between these two cities and their respective monarchs was, therefore, easily cultivated. The inhabitants of Tyre were distinguished for their skill as artificers, especially as workers in brass and other metals: it was the principal seat of that skillful body of architects known as the Dionysiac Fraternity. The city of Sidon, which was under Tyrian government was twenty miles from Tyre, and was situated in the forests of Lebanon. The Sidonians were, therefore, naturally woodcutters and were engaged in the felling of trees, which afterwards were sent in floats by sea to Joppa, and thence by land to Jerusalem, to be used in the building of the Temple. The glass of Sidon, the purple of Tyre, and the exceedingly fine linen they wove, were the products of their own country and the workmanship of their own hands. The Tyrians were famous for their skill in the working of metals, hewing of timbers and stone, and were also famous for their knowledge of that which was solid, great and ornamental in architecture. One only needs to think of the great work which they did at the building of King Solomon's

Temple to get a clear idea of what their own buildings at Tyre must have been. Their fame was so extensive for taste, design and invention that whatever was elegant was distinguished with the title Sidonian, or as the workmanship of Tyrian artists. The city of Tyre and the temple of Dagon built by the Phoenicians at Gaza were masterpieces of art and rendered the name Tyrian architects deservedly celebrated throughout the world. The ancient Hebrews were not expert operative masons, probably due to the fact that they had for generations led a nomadic life and dwelt in tents. They made very little contribution to science. They produced no new order in architecture. Their religion forbade their making "graven images" so they did nothing in sculpturing. These two major facts are responsible for the part the Masters of Tyre had in the construction of the Temple on Mount Moriah. With these thoughts fresh in your mind, you are now ready for initiation. You will now be caused to represent a Courier from King Solomon to King Hiram just before the Temple was begun at Jerusalem. When you are admitted into a place representing the Royal Court of Hiram King of Tyre, you will present this scroll to the King and say, "Illustrious Hiram King of Tyre, I have a message from my lord and sovereign, Solomon King of Israel." You will now follow me. (Leads candidate to the door of entrance and knocks * * * ***)

SE - Your Majesty, there is an alarm.

HKT - Attend the alarm.

SE - (Goes to the door and says:) Who comes here ?

JE - A Courier from Solomon King of Israel, with a message for your majesty.

SE - Let him enter and present the message. (SE conducts the candidate to the East).

CAN - Illustrious King of Tyre (makes a low bow), I have a message from my lord and sovereign, Solomon King of Israel.

HKT - Present the message to the Master of Scrolls. (Candidate does so.)

HKT - Master of Scrolls, read the message.

MS - (Reads) From Solomon King of Israel to Hiram King of Tyre:

Greetings; As thou didst deal with David my father, and didst send him cedars to build him an house to dwell in, even so deal with me. Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the conditional shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel, and the house which I build is great; for great is our God above all gods. But who is able to build him an house, seeing the heaven of heavens cannot contain him ? Who am I then, that I should build him an house, save only to burn sacrifices before him ? Send me therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and in crimson, and in blue, and that can skill to grave with the cunning men that are with me in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees, and algum trees, out of Lebanon; for I know that thy servants can skill to cut timbers in Lebanon; and, behold, my servants, shall be with thy servants, even to prepare me timbers in abundance; for the house which I am about to build shall be wonderfully great. And, behold, I will give to thy servants, the hewers that cut timbers, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil. And to the Masters of Tyre, who shall come up and aid in the house which I am about to build, I shall give abundant wages, together with the finest gifts, as a reward for their skill. And to thee, O mighty King of Tyre, I shall give as a token of my appreciation for thy services, twenty flourishing cities in Galilee.

HKT - Craftsmen, as we did aid David to build him an house, so think I that we should aid Solomon to build him an house to the Lord his God. For what King in all the world is wiser or greater than is Solomon ? Who among all men are more expert to hew timbers than are our own people of Sidon ? What craftsmen in all the world are more skilled in the work of architecture than are the Masters of Tyre ? And what Master in all the world is more cunning in gold, in silver, in brass, in iron, in linen, in purple, in blue, in crimson, and in the graving of works than is our own craftsman the Widow's Son ? What say ye, Masters of Tyre, shall we go up to unto Jerusalem and aid and assist in this great and glorious work?

Craftsmen - Yea, we shall go.

HKT - Craftsmen, ye have wisely said. This is to be a work that shall become the marvel of all ages and a monument to our craftsmen there employed. What says the Widow's Son ?

HA - Though I am a man of Tyre by habitation, my mother is of the tribe of Naphtali. We both worship the Lord God of Abraham and live according to the law of Moses, therefore will I gladly go and aid in the building of an house to the Lord my God.

HKT - Then go thou every man unto his own house and prepare to go up unto Jerusalem: and do thou Junior Expert go forth and send unto the Sidonians and have them prepare cedar trees, and fir trees, and algum trees which shall be sent in floats by sea to Joppa, thence by land to Jerusalem. And do thou Master of Scrolls prepare this message to be sent to Solomon King of Israel.

(HKT dictates and the MS writes:)

From Hiram King of Tyre to his majesty Solomon King of Israel: Greetings; Because the Lord hath loved his people, he hath made thee king over them. Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a son, endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilled to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue and in fine linen and in crimson: also to grave any manner of graving, and to find out every device which shall be put to him, with the cunning men, and with the cunning men of my lord David thy Father. Now therefore, the wheat, and the barley, the oil and the wine, which my lord has spoken of, let him send unto his servants: And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem. (MS writes and hands message to candidate.)

HKT - (To candidate) Take this message to your lord the king, with the good wishes of myself and my subjects.

(Candidate takes it and the SE conducts him to the door of the ante-room.)

Second Section

(In this section, a number of craftsmen are working in a quarry near Jerusalem and should be dressed to suit the part, using mauls, chisels and other quarry tools.)

(JE reconducts candidate into quarry and seats him.)

1st Craftsman - How tired I am of this work and how my soul wearies of the constant babble of the Jewish workmen. Their thoughts seem to dwell only on sewing and reaping, the tending of sheep and goats and the valor of their ancestors. They chant all day, singing praises to the God of Abraham and their prophets. Some of them are being paid the same wages as we Masters of Tyre. Today I, by chance, overheard a conversation among some of our own craftsmen concerning this injustice. They were also dissatisfied at not yet having obtained the secrets of a Master whereby they could receive a Master's wage and be enabled to travel in foreign countries as Expert Masons. They are plotting to demand these secrets of the Master Craftsman, and if he refuses, to extort them from him. When they beheld me, they slunk away like jackals into the night.

2nd Craftsman - Last night I dreamed a dream in which I saw a hind plunging through the wood. It had been wounded at the throat and as I gazed an arrow pierced it near the heart, which was well nigh fatal. While making a frantic effort to escape, a club descended upon its head, which felled it dead near me. I awoke quite startled as though the dream was real. This troubles me, as the Master Craftsman is the son of the Widow, of the tribe of Naphtali, and the hind is an emblem of that tribe. There is an evil omen in that dream and I shall tell it to the Master when he next visits our quarry.

3rd Craftsman - I, too, have heard of the conspiracy against our Master and it troubles me greatly. This morn on my way to the spring, I came upon fifteen craftsmen in earnest but subdued conversation. When they beheld me they made known their plans to obtain the secrets from our Master, and insisted that I join them in their evil design. I spoke to them sharply reminding them of their obligations and also of the promise of our Grand Masters; that when the Temple is completed, those who have wrought

faithfully and diligently shall receive the secrets, which shall entitle them to a Master's wage. Jubulum became very angry and would have done me bodily harm had it not been for the other craftsmen. However, I persisted in my efforts and finally twelve of them recanted and agreed to wait until the Temple is completed.

(Hiram Abif enters)

All Craftsmen - Hail the Master.

HA - Craftsmen, you seem very much concerned and ill at ease. Let me know the nature of your troubles.

1st C - It is for thee we are concerned, Master Hiram. We have heard of a conspiracy among the craftsmen to obtain the Master's secrets from thee. We fear that, at a time when thou least expect it, harm may befall thee.

HA - Why should they plot against me or demand that which I cannot impart to them ? Your fidelity is commendable and it shall not be forgotten.

2nd C - Master Hiram, last night I dreamed a dream that a hind was heartlessly slain near me. Thou knowest the hind is an emblem of thy mother's tribe and I fear this dream is an omen of danger that awaits thee.

HA - (In deep meditation) Thy dream concerns me greatly.

3rd C - O Master, wilt thou not cease from going about alone and unprotected. Allow us to be near thee, lest at a time unforeseen, the unfaithful ones use foul play, accomplish their evil purpose and take from us one whose place can never be filled.

HA - In God have I put my trust: I will not be afraid of what man can do unto me. (HA retires from quarry)

2nd C - Alas for Hiram. Would that he would harken unto us. How unfortunate that one so great and good should be needlessly exposed to the evil intentions of his enemies. I hang my head in shame that our own countrymen should stoop to so dastardly a deed.

1st C - It is indeed deplorable. I weary of it all and will welcome the time when I can return to my native land. My heart yearns for the spires of Tyre and the companionship of my friends and kindred.

3rd C - I have learned to admire the Israelites for their many noble traits. I shall remain and dwell among them.

A Runner - (Enters hastily) Woe unto us, the Master is dead.

All Craftsmen - What, the Builder ?

Runner - It is the same. Fifteen Craftsmen entered into a conspiracy to extort the secrets of a Master from Hiram Abif, or take his life. For some reason twelve of them recanted, but the other three persisted and committed the foul deed. They attempted to make their escape, but were captured. They have been executed beyond the West gate of the city. The body of our Master has been found and we are ordered to report to the apartment of our King for further instructions.

All Craftsmen - Let us be off. (Leave room.)

(At this period, the following lecture is to be given.)

Lecture

This intermission represents the time required for the craftsmen to convey the body of Hiram Abif to the Temple, whence it was buried with all Masonic honors due that great character. I quote from the ancient writings: The consternation excited by this melancholy event was much increased by a circumstance which prevented the ceremonies, usual in such cases, from being performed before interment. His eyes were not closed by his nearest relatives; his body was not washed or baptized with the customary formalities, nor was his corpse embalmed. To compensate for these omissions, after being fittingly raised, the honors of his funeral were splendid beyond all former precedent. This great architect was not removed unto his own nation, and among his kindred, to be interred with the rite of idolatry; for being, by his mother's side, of Israelitish extraction, he appeared to have worshipped the true God, according to the usage and direction of the Mosaic law, and the Jews were extremely superstitious respecting the place of their interment. They believed that, if an Israelite was buried out of

Canaan, he would not so much as be entitled to a resurrection from the dead, much less to eternal felicity, unless God vouchsafed to form subterranean cavities in the bowels of the earth, through which the body might pass from its place of interment into the promised land. This ground is taken, hereof, from the charge of Jacob unto his son Joseph, that he should not bury him in the land of Egypt, but in Canaan. t the dedication of King Solomon's Temple there were thousands present to witness the placing of the Ark of the Covenant within the Sanctum Sanctorum; and an offering of twenty-two thousand oxen and one hundred and twenty thousand sheep was made as a sacrifice to the Lord God of Israel. After the dedication ceremonies, the craftsmen of Tyre returned to their native city with feelings of pride and satisfaction in work well done. But for the death of Hiram Abif, their joy would have been complete.

(JE reconducts candidate to ante-room.)

Third Section

Expert Master - Senior Expert, retire and admit the candidate to a seat in the Quarry.

(In this section, the West is unoccupied and draped in black.)

HKT - Craftsmen, we are again in our beloved city of Tyre. Our families are rejoiced over our safe return. We should be justly proud of having had such an important part in the erection of that magnificent edifice which Solomon builded at Jerusalem. It will stand as a monument to our skilled workmen. The Masters of Tyre shall be remembered throughout the days of man as expert craftsmen. As I meditate upon the honors that are ours and the gifts that have been lavished upon us, I am also reminded of that great sorrow that befell us at Jerusalem (gives three raps and Craftsmen rise and face the West). Ah, what a great calamity to be deprived of that Master Craftsman, Hiram Abif, that man of all men, who bore the banner of our craft and was slain by our own countrymen (gives one rap which seats craftsmen). I shall create an order to his memory, which shall be known as Masters of Tyre. I shall dedicate it to Hiram Abif and receive into it all those loyal craftsmen who went up unto Jerusalem and into the forests of Lebanon to assist in that great and noble work of building the Temple. Let all those who participated in that work approach the Altar, kneel on both knees and take the obligation of the new order which I now found.

(Candidate does so.)

HKT - (Raps ***, places himself just in front of the Altar and says:)

Place both hands just in front of your body in a position as if holding a chisel in your left hand and a maul in your right, the your name in full, and repeat after me; do solemnly vow, of my own free will and accord and on my word of honor as a Master Mason, that I will abide by the rules, regulations and by-laws of any quarry of Masters of Tyre of which I may be a member, and will uphold and support the Constitution, Laws and Edicts of the Grand Council under which the same operates; I furthermore vow that I will willingly aid and assist all deserving Masters of Tyre in their time of trouble and need, in so far as I am able; I furthermore vow that I will endeavor to emulate that celebrated Master Craftsman Hiram Abif in his steadfast loyalty to duty and honor, and like him sacrifice my all rather than betray any trust reposed in me; I furthermore vow that I will, when possible, endeavor to familiarize myself with the history, traditions and landmarks of Ancient Craft Masonry and use that knowledge for the advancement of this order; I furthermore vow that I will not reveal the secrets of this degree to any one, except he be a known Master of Tyre; I furthermore vow that I will not be present at or assist in the conferring of this degree upon any one, except he be a Master Mason in good and regular standing, nor will I sit in a quarry composed of less than seven members, and then only when the same is operating under a legal warrant or charter. To all this, I solemnly pledge my sacred word of honor to keep and perform the same without any reservation whatsoever, binding myself under no less penalty than that of having my body buried alive in an unmarked grave beneath the ruins of the ancient city of Tyre.

(Candidate rises)

HKT - As you are now a obligated Master of Tyre, I will invest you with the Due Guard, Sign, Grip, Word and apron of this degree. The Due Guard is given by placing both hands just in front of the body in a position as if holding a chisel in the left hand and a maul in the right, the right fist being about six inches above the left.

The Sign is given by dropping both hands limply, and is symbolical of the untimely death of the Master Craftsman, when he suddenly dropped forever

the working tools of life. **The Word is "The Widow's Son is dead !",** and is to be given to the Junior Expert on entering a Quarry.

The Grip is given by taking a brother's hand in a friendly grasp and pressing it twice in quick succession.

The Due Guard and Sign must be given to the Expert Master on entering or retiring from a Quarry. The Due Guard must be given when addressing the Expert Master, or a Superior Officer.

The apron worn in this degree is of triangular shape and is to remind you of the fellowship of Hiram King of Tyre, Solomon King of Israel and Hiram Abif. The color is purple, emblematic of the renowned purple of Tyre. Its border is of gold, to signify the royal origin of this order. The union of these two colors emphasizes the friendly alliance of King Hiram and King Solomon, the rulers of Tyre and Jerusalem. Tyre being noted for its purple and Jerusalem for the Temple with its profusion of gold. (Apron placed on candidate.) You will now approach the East and receive the lecture. (SE conducts candidate to East)

Lecture

There are in this degree, three sections. In the first, you were caused to represent a Courier from Solomon King of Israel to Hiram King of Tyre just before the Temple was begun at Jerusalem. In the second, you represented one of the craftsmen of Tyre in a quarry near Jerusalem. You there witnessed the discontent manifested among the Tyrian craftsmen which finally culminated in the death of Hiram Abif. In the third section, you participated in the founding of a new order, by Hiram King of Tyre, because of your past experience as an expert craftsman. You gained admission into the quarry by a series of knocks consisting of one, two and three consecutively. The first is to the memory of Hiram Abif, the next two to the two monarchs Hiram King of Tyre and Solomon King of Israel, and the three to the three craftsmen who warned Hiram Abif of approaching danger.

The Sacred Writings are opened at the fifteenth Psalm to remind you that this was the original obligation of a Master Mason. Upon the Sacred Writings are placed the folded compasses in the apex of the square, which represent the letter "T", the initial of Tyre. It also suggests an arrow pointing from the Sacred Writings to the Expert Master, reminding him to be ever

watchful in following and exemplifying the teachings therein contained. The working tools of a Master of Tyre are all the implements of the craft, but more especially the chisel and maul which we are, symbolically, to use in shaping our rude and imperfect natures into living stones for that building not made with hands eternal in the heavens. A Quarry of Masters of Tyre represents the Royal Court of Hiram King of Tyre and commemorates the important part the Masters of Tyre had in the erection of King Solomon's Temple. This degree represents the meritorious order conferred upon those deserving craftsmen who served at the building of King Solomon's Temple and is dedicated to the memory of that celebrated architect Hiram Abif, who lost his life just before the Temple was completed. His death left a vacancy in Tyrian Masonry which was never filled. His cunning knowledge in the mechanical arts was derived largely from his father who was an expert craftsman of Tyre. Hiram Abif, by his assiduous study and constant intercourse with the distinguished artisans of Tyre, added greatly to the knowledge acquired from his father so that in time he became the most celebrated architect of his day. His mother was a Jewess, of the tribe of Naphtali, and it was at her knee that the Master Craftsman learned of the Lord God of Israel. His wife was a sister of the noble Prince Adoniram and she was also a Jewess. She was devoutly attached to her husband and Masonic tradition informs us that, on hearing of his untimely death, she went up into a high mountain and cast herself to instant death, rather than go through life without her beloved husband. In memory of this devoted couple, the Masters of Tyre erected three bronze statues; one at Tyre, one at Joppa and one at Jerusalem. The priests of Dionysus, having devoted themselves to architectural pursuits established, about one thousand years before the Christian era, a society of builders in Asia Minor which is styled by the ancient writers the "Fraternity of Dionysian Architects". To this society was confined exclusively the privileges of erecting temples and other public buildings. The members of the Fraternity of Dionysian Architects were linked together by the secret ties of the Dionysian mysteries into which they were initiated. Thus constituted, the Fraternity was distinguished by many peculiarities that strikingly assimilate it to our order. In the exercise of charity, the more opulent were sacredly bound to provide for the exigencies of the poorer brethren. For the facility of labor and government they were divided into communities, each of which was governed by a Master and Wardens. They held a general assembly or grand festival once each year, which was solemnized with great pomp and splendor. They employed in their ceremonial observances many implements which are still to be found among Freemasons; and used, like them, a universal language by which one

brother could distinguish another in the dark as well as in the light and which served to unite the members, scattered over India, Persia and Syria, into one common brotherhood. The existence of this order in Tyre at the building of the Temple is universally admitted; and Hiram the Widow's Son, to whom Solomon entrusted the superintendency of the workmen, as an inhabitant of Tyre, a skilled architect and a cunning and curious workman was very probably one of its members. Hence we legitimately suppose that the Dionysiacs were sent by Hiram King of Tyre to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, that they communicated to their Jewish fellow laborers a knowledge of the advantages of their fraternity and invited them to participate in the mysteries and privileges. In this union, however, the apocryphal legend of the Dionysiacs would naturally give way to the true legend of the Masons which was unhappily furnished by a melancholy incident which occurred at the time; that is, the death of Grand Master Hiram Abif. This may explain to the initiates the cause for Solomon's sending to Tyre for his architects and for that distinguished character, the Widow's Son, and will also possibly show why Ancient Craft Masonry is a combination of Tyrian operative masonry and Jewish religious worship. This concludes the lecture and the degree. (Candidate seated.)

Closing

EM - Craftsmen, the time has arrived to cease work in this quarry. Has anyone anything to offer for the good of the craft ? (pause)

EM - Master of Scrolls, you will read the minutes. (done) Are there any corrections ? If not, they stand approved as read.

EM - I now, by authority in me vested as Expert Master of this Quarry, declare it duly closed.

EM - (***) Senior Expert, attend the Altar. (SE closes Sacred Writings.) Junior Expert, inform the Sentinel.

(JE goes to the door and raps * ** *** which is answered in like manner by the Sentinel).

JE - Sentinel, the Expert Master now declares this Quarry duly closed. (Returns to station.)

EM - (Gives one rap.)

Architect

Officers needed for conferral:

Right Worshipful Overseer of Master Architects - in the East
Senior Superintendent - in the West
Junior Superintendent - in the South
Inner Guard - Junior Deacon's station
Outer Guard - Tiler's station

Equipment needed:

Black hangings - station covers, altar drape
21 candles (5 in South, 7 in West, 9 in East)
Floor drawing or Tracing Board - oblong with a representation of the jewel in its center, below which are the letters "S.W.G." and "G.H.S."
Urn
Trowel
Mixture of milk, oil, flour, and red wine - red color
Blindfold
Apron - white edged with deep red
Sash - deep red color
Jewel - Flaming star with the letter "G" in the center, surrounded by a triangle pointing upward.

Lodge arrangements:

A Lodge of Architects is arranged like a Craft Lodge, but the altar is replaced with a table, upon which are placed a Volume of Sacred Law, a pair of compasses, a square, a trowel and an urn. The urn contains a mixture of milk, oil, flour and red wine, which is supposed to represent the Heart of Grand Master Hiram Abiff.

Introduction

This degree is one of four added to the Allied Masonic Degrees by M.V. John Raymond Shute II in 1933. It has a Rite of Perfection "flavor" and a version of it can be found in the "Manual of Freemasonry" by Richard

Carlile printed in England in the 1800s. Because this ritual is a composite of several rituals in use at the time (one by Finch), there are several errors within the body of the text, which cannot at this time be corrected with certainty. A careful observation of the text of the catechisms will reveal that they do not match the actual proceedings of the ceremony of initiation. It can be speculated that the catechisms of one ritual were engrafted onto the initiation ceremony of another ritual, thus making for the discrepancies noticed. Another hint of the period can be deduced from the reference to the Mark Degree by its two component parts; Mark Man and Mark Master. This degree, together with the degrees of Grand Architect and Superintendent comprised a complete system, most probably attached to some other body, much the way that the Council R&SM degrees were attached originally to the Scottish Rite. A version of this degree appears in the Adonhiramite Rite.

Opening

RWO - (raps) *** ** Respectable Senior Superintendent, what is the first duty of a Lodge of Architects ?

SS - To see the Lodge close tiled, Right Worshipful Overseer of Master Architects.

RWO - Perform that duty and inform the Outer Guard that I am about to open this Lodge, direct him to guard accordingly.

SS - Respectable Inner Guard, you will direct that duty to be done.

IG - (Goes to door, raps *** **, which is answered by OG) Respectable Outer Guard, it is the order of the Right Worshipful Overseer of Master Architects, coming to me by way of the West, that you see that our Lodge is properly and close tiled and be informed that the Lodge will shortly be opened, act accordingly.

(The door is closed and the raps given and answered, after which the IG reports to the SS.)

Respectable Senior Superintendent, the duty is performed and we are close tiled.

SS - Right Worshipful Overseer of Master Architects, the duty is performed and we are close tiled.

RWO - Respectable Junior Superintendent, what is the hour ?

JS - The hour of a perfect Mason.

RWO - What is that hour ?

JS - The first instant of the first hour of the first day that the Grand Architect created the heavens and the earth.

RWO - This is the first instant of the first hour of the first day and I, as Master of Architects, do declare this Lodge is opened and holden. It is time to begin our labors.

(RWO raps *** ***, which is answered by the SS, JS, IG and OG in succession.)

Ceremony

(The candidate is divested of his sword and blindfolded, he is then led to the door by the Outer Guard, who causes him to rap ***)

IG - Respectable Junior Superintendent, there is an alarm at the door of entrance.

JS - Right Worshipful Overseer, there is an alarm at the door of entrance.

RWO - Respectable Junior Overseer, you will ascertain the cause of the alarm.

JS - Respectable Inner Guard, you will ascertain the cause of the alarm.

IG - (opens door and asks) Who comes here while our Lodge mourns the loss of our Grand Master ?

OG - A Mason, tried and true, who has made suitable proficiency in the proceeding Degrees and now wishes further advancements as an Architect.

IG - By what right or benefit does he expect to do so ?

OG - By the benefit of the **Pass Word**.

IG - Surely he has not that knowledge, else he would be within.

OG - Nay, Respectable Inner Guard, he has not the knowledge, but I have it for him. (gives it) (**Gaboan**)

IG - He will wait until I make a report to the Right Worshipful Overseer of Master Architects. (closes door)

IG - Right Worshipful Overseer, A Mason, tried and true, who has made suitable proficiency in the proceeding Degrees and now wishes further advancements as an Architect.

RWO - By what right or benefit does he expect to do so ?

IG - **By the benefit of the Pass Word**.

RWO - Surely he has not that knowledge, else he would be within.

IG - Nay, Right Worshipful Overseer, he has not the knowledge, but I have it for him. (gives it) (**Gaboan**)

RWO - You will admit him and cause him to be led round the Lodge twice.

IG - (Opens door, takes candidate by arm and conducts him twice round the Lodge, stopping before the JS.)

JS - My Brother, before we can admit you into this mysterious Degree of Masonry it is necessary for you to declare your abhorrence of the treachery and crime of those worthless ruffians who caused us the loss of a former Architect.

Cand.- (prompted) I do so abhor and detest it.

JS - You will then proceed to the West. (He does.)

SS - My Brother, as a test of your integrity, we require you to partake of the heart of that innocent victim, for which purpose we have here emblematically preserved. Do you agree to this requirement?

Cand.- Yes I do.

(The SS takes the Trowel and, giving on the point of it a small portion of the contents of the Urn, thus addresses the candidate:)

SS - May this you now receive be the cement, which shall firmly bind us together in brotherly love and union. May it be indissoluble. Say now with me "Misfortune to him who would disunite us!" (Candidate repeats it.) You will now proceed to the East.

(He does.)

RWO - My Brother, thus far you have proved your sincerity, however it now becomes my duty to inform you that you are not yet ready to become an Architect; you must take a solemn and binding Obligation pertaining to this Degree, are you willing so to do ?

Cand.- I am.

RWO - Having satisfied us of your integrity, you will then approach the Altar, kneel upon both knees, place your hands upon the Volume of Sacred Law, say I, pronounce your name in full and repeat after me (**).

I, _____, do solemnly vow and promise that I will keep the secrets of this Degree separate and distinct from any I have already received or may hereafter receive; that I will never confer the same without due authority, and acknowledge the Grand Council of the Order to be the only Body in this country having the power to grant this authority. All of this I do swear, under no less a penalty than being forever disgraced amongst Masons and **being deprived the rites of burial**. Amen.

(after saying "Amen," the hoodwink is removed from aspirant.)

RWO - Brother Architect, upon being brought to Light, you perceive before you three Great Lights, with a Trowel across the Square and Compasses, and also this Urn, in which is emblematically preserved the heart of our Grand

Master Hiram Abiff. You also perceive upon the Tracing Board the Blazing, or Flaming Star, having in the centre the letter G., meaning Glory, Grandeur and Geometry. In the rays coming from the Star are the letters S.W.G. and G.H.S., meaning Submission, Union, Gomar (Beauty), and Gaboan, Hiram, Stolkin. The Secrets of the Degree you will discover during the recital of the Catechisms.

Lecture

My Brother, I reward your zeal for Masonry by declaring you an Architect. The difference which you observe in the apron proves the superiority of this Degree, as, in future, you will be employed only in the elevation of the Temple. The Sash, with which I invest you, is a mark of distinction over the inferior Orders and its colors are to remind you that a former Architect chose rather to shed his blood than to reveal our mysteries. The Blazing Star teaches submission to lawful authority; Union amongst the Brethren, and Beauty as the result of combined efforts; tradition informs us that this word Gomar was the first word uttered by the first man when he opened his eyes in Paradise. The word **Gaboan**, we are told, was the proper and original name of the ground on which the Sanctuary was built. Hiram you are already acquainted with, as also the reasons why the Lodge is hung with black. *Stolkin* is the name of him who discovered the hiding place of the three ruffians. The contents of the Urn is a mixture of milk, flour, oil and wine, the consecrating elements, and typify the heart of Hiram Abiff. After the death of Grand Master Hiram Abiff, the works were at a stand still and Solomon was zealous to complete it. For this purpose, he convened those Masters who had distinguished themselves by their genius, capacity and manners, and formed them into a Lodge to effect it. As those selected were no longer to be confounded with the multitude of the workmen, Solomon commanded that the distinct mark that they had worn should be changed, and that they should in future have the right to enter the Sanctum Sanctorum, having previously been placed upon the letter G and Flaming Star. By the original design of the edifice, Solomon perceived that the first elevation was perfect. He, therefore, ordered a second to be placed with the same proportions, under the direction of the Lodge of Architects. Under the desire of one of these, Solomon directed that in succeeding ages, another should be erected to prevent this valuable part of Masonry from being obliterated. My Brother, you will now be seated amongst the Brethren and pay close attention to the Catechisms, which will further enlighten you.

Southern Catechism

(The RWO asks all questions and the JS answers thereto.)

Q - Brother Junior Superintendent, why do we open this Degree with six reports ?

A - In allusion to the six days of Creation.

Q - In what manner is it performed ?

A - The Right Worshipful Overseer gives two on the Tracing Board before him, as emblematic of the first and second days: and the Senior and Junior Superintendents do the same, as emblematic of the other four days.

Q - How is the Candidate prepared in this Degree ?

A - With the outward plans of the Temple.

Q - For what purpose ?

A - To prove himself a Master Architect.

Q - How did you enter ?

A - In peace and integrity.

Q - Why do we go through the ceremony of being conducted round the Lodge ?

A - In commemoration of King Solomon and the twelve tribes of Israel going in Jubilee-procession three times round the foot of Mount Moriah, on the morning that the foundation stone of the Temple was laid.

Q - To what does the sign of this Degree allude ?

A - The first or external elevation of the Temple.

Q - To what does the token allude ?

A - To the union of the five penal fingers of an Entered Apprentice, Fellow Craft, Mark Man, Mark Master and Master Mason.

Q - What does the word denote ?

A - A peculiar branch of the duty of the Brethren of this Degree.

Q - Be pleased to name it.

A - Comforters and Overseers of the People appointed by King Solomon for that purpose.

Q - What was the chief Masonic employment of the Brethren of this Order ?

A - To give the plans and elevations of the outer Temple.

Q - What number of Lodges, and what branch of Masons formed this Order ?

A - Our Lodges only consist of Senior and Junior Wardens of the twelve Master Masons' Lodges.

Q - How were these Masons disposed of in their employ in the plains of Zarthan ?

A - In the same manner as in the Holy City of Jerusalem.

Q - How were they arranged in the Forests of Lebanon ?

A - In one Lodge with eight in number.

Q - What was their pay per day ?

A - Thirty-six shekels, equal to about twelve dollars, seventy cents of our money.

Q - What was the sum total paid to this class for their share in the labor of the building ?

A - Six hundred ninety-nine thousand, four hundred, twenty-six dollars.

Q - By what is the Master Overseer distinguished?

A - A crimson robe, with a broad belt round the waist, with divisions for holding the plans of the Temple.

Q - By what is the Master Overseer further distinguished ?

A - By that famous banner which distinguished the Brethren of this Order that were enrolled as Eastern Knights in the Holy War.

Q - Be pleased to describe that banner.

A - It was made of black velvet, in the form of a square. In the center the arms were quartered. At the ends of each bar, which formed the CROSS to quarter the arms, were placed two letters of words of this Degree. In the center of the said crossbars, forming the quarterage of the arms, were the other two. In the first and fourth quarters, a right hand painted in a manner somewhat resembling the token of this Degree. In the second, the initials of this Degree; and in the third, "Jerusalem the Holy", in the ancient Masonic characters. The crest was a slight emblem of the sign of this Order, the right hand elevated, and the full word in ancient Masonic characters formed the motto.

Q - In what part of the Lodge is this banner placed ?

A - Over the head of the Right Worshipful Overseer of Master Architects.

Q - Describe the Jewel worn by the Right Worshipful Overseer.

A - The Compasses open at ninety degrees, with the points circumscribed by a tragic board, in the form of a G, radiant from the center of the head of the Compasses; the Line and Plummet suspended.

Q - Describe the Jewel worn by the Senior Superintendent.

A - Two hands emblematical of the token.

Q - Be pleased to describe the Jewel worn by the Junior Superintendent.

A - The right hand elevated nearly in due form.

Q - I thank you, Junior Superintendent.

Western Catechism

(The RWO asks all questions and the SS answers thereto.)

Q - Respectable Senior Superintendent, are you an Architect ?

A - I am.

Q - In what place were you received ?

A - In the Sanctum Sanctorum.

Q - Did you ever work at a thing memorable ?

A - At a Grand Master's tomb.

Q - Describe the inscription.

A - S.W.G. on the superfice, and G.H.S. on the side of it.

Q - What signifies S.W.G. ?

A - Submission, Union and Gomar, or Beauty.

Q - Why is it said to be beauty ?

A - Because it is the first word the first man pronounced.

Q - What signifies the G repeated a second time ?

A - Gaboan, the proper and original name of the ground on which the Sanctuary was built, and which was adopted as the word to distinguish Architects from other Masons.

Q - The H. I am well acquainted with; the other S. remains to be explained.

A - Stolkin, the name of the first discoverer of a certain corpse.

Q - Of what use are these letters ?

A - To instruct posterity in the mysteries of Masonry.

Q - In what do you employ yourself as an Architect ?

A - In perfecting the science, and in regulating the workmen.

Q - By what means were you received an Architect ?

A - By the cement which united the stone of the Temple.

Q - What were the materials of this cement ?

A - Milk, oil, wine and flour.

Q - Of what is the cement further allegorical ?

A - The valuable remains of a great Architect.

Q - By what can you prove yourself to be an Architect ?

A - By two signs that are only made at the opening or in the Lodge, and by a third sign to be used at discretion.

Q - Describe the former.

A - To place the right hand, thumb erect, upon the heart, to make a diagonal line forward to the height of the face, to bring it horizontally to it, putting the thumb on the forehead, so as to form a Triangle.

Q - What name do you give to this sign ?

A - The sign of surprise and defense.

Q - How is it disposed of ?

A - By the sign of sorrow.

Q - Describe it.

A - To place the right hand flat on the breast, making a motion as if to retire, and in so doing pass the right foot behind the left foot, so as to form a Square.

Q - What is the third sign to use at discretion ?

A - To draw the right hand over the right hip.

Q - The utility of this sign ?

A - To gain admittance into a Lodge of Architects.

Q - What time is it ?

A - The last day, the last hour, the last instant, that the Master holds his Lodge.

Closing

RWO - Then I declare this Lodge of Master Architects duly closed.

(Raps *** ***, which is likewise given by the SS, JS, IG and OG)

RWO - * .

Grand Architect

Officers needed for conferral:

Right Worshipful Ruler of Grand Architects - in the East

Senior Overseer - in the West

Junior Overseer - in the South

Inner Guard - Junior Deacon's station

Outer Guard - Tiler's station

Chaplain - Chaplain's station

Equipment needed:

27 candles (7 in South, 9 in West, 11 in East)

An extra pair of Compasses

Sword

Floor drawing - A double Triangle, with the Altar in the center

Blindfold

Apron - white edged with blue

Sash - blue color

Jewel - a Double Triangle, formed by a pair of Compasses and a Level. (The level is "A" shaped with a plumb bob hanging from the apex.)

Blue Robe with broad belt for RWR

Special Banner (as described in ritual)

Lodge arrangements:

A Lodge of Grand Architects is arranged like a Craft Lodge, but the altar is replaced with a table, upon which are placed a Volume of Sacred Law, a pair of compasses, a square and a trowel.

Introduction:

This degree is one of four added to the Allied Masonic Degrees by M.V. John Raymond II in 1933. It has a Rite of Perfection "flavor" and a version of it can be found in the "Manual of Freemasonry" by Richard Carlile printed in England in the 1800s. This degree, together with the degrees of Architect and Superintendent comprised a complete system, most probably attached to some other body, much the way that the Council R&SM degrees

were attached originally to the Scottish Rite. In this degree, as in the Architect degree, there are minor discrepancies between the Catechisms and the actual ritual work. A version of this degree appears in the Adonhiramite Rite.

Opening

RWR - (raps) *** **** Respectable Senior Overseer, what is the first duty of a Lodge of Grand Architects ?

SS - To see the Lodge close tiled, Right Worshipful Ruler of Grand Architects.

RWR - Perform that duty and inform the Outer Guard that I am about to open this Lodge, direct him to guard accordingly.

SO - Respectable Inner Guard, you will direct that duty to be done.

IG - (Goes to door, raps *** ****, which is answered by OG) Respectable Outer Guard, it is the order of the Right Worshipful Ruler of Grand Architects, coming to me by way of the West, that you see that our Lodge is properly and close tiled and be informed that the Lodge will shortly be opened, act accordingly.

(The door is closed and the raps given and answered, after which the IG reports to the SO.) Respectable Senior Overseer, the duty is performed and we are close tiled.

SO - Right Worshipful Ruler of Grand Architects, the duty is performed and we are close tiled.

RWR - Respectable Junior Overseer, what is the hour ?

JO - The hour of a perfect Mason.

RWR - What is that hour ?

JO - The first instant of the first hour of the first day that the Grand Architect created the heavens and the earth.

RWR - This is the first instant of the first hour of the first day and I, as Master of Grand Architects, do declare this Lodge is opened and holden. It is time to begin our labors.

(RWR raps *** ***, which is answered by the SO, JO, IG and OG in succession.)

Ceremony

RWR - My Brethren, the second elevation of the Temple is finished and, in conformity to the supreme orders, we are to erect a third, that will terminate the height of it, according to the original design. The superintendence of this third part must be committed to the care of an able, diligent and complete workman, such a one as we have not at present amongst the Grand Architects. We are now convened, and as we have not any particular business before us to engage our attention, the time cannot be better spent than in selecting an addition to our Lodge, who, by his assiduity and experience, may be worthy of the appointment to which I allude.

SO - Right Worshipful Ruler of Grand Architects, Brother **Moabon** is without and desires admittance, claiming to have a plan for the third elevation.

RWR - The work has met with obstacles that have impeded its progress; but it cannot with propriety be longer suspended. Our choice must be speedily made. It is fortunate for that Architect, whose report you have just witnessed, that he has applied in time to be a candidate; let him be, according to his request, examined, and with caution, for it is the work only of Grand Architects to erect structures in the air. The task is too great for inferior Craftsmen. They only now put the finishing stroke to the Temple. If Moabon is qualified, may he succeed, and ever after live with glory, happiness and prosperity, and may his name exist to the end of time, as a mighty and respectable word amongst great Architects. Brethren, is it your will to admit Moabon ?

(The Brethren place their hands thrice upon the drawing, which is the sign of assent for his examination and admission.)

RWR - It is well, admit Moabon !

(Inner Guard retires and presents Candidate before the Throne in East. Candidate is blindfolded.)

RWR - Brother Moabon, the Degree to which you aspire is a point of elevation to which you are a stranger. The superior art required to be displayed on this occasion makes us apprehensive that your abilities are by no means equal to the task. The difficulties you have to encounter are great and can only be surmounted by the extent of your knowledge and the utmost exertions and limits of your skill. A perfect design for the third structure of the Temple is required from you and as the necessity of raising it is urgent, we cannot admit of delay. The work is now at a stand still and there are no plans to proceed, nor can any of the Master Architects supply them. I am told that you come with plans. Is it so ?

Cand - I have plans here, Right Worshipful Ruler, to submit for your approval. (RWR takes the plans and sends them to the two Overseers, after they are returned, he says:)

RWR - Respectable Junior Overseer, what is your opinion of the plans submitted by Brother Moabon ?

JO - Right Worshipful Ruler, I judge them worthy of adoption.

RWR - Respectable Senior Overseer, what is your opinion concerning the plans ?

SO - Right Worshipful Ruler, I, too, judge them worthy of adoption.

RWR - Respectable Overseers, I am of like opinion and believe that Brother Moabon is worthy to sit with us and be acknowledged a Grand Architect; Brother Overseers, do you approve ?

Overseers - We approve, Right Worshipful Ruler.

RWR - Let Brother Moabon be presented in due and ancient form.

(The Candidate is then conducted round the Lodge twenty-seven times and placed at the Altar, when the RWR says:)

RWR - Brother Moabon, are you now prepared to assume the vow of a Grand Architect?

(Reply: yes)

Then kneel upon both knees at the base of the Altar, place your right hand upon the Volume of Sacred Law and your left upon the Sword

(a pair of Compasses are placed over the left wrist),

say I, pronounce in full your name and say after me:

Obligation

In the presence of Jehovah God and these my Brethren, do hereon solemnly affirm that I will forever conceal the secrets of this Lodge and will not speak upon the mysteries of this Degree to anyone, unless he be a Grand Architect; I further affirm that only to him who has produced a design for the third elevation will I reveal the secrets of this Degree, under **the penalty of being expelled from this Lodge and the Order if I ever violate the same.** Amen.

RWR - Rise, and let the veil of obscurity be removed, for Moabon is worthy of beholding our labors. (Blindfold is removed.)

Lecture

My Brother, it is a satisfaction that we have been witnesses of your skill and ability, and of your endeavors to give satisfaction in the task prescribed to you. The execution of your design impels us to admit you a Grand Architect. May this new favor conferred on you stimulate you to merit the Illustrious Degree which succeeds, and which derives its splendor from the circumstance, that it will fall to the lot of one of us to be recognized therein as Grand Master, or Superintendent. Approach and receive the marks of rank to which you are entitled and to which alone your perseverance has elevated you. To distinguish ourselves as Grand Architects, there is a Sign, a Grip and a Word.

The Sign is to place the two hands on the head, to form a Triangle with the thumb and forefinger of each hand. It is to be answered by the hands being in the same form above the head.

The Grip is to take one another by the right hand indiscriminately, and to turn the hands thrice alternately above and below each other.

The Word is your name, "**Moabon**," to be pronounced by syllables, [**Mo-A-Bon**] in making the turning of the hands.

The Sash and this Jewel are indicative of the Degree of which you are now in possession and it is the only mode of your expressing yourself to be such out of the Lodge. The Sign, Word and Grip are considered as sacred and are not to be used elsewhere. If accident should occasion your visiting the Lodges of the inferior Degrees and you are not provided with your Sash and Jewel, you are at liberty to tuck the left corner of your Apron into the band, and by that you will be recognized a Grand Architect. You may be seated amongst us.

SOUTHERN CATHECHISM

(The RWR asks the question and the JO answers them.)

Q - Are you a Grand Architect ?

A - I am.

Q - Where were you received ?

A - In the middle chamber.

Q - Why there ?

A - The Lodge was held there when the second elevation was finished.

Q - Who gave the design of the Temple ?

A - The Grand Architect of the Universe.

Q - To whom ?

A - To Solomon.

Q - By what means ?

A - By inspiration.

Q - In what manner were you employed in the middle chamber ?

A - In designing a third elevation.

Q - By what means were you admitted a Grand Architect ?

A - By the perfection of the drawing which I presented to the Master.

Q - What reward did you receive in return ?

A - A Sign and Grip.

Q - Deliver them to the next Brother (done). What was the word pronounced ?

A - The name of a great Architect

Q - Declare it.

A - Right Worshipful Ruler, I will give you one syllable, if you will give me another.

Q - I am agreeable.

A - "**Mo-**"

Q - "**A-**"

A - "**Bon.**"

Q - How old are you ?

A - Twenty-seven years.

Q - I thank you, my Brother.

WESTERN CATHECHISM

(The RWR asks questions and the SO answers them.)

Q - Respectable Senior Overseer, why do you open and close this degree with seven reports ?

A - In allusion to the six days of the Creation and the institution of the seventh as a Sabbath.

Q - How represented in the Lodge ?

A - The Right Worshipful Ruler gives two reports on the base of the column containing the first Great Light. The Senior Overseer gives two on the shaft of his pillar containing the second Great Light. The Junior Overseer gives two on the chapter of his column containing the third Great Light. The seventh represents the Holy Sabbath is given by the Right Worshipful Ruler with his Hiram (gavel) on the Holy Writings.

Q - How is the Candidate prepared in this degree ?

A - With the inward plans of the Holy Temple of Jerusalem.

Q - What reason do we assign for this ?

A - To prove to the Brethren present that he has been duly initiated into the Degree of Architect and then stands fully prepared to receive the promotion of Grand Architect of the Temple as the representative of our inspired grand superintendent, Hiram Abif.

Q - In what manner did you make your entry into this Lodge ?

A - By three distinct and two quick reports.

Q - Why in this Manner ?

A - That the square of the numbers may be represented by us when we enter the Lodge of the Grand Architects, which our Grand Master, King Solomon, in conjunction with his worthy colleague, the learned King of Tyre, commanded to be practiced, for the better understanding of the basis of that

valuable discovery made by our Grand Master, Hiram Abif, on the morning that the foundation-stone of the Temple was laid by the hand of that wise and super-excellent King of the Jews.

Q - Why is this ceremony of traversing the Lodge in this Degree observed ?

A - Because King Solomon, with the High Priest and Elders of the Israelites, went in public procession round the Temple when the cap stone was laid and the building completed.

Q - To what does the Sign of this Degree allude?

A - To the second, or inward, elevation of the Temple.

Q - To what does the token allude ?

A - To the number of Lodges that compose the secret words of this Degree.

Q - To what do the Words allude ?

A - To the dignity which King Solomon conferred on the Brethren of this Order.

Q - What was the chief Masonic employ of the Brethren of this Degree ?

A - To give the plans and elevations of the Inner Temple.

Q - What were the number of Lodges and what branch of Masonry formed this Degree ?

A - One Lodge, consisting of the Masters of the twelve Master Masons' Lodges.

Q - How were these Masons arranged and in what manner did they assemble during the time in which they were employed in the plains of Zarthan ?

A - In the same manner as in the Holy City of Jerusalem.

Q - In what manner were they arranged in the Quarries of Tyre ?

A - In one Lodge, with eight in number.

Q - How were they arranged in the Forests of Lebanon ?

A - In one Lodge, four in number.

Q - What was the pay per day ?

A - Forty-nine shekels of silver, equal to \$25.70 of our money.

Q - What was the total sum paid to them ?

A - Two hundred and three thousand, three hundred and seventy-four pounds, ten shillings.

Q - By what is the Right Worshipful Ruler distinguished?

A - By a blue robe, with a broad belt around the waist, for holding the plans of the inner ornaments of the Temple.

Q - What other distinguishing mark of honor does the Right Worshipful Ruler bear ?

A - That famous banner which distinguished the Brethren of this Degree who were enrolled as the Knights of the Holy War.

Q - I will thank you, Brother Senior Overseer, to describe that banner.

A - The banner was made of black velvet, in the form of a geometrical square. In the centre, were their own peculiar arms quartered; and the whole circumscribed by a star, with twelve points containing the twelve letters, forming the characteristic words of this Degree. In the first quarter was painted the left hand; in the fourth, the right hand, the palm outwards. In the second quarter, a hand and two fingers; and in the third, the hands with the backs outwards. The crest was a Brother in ancient armour, with an emblematic representation of a part of the Sign of this Order. The words of this Degree formed the motto.

Q - In what part of the Lodge is this banner placed ?

A - Over the head of the Right Worshipful Ruler.

Q - What is the Jewel of this Degree belonging to the Right Worshipful Ruler ?

A - The Compasses, open at an angle of ninety degrees, with the points circumscribed by the Holy Bible, so as to form a triangle, and in the centre, a geometrical square, formed by the two hands and two fore fingers.

Q - Be pleased to describe the Jewel worn by the Senior Overseer.

A - Two hands, one forming a Level, the other a Perpendicular.

Q - What is the Jewel by which the Junior Overseer is distinguished ?

A - Two fingers, forming a right angle.

Q - I thank you, my Brother.

Closing

RWR - Brethren, I will thank you to assist me in closing the Lodge in this Degree. What is the last duty, Brother Senior Overseer ?

SO - To see that we are properly tiled externally.

RWR - Perform that duty and announce to the Outer Guard that we are about to close this Lodge.

SO - Respectable Inner Guard, you will direct that duty to be done.

IG - (Goes to door, raps *** ***, which is answered by OG)

IG- Respectable Outer Guard, it is the order of the Right Worshipful Ruler of Grand Architects, coming to me by way of the West, that you see that our Lodge is properly and close tiled and be informed that the Lodge will shortly be closed, act accordingly.

(The door is closed and the raps given and answered, after which the IG reports to the SO.)

IG- Respectable Senior Overseer, the duty is performed and we are close tiled.

SO - Right Worshipful Ruler of Grand Architects, the duty is performed and we are close tiled.

RWR - What is your next duty, Brother Junior Overseer ?

JO - To see that we are properly tiled internally, to deposit the Royal Standard in the pedestal and to crave a blessing on the work.

RWR - It is well. Brother Chaplain evoke a prayer in our behalf.

Chaplin- Prayer (done).

RWR - Now, My Brethren, I will crave your assistance to enable me to close our labors with peace, unity and form; therefore, Brethren, I will thank you to advance from the west to the pedestal in the east, and to assist each other in taking down the Royal Standard, to see it safely deposited, with the Holy Law and Jewels, in our ancient and sacred repository.

(The Brethren now advance in due form, they pull gently the plummet, suspended from the crown of the standard, which, being connected with a set of pulleys mechanically arranged, they lower it a little by degrees, while the organ plays a solemn march. The last Brother that advances is the Senior Overseer, who takes it down and puts it into the pedestal. He then returns, with the rest of the Brethren, to their respective places, by the proper advances and stop in due form, when the RWR, SO, and JO close the Lodge by seven knocks, and the grand honors are given by all the Brethren.)

Superintendent

Officers needed for conferral:

Very Powerful Master - in the East
Senior Warden - in the West
Junior Warden - in the South
Inner Guard - Junior Deacon's station
Outer Guard - Tiler's station

Equipment needed:

81 candles (9 in South, 11 in West, 13 in East, 6 at each emblem)
A picture or slide of the Temple in the East
Swords for Officers
Obligation written on a card
Hibachi or small bowl
Apron - white edged with purple
Sash - purple color
Jewel - a Triangle, pendant to the Sash at overlap

Drawings of Temple furnishings as follows:

Sacred Utensils, the Ark of Alliance, Golden Candlesticks, Table of Shew Bread, Brazen Altar, Brazen Sea, Altar of Incense, etc.

Emblems of the Degrees on banners depicted as follows:

1. Entered Apprentice - Square and Compasses appropriately placed
2. Fellow Craft - Square and Compasses appropriately placed
3. Master Mason - Square and Compasses appropriately placed
4. Mark Man - Circle, containing the letters "H.A.B".; the word "Amasaphus," depicted in Hebrew characters; and the word "Stodan"
5. Mark Master - Circle, containing a Tau
6. Architect - Flaming star with the letter "G" in the center, surrounded by a triangle pointing upward
7. Grand Architect - a Double Triangle, formed by a pair of Compasses and a Level of "A" design
8. Superintendent - a Triangle containing the Tetragrammaton, surrounded by a circle.

Lodge arrangements

A Lodge of Superintendents is arranged like a Craft Lodge, but the altar is replaced with a table, upon which are placed a Volume of Sacred Law, a pair of compasses, a square and the drawings of the Temple furnishings. The Candidate is not blindfolded in this Degree. Banners bearing the ensigns of the different Orders of Masonry in color should be placed around the room at proper intervals.

Introduction

This degree is one of four added to the Allied Masonic Degrees by M.V. John Raymond II in 1933. It has a Rite of Perfection "flavor" and a version of it can be found in the "Manual of Freemasonry" by Richard Carlile printed in England in the 1800s. This degree, together with the degrees of Architect and Grand Architect comprised a complete system, most probably attached to some other body, much the way that the Council R&SM degrees were attached originally to the Scottish Rite. A version of this degree can be found in the Adonhiramite Rite.

Opening

VPM - (raps) *** **** Very Honorable Senior Warden, what is the first duty of a Lodge of Superintendents ?

SW - To see the Lodge close tiled, Very Powerful Master.

VPM - Perform that duty and inform the Outer Guard that I am about to open this Lodge, direct him to guard accordingly.

SW - Very Honorable Inner Guard, you will direct that duty to be done.

IG - (Goes to door, raps *** ****, which is answered by OG) Very Honorable Outer Guard, it is the order of the Very Powerful Master, coming to me by way of the West, that you see that our Lodge is properly and close tiled and be informed that the Lodge will shortly be opened, act accordingly.

(The door is closed and the raps given and answered, after which the IG reports to the SW.) Very Honorable Senior Warden, the duty is performed and we are

close tiled.

SW - Very Powerful Master, the duty is performed and we are close tiled.

VPM - Very Honorable Junior Warden, what is the hour ?

JW - The hour of a perfect Mason.

VPM - What is that hour ?

JW - The first instant of the first hour of the first day that the Grand Architect created the heavens and the earth.

VPM - This is the first instant of the first hour of the first day and I, as Powerful Master of Superintendents, do declare this Lodge is opened and holden. It is time to begin our labors.

(VPM raps *** ***, which is answered by the SW, JW, IG and OG in succession.)

Reception

(When the Lodge is ready, the two Wardens retire and enter with the Candidate, without an alarm; he is placed in the West, between the two Wardens, and the SW says:)

SW - Very Powerful Master, it is our pleasure to present Brother Moabon, who ardently desires to participate in our labors. You gave him to understand, in the preceding Degree that there was wanting yet a ceremony for him to undergo, before he would be in complete possession of the secrets of Masonry. His zeal has brought him into your presence to obtain them.

VPM - Brother Moabon, we cannot sufficiently applaud your perseverance in endeavoring to explore our secret mysteries. They are withheld from every one until we are well satisfied of the conduct of those who solicit them; for our prudence will only permit us to grant them to those whom we have all tried. Your conceptions upon this business are most probably erroneous; for it is scarcely possible for you to conjecture the object or intent of our meeting. The grandeur of this Degree is immense and, with the permission of the very honorable Brethren who assist me, I will declare it.

The mighty Degree which we now hold is that of a Superintendent. The Temple is raised from the foundation to a capstone [or copestone]; the elevations are perfect and the Sacred Utensils only remain to be prepared, after the drawing of the greatest Master that ever lived. We are to elect a successor, who will complete with honor and with glory the models, which he designed. Move about the Lodge, exercise your genius, and present to us the results.

(The Candidate traverses eighty-one times round the drawing [altar] and at length the Wardens give him designs for the furniture, which he presents to the Master.)

VPM - Brother Moabon, the designs are worthy of the subject; but there is an obligation to which you are to submit, before you can be made acquainted with our secrets. This engagement differs from those, which you have already taken, inasmuch as that they were entered into in darkness; whereas, this is offered to you without restraint. It is now for you to decide. We have the power to release you from your professions, even of those, which you have made with us, it is a matter of indifference, if you reveal all that you already know on the subject of Masonry. We care not if it becomes the amusement of the popular world. What is now required of you is an act of sincerity and, as such, it is transcribed for your perusal and approbation. If you do not concur with the contents, say so, and we will act accordingly. If you consent, read it with an audible voice, and we will attend to you.

(The written obligation is then handed the Candidate, who reads it privately first.)

Obligation

Upon the possession of my senses, upon the existence of my reason, and upon the understanding that supports, guides and enlightens me, I promise, swear and vow, that I will keep inviolate all the Secrets, Signs, and Mysteries which have been to the present time unveiled, or that shall be revealed to me in the future. If I am not faithful to this engagement, may my body be exposed to pains and penalties, the veins of my temples be opened and may I be exposed upon a pyramid to the heat of the sun, the cold of the night, and the rigors of the winds; may my blood run slowly, drop by drop, till the spirit is extinguished that animates the substance; may I augment my sufferings, if I fail herein; may nourishment be given to me daily,

proportionate and sufficient only to preserve and prolong a miserable existence, as no punishment can sufficiently atone for my perjury.

(If the Candidate refuses to repeat the Vow, the Wardens point their swords to his back and drive him before them twenty-seven times round the Lodge, and then thrust him out of doors. This is called "pumping".)

VPM - Brother Moabon, do you agree to assume the Vow ?

Cand. - I do

VPM - Then, you will read it in an audible voice to the Brethren.

(After it is read, the Wardens take it and commit it to the flames.)

VPM - Brother Moabon, your zeal having engaged you to persevere with the firmness of a good Mason, we shall now proceed to your proclamation as a Superintendent, a ceremony which from time immemorial has always taken place in the eastern part of the Temple. Prior to this, it has been deemed a mark of respect, and upon the present occasion it must not be omitted to meditate for a few moments on the tragical end of him whom you are called to succeed. Silence is a sincere sentiment of grief. Let the homage done to his name be perfect, as every particular respecting his is such.

VPM – CIVI (The Brethren put one knee to the ground; the VPM knocks thrice; the Brethren place their heads on their hands for a few moments, in a pensive posture. The VPM then says:)

VPM – CAKI (The Brethren rise to salute each other and unanimously address the Candidate:)

All - We adopt Moabon as our Brother and we acknowledge him to be our Grand Master.

VPM - Very honorable Brother, it is with extreme pleasure that I behold your proclamation to an illustrious Superintendent. Words will not express the sentiments which my heart dictates. I will, however, confide to you the mysteries which are reserved for this Degree. Advance and receive them.

(Candidate approaches East.)

The Sash will give you authority over Masons of an inferior Order.

(VPM places Sash on Candidate)

To distinguish ourselves as Superintendents, there are three Words, two Signs and a Grip. The Words are **"Urim, Thummin and Zididiac"**.

The Signs are to present the hands in the form of a **Triangle to the forehead**, saying: **"the Triangle at the forehead is my point of support"**.

The other is to **put the right hand upon the eyes, inclining the head and bending the knee**.

The Grip is to take the two right hands, as in the Grand Architect's Degree; but, **instead of turning them thrice, mutually give three slight strokes with the forefinger closed. Put the left hand on the Brother's right shoulder** and say: **"Virtue unites two hearts, two heads, two bodies and everything makes us one"**.

As Superintendent, you are to preside in the Lodge as soon as you are capable of instructing the Brethren. I shall resign my present power, and shall cheerfully submit to your government, as you have conformed to mine. The mysteries of this Degree to which I require your attention, will be best explained in the Catechism.

CATECHISM

(The VPM asks the questions and the SW answers them.)

Q - Very Honorable Brother, are you a Superintendent ?

A - I am.

Q - What do you find in that degree ?

A - I know the grand light of the third apartment.

Q - Where were you received ?

A - In a high place.

Q - What is your occupation ?

A - To prepare the Altars and to adorn them with precious stones.

Q - Have you any other employ ?

A - To form the Sacred Utensils and to ornament them with sculpture.

Q - What are the Utensils ?

A - The Ark of Alliance, the Altar of Incense, the Table of Shew-bread, the Golden Candlesticks, the Brazen Altar and the Brazen Sea.

Q - What are the ornaments of the Ark of Alliance ?

A - Two cherubims support and cover it with their wings.

Q - What does it contain ?

A - The Written Law that was given on Mount Sinai.

Q - Give me the Sign of the Law.

A - By placing the hands upon the head, the fingers open, which is the symbol of the Ten Commandments.

Q - What were the materials used in forming the Ark ?

A - Shittim wood, overlaid with gold.

Q - What were the proportions ?

A - It was two cubits and a half in length, one and a half in breadth, and as much in height.

Q - How came you to acquire this knowledge ?

A - In return for the designs, which I presented at my initiation.

Q - What pledge was exacted from you before this magnificent discovery?

A - A voluntary engagement, which my heart approved and my mouth pronounced.

Q - What succeeded this obligation?

A - My proclamation.

Q - The use of it ?

A - The unanimous acknowledgement from every one present that I was a Superintendent.

Q - What is represented by the Triangle?

A - The divine properties of the Grand Architect of the Universe.

Q - Name them.

A - Eternity, Science and Power.

Q - What do the letters within the triangle signify?

A - The Sacred Word, and its situation evinces that the Creator is the centre and source of Masonry.

Q - What is the signification of the circle round it?

A - That the Supreme Being has no beginning and consequently no end.

Q - Why is the Jewel pendant to a ribbon of purple color?

A - To denote the royal qualities of this distinguished Degree.

Q - In what place was the first Lodge of Superintendents held?

A - Between three mountains, inaccessible to the ignorant, and in a valley where Peace, Virtue and Union reign.

Q - Name the mountains.

A - Moriah, Sinai and Harodim.

Q - Where is the last situated ?

A - In the north of Scotland, whence a cock never crowed, a lion never roared and a woman never tattled.

Q - What is to be understood by a deep valley ?

A - The tranquility of our Lodge.

Q - What produces it ?

A - The retaining of the original marks of Masonry.

Q - What are the Marks ?

A - Three Words, two Signs and a Grip.

Q - How old are you as an Architect ?

A - Twenty-one.

Q - How old are you as a Grand Architect ?

A - Twenty-seven.

Q - How old are you as a Superintendent ?

A - Eighty-one.

Closing

VPM - Very honorable Superintendents, this is the Ultimatum, the highest number in the archives of Masonry. It is the boundary beyond which there is

no passing. This is the last instant of the last hour of the last year that this Lodge is to be held.

(The very honorable Brethren [all present] give one knock each until eighty-one are counted, and the Lodge is closed.)

Ceremony of Instituting a Council of the Allied Masonic Degrees

Officers:

Sovereign Grand Master

Grand Marshal

Grand Chaplain

Equipment Required:

Bible

Square & Compasses

Altar

Gavel

Opening

The informal meeting of the Council is declared open.

Gavel presented to Sovereign (or acting) Grand Master.

(If ceremony is performed by other than the Sovereign Grand Master, the officiating officer will here read his Commission.)

(The Great Lights are opened and arranged.)

(If ceremony is performed by other than the Sovereign Grand Master, the officiating officer will here read his Commission.)

Sovereign Grand Master - In the name and under the auspices of the Grand Council of the Allied Masonic Degrees for the United States of America, and by the virtue of the authority vested in me, I declare the Grand Council open in Emergent Communication for the purpose of Instituting _____ Council U.D., in due and ancient form.

(Here may be obligated those members of the Council U.D. who have not heretofore been initiated.)

Grand Marshal - Most Venerable Sovereign Grand Master (or Right Venerable Acting Grand Master), the Sovereign Master, Wardens and members of _____ Council U.D., Allied Masonic Degrees, are now assembled and I am instructed to inform you that they are desirous that their Council be regularly Instituted, the Sovereign Master installed and the Wardens and other officers invested, in conformity with the ancient usages and customs of the Grand Council.

Sovereign Grand Master - Brother Grand Marshal, you will inform them that the Grand Council is now assembled in Emergent Communication for that purpose, and present the Sovereign Master west of the altar.

Grand Marshal - Venerable Sovereign Master-elect, the Grand Council is opened in Emergent Communication. Present your petition.

Sovereign Grand Master - Most (or Right) Venerable Sir, this Council is now assembled for the purpose of being Instituted, and we request you to proceed with the ceremony in conformity with the usages and customs of the Grand Council.

Sovereign Grand Master - Your request is granted. We will now proceed according to ancient usage to institute this a regular Council of the Allied Masonic Degrees under Dispensation.

Grand Marshal- Most (or Right) Venerable Sir, I now present the Dispensation granted us by the Grand Council, together with the By-Laws of this Council which have been adopted and duly approved.

Sovereign Grand Master - I have inspected the documents offered and find that you and your brethren have fully complied with the requirements of the Grand Council of the Allied Masonic Degrees of the United States of America, and by virtue of the authority vested in me I will Institute this Council as a regular Council of the Allied Masonic Degrees, under Dispensation. Grand Marshal, assemble the officers and members of this Council at the altar. (done)

Sovereign Grand Master - (***) In the name of the Most High Sovereign and of the Grand Council of the Allied Masonic Degrees of the United States of America, and by the authority with which I am invested, I now form you

into a regular Council of the Allied Masonic Degrees under Dispensation. I empower you to carry on all the work and activities of such a Council, duly instituted in conformity with the usages, rites, ceremonies and charges of our honorable Fraternity, in strict accordance with the Constitution and regulations of the Grand Council, to the end that in due time you may become a regular chartered Council of the Allied Masonic Degrees. And may the Supreme Architect of the Universe direct, counsel and prosper you in all your doings. (*)

Grand Marshal, seat the members and present the Sovereign Master for installation).

Grand Marshal - Most (or Right) Venerable Sir, I present Brother _____, who has been chosen Sovereign Master of _____ Council U.D. for installation and investiture.

Sovereign Grand Master - The Acting Grand Chaplain will now offer an invocation.

Prayer

Grand Chaplain - O, Thou, the Great Architect of the Universe, designer and creator of all things, without whom we can neither live, move nor have our being, look down upon us, Thy servants, in this solemn rite in which we are engaged. Grant, we humbly implore Thee, that whenever in or out of this meeting place, the true spirit of fraternity may animate us and that this solemn service in which we as Craftsmen are now engaged, be sanctified by Thy Divine Approval. Amen.

Response - So mote it be.

Sovereign Grand Master - Brother _____, you have been selected by your brethren as Sovereign Master of this Council of the Allied Masonic Degrees, under Dispensation. Do you solemnly promise and vow that you will perform all the duties of that office to the best of your skill and ability, and in conformity to the Constitution, by-laws, rules and regulations of the Grand Council, so far as they may come to your knowledge ?

Sovereign Master - I do.

Sovereign Grand Master - Having full confidence in the sincerity of your vow, I now declare you duly installed and invested with the power and authority to direct and control the works of this Council until a successor has been elected and installed. And I do declare the other officers of this Council duly invested and empowered to perform the duties of their respective offices. Brethren, let us again give attention to the Acting Grand Chaplain.

Grand Chaplain - Grant, O Lord, that these brethren who have just been entrusted with the government of this Council, may be endued with wisdom to faithfully and well perform the duties devolving upon them. May Brotherly love and Moderation prevail in all their actions and doings, to the end that this Council may be an honor to this jurisdiction and a credit to Freemasonry in general. We commend to Thy care and protection the members of our Fraternity; may we be filled with the true spirit of brotherhood and fellowship, that all our works and doings may redound to Thy honor and Thy glory. Amen.

Response - So mote it be.

Address of the Instituting Officer.

Sovereign Grand Master - By virtue of the authority invested in me as Sovereign (or acting) Grand Master, I hereby declare the works of this Emergent Communication of the Grand Council of the Allied Masonic Degrees of the United States of America, duly closed.

Benediction.

(If this ceremony is performed at table, the officers and members may rise at their places and the Sovereign Master represent them at the altar. If non-members are present, the administering of the obligation shall be performed before the ceremony in a secluded location. If non-members are present, no signs will be employed.)

Ceremony of Constituting a Council of the Allied Masonic Degrees

The Council is opened in form.

Gavel presented to Sovereign (or acting) Grand Master.

(If ceremony is performed by other than the Sovereign Grand Master, the officiating officer will here read his Commission.)

Sovereign Grand Master - In the name and under the auspices of the Grand Council of the Allied Masonic Degrees of the United States of America, and by virtue of the authority vested in me, I declare the Grand Council open in Emergent Communication for the purpose of Constituting _____ Council No. ____ in due and ancient form.

Grand Marshal - Most (or Right) Venerable Sovereign Grand Master, the Sovereign Master, Wardens, Officers and Members of _____ Council No. ____, Allied Masonic Degrees, are now assembled in their Council Chamber and have instructed me to inform you that under the Dispensation which the Sovereign Grand Master was pleased to grant them authorizing them to form and open a Council of the Allied Masonic Degrees in the City of _____, State of _____, United States of America, they have regularly assembled and conducted the business of Masonry according to the best of their abilities; that their proceedings have received the approbation of the Grand Council, that they have obtained a Charter and are desirous that their Council be now Constituted, the Sovereign Master installed and the Wardens and other Officers invested, in conformity with the ancient usages and customs of the Grand Council of the Allied Masonic Degrees of the United States of America.

Sovereign Grand Master - Grand Marshal, their request shall be granted. You will announce to the Sovereign Master, Officers and Members of

_____ Council No. _____ that the Grand Council is now assembled for that purpose and present the Sovereign Master West of the Altar.

Grand Marshal - Venerable Sovereign Master-elect, the Grand Council is opened in Emergent Communication. Present your petition.

Sovereign Master - Most (or Right) Venerable Sir, in accordance with your command, this Council is assembled for the purpose of being Constituted. We feel honored, Most (or Right) Venerable Sir, by your presence, and request you to proceed with the ceremony in conformity with the usages and customs of the Grand Council. I present to you a copy of the Dispensation, minute book and by-laws of the Council for your examination.

Sovereign Grand Master - I have inspected the documents offered and find that you and your brethren have fully complied with the requirements of the Grand Council of the Allied Masonic Degrees of the United States of America. We will now proceed, according to ancient usages, to Constitute this a regular Council. Upon due deliberation, the Grand Council has granted to the brethren of this Council a Charter or Warrant of Constitution, confirming them in the rights and privileges of a regularly constituted Council. Grand Marshal, assemble the officers and members of this Council at the altar.

(done)

Sovereign Grand Master - I shall now read the Warrant. (done)

Sovereign Grand Master - The Grand Chaplain will now offer instruction.

Grand Chaplain - (recites or reads Psalm 133) Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore.

Sovereign Grand Master - (Raps ***) In the name of the Most High Sovereign and the Grand Council of the Allied Masonic Degrees of the United States of America, I now Constitute and form you, my good brethren,

into a Council of the Allied Masonic Degrees, under the name of _____ Council, and numbered _____ on the records of the Grand Council. From henceforth I empower you to act as a regular Council, constituted in conformity with the rites, ceremonies and charges of our honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings. Grand Marshal, you will proclaim this Council duly Constituted.

{Grand Marshal} - In the name of and by the authority of the Grand Council of the Allied Masonic Degrees of the United States of America, and by the direction of the Most (or Right) Venerable Sovereign Grand Master, I now proclaim _____ Council No. _____ duly constituted.

Sovereign Grand Master - Grand Marshal, present the officers for installation and investiture.

{Grand Marshal} - Most (or Right) Venerable Sir, I now present to you Brother _____ who the members of this Council have chosen as their Sovereign Master, and also the officers of this Council who have been chosen as follows: (reads list of officers).

Sovereign Grand Master - The Grand Chaplain will now offer the invocation.

Grand Chaplain - Grant, O Lord, that the Craftsmen who are about to be invested with the government of this Council, may be endowed with wisdom to instruct their brethren in the duties allotted to them. May brotherly love, truth and moderation prevail among the members, and may this Council be an honor to this jurisdiction, and a credit to the Brethren at large. We commend to Thy care all members of the Fraternity; may we be filled with knowledge and the true spirit of fellowship, and fitted for that Heavenly Temple not made with hands, eternal in the Heavens. Amen.

Response - So mote it be.

Sovereign Grand Master - Brother _____, you have been selected by your brethren as Sovereign Master of this Council of the Allied Masonic Degrees. Do you solemnly promise and vow that you will perform all the duties of that office to the best of your skill and ability, and in

conformity to the Constitution, by-laws, rules and regulations of the Grand Council, so far as they may come to your knowledge ?

Sovereign Master - I do.

Sovereign Grand Master - Having full confidence in the sincerity of your vow, I now declare you duly installed and invested with the power and authority to direct and control the works of this Council until a successor has been elected and installed. And I do declare the other officers of this Council duly invested and empowered to perform the duties of their respective offices. Grand Marshal, you will seat the officers. (done)

Sovereign Grand Master - Venerable Sovereign Master, I now present to your keeping the Charter of this Council. This document is the Grand Council's endorsement that your Council is regularly Constituted and that its work is sanctioned. It is the cornerstone of your Council and the foundation of your authority to govern. Preserve it honorably and your Council will prosper in all its doings.

Address of the Constituting Officer.

Sovereign Grand Master - By the power vested in me as Sovereign (or acting) Grand Master, I hereby declare the works of this Emergent Communication of the Grand Council of the Allied Masonic Degrees of the United States of America, duly closed.

Council meeting resumes.

(If this ceremony is performed at table, the officers and members may rise at their places and the Sovereign Master represent them at the altar. If non-members are present, no signs will be employed.)

Installation of Officers for a Allied Masonic Degree Council

Marshal - (Officers in a line West of the altar)

Marshal - (Most or Right or) Venerable Sir, you see before you the Officers who have been elected or appointed to conduct the affairs of _____ Council No. _____, AMD, for the ensuing year.

Installing Officer - Brethren, I congratulate you on having been elected or appointed to the positions you now occupy. Brother Marshal, present the Sovereign Master Elect before the altar.

Marshal - (Most or Right or) Venerable Sir, I present to you Brother _____ Who has been elected Sovereign Master of _____ Council No. _____ for the ensuing year, to receive at your hands the benefit of installation to qualify him for his high office. We know him to be of great skill, true and trustworthy, and held in high esteem by his brethren and fellows.

Installing Officer - Brother Marshal, has he been invested with the secrets belonging to the Chair of a Council of the Allied Masonic Degrees?

Marshal - He will be by a Council of Installed Sovereign Masters

(or "he has been" if a Past SM or if he has received ISM degree).

Installing Officer - Brother _____, it now becomes necessary for me to propound to you certain questions to which I require unequivocal replies.

Installing Officer- Do you agree to hold in veneration the Constitution and Rules of the Order, and cheerfully submit to the edicts and resolutions of the Grand Council ?

Reply - I do.

Installing Officer- Do you agree to promote the good of the Order in general and of this Council in particular, insofar as it lies in your power and to the best of your ability ?

Reply - I do.

Installing Officer- Do you admit that no Council of the Order of any degree can be formed without a Dispensation or a Warrant from the Grand Council?

Reply - I do.

Installing Officer- You will now place your right hand over your heart and repeat after me:

I, _____, in the presence of the Great Master of All, do hereby agree to accept the office of Sovereign Master of _____ Council No. _____, and do engage myself to a faithful performance of all that may be required of me, to the best of my skill and ability.

I further promise never to divulge the secrets restricted to the Sovereign Master's Chair to any one who is not duly qualified to receive them by being an Installed Sovereign Master or a duly elected Sovereign Master of a Council of the Allied Masonic Degrees.

To all of these I pledge my honor as a man and a Mason.

(Salutes the V.S.L. once).

Installing Officer - By virtue of the authority vested in me I now declare you duly installed and fully qualified to preside over this Council as Sovereign Master. Brother Marshal, conduct the Sovereign Master to his station.

(done)

Installing Officer - Brother Officers of this Council, do you solemnly promise on your word of honor as men and Masons to perform the duties of the offices to which you have been elected or appointed, to the best of your ability ?

Reply - I do.

Installing Officer - By virtue of the authority vested in me, I now declare each of you duly installed. Brother Marshal, conduct the Officers to their stations and places. (done)

Installing Officer - Brother Marshal, you will make the required proclamation.

Marshal - (At the altar) In the name of and under the authority of the Grand Council of the Allied Masonic Degrees of the United States of America, I proclaim the officers of _____ Council No. ____, AMD, duly installed.

Installing Officer - Venerable Brother _____, I now tender you the gavel of authority in this Council. Use it wisely and well, remembering that all authority to govern comes from the consent of the governed.

(Prayer / Blessing by Chaplain)

(If this ceremony is performed at table, the officers may rise at their places and the Sovereign Master represent them at the

Ceremony of Instituting Lodge of Royal Ark Mariners

The meeting of the sponsoring AMD Council is opened in form. The Council is declared to be working in the Royal Ark Mariner Degree. Those Ark Mariners not members of AMD are invited into the chamber and seated. Gavel presented to Sovereign (or acting) Grand Master.

(If ceremony is performed by other than the Sovereign Grand Master, the officiating officer will here read his Commission.)

(The Great Lights are opened and arranged.)

Sovereign Grand Master - In the name and under the auspices of the Grand Council of the Allied Masonic Degrees for the United States of America, and by the virtue of the authority vested in me, I declare the Grand Council open in Emergent Communication for the purpose of Instituting _____ Lodge U.D., in due and ancient form.

Grand Marshal - Most Venerable Sovereign Grand Master (or Right Venerable Acting Grand Master), the Worshipful Commander Noah, Wardens and members of _____ Lodge U.D., Allied Masonic Degrees, are now assembled and I am instructed to inform you that they are desirous that their Council be regularly Instituted, the Commander Noah installed and the Wardens and other officers invested, in conformity with the ancient usages and customs of the Grand Council.

Sovereign Grand Master - Brother Grand Marshal, you will inform them that the Grand Council is now assembled in Emergent Communication for that purpose, and present the Commander Noah west of the altar.

Grand Marshal - Worshipful Commander Noah Elect, the Grand Council is opened in Emergent Communication. Present your petition.

Commander Noah - Most (or Right) Venerable Sir, this Lodge is now

assembled for the purpose of being Instituted, and we request you to proceed with the ceremony in conformity with the usages and customs of the Grand Council.

Sovereign Grand Master - Your request is granted. We will now proceed according to ancient usage to institute this a regular Lodge of Royal Ark Mariners of the Allied Masonic Degrees under Dispensation.

Commander Noah - Most (or Right) Venerable Sir, I now present the Dispensation granted us by the Grand Council, together with the By-Laws of this Lodge which have been adopted and duly approved.

Sovereign Grand Master - I have inspected the documents offered and find that you and your brethren have fully complied with the requirements of the Grand Council of the Allied Masonic Degrees of the United States of America, and by virtue of the authority vested in me I will Institute this Lodge as a regular Lodge of Royal Ark Mariners of the Allied Masonic Degrees, under Dispensation. Grand Marshal, assemble the officers and members of this Lodge at the altar.

(done)

Sovereign Grand Master - (***) In the name of the Most High Sovereign and of the Grand Council of the Allied Masonic Degrees of the United States of America, and by the authority with which I am invested, I now form you into a regular Lodge of Royal Ark Mariners of the Allied Masonic Degrees under Dispensation. I empower you to carry on all the work and activities of such a Lodge, duly instituted in conformity with the usages, rites, ceremonies and charges of our honorable Fraternity, in strict accordance with the Constitution and regulations of the Grand Council, to the end that in due time you may become a regular chartered Lodge of Royal Ark Mariners of the Allied Masonic Degrees. And may the Supreme Architect of the Universe direct, counsel and prosper you in all your doings. (*) Grand Marshal, seat the members and present the Commander Noah for installation.

Grand Marshal - Most (or Right) Venerable Sir, I present Brother _____, who has been chosen Commander Noah of _____ Lodge U.D. for installation and investiture.

Sovereign Grand Master -- The Acting Grand Chaplain will now offer an invocation.

Grand Chaplain - O, Thou, the Great Architect of the Universe, designer and creator of all things, without whom we can neither live, move nor have our being, look down upon us, Thy servants, in this solemn rite in which we are engaged. Grant, we humbly implore Thee, that whenever in or out of this meeting place, the true spirit of fraternity may animate us and that this solemn service in which we as Craftsmen are now engaged, be sanctified by Thy Divine Approval. Amen.

Response - So mote it be.

Sovereign Grand Master - Brother _____, you have been selected by your brethren as Commander Noah of this Lodge of Royal Ark Mariners of the Allied Masonic Degrees, under Dispensation. Do you solemnly promise and vow that you will perform all the duties of that office to the best of your skill and ability, and in conformity to the Constitution, by-laws, rules and regulations of the Grand Council, so far as they may come to your knowledge ?

Commander Noah - I do.

Sovereign Grand Master - - Having full confidence in the sincerity of your vow, I now declare you duly installed and invested with the power and authority to direct and control the works of this Lodge until a successor has been elected and installed. And I do declare the other officers of this Lodge duly invested and empowered to perform the duties of their respective offices. Brethren, let us again give attention to the Acting Grand Chaplain.

Grand Chaplain - Grant, O Lord, that these brethren who have just been entrusted with the government of this Lodge, may be endued with wisdom to faithfully and well perform the duties devolving upon them. May Brotherly love and Moderation prevail in all their actions and doings, to the end that this Lodge may be an honor to this jurisdiction and a credit to Freemasonry in general. We commend to Thy care and protection the members of our Fraternity; may we be filled with the true spirit of brotherhood and fellowship, that all our works and doings may redound to Thy honor and Thy glory. Amen.

Response - So mote it be.

Address of the Instituting Officer.

Sovereign Grand Master - By virtue of the authority invested in me as Sovereign (or acting) Grand Master, I hereby declare the works of this Emergent Communication of the Grand Council of the Allied Masonic Degrees of the United States of America, duly closed.

Benediction.

Those Ark Mariners not members of AMD are excused. The Council is declared closed in the Royal Ark Mariner Degree. The meeting of the sponsoring AMD Council is closed in form.

(If this ceremony is performed at table, the officers and members may rise at their places and the Commander Noah represent them at the altar. If non-members are present, no signs will be employed.)

Ceremony of Constituting a Lodge of Royal Ark Mariners

The RAM Lodge is opened in form.

Gavel presented to Sovereign (or acting) Grand Master.

(If ceremony is performed by other than the Sovereign Grand Master, the officiating officer will here read his Commission.)

Sovereign Grand Master - - In the name and under the auspices of the Grand Council of the Allied Masonic Degrees of the United States of America, and by virtue of the authority vested in me, I declare the Grand Council open in Emergent Communication for the purpose of Constituting _____ Lodge No. ____ in due and ancient form.

Grand Marshal - Most (or Right) Venerable Sovereign Grand Master, the Commander Noah, Wardens, Officers and Members of _____ Lodge No. ____, Allied Masonic Degrees, are now assembled in their Lodge Chamber and have instructed me to inform you that under the Dispensation which the Sovereign Grand Master was pleased to grant them authorizing them to form and open a Lodge of Royal Ark Mariners of the Allied Masonic Degrees in the City of _____, State of _____, United States of America, they have regularly assembled and conducted the business of Masonry according to the best of their abilities; that their proceedings have received the approbation of the Grand Council, that they have obtained a Charter and are desirous that their Lodge be now Constituted, the Commander Noah installed and the Wardens and other Officers invested, in conformity with the ancient usages and customs of the Grand Council of the Allied Masonic Degrees of the United States of America.

Sovereign Grand Master - Grand Marshal, their request shall be granted. You will announce to the Commander Noah, Officers and Members of _____ Lodge No. ____ that the Grand Council is now assembled for that purpose and present the Commander Noah West of the Altar.

Grand Marshal - Worshipful Commander Noah-elect, the Grand Council is opened in Emergent Communication. Present your petition.

Commander Noah - Most (or Right) Venerable Sir, in accordance with your command, this Lodge is assembled for the purpose of being Constituted. We feel honored, Most (or Right) Venerable Sir, by your presence, and request you to proceed with the ceremony in conformity with the usages and customs of the Grand Council. I present to you a copy of the Dispensation, minute book and by-laws of the Lodge for your examination.

Sovereign Grand Master - I have inspected the documents offered and find that you and your brethren have fully complied with the requirements of the Grand Council of the Allied Masonic Degrees of the United States of America. We will now proceed, according to ancient usages, to Constitute this a regular Lodge. Upon due deliberation, the Grand Council has granted to the brethren of this Lodge a Charter or Warrant of Constitution, confirming them in the rights and privileges of a regularly constituted Lodge. Grand Marshal, assemble the officers and members of this Lodge at the altar.

(done)

Sovereign Grand Master - I shall now read the Warrant. (done)

Sovereign Grand Master - The Grand Chaplain will now offer instruction.

Grand Chaplain - (recites or reads Psalm 133) Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore.

Sovereign Grand Master - (Raps ***) In the name of the Most High Sovereign and the Grand Council of the Allied Masonic Degrees of the United States of America, I now Constitute and form you, my good brethren, into a Lodge of Royal Ark Mariners of the Allied Masonic Degrees, under the name of _____ Lodge, and numbered ____ on the

records of the Grand Council. From henceforth I empower you to act as a regular Lodge, constituted in conformity with the rites, ceremonies and charges of our honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings. Grand Marshal, you will proclaim this Lodge duly Constituted.

Grand Marshal - In the name of and by the authority of the Grand Council of the Allied Masonic Degrees of the United States of America, and by the direction of the Most (or Right) Venerable Sovereign Grand Master, I now proclaim _____ Lodge No. _____ duly constituted.

Sovereign Grand Master - Grand Marshal, present the officers for installation and investiture.

Grand Marshal - Most (or Right) Venerable Sir, I now present to you Brother _____ who the members of this Lodge have chosen as their Commander Noah, and also the officers of this Lodge who have been chosen as follows: (reads list of officers).

Sovereign Grand Master- The Grand Chaplain will now offer the invocation.

Grand Chaplain - Grant, O Lord, that the Craftsmen who are about to be invested with the government of this Lodge, may be endowed with wisdom to instruct their brethren in the duties allotted to them. May brotherly love, truth and moderation prevail among the members, and may this Lodge be an honor to this jurisdiction, and a credit to the Brethren at large. We commend to Thy care all members of the Fraternity; may we be filled with knowledge and the true spirit of fellowship, and fitted for that Heavenly Temple not made with hands, eternal in the Heavens. Amen.

Response - So mote it be.

Sovereign Grand Master- Brother _____, you have been selected by your brethren as Commander Noah of this Lodge of Royal Ark Mariners of the Allied Masonic Degrees. Do you solemnly promise and vow that you will perform all the duties of that office to the best of your skill and ability, and in conformity to the Constitution, by-laws, rules and regulations of the Grand Council, so far as they may come to your knowledge?

Commander Noah - I do.

Sovereign Grand Master - Having full confidence in the sincerity of your vow, I now declare you duly installed and invested with the power and authority to direct and control the works of this Lodge until a successor has been elected and installed. And I do declare the other officers of this Lodge duly invested and empowered to perform the duties of their respective offices. Grand Marshal, you will seat the officers. (done)

Sovereign Grand Master - Worshipful Commander Noah, I now present to your keeping the Charter of this Lodge. This document is the Grand Council's endorsement that your Lodge is regularly Constituted and that its work is sanctioned. It is the cornerstone of your Lodge and the foundation of your authority to govern. Preserve it honorably and your Lodge will prosper in all its doings.

Address of the Constituting Officer.

Sovereign Grand Master - - By the power vested in me as Sovereign (or acting) Grand Master, I hereby declare the works of this Emergent Communication of the Grand Council of the Allied Masonic Degrees of the United States of America, duly closed.

RAM Lodge meeting resumes.

(If this ceremony is performed at table, the officers and members may rise at their places and the Commander Noah represent them at the altar. If non-members are present, no signs will be employed.)

Installation of Officers for a Royal Ark Mariner Lodge

Marshal - (Officers in a line West of the altar)

Marshal- (Most or Right or) Venerable Sir, you see before you the Officers who have been elected or appointed to conduct the affairs of _____ Lodge No. _____ Royal Ark Mariners for the ensuing year.

Installing Officer - Brethren, I congratulate you on having been elected or appointed to the positions you now occupy. Brother Marshal, present the Commander Noah Elect before the altar.

Marshal- (Most or Right or) Venerable Sir, I present to you _____, a worthy Ark Mason duly elected by the brethren, to be installed as Worshipful Commander Noah of this Royal Ark Mariner Lodge. We know him to be of good morals, great skill, true and trustworthy.

Installing Officer - Brother Ark Masons, as it is your wish that Brother _____ should be installed Commander of this Lodge, I will at once proceed with the ceremony.

Installing Officer - Brother Marshal, has he been invested with the secrets belonging to the Chair of a Lodge of Royal Ark Mariners ?

Marshal - He will be by a Lodge of Installed Commander Noahs (or "he has been" if a Past CN or if he has received ICN degree).

Installing Officer - Brother _____, you will please attend to the Scribe, who will read the Ancient Charges and Regulations, to which you must assent.

Scribe - Do you agree to hold in veneration the Rulers of Ark Masonry, and their regular successors, and submit to the awards and resolutions of the Grand Council of the Allied Masonic Degrees of the United States of America in every respect consistent with the Regulations of the Order ?

Installing Officer - Do you assent ? Reply - I do.

Scribe - Do you promise to respect true and genuine Royal Ark Masonry, and to discountenance imposters ?

Installing Officer - Do you assent ? Reply - I do

Scribe - Do you agree to promote the general good of the Order, and to prorogate the knowledge of Ark Masonry, as far as your influence and ability extend ?

Installing Officer - Do you assent ? Reply - I do.

Scribe - Do you promise to pay homage to, and strictly conform to the edicts of, the Sovereign Grand Master and his Officers ?

Installing Officer - Do you assent ? Reply - I do.

Scribe - Do you admit that no new Royal Ark Mariner Lodge can be properly formed without the permission of the Sovereign Grand Master, and that no countenance shall be given to any irregular Ark Lodge, or to any person elevated therein ?

Installing Officer - Do you assent ? Reply - I do.

Scribe - Do you submit to, and promise to uphold these regulations, as your predecessors have done in all ages ?

Installing Officer - Do you assent ? Reply - I do.

Installing Officer - You will now place your right hand over your heart and repeat after me:

I, _____, in the presence of the Great Master of All, do hereby agree to accept the office of Commander Noah of _____ Lodge No. _____, and do engage myself to a faithful performance of all that may be required of me, to the best of my skill and ability.

I further promise never to divulge the secrets restricted to the Commander Noah's Chair to any one who is not duly qualified to receive them by being an Installed Commander Noah or a duly elected Commander Noah of a Lodge of Royal Ark Mariners of the Allied Masonic Degrees. To all of these I pledge my honor as a man and a Mason.

(Salutes the V.S.L. once).

Installing Officer - By virtue of the authority vested in me I now declare you duly installed and fully qualified to preside over this Lodge as Worshipful Commander Noah. Brethren, I now proclaim Brother _____, Worshipful Commander Noah of _____ Lodge No. _____ on the roll of the Ancient and Honorable Fraternity of Royal Ark Mariners under the Grand Council of the Allied Masonic Degrees of the United States of America. Brother Marshal, conduct the Sovereign Master to his station.

(done)

Installing Officer - Worshipful Commander, I hand to you the Volume of the Sacred Law, which contains the rules by which all Ark Masons should regulate their actions. I give you the Constitutions of the Grand Council of the Allied Masonic Degrees, the Regulations of Ark Masonry and also the By-Laws of the Lodge, by which you will govern those under your rule. And, lastly, I present you with the Charter or Warrant of this Lodge, it being the authority under which its meetings are held.

Installing Officer- I therefore invest you with the jewel of your Office, which is a Scottish Past Commander Noah Jewel. A gold jewel, it is comprised of a Laurel of Thistles surrounding a Triangle, with the letter "N" within its center. The "N" is made up of two pillars with a rainbow linking them. I will now install the remaining officers of this Lodge.

Installing Officer - Brother Officers of this Lodge, do you solemnly promise on your word of honor as men and Masons to perform the duties of the offices to which you have been elected or appointed, to the best of your ability?

Reply - I do.

Brother Marshal, you will present the Officers, commencing with the Senior Warden.

Marshal - Installing Officer, it is my pleasure to present Brother _____, who has been elected Senior Warden for the ensuing term.

Installing Officer - Brother _____, you have been elected to serve as Senior Warden, or Japhet, of this Royal Ark Mariner Lodge. It is important that you should have a thorough knowledge of the duties of your office and also that of your superior, in order to assist the Worshipful Commander Noah in the proper administration of this Lodge. I therefore invest you with the jewel of your Office, [which is a Triangle, with the letter "J" within its center]. Your place is in the North-West. Brother Marshal, conduct the Senior Warden to his station.

Marshal - Installing Officer, it is my pleasure to present Brother _____, who has been elected Junior Warden for the ensuing term.

Installing Officer - Brother _____, you have been elected to serve as Junior Warden, or Shem, of this Royal Ark Mariner Lodge. The Office confided to you, though subordinate, is equally important in its duties with any in the Lodge: I trust you will execute them with that promptness and propriety of demeanor which will give them their proper effect. I therefore invest you with the jewel of your Office, [which is a Triangle, with the letter "S" within its center]. Your place is in the South-West. Brother Marshal, conduct the Junior Warden to his station.

Marshal - Installing Officer, it is my pleasure to present Brother _____, who has been elected Treasurer for the ensuing term.

Installing Officer - Brother _____, you have been elected Treasurer. The qualities which recommend a Treasurer are accuracy and fidelity. It is your duty to receive and disburse all moneys of this Lodge, according to ancient custom, with the approval of the members. I am certain that you will do so faithfully. I therefore have much pleasure in investing you with the jewel of your office, [which is a Triangle, with a key within its center]. Brother Marshal, conduct the Treasurer to his station.

Marshal - Installing Officer, it is my pleasure to present Brother _____, who has been elected Scribe for the ensuing term.

Installing Officer - Brother _____, you have been elected Scribe of this Royal Ark Mariner Lodge. The qualities which recommend a Scribe are promptness in issuing the notifications of the Worshipful Commander Noah, punctuality in attending meetings of the Lodge, discrimination in judging what is proper to be reduced to writing, fidelity and integrity; and I have no doubt that you will discharge your duties in a manner which will be honorable to yourself and satisfactory to the Lodge. I therefore have much pleasure in investing you with the jewel of your office, [which is a Triangle, with two crossed pens within its center]. Brother Marshal, conduct the Scribe to his station.

Marshal - Installing Officer, it is my pleasure to present Brother _____, who has been appointed Assistant Scribe for the ensuing term.

Installing Officer - Brother _____, you are appointed Assistant Scribe of this Royal Ark Mariner Lodge. Your duty is to assist the Scribe in the performance of his duties, and your place is beside him on his left hand. I therefore invest you accordingly. Brother Marshal, conduct the Assistant Scribe to his station.]

Marshal - Installing Officer, it is my pleasure to present Brother _____, who has been appointed Conductor for the ensuing term.

Installing Officer - Brother _____, you have been appointed Conductor of this Lodge. You will be careful that the utmost order and decorum is observed on all occasions, and I have no doubt that you will give to your duties that study and attention which their importance demands. I therefore invest you with the jewel of your office, [which is a Triangle, with two crossed wands within its center]. Brother Marshal, conduct the Conductor to his station.

{Marshal} - Installing Officer, it is my pleasure to present Brother _____, who has been appointed Inner Guard for the ensuing term.

Installing Officer - Brother _____, you have been appointed Inner Guard of this Royal Ark Mariner Lodge. Your duty is to guard the Lodge door and see that none enter without the proper Passwords and Signs, unless well vouched for. Your regular and early attendance will afford the best proof of your attachment to the Order. I therefore invest you with the jewel of your office, [which is a Triangle, with two crossed axes within its center].

Brother Marshal, conduct the Inner Guard to his station.

Marshal - Installing Officer, it is my pleasure to present Brother _____, and Brother _____, who have been appointed Stewards for the ensuing term.

Installing Officer - Brethren, you have been appointed as Stewards of this Royal Ark Mariner Lodge. The duties of your office are, to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for; and generally to assist the other Officers in the discharge of their respective duties. I therefore invest you with your jewels of Office, [which are a Triangle, with a cornucopia within its center].

Installing Officer - Brother Marshal, conduct the Stewards to their stations.

Marshal - Installing Officer, it is my pleasure to present Brother _____, who has been appointed Outer Guard for the ensuing term.

Installing Officer - Brother _____, You have been appointed Outer Guard of this Royal Ark Mariner Lodge, to ward off the approach of eavesdroppers or improper persons and to see that all Brethren are duly qualified and properly clothed. As the first application of visitors is generally made to the Outer Guard, your station will often present you to the observation of strangers; it is therefore essentially necessary that he who holds the Office with which you are entrusted should be of good morals, steady habits, strict discipline, temperate, affable, and discreet. I trust that you will perform with fidelity the trust reposed in you, with a just regard for the honor and reputation of our Ancient Order. I therefore invest you with

the jewel of your Office, [which is a Triangle, with crossed swords within its center]. Brother Marshal, conduct the Outer Guard to his station.

Installing Officer - Brother Marshal, you will make the required proclamation.

Marshal - (At the altar) In the name of and under the authority of the Grand Council of the Allied Masonic Degrees of the United States of America, I proclaim the officers of _____ Lodge No. ____ of Royal Ark Mariners, moored to Council No. ____, AMD, duly installed.

Installing Officer - Worshipful Commander Noah, I now tender you the emblem (gavel) of authority in this Council. Use it wisely and well, remembering that all authority to govern comes from the consent of the governed.

(If desired and properly tiled, the following lecture may be given):

Now God commanded Noah to make an Ark of gopher wood, instructing him how to fashion it, denoting the length, breadth, and height thereof, with first, second and third story's, door and window. Noah took 100 years to complete it; he was 500 years old when he commenced it, and consequently was 600 when it was finished. He entered into it with his wife, three sons, their wives, and two and two of all flesh wherein was the breadth of life. His father Lamech, having died a short time before at the age of 777, there were no ancient patriarchs at the time of the flood, with the exception of Methuselah, who attained the age of 969; and as no mention is made in the Holy Writ of his death, he is supposed to have perished in the great Deluge, which destroyed most of the monuments of antiquity. Enoch, son of Jared, sixth son in descent from Adam, who had been instructed in the History of Man since the creation, also in the liberal Arts and Sciences, with which we may be certain the first inhabitants of this world were well acquainted, perceiving that this knowledge was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences for the posterity of those whom God should be pleased to spare, made two pillars, one of brass and the other of marble, with hieroglyphics on each. The brass pillar, having been placed securely in a cavern, was not discovered till a very long period afterwards, as we learn from tradition, when the hieroglyphics upon it, signifying that it was the depository of the liberal Arts, and of the history of the world to this period, were written for the first

time and handed down. Thus was this pillar allowed to withstand the fury of the overwhelming waters, and its contents providentially preserved for the benefit of future generations.

Your attention is directed to the story of Noah and the Ark as depicted in the Holy Writ in Genesis Chapters 6 to 10 for your complete instruction.

Memorial Service

(This service is optional. Responses may be given by designated brethren or read responsively by the group.)

Sovereign Master - Brethren of the Allied Masonic Degrees, we are saddened by the passing of one of our number, Brother _____.

The sun of his life has set in the West.

Response - His spirit has returned unto God who gave it !

Sovereign Master - The veil of his earthly tabernacle has been rent in twain.

Response - He is now received into that Holy Tabernacle, eternal in the heavens !

Sovereign Master - The working tools of life have fallen from his nerveless grasp.

Response - He now stands before the Great White Throne of his Creator !

Sovereign Master - We have placed the lambskin upon his lifeless remains and have laid them beneath the silent clods of the valley.

Response - May the Lord find the record of his life and actions to be as pure and spotless as that fair emblem !

(The Sovereign Master will now have the departed Brother's record read)

Senior Warden - (Reads Psalm 90:1-6,12 and Ecclesiastes 12:7) Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God. Thou turnest man back to the dust and sayest, "Turn back, O children of men !" For a thousand years in thy sight are but as yesterday when it is past, or as a watch in the night. Thou dost sweep men away; they are like a dream, like grass which is renewed in the morning: in the morning it flourishes and is renewed; in the evening it

fades and withers. So teach us to number our days that we may get a heart of wisdom. And the dust returns to the earth as it was, and the spirit returns to God who gave it.

Sovereign Master - We are admonished that memorial services are useless forms unless they serve to remind us of our own mortality. As sons of man, we too must shed this shell of mortal clay and it must return to the dust from whence it came; but as sons of God we have an immortal soul which, being released from its prison of flesh and bone, may rise upward and inward where in awe it may approach the Great White Throne of its Creator. We are not immune to suffering and death, but as children of the living God we are taught not to

fear death but to recognize it as that Ark which carries us from this earthly life to that spiritual life, eternal in the heavens. Though we may fall like a leaf blown from the tree by the winds of misfortune or age, we do not die !

(***) Let us give reverent attention to our Chaplain.

Chaplain - Our Father and our God, we thank you for the life of this Brother who has shared with us the labors and fellowship of membership in the Allied Masonic Degrees. May he receive the ineffable joys, which are to be found before Thy throne. Grant, we beseech Thee, unto those who are saddened sorely by the loss of this loved one a sense of comfort and consolation which will lighten the burden of their grief. May they find in Thee a source of strength and guidance, which will enable them to overcome their personal despair and adjust to the changes, which must inevitably follow such a loss. We further beseech Thee, great Comforter and loving God, that each of us may be filled with such a sense of compassion and caring that those who remain may never suffer the pangs of loneliness or the want of human necessities. Help us not to withhold from each other the fruits of love which you have given each of us. Bless us and consecrate us to Thy service. Amen.

Response - So mote it be.

Ritual No.1
Regalia Annex Addition
June 2001

- 1. Superintendent**
- 2. Architect**
- 3. Grand Architect**
- 4. Grand Tiler of Solomon**
- 5. Master of Tyre**
- 6. St. Lawrence the Martyr**
- 7. Knight of Constantinople**
- 8. Order Secret Monitor 1⁰ (Secret Monitor)**
- 9. Order Secret Monitor 2⁰ (Prince)**
- 10. Excellent Master**
- 11. Royal Ark Mariner (Member)**
- 12. Member Regalia:**
 - Members Apron**
 - Member Neck Jewel**
 - Breast Jewels of Orders / Degrees**
- 13. Order Secret Monitor (American Edition)**
- 14. Sash: Ye Ancient Order of Corks**
- 15. Sash Enlargement Ye Ancient Order of Corks**
 - *Explanation: “GIOLC” (Grand Imperial Order Loyal Corks)***
- 16. Breast Jewel Superintendent**
- 17. Breast Jewel Architect**
- 18. Breast Jewel Grand Architect**
- 19. Breast Jewel Master of Tyre (Variation)**



1.



2.



3.



4.



5.



6.



7.



8.



9.



10.



11.



12.



13.



14.



15.



16.



17.

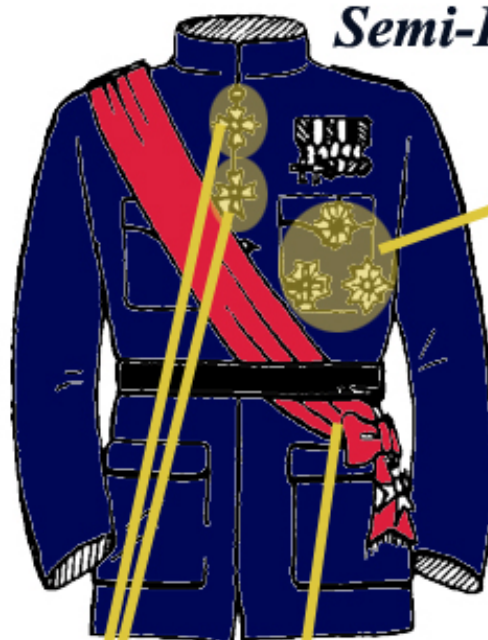


18.



19.

Semi-Formal



Star of Orders (Max of 3)

- 1 - Directly over Heart
- 2- Sr. Order Top, Lower Order Directly Below
- 3- Star in Triangle formation (shown) Sr Order Top

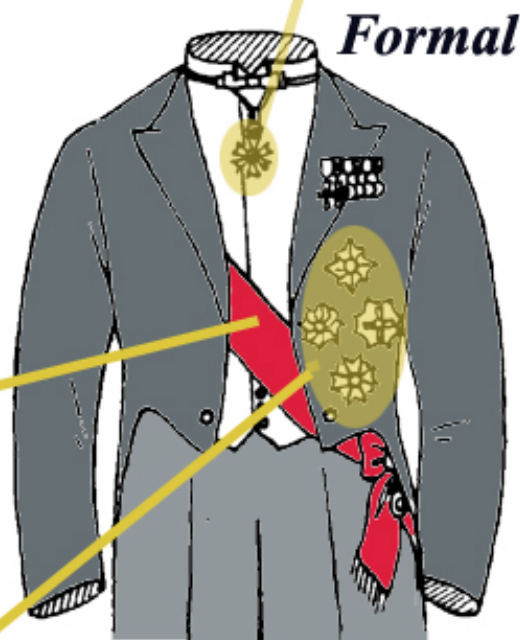
Highest Order / Award Neck Jewel

Highest Order / Award Neck Jewels (Max of 3 Depending on Coat)

Highest Order/Award Recieved -Sash

Star of Orders (Max of 4)

- 1 - Directly over Heart
- 2- Sr. Order Top, Lower Order Directly Below
- 3- Star in Triangle formation Sr Order Top
- 4- Diamond formation Lowest Order Bottom



Formal

Information & Clothing /Award Outlines from:
Orders and Decorations of Europe
MacMillian Co. NY 1967
Pages: 248-251
For Educational Purposes Only

THE ALLIED MASONIC DEGREES

