

BOOK OF THE
SCOTTISH RITE

4° — 32°

(PRINCE HALL AFFILIATION)

BOOK OF THE SCOTTISH RITE

4° – 32°

Adopted and authorized by The United Supreme
Council of The Ancient and Accepted Scottish Rite
of Freemasonry (Prince Hall Affiliation) for the
Northern Jurisdiction of the United States of
America

and

The United Supreme Council of The Ancient and
Accepted Scottish Rite of Freemasonry (Prince Hall
Affiliation) for the Southern Jurisdiction of the
United States of America

Revision of 1946

NOTE: *This book is the property of the Supreme Council by whom it is issued. The officer to whom it is issued must sign and send to the Secretary General a receipt for the same upon forms furnished for the purpose. Such officer will be held to personal responsibility for this book as long as his receipt for it is outstanding.*

INTRODUCTION

This Book of the Scottish Rite is the result of a joint undertaking by the United Supreme Councils of the Ancient and Accepted Scottish Rite of Freemasonry (Prince Hall Affiliation) for the Northern and Southern Jurisdictions of the United States of America. It is a revision of the official ritual from the 4° to the 32°, inclusive, heretofore adopted and used by these respective Jurisdictions. This revision is the work of a Joint Committee representing both Supreme Councils. The purpose is to place in the hands of those officers of the subordinate bodies charged with the responsibility of conferring these degrees, a work better adapted to present day requirements.

This book is essentially an abridgment. Drastic innovations have been avoided, and no violence has been done to the philosophy or to the basic content of the degrees. Neither has there been any fundamental departure from the traditions of the Ancient and Accepted Scottish Rite. Allegories have been interpolated as additional sections to certain degrees, the better to dramatize the lessons inculcated. The use of these interpolations, however, is optional.

While strict adherence to this revised ritual will be obligatory in conferring the degrees, it is contemplated that the older work will continue to be a reference book to which recourse may be had for a fuller exploration of the degrees.

A repetition here of certain official statements of the two Supreme Councils concerned seems advisable: While the degrees of the Ancient and Accepted Scottish Rite include the Entered Apprentice, Fellow Craft, and Master Mason; yet, in the United States, all authority over these degrees by Supreme Councils is waived, and they are exclusively administered by the Blue or Symbolic Lodges, working under the jurisdiction of Grand Lodges and the representative system. In some other countries, the first three degrees are given in Lodges of Perfection.

The degrees conferred under the auspices and authority of these two Supreme Councils of the Prince Hall Affiliation begin with the Fourth Degree—Secret Master. Any regular and worthy Master Mason in good standing and having required residential qualifications is eligible to reception into the Scottish Rite series, beginning with that degree.

INTRODUCTION

The following formula is required in the declaration either of opening or closing an assemblage in the Ancient and Accepted Scottish Rite; or in the citation of authority to do any official act:

"To the glory of the Grand Architect of the Universe—in the name and under the auspices of the United Supreme Council of the Sovereign Grand Inspectors General of the 33d and last Degree, of the Ancient and Accepted Scottish Rite of Freemasonry (Prince Hall Affiliation) to which this Body owes allegiance, and by virtue of the power invested in me as I hereby declare," etc.

FIRST SERIES

The symbolic degrees of Entered Apprentice, Fellow Craft or Companion and Master Mason are conferred in a Symbolic Lodge in the United States, as already indicated, and reference to them here is not deemed essential.

SECOND SERIES

INEFFABLE DEGREES

OF THE

ANCIENT AND ACCEPTED SCOTTISH RITE

4° – 14°

The Ineffable degrees are enumerated in the following order:

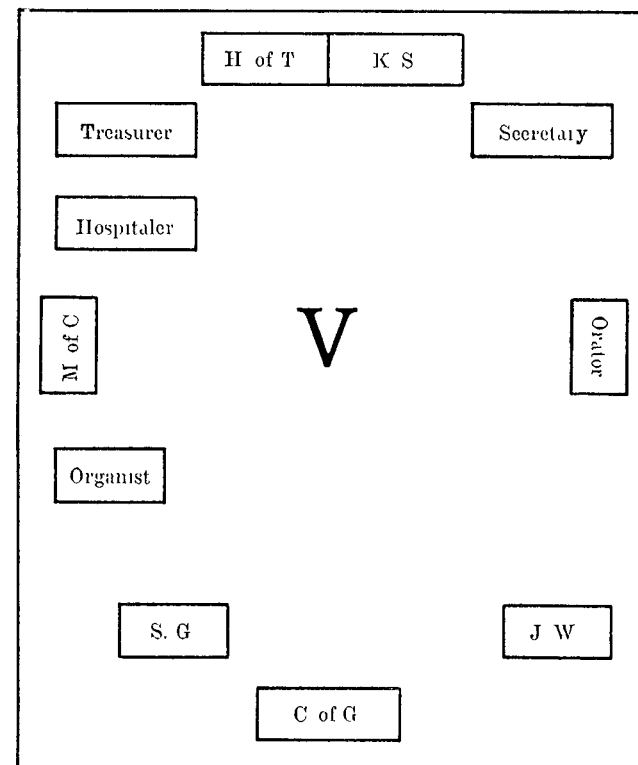
4. Secret Master;
5. Perfect Master;
6. Intimate Secretary;
7. Provost and Judge;
8. Intendant of the Building;
9. Elect of Nine;
10. Elect of Fifteen;
11. Sublime Elect of Twelve;
12. Grand Master Architect;
13. Royal Arch of Enoch;
14. Grand Elect, Perfect and Sublime Mason.

Unless it is expressly stated to the contrary, the officers of a Lodge of the Ineffable degrees are:

1. Thrice Potent Master;
2. Deputy Master;
3. Venerable Senior Warden;
4. Venerable Junior Warden;
5. Orator;
6. Hospitaller;
7. Treasurer;
8. Secretary and Keeper of the Seal;
9. Master of Ceremonies;
10. Captain of the Guard;
11. Organist;
12. Tyler.

FOURTH DEGREE—SECRET MASTER

DIAGRAM OF LODGE OF PERFECTION



This degree originated with King Solomon, immediately after the assassination of Hiram Abiff. King Solomon selected seven of the most worthy and expert Brothers from the Craft, and appointed them guardians of the Sanctum Sanctorum, and of the sacred furniture of the Holy place. They were called Secret Masters, and in due time were advanced to a higher degree, and as vacancies were thus created, others were elected to fill their places.

DECORATIONS, OFFICERS, CLOTHING, ETC.

Read
A Lodge of Secret Masters represents the Holy place or Sanctuary of the temple, and is hung in black, strewed with white tears, and contains the brazen laver of water, with napkins and bunch of hyssop; the seven-branch candlestick, which is lighted in the East. All the jewels are in crape, as the Lodge is in mourning for the Grand Master, Hiram Abiff. The furniture also is draped in black.

Within the Lodge is represented the Sanctum Sanctorum of King Solomon's Temple, which contains the ark of the covenant, with its furniture; the ten golden candlesticks; the tablets of the law; the altar of incense; the table of shew-bread; the pillar of beauty, veiled; the Enochian pillar; a delta, etc.

Before the entrance to the Sanctum Sanctorum, are the two brazen columns; at the door (which must have two leaves) are four small columns, to which wires are attached, on which run hangings of four colors—white, blue, purple and crimson. Over the East is a large circle enclosing three luminous triangles interlaced, forming nine beams, with a blazing star in the center; in the center of the star, a Yod; on the nine points of the triangles, the letters E, A, J, J, Y, A, O, A, H, initials of Eloah, Adonai, Jehovah, Jahve, Yod, Achar, Osee, Alom, and Hagios.

The Thrice Potent represents King Solomon; is dressed in black robes, bordered with ermine, etc., and holds a scepter in his hand. He wears a wide blue ribbon from right to left, to which is attached a triangle of gold. On the table in front of him are the apron, collar, gloves and jewels of this degree, and a white robe; also a wreath of olive and laurel.

The Inspector (Senior Warden) is seated in the West. He wears a sword, cap, white robe, apron, collar, gloves, and jewel of the degree.

All the officers are clothed the same as the Senior Warden, with their appropriate jewels.

Officers:—Thrice Potent Master; Inspector (Senior Warden); Master of Ceremonies; Secretary; Orator; Captain of the Guard; and Tyler.

Clothing:—During a reception, all present except the officers wear long black robes, with hood, and white gloves turned over, with black at the wrists.

Apron:—Triangular shape, white, bordered with black, with blue flap; on the flap a golden eye; on the apron the letter Z, within a wreath of olive and laurel.

Collar:—Wide white ribbon, bound with black, at the bottom a black rosette, to which is fastened the jewel.

Jewel:—An ivory key, with the letter Z on the wards.

Hours of Work:—From dawn to close of day.

Battery:—✠✠✠✠✠✠✠✠

Moral:—The duty of Secrecy; or, Silence and Fidelity.

Turn to p. 10

OPENING

T. P.—✠ (C. of G. and M. of C. rise.) Brother Captain of the Guard, are all present Secret Masters?

C. of G. examines and reports.

C. of G.—All present are Secret Masters, Thrice Potent.

T. P.—Your station and duty?

C. of G.—In the North, to see that the Holy place is duly guarded.

T. P.—How are we guarded?

C. of G.—By a Secret Master at the entrance to this Holy place.

T. P.—Attend to your duties and inform the Guard that we are about to open a Lodge of Secret Masters.

C. of G. stations his guard.

C. of G.—Thrice Potent, your order has been obeyed.

T. P.—Brother Master of Ceremonies, your place and duty?

M. of C.—In the North, to see that the brethren are duly clothed; to prepare all candidates, and to conduct them to the Holy place.

T. P.—✠✠ (Inspector rises.) Brother Adoniram, are you a Secret Master?

I.—I have passed from the square to the compass extended to seven degrees.

T. P.—What are you taught as a Secret Master?

I.—The duty of Secrecy and Silence.

T. P.—What is the hour?

I.—The morning star has driven away the shades of night, and the great light begins to gladden our Lodge.

T. P.—As the morning star is the forerunner of the great light which begins to shine on our Lodge, and we are all Secret Masters, it is time to commence our labors.

✠ ✠ ✠

Whoso draweth nigh to the contemplation of the Ineffable mysteries should put off the shoes of his worldly conversations; for the place whereon he stands is holy ground. Set a watch, O Jehovah, before my mouth, and keep Thou the door of my lips.

Brother Adoniram, you will give notice that I am about to open a Lodge of Secret Masters by the sacred number.

I.—Brethren, the Thrice Potent is about to open a Lodge of Secret Masters by the sacred number seven; give your attention and assistance to the work.

T. P.—To order, my brethren!

All stand at salute.

All applaud ✠✠✠✠✠✠✠✠

Signs of first three degrees.

T. P. makes sign of S. M.

Answered by all the brethren.

All salute.

T. P.—I declare this Lodge of Secret Masters duly opened and in order for business. Brother Captain of the Guard, inform the Guard.

RECEPTION

The Candidate is dressed in white (as a Levite), clothed as a Master Mason, bare legged, slip-shod, and is conducted to the entrance by the Master of Ceremonies, who gives the alarm ✠✠✠✠✠✠✠✠

I.—✠✠✠✠✠✠✠✠

T. P.—✠✠✠✠✠✠✠✠

C. of G.—Brother Inspector, there is an alarm of seven at the entrance of this Holy place.

I.—Thrice Potent, there is an alarm of seven at the entrance of this Holy place.

T. P.—Brother Inspector, see the cause of the alarm, and who knocks as a Secret Master.

I.—Brother Captain of the Guard, see the cause of the alarm, and who knocks as a Secret Master.

☞ *C. of G.* ✠✠✠✠✠✠✠✠ at the inner door and opens it slightly.

C. of G.—Who approaches this Holy place? Who comes here?

M. of C.—A Brother Master Mason, well qualified and worthy, wishes to be admitted among the expert brethren, and to assist in the duty of guarding the sacred furniture of this Holy place.

I.—Who vouches for him?

C. of G.—I do.

T. P.—Brother Inspector, what is the cause of the alarm at the entrance of this Holy place?

I.—A Brother Master Mason, well qualified and worthy, wishes to be admitted among the expert brethren, and assist in the

guarding of the Sanctum Sanctorum, and the sacred furniture of this Holy place.

T. P.—Brother Adoniram, you were the first made Secret Master, to you I look for counsel and advice in this matter.

I.—Thrice Potent, the Brother has been examined as to his Masonic qualifications, and he is vouched for as being well qualified and worthy for the duties of this Holy place.

T. P.—Such being the case, there being a vacancy, if there is no objection on the part of the brethren, you will admit him among the guardians of the Sanctum Sanctorum: Are there any objections? There being none, Captain of the Guard, let him enter, and after being conducted seven times around the Lodge for the reading of the lesson, he will be placed in the West.

The M. of C. and candidate enter, and pass around the Lodge seven times, the following lesson being read by the Thrice Potent and Inspector; music and chant as indicated.

LESSON

T. P.—The Lord of hosts shall be exalted in judgment, and God who is holy shall be sanctified in righteousness.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

I.—Woe unto them that draw iniquity with cords of vanity and sin, as it were with a rope.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

T. P.—Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

I.—I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain He covered his face, with twain He covered his feet, and with twain He did fly.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

T. P.—And one cried unto another, saying: Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

I.—And the posts of the door moved at the voice of Him who spake, and the heavens were filled with smoke.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

T. P.—Then said I, Woe is me! for I am undone! because I am a man of unclean lips, for my eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken from off the altar, and he laid it upon my mouth, and said: Lo, this hath touched thy lips; thine iniquity is taken away, and thy sin is purged.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

I.—Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

T. P.—Who forgiveth all my iniquities; who healeth all my diseases; who redeemeth my life from destruction; who crowneth me with loving kindness and tender mercies.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

I.—He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy towards them that fear Him.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

T. P.—As for man, his days are but as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

— The Candidate is stationed in the West and caused to kneel.

PRAYER

Recd Our Father, who dost rule the heaven and the earth, and all that in them is: Thou who art the Giver of every good and every perfect gift: guide us in our endeavor to combat darkness, and direct the mind and thoughts of this our brother at the threshold, in the

solemn approach to the innermost mysteries of thy holy Temple, where we seek for truth, for the full understanding of the divine lessons contained in thy "Word," and the final attainment of the salvation of the soul immortal.

May this brother feel that the doctrines contained in the new vows he is now about to assume, are worthy of his noblest Masonic thoughts and of his holiest reverence.

Aid us, O Lord; to so instruct him to look within his own heart—that *innermost sanctuary*—that he may prepare to receive the impress of thy Holy Name, which shall be a seal of eternal life.

In Thee, O Lord! alone resides the power. To Thee be all the glory. Amen.

— Candidate rises.

T. P.—Woe unto those who aspire to that for which they are unfitted.

I.—Woe unto those who assume a burden which they cannot bear.

T. P.—Woe unto those who assume duties lightly, and afterward neglect them.

I.—Duty is with us always, inflexible as fate.

T. P.—In health or sickness, in prosperity or adversity, duty is with us always, exacting as necessity.

I.—It rises with us in the morning, and watches by our pillow at night. In the roar of the city and in the loneliness of the desert, duty is with us always, imperative as destiny.

T. P.—You hear, my Brother. Do you with all your heart agree, that duty is the one great law of Masonry; inflexible as fate, exacting as necessity, and imperative as destiny?

Cand.—I do.

T. P.—What seek you in your journey?

M. of C.—Truth and the lost Word.

T. P.—Brother Adoniram, you will see that the Candidate is placed in due form.

— The Inspector places the Candidate in position, lying on the floor, his arm under his head, knees slightly bent.

— *I.*—Thrice Potent Master, the Brother Master Mason is placed in due form.

— *T. P.*—What is that form?

— *I.*—The form of the Hebrew letter Z.

- *T. P.*—To what does that form allude?
 — *I.*—To the Word and duty of a Secret Master.

Read — *T. P.*—My Brother, so humble a position well becomes every one who aspires to the rank of a Levite. Before honor is humility. This Temple which you have now entered represents the Solomon Temple, and this apartment the Holy place, separated by a wall of white marble from the Holy of Holies, with one door; for the duty of guarding which, you are to be set apart. You have already been taught, that as a speculative Freemason you are to be built up as a living stone of a spiritual temple not made with hands: yea, that every renewed Freemason is himself a Temple, the foundation of which should be laid in humility and contrition of spirit; otherwise the Divine Presence will not dwell therein. The great light which will be exhibited to you in this degree, the full resplendency and mysterious meaning of which burst upon you when you arrive at perfection in Ancient Craft Masonry, is emblematical of that divine illumination which will shine in the Holy of Holies of your own soul.

Read — Brother Adoniram, you will now raise the Brother from the level to the plumb.

— The Inspector raises the Brother by the Secret Master's grip.

Read — *T. P.*—My Brother, on the level lies the whole system of man's duty to his fellow man; but his duty to God rises in a perpendicular, which with the level forms the square. The level, too, is the apt emblem of Death, the great leveller of mortals, while the plumb betokens the resurrection to life and immortality beyond the grave.

Read * Brother Master of Ceremonies, you will conduct the Brother to the brazen laver in the South, that he may wash; and you will sprinkle him seven times with hyssop, dipped from the brazen laver, that he may be clean.

— The Inspector raises the Brother by the Secret Master's grip.

The Master of Ceremonies takes the Candidate to the laver, and during the lecture sprinkles his hands and feet seven times.

T. P.—Whoso draweth nigh to the contemplation of the Ineffable mysteries, let him put off the shoes of his worldly conversation and corrupt affection, for the place whereon he standeth is Holy ground. Before we approach the house of the Lord, let us seriously consider whether we have taken straight steps in the paths of his commandments, and whether our feet are set in due order and

*Sprinkle
Wash
Hands
Feet
Seven
Times*

cleansed according to the purifications of the Sanctuary. Let us wash, as it were, in the laver of repentance. Wash you and make you clean; put away the evil of your doings; acknowledge your iniquities and return unto the Lord, for He will have mercy upon you, and our Elohim will abundantly pardon. Let us incite each other to practice virtue and shun vice. While our feet are prepared for walking in the ways of his commandments, our hands should in like manner be prepared for working in his service.

My Brother, you have hitherto seen only the thick veil which hides from your view the Sanctum Sanctorum of God's Holy Temple. Your fidelity, zeal, and constancy have won for you the favor you are now about to receive, of viewing some of our treasures and gaining admission into the Secret or Holy place. Before this can be done, it will be necessary for you to take an obligation to be faithful even unto death.

Brother Adoniram, you will cause the Candidate to recede to the West and advance by seven steps to the altar.

I.—Brother Master of Ceremonies, let the Candidate recede to the West by seven steps. He will now advance as an Entered Apprentice; give the due guard and sign [*given*]. Advance as a Fellow Craft; give the due guard and sign [*given*]. Advance as a Master Mason; give the due guard and sign [*given*]. Take four additional steps forward to the altar, there kneel upon both knees, the left hand covering the four great lights of Ineffable Masonry, the two first fingers of the right hand covering the heart.

Thrice Potent, the Candidate is in due position at the altar of obligation.

T. P.—✠✠✠ The brethren will assemble, forming a triangle about the altar. Brother Captain of the Guard, see this order obeyed.

The brethren being thus assembled, the Thrice Potent and his Deputy advance to the centre of the base of the triangle.

My Brother, you will repeat after me your

OBLIGATION

I, ———, do hereby and hereon most solemnly promise and vow, in the presence of Him who dwelleth between the Cherubim and this Lodge of Secret Masters about me assembled, that I will not reveal any part or parts, point or points, of the mysteries of the

Ineffable degree of Secret Master which I have already known, am about to receive or which I may be hereafter instructed in, to any person or persons unless it be a true and lawful Brother or Brothers of this degree; and not unto him or them until after due trial, strict examination, or sure information by me had from a well-known Brother that he or they are worthy of that confidence, or within the body of a just, perfect, and regular Lodge of Ineffable Masons, or by the sanction of constitutional authority;

That I will not write or print these secrets, or in anywise indite or delineate them whereby they shall improperly become known through my unworthiness;

That I will not aid or assist in conferring this degree, unless it shall be by the authority of a Lodge of Perfection;

That I will not be concerned with, aid or assist in conferring this degree upon any one, unless he has previously received the three degrees of Entered Apprentice, Fellow Craft, and Master Mason in a due and regular manner;

Read — That I will acknowledge the authority, and obey the general laws, rules, regulations and decrees of the United Supreme Council, of the Sovereign Grand Inspectors General of the thirty-third degree, and the rules and by-laws of this or any other Lodge or Council in whose jurisdiction I may live, or of which I may become a member, so far as they come to my knowledge. To all of which I promise and swear, binding myself under no less a penalty than that of having my lips sealed in everlasting silence, if I willfully violate this my solemn obligation. So help me God: Amen.

— Immediately after the last words, let the first two fingers of the right hand be pressed firmly upon the lips of the candidate, the Thrice Potent saying:

Read — Set a watch, O Jehovah, before my mouth, and keep Thou the door of my lips.

The Thrice Potent and his Deputy advance to the altar and separate, the curtains of the East are drawn aside and the folding doors are thrown open that the Candidate may behold the furniture in the Holy of Holies.

Chant—O Lord! have mercy upon us; for Thy goodness endureth forever.

T. P.—My Brother, in this degree, you see before you as in the preceding degrees, the three great lights of symbolic Masonry. The book of the testimony, the square and the compasses, and in addition a fourth great light, which belongs not to symbolic Masonry,

“the Triangle.” The first three degrees are called symbolic, because they symbolize the higher mysteries, and not, as is generally supposed, because they deal in signs and symbols exclusively; for signs, symbols, and allegories are peculiar to all Masonic degrees. This triangle, with us, Ineffable Masons, is deemed a great light, because by its historical and mystical association, it reminds us of the Grand Architect of the Universe, to whom we are all bound to render our devotions and whose will it is ours to obey. It reminds us continually of the only one true God; and its three sides or angles, that He is our Creator, Preserver and Benefactor; and of his three attributes, Wisdom, Strength and Beauty; also of the primitive instruments used by Him to produce order out of chaos, fire, light and spirit, and finally of those lovely Masonic attributes, Faith, Hope, and Charity.

— My Brother, you may now arise and approach the East, where I will instruct you as to the object and purpose of Ineffable Masonry.

— The Master of Ceremonies conducts the Candidate to the Thrice Potent.

T. P.—The degrees upon which you are now entering are called Ineffable, because they treat of the Ineffable Name of Jehovah, and of his Ineffable Essence, of which the inscription on the golden triangle is emblematical. Each degree has for its sacred word one of the substitute names of the Deity, expressive of his attributes. We have beside these the true name, the correct pronunciation of which will be given to you when you arrive at the Perfection of Ancient Craft Masonry, in the sublime and mysterious degree called Grand Elect, Perfect and Sublime Mason.

One of the principal secrets of primitive Freemasonry was a knowledge of the true God, his character and attributes. By the medium of names we obtain a knowledge of persons and things. Jehovah, therefore, in suiting Himself to our capacity, hath communicated a knowledge of Himself and his gracious purposes toward his people, by a great variety of names. These, therefore, are descriptive, not arbitrary; they have sense as well as sound. Respecting the Grand Architect of the Universe, his name is Himself and Himself is his name. Through the poverty of human language we are wont to distinguish between God and his attributes. But God and his attributes are one. We speak of his wisdom, justice, and love. But God is not only endowed with all these perfections, He is the embodiment of them. The defect of our intellect in

comprehending Him is like the weakness of our sight in beholding the sun. The names of God were intended to communicate a knowledge of Himself. By these, we are enabled to acquire some scanty ideas of his essential majesty, goodness and power, and to know in whom we are to believe, and what we are to believe of Him. O Jehovah our Adonai, how excellent is thy name over all the earth.

My Brother, I will now instruct you in the sign, grip, word, etc., of this degree.

* * *

Read — The peculiar lesson taught in this degree, my Brother, is Secrecy and Silence. God is frequently worshipped in silence. All things at the creation took their beginning from silence. Pythagoras compelled his disciples to pass through a probation of two or three years to thoroughly inculcate this lesson. From man we learn to speak, from God to be silent. (*)

The word Ziz, or Zizon, is sometimes rendered Balustrade, or entrance into the Sanctum Sanctorum. It also alludes to the threshold or entrance into the Ineffable degrees and mysteries to which we welcome you with a Brother's welcome, charge and investiture. *To page 60 syllabus*

INVESTITURE

Permit me now, my Brother, to receive you as a Secret Master, and give you rank among the Levites. [*Places a wreath of laurel and olive on the Candidate's head.*] I crown you with a wreath of laurel and olive.

The laurel, an emblem of victory, is to remind you of the conquest you ought to gain over your passions; the olive, a symbol of peace, which should ever reign among us. With Wisdom, Strength, Prudence and Fortitude, may you soon obtain the favor of an entrance into the secret vault. It will be your own fault if you are not found worthy, and do not in due time arrive at the sacred place, where rapt in divine joy you may contemplate the pillar of Beauty.

I decorate you, my Brother, with an ivory key, suspended from a white and black ribbon, an emblem of fidelity, innocence, and prudence. On the key you behold a symbol which teaches you to keep a tongue of good report; and it is also an emblem of silence, and refers to the silence which distinguishes a Secret Master.

The apron and gloves, which I now present you, are the marks of the candor of all Secret Masters.

You will now take your seat as a Secret Master.

The Master of Ceremonies seats the Brother.

T. P.—Brother Adoniram, it is our order that you cause to be erected a tomb, or obelisk of white and black marble, west southwest of the Temple, wherein shall be deposited the embalmed remains of our lamented Grand Master Hiram Abiff. The white marble shall denote the innocence and purity of our departed Grand Master, and the black the untimely death of him we mourn.

I.—Thrice Potent, your order shall be obeyed.

CLOSING

T. P.—Brother Captain of the Guard, inform the Guard that I am about to close this Lodge of Secret Masters.

C. of G.—Brethren of the Guard, the Thrice Potent is about to close this Lodge of Secret Masters. Your order has been obeyed, Thrice Potent.

T. P.—*⚡⚡⚡* Brother Inspector, are you a Secret Master? ^{am}

I.—I have passed from the square to the compass extended to seven degrees.

T. P.—What lesson were you taught as a Secret Master?

I.—The duty of secrecy and silence.

T. P.—What is now the hour?

I.—The close of day.

T. P.—What remains to do?

I.—To practice virtue, shun vice, and remain in silence.

T. P.—As nothing remains to do but to practice virtue and shun vice, let the will of God be done. It is time to rest. Give notice to the Brethren that I am about to close this Lodge of Secret Masters by the sacred number.

I.—*⚡⚡⚡* Brethren, the Thrice Potent is about to close this Lodge of Secret Masters by the sacred number. Give your attention and assistance to the work. To order, my Brethren.

* * * Same as at opening, except in reverse order.

T. P.—I declare this Lodge of Secret Masters duly closed.

FIFTH DEGREE—PERFECT MASTER

MEANING OF THIS DEGREE

Read This degree was originally established as a grateful tribute of respect to the memory of a departed worthy Brother.

In this degree is held the Lodge of Sorrow, and are performed the funeral ceremonies of any Brother of the Sublime degrees. *To P. 24*

DECORATIONS, OFFICERS, CLOTHING, ETC.

The Lodge is hung with green cloth from eight white columns, four on each side, and equi-distant. An altar, draped in black strewn with tears, is placed in the East at the foot of the throne. In front of the altar is a coffin, draped in black, resting on a bier, with the jewel and apron of Grand Master Hiram Abiff.

Four Lights are placed at each of the cardinal points.

Marks of blood are in the northeast section of the Lodge.

The star in the interlaced triangle of the Secret Master's degree is changed from yellow to red, so as to throw a lurid light.

The Senior Warden is the Master, and represents Adoniram. He is styled Right Worshipful or Respectable Master, and is clothed as a Prince of Jerusalem. He is seated in the East.

The Junior Warden is seated in the West, represents Zabud, and is styled Inspector. He wears a black robe and cap, together with the order and jewel of a Prince of Jerusalem.

The Captain of the Guard represents Zerbal, Captain of King Solomon's Guards, and is dressed as a Perfect Master.

The Master of Ceremonies represents Stolkin, and is dressed as a Secret Master.

Clothing:—Black robe and hood drawn over the head; apron, collar, jewel and white gloves, bordered with black.

Apron:—White, with green flap; on the centre is a cubic stone surrounded by three circles with the Hebrew letter J in the centre.

Collar:—A watered green ribbon, at the end of which is suspended the jewel.

Jewel:—A compass open on a segment of a graduated circle at an angle of sixty degrees.

Battery:—✠✠✠✠ denotes life, death, virtue and immortality.

Moral:—That we should learn to pay due respect to the memory of a deceased worthy Brother.

OPENING

R. W.—✠ Brother Captain of the Guard, are all present Perfect Masters?

C. of G.—[Examines.] We are, Right Worshipful Master.

R. W.—Brother Captain of the Guard, your station?

C. of G.—In the North.

R. W.—Your duty?

C. of G.—To see that the Guards are duly posted.

R. W.—How is a Lodge of Perfect Masters guarded?

C. of G.—By four guards stationed at the entrances of this Lodge.

R. W.—Attend to your duty and inform the Guards that we are about to open a Lodge of Perfect Masters.

C. of G. does so and reports.

C. of G.—Right Worshipful, your orders have been obeyed. The Guards are posted, duly instructed and vigilant.

R. W.—Brother Zabud, are you a Perfect Master?

I.—I have seen the tomb of our lamented Grand Master Hiram Abiff, and have in company with my Brethren shed tears thereat.

R. W.—What is the hour?

I.—It is four.

R. W.—It is time our workmen attend to their duties. ✠✠✠✠ Brother Zabud, give notice that I am about to open a Lodge of Perfect Masters.

I.—Brethren, the Right Worshipful Master is about to open a Lodge of Perfect Masters.

All give the * * * of the first three degrees and of Secret Master and Perfect Master. Right Worshipful ✠✠✠✠✠; Inspector ✠✠✠✠✠; all applaud with hands ✠✠✠✠✠

R. W.—I declare this Lodge of Perfect Masters duly opened. Brother Captain of the Guard, inform the Guard.

Captain of the Guard does so and reports. Right Worshipful ✠

RECEPTION

Officers take their stations and seats in the Lodge.

R. W.—✠ Brethren, the time set apart for the performance of the last sad rites over the mortal remains of our departed Grand Master has arrived. Let us divest our hearts of all temporal

thoughts. Brother Inspector, you will cause the procession to be formed.

During the above remarks, the Master of Ceremonies will retire and prepare the Candidate and himself with a white robe and a green silk cord about his neck.

I.—Brother Captain of the Guard, you will cause the procession to be formed in the North.

The Captain of the Guard forms the procession on the North side of the Lodge, in single file; the lights are all turned down till they present the appearance of stars; the interlaced triangle in the East throws a red light over the Lodge; the torches borne by Brethren are lighted.

After the procession is formed, the Captain of the Guard will report:

C. of G.—Brother Inspector, the procession is formed and awaits your order.

I.—Brother Captain of the Guard, you will direct the procession to move.

The Captain of the Guard will lead the procession. In the meantime, the Master of Ceremonies approaches the door and knocks $\ddagger\ddagger\ddagger\ddagger$. One of the guards opens the door and says:

Guard.—Who comes here?

M. of C.—Brethren who have received the degree of Secret Master, and are now desirous of being admitted to this Lodge of Perfect Masters.

Guard.—It cannot be. This is the anniversary of the death of our Grand Master Hiram Abiff, and our Brethren are even now performing the last mournful ceremonies over his remains.

M. of C.—Our love and reverence for our departed Grand Master, have induced us to solicit the privilege of participating in the holy and sacred duties of our departed Brother.

Guard.—The love and admiration expressed for you by our Grand Master King Solomon and the noble Adoniram, prompts me to accede to your request. Enter, my Brethren, and may the lesson you this day receive be a lasting one.

The Master of Ceremonies and Candidate enter and remain in the West, spectators of the scene to follow. The procession continues to move four times around the Lodge.

After First Journey.

R. W.—Darkness, death and the grave are reserved for all men.

After Second Journey.

R. W.—One fate comes alike to all; the long night of death after the short day of life.

After Third Journey.

R. W.—After the death and the grave come the resurrection, and light and life eternal.

When the procession halts the fourth time, it will face inward and around the coffin, and the Right Worshipful and Brethren will give the words and Grand Hailing Sign of Distress of a Master Mason.

R. W.—Let us pray. [All kneel.]

M. C. conduct candidate to West of altar, all kneel

PRAYER

O Almighty and Eternal God! There is no number of thy days or of thy mercies. Thou has sent us into this world to serve Thee, but we wander far from Thee in the path of error. Our life is but a span in length, and yet tedious, because of the calamities that enclose us on every side. The days of our pilgrimage are few and evil; our bodies frail; our passions violent and distempered; our understanding weak, and our wills perverse. Look Thou upon us, our Father, in mercy and pity. We adore thy majesty, and trust like little children to thine infinite mercies. Give us patience to live well, and firmness to resist evil, even as our departed Brother resisted. Give us, O most merciful Father, faith and confidence in Thee, and enable us so to live, that when we come to die we may lie down in the grave like one who composes himself to sleep, and that we may be worthy hereafter to be remembered in the memories of man. Bless us, O God: bless our beloved fraternity throughout the world; may we live and emulate the example of our departed Brother; and finally, that we may in this world attain a knowledge of thy truth, and in the world to come, life everlasting. Amen.

Discovers Master of Ceremonies and Candidate.

R. W.—Brethren, nothing further remains for us to do but to proceed on our mournful journey. Let all be made in readiness, and Brother Captain of the Guard, see that no laggard Brother remains behind.

C. of G.—How is this, my Brethren? why do you stand thus idly by, and where are the sable robes you were required to have, on this mournful occasion? Answer!

M. of C.—We are Secret Masters, and have passed from the square to the compasses extended to seven degrees. The love and reverence we bear for our departed Grand Master have induced us to solicit the privilege of being permitted to participate in the holy and sacred duties of our departed Brother.

C. of G.—You will await. Right Worshipful Master, Brethren Secret Masters who have exhibited great zeal and energy in our cause are desirous of obtaining the privilege of being permitted to participate in our mournful but holy and sacred duties.

R. W.—Let the Brethren stand forth. Are not these Brethren who displayed such fervency and zeal in the preceding degree?

C. of G.—They are.

R. W.—My Brethren, you have been admitted here in the midst of our most solemn ceremonies. Further you cannot proceed until you join with us in a funeral procession commemorative of the death of our Grand Master Hiram Abiff. Brother Inspector, you will cause the procession to be formed in the North.

I.—Brother Captain of the Guard, you will cause the procession to be formed in the North.

The Captain of the Guard forms the procession in the North, double file, and facing the East, the torches preceding, borne by Brethren. After the formation:

LESSON

Read — *R. W.*—My Brethren, in the preceding degrees of Masonry, our travels were to remind us of the journey of human life, in which Freemasonry is an enlightened and beautiful path. Our present march will be gloomy and funereal. Our Grand Master is no more. Death is among us; our Lodge is in mourning, and the great calamity has fallen upon us. Death reigns in all portions of our time. All the succession of time; all the changes of nature; all the varieties of light and darkness, and every contingency to every man and to every creature doth preach our funeral sermon, and call us to look and see how Time is ever preparing the grave where we must lay our sins and our sorrows.

Death regards not those sweet engagements and pleasing intercourses, and those improving joys which are known to Freemasons. Death summons away, in the midst of his day and usefulness, many a beloved Brother of our craft. We behold his sun at meridian and rejoice at its brightness, but alas! it soon sets and the evening shades of existence close around him forever. Let us, then, imitate

the example of our illustrious Grand Master Hiram Abiff, and by a wise and virtuous life, make preparation for a peaceful death.

The procession will now move three times around the Lodge. On the second time around, the four Brothers selected for that purpose will take up the coffin and bear it with the procession. After the third time the procession proceeds to the tomb and the coffin is deposited before it. During all this time the Right Worshipful follows the procession, and says:

R. W.—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low: Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. *To page 6 syllabus*

On arriving at the tomb, the Brethren divide in two parallel lines, and the Right Worshipful Master and Inspector pass between them and stand at the foot of the coffin, facing the Brethren. The Brethren drop sprigs of acacia on the coffin, which is placed in the tomb.

R. W.—Farewell, my Brother! Blessed be his rest, fragrant the acacia upon the hallowed sod that covers him.

Brethren, we have performed the last sad duties to our friend and Brother. We have closed his eyes and deposited his body in the silent tomb. Let us now return to our Lodge, and not remain in idleness while the assassins of our Brother are at large.

All return to the Lodge, and the Right Worshipful places himself behind the altar, the Candidate before him.

R. W.—Brethren, this ceremony was originally established to commemorate the death of our Grand Master Hiram Abiff, whose labors at the building of the first Temple, and whose tragic death

furnish so much of the mystical knowledge of Ancient Craft Masonry. It is retained by us that it may be improved as a lesson both useful and instructive. Let us look forward to brighter scenes, when our departed Brother, who has been smitten down by the resistless hand of death, shall be raised from his prostrate state at the word of our Supreme Grand Master, and admitted to the privilege of the Perfect Lodge above.

Read — Brother Inspector, you will cause the Candidate to approach the altar by four steps, kneel, and contract his obligation as a Perfect Master, with his right hand raised to heaven and his left hand covering the four great lights.

OBLIGATION

Read — I, ———, promise and swear, in the presence of Him who dwelleth between the Cherubim and this Lodge of Perfect Masters about me assembled, that I will not reveal any part or parts, point or points, of the mysteries of the Ineffable degree of Perfect Master which I have already known, am about to receive, or which I may hereafter be instructed in, to any person or persons, unless it be to a true and lawful Brother or Brothers of this degree; and not unto him or them until after due trial, strict examination, or sure information from a well known Brother that he or they are worthy of that confidence, or within the body of a Lodge of Perfect Masters or by sanction of constitutional authority.

That I will not be connected with, aid or assist in conferring this degree upon any one, unless he has regularly received the degrees of Entered Apprentice, Fellow Craft, and Master Mason, and the degree of Secret Master under the authority of a Lodge of Perfection.

— [That I will be faithful in performing my obligations with all men; that I will pretend not what is false, nor cover what is true, and that the measure of my affirmation or denial shall be the understanding of the person with whom I contract in any manner whatsoever.

To all of which I promise and swear, binding myself under no less a penalty than that of being smitten on my temple with a gavel, if I willfully violate this my solemn obligation. So help me God: Amen! Amen! Amen! Amen!

— The Right Worshipful then draws the green cord from the Candidate's neck, and relieves him of his white robe saying:

R. W.—Thus, my Brother, would I remove the fetters with which vice may have enslaved you, and by the power I have received from the Most Potent of Kings, I now raise you to the degree of Perfect Master.

Raises him by the grip of Perfect Master.

Receive now the signs, token and words of a Perfect Master.

— See Symbols p.p. 17

INVESTITURE

Read — I with pleasure invest you with the collar and jewel of a Perfect Master. The devices on the apron will be explained to you by attending to the lecture. The jewel is to remind you to measure your conduct through life by the exact rule of equity. Your green collar is an emblem of hope and of our faith in the immortality of the soul, which shall triumph over the grave and never die. *p. 30 next*

My Brother, you will go and salute our Inspector, Officers and Brethren, and return to the East. *p. 30 next*

Salutes and returns. The Candidate is then seated, and an alarm ✠✠✠✠ is heard at the door.

I.—Brother Captain of the Guard, ascertain the cause of the alarm.

The Captain of the Guard ascertains through the wicket.

C. of G.—The Grand Masters King Solomon and Hiram, King of Tyre, are about to enter this Lodge, Brother Inspector.

I.—Right Worshipful Master, the Grand Masters King Solomon and Hiram, King of Tyre, are about to enter this Lodge.

R. W.—You will receive them with the Grand Honors.

The Captain of the Guard forms two rows of four each, of the Brethren at the door, facing inward.

The Kings, who are dressed in full robes, with crown and sceptre, as designated in the degree of Perfection, are then admitted, and enter side by side, solemn music playing; they march by four steps, all the Brethren giving the Grand Honors by four and four, that is, the Brethren clapping their hands, and the Officers with their gavel.

✠✠✠✠

The Kings proceed to the East.

K. S.—Right Worshipful Brother Adoniram, it is our will and desire to visit the last resting place of our dear friend and worthy

Brother, Hiram Abiff. And we desire that in making the examination of the tomb, and in paying homage to the Illustrious dead, we be accompanied by the Masons generally, in reverse order of their rank. Death reigns in all portions of Time and meets us everywhere.

King Solomon takes the chair, the Right Worshipful at his side, and one step below him; the King of Tyre on the extreme right.

R. W.—Brother Inspector, you will form the procession in the East, to escort the Grand Masters to the tomb of our late Grand Master, Hiram Abiff.

I.—Brother Captain of the Guard, you will form the procession in the East, to escort our Grand Masters to the tomb of our late Grand Master, Hiram Abiff.

The procession is formed by the Captain of the Guard, and marches four times around the Lodge, the Kings bringing up the rear; then it proceeds to the tomb, opens right and left, and the Kings pass through the lines and approach the tomb. The Kings examine it and give the * of admiration.

K. S.—It is accomplished and complete. Soft and safe to our departed Grand Master be his mortal bed; with fragrance eternal may the acacia sprig here flourish. While we his memory cherish, let us his virtues imitate and his death improve. Our harp is turned to mourning, and our organ unto the voice of those who weep. Let the beauty of our Elohim be upon us and establish thou the work of our hands upon us, yea the work of our hands establish thou it. When a few more years are come, then shall we go whence we shall not return. O satisfy us early with thy mercy that we may rejoice and be glad. The mercy of the Lord is from everlasting upon them that fear Him, and his goodness unto the children of men. My Brethren, whom the Lord loveth He chasteneth.

Brother Adoniram and Brethren, the will of God is accomplished. Let us enter into silence.

All kneel, and offer a silent prayer.

Amen. So mote it be. [*All rise.*]

My Brethren, the guilty assassins of our Grand Master Hiram Abiff are still undetected. In the presence of this emblem of our sorrow and regret; under these funereal arches, dumb witness of our religious homage; before these symbols of the nothingness of our nature and the immensity of God; let us vow and promise, that the blood of our late Grand Master that still stains the floor of our Temple shall not be removed until the assassins have been detected

and brought to justice.

All.—[*Extending right hands to heaven.*] We promise and vow.

K. S.—Heaven hears and the angels record the vow. And now, my Brethren, let us return to our temporal duties.

They return to the Lodge, which has been fully lighted by the four lights, East, West, North and South. The torches are extinguished.

CLOSING

Same as opening, informing the Captain of the Guard "that we are about to close," etc., down to

R. W.—What is the hour?

I.—The close of day.

R. W.—It is time to close this Lodge.



Brother Zabud, give notice that I am about to close this Lodge of Perfect Masters.

I.—The Right Worshipful Master is about to close this Lodge of Perfect Masters.

All ✠✠✠✠ with their hands, and give signs of Perfect Master, Secret Master, Master Mason, Fellow Craft, and Entered Apprentice.

R. W.—I declare this Lodge of Perfect Masters duly closed. Brother Captain of the Guard, inform the Guards.



SIXTH DEGREE—INTIMATE SECRETARY

Read

The legend of this degree relates to an incident which occurred in King Solomon's audience chamber, upon the supposition of the King of Tyre that a spy or eavesdropper had been stationed to watch his movements at the time of his complaint that the King of Israel had violated his promise. The life of the supposed spy was demanded, but saved by the intercession of King Solomon, and his zeal and trustworthiness, upon examination, rewarded by his becoming the witness to a new compact. *To page 37 Ritual*

DECORATIONS, OFFICERS, CLOTHING, ETC.

Read

The Lodge room represents the audience chamber of King Solomon's Temple: it is hung in black, strewed with silver tears. It has twenty-seven lights—nine, towards the East, nine towards the West and nine towards the South. Upon the table, East of the center of the chamber, are two cross-swords, an hour glass, a large scroll with seals, a skull, book of the testimony, and book of the Constitutions.

King Solomon and Hiram, King of Tyre, are styled Thrice Illustrious, and are seated near the East, by the table; the only other officer—the Captain of the Guard—representing Zerbal, is stationed in the West. The two kings are robed as in the Degree of Perfection. The brethren are termed Perfect Masters, and during a reception are stationed without the chamber as guards, with drawn swords, under the charge of Zerbal.

Apron:—Triangular, of white lambskin, lined, bordered and trimmed with bright crimson; on the flap is an equi-lateral triangle; in the angle of the apex, the letter B, and in the one on the left, N; in the sight, Shi; on the center of the area of the apron, Ih.

Collar:—White, bordered and trimmed with crimson, suspended from which is the jewel.

Jewel:—A golden triangle, similar to that mentioned on the flap of the apron.

Gloves:—White, bordered with crimson.

Battery:—*Turn to p. 35*

OPENING

T. I.—*+* Brother Captain of the Guard, are all present Intimate Secretaries?

C. of G.—[*Examines.*] Thrice Illustrious, all present are Intimate Secretaries.

T. I.—Your station?

C. of G.—In the ante-chamber, at the head of the Guard.

T. I.—How are we guarded?

C. of G.—By Perfect Masters.

T. I.—What lessons are we taught as Intimate Secretaries?

C. of G.—That idle curiosity should not remain unpunished, or zeal and fidelity unrewarded.

T. I.—Give notice, my Brother, that I am about to declare this Lodge of Intimate Secretaries open.

C. of G.—*+**+**+* Brethren, the Thrice Illustrious is about to declare this Lodge of Intimate Secretaries open. Give your attention and assistance to the work.

T. I.—Together, my Brethren.

The Thrice Illustrious gives the first sign; all give the answer.

T. I.—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the United Supreme Council, and by virtue of the authority on me conferred, I declare this Lodge of Intimate Secretaries open for the transaction of business.



RECEPTION

T. I.—Brother Captain of the Guard, I appoint Joabert Lieutenant of the Guard, to aid you in the execution of your duty; repair to your station, and see that none approach without my permission.

At a reception of a Candidate the Thrice Illustrious *+*.

Captain of the Guard *+**+**+* and all arise. Under the direction of the Captain of the Guard, the Brethren form two parallel lines in the West; fall on the right knee, give the second sign, and say the S. V. in a low tone; they then rise, and as they retire salute the two Kings with the first sign.

The Candidate is divested of his robe, gloves, apron and jewel as a Perfect Master, and is introduced into the ante-room where he finds the members acting as Guards to the Lodge. The Captain of the Guard appoints him Lieutenant, and instructs him that the Guard is composed of Secret Masters; places him very near the door, and commences preparing him and arming him as his Lieutenant. Presently King Hiram rushes through the Guards, in an excited manner, and enters the Lodge, apparently in a great passion, leaving the door partly open.

C. of G.—[*To Candidate.*] That was very abrupt. Are you not alarmed for the safety of King Solomon? The countenance of him

who passed us exhibited such evidence of anger, that he may meditate some violence to the person of our most illustrious master; go you to the door and listen.

The Candidate is placed in the doorway; meanwhile King Hiram rushes up to King Solomon, and exclaims:

K. of T.—Adoniram hath shown me twenty cities in the land of Galilee; are they those thou hast given me?

K. S.—They are, my Brother.

K. of T.—Then call me not Brother; they are not such as thou hast promised me. Thou hast not kept thy faith. My servants did cut thee down as many trees out of Libanus as thou didst want, and conveyed them on rafts by sea to Joppa; cedars and fir-trees, and pine trees from Libanus; providing timbers in abundance for the houses which thou didst desire to build; and I sent thee Hiram, my dear Brother, a wise and skillful man, to devise the work for thy house. He hath lost his life in thy service. Then was there peace between us, and we made a league together, notwithstanding my God was not thy God—because we were Brothers in the Sacred Mysteries—and thou didst promise to give me twenty cities for the services rendered thee.

K. S.—My Brother, even as I promised, so have I done. Did I not give thee twenty cities in the land of Galilee? How have I not kept my faith with thee?

K. of T.—Solomon, God—even thy God—hath given thee wisdom and understanding exceeding much. Thou art wiser than all men, and thy renown hath gone unto all the nations around about. Thou hast spoken three thousand parables, and thy poems are a thousand and five. Thou hast written about trees, from the cedars of Lebanon unto the hyssop that groweth out of the wall; of beasts, of birds, of reptiles and of fishes; and all the nations and all the kingdoms of the earth have heard of thy wisdom, and have come to consult thee and hear thy wise words; and yet thou art not wise enough to know that cunning is not wisdom. Ah, king! he is not wise who is not honest, or who doth not keep his word in spirit as well as in letter. Are not all Perfect Masters taught to let their admiration or denial be the understanding of their contractor?

K. S.—How, my Brother, have I failed to keep my word in spirit as well as in letter? How hath the measure of my affirmation or denial not been your understanding of my promise?

K. of T.—Thou didst promise me twenty cities. I looked not to

receive so many ruined and deserted villages, surrounded by wilderness, but twenty populous and flourishing places, bordered by smiling fields and fruitful meadows. Those cities thou hast given me are Chabul, and shall be called so from this day henceforth—dilapidated and worthless—fit to entail expense and yield no revenue. Retain them, and henceforth let the league between us cease.

K. S.—Be pacified, and hear me patiently, my Brother. It was my intention—

King of Tyre turns around and sees the Candidate; rushes to the door and seizes him.

K. of T.—Ha! another evidence of your traitorous conduct—a listener! Since when are spies set at the entrance to note my words?

K. S.—Never! It cannot be, as my guards are at the door.

King of Tyre drags Candidate in before King Solomon.

K. of T.—So, then none listen? Behold the eavesdropper, taken in the very act. Who is he?

K. S.—Alas! it is Joabert, until now my faithful friend and servant.

King of Tyre seizing a sword from the table and drawing back, as if to cut the Candidate from the left shoulder to the right hip.

K. of T.—Let him suffer the punishment his baseness deserves.

King Solomon lays his hand on Hiram's sword-arm and stays the act, saying:

K. S.—For a moment stay thy hand, my Brother. Jehovah hath said, "Thou shalt not kill, for whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God was man created." Guards, without there!

Guards hastily enter.

Thou shouldst not dishonor thyself, my Brother, by becoming the executioner. Let Joabert be tried and heard in his defense, and if condemned, he shall be duly punished. His offense is no less against me than thee, if he be guilty. Captain of the Guard, Joabert is your prisoner. Fetter him, and I hold your life responsible if he is not forthcoming when called for.

Joabert is pinioned, and the Guards depart with the prisoner in the center; the door is left ajar, so that the continued conversation between the two kings may be heard.

It was my intention, my Brother, to rebuild the twenty cities

which I gave thee, and to settle husbandmen in the country around about before I gave the territory into thy possession; but thou hast come to receive them sooner than I expected. What I intended, I will still do, and keep my promise, in the spirit as well as in the letter. Good faith is the brightest jewel in a regal crown. I will break my word with no man, least of all with thee.

K. of T.—Forgive me for my hasty words and my unjust suspicions.

K. S.—They are forgiven and forgotten. Is there no one we can forgive?

K. of T.—Joabert?

K. S.—Even so. I regret that my favorite should have been detected in the act of eavesdropping, or listening at the door, while we were engaged in a private conversation. I can vouch that, among all my favorites and lords of my court, Joabert has always evinced the warmest attachment to my person. For this, and that there is some palliating circumstances, I will be a guarantee, and offer myself for a surety.

K. of T.—He shall be tried; I accept your surety; and if, upon trial, his innocence is proven, let him be the witness of a new treaty of alliance between us.

King Solomon $\ddagger\ddagger\ddagger$; Captain of the Guard enters.

K. S.—Captain of the Guard, let Joabert be brought before us.

Captain of the Guard gives first sign, retires, and brings in the Candidate; the Guards follow in order, and are stationed in front of the West.

K. S.—Joabert, you have received many frequent favors at my hands, and I believed you devoted to my service. You have been found acting the dishonorable part of an eavesdropper, hateful to all Masons; your conduct, unexplained, is reprehensible. My Brother of Tyre, justly indignant, was about to inflict upon you exemplary punishment. I can scarcely believe that baseness and impertinent curiosity could have actuated you, and, at my intercession, he has consented to hear you in your defense, and to forgive you if there be anything that can excuse or explain your conduct.

C. of G.—Thrice Illustrious Kings Solomon and Hiram, by your permission, I can bear witness that Joabert's conduct was not induced by a vain curiosity to pry into secrets, or an unlawful desire to obtain the knowledge of things forbidden. The hasty and angry

manner in which your worthy ally—whom he knew not personally—passed the Guard, excited the alarm of Joabert, who approached the door and, out of devotion to you, deemed it his duty to ascertain the cause of this unusual conduct of His Majesty of Tyre.

K. S.—Brother Zerbal, I am well satisfied. I have assured my worthy ally, that, among all the favorites and lords of my court, Joabert has always evinced the warmest attachment to my person; that I knew him sufficiently well to be convinced that the indiscretion of which he has been guilty is not attributable to a desire of gratifying idle curiosity, but to watch over my safety and interests. So well assured was I of this, that I voluntarily offered myself a surety for the purity of his intentions, which surety was graciously accepted by my regal Brother.

K. of T.—Yes, my Brother, and I honor Joabert for his fidelity and attachment. I gladly acquit him of any intention other than zealous faithfulness. Your friendship, and that of those you govern, I would gladly cultivate; and in accordance with our promise, let the new treaty of alliance be drawn, and Joabert be admitted as our Intimate or Confidential Secretary and Witness, in lieu of our lost friend Hiram Abiff whom we now so deeply mourn.

K. S.—He is competent and faithful; I gladly accept him. Joabert, to you will be confided the knowledge of those important transactions growing out of our new alliance. Do you feel that you can observe inviolate secrecy as to all matters so confided to you?

Cand.—I do. *M.C. conduct candidate to west & alter*

K. S.—Kneel, then, at this table, and placing both hands upon the Book of the Law and the cross-swords, pronounce your name, and say after me your

OBLIGATION

I, ———, do solemnly swear and declare, in the presence of the Grand Architect of the Universe, that I will never reveal, but will ever hail and forever conceal, what is at present communicated to me, except to them who are lawfully qualified to receive the same;

That I will inviolably keep the mysteries of the degree of Intimate Secretary from all Perfect Masters, and from all Brothers of an inferior degree, and from all persons in the known world except those qualified to receive the same;

That I will attend all summonses sent to me from the Lodge to which I may belong, and conform to the laws and regulations of the same to the utmost of my power, and that I will always bear witness and administer to the truth;

That I will be ever zealous and faithful in the services of Masonry, the Master, and my brethren;

That I will at all times endeavor to heal all dissensions and differences, settle all disputes, and reconcile all quarrels among my brethren, upon terms honorable and just to every party concerned;

If I fail intentionally in this my obligation, may my body be cut diagonally in twain. So help me, God. Amen! Amen!

Salute the holy and sacred volume, my Brother, and rise. I greet and receive you as an Intimate or Confidential Secretary, and devote you to the service of Masonry and of the Grand Architect of the Universe. We are all witnesses to this new alliance.

Again have you assumed the place and position of our lamented Grand Master Hiram Abiff and so become still more strongly bound to practice the virtues by which he was so eminently distinguished.

My Brother, I will now instruct you in the sign, grip, word, etc., of this degree. *See Syllabus p. 8*

INVESTITURE

Read I will now proceed to invest you with the insignia of this degree. The color of your ribbon and apron is intended to remind you of the blood of our Grand Master Hiram Abiff, the last drop of which he was ready to shed sooner than prove a traitor to his trust. May you be equally faithful to your engagement, but now contracted.

Your jewel—a solid triangle—is emblematical of law and justice, truth and peace, without which no compact can exist; also of the wisdom, strength and beauty which should characterize all alliances; and of the three virtues, Faith, Hope and Charity, or Love; of the mystery contained in *Berith*, *Nadir*, and *Shelemoth*—hence the letters A. P. P., respectively, in the three angles, being the initials of Alliance, Promise, and Perfection. It is also said to be emblematical of those Masons who were present at the opening of the first Lodge of Intimate Secretaries—King Solomon, Hiram, King of Tyre, and Joabert, whom you have represented. It has many allusions, with which a knowledge of our Cabala will make you acquainted.

I also present you with a sword of defence against any attacks which may be made on your integrity and honor as a Mason. As a Confidential Secretary, you are intrusted with an especial confidence, and as a full proof of it, we accept you as our Intimate Secretary and a witness to our new alliance.

In this degree, my Brother, you are taught to be zealous and faithful, to be disinterested and benevolent, to act the peacemaker in case of disputes and quarrels among your brethren—and to be ware of eavesdropping. *You may be seated. To page 77 syllabus*

CLOSING

T. I.—✠ Captain of the Guard, what is the hour?

C. of G.—Thrice Illustrious, it is the sixth hour of the day.

T. I.—It is, then, time to rest from our labors. Brother Captain of the Guard, give notice that I am about to close this Lodge of Intimate Secretaries.

C. of G.—✠✠✠ Guards attend! The Thrice Illustrious desires me to give notice that he is about to close this Lodge of Intimate Secretaries in due form.

T. I.—Brethren, let us all be zealous, faithful, and benevolent, and evermore may peace and harmony prevail among us. Together, my brethren:

First sign.

Captain of the Guard ✠✠✠✠✠✠✠✠ ✠

King of Tyre ✠✠✠✠✠✠✠✠ ✠

King Solomon ✠✠✠✠✠✠✠✠ ✠

OFFICIAL DECLARATION

Brother Captain of the Guard, inform the guard.

C. of G.—Guards, by order of the Thrice Illustrious, this Lodge of Intimate Secretaries is closed.

SEVENTH DEGREE—PROVOST AND JUDGE

MEANING OF THIS DEGREE

Read
From King Solomon, upon the death of the Grand Master, Hiram, found it necessary to appoint several Judges, in order that justice might be administered among the workmen upon the temple, their complaints heard, and their disputes decided. This duty had devolved upon the lamented Hiram, and his loss caused the appointment of Tito and his associates, to listen to and adjust the complaints of the workmen. *To page 8 Ritual*

DECORATIONS, OFFICERS, CLOTHING, ETC.

The apartment represents the middle chamber of King Solomon's Temple, where the records were kept; it is draped with red, and in the East is a blue canopy representing the sky, which is embellished with stars.

Under the center of the canopy is suspended an ebony box, ornamental with jewels, which contains the records of the tribunal of Provosts and Judges.

In the middle of the chamber hangs an equilateral triangle, in the center of which is "G. A."; under the triangle is hung an equal balance.

The Lodge-room is lighted by five lights—one in each corner and one in the center of the chamber.

Thrice Illustrious—represents Judge Tito, Prince of the Harodim, the oldest of the Provosts and Judges, and is seated in the East.

Senior Warden—represents Adoniram, in the West.

Junior Warden—represents Abda, father of Adoniram, and is also seated in the West.

Orator—represents Josaphat, son of Ahilud, in the South.

Master of Ceremonies—in the North.

Captain of the Guard—in the North.

Sentinel—at the entrance.

The seven officers should be in white robes, and all the other brethren in black robes.

Apron—triangular; white, edged with red; in the middle of the area a pocket, surrounded by five white and red rosettes; on the flap is painted or embroidered a key.

Collar—red, from which is suspended the jewel.

Jewel—A golden key.

Battery—✠✠✠✠ ✠.

OPENING

T. I.—✠ Brother Captain of the Guard, your station?

C. of G.—In the North, at the head of the guard.

T. I.—Your duty?

C. of G.—To station the Sentinel, and see that the Lodge is secure.

T. I.—Attend to your duty, and ascertain that all present are Provosts and Judges.

C. of G.—All present are Provosts and Judges, and we are secure.

T. I.—Brother Adoniram, where is your Master?

S. W.—Thrice Illustrious, everywhere.

T. I.—Why so, my Brother?

S. W.—To supervise the workmen and render justice to every one.

T. I.—What is the hour?

S. W.—Break of day—eight, two, and seven.

T. I.—Why so, my Brother?

S. W.—Because Provosts and Judges, at all times and seasons, oversee the works, and should be ready to render justice to all.

T. I.—Brother Adoniram, as it is break of day—eight, two, and seven—it is time to open a Lodge of Provosts and Judges. Give notice to the brethren.

S. W.—(✠✠✠) Brethren, the Thrice Illustrious Master is about to open a Lodge of Provosts and Judges. Give your attention and assistance to the work.

T. I.—Together, my brethren.

✠✠✠✠ ✠

OFFICIAL DECLARATION

To the glory of the Grand Architect of the Universe, in the name and under the auspices of the United Supreme Council, and by virtue of the authority on me conferred, I hereby declare a Lodge of Provosts and Judges open for the dispatch of business. Brother Captain of the Guard, inform the Sentinel.

C. of G.—Brother Sentinel, a Lodge of Provosts and Judges is now open for the dispatch of business; you will take due notice thereof, and tyle accordingly. (✠)

RECEPTION

The Candidate is prepared as an Intimate Secretary, and is accompanied by the Master of Ceremonies, who $\ddagger\ddagger\ddagger\ddagger\ddagger$ $\ddagger$; Junior Warden, within, $\ddagger\ddagger\ddagger\ddagger\ddagger$ $\ddagger$; Senior Warden, $\ddagger\ddagger\ddagger\ddagger\ddagger$ $\ddagger$; and Thrice Illustrious, $\ddagger\ddagger\ddagger\ddagger\ddagger$ $\ddagger$.

C. of G.—Illustrious Brother Senior Warden, there is an alarm at the inner door of this chamber:

Senior Warden repeats to Thrice Illustrious.

T. I.—Brother Senior Warden, ascertain who knocks as a Provost and Judge.

Senior Warden repeats to Captain of Guard. Captain of Guard $\ddagger\ddagger\ddagger\ddagger\ddagger$ $\ddagger$ on the inside door, and opening same partly, says:

C. of G.—Who knocks at the inner door of this chamber?

M. of C.—Brother Joabert, an Intimate Secretary, wishes to attain the degree of Provost and Judge.

The door being closed.

C. of G.—Illustrious Brother Senior Warden, Brother Joabert, an Intimate Secretary, wishes to attain the degree of Provost and Judge.

Senior Warden repeats to Thrice Illustrious.

T. I.—Let Brother Joabert be examined by the Master of Ceremonies as to his proficiency in the preceding degrees, and if found worthy, let him be admitted.

Senior Warden repeats to Captain of Guard. Captain of Guard repeats to Master of Ceremonies.

M. of C.—I have examined the Brother, and find him worthy.

C. of G.—Then let him enter, and approach the altar.

Master of Ceremonies and Candidate slowly enter, as directed.

T. I.—For what purpose does this Perfect Master and Intimate Secretary desire to advance further in Masonry?

M. of C.—That he may be better qualified to do good and live as becomes a Mason.

T. I.—Let him who desires to advance in Masonry first kneel, bending his knee and bowing his head to God who made and who preserves him.

The two Wardens step briskly, one to each side of the Candidate. The Senior Warden places his sword-blade upon the Brother's left shoulder, so that the edge is across the Brother's neck.

M. C. - Conduct Candidate to west of Altar. 41

S. W.—My Brother, in this degree you are received upon the edge of the Sword of Justice. Your desire will be, as a Provost and Judge, to grasp its hilt. See that you do not, by violating the moral law, expose yourself to be smitten with its edge.

M. of C.—*Civi*—(Command.)

T. I.—*Kumi*—(Arise.)

The Senior Warden removes the sword, and the Candidate rises. The two Wardens resume their places.

T. I.—Having full confidence, my Brother, in your zeal and devotion, I with pleasure receive you as a Provost and Judge over the workmen of the Temple. It gives me joy, my Brother, thus to recompense your zeal and attachment to the institution of Masonry. Well assured of your prudence and discretion, we, without hesitation, intrust you with our most important secrets; and we doubt not that you will discharge all your duties in this degree as you have done in those you have already taken. You have now a twofold duty to perform—as a Judge, to decide all matters of difference that may arise among your brethren, and as a Provost, to rule over the workmen of the Temple. Be just, impartial, and merciful.

I shall intrust you with this Key of the place where is kept the heart of our lamented Grand Master Hiram Abiff. You must first assure us you will never disclose the place where it is interred, and kneel and pronounce to me this, your obligation.

The Candidate kneels on both knees, with his hand upon the roll of parchment that represents the Holy Bible, while the Senior Warden lays the blade of a naked sword upon his head.

OBLIGATION

I, ———, do promise and swear, in the presence of the Great Architect of the Universe, and these Illustrious Brothers here present, never to reveal any matter or thing which concerns the Provosts and Judges, directly or indirectly, to any person whomsoever, below this degree.

That I will be just and equitable to all the world, as I am constituted by this Lodge to render justice.

That I will, as far as possible, endeavor to compromise any difficulties which may exist between my brethren.

That I will pay just and due obedience to all decrees, mandates, and commands of the United Supreme Council; and the by-laws,

rules, and regulations of this or any other Lodge of Provosts and Judges, of which I may become a member; and that I will regulate myself conformably to them in all respects.

To all this I promise and swear, under the penalty, if I willfully fail, of having my nose smitten from my face, as the punishment of an unjust Judge. So God maintain me in equity and justice. Amen!

Salute the Holy Book thrice.

T. I.—Arise, my Brother, in your twofold capacity; to decide as a Judge all matters of difference that may arise with your Brothers, and as a Provost to rule over the workmen of God's holy Temple.

Gives the Brother a stroke with the sceptre on each shoulder.

By the power given me, and with which I am invested, I constitute you Provost and Judge. *Arise.*

My Brother, I will now put you in possession of the sign, grip, word, etc., of this degree. *See Syllabus p. 8*

— M.C. Conduct & Candidate to East
INVESTITURE

I now invest you with the Apron, Collar, and Jewel of this degree. I decorate you in this quality with this golden key, suspended to a red collar.

Your Apron is white, bordered with red, as an emblem of the ardor and zeal of the Masters; the white rosettes are symbolical of the candor and purity of our lamented Master, Hiram; and the red, of his blood shed to preserve our secrets; the pocket in the middle of the apron is intended for the key of the box wherein is contained the plans and records of the Tribunal, which key is represented to you by that on the flap. It teaches you to lock carefully up in your heart the secrets of Masonry, and to keep the key ever in your own possession; and it is especially emblematical of that justice and uprightness that alone can unlock to you the mysteries contained in the higher degrees, and enable you to advance toward perfection. The golden key also opens an urn of gold, which was placed over the sarcophagus erected as a monument to the memory of our Grand Master Hiram. In this urn is placed his heart, embalmed.

The Lodge represents the middle chamber of King Solomon's Temple.

The Triangle that hangs above your head is emblematical, here as elsewhere in Masonry, of the Deity—of his omnipotence and omniscience—and hath his holy name in the center; and it is also emblematical of the three great requisites of a Judge—possessed by Him in their perfection and infinitude—*Justice, Equity, and Impartiality*. Let that emblem and the balance be ever before your eyes, and remind you of the obligation which you have taken in this degree; of the duties which devolve upon you; of the responsibilities which rest upon you, and which, with God's eye ever fixed on you, you cannot evade or avoid.

CLOSING

T. I.—*✠* Brother Captain of the Guard, inform the Sentinel that I am about to close this Lodge of Provosts and Judges.

The Captain of the Guard does so and reports:

C. of G.—It is done, Thrice Illustrious.

T. I.—*✠✠✠* Brother Adoniram, are you a Provost and Judge?

S. W.—I am, Thrice Illustrious; I render justice to all men.

T. I.—What lesson are you taught as a Provost and Judge?

S. W.—To exercise Justice, Equity, and Impartiality in my dealings with all men.

T. I.—What is the hour?

S. W.—The close of day.

T. I.—It is, then, time to finish our work. Give notice to the Brothers that I am about to close this Lodge.

S. W.—*✠✠✠* Brethren, the Thrice Illustrious Master is about to close this Lodge of Provosts and Judges. Give your attention and assistance to the work.

T. I.—Together, my Brethren:

✠✠✠✠✠ ✠

OFFICIAL DECLARATION

✠

EIGHTH DEGREE—INTENDANT OF THE BUILDING

MEANING OF THIS DEGREE

Read The death of Hiram, the Chief Architect, threw the workmen of the Temple of King Solomon into great confusion, and for a time the construction of the building was stayed, for the want of essential plans and an expert director of the work. King Solomon, upon consultation, determined to appoint five Superintendents—one for each of the five Departments of Architecture—and under their supervision the building progressed. The ceremony of installing the superintendents is in this degree exhibited, instructions given, and lessons of virtue inculcated. *To page 9 syllabus*

DECORATIONS, OFFICERS, CLOTHING, ETC.

The apartment represents the middle chamber of King Solomon's Temple, with various symbols of truth and wisdom displayed. The hangings are crimson, with a blue canopy in the East, sprinkled with stars.

The lights are twenty-seven in number, in groups of nine each—each group forming a triple triangle.

The altar is immediately in front of the Master, on which are five other lights. Over the Master is suspended a blazing star, with five points, and in its center the Hebrew letter J, thrice repeated; this star is surrounded by the triple interlaced triangle.

The Lodge consists of five members only, representing the five Chief Architects, who were appointed temporarily in the place of the lamented Grand Master Hiram.

The Master sits in the East, is termed Thrice Potent, and represents Adoniram, the son of Abda, President of the Board of Architects.

Senior Warden, in the West, represents Joabert, a Phoenician—Chief Artificer in Brass.

Junior Warden, in the South, represents Stolkin, a Hebrew, Chief Carpenter.

Master of Ceremonies, in the North, represents Selec, the Giblemite—Chief Stone Mason.

Captain of the Guard, in the North, represents Gareb, a Hebrew—Chief Worker in Silver and Gold, and Engraver.

During a Reception, the Thrice Potent represents King Solomon, and is robed and decorated as in Perfection; the Senior Warden represents Zadoc, the Priest, and is clothed in a white robe and mitre; the Junior

Warden represents Ahishar, Governor of the House, and wears a black robe and the collar and apron of the degree.

The brethren sit about the Lodge in the form of a triangle.

Apron:—Triangular in shape, white, lined with crimson and bordered with green; on the area is depicted a five-pointed star, with the Hebrew J thrice repeated, in the center, and over that a balance; on the flap is a triangle, with one of the following letters in each angle: B. A. J. (the initials of the word *Ben-khurim*, *Achar*, and *Jakinah*.)

Cordon or Order:—A broad crimson Sash, worn from the right shoulder to the left hip; at the point is suspended the jewel by a green ribbon.

Jewel:—A golden triangle, similar to that described as on the flap of the apron.

Steps:—Five grand steps, the heels to a square.

Age:—Three times nine—equal to twenty-seven.

Battery:—

OPENING

T. P.— Brother Captain of the Guard, your station and duty?

C. of G.—In the North, and, as the chief of the Guards, to see that the Lodge is secure.

T. P.—Attend to your duty, and inform the Sentinel that I am about to open a Lodge of Intendants of the Building.

Captain of the Guard instructs the Sentinel.

C. of G.—Thrice Potent, we are secure.

Thrice Potent ; Wardens rise.

T. P.—Brother Joabert, are you an Intendant of the Building?

S. W.—I have made the five steps of exactness; I have penetrated into the innermost parts of the Temple, and have seen the great light, in which the mysterious characters Yod, Yod, Yod are thrice repeated.

T. P.—What lesson are you taught in this degree?

S. W.—That we should apply ourselves with zeal to whatsoever work may be required of us or allotted to us to do in the Temple—ever remembering that the Lord seeth.

T. P.—Brother Stolkin, what is the hour?

J. W.—Break of day.

T. P.—If break of day, it is time for us to commence our labor; for that purpose, I will open a Lodge of Intendants of the Build-

ing. Brother Joabert, give due notice thereof, that the brethren may govern themselves accordingly.

S. W.—✠✠✠ Brethren, the Thrice Potent is about to open a Lodge of Intendants of the Building; give your attention and assistance to the work.

T. P.—Together, my brethren:



OFFICIAL DECLARATION

Brother Captain of the Guard, inform the Sentinel.

C. of G.—Brother Sentinel, a Lodge of Intendants of the Building is now open.

RECEPTION

The Candidate, clothed as a Provost and Judge, is admitted within the Lodge room without ceremony, and seated with the members.

T. P.—[*Representing King Solomon.*] Reverend Brother Zadoc, counsel and advise with me. How shall we repair the loss which we have sustained by the murder of our worthy Grand Master Hiram? You know that to him was assigned the duty of decorating the secret chamber, where our most sacred treasures are deposited—that sacred and most Holy Place, where the Ark of God is to be kept, and his protection and presence to be sought.

Scarcely had our most illustrious Brother set about this most important task, when he was suddenly removed from us; and upon no one has his mantle fallen; for he studied architecture in Babylon, in Thebes, in Memphis, and in Tyre; all that the builders in Phœnicia, Egypt, and Assyria could teach, he knew. I am at a loss to provide for carrying on the work of the Temple, which stands still.

S. W.—Thrice Potent King Solomon, cannot our Brother, the King of Tyre, send another architect to fill the place of our deceased Grand Master?

T. P.—He has none such in his dominions, and where shall we find one like unto him that we have lost?

S. W.—Thrice Potent, I deeply sympathize with you in the loss of our Grand Master, and am convinced of the difficulty of repairing it.

I have reflected much on this matter; the only remedy which in

my opinion promises any success, would be to select from the chief architects five of the most worthy and expert, upon whom you may confer the rank of Intendants of the Building, and with their aid and skill complete the Secret Chamber and other unfinished parts of the Temple.

You know how fond our lamented Grand Master was of the society of the young, and how he delighted to communicate to them the arts and sciences which he had studied in the East and in Egypt. His chief favorites were Adoniram, the son of Abda; Joabert, the noble Phœnician; Stolkin, of the tribe of Benjamin; Selec, the Giblemite; and Gareb, of the tribe of Naphtali—whom he was wont to term his school, and whom he well instructed in the art of working in brass, in wood, and in silver and gold.

He often spoke to me of these scholars, saying, that, if he were taken away, they would be able to fill his place; he often intrusted to Adoniram the superintendence of the whole work, and made Joabert the chief artificer in brass; Stolkin, chief of the workers in wood; Selec, chief of the stone-masons; and Gareb, chief of the workmen in silver and gold, and the engravers.

Why should they not, if it so please the King, take his place, as he intended, now that he is dead?

T. P.—Brother Ahishar, as governor of my house, you should be somewhat conversant with the competency of these pupils of our deceased Grand Master to fill his place and carry on the work upon the Temple; how do you adjudge them?

J. W.—Thrice Potent, they were greatly trusted by the Grand Master, and he believed them fitted to succeed him. They may, at least, conduct the work until one can be found fitted in all respects to be appointed Grand Master Architect. They will partly supply the great loss we have sustained, if they can do no more.

T. P.—Have they attained the rank of Provost and Judge?

J. W.—They have, and ever proved themselves, as Judges, just and impartial.

T. P.—Brother Wardens, your counsels are approved. If present, let Adoniram, Joabert, Stolkin, Selec and Gareb, arise.

The Candidate and four brethren, among whom is the Master of Ceremonies, rise.

T. P.—Were you the pupils of our Brother Hiram?

M. of C.—We were.

T. P.—In what did he instruct you?

M. of C.—In the arts and sciences—especially architecture—and in the mysterious knowledge of the Magi and Etruscans. But our knowledge, in comparison with his, is nothing.

T. P.—He knows much who is conscious of his ignorance. Are you willing to devote your time, your talent, your energies, to the great work which he commenced, but did not live to finish?

M. of C.—Thrice Potent, we fear to assume so grave a responsibility, knowing ourselves incompetent.

T. P.—If I command?

M. of C.—Then we shall undertake the task with diffidence—devoting our energies to the great work, and relying more upon your kind indulgence than upon our own merits.

T. P.—Remember ever to apply yourself with zeal to whatsoever work may be required of you or allotted you to do—ever remembering that the Lord seeth.

You will all now retire, and being severally attired in white robes of purity, you will again enter this chamber, for investiture, if found qualified and worthy.

The five brethren retire, and all put on white robes and the regalia of Provosts and Judges; the signs and lessons of the Fourth, Fifth, Sixth and Seventh Degrees are rehearsed. All then proceed to the door, and the Master of Ceremonies †-†-† . Within, Junior Warden †-†-†-†-† ; Senior Warden †-†-†-†-† ; and Thrice Potent †-†-†-†-† .

S. W.—There is an alarm, Thrice Potent.

T. P.—Ascertain the cause of the alarm.

S. W.—Brother Captain of the Guard, see who knocks as an Intendant of the Building.

Captain of the Guard repeats at the door.

M. of C.—Five Provosts and Judges, duly qualified and found competent, now claim admission, to await the orders of the King as to the completion of the Temple and the work of the Secret Chamber.

Captain of the Guard repeats to Senior Warden. Senior Warden repeats to Thrice Potent.

T. P.—Let them enter, and remain in the West.

Senior Warden repeats to the Captain of the Guard.

C. of G.—Enter, and remain in the West.

T. P.—My Brethren, to become an Intendant of the Building it

is necessary that you be skilful architects and learned in the knowledge of the East and Egypt. But it is equally necessary that you should be charitable and benevolent, that you may sympathize with the laboring man, relieve his necessities, see to his comforts and that of his family, and smoothe for him and for those who depend upon him the rugged way of life. Recognizing men as your brethren, and yourselves as the almoners of God's bounty—are you willing to perform these duties?

Five Brethren—I am.

T. P.—Brother Senior Warden, you will cause the brethren to advance by five steps, and then recede by five steps, when you will place one of them in due position, that he may symbolize the death of our Grand Master Hiram.

M. C. The Senior Warden causes the five brethren to advance by five steps and recede as many, explaining the same briefly.

S. W.—My Brethren, this *step* of the degree of the Intendant of the Building is intended to symbolize your fulfillment of the promise to recede from everything that is vicious in your nature, and to strive and study how you may best advance to virtue.

My Brethren, in order that a Provost and Judge may be qualified for the office of Intendant of the Building, it will be necessary for him to take a solemn obligation in the same position in which he whom he represents as an architect lies in the grave; for we should be dead to sin and vice, that we may arise to virtue.

The Candidate, being prostrate on his back, is covered with a crimson cloth. In his right hand is placed a sprig of acacia, and in his left, the Book of the Testimony.

S. W.—Thrice Potent, the candidate is now in the proper position to take upon himself the obligation of an Intendant of the Building.

T. P.— †-†-† My Brother, if you are still desirous of attaining the mysteries of this degree, you will retain your present position, and listen to the following

repeat your name

OBLIGATION

I, ———, promise and swear, in the presence of Him who dwelleth between the Cherubim and of this Lodge of Intendants of the Building, about me assembled, that I will not reveal any part or parts, point or points, of the mysteries of the Ineffable degree of

Intendant of the Building, which I have already known, am about to receive, or which I may hereafter be instructed in, to any person or persons, unless it be to a true and lawful Brother or Brothers of this degree; and not unto him or them, until after strict examination, due trial, or lawful information from a well-known Brother, that he or they are worthy of that confidence, or within the body of a just, perfect, and regular Lodge of Intendants of the Building, or by sanction of constitutional authority;

That I will not be concerned with, aid, or assist in conferring this degree, unless it shall be in a Lodge of Intendants of the Building, working under a Lodge of Perfection;

That I will not be concerned with, aid, or assist in conferring this degree upon any one, unless he has previously taken all the preceding degrees in a due and regular manner;

That I will practice the duties of benevolence and charity; that I will not oppress or defraud anyone in my employ, nor abandon him when sick, feeble and unable to work; nor overwork nor underpay him; but will ever remember that he is my Brother, entitled to sympathy, regard, and assistance;

That I will acknowledge the authority and obey the general laws, rules, and regulations of the United Supreme Council of the Sovereign Grand Inspectors General of the Thirty-third Degree; the statutes and laws of the Council of Deliberation of the State of _____, and the rules and by-laws of this or any other Lodge of which I may become a member, so far as they may come to my knowledge.

_____ The Candidate then repeats these last lines:

Read To all these I promise and swear, binding myself under no less a penalty than that of being deprived of my sight and hearing. So help me God. Amen!

Read T. P.—My Brother, you have already been taught that your receding five steps and advancing five steps indicate that you should recede from vice and advance to virtue; they are called the *five steps of exactitude*. Your present posture is that of a dead man, and is to remind you of the unhappy fate of the Grand Master Hiram, and that, like him, you should be dead to sin before you can be made alive to virtue.

The crimson color of the robe covering you is emblematical of his zeal and heroic courage.

May his zeal, courage, and resolution be yours; and, like him,

prove faithful to your trust. I shall now raise you by the *lion's paw*, in a manner similar to which he was raised under the sprig of acacia. By your being thus raised, is symbolized that you will in some measure repair that loss, by imitating his bright example.

Read — M. C. Raises him by the Master Mason's grip.

My Brother, I accept and declare you an Intendant of the Building, and one of the chief architects of the Masonic Temple.

I will now put you in possession of the signs, grip, word, etc., of this degree. *See syllabus p. 8*

Read — M. C. Conduct candidate to east

The three mysterious characters—the Hebrew letter (Yod), thrice repeated—are the initials of the three sacred words of this degree, which are to be found in the center of the five-pointed star in the East, surrounded by the triple interlaced triangle.

The battery of five, the five lights on the altar, the five steps, the five-pointed star, and the travel five times about the body of the Lodge, are all emblematical of the first five Chief Architects.

The age is that of a Master Mason (9), multiplied by that of an Entered Apprentice (3), representing that the Architect or Intendants were thrice powerful as Master and Chief of Architecture; hence the number of lights in the Lodge.

INVESTITURE

Read My Brother, I now with pleasure decorate you with a crimson Cordon or Order, to which is suspended by a green ribbon a triangular plate of gold—the Jewel of the degree. The crimson is emblematical of that zeal which should characterize you as an Intendant of the Building; and the green, of the hope that you will honor and advance the Craft, and supply, so far as in you lies the power, the place of our late Grand Master Hiram.

I also decorate you with this triangular Apron, of white, lined with crimson and bordered with green; on it you will observe the five-pointed star which shines in the East, with the Hebrew letter (Yod) thrice repeated, in the center, which is to remind you of the threefold essence of the Deity and of the three sacred words of this degree. Over the star is the equipoised balance of Justice; on the flap of the apron you will observe, as on the jewel, the Hebrew letters B, A, J—one on each angle of the triangle—having reference to *Ben-khurim*, *Achar*, and *Jakinah*.

Read The number Five, in this degree, my Brother, has many illusions, some of which have already been explained to you; it is also to remind us of the five points of fellowship; that we are to go on a Brother's errand or to his relief even barefoot and upon flinty ground; to remember him in your supplications to the Deity; to clasp him to your heart and protect him against misfortune and slander; to uphold him when about to stumble and fall; and to give prudent, honest, and friendly counsel. Such are the duties you are especially to observe and to teach to others, for they are the first ordinances of Masonry. *Turn to p. 54*

CLOSING

T. P.—† Brother Captain of the Guard, your station and duty?

C. of G.—In the North, and, as the chief of the guards, to see that the Lodge is secure.

T. P.—Attend to your duty, and inform the Sentinel that I am about to close this Lodge of Intendants of the Building.

The Captain of the Guard instructs the Sentinel, and reports:

C. of G.—Thrice Potent, we are secure.

Thrice Potent †††; Wardens rise.

T. P.—Brother Joabert, are you an Intendant of the Building?

S. W.—I have made the five steps of exactitude; I have penetrated into the innermost parts of the Temple, and have seen the great light, in which is the mysterious character Yod thrice repeated.

∞ *T. P.*—What lesson are you taught in this degree?

S. W.—That we should apply ourselves with zeal to whatsoever work may be required of us or allotted to us to do in the Temple—ever remembering that the Lord seeth.

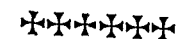
T. P.—Brother Junior Warden, what is the hour?

J. W.—Close of day, Thrice Potent.

T. P.—Then it is time to close our labors. Brother Senior Warden, give notice to the Brethren that I am about to close this Lodge of Intendants of the Building, that they may govern themselves accordingly.

S. W.—††† Brethren, the Thrice Potent is about to close this Lodge of Intendants of the Building. Give your attention and assistance to the work.

T. P.—Together, my brethren.



OFFICIAL DECLARATION

Brother Captain of the Guard, inform the Sentinel.

The Captain of the Guard instructs the Sentinel.

C. of G.—Brother Sentinel, this Lodge of Intendants of the Building is closed.

NINTH DEGREE—ELECT OF NINE

This degree was created by King Solomon to reward the fidelity and zeal of Joabert, who was the first to detect and bring to justice Akirop, one of the assassins of our operative Grand Master Hiram Abiff. It was also designed to illustrate this lesson: "That we should be careful how we allow ourselves to be led away by an excess of zeal, even in a good cause, to inflict, as an individual, the punishment justly due for the violation of human or divine laws."

DECORATIONS, OFFICERS, CLOTHING, ETC.

The hangings are black, strowed with flames, suspended from eight columns—four on each side. There are nine great lights—eight forming an octagon around the altar, which is in the center; the other light is placed half way between the altar and the East. The altar is covered with black, and on it are placed the Book of the Testimony, two cross swords and a dagger.

An urn, containing a number of white and black ballots, on the Secretary's desk.

A room representing a cavern, lighted by a single lamp, in which is placed a representation of Akirop sleeping; in one corner a cup of water, and a dagger by the side of the reclining assassin.

The body is styled a Chapter, and consists of nine members, who represent the first Nine Elect. They are:

Thrice Potent Master, represents King Solomon;

Senior Inspector, represents King Hiram;

Junior Inspector, represents Adoniram;

Orator, represents Zabud;

Secretary, represents Zadoc;

Treasurer, represents Josaphat;

Hospitaler, represents Ahishar;

Master of Ceremonies, represents the Stranger Pharos, a poor herdsman;

Captain of the Guard, represents Banacas.

Apron:—White, lined and bordered with black, sprinkled with blood; in the center, a bloody head held by the hair; on the flap, an arm holding a dagger.

Sash:—A broad black watered ribbon, worn from the right shoulder to the left hip; at the lower end nine red rosettes, four on each side and one at the bottom, from which is pendant the

Jewel:—A dagger, hilt of gold and blade of silver.

During a reception the Thrice Potent and Senior Inspector wear Royal robes with crown and sceptre; the Secretary wears robe and mitre of the High Priest.

The Junior Inspector and other officers are robed in black with cowls, and the apron, sash and jewel of this degree, and sit crosslegged during the working of the degree, with the right elbow on the knee and head on the right hand, as if fatigued.

Stranger clothed as a Shepherd.

Battery:—*****

The lights are not lighted until the Chapter is opened.
Hours: First hour of light.

Hour:—First hour of night.

Turn to p. 59

OPENING

T. P.—† [*C. of G. rises.*] Brother Captain of the Guard, are all present Elect of Nine?

C. of G.—[Examines.] They are, Thrice Potent.

T. P.—Brother Captain of the Guard, your station and duty?
C. of G. In the North, at the City of the

C. of G.—In the North, to see the Guards duly posted and that the Chapter is secure.

T. P.—Attend to your duty, and inform the Guards that I am about to open this Chapter of Elect of Nine.

Captain of the Guard stations the guard, and says:

C. of G.—Guards, the Thrice Potent is about to open a Chapter of Elect of Nine. Take due notice and govern yourself accordingly.

C. of G.—Thrice Potent, the guards are posted and the Chapter is secure.

T. P.— [Junior Inspector rises.] Brother Junior Inspector, are you an Elect of Nine?

J. I.—A cavern received me, a lamp lighted me, and a fountain refreshed me.

J. P.—What are you taught as an Elect of Nine?

J. I.—That I should be careful how I suffer myself to be led astray by excess of zeal, even in a good cause, to exercise as an individual the vengeance due for the violation of divine and human laws.

T. P.—What is the hour?

J. I.—The first hour of night.

T. P.—If it be the first hour of night, it is time to commence our work. Give notice that I am about to open a Chapter of Elect of Nine.

J. I.—†††† [All rise.] Companions, the Thrice Potent is about to open a Chapter of Elect of Nine. Give your attention and assistance to the work.

J. I.—†††††††††† †

T. P.—This Chapter of Elect of Nine is open. Brother Captain of the Guard, inform the Guard.

Captain of the Guard does so and reports.

RECEPTION

T. P.—†††† Brethren, it is hereby ordered that a general conclave of all Masons, of whatever degree, be assembled in the Main Court, to counsel upon such matters as shall thereat be made known. The Captain of the Guard, under direction of the Junior Inspector, will see this order immediately complied with.

The Brethren, clothed in the regalia of various degrees, and the Candidate as an Intendant of the Building, assemble in the Main Court as ordered, the Master of Ceremonies remaining in the ante-room. The Thrice Potent and Senior Inspector entering last, take their stations on the rostrum.

T. P.—† Judges, Masters and Brethren, you have been assembled for the important duty of counseling upon the best means to be adopted for the detection of the assassins of our late Grand Master Hiram Abiff. His blood still stains the floor of our Temple, and his suffering and death yet remain unavenged. What further course to pursue, is the cause of this gathering.

A Brother.—Sovereign Master, what means have heretofore been adopted, and what progress has been made in obtaining any clue of information tending to the arrest of the perpetrators of this foul deed?

T. P.—The roll of workmen has been called; the names of the assassins have been ascertained; the country has been thoroughly searched, and accurate descriptions sent to the uttermost parts of our kingdom, but no tidings had; what further course to pursue is now submitted for deliberation, trusting that by some advice we may aid justice.

Master of Ceremonies without, robed as a Shepherd, †††††††††† †

C. of G.—[Opening the door, says:] What is the cause of this alarm?

M. of C.—A Shepherd desires a private audience with the Sovereign Master.

C. of G.—[Closing the door.] Thrice Potent, a Shepherd is without, and desires a private audience.

T. P.—Ask him if it relates to private or to public affairs, as we are now in public council.

C. of G.—[Opening the door.] The King is in public council, and inquires whether your business be on public or private affairs.

M. of C.—On public affairs, and relates to the assassination of his friend Hiram Abiff, the Builder.

C. of G.—Thrice Potent, the Shepherd has information in relation to the assassination of our Grand Master Hiram Abiff.

T. P.—Let him enter.

The Master of Ceremonies enters, advances to the East, kneels in front of the Thrice Potent, rises again, and stands with his arms crossed on his breast.

T. P.—Stranger, speak freely. What have you to communicate?

M. of C.—Sovereign Master, I have ventured to solicit the honor of this interview, that I may inform you that my herds feed on the mountains east of Joppa; while searching for one that had strayed, I penetrated into the deepest recesses of the hills. I found in a narrow valley the slain carcass of the animal I sought; and, following the trace of him who killed it, I came upon a cavern in the steep side of the mountain, and hiding myself near it, among the rocks, I saw at nightfall three persons enter, coming from the valley, answering to the description of the assassins of Hiram the Builder; then I crept near, and listening learned that they were the murderers of whom your officers had been in search. Then, cautiously withdrawing, I came hither with all speed, to give information, and also to offer you my services to guide to the cave those whom you may select for that purpose.

T. P.—You have done well, my friend, and this favor shall not go unrewarded. Masters and Brethren, you have heard the information given by the Shepherd.

We commemorated the memory of our lamented Grand Master by the erection of a monument, thus testifying our love for his virtues and our desire that his name should be forever honored by the craft. While it is well that we thus express our sorrow at his loss, and our desire to emulate his virtues, we must not forget that we have a sterner duty to perform dictated to us by the demands of justice, and which tells us that we have not done our whole duty until we have avenged his memory, by inflicting upon his murderers that punishment which their most heinous crime so richly merits.

This day, my Brethren, we are particularly favored, by having given to us the means of capturing them. The Shepherd informs us of the exact place of concealment of the ruffians whom we have desired to find, and he volunteers to guide those of you whom I may select to that spot. It will doubtless be no unpleasant duty for you, my Brethren, to go upon this most righteous errand. I will therefore send those who may volunteer to accompany the guide. Those desirous of doing so may now rise.

All rise.

I am exceedingly gratified at this new proof of your zeal, but it will be impossible to send so large a number. It will be necessary to select a few, that all may have an opportunity for this honor.

The Captain of the Guard will permit the brethren to draw ballots from an urn, and those who shall obtain the black ballots shall be the chosen few, not exceeding nine brethren, who will be guided to the cavern where the assassins are secreted. Let not the law and justice be defrauded of their due; but, taking the assassins alive, bring them hither to be tried and punished according to their deserts. If you succeed, you shall receive new honors, and your names as the Nine Elect shall be magnified in Israel.

The urn has two apartments, in one of which are placed the white ballots and in the other all black. The Captain of the Guard, in presenting the urn to the brethren, is careful to let the Candidate and eight others draw black ballots. This being done, the Thrice Potent says:

T. P.—Let the Nine Elect approach. My Brethren, the lot has fallen upon you to undertake this dangerous yet important duty. If you have the courage and resolution to proceed with this hazardous task, go and prepare to set forth at the first hour of night.

Those selected proceed on their journey, the Master of Ceremonies and Candidate at the head. After passing through the ante-room, the Master of Ceremonies hurries the Candidate up and over the rough and rugged road; the rest lag behind; they then come to a place representing a cave, in which is a Brother lying down as if asleep, and near his feet a dagger; suspended is a single dim light; also a spring of water, and a cup near to drink from.

While the Brethren are in the cave, the other Brethren and officers resume their places in the Chapter room.

When they arrive at this cave, the Master of Ceremonies will give the Candidate the sign of silence, and say: "It is Akirap, one of the assassins he sleeps; let us take advantage of this to avenge our Grand Master." The Master of Ceremonies then seizes the dagger and strikes him in the head and heart; he takes the false head, which lies concealed by the Brother, and makes the Candidate take the dagger in his right hand and the head in the left; he then causes the Candidate to drink from the spring, giving him water in the cup. A voice exclaims, "Vengeance is taken!" They then will return with

to the selected Brethren to the door of the Chapter, and the Master of Ceremonies
 ❖❖❖❖❖❖❖❖ ❖; Captain of the Guard ❖❖❖❖❖❖❖❖❖❖ ❖, and opens
 the door.

C. of G.—Who is there?

M. of C.—Joabert, who has killed the ruffian Akirop, thus avenging the death of our Grand Master. He now desires to lay the head at the foot of our Thrice Potent.

The Captain of the Guard admits them; the Master of Ceremonies and Candidate hurriedly approach the East, still carrying the head and dagger, and lay them at the feet of the King.

T.P.—What means this? Whose head have you there?

M. of C.—[*Salutes.*] Sovereign Master, it is the head of Akirop, who slew our Grand Master. Joabert has right nobly avenged his death.

T. P.—Was he slain in combat?

M. of C.—No, Sovereign Master, he was stabbed in the head and in the heart while sleeping.

T. P.—Then have our orders been most grossly violated, and we are deprived of the opportunity of inflicting a just punishment upon the greatest of criminals. Captain of the Guard, make ready for an execution! Joabert has deprived us of the opportunity of avenging the death of Hiram Abiff by his rash act of disobedience, and he shall bear the penalty which he has prevented us from inflicting upon Akirop.

I.—Thrice Potent, Joabert has been well known as a zealous craftsman, and it is to his activity and zeal that we owe the discovery of Akirop. Pardon, then, I pray you, the excess of zeal which in an unguarded moment betrayed him into a disregard of your royal commands.

All the Brethren exclaim, "Pardon him! Thrice Potent, pardon him!"

T. P.—Joabert, in consideration of your zeal and past good conduct, as stated by the Inspector, you are pardoned. But you must take a vow to obey henceforth the commands laid upon you by your superiors. Repair to the altar, and we will administer an obligation, and we will commemorate the punishment of Akirop for the assassination of Hiram Abiff, by the institution of a degree, to be called, in honor of the Nine Brethren who went forth for his capture, "The Nine Elect."

All should now leave but the Officers and the Nine Brethren. The Candidate kneels at the altar, and takes the following obligation, with the left hand upon

the sword of the Thrice Potent, which is extended, and the right hand elevated, holding a dagger:

OBLIGATION

Read— I, ———, do hereby and hereon most solemnly promise and swear, in the presence of Him who dwelleth between the Cherubim and these Brethren about me assembled, that I will not reveal any of the secrets now about to be entrusted to my keeping, unto any person or persons in the world, unless I shall know him or them to be justly entitled to receive the same;

That I will not be present, aid or assist in conferring this degree upon any person, unless he shall have previously received the preceding Symbolic and Ineffable degrees in a just and constitutional manner, and that to my full and entire satisfaction;

That I will not aid or assist in conferring this degree, unless in a regular Chapter of Elect of Nine, duly constituted and holden in a Lodge of Perfection, or by the constituted authority of the United Supreme Council of the Sovereign Grand Inspectors General of the 33rd degree;

That I will obey the command laid upon me by my Masonic superiors, and endeavor to guard against rashly exceeding them;

All of which I promise and swear, binding myself under no less a penalty than of being stabbed in my head and heart if I should willfully be guilty of violating this my solemn obligation. So help me God. Amen.

T. P.—Receive now, my Brother, the signs and words which are to be henceforth your means of recognition as an Elect of Nine.

M.C. conduct candidate to east

Read— *T. P.*—My Brother, I now designate and present to you the jewel of this degree. It is the avenging blade, which will be sure to find the perjured and guilty traitor.

The lesson taught in this degree is that we should be careful not to suffer ourselves, by our excess of zeal, to be led away, even in a good cause, to execute as an individual the vengeance due for the violation of divine or human laws.

INVESTITURE

Read— *T. P.*—I invest you with the other symbols of this degree. This apron and sash denote the melancholy death of our Grand Master

Hiram Abiff. The bloody arm and red roses, the instrument and the blood shed by the eight and one Brethren to atone for his death. The head of Akirop was placed on the pinnacle of the gate of the Temple at the first hour of night.

You will now go and salute the Inspector, and then repair to the Orator for the history of this degree.

HISTORY

Read— *Orator*—After the death of the Grand Master Hiram Abiff, the three assassins having made their escape, a great assembly of Masons was convened by King Solomon to consult as to the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a herdsman, who demanded to speak to the King. On being admitted to an interview, he acquainted King Solomon that he had discovered three persons concealed in a cave near the coast of Joppa answering the description given of the traitors, and he offered to conduct those whom the King should select to the place of their concealment. This being communicated to the Masters, they one and all eagerly requested to be made participators in the vengeance due the assassin. Solomon checked their ardor, declaring that only nine should undertake the task; and to avoid giving any offense, ordered a selection of nine of the brethren by lot to accompany the stranger. At the first hour of the night Joabert, Stolkin, and seven others, conducted by the stranger, traveled onward through a rough and dreary country towards the coast of Joppa. On the way, Joabert, learning that the murderers were hidden in a cavern not far from where they then were, pressed on ahead, found the cavern, and entered it with the shepherd, where, by the dim light of the lamp, he discovered Akirop asleep, with a dagger at his feet. Inflamed at the sight, and actuated by an impatient zeal, he immediately seized the dagger and stabbed him first in the head and then in the heart. Akirop had only time to say, "Necum" or "vengeance is taken," and expired. Joabert then quenched his thirst at the fountain. When the eight arrived at the spot, they asked Joabert what he had done; he replied, "I have slain Akirop, the assassin of our Grand Master, and have performed a feat for the honor and glory of the craft, for which I hope to be rewarded." Joabert severed the head from the body, and taking it in one hand and his dagger in the other, he with the eight returned to Jerusalem. Joabert, in his zeal, hastened into

OPENING

T. P.—✠ Brethren, I am about to open this Chapter of Illustrious Elect of Fifteen. Brother Captain of the Guard, assure yourself that all present have attained that degree.

Captain of the Guard satisfies himself and reports:

C. of G.—Thrice Potent, all present are Illustrious Elect of Fifteen.

T. P.—✠✠✠✠ Brother Captain of the Guard, see that the entrance to the Chapter is duly guarded, that we may not be disturbed in our deliberations.

Captain of the Guard stations the guard.

C. of G.—Thrice Potent, the entrances to the Chapter are duly guarded, and we are secure.

T. P.—Illustrious Brother Senior Inspector, how did you become an Illustrious Elect of Fifteen?

S. W.—My zeal and indefatigable exertions procured me that great honor far above my deserts.

T. P.—Where were you received as such?

S. W.—In the audience chamber of King Solomon, and by himself, in the presence of his court.

T. P.—How many Elect were at first received?

S. W.—Fifteen, including Joabert, whom I afterward represented.

T. P.—On what occasion were they received?

S. W.—When King Solomon dispatched them to search for and apprehend the two murderers of our Grand Master Hiram Abiff, who still remained at large.

T. P.—Whither were they dispatched?

S. W.—To the country near Gath, a city of the Philistines, where they had taken refuge, after they fled from the mountains east of Joppa, where Akirop was taken.

T. P.—By whom was it discovered that they had taken refuge there?

S. W.—By Ben-Dekar, one of the nine Elect, and afterward appointed viceroy over that portion of Palestine.

T. P.—What steps did King Solomon take to have them apprehended?

S. W.—He sent thither the fifteen Elect, bearing a letter to Maaka, tributary King of Gath, with a sufficient escort.

T. P.—To whom was the letter committed?

S. W.—To Zerbal, Captain of the Guard, and one of the nine Elect.

T. P.—Did the Fifteen succeed in apprehending the murderers?

S. W.—They did, with the assistance furnished them by Maaka.

T. P.—Where did they discover them?

S. W.—In a quarry between Gath and Saphir, in which they had taken refuge.

T. P.—By whom were they discovered?

S. W.—By Joabert and Zerbal, two of the Elect of Fifteen

T. P.—What was done with the murderers?

S. W.—They were taken to Jerusalem, tried, convicted and executed.

T. P.—Of what are these two murderers the types to the Illustrious Elect of Fifteen?

S. W.—Of Ambition.

T. P.—What do three heads upon the apron and collar represent?

S. W.—Ignorance, Tyranny and Fanaticism; the three enslavers of mankind, smitten by the sword of freedom.

T. P.—What is the cause to which the Illustrious Elect of Fifteen are now devoted?

S. W.—That of the oppressed against the oppressor, and of Toleration against Intolerance.

T. P.—When did the fifteen Elect depart from Jerusalem?

S. W.—On the 15th day of the month Tammuz.

T. P.—When did they arrive in Gath?

S. W.—On the 18th day of the same month.

T. P.—What is your age?

S. W.—5 times 3, or 15 years, complete.

T. P.—What is the hour?

S. W.—The sixth hour of the night.

T. P.—Cause, then, the brethren to assemble around the altar, that, renewing our pledge to one another, we may open this Chapter of Illustrious Elect of Fifteen.

S. W.—✠ Brethren, you will please assemble around the altar, that this Chapter may be opened in due and ancient form.

The brethren assemble around the altar in a circle, including all the officers, with their swords drawn. They raise their swords, and place the points together in the center at an angle of 45 degrees, and repeat as follows:

O.—To the cause of every people that struggle against oppression!

J. W.—To the cause of all who defend Right and Justice against Tyranny!

S. W.—To the cause of Toleration against Intolerance and Persecution!

T. P.—To the cause of Free Thought, Free Speech, Free Conscience!

All—We devote ourselves, our hands, our hearts, our intellects!

T. P.—Now, henceforward, and forever!

All—Amen!

All return to their places. Then the Thrice Potent gives the sign and all the brethren answer. The Thrice Potent then ✠✠✠✠✠, and a brother lights the five lights in the East, the Thrice Potent saying:

T. P.—As these lights shine in this Chapter, so shall the light of Freedom illuminate the world.

The Senior Warden ✠✠✠✠✠, and a brother lights the five lights in front of him.

S. W.—As my lights shine in this Chapter, so shall the light of Religious and Political Toleration rise upon the world.

The Junior Warden ✠✠✠✠✠, and a brother lights the five lights in front of him.

J. W.—As my lights shine in this Chapter, so shall the light of Education and Intelligence yet shine in all the corners of the earth.

T. P.—So mote it be! My Brethren, this Chapter is duly opened in due and ancient form.

Thrice Potent ✠✠✠✠✠, and all are seated.

RECEPTION

The officers being properly clothed and seated, the Candidate, clothed as an Elect of Nine, is received in the preparation room and carefully examined by the Master of Ceremonies in the work and principles of the ninth degree. If the examination be satisfactory, he is conducted into the Chapter, and directed to take a seat.

T. P.—My Brethren, we still lament the death of our illustrious Grand Master Hiram Abiff, and the demands of justice remain un-

satisfied. Excellent Orator, what sayeth the law as to him who slayeth his brother?

O.—If any man hate his neighbor, and lie in wait for him, and rise up against him and smite him mortally that he die, and fleeth into one of the cities of refuge, then the Elders of his city shall send and fetch him thence, and deliver him into the hand of the Avenger of Blood, that he may die. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

T. P.—Such is the law; and the land of Israel is not yet purified of the innocent blood of our brother shed upon the floor of the Temple. One of his assassins has suffered swift punishment, but two remain at large, nor have yet been traced from their retreat in the mountains of Joppa. I fear they have escaped by sea, and are beyond our reach.

O.—Most Potent King, doubt not that the Lord will at length give the two assassins into thy hand, even as he did Akirop, when thou didst despair of discovering his retreat.

T. P.—The nine have even now returned from Galilee and the confines of Phœnicia, and have no trace whatever of the fugitives. I know not what further steps to take.

The Master of Ceremonies, who represents Ben-Dekar, one of the Elect of Nine, ✠✠✠✠✠ at the door.

C. of G.—Thrice Potent King Solomon, there is an alarm at the entrance of the audience chamber.

T. P.—See who applies to enter, and what his errand is.

The Captain of the Guard goes to the door, opens it, and asks:

C. of G.—Who is it that applies to enter here?

M. of C.—Ben-Dekar, one of the Elect of Nine, who desires to have speech with our lord the King.

C. of G.—Wait, then, my Brother, while I inform him of thy request.

He closes the door and approaches the East.

T. P.—Who is he that applies to enter?

C. of G.—Ben-Dekar, one of the Elect of Nine, who desires to have speech with thee, and craves permission to approach thy footstool.

T. P.—Let him enter and make known his tidings.

The Captain of the Guard opens the door, and the Master of Ceremonies enters, advances to the East, kneels, rises, and stands with his hands folded across his breast.

T. P.—What is thine errand, and the tidings that thou bringest?

M. of C.—Thrice Potent King Solomon, returning from Galilee with my companions, and leaving them on the way, I traversed the mountains to Ekron. When at Ekron and at Ashdod I came upon the track of the fugitives, and have returned hither to inform my lord the King that they have taken refuge in the land of Gath.

T. P.—Ben-Dekar, thou hast done well. I will forthwith send messengers to my servant Maaka, with letters, requiring his assistance in searching out and capturing the fugitives. Let our Chancellor write such letters, and the Elect of Nine prepare to set forth with sufficient escort. And, lest their number be too small, let six others go forth with them, selected by lot from among our servants, making fifteen in all. Place thou in an urn, my Brother Adoniram, the names of all our Perfect Masters other than the Nine Elect, and let our Orator draw forth six names, and those so drawn, with the nine, shall go forth upon this expedition.

The Senior Warden places several names in an urn, upon slips of paper, and the Orator draws forth six in succession, reading, as he does so, the following names:

O.—Ben-Khased, Ben-Abinadab, Akhimaz, Bana Ben-Akhihed, Josaphat, the son of Pharaoh, Ben-Gaber.

T. P.—Let the Elect of Nine and the six brethren named advance.

The Candidate and fourteen brothers, including the Master of Ceremonies, advance to the East, and the Thrice Potent says:

T. P.—My Brethren, it devolves on you to perform an important duty; I place you under the command of Zermal, who shall bear our letters to Maaka, our servant, King of Gath. Go thither, speedily, and aided by the King, search his dominions for these murderers. If you discover the assassins take them alive and bring them here to be tried and punished. Prepare to set forth at mid-day.

The Candidate and several brothers retire to the ante-room and lay aside their Masonic clothing and jewels, and each arms himself with a sword. In the meantime all the furniture of the Lodge room is removed except the lights. The Captain of the Guard, who represents Zermal, then enters, conducting the Candidate, and the other brothers follow. They proceed over a tortuous road, or make several times the circuit of the room, while the lights behind the Candidate, as he travels, are put out by degrees, until it is dark. Obstacles are

then placed in his way, and several more circuits are made, when he is conducted to the ante-room, where the Captain of the Guard says:

C. of G.—My Brethren, we now enter the city of Gath. Remain here while I enter the city and present to King Maaka the letters of our lord the King.

He goes out, remains some time, returns and says:

C. of G.—Be of good cheer, my Brethren! The King of Gath has received with reverence the letters of our lord the King, and hath sent out his guards to scour the country in all directions in search of the fugitives. They may have taken refuge in the quarries. Let us proceed hither.

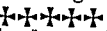
They again enter the Chapter-room, and make several circuits as before. Then Zermal says:

C. of G.—Here is the entrance to a quarry; I will explore it with Joabert and Stolkin, while the rest keep watch without.

The Candidate, with the brethren who represent Joabert and Stolkin, then pass through a narrow passage, so low as to compel them to stoop, and emerge into a small room representing a quarry in the rocks, lighted by two or three dim lamps, and in which are two men roughly dressed and with miner's tools in their hands.

C. of G.—Behold the assassins.

The two—We are lost.

The two men throw down their tools and rush upon the three brothers; Zermal and the Candidate seize one, who submits, and they take his dagger from him. The other is seized by Stolkin. Zermal, Stolkin and the Candidate then return through the passage, rejoin the others, and all proceed to the ante-room, where they deliver the two prisoners to the guards. In the meantime the Chapter room is lighted and the officers seated as before. The Master of Ceremonies  at the door, which is answered by the Hospitaller within, who opens the door and asks:

H.—Who apply to enter here?

M. of C.—The Elect of Fifteen, who were sent to the land of Gath in search of the assassins of our deceased Grand Master.

H.—The King hath ordered that, upon your return, you at once appear before him. Enter.

The Candidate and the brethren enter, advance to the East, cross their hands upon their breasts, and stand in silence.

T. P.—Speak, Zermal, hast thou succeeded?

C. of G.—My Lord, we have. We journeyed hence with all speed and by the shortest route to the city of Gath, where, my

brethren remaining without the walls, I entered the city, obtained immediate audience of the King, and laid before him my letters. He received them with reverence, and forthwith dispatched his guards in every direction to seek the fugitives. Returning to my companions, we hastened to the quarries between Gath and Saphir, where I suspected the murderers were concealed; and coming to the entrance of one, I, with Joabert and Stolkin, entered and found two men at work, whom I recognized as the assassins. We sprang upon them; they defended themselves with their daggers, but we overpowered them, and, having sent this information to King Maaka, we returned, and have delivered the two fugitives to the guards.

T. P.—Let them be chained and assigned to separate dungeons till the morrow. If, after fair trial, they are found guilty, then let their bodies be forthwith opened, their bowels taken thence and burned to ashes, and scattered to the four winds of heaven; then let them be beheaded and their heads placed upon the West and South gates of the city as a terror to all evil doers. Have I said well, my Brother?

S. W.—Most well and wisely.

Read—*T. P.*—Zerbal, I will reward you and your companions as you deserve. I will make you the members of a new order of nobility and a new degree in Masonry to be styled the Illustrious Elect of Fifteen, which none shall receive hereafter except by unanimous vote. Place yourselves around the altar, my Brethren, and assume an obligation appropriate to the new degree.

The fifteen brethren stand around the altar in a circle, placing their hands on the cross-swords and cross-daggers which are upon it. The other brethren encircle them, and form the roof of steel over them. In this position the fifteen repeat the following

OBLIGATION

I, ———, in the presence of the Grand Architect of the Universe, and under these swords drawn to protect and punish, do most solemnly swear that I will never reveal the secrets of this degree to any person in the world, unless it be to a person duly authorized to receive them, and when I am duly authorized to communicate them;

I furthermore promise and swear that I will evermore punctually observe my obligations as an Elect of Nine; and again to the

same causes as by my obligations in that degree I did, and to the cause of the oppressed against the oppressor everywhere, and of toleration against fanaticism and persecution, I irrevocably devote my hand, heart and intellect, under the penalty of having my body opened, my bowels taken from thence, burnt to ashes and scattered to the four winds of heaven, if I willfully violate this my obligation of an Elect of Fifteen. So help me, God! and keep me steadfast in the due performance of the same.

The swords are lowered, and one laid on the head of each of the brethren, and the Thrice Potent says:

T. P.—I therefore declare you to be duly invested with the rank and dignity of the Illustrious Elect of Fifteen, which degree I declare to be devoted now and always hereafter to Liberty and Toleration; and I invest you with its collar, apron and jewel, which need no explanation.

I will now instruct you in the sign, grip, word, etc., of this degree. *See Syllabus p. 11*

CLOSING

The floor is offered to the Wardens, and through them to the brethren. When silence is reported to prevail, notification is given, and the box of fraternal assistance passed around. After which:

T. P.—Brother Senior Warden, what is the hour?

S. W.—Thrice Potent, the hour when the Fifteen Elect returned to Jerusalem.

T. P.—The hour of rest has come; cause the brethren to assemble around the altar, that, renewing our pledges to one another, we may close this Chapter of Illustrious Elect of Fifteen.

S. W.—✠✠✠ Brethren, you will please assemble around the altar, that this Chapter may be closed in due and ancient form.

The brethren assemble around the altar, and the same ceremonies are performed as in opening. Then all return to their places. The Thrice Potent gives the sign, and all the brethren the answer. Then the Thrice Potent ✠✠✠✠✠, and the lights in front of him are extinguished; the Senior Warden ✠✠✠✠✠✠; and the lights in front of him are extinguished; the Junior Warden ✠✠✠✠✠✠, and the lights in front of him are extinguished; and the Thrice Potent says:

T. P.—This Chapter of Illustrious Elect of Fifteen is closed.

ELEVENTH DEGREE—SUBLIME ELECT OF TWELVE

MEANING OF THIS DEGREE

Red This, the third of the Elect Degrees, was intended to emblematically illustrate the reward conferred by King Solomon upon twelve of the Elect of Fifteen who were instrumental in bringing to justice the assassins of the Master Builder Hiram, constituting them Governors over the twelve tribes of Israel—morally teaching us to be earnest, honest, and sincere, and to protect the people against illegal impositions and exactions. *See Syllabus p 12*

DECORATIONS, OFFICERS, CLOTHING, ETC.

This Lodge is also called a Chapter, and is decorated like that of the Tenth Degree, with the same hangings.

It is lighted, however, by twelve lights, by threes, in the East, West, North and South—each three forming an equilateral triangle.

Officers and titles same as in the Tenth Degree.

The Chapter regularly consists of twelve members only.

The apron is white, lined, edged and fringed with black, and the flap black.

In the middle of the apron is painted or embroidered a flaming heart.

The cordon is a black ribbon, worn from right to left. Over the heart is painted or embroidered upon it a flaming heart; and over that the words *Vincere aut Mori*.

The Jewel is a dagger, worn suspended to the sash.

The age is twelve years. *p. 77*

OPENING

T. P.—† Brother Captain of the Guard, are all present Sublime Elect of Twelve?

Captain of the Guard satisfies himself and reports:

C. of G.—Thrice Potent, they are.

T. P.—† Brother Captain of the Guard, I am about to open this Chapter of Sublime Elect of Twelve, in this place, for the dispatch of business. See through the proper officer that the entrance to the Chapter is duly guarded.

C. of G.—Brother Inside Sentinel, the Thrice Potent Master is about to open this Chapter of Sublime Elect of Twelve. See that the entrance to the Chapter is duly guarded.

The Inside Sentinel goes out, returns, ††††† †, which is answered from without, returns to his place, and says:

I. S.—Brother Captain of the Guard, the entrance to the Chapter is duly guarded, and we are secure from intrusion.

C. of G.—Thrice Potent Master, the entrance to the Chapter is duly guarded, and we are secure from intrusion.

T. P.—Illustrious Brother Senior Warden, are you a Sublime Elect of Twelve?

S. W.—My name will satisfy you that I am.

T. P.—What is your name?

S. W.—Emeth.

T. P.—What does it signify?

S. W.—A true man; just, fair, sincere, faithful, fearing God.

T. P.—Where were you received a Prince Emeth, or Elect of Twelve?

S. W.—In a place representing the audience chamber of King Solomon.

T. P.—How many compose a Chapter of Sublime Elect of Twelve?

S. W.—Twelve or more.

T. P.—Give me the sign.

Senior Warden gives it.

T. P.—What does it signify?

S. W.—That my faith cannot be shaken, and my confidence is in God.

T. P.—What are the characteristics of an Elect of Twelve?

S. W.—He is frank, fair, sincere, straightforward, reliable, honest and upright, and thus is Emeth, a true man.

T. P.—Who were the first Elect of Twelve?

S. W.—Those whom King Solomon made Princes and Governors in Israel.

T. P.—What were their duties?

S. W.—To provide supplies for the King and for his household, each one his month in the year; to see that the taxes were fully assessed; to superintend the collection of the revenues, and to

T. P.—This must no longer be so. But how shall the evil be remedied? My Brother Hiram, aid me with thy counsel and advice.

S. W.—Do not any longer farm out thy revenues, nor have thy household, thine army and the Temple supplied by contributions. Let thine own officers collect the tribute for a fixed compensation. Place in each province of the kingdom thy representative, to superintend the collection of the tribute, and let these in turn account to certain officers here and they to thee. Thus thou wilt protect thy people and thy revenues be certain and abundant.

T. P.—I thank thee, my brother, for thy counsel. Whom shall we set over this work, my Brother Adoniram?

J. W.—My lord the King, thou hast fifteen Elect, whose merits entitle them to promotion and great honor. They will serve thee faithfully and wisely.

T. P.—Thou hast well said. I will create twelve of the fifteen Elect to be Governors in Israel, with the title of Princes Emeth, giving them in charge the collection of the revenues of my realm, and supreme control, each in his province, as my viceregents or immediate representatives. They shall, also, when assembled, constitute a Chapter, and a new degree in Masonry be thus created, called the Sublime Elect of Twelve. And in order that no one may be offended or mortified, let the twelve be selected by lot. Brother Secretary, write the names of the fifteen, each on a separate slip of parchment, and let the Master of Ceremonies place them in an urn.

This is done, and the Thrice Potent says:

T. P.—Brother Master of Ceremonies, receive the urn and convey it to Illustrious Brother Adoniram, in the West. Brother Orator, repair to the West and assist Illustrious Brother Adoniram; and as he draws the lots, do thou aloud read the names, until twelve are drawn. Brother Secretary, record the names.

The Orator goes to the West. The Junior Warden draws in succession twelve slips from the urn and hands each, as he draws it, to the Orator, and the Secretary writes it down.

T. P.—Let those whose names have been drawn approach the East.

The Candidate and eleven brethren repair to the East and stand in front of the Thrice Potent, who says:

T. P.—My Brethren, are you willing to take upon yourselves the

duties of Governors in Israel and chiefs over the tribute, with the resolution to discharge those duties faithfully and impartially?

All—We are.

T. P.—Will you promise to deal honestly and fairly by all men; to know no distinction of persons, and to see that none are subjected to exaction, extortion or unjust imposition or burdens?

All—We will.

T. P.—Let, then, our Secretary write the decree by which we appoint these twelve to be Governors in Israel and chiefs over the tribute; and we give to them supreme control over the revenue of their provinces, with power to judge and punish all who are guilty of extortion and oppression; making them our viceregents, each in his province, to be obeyed accordingly. Go, therefore, my brethren, and at the altar assume the obligation appropriate to the rank and dignity of Princes Emeth and rulers over the tribute.

— The Candidate and the eleven brothers surround the altar, each placing his left hand on the cross-swords and raising his right toward heaven. The other brethren encircle them, and form the arch of steel over their heads, and those in the inner circle repeat the following:

OBLIGATION

Read — I, ———, in the presence of the Grand Architect of the Universe, and under these swords raised to protect and punish, do hereby and hereon most solemnly and sincerely promise and swear that I will never reveal the secrets of this degree of Sublime Elect of Twelve to any person in the world, unless to one duly authorized to receive them, and when I am legally authorized to communicate them;

I furthermore promise and swear that I will ever, to the best of my ability, and with all my power, protect the people against illegal impositions and exactions, and cause the burdens of government to be equally distributed in proportion to the benefits received therefrom;

I furthermore promise and swear that I will be forever true to the just cause in which I may engage; frank and sincere in all things; earnest in doing what is right for me to do; and firm in adhering to my purposes and promises, so that those who rely upon me may not be disappointed;

All of which I do most sincerely promise and solemnly swear, binding myself under no less penalty than that of having my right

and left breast torn open, and being deemed by all men false to my word, faithless and dishonorable.

So help me, God, and keep me steadfast in the due performance of the same. Amen!

T. P.—Arise, Princes Emeth and Governors in Israel, and receive the sign, grip, and word of this degree. *See syllabus p. 11*

W. L. Conduct Candidates to east

INVESTITURE

T. P.—I invest you, my brother, with the apron, collar and jewels of this degree; remember that you wear them as the successor and representative of a Sublime Elect or Prince Emeth of the Court of King Solomon; and that your conduct and conversation must be such as becomes one invested with so high an honor. The flaming hearts are symbols of that zeal and devotedness that ought to animate you, and the motto is your pledge that you will rather die than betray the cause of the people, or be overcome through your own fear or fault. You may now be seated.

CLOSING

The floor is offered, and the box of fraternal assistance passed round, as in other degrees, after which:

T. P.—Brother Senior Warden, what is the hour?

S. W.—The twelfth hour of the day, Thrice Potent.

T. P.—Then it is time to close this Chapter of Sublime Elect of Twelve. Cause the Princes to assemble around the altar, that, renewing our pledges to each other, we may close this Chapter in due and ancient form.

S. W.—✠✠✠ Brethren, assemble around the altar, and assist the Thrice Potent Master to close this Chapter in due and ancient form.

The brethren form a circle around the altar, with swords drawn, elevating which at an angle of forty-five degrees, and placing the points together in the center, they repeat as follows:

O.—That the people among whom we live may be protected against illegal impositions.

J. W.—That they may be secured in the enjoyment of their political and social rights.

S. W.—That the burdens of the government may be equally apportioned.

All—We are and will forever remain united.

O.—We will be true unto all men.

J. W.—We will be frank, honest and sincere in all things.

S. W.—We will be earnest in doing that which it may be our duty to do.

T. P.—No man shall repent that he has relied upon our word.

All—And to this we pledge ourselves as Masons and as true men.

The brethren return to their places. The Thrice Potent says:

T. P.—Behold the East, my brethren.

All give the sign. The Thrice Potent, Senior Warden and Junior Warden rap 12, in succession; and the Thrice Potent says:

T. P.—My Brethren, this Chapter is closed. ✠

TWELFTH DEGREE—GRAND MASTER ARCHITECT

MEANING OF THIS DEGREE

Read The degree of Grand Master Architect was established as a school of instruction for the more advanced workmen of the Temple, to assure uniformity in work, vigor in its prosecution, and to reward those more eminent in science and skill. The degree partakes of a scientific nature, in which the rules of architecture and the connection of the liberal arts with Masonry are dwelt upon, and portions of the Fellow Craft or Companion degree are amplified and extensively illustrated. This degree requires of the neophyte that he be thoroughly qualified, intellectually and morally, to be admitted, and instructs him that virtue is as necessary as talents to every Grand Master Architect. *See Syllabus p. 13*

DECORATIONS, OFFICERS, CLOTHING, ETC.

Read Bodies of this degree are styled Chapters.

The hangings are white, and strewed with crimson flames.

Behind the Master, in the East, are five columns, each of a different order of architecture: Tuscan, Doric, Ionic, Corinthian and Composite.

In the North is painted the North Star, and a little below it the seven stars of the Great Bear. In the East, behind the columns, is a luminous Star, representing Jupiter, rising in the East as the morning star.

Upon the altar, which is in the center of the room and covered with a white cloth of linen, are the Great Lights, the Book of Constitutions, and on it all the contents of a case of mathematical instruments.

The Chapter is lighted by three Great Lights, one in the East, one in the West and one in the South.

Over the columns, in the East, hangs a Triangle, enclosing the letters G. A.

The officers and titles are the same as in the three preceding degrees.

The Apron is white, lined and bordered with blue, and fringed with gold. On it are painted or embroidered a protractor on the flap and in the middle a plain scale, a sector and the compasses, so arranged as to form a triangle.

The Cordon is a broad blue watered ribbon, worn from the left shoulder to the right hip.

The Jewel is a triangle of gold; on each angle, on one side, is a star enclosed in a semicircle. In the center, on the same side, is an equilateral triangle, formed by arcs of circles, in the center of which is the letter M.

On the reverse side are five columns, of the different orders of architecture, with the initial letter of the proper order below each, in Old English letters, arranged from left to right, Tuscan, Doric, Ionic, Corinthian and Composite. Above these columns are a sector and a slide rule; below them, the three kinds of compasses, the plain scale and parallel ruler; and between the second and third, and third and fourth columns, are the letters R. B.

In front of each brother is a small table, and on it a case of instruments, with paper and other articles for drafting.

Battery: —††††† ††

Juan to p. 86 OPENING

T. P.—† † Illustrious Captain of the Guard, are all present Grand Master Architects?

Captain of the Guard satisfies himself and reports:

C. of G.—Thrice Potent Master, all present are Grand Master Architects.

T. P.—Brother Captain of the Guard, our first care is to see that we are duly tyled and secure from intrusion. Attend to that duty, and inform the Tyler that I am about to open a Chapter of Grand Master Architects here, and direct him to tyle accordingly.

The Captain of the Guard goes out and instructs the Sentinel, returns, and raps ††††† ††, which is answered from without, and reports:

C. of G.—Thrice Potent Master, we are duly tyled:

T. P.—How?

C. of G.—By a Brother Grand Master Architect without, armed and resolute.

T. P.—His duty there?

C. of G.—To see that none enter but such as are qualified and have your permission.

T. P.—Brethren, assume your stations. Illustrious Senior Warden, are you a Grand Master Architect?

S. W.—I have studied mathematics, and am familiar with the instruments used by a Grand Master Architect.

T. P.—What are those instruments?

S. W.—The different compasses, the parallel ruler, the protractor, the plain scale, the sector and the slide rule.

T. P.—What lesson do the different compasses teach us?

S. W.—That life and time are but a point in the center of eternity; while the circle of God's attributes is infinite.

T. P.—What lesson does the parallel ruler teach us?

S. W.—That we should be consistent, firm, unwavering, and of that equanimity of mind and temper which befits a Mason.

T. P.—What lesson does the protractor teach us?

S. W.—That we should be upright and sincere, frank in all our dealings, moderate in our professions, and exact and punctual in performance.

T. P.—What lesson does the plain scale teach us?

S. W.—That we do not live only for ourselves, but for others, so as in just and proper measure to serve ourselves, our families, our friends, our neighbors, and our country.

T. P.—What lesson does the sector teach us?

S. W.—That we should multiply our good deeds, divide that which we can spare of our substance among those who need it more than we, and extract the good that is intended to benefit and bless us from the reverses and calamities of life.

T. P.—What lesson does the slidé rule teach us?

S. W.—That we should strive to grasp and solve the great problem presented by the Universe, and involved in our existence; to know and understand the lofty truths of Philosophy, and to communicate freely of our knowledge unto others.

T. P.—Where were you received and made a Grand Master Architect?

S. W.—In a place representing the Chamber of Designs, assigned to the Master Hiram in King Solomon's Temple.

T. P.—At what hour?

S. W.—When the Day Star has risen in the East and the North Star looked down upon the seven stars that circle around him.

T. P.—Of what is the North Star a symbol to a Mason?

S. W.—Of Truth, the pole star that guides Masons over the stormy seas of time.

T. P.—Of what are the seven stars the symbol?

S. W.—Of a Mason's loyalty to Truth and Right, to his Order and to his country.

T. P.—What do the five columns in the East teach us?

S. W.—That Masonry, in all its orders and degrees, like architecture, is one; the same in all countries and in all ages.

T. P.—What does the Day Star signify, rising in the East, behind the columns?

S. W.—That the daylight of Perfection approaches.

T. P.—What is the hour?

S. W.—The Star has risen.

T. P.—What is the age of a Grand Master Architect?

S. W.—Five times the square of three, or forty-five years.

T. P.—The hour of work has arrived. Give notice to the Grand Master that I am about to open a Chapter of Grand Master Architects, that they may aid me in so doing.

S. W.—Brethren in the North, the Thrice Potent Master is about to open a Chapter of Grand Master Architects, and desires your assistance, since the hour of work has arrived.

J. W.—Brethren in the South, the Thrice Potent Master is about to open a Chapter of Grand Master Architects, and desires your assistance, since the hour of work has arrived.

T. P.—The sign, my brethren.

All give the sign. Then the Thrice Potent Master, the Senior Warden and Junior Warden rap in succession five and two, and all the brethren the same with their hands; and the Thrice Potent Master says:

T. P.—I declare this Chapter duly opened. ✠

RECEPTION

The Candidate, in the clothing and with the jewel of the eleventh degree, is received in the ante room by the Master of Ceremonies, who examines him in the work of that degree, and in its principles, and, if he finds him well informed, conducts him to the door of the Chapter and raps five and two. The Captain of the Guard opens the door, and asks:

C. of G.—Who comes here, and what is his desire?

M. of C.—A Sublime Elect of Twelve, who desires to receive the degree of Grand Master Architect.

C. of G.—Has he been true to the pledges which, as an Elect of Nine, Illustrious Elect of Fifteen, and Sublime Elect of Twelve, he has made to his brethren?

M. of C.—He has.

C. of G.—Why does he desire to receive the degree of Grand Master Architect?

M. of G.—That he may increase in knowledge and be better fitted to discharge the duties of a good Mason.

C. of G.—Let him wait with patience until the Thrice Potent Master is informed of his request, and his answer returned.

The Captain of the Guard closes the door and advances to the East, and the same questions are there asked, and like answers returned, as at the door.

T. P.—Let him enter and be received in due form.

The Captain of the Guard returns to the door, opens it, and says:

C. of G.—Let him enter and be received in due form.

The Candidate enters, conducted by the Master of Ceremonies, and is led three times around the Chapter, while the Junior Warden reads as follows:

J. W.—[*First circuit.*] A wise man will hear and increase in learning, and a man of understanding will attain unto wise counsels; to understand a proverb, and the interpretation; the word of the sages and their obscure sayings.

J. W.—[*Second circuit.*] Wisdom preventeth them that covet her, so that she first showeth herself unto them. He that awaketh to seek her shall not labor; for he shall find her sitting at his door. The Lord giveth wisdom; out of his mouth come knowledge and understanding.

J. W.—[*Third circuit.*] When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee, and thou shalt understand righteousness, judgment, equity and every good path.

At the end of the third circuit, the Candidate is halted in front of the Junior Warden, who asks:

J. W.—Whom bring you hither, Venerable Brother Master of Ceremonies?

M. of C.—A Prince Emeth, who desires to obtain the degrees of Grand Master Architect.

J. W.—Why does he desire to receive this degree?

M. of C.—That he may increase in knowledge and be the better fitted to discharge the duties of a good Mason.

J. W.—My Brother, dost thou well remember thy pledges to thy brethren, made by thee as an Elect of Nine?

Can.—I do.

J. W.—Hast thou endeavored faithfully to fulfill these pledges?

Can.—I have.

J. W.—Then thou hast my permission to pass on for further examination—and may thy search for wisdom prove successful.

The Candidate is then conducted twice more around the room; while the Senior Warden reads as follows:

S. W.—[*Fourth circuit.*] I wished, and understanding was given me; and I called upon God and the spirit of wisdom came

upon me, and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison to her. The Lord by wisdom hath founded the earth; by understanding hath He established the heavens.

S. W.—[*Fifth circuit.*] Get wisdom! Exalt her and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee.

At the end of the fifth circuit, the Candidate is halted in front of the Senior Warden, who asks:

S. W.—Whom bring you hither, Venerable Brother Master of Ceremonies?

M. of C.—A Prince Emeth, who desires to obtain the degree of Grand Master Architect.

S. W.—Why does he desire to receive this degree?

M. of C.—That he may increase in knowledge and be the better fitted to discharge the duties of a good Mason.

S. W.—My Brother, dost thou well remember thy pledges to thy brethren, made by thee as an Illustrious Elect of Fifteen?

Can.—I do.

S. W.—Hast thou endeavored faithfully to fulfill these pledges?

Can.—I have.

S. W.—Then thou hast my permission to pass on for further examination—and may thy search for wisdom prove successful.

The Candidate is then conducted twice more around the room; while the Thrice Potent Master reads:

T. P.—[*Sixth circuit.*] No evil can overcome wisdom. She glorified her nobility by being conversant with God, and the Lord of all things loveth her. For it is she that teacheth knowledge of God and is the expounder of His works.

T. P.—[*Seventh circuit.*] She knoweth things past, and judgeth things to come. She knoweth the subtleties of speeches, and the solutions of arguments; she knoweth signs and wonders before they be done, and the events of times and ages. By means of her we shall have immortality.

At the end of the seventh circuit, the Candidate is halted in front of the Thrice Potent Master, who asks:

T. P.—Whom bring you hither, Venerable Brother Master of Ceremonies?

M. of C.—A Prince Emeth, who desires to obtain the degree of Grand Master Architect.

T. P.—Why does he desire to receive this degree?

M. of C.—That he may increase in knowledge and be the better fitted to discharge the duties of a good Mason.

T. P.—My Brother, dost thou well remember thy pledges to thy brethren, made by thee as a Sublime Elect of Twelve?

Can.—I do.

T. P.—It is well. Of what art thou in search?

Can.—Of wisdom.

T. P.—It is the true Masonic Light. He who obeys the Masonic law shall find it.

Read — *T. P.*—Brother Master of Ceremonies, you will conduct this Brother to the altar of Masonry, and place him in proper position to assume the obligation of a Grand Master Architect.

The Candidate is conducted to the altar and made to kneel on both knees, with his hands upon the Holy Bible and the instruments which are upon it, in which position he repeats the following

OBLIGATION

I, ———, in the presence of the Grand Architect of the Universe, and of this Chapter of Grand Master Architects, do solemnly promise and swear that I will never reveal the secrets of this degree to any person in the world, unless to one duly authorized to receive them, and when I am legally authorized to communicate them;

I furthermore promise and swear that during all my life, within the Chapter and without, I will earnestly endeavor to conduct myself in a manner suitable to the character of one who aspires to be the successor of those men, illustrious for their virtues, who were the chief Architects of the Temple.

I furthermore promise and swear that I will strive to practice all the virtues of which the instruments before me are the symbols, as they shall be hereafter explained to me, so far as human infirmity will allow;

All which I do solemnly promise and swear, under the penalty of being abandoned by my friends and hunted by my enemies, and of forfeiting all claim to assistance in danger, comfort in calamity and support in difficulty, from any Mason in the world, that my left hand may be severed in twain if I should ever be guilty of intentionally violating this my obligation of a Grand Master Archi-

tect. So help me, God, and keep me steadfast in the due performance of the same.

T. P.—By the authority in me vested, as the successor of Adoniram, the son of Abda, and Hiram Abiff, our Grand Master, I declare you to be duly elevated to the degree of Grand Master Architect.

Arise and receive the sign, grip and words of this degree. *See 5th Herby p. 12*

Will conduct candidate to east.
INVESTITURE

Read — *T. P.*—I invest you with the apron, collar and jewel of this degree. Their colors, white and blue, will remind you of what is commonly called Symbolic Masonry, or the Blue degrees; the foundation, but not the completion and perfection of Masonry. Upon the apron and jewel you see the five orders of Architecture, and the instruments of a Grand Master Architect, the symbolic meaning of which you have yet to learn. I now present you with the instruments with which a Grand Master Architect works. Listen and you shall learn their uses, and of what they are the symbols to us in this degree. *Turn to p. 89*

The Thrice Potent Master and Senior Warden repeat the questions and answers as in the opening ceremony, as follows, the Candidate remaining standing:

T. P.—Illustrious Senior Warden, what are the instruments used by a Grand Master Architect?

S. W.—The different compasses, the parallel ruler, the protractor, the plain scale, the sector and the slide rule.

T. P.—What lesson do the different compasses teach us?

S. W.—That life and time are but a point in the center of eternity; while the circle of God's attributes is infinite.

T. P.—What lesson does the parallel ruler teach us?

S. W.—That we should be firm, consistent, unwavering and of that equanimity of mind and temper which befits a Mason.

T. P.—What lesson does the protractor teach us?

S. W.—That we should be upright and sincere, frank in all our dealings, moderate in our professions and exact and punctual in performance.

T. P.—What lesson does the plain scale teach us?

S. W.—That we do not live only for ourselves, but for others,

so as in just and proper measure to serve ourselves, our families, our friends, our neighbors and our country.

T. P.—What lesson does the sector teach us?

S. W.—That we should multiply our good deeds, divide that which we can spare of our substance among those who need it more than we, and extract the good that is intended to benefit and bless us from the reverses and calamities of life.

T. P.—What lesson does the slide rule teach us?

S. W.—That we should strive to grasp and solve the great problem presented by the Universe, and involved in our existence; to know and understand the lofty truths of Philosophy, and to communicate freely of our knowledge unto others.

T. P.—[*Addressing the Candidate.*] Such are the instruments of a Grand Master Architect, and such the lessons which they teach us. Forget not that you have solemnly sworn to practice all the virtues which they symbolically teach; for thus only can you deserve, how proudly soever you may wear the title of a Grand Master Architect.

CLOSING

The floor is offered, and the box of fraternal assistance passed around, as in the preceding degrees, after which

T. P.—✠ ✠✠ Illustrious Senior Warden, what is the hour?

S. W.—The sun has set and the evening star has risen.

T. P.—The hour of rest has arrived. Give notice to the Grand Masters that I am about to close this Chapter of Grand Master Architects, that they may aid me in so doing.

S. W.—Brethren in the North, the Thrice Potent Master is about to close this Chapter of Grand Master Architects, and desires your assistance, since the hour of rest has arrived.

J. W.—Brethren in the South, the Thrice Potent Master is about to close this Chapter of Grand Master Architects, and desires your assistance, since the hour of rest has arrived.

T. P.—The sign, my Brethren,

All give the sign. Then the Thrice Potent Master, the Senior Warden and Junior Warden rap in succession five and two, and all the brethren the same with their hands, and the Thrice Potent Master says:

T. P.—This Chapter is duly closed, ✠

THIRTEENTH DEGREE—ROYAL ARCH OF ENOCH; OR, KNIGHTS OF THE NINTH ARCH

MEANING OF THIS DEGREE

Read This is an important and interesting degree in the Ineffable Series. Matters that have only been obscurely hinted at and darkly shadowed forth in the preceding degrees, in this, rapidly culminate toward the development of the grand mystery of Masonry, fully explained in the sublime degree of Perfection. The dark clouds and mists that have hitherto veiled the sacred mysteries now begin to be dispelled; the glorious dawn illumines the East with its bright effulgence, and its rays penetrate into dark and hidden places.

This degree is closely connected with that which follows it, and forms a beautiful, solemn and impressive introductory to it. The Lecture is full, and of great interest. *See Sy. H. 141 p. 124*

DECORATIONS, OFFICERS, CLOTHING, ETC.

Read This Chapter of Royal Arch of Solomon represents the Audience Chamber of King Solomon. The hangings are alternately red and white. King Solomon is seated in the East.

Hiram, King of Tyre, is also in the East, on the left of King Solomon.

Senior Warden represents Gibulum, and is seated in the West.

Junior Warden represents Stolkin, and is seated in the South.

Treasurer (who represents Joabert), Secretary, Master of Ceremonies, Captain of the Guard and other officers stationed as in a Lodge of Perfection.

All Officers and Companions, except Kings, clothed in black, with apron, collar and jewel of this degree or of their particular office.

King Solomon wears a yellow robe, purple chasuble, lined with blue, sleeves reaching the elbows, and rich purple sash, with jewel.

King Hiram of Tyre wears a purple robe, yellow chasuble, and rich purple sash, with jewel.

Apron:—Purple silk or velvet, bordered with white; in the center of the area the Enochian delta, with rays.

Collar:—Purple silk or velvet, and suspended to it the jewel.

Jewel:—A gold triangle, on which is engraved the delta of Enoch, with rays. On the obverse side of the jewel is a representation of the first three recipients of this degree, two of them lowering the third into the subterranean vault. Around this device, the initials of the words "*Regnante Sapientissimo Salamone, Gibulum, Joabert et Stolkin invenerunt*"

pertissimum Artificum thesaurum subter ruinas Enoch, Anno Mundi, 2995."

Lights:—Three in the East, three in the West, and three in the South.
Battery: ✠✠✠ ✠✠✠ ✠✠✠

OPENING

T. P.—✠ Captain of the Guard, are all present Knights of the Ninth or Royal Arch?

The Captain of the Guard satisfies himself and reports:

C. of G.—Thrice Potent, all present are Knights of the Ninth or Royal Arch.

T. P.—Your station?

C. of G.—In the North, and at the head of the Guard.

T. P.—Your duty?

C. of G.—To station the Guards, and see that the Chapter is secure.

T. P.—Attend to your duty, and inform the Guards that I am about to open a Chapter of Knights of the Ninth Arch.

The Captain of the Guard does so and reports:

C. of G.—It is done, Thrice Potent; we are secure.

T. P.—✠✠ [The officers rise.] Companion Junior Warden Stolkin, are you a Knight of the Ninth or Royal Arch?

J. W.—I have penetrated into the bowels of the earth through nine arches, and have brought thence a treasure to enrich and adorn the Temple of God.

T. P.—Companion Senior Warden Gibulum, what is the lesson taught in this degree of the Ninth Arch?

S. W.—That difficulties and dangers, however great, should not deter the true and faithful Brother from progressing to perfection.

T. P.—What is the hour?

S. W.—The rising of the sun.

T. P.—If the rising of the sun, it is time to commence our work, and profit by its light. Senior Warden, give notice to the Companions that I am about to open a Chapter of Knights of the Ninth Arch.

S. W.—✠✠✠ Companion Junior Warden and Companions, the Thrice Potent is about to open a Chapter of Knights of the Ninth

Arch. Assemble at the altar, and give your attention and assistance to the work.

All assemble at the altar, except the King and Wardens, who recite the

LESSON

T. P.—The Lord is great in Zion. Let all the earth praise Him for His great and terrible name; for it is holy.

S. W.—Exalt the Lord our God, and worship on His holy hill.

J. W.—He spake from the cloudy pillar and from the fire; and from the depth cometh forth the riches of secret places.

T. P.—Exalt the Lord our God, for He is holy; and His name, for it is from everlasting to everlasting.

S. W.—What is man, that He should magnify him, or that He should set His heart upon him?

J. W.—We are but of yesterday, and know nothing. Our days are but a shadow; they flee, and we know not.

T. P.—Canst thou, by searching, find out God? Canst thou find out the Almighty to perfection? He is as high as heaven. What canst thou do? He is deeper than hell. What canst thou know?

S. W.—His eyes are upon the ways of man, and He seeth all his doings.

J. W.—O God, let thy work appear unto thy servants, and thy glory unto the children of men!

T. P.—Let the beauty of the Lord be upon us, and establish Thou the work of our hands; O, Jehovah, establish Thou it.

S. W.—I will sing unto the Lord as long as I live; I will sing praises unto my God while I have my being.

J. W.—My meditations of Him shall be sweet; I will be glad in the Lord.

T. P.—Mark the perfect man, and behold the upright; for the end of that man is peace. "Mine eyes shall be on the perfect man," saith the Lord. "The perfect of the land shall dwell with me; they shall walk in my name and serve me forever."—Companions, let us give thanks unto the Lord, who hath given us the treasures of darkness and the hidden riches of secret places.

The Kings and Wardens then come forward to the altar, and all kneel on the left knee, when the following prayer is offered up by the Thrice Potent:

PRAYER

O, thou great and eternal Lord God, source of light and love—thou Sovereign Inspector and Mighty Architect of the wonders of Creation—who from thy throne in the highest heaven in mercy looketh down upon all the dwellers of the earth, lend, we beseech thee, thine ears to the prayers and petitions of thy unworthy servants now assembled in thy presence, to teach the mysteries of that Sublime Edifice which is erected and dedicated to thy Most Holy and Glorious Name. Pour upon us, and all the members of the Mystic Craft throughout the two hemispheres, the rich blessings of thy Providence. Give us strength to overcome temptations, to subdue our passions, and to practice virtue. Fill our hearts with fear without desolation; with confidence without presumption; with piety without allusion; and with joy without licentiousness. Fill our hearts with tender affections for thy divine goodness, and love for our neighbors; make us faithful to our friends and charitable to our enemies. Dispose our hearts, O! Thou God Eternal, to receive the splendid impressions of Religion and Humanity; our minds, the great lights of Science; and direct our footsteps in the bright paths of virtue.

Let all our actions prove to an admiring world, that our lives are sincerely dedicated to Thee, our God, and to the relief of our fellow-creatures. And finally, when we yield up our breath to Thee, the Source of Life, may we, bearing the rich harvest of good actions, be admitted into that Sublime and Eternal Lodge where happiness reigns without alloy, and where, around the throne of the Great Jehovah, we shall sing hallelujahs to his name.

Now unto the King Eternal, Immortal, Invisible, the only Wise God, be the kingdom, power, and glory, forever and ever. Amen!

All—God grant it! So mote it be.

T. P.—*✠✠✠* [*All rise, resume their stations.*] Companions attend and give the signs.

J. W.—*✠✠✠ ✠✠✠ ✠✠✠*

S. W.—*✠✠✠ ✠✠✠ ✠✠✠*

T. P.—*✠✠✠ ✠✠✠ ✠✠✠*

All—*✠✠✠ ✠✠✠ ✠✠✠*

T. P.—Senior Warden, give notice that a Chapter of Knights of the Ninth Arch is open for the dispatch of business.

S. W.—Junior Warden and Companions, a Chapter of Knights

of the Ninth Arch is open for the dispatch of business. Captain of the Guard, inform the Guard. *✠*

RECEPTION

The Candidate in the ante-room, dressed as a Grand Master Architect, is in company with the Master of Ceremonies and several Masters, Intendants of the Building, Grand Master Architects, etc. The Master of Ceremonies conducts them all to the entrance door, and *✠✠✠ ✠✠✠ ✠✠✠*

J. W.—*✠✠✠ ✠✠✠ ✠✠✠*

S. W.—*✠✠✠ ✠✠✠ ✠✠✠*

T. P.—*✠✠✠ ✠✠✠ ✠✠✠*

J. W.—Companion Senior Warden, there is an alarm of three times three at the entrance of this Chapter of Knights of the Ninth Arch.

S. W.—Thrice Potent, there is an alarm of three times three at the entrance of this Chapter of Knights of the Ninth Arch.

T. P.—Companion Senior Warden, see the cause of this alarm, and who knocks as a Knight of the Ninth Arch.

S. W.—Captain of the Guard, see the cause of this alarm, and who knocks as a Knight of the Ninth Arch.

C. of G.—[*Goes to the door (✠✠✠ ✠✠✠ ✠✠✠) opens it partially, and says*]: What is the cause of this alarm? Who comes here?

M. of C.—Several Masters and Intendants of the Building and Grand Master Architects, who have with much zeal and labor assisted in the erection of the Temple, now, on its near completion, request to be admitted to the Secret Vault under the Sanctum Sanctorum.

C. of G.—Are you what you represent yourselves to be in Masonry?

All—We are.

C. of G.—Satisfy me by signs and words.

The Candidate gives the signs and words of a Grand Master Architect.

C. of G.—Companion Master of Ceremonies, you have introduced these Brothers to the entrance of the audience-chamber. Do you vouch for them as being worthy and well qualified?

M. of C.—I do.

C. of G.—It is well. You will wait until your request is made known to the Most Potent and Illustrious Kings now in the audience-chamber.

Captain of the Guard returns to the Chapter room, closes the door, and says:

C. of G.—Companion Senior Warden, several Masters, Intendants of the Building and Grand Master Architects, for whom I vouch, who have with much zeal and labor assisted in the erection of the Temple, now, on its near completion, request to be admitted to the Secret Vault under the Sanctum Sanctorum.

T. P.—Companion Senior Warden, what is the cause of this alarm at the entrance of our Chapter?

S. W.—Several Masters, Intendants of the Building and Grand Master Architects, for whom I vouch, who have with much zeal and labor assisted in the erection of the Temple, now, on its near completion, request to be admitted to the Secret Vault under the Sanctum Sanctorum.

T. P.—Inform them that their request cannot now be granted—to go in peace. If the Brothers Joabert, Gibulum and Stolkin are among those soliciting admittance, you will inform them that I shall demand their presence before us, they will therefore await our pleasure.

Captain of the Guard returns to the entrance, opens the door, and says:

C. of G.—Brothers, your request cannot now be granted. Go in peace. If the Brothers Joabert, Gibulum and Stolkin are among you, they will remain in attendance as our Illustrious King Solomon will command their presence after a time. You will now retire and await orders.

All now retire to the preparation-room when a dissension arises among the brethren.

1st Bro.—Why are we thus unjustly treated? Are Joabert, Gibulum and Stolkin better than we are?

2d Bro.—Are we to be degraded, that they should be preferred before us?

3d Bro.—Have we not exhibited as much zeal and proficiency as they have?

1st Bro.—Let us resent this injury; these men have basely worked upon the affection of our Grand Master.

All—We will.

They move forward as if to assault; Master of Ceremonies meets them and raises his hand deprecatingly.

M. of C.—Desist, Brothers! You will not commit this wicked

act. You well know that, by mutual agreement, we were to beg the privilege of advancement. How we have met with favor to your prejudice, we have no knowledge. On the contrary we may be detained to receive punishment for some act in which we have ignorantly erred. Whatever the object we must ever remember our solemn obligations.

1st Bro.—Brother Joabert is right. Let us go in peace.

They now all leave the preparation-room by the outer door except Joabert, Gibulum and Stolkin. While the above is transpiring in the preparation-room the Thrice Potent will say:

T. P.—Companion Senior Warden, you will request the attendance of Brothers Joabert, Gibulum and Stolkin in the audience-chamber.

Senior Warden repairs to the preparation-room.

S. W.—Brothers Joabert, Gibulum and Stolkin, the Most Potent and Illustrious Kings request your attendance in the audience-chamber.

Two Candidates and Master of Ceremonies follow him to the audience-chamber, and stand in the West.

T. P.—My Brothers, you have been especially selected from among your companions to perform a delicate and dangerous duty, which, if successful, will rebound to your credit, the glory of Masonry and the benefit of mankind. Your zeal, constancy and firmness have induced me to select you for the purpose. In digging for a foundation for the temple, at the spot first selected for that purpose, we found the ruins of an ancient edifice, which we supposed to have been built before the Flood, and devoted to idolatrous purposes. We, therefore, abandoned the spot, and selected another site whereon to erect the Temple of God. We have since discovered at the place much valuable treasure, which has been collected and deposited in the Sacred Vault for the use of the Holy Temple. Are you willing to make further searches among these ancient ruins for treasure?

M. of C.—We are, Most Potent and Illustrious Kings, willing to undertake any task, be it ever so hard, difficult and dangerous, if so we can benefit the Craft and enrich the Temple.

T. P.—Companion Senior Warden, see our Brothers furnished with the necessary tools and implements.

Captain of the Guard furnishes them with the working tools, pick-axe, spade and crowbar.

T. P.—Go, my Brothers, to your labors in the ancient ruins, and if you make any discovery of importance, hasten to us and report.

M. of C.—Follow me, Brothers. I know the ruins well, having before visited them; it is a rough road, and attended with some danger.

They pass over a road in darkness, meet many impediments, and eventually arrive at the ruins. They commence working in the rubbish, indulging in such conversation as the peculiar circumstances of the case may suggest, until they discover some portions of a broken column, etc., and a ring in the cubic stone.

M. of C.—Ha! this is something that I feel satisfied has not before been discovered [*raises the stone by the ring*]; this appears to be a vault. I will with your assistance endeavor to explore it.

They now arrange the ropes for the descent.

M. of C.—Brothers, I will indicate my desire in this wise, one blow on the rope to raise me, two to remain steady, and three to let me further descend. If any accident befall me, say to our Grand Master and Companions that I suffered willingly for our good cause; I am ready.

Master of Ceremonies descends through three arches, and intimates that he desires to return, when he will be drawn up.

M. of C.—I gave the signal to be brought to the surface in consequence of the confined air becoming exceedingly offensive. Let us return to our Grand Master with this stone and report. In the meantime we will leave the vault open, in order that the foul air may escape.

They return to the Chapter-room over the same road, and Master of Ceremonies ✠✠✠✠

J. W.—✠✠✠✠

S. W.—✠✠✠✠

T. P.—✠✠✠✠

C. of G.—Companion Senior Warden, there is an alarm at the entrance of this Chapter.

S. W.—Thrice Potent, there is an alarm at the entrance of this Chapter.

T. P.—Companion Senior Warden, see the cause.

S. W.—Captain of the Guard, see the cause.

C. of G.—Who comes here?

M. of C.—Brothers from the ancient ruins.

C. of G.—Companion Senior Warden, Brothers from the ancient ruins.

S. W.—Thrice Potent, Brothers from the ancient ruins.

T. P.—Let them enter.

S. W.—Let them enter.

C. of G.—Let them enter. [*They enter.*]

M. of C.—Most Potent and Illustrious Kings, we have obeyed your orders, and are ready to report our discoveries.

T. P.—Do so, my Brethren. Relate to us your adventures at the ancient ruins, and what discoveries you have made.

M. of C.—We repaired to the place designated, and at the rising of the sun commenced our labors at the spot where the workmen first commenced digging for the foundation of the Temple, and worked some time, not meeting with anything in particular. We at last came to a metal ring, which we found attached to a large stone, the which, with much difficulty, we raised; we found it to be a cubic stone, and on it many ancient characters to us unknown. Beneath this stone, a deep and dismal cavern. Upon consultation with my Brethren I agreed to descend and explore it. My companions passed a rope three times around my body and fastened it; in this manner I descended through two arches into a third, when, finding the cavern offensive from the long confinement of air, I gave the signal for my return. On being drawn up, and on consultation, it was agreed that we should bring up these pieces of columns and cubic stone for your inspection, and request to be made acquainted with the ancient characters on them.

T. P. [*and K. of T. examining it.*—My Brothers, this stone, we are of opinion, is the copestone of Enoch's Temple. We are satisfied, from the inscription on this perfect stone, that the subterranean temple, of which this stone is the key, was erected by our ancient Brother Enoch to the true and living God, and not for idolatrous purposes and for heathen worshipers, as we at first supposed. This valuable relic you have found will be laid up in the Secret Vault for the use of the Temple.

My Brothers: God, in permitting you to make this discovery, has bestowed upon you a particular favor. Your request cannot now be granted. Are you willing to continue your labors, to descend into this cavern, to resume your researches, and bring forth the treasure we have no doubt lies there concealed?

M. of C.—We are, Thrice Potent and Illustrious Kings, although

the task of examining it may be attended with much difficulty and danger; yet we are willing to do so, and descend even at the hazard of our lives.

T. P.—Go, then, my Brothers, your zeal and devotion shall not go unrewarded. May the God of our fathers bless you, and may success attend your efforts!

They proceed over the same road to the vault. The Master of Ceremonies, using language appropriate to the occasion, will again descend, passing through six arches, when he will a second time give the signal to ascend. He is then drawn up.

M. of C.—Having passed through six arches, and finding still another opening, and being exhausted by fatigue, an oppressive atmosphere, and the gloomy appearance of the cavern, I gave the signal to be drawn up. Until the foul air escapes it will be impossible to descend further. Let us return and report to our Grand Master.

They return to Chapter, and make alarm, ✠✠✠ ✠✠✠.

J. W.—✠✠✠ ✠✠✠

S. W.—✠✠✠ ✠✠✠

T. P.—✠✠✠ ✠✠✠

C. of G.—Companion Senior Warden, there is an alarm at the entrance of this Chapter.

S. W.—Thrice Potent, there is an alarm at the entrance of this Chapter.

T. P.—Companion Senior Warden, see the cause.

S. W.—Captain of the Guard, see the cause.

C. of G.—Who comes here?

S. W.—Thrice Potent, Brothers from the ancient ruins.

C. of G.—Companion Senior Warden, Brothers from the ancient ruins.

S. W.—Thrice Potent, Brothers from the ancient ruins.

T. P.—Let them enter.

S. W.—Let them enter.

C. of G.—Let them enter.

Master of Ceremonies and Candidates enter, and approach the East.

T. P.—Speak, my Brothers. What further discoveries have you made, and what more to add to our treasury?

M. of C.—We again repaired to the ruins, and I descended into the cavern, passing through six arches, when, discovering still an-

other arch, I gave the signal to be drawn up, in consequence of the offensive atmosphere, and the fatigue I had undergone in descending. We agreed to return and report, having left the cavern open in order that the noxious gases might escape and with the hope that we may again be permitted to resume our researches.

T. P.—Brothers, you did wrong in returning until you have thoroughly penetrated to the depths of the cavern. Return and prosecute your search, and if successful your names will be forever great among Masons.

M. of C.—Thanks, Illustrious King, we will not return until the remotest part of the cavern has been thoroughly explored.

They salute and again depart. Master of Ceremonies again descends and passes through nine arches, and discovers the pillar sustaining the luminous delta. He gives the signal and is drawn up, when the three descend by the aid of a ladder of ropes. After having secured the treasure they ascend to the surface.

M. of C.—Eureka! Rejoice, my brethren; our danger is over; this discovery will gain us much honor; let us at once repair to our Grand Master with our treasure.

They return to the Chapter, and make alarm ✠✠✠ ✠✠✠ ✠✠✠.

J. W.—✠✠✠ ✠✠✠ ✠✠✠

S. W.—✠✠✠ ✠✠✠ ✠✠✠

T. P.—✠✠✠ ✠✠✠ ✠✠✠

C. of G.—Companion Senior Warden, there is an alarm at the entrance of this Chapter.

S. W.—Thrice Potent, there is an alarm at the entrance of this Chapter.

T. P.—Companion Senior Warden, see the cause.

S. W.—Captain of the Guard, see the cause.

C. of G.—Who comes here?

M. of C.—Brothers from the ancient ruins, with treasure for the Temple.

C. of G.—Companion Senior Warden, Brothers from the ancient ruins, with treasure for the Temple.

S. W.—Thrice Potent, Brothers from the ancient ruins, with treasure for the Temple.

T. P.—Let them enter.

S. W.—Let them enter.

C. of G.—Let them enter.

Master of Ceremonies and Candidates enter, and approach the East.

M. of C.—Thrice Potent and Illustrious Kings, we have obeyed your commands, and have penetrated through nine arches into the bowels of the earth, even to the lowest arch.

T. P.—We thank you for your zeal and devotion. Relate to us your adventures in the arches and your discoveries.

M. of C.—We again repaired to the ruins. My Companions fastened the rope around my body, and, with a lighted torch in my hand, I descended, and passed with much difficulty the seventh and eighth, and into the ninth and deepest arch of the cavern, when some rubbish falling from above extinguished the light, and left me in total darkness. Soon afterward, the place became illuminated, and I discovered on one side of the arch a brilliant light. On approaching it, I found it proceeded from a triangular plate of gold, incrustated with precious stones, the brilliancy of which struck me with admiration and astonishment. I hastily gave the necessary signal, and was again drawn up to the surface of the earth to my companions. On relating to them what I had discovered and the scene I had witnessed, they immediately descended with me by the aid of a ladder of ropes to the ninth and deepest arch. The beauty and brilliancy of the plate filled us with awe and astonishment, and caused us to fall on our knees, and raise our eyes and hands to heaven in admiration. We took the plate from the pedestal on which it was fastened, and ascended to the earth, and have brought the same up for your inspection; and, as a reward for our toil and labor, would solicit to be made acquainted with the ancient characters on the cubic stone, and the mysterious characters on this golden plate, which we now present to you.

They present the plate. On seeing the face of the plate of gold, the two Kings start up in surprise and admiration (giving sign). Hiram of Tyre being about to speak, King Solomon gives him the sign of silence; when he says, "Gibulum Ishtore," or "Gibulum is a good man." They then view the plate for some time in silence, and cover it up on the altar.

T. P.—My Brothers, your request shall in due time be complied with. You have had the honor and the exalted privilege of having discovered the dearest and most precious jewel of Masonry. The promise which God made to the Ancient Patriarchs, that in the fullness of time his true name should be revealed, is now accomplished.

By you that great and awful name has been brought to light; until this time we were ignorant of the true pronounciation of that

great name. The inscription on this cubic stone is in the ancient Enochian character, and reads, "*Hanock Hawnah lai-ho-yah*"; which, translated, means "Dedicated to God by Enoch"; a full explanation of which will be given to you in the history of the degree. As a reward, my Brothers, for the very valuable services you have rendered, we will constitute and create you Knights of the Ninth or Royal Arch; and we promise you an explanation of the mysterious characters on this golden plate when it shall have been fixed in the place long designed for it. You will then receive the sublime and mysterious degree of Perfection. In the meantime travel, my Brothers, for further instruction, and in search of the true word; the giver of every good and perfect gift may further confirm the great favor vouchsafed to you and all of us in this day's glorious result.

The Master of Ceremonies and Candidates again travel, but without working implements, until they approach the Burning Bush in the rear of the East, when the Master of Ceremonies says:

M. of C.—We now approach the place representing the spot where Moses kept the flock of Jethro, his Father-in-law, the Priest of Midian; as he led the flock to the rear of the desert, and came to the mountain of God, even to Horeb, the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and beheld the bush burned with fire, and the bush was not consumed; and Moses turned aside to see why the bush was not burned; and God called unto him out of the midst of the bush, and said, "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground; for I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob"; and Moses hid his face thus:

Remove the shoes and make the second sign of Perfection.

For he was afraid to look upon God; and God commanded Moses to bring the children of Israel out of Egypt; and Moses said, "Behold, when I come unto the children of Israel, who shall I say sent me unto them?" and God said unto Moses, "*I am that I am*; thou shalt say, *I am* hath sent me unto you; I am the Lord, God Almighty; by my name Jehovah I am not known to them; I am that I am; and was and ever shall be"; and Moses did as the Lord commanded him. Let us now return unto the King.

Master of Ceremonies and Candidates return before the Kings.

Read T. P.—You will now, my Brothers, retire to the West, and advance to the East by three times three steps; and, kneeling at the altar, contract your obligation of Knight of the Ninth or Royal Arch.

Three swords presented to each Companion's heart equal nine.

OBLIGATION

Read I, ———, of my own free will and accord, do hereby and hereon most solemnly promise and swear, in the presence of Him who dwelleth between the Cherubim, and this Chapter of Knights of the Ninth or Royal Arch, that I will not reveal the secrets of this degree to any one of an inferior degree, or to any person or persons in the world, unless justly and lawfully entitled to the same, or in a regularly convened Chapter of Knights of the Ninth or Royal Arch.

I further promise and swear that I will not be concerned or assist in conferring this degree upon any one, unless he shall have taken the preceding degrees of Ineffable Masonry in a regular and constitutional manner, and that to my full and entire satisfaction.

I further promise and swear, that I will not be concerned or assist in conferring this degree upon more or less than three Candidates, nor then unless it be in a regular Chapter of Knights of the Ninth Arch, holden under a Lodge of Perfection, or by constitutional authority so to do; and that I will never give the word or words of this degree, except in the presence of three Brothers of this degree.

I further promise and swear, that I will not help, aid or assist in conferring this degree upon any one, unless he shall manifest a charitable and humane disposition, zeal and love for the Brothers and for the cause of Freemasonry, nor unless there be present nine Royal Arch Masons.

I further promise and swear, that I will answer and obey all due signs and summonses, handed, sent or thrown to me from a Chapter of Royal Arch Masons, or from a Companion Royal Arch Mason, if within the length of my cable-tow.

To all of which I promise and swear, binding myself under no less a penalty than of being crushed beneath the ruins of a subterranean edifice, if I should be willfully guilty of violating this my obligation of a Knight of the Ninth Arch. So help me God, and

make me steadfast to keep and perform the same. Amen! Amen!! Amen!!!

You will now salute the Book of the Testimony three times.

T. P.—Rise, and I will communicate to you the signs, grip and words of a Knight of the Ninth Arch, and invest you with the symbols of this degree. *See Syllabus p. 16*

* * *

You will now ~~go and salute the King of Tyre, the Senior and Junior Wardens, and the Brethren, now termed Companions, and return to the East.~~

The Master of Ceremonies and Candidates do so and return.

I shall now invest you with the apron, collar and jewel of a Knight of the Ninth or Royal Arch.

The color of your apron and collar is purple, and denotes the royal origin of the degree and the dignity of your station.

The jewel alludes to the delta or golden plate found in the subterranean arch, a more full description of which will be obtained by attending to the history and lecture of the degree.

The peculiar lesson taught in this degree is that the true and faithful Brother will not be deterred by difficulties and dangers, however great, from pressing onward to Perfection. *See Syllabus p. 106*

T. P.—You may now be seated among your Companions.

CLOSING

T. P.—† Captain of the Guard, your last as well as your first duty?

C. of G.—To see that the Guards are at their station, and that the Chapter is secure.

T. P.—Attend to that duty, and inform the Guard that I am about to close this Chapter of Knights of the Ninth Arch.

Captain of the Guard does so, and reports:

C. of G.—It is done, Thrice Potent.

* Thrice Potent raps ††† and the officers rise, and return their jewels to the East, salute and retire to their places, and remain standing.

T. P.—Brother Junior Warden, are you a Knight of the Ninth Arch?

J. W.—I have penetrated into the bowels of the earth through

nine arches, and have brought thence a treasure to adorn and enrich the Temple of our God.

T. P.—Brother Senior Warden, what is the lesson taught in this degree?

S. W.—That difficulties and dangers, however great, should not deter the true and faithful Brother from progressing onward to Perfection.

T. P.—What is the hour?

S. W.—The setting of the sun.

T. P.—The sun having set, it is time to close our work. Give notice to the Companions that I am about to close.

S. W.—✠✠✠✠ Brother Junior Warden and Companions, the Thrice Potent is about to close this Chapter of Knights of the Ninth Arch. Assemble at the altar, and give your attention and assistance to the work.

PRAYER

O, Thou great and eternal Lord God, source of light and love—Thou Sovereign Inspector and Mighty Architect of the wonders of Creation—who from thy throne in the highest heaven in mercy looketh down upon all the dwellers of the earth—lend, we beseech Thee, thine ears to the prayers and petitions of thy unworthy servants now assembled in thy presence, to teach the mysteries of that Sublime Edifice which is erected and dedicated to thy Most Holy and Glorious Name. Pour upon us, and all the members of the Mystic Craft throughout the two hemispheres, the rich blessing of thy Providence. Give us strength to overcome temptations, to subdue our passions, and to practice virtue. Fill our hearts with fear without desolation; with confidence without presumption; with piety without allusion; and with joy without licentiousness. Fill our hearts with tender affections for thy divine goodness, and love for our neighbors; make us faithful to our friends and charitable to our enemies. Dispose our hearts, O! Thou God Eternal, to receive the splendid impressions of Religion and Humanity; our minds, the great lights of Science; and direct our footsteps in the bright paths of virtue.

Let all our actions prove to an admiring world that our lives are sincerely dedicated to Thee, our God, and to the relief of our fellow-creatures. And finally, when we yield up our breath to Thee, the Source of Life, may we, bearing the rich harvest of good

actions, be admitted into that Sublime and Eternal Lodge where happiness reigns without alloy, and where, around the throne of the Great Jehovah, we shall sing hallelujahs to his name.

Now unto the King Eternal, Immortal, Invisible, the only Wise God, be the kingdom, power, and glory, forever and ever. Amen!

All—God grant it. So mote it be!

T. P.—✠✠✠✠ [*All rise, resume their stations.*] Companions attend and give the signs.

T. P.—✠✠✠✠ ✠✠✠✠ ✠✠✠✠

S. W.—✠✠✠✠ ✠✠✠✠ ✠✠✠✠

J. W.—✠✠✠✠ ✠✠✠✠ ✠✠✠✠

All—✠✠✠✠ ✠✠✠✠ ✠✠✠✠

T. P.—This Chapter of Knights of the Ninth Arch is closed.

S. W.—This Chapter of Knights of the Ninth Arch is closed. Captain of the Guard, inform the Guard. ✠

FOURTEENTH DEGREE—GRAND ELECT, PERFECT AND SUBLIME MASON

Read—The Lodge represents the Secret Vault under the Sanctum Sanctorum, in which is the Pillar of Beauty, and on this is placed the holy four-letter name. This degree reveals and explains the tetragrammaton, completes the construction of the Holy Temple, and narrates the destruction of both it and the city of Jerusalem, together with the death of Solomon. *See 5, 12, 45 p 16*

THE LODGE

The Lodge should be cubical in form; the Brethren (if convenient) sitting about the Lodge so as to form a triangle.

Light:—3, 5, 7, and 9; 3 lights North, in form of a Triangle; 5 lights South, in form of a Pentagon; 7 lights West, in form of a Heptagon; 9 lights East, forming three Equilateral Triangles, in a line.

The Lodge should contain a Pillar of Beauty; the Ark of the Covenant; the Seven Branch Golden Candlestick; a representation of the Burning Bush; the Table of Shewbread; the Altar of Incense; the Altar of Sacrifices; the Brazen Laver; the Enochian Pillar; the Golden Urns and Vases; the Golden Delta of Enoch; the Book of the Testimony; the Square and Compasses; the Cubic Stone; the Tables of the Law; the Bread and Wine; the Silver Hod and Golden Trowel; the Silver Plate and Cup.

Pillar of Beauty: Twisted column, pure white marble, about three and a half feet high, on which should be the cube of agate, measuring about six inches on each face, on the upper side of which is the triangular Enochian plate of gold, set in with precious stones, and having on it the Ineffable name.

Pillar of Enoch:—Marble pieces put together, found in ancient ruins, with Enochian characters upon it.

Brazen Laver:—Large brazen basin, containing water, on a pedestal 3½ feet high, with ten layers at its base.

Altar of Sacrifices:—Length and breadth equal to one-half the height, with gilded horn on each corner, and covered with gold.

Table of Shewbread:—On it twelve loaves of Shewbread, in two piles of six loaves each, and cup with wine.

Altar of Incense:—On it an urn, with incense burning, size and shape of Altar of Sacrifices.

All the altars should be covered with white cloths.

The Secret, afterwards Sacred Vault, is approached by a long narrow passage of nine arches, between which and the Sacred Vault should be a small ante-room, arches dimly lit by one lamp only, hung from the ceiling.

Hangings:—Crimson, with pillars at stated intervals.

Burning Bush in the East behind the Thrice Potent; in its center the Ineffable Triangle.

OFFICERS AND JEWELS

Thrice Potent Master, Crowned Compasses, with blazing sun in the center.

Deputy Master, Hiram of Tyre, Crowned Compasses with full moon in center.

Venerable Senior Warden, Gold Trowel.

Venerable Junior Warden, Sword of Justice.

Treasurer, Gold Key.

Secretary, Gold Pen.

Orator, Gold Scroll.

Master of Ceremonies, Staff.

Captain of the Guard, Spear.

Hospitaller Brother, Winged Staff.

Senior Expert.

Junior Expert.

Tyler, Flaming Sword.

Organist, Gold Lyre.

The jewels of all the officers are set in gold triangles, and are suspended from collars of white watered silk, having a rosette of white and red at the bottom.

COSTUMES

The two Kings in royal robes, with crowns, sceptres, etc.

King Solomon:—Yellow robe or mantle, with a blue vestment and an Eastern crown and sceptre.

King of Tyre:—Purple robe, with yellow vestment, richly trimmed with fur and gold; Mural crown and sceptre.

Apron:—White watered silk, lined with white and bordered with gold, triangular in form, and the Ineffable Delta in the center.

Collar:—White watered silk, bordered with gold, from which is suspended the jewel.

Jewel:—Crowned Quadrant, having a golden sun with nine points in the center; on the reverse is a blazing star; in the center of the star, the Enochian or Solomonian characters; upon the segment of the circle are engraved 3, 5, 7, 9.

Ring:—Flat band of gold; on the inside the following inscription: "Virtus junxit Mors non separabit," ("Whom virtue unites death cannot separate.") Also the name of the owner, and date of receiving this degree.

Girdle:—Nine colors: blue, red and yellow, 3; green and purple, 5;

white and black, 7; stone and flame color, 9; all interwoven with olive green.

Gloves:—White.

Robes:—Black, with caps and swords.

Battery:—✠✠✠ ✠✠✠✠✠ ✠✠✠✠✠✠✠
✠✠✠ ✠✠✠ ✠✠✠

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OPENING

T. P.—✠ Officers and Brethren, be pleased to assist me in opening this Lodge.

The illuminated Burning Bush is the only light. The Wardens and two Kings take their stations, and all are clothed and seated.

T. P.—[*Tyler standing.*] Brother Tyler, your station in a Lodge of Perfection?

T.—At the inner door of the Sacred Vault.

T. P.—Your duty there?

T.—To guard the Sacred Vault with care, and allow no improper ingress or egress.

T. P.—I present you with this flaming sword, the implement of your office; use it discreetly and faithfully.

The Tiler approaches the East, receives the sword; salutes and retires to his station.

T. P.—✠✠ [Captain of the Guard standing.] Brother Captain of the Guard, your station?

C. of G.—In the North, at the head of the Guard.

T. P.—Your duty there?

C. of G.—To see that the Guards are duly posted, and to provide for the accommodation of visiting Brethren and members, and to aid the Officers in the discharge of their duties.

T. P.—Take the symbol your office and attend to your duty.

The Captain of the Guard receives the jewel and spear; salutes and goes out, stations the Guards and gives them their orders. He then returns, closes the door, retires to his station, and salutes the Thrice Potent with his sword, saying:

C. of G.—Thrice Potent Master, the Guards are duly posted and the Lodge is well tiled.

T. P.—How are we tiled, Brother Captain of the Guard?

C. of G.—By three Grand Elect, Perfect and Sublime Masons at their posts as Sentinels, duly instructed and vigilant.

T. P.—It is well. Venerable Brother Senior Warden are you

satisfied that all present are Grand Elect, Perfect, and Sublime Masons?

S. W.—Thrice Potent Master, I am satisfied that all present are Grand Elect, Perfect and Sublime Masons.

T. P.—It is well.

T. P.—✠✠✠

Captain of the Guard rises, draws his sword, salutes, and comes to a carry.

T. P.—✠✠✠✠✠ [All officers rise except the Wardens and Kings.] Hospitable Brother, your station?

H. B.—In the North, between the Treasurer and Master of Ceremonies.

T. P.—Your duty there?

H. B.—To visit poor Brethren, and see that they receive due attention; take charge of the voluntary contributions of the Brethren, and expend them under the direction of the Thrice Potent Master.

T. P.—Receive the implement of your office, and be swift to fly to the relief of those who may need your services.

The Hospitable Brother receives the jewel and winged rod; salutes and retires to his station.

T. P.—Brother Master of Ceremonies, your station?

M. of C.—In the North, Thrice Potent Master.

T. P.—Your duty there?

M. of C.—To prepare all Candidates, and conduct them as a faithful leader, in their mystic travels on the road to perfection.

T. P.—Take the implement of your office, and be ready to execute all your duties; and may you never be without a faithful leader during your earthly pilgrimage.

The Master of Ceremonies receives his jewel and staff; salutes and retires to his station.

T. P.—Brother Orator, your place in the Lodge?

O.—In the South, near the Altar of Incense.

T. P.—Your duty as Orator?

O.—To make discourses in illustration of the Order; to instruct new Brethren, and explain to them the mysteries of Ineffable Masonry.

T. P.—Receive the badge of your office, and may you worthily represent the learned Brother Abda, of ancient times, who was

deeply versed in hieroglyphic lore, and skillful to solve enigmas.

The Orator receives his jewel and scroll; salutes and retires to his station.

T. P.—Brother Secretary, your station.

S.—In the South, before the Altar of Incense.

T. P.—Your duty.

S.—Under the direction of the Thrice Potent Master, to perform the correspondence of the Lodge, to give notice to the Brethren of its meetings, to register all its transactions, receive all moneys and pay them over to the Treasurer, and especially to be a faithful witness to all alliances made with virtue and the virtuous.

T. P.—With the zeal and discretion of our ancient Brother Joabert, whom you represent, fulfill the duties of your station. Receive the jewel of your office.

The Secretary receives his jewel; salutes and retires to his station.

T. P.—Brother Treasurer, your station?

T.—In the North, before the Altar of Shewbread.

T. P.—Your duty?

T.—To act as the representative of our ancient Brother, who was intrusted with the keys of King Solomon's Temple; to securely keep all the funds of the Lodge, pay them out as required, and render a just account of all receipts and disbursements.

T. P.—Receive this gold key, the badge of your office.

The Treasurer receives the jewel; salutes and retires to his station.

T. P.— [Wardens rise.] Venerable Brother Junior Warden, where is your station?

J. W.—In the South, on the right of the Senior Warden.

T. P.—Your duty there, my Venerable Brother?

J. W.—To preside in the absence of my three superior officers, and to act as the representative of our ancient Brother Joabert, who was engaged in a difficult and dangerous undertaking for the honor and glory of the Craft.

T. P.—My Venerable Brother, what is the hour?

J. W.—High Twelve, Thrice Potent Master.

T. P.—What do you understand by high twelve?

J. W.—That the sun has gained its meridian height, and darts its rays with greatest force upon this Lodge.

T. P.—It is time then to profit by its light. Let your badge, the sword, remind you, my Brethren, that while Justice overtakes and

punishes the traitorous and guilty, it rewards the faithful and meritorious Brother.

T. P.—Venerable Senior Warden, your station?

S. W.—In the West, Thrice Potent Master.

T. P.—Your duty?

S. W.—To assist the Thrice Potent at all times in the discharge of his duties; and in his absence and that of his Deputy, to preside in the Lodge. Also to act as the representative of our ancient Brother Adoniram, who had the inspection of all the workmen of God's Holy Temple. In token of which I hold this Trowel, the symbol of my office.

T. P.—My venerable Brother, what brings you here?

S. W.—My love of Masonry, my obligations, and a desire for perfection.

T. P.—What are the proper qualities for acquiring these?

S. W.—A forgiving spirit, innocence, and benevolence.

T. P.—In what manner ought we to conduct ourselves in this place?

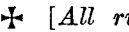
S. W.—With the most profound respect.

T. P.—Why do men of all conditions of life assemble here on the level of equality, as Brethren?

S. W.—Because the Triangle reminds us that there is one Being superior to all—the Grand Architect of the Universe.

T. P.—Why is respect paid to the Triangle?

S. W.—Because it contains the name of the great "I AM"; who was, and is, and is to be; and represents the Wisdom, Strength and Beauty of the Universe.

T. P.—   [All rise.] Venerable Senior Warden, where is the seat of the King of Tyre?

S. W.—At your right hand, Thrice Potent Master.

T. P.—His duty?

S. W.—To act as your confederate, companion and deputy; to exhibit the fellowship of our Royal Arch, and the happy effects of our alliance with virtue and the virtuous.

T. P.—Venerable Brother of Tyre, your station and duty?

K. of T.—In the East, Thrice Potent Brother; to superintend and govern this Lodge; to support and maintain its constitutions and laws, and the statutes and regulations, constitutions and laws of Ineffable Masonry.

T. P.—Venerable Brother Senior Warden, give notice that I am

about to open a Lodge of Grand Elect, Perfect and Sublime Masons, by the perfect numbers 3, 5, 7, and 9.

S. W.—Venerable Brother Junior Warden and Brethren, the Thrice Potent Master is about to open a Lodge of Grand Elect, Perfect and Sublime Masons, by the perfect numbers 3, 5, 7, and 9. Assemble at the altar.

T. P.—Gather together unto Him those that have made a covenant with Him by sacrifice, and offer up to Him a holy libation with a perfect heart. [*The T. P. K. of T. S. W., and J. W. here approach the altar. Libation by the King of Tyre.*] How excellent is Thy loving-kindness and Thy righteousness to the upright of heart; for with Thee is the fountain of life, and in Thy light shall we see the light which shineth more and more unto the perfect day.

All kneel on left knee at second sign for prayer.

PRAYER

Almighty and Sovereign Grand Architect of the Universe; who, by thy divine power, doth continually search and penetrate the most secret recesses of our hearts, draw near us, we beseech thee, by the sacred fire of thy love. Guide us by thy unerring hand, in the path of virtue; and out of thine adorable presence aid us to keep out all impiety and perverseness.

Let peace and charity link us together in a pleasing union, and may this Lodge of Grand Elect, Perfect and Sublime Masons exhibit a faint resemblance of that happiness the elect will enjoy in thy Kingdom forever.

Give us a spirit to refuse the evil and choose the good, that we may not be led astray by those who unworthily assume the title of Grand Elect; may our doings tend to thy glory, and our advancement towards Perfection.

May a sweet perfume ascend from the altar of our hearts, and be acceptable to thee, O God! our Adonai: Bless us, O God, and prosper the work of our hands. Keep us through life, and accept us in death. Amen. So mote it be.

T. P.— All give first sign of Perfection, and 3 lights in the North are lighted by the Captain of the Guard.

T. P.— second 5 lights in the South are lighted by the Junior Warden.

T. P.— third sign 7 lights in the West are lighted by the Senior Warden.

T. P.—   sign of Secrecy. The Senior and Junior Experts light up the 9 lights in the East.

T. P.—        Master of Ceremony lights the Sun.

The Thrice Potent with gavel; the Senior Warden with the trowel; the Junior Warden with sword; and the Brethren with hands, give the Battery.

T. P.—Official Declaration.

S. W.—Venerable Brother Junior Warden, and Brothers Grand Elect, Perfect and Sublime Masons, this Lodge of Perfection is now open for the dispatch of such business as may legally and constitutionally come before it. Brother Captain of the Guard, inform the Guards. 

All take their seats and cover.

RECEPTION

The Candidate, in white, clothed as a Knight of the Ninth, or Royal Arch, is in the ante chamber, which represents the private apartments of King Solomon, near the entrance of the Sacred Vault.

The Master of Ceremonies and Candidate approach the entrance of the Sacred Vault.        

C. of G.—Brother Senior Warden, there is an alarm of 3, 5, 7, and 9, at the entrance of this Sacred Vault.

S. W.—Thrice Potent Master, there is an alarm of 3, 5, 7 and 9, at the entrance of this Sacred Vault.

T. P.—Brother Junior Warden, you will see who knocks as a Grand Elect, Perfect and Sublime Mason, at the entrance of this Sacred Vault.

The Junior Warden approaches, and opens the door.

J. W.—What is the cause of this alarm at the entrance of this Sacred Vault? Who knocks as a Grand Elect, Perfect and Sublime Mason? Who comes here?

M. of C.—A Knight of the Ninth Arch, who, having passed the Guards of the Nine Arches by the passwords of a Knight of the Ninth Arch, (and the outer and middle doors of the ante-chamber, by the passwords of a Grand Elect, Perfect and Sublime Mason), now wishes to be admitted to the Sacred Vault under the Sanctum Sanctorum, and arrive at perfection.

J. W.—Has he taken the Symbolic and all the preceding Ineffable degrees in this Lodge of Perfection?

M. of C. Answer.

J. W.—Is he truly worthy and well qualified?

M. of C. Answer.

J. W.—Do you vouch for all this as a Grand Elect, Perfect and Sublime Mason?

M. of C. Answer.

J. W.—I must examine him as to his qualifications and proficiency.

Junior Warden goes out and examines the Candidate, and says:

J. W.—It is well. Give me the third word of a Grand Elect, Perfect and Sublime Mason.

M. of C.—[*Third password.*]

J. W.—You will await until the Thrice Potent Master has been informed of your request.

The Junior Warden re-enters the Sacred Vault, and returns to his station.

T. P.—Venerable Brother Junior Warden, what is the cause of this alarm? Who knocks as a Grand Elect, Perfect and Sublime Mason?

J. W.—A Companion Knight of the Ninth Arch, who, having passed the Guards of the Nine Arches by the password of a Knight of the Ninth Arch, and the outer and middle doors of the antechamber by the passwords of a Grand Elect, Perfect and Sublime Mason, now wishes to be admitted to the Sacred Vault under the Sanctum Sanctorum, and arrive at perfection.

T. P.—Has he taken the Symbolic and all the preceding degrees in this Lodge of Perfection?

J. W. Answer.

T. P.—Has he made suitable proficiency in the preceding degrees to enable him to arrive at perfection?

J. W. Answer.

T. P.—Is he worthy and well qualified?

J. W. Answer.

T. P.—Do you vouch for this as a Grand Elect, Perfect and Sublime Mason?

J. W.—I do vouch for him as such, and for the word given as being correct.

T. P.—Let him enter, and be placed in the West.

J. W.—Let him enter, and be placed in the West.

C. of G.—[*Opens the door.*] Let him enter, and be placed in the West.

The Master of Ceremonies and Candidate enter, and stand in the West. The luminous pillar is covered.

THE LESSON

T. P.—The Lord is in his holy Temple; his eyes behold and his eyelids try the children of men.

S. W.—Lord, who shall stand in thy presence, and who shall abide in thy tabernacle?

J. W.—He that walketh uprightly and worketh righteousness, and speaketh truth in his heart. He that backbiteth not with his tongue, nor doeth evil with his neighbor; but honoreth them that fear the Lord.

T. P.—Who shall ascend into the hill of the Lord, or who shall stand in his holy place?

S. W.—He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive blessings from the Lord, and righteousness from the God of his salvation.

J. W.—Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in.

T. P.—For now I have chosen and sanctified this house, that my name might be there forever; and mine eyes and my heart shall be therein perpetually.

S. W.—Who is this King of Glory?

J. W.—The Lord strong and mighty, the Lord of hosts; our Adonai: He is the King of Glory.

T. P.—I will wash my hands in innocency, and so will I encompass thine altar, O Jehovah.

S. W.—As for me, I will walk in my integrity; my foot standeth in an even place, and here will I bless the Lord forever.

J. W.—Keep thy tongue from evil, and thy lips from speaking guile; depart from evil and do good; seek peace and pursue it; thus saith the Lord of hosts, mend your ways and your doings, and I will cause you to dwell in this place forever.

T. P.—But whoso confesseth his sins, and forsaketh them, shall have mercy.

S. W.—Who can say I have made my heart clean; I am pure from sin, for there is not a just man on earth that doeth good and sinneth not, no not one.

J. W.—They shall fear the name of the Lord from the West, and his glory from the rising of the sun.

T. P.—From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered, and a pure offering; for my name shall be great among the Nations, saith the Lord of hosts.

Gather together unto Him those that have made a covenant with Him by sacrifice, and offer up to Him a holy libation with a perfect heart. [*The Master of Ceremonies now orders the Candidate to make the sign of adoration.*] How excellent is thy loving-kindness and thy righteousness to the upright of heart; for with thee is the fountain of life, and in thy light shall we see the light which shineth more and more unto the perfect day.

T. P.—My Brother Knight of the Ninth Arch, what is your desire?

The Master of Ceremonies prompts the Candidate.

Cand.—To be made a Grand Elect, Perfect and Sublime Mason.

T. P.—Before your request can be granted, and you be initiated in this sublime and mysterious degree of Perfection, you must satisfy us that you are well versed in Ancient Craft Masonry; otherwise you will have to continue your probation, and better fit yourself for Perfection. Are you a Mason?

Cand.—I am.

T. P.—Are you an Entered Apprentice Mason?

Cand.—My Brethren all know me as such.

T. P.—Give me the sign and word. [*Given.*] Are you a Fellow Craft Mason?

Cand.—I have seen the letter G, and know the pass.

T. P.—Give me the sign and word. [*Given.*] Are you a Master Mason?

Cand.—I have seen the sprig of acacia, and know what it means.

T. P.—Give me the sign and word. [*Given.*]

T. P.—My Brethren, Grand Elect, Perfect and Sublime Masons: you have heard the answers of our Brother Knight of the Ninth

Arch, as to his Masonic acquirements. Are you fully satisfied, and willing that he be exalted to our highest mysteries, and receive the Sublime and Mysteries degree of Perfection? If so, give the sign of assent.

This part of the ceremony should be very solemn and impressive. It should not be considered a mere ceremony, but a matter of serious fact. Objections to the Candidate should be made by a member openly, or by the sign of dissent.

THE INQUIRY

T. P.—My Brother, a further test of your worthiness is required. Before you can proceed, it will be necessary for you to answer a few questions. I pray you to give each of them your candid consideration, and answer, as in the presence of God. If these questions are favorably answered, the Brother may be induced to withdraw his objections.

These objections may be read from a paper, that the Candidate may deem they are written for him in particular.

Have you ever willfully revealed any of the secrets of Freemasonry?

Candidate answers.

Have you always, as far as lay in your power, been charitable to your Brethren?

Candidate answers.

Have you ever defrauded a Brother Mason?

Candidate answers.

Are you in the habit of using the name of God profanely, and of willfully violating any of his commandments?

Candidate answers.

Does your conscience accuse you of any offence against your Brethren which ought to debar you from receiving this degree?

Candidate answers.

Have you always been mindful of the obligations you have contracted in the presence of the Grand Architect of the Universe?

Candidate answers.

Have you answered these questions in sincerity of heart, and without any reservation or evasion of mind?

Candidate answers.

Read

ABLUTION AND COMMANDMENTS

T. P.—Brother Senior Warden, you will have the Brother conducted to the brazen laver in the South, that, as a token of his purity and innocence, he may wash and be clean; so that, pure and unspotted, he may be fitted to appear in the presence of the Lord, and also as a token of the purity of his intentions. Our fathers used this same ceremony of ablution when they were accused of crime, in order to prove their innocence.

S. W.—Brother Master of Ceremonies, conduct the Candidate to the brazen laver in the South, that he may wash and be clean.

The Master of Ceremonies conducts the Candidate around the Lodge room to the brazen laver and directs him to wash and wipe his hands. At the conclusion the Commandments are read.

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God hath given thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

My Brethren, Grand Elect, Perfect and Sublime Masons, do you now consent that this, our Brother, be admitted among us, and receive our highest mysteries? If so, give the sign of assent. [*Given.*]

My Brother, remember that if you now approach our most sacred and solemn mysteries with coldness and indifference, not mindful of your obligation, you will have more to answer for in the great and awful day, when the secrets of all hearts are made known.

Approach, my Brother, by nine steps, and kneel at this altar, and contract your obligation of a Grand Elect, Perfect and Sublime Mason.

The Master of Ceremonies instructs the Candidate to approach the altar by eight and one steps, and directs him to kneel.

T. P.— $\text{---}\text{---}\text{---}$ Assemble, my Brothers.

All assemble around the altar, forming a delta.

Read

OBLIGATION

I, ———, of my own free will and accord, most solemnly promise and swear, by the holy four-letter name, in the presence of Him who dwelleth between the Cherubim and this Lodge of Grand Elect, Perfect and Sublime Masons about me assembled, that I will never reveal the secrets or mysteries of this Sublime degree to any person or persons, except those lawfully qualified to receive the same, or in a body of a just, perfect and regular Lodge of Perfection;

That I will not aid, or assist in conferring this degree of Perfection upon any one, unless he has taken the three symbolic degrees of Entered Apprentice, Fellow Craft and Master Mason, and the Ineffable degrees of Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Building, Elect of Nine, Elect of Fifteen, Sublime Knight Elect, Grand Master Architect, and Royal Arch, in a regular and constitutional manner, and that to my full and entire satisfaction;

That I will not aid, or assist in conferring this degree of Perfection on any one, unless it shall be in a regular Lodge of Perfection, or by constitutional power or authority to do so;

That I will not be present, aid, or assist in conferring this degree upon any one whose life and character I doubt or disapprove;

That I will, if possible, meet my Lodge at least twice a year, on the twenty-seventh day of December and the twenty-fourth day of June, and as much oftener as my affairs will permit me to do with convenience;

That I will never take up arms against my country, nor directly or indirectly enter into any cabal or conspiracy against it; and if it comes to my knowledge that any intention of taking up arms or a conspiracy against my country is entertained by others, that I will give notice of, and communicate the same to the proper authorities;

That I will aid with my counsel and my purse all worthy Grand Elect, Perfect and Sublime Masons in sickness or distress, upon their making application to me as such, as far as lies in my power so to do;

That I will not debauch or dishonor any female related to a Brother of this degree, either by blood or marriage, knowing her to be such;

That I will maintain and support the by-laws, rules and regulations of this or any other Lodge of Perfection of which I may become a member, and also acknowledge and support the authority of the United Supreme Council of the Sovereign Grand Inspectors General to which I owe allegiance and its constitutions, statutes and general regulations for the government of Lodges of Perfection, so far as the same may come to my knowledge;

To all of which I promise and swear, binding myself under no less a penalty than having my body severed in twain, if I willfully violate this my solemn obligation. So help me God. Amen! Amen!

My Brother, you will now thrice salute the volume of the sacred law.

The Candidate still kneeling, the altar of incense is lighted; the cloth covering the luminous pedestal and cube of agate is removed; the Brethren make three signs; the Master of Ceremonies brings the oil and trowel; the Junior Warden uncovers the heart of the Candidate.

T. P.—Before the altar of a broken and contrite heart, with the fire of holy zeal, mortify your sins by the hatred thereof. May we all offer up to Him on the altar of our hearts a sacrifice of humility and praise, with the fire of fervent charity. From our hearts, too,

those altars of incense, may the perfume of our prayers arise for the bestowment of heavenly blessings.

Let us pray.

All kneel, at second sign of Perfection.

PRAYER

Almighty and Sovereign Grand Architect of the Universe, Thou who ridest in the heavens by thy name Jah, let all the earth keep silence before Thee. There is no God like unto Thee in the heavens above or in the earth beneath, who keepeth covenant and showeth mercy unto thy servants that walk before Thee with all their hearts.

May all Elect Masons, like the Elect of God, put on charity, which is the bond of perfection. May our loins be girt about with the girdle of truth, and finally, having been faithful in all our course, may we be brought to behold the light ineffable, and admitted into that sacred place where the sun shall no more give light by day; neither for brightness shall the moon give light, but the Lord, our Adonai, shall be with us an everlasting light, and our God our glory.

Bless us, and bless the work in which we are engaged; and may the alliance we are about to perfect, be eternal. Amen! So mote it be!

THE ANOINTING

T. P.—I will now, my Brother, proceed to anoint you with the holy oil wherewith the pious Aaron, the penitent David, and the wise Solomon were anointed; and impress you with an ardent zeal for the honor and glory of the Grand Architect of the Universe, to the end that you may always live in his adorable presence, with a head disposed to contrive, a heart to feel, and a hand to execute all those things toward him and your fellow creatures, which are so well pleasing in his sight.

Anointing eyes, lips and heart with oil.

“Behold how good and pleasant it is for Brethren to dwell together in unity. It is like the precious ointment on the head, that ran down on the beard, even Aaron’s beard, that went down to the skirts of his garments.”

Ointment and perfume rejoiceth the heart; so doth the sweet-

ness of a man's friend by hearty counsel. "Let him reprove me, it shall be an excellent oil which shall not break my head."

"If thy Brother be waxen poor and old, and fallen to decay, thou shalt relieve him." Give of thy bread to the hungry and of thy wine to cheer the heart of the sorrowful, and forget not to pour the oil of consolation into the wounds that sorrow, sickness or affliction hath rent into the heart of thy fellow-traveler. By kindness and commiseration, fail not to pour the Balm of oil and wine into the bleeding heart. Our labor of duty and love will soon be ended; as the lightning writes its fiery path on the dark cloud and expires, so the race of man, walking amid the surrounding shades of mortality, glitters for a moment through the dark gloom, and vanishes from our sight forever.

The Candidate rises. Here a bursting forth of lightning and thunder should transpire, and the lights be suddenly dim, and the room be filled as with a cloud; the organ suddenly peals forth a solemn strain, with trumpets, and a voice be heard, saying or singing:—"Praise the Lord, for He is good, for his mercy endureth forever."

AROBA AND THE RING

You will now, my Brother, partake with me, and these Brethren about you assembled, of the ancient aroba, a pledge or covenant of friendship, by eating or drinking together. In the ancient covenant sacrifices, there was a division made of the parts, and the persons entering the alliance were to eat of those parts, as an agreement of their mutual league of friendship. In like manner, and for like purposes, I now divide this. Eat of the same with me and these Brethren, and drink also of the same cup, that we may learn thereby to succor each other in time of need, by the mutual participation in what we possess.

The Thrice Potent breaks the bread in two parts, and gives the King of Tyre one portion; the Brethren pass between them from the right, each one taking a piece as he passes, and resuming his station; destroy what is left. The wine is passed to each Brother to the right, all drinking; then, still standing in a circle, the Thrice Potent presenting the ring says:

T. P.—My dear Brother, receive this pure gold ring, and let it be worn by you as a symbol of the alliance you have contracted with virtue and the virtuous; the inscription on the ring is, *Virtus junxit Mors non separabit*—"Whom virtue unites death cannot separate"; the ring itself is an emblem of eternity, and, with the

inscription, symbolizes the eternal nature of virtue, with which you are now irrevocably allied and in covenant.

You are never to part with it, my Brother, while you have life, nor at your death, except to leave it to your eldest son, your wife, or your dearest friend.

All resume their seats, except Candidate and Master of Ceremonies.

T. P.—✠ My Brother, that which I shall now communicate to you, I trust, will make you accomplished in Ancient Craft Masonry; the sign, token, password, covered word and Grand Ineffable word of a Grand Elect, Perfect and Sublime Mason.

There are three signs, three tokens, three passwords, three covered words, and one Grand Ineffable Word to this degree.

Here the Candidate is instructed in the signs, words, grips, etc., from 1 to 13, and the T. P. may dilate on the secrets and mysteries.

T. P.—Brother Master of Ceremonies, you will now communicate to the Candidate the signs, tokens, passwords and covered words of a Grand Elect, Perfect and Sublime Mason.

The Master of Ceremonies communicates the three signs, three tokens, three passwords, to the Candidate (low music) and then conducts him to the Senior Warden. (Music stops.)

S. W.—The Ineffable Tetragrammaton, or four-letter name, which it is not lawful for man to speak, except in a peculiar manner, will in due time be communicated to you.

You have been made acquainted with the fact that the true name of God was revealed to Enoch, and that he engraved that name upon a triangular plate of pure gold, and deposited it in the bowels of the earth; that name is called the Tetragrammaton, or holy four-letter name; the characters used by Enoch, and which have been explained to you in the preceding degree, differ materially from the Hebrew not only in the form of the letters, but in that each had different powers.

The ineffable name of God, in different ages of the world, received different pronunciations, and varied with the country and language of the speaker.

Its pronunciation underwent many changes, which are called Ages of Masonry. They are 3, 5, 7, and 9—the mysterious numbers of this degree.

You will now, my brother, be permitted to pronounce that great

and solemn name—the grand, mysterious word of a Grand Elect, Perfect and Sublime Mason—which, from the days of Enoch to the present time, has ever been deemed unlawful for man to speak. [The word is communicated by the Senior and Junior Wardens.]

You will now, my Brother, speak the word: this word defines the essence of God: his existence, his unity, his goodness, his providence, and his eternity.

The lights, prior to this, having been gradually dimmed, as the C. pronounces the word, lightning and thunder burst forth; the organ and trumpets are also heard; the cloth covering the luminous pedestal and cube of agate is removed; the Brethren make the second sign, and chant "Praise the Lord for he is good; for his mercy endureth forever."

The Master of Ceremonies conducts the Candidate around the room to the Thrice Potent.

To Syllabus page 17 "My Brother"

INVESTITURE

T. P.—I shall now, my Brother, invest you with the apron, girdle, collar and jewel of a Grand Elect, Perfect and Sublime Mason; and with the greatest pleasure salute you with the title, and grace you with the symbols thereof.

The collar is emblematical of ardent zeal, affection and charity. The crown upon jewel is a symbol of the Royal origin of the degree. The compass, extended to ninety degrees, denotes the extensive knowledge of the Grand Elect. The sun, in the center, that our actions should be as open as the full blaze of the noon-day sun, and our charity as diffusive as its beams. This jewel, suspended upon your breast, should make you attentive to your duties, and cause you to walk so as to adorn your station.

The apron, my Brother, which you wear, is white, lined with white, and bordered with gold. The white is to remind us of innocence, and of that purity which was required for an entrance to this place; the gold, of wisdom, which should characterize all Grand Elect, Perfect and Sublime Masons. Its form is supposed to be the true form used by the Perfect Master Mason at the building of the Temple, and alludes to the golden triangle or delta of Enoch, which adorns the center.

The girdle with which I also invest you, is the ancient girdle of a Grand Elect, Perfect and Sublime Mason. It was used of old to bind up and strengthen the body, and enable man to persist in his labors: it is, therefore, an emblem of activity, promptness and perseverance.

The colors are arranged according to the mystic numbers of this degree—3, 5, 7 and 9, and are thus explained:

The three are blue, red, and yellow, by the due mixture of which the primitive colors are all formed.

The five consist of the first three, and green and purple.

The seven consist of the first five, and of white and black.

The nine consist of the first seven, and of stone and flame color. They are thus explained:

The blue is an emblem of friendship; the red of zeal; the yellow of wisdom, on account of its resemblance to gold. Wisdom, saith the wisest of kings, is far better than fine gold. The green is a beautiful emblem of hope, and of that immortal part of man which never, never dies; the purple being a royal color, of dignity and majesty; the white of purity and innocence; the black of seriousness and modestness of demeanor. The next color is that of stone, which denotes firmness and durability, and is an emblem of constancy, fidelity and decision of character—qualities which should be possessed by those who take the degree of Grand Master Architect, and attempt to walk in the footsteps of our Grand Master Hiram Abiff, and the flame color of ardent affection and charity, the peculiar traits of a Grand Elect, Perfect and Sublime Mason.

The various colors united in this one girdle are expressive of that unity, and the olive interwoven of that peace, which should link us together as Brethren. As these various colors shine in your girdle, so let the various virtues they represent shine in your heart and life. *See Syllabus p. 17*

Thus, my Brother, by your meritorious and unblamable conduct, assiduity, constancy and integrity, you have at last attained the title of Grand Elect, Perfect and Sublime Mason, which is the summit of Ancient Craft Masonry, and upon your arrival to which I most sincerely congratulate you.

I most earnestly recommend to you the strictest care and circumspection in all your conduct, that the sublime mysteries of this degree be not profaned or disgraced.

To Syllabus page 17 "This, my brother"

CLOSING

T. P.—[Wardens rise.] Venerable Brother Junior Warden, what are you?

J. W.—I am a Grand Elect, Perfect and Sublime Mason. My

trials are finished, and it is now time that I should reap the fruits of my labor.

T. P.—Show me a mark, to assure me that you have arrived at Perfection.

J. W.—This ring, a symbol of the alliance I have contracted with virtue and the virtuous.

T. P.—What offering do you bring?

J. W.—A heart divested of revenge and iniquity, and zealous in virtue and friendship.

T. P.—My Brother, what is the hour?

J. W.—Low twelve, Thrice Potent.

T. P.—It is then time to close our works. Venerable Senior Warden, give notice to the Brethren that I am about to close this Lodge of Grand Elect, Perfect and Sublime Masons by the perfect numbers 3, 5, 7 and 9.

S. W.—Brother Junior Warden and Brothers, the Thrice Potent Master is about to close this Lodge of Grand Elect, Perfect and Sublime Masons by the perfect numbers 3, 5, 7 and 9. Assemble at the altar, and give him your assistance and attention.

The Brethren assemble around the altar where they kneel, as at opening, for the

PRAYER

O, Most Holy and Glorious God, Thou who dwellest between the Cherubim, and art known in heaven and on earth by thy name Jah: we approach Thee with awe and reverence, and implore thy blessing upon us, who know thy great and ineffable name, ere we depart from this sacred place to our several places of abode, and mingle again in the busy scenes and strifes of life. Oh, fill our hearts, we beseech Thee, with thy love and fear, that our tongues may speak of thy goodness, and our actions correspond with the lessons taught in this holy place.

Make us steadfast in our obligations to our Brethren and in our duty to our fellow man.

Bless us and prosper us in life, and in death receive us, O Lord! our Adonai. Amen.

All.—So mote it be!

All rise, and give signs up to Perfection; then unite in the feast of Friendship, singing the Ode of Perfection, accompanied with the Holy Libation, as in the reception.

T. P.—*All* retire to their stations, and stand at salute.

T. P.—*All* give the first sign of Perfection, and 3 lights in the North are put out by the Captain of the Guard.

T. P.—*All* second sign five lights in the South are put out by the Junior Warden.

T. P.—*All* third sign seven lights in the West are put out by the Senior Warden.

T. P.—*All* sign of Secrecy. The Senior and Junior Experts put out the nine lights in the East.

T. P.—*All* Master of Ceremony puts out the sun.

All—*All* with their hands, and stand at salute.

T. P.—Venerable Brother Senior Warden, how should Grand Elect, Perfect and Sublime Masons part?

S. W.—Ever as they should meet—in peace, love and unity.

T. P.—May a heart divested of revenge and iniquity be our offering! Thus may we ever meet and part! Let us keep in recollection the sign of a Grand Elect, Perfect and Sublime Mason, which inculcates silence and secrecy.

The Thrice Potent extends his right hand forward, palm downward. The Brothers acknowledge it by the sign of silence, meaning that the secrets of the Lord are sacred from the world.

T. P.—Brother Captain of the Guard, your last duty?

C. of G.—To dismiss the Guard and close the Vault.

T. P.—Your work being completed, you will perform your duty.

The Thrice Potent then makes the official declaration.

S. W.—Venerable Brother Junior Warden, and Brothers Grand Elect, Perfect and Sublime Masons, this Lodge of Perfection is closed. Brother Captain of the Guard, inform the Guards. ✕

INSTALLATION OF THE OFFICERS OF THE LODGE OF PERFECTION

The Installation is conducted by the Deputy of the Valley or, in his absence, by the ranking Inspector General present, and, if there be none present, by the retiring Thrice Potent.

Deputy—Brother Master of Ceremonies, present the officers elect before the altar. [*It is done.*]

CHARGE TO ALL

Deputy—Officers, Elect and Brethren. It is said by the Romans “*Nobilitas ut olim ad officio,*” (nobility, as of olden time, from

office.) Office ennobles, when it is deserved, and is honorably filled, with honest performance of duty.

Man has no other right than that of doing his duty. His duty is to sacrifice himself for others. To suffer, thereby to become strong; to die, to be born again immortal. The spirit of intellect is sacrificed by faith; the will by obedience; and life itself by martyrdom.

You are to be the chiefs, each in his station, of this body of Grand, Elect, Perfect and Sublime Masons. It is self-denial, self-sacrifice that are *Grand* and *Sublime*. It is those who are capable of these, that are *Elect Masons*.

It is for you to teach the Brethren this self-sacrifice, by examples; by the sacrifice of your own interests and pleasures to duty. If you do that, office will ennoble you. Then you will indeed be, what otherwise you cannot become, perfect Masons.

In a commonwealth, to respect and obey those who hold their power by the free choice of the people, is the highest duty which that people owes itself. Towards them it should feel neither suspicion nor distrust; and all should have one paramount object, to live together in harmony and union, and endeavor to aid and benefit each other. "Peace and harmony," you very early heard it said in Masonry, "are the strength and support of all well-regulated institutions, and more especially this of ours." Perfect harmony, we do not need to be told, is not attainable here below. The independence of our nature, our passions, our peculiarities, all forbid that. There will always be in our Lodge differences of opinion, and, in consequence, hasty words, slighting expressions and resentments. The decisions of the Master will often be thought wrong, and sometimes prejudicial or partial. It is better so; for if it were not, and everything went on with unvarying smoothness, there would be no occasion for the exercise of generosity, forbearance and magnanimity. To err is human and common. To repent, to acknowledge the error, and to forgive and forget it, are equally noble; each requiring a lofty, generous and manly spirit, without which the nature of man would be farther from perfection than it is.

Increase and strengthen these attractions which draw men together and unite them. Masonry was intended to be joyous and convivial, and not sour, ascetic and formal. Calling from labor to refreshment originally had a real meaning and a worthy pur-

pose. After their labors, the Brethren gathered round the social and festive board, and there, under the genial influence of the golden hour, all the distrust, jealousies and slight animosities melted away as thin clouds melt out the sky in summer.

Adhere, my Brethren, to the old custom of refreshment, remembering the charge that you are not to turn it into intemperance and excess.

After your meetings, gather around the table together, let heart open to heart, and kindly glances and pleasant words be interchanged. The weariness of the evening's work disappears, the little petty irritations pass away. The absent are remembered, old associations are renewed, and the memories of the dead, who used to be with us in such scenes, and whose places still lovingly recall them, soften our feelings towards the living. Then heart draws closer to heart, by the magnetic attraction of sympathy. The spirit of charity reigns, and when at last we are dismissed by command of the Grand Architect of the Universe, we depart at peace with ourselves and all the Brethren.

Brother Master of Ceremonies, you will now place the officers of the Lodge of Perfection at the altar in due form to take the oath of office.

The Master of Ceremonies arranges them in a semicircle, the Thrice Potent Master elect in the center, on the west side of the altar, all facing the altar, causes each to kneel on the right knee, and to lay the right hand on the heart and hold up the left hand.

M. of C.—Illustrious Deputy, the officers elect kneel at the altar in due form.

The Deputy raps $\ddagger\ddagger\ddagger$ and says:

Deputy—Attention, Illustrious Brethren, and Brethren of the Lodge, and witness the oath of office; and do you, officers elect, hear and respond.

OATH OF OFFICE

You and each of you, in the presence of the Great Architect of the Universe, and with these Brethren as witnesses, do solemnly and sincerely swear that you will support the Constitutions, Regulations, Statutes and Institutes of the Ancient and Accepted Scottish Rite, and the Regulations and Constitution of the Supreme Council, as the fundamental law of the Ancient and Accepted Scottish Rite. That you will faithfully and impartially perform, each to the best

and utmost of his skill and ability, the duties of the office to which he has been elected in this Lodge of Perfection.

Each—So help me God!

Deputy—Rise, my Brethren. Brother Master of Ceremonies, you will now invest the officers of the Lodge with their appropriate regalia and insignia of office, beginning with the Tyler.

This being done, the Deputy returns to the East, and says:

Deputy—Brother Master of Ceremonies, conduct the Thrice Potent Master to my left, after which you will conduct the other officers elect of the Lodge to their respective stations, (beginning with the Tyler,) and let the officers occupying the stations yield them up.

The Master of Ceremonies goes to the Thrice Potent, salutes, recovers, and conducts him to the left of the Deputy; salutes again, recovers, and then conducts the officers to their places and stations, beginning with the Tiler. The occupant rises as the officer approaches, bows, retires by the left and returns to his original seat in front of the East. When all are thus placed and stationed, the Deputy says:

Deputy—Thrice Potent, your officers are at their respective stations, and nothing remains but for you to assume yours; be pleased to do so.

The Thrice Potent assumes his station.

Deputy—Receive, my Brother, the letters-patent of Constitution of your Lodge [*presents it*]; may it continue to prosper, and may its name be ever honored among men.

Receive now this mallet, symbol of authority; assume the government of your Lodge, and rule it with urbanity, impartiality and firmness.

Deputy—✠✠✠ [*All rise.*] (Official Declaration.)

Deputy—Brethren, unite with me in congratulating the Thrice Potent Master of this Lodge.

All give the whole battery, by all the numbers, and then the plaudit and sign. The Thrice Potent Master responds to the remarks of the Deputy, and concludes by saying:

T. P.—Officers and members of the Lodge, unite with me in doing honor to the Illustrious Deputy, etc.

The same battery, acclamation and signs are given.

T. P.—Be seated, my Brethren.

Then the Box of Fraternal Assistance is passed around.

Nothing remains but to close the Lodge.

BOOK OF THE SCOTTISH RITE

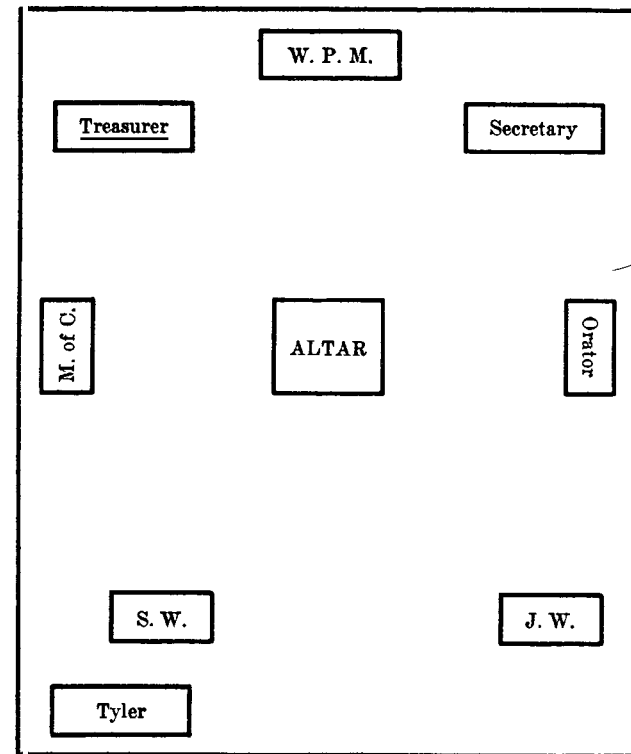
THIRD SERIES

HISTORICAL AND PHILOSOPHICAL DEGREES

15°—18°

FIFTEENTH DEGREE—KNIGHT OF THE EAST OR SWORD

DIAGRAM OF COUNCIL OF KNIGHTS OF THE EAST OR SWORD



MEANING OF THIS DEGREE

This degree, which is intimately connected with the one that succeeds it, relates to the Babylonian Captivity, which lasted seventy

years, the release and return of the 42,360 captives to Jerusalem, and the attempt to build the second Temple under the direction of Zerubbabel or Sheshbazzar. King Cyrus also permitted the return of the Holy Vessels and Ornaments which had been removed by Nebuzaradan at the time of the destruction of the first Temple. The return of the captives was contested at the bridge over the river Euphrates, but unsuccessfully; and, finally, when laboring to lay the foundation of the Temple, beset on every side by enemies, Zerubbabel ordered that the Masons should work with the sword in one hand and a trowel in the other, that they might be able at any moment to defend themselves from attack.

The Second Temple was forty-six years in construction.

OFFICERS, CLOTHING, ETC.

1. Thrice Potent Grand Master.
 2. Senior Grand Warden.
 3. Junior Grand Warden.
 4. Grand Orator.
 5. Grand Master of Ceremonies.
 6. Grand Captain of the Guard.
- All in black robes with their appropriate jewels.

CHARACTERS IN THE SECOND APARTMENT

1. Cyrus, King of Persia, in royal robes.
2. Grand Master of Cavalry.
3. Grand Master of Infantry.
4. Grand Master of the Palace.
5. Grand Captain of the Guards.
6. Counsellors.

All in appropriate costumes.

Apron:—Is of crimson velvet edged with green; on the flap are embroidered in gold a bleeding head and two swords crossed. In the center of the apron, three triangles forming a chain with triangular links.

Jewel:—Of gold is three triangles, one within the other, diminishing in size, and enclosing two naked swords crossed, hilts downward, resting on the base of the inner triangle.

Battery:—†††††† †††

Banner of the Order:—Green silk bordered with red; on it are represented a lion and a wolf.

The term Knight will be added to all titles except the Master's.

OPENING AND RECEPTION

Previous to admitting the candidate into the Lodge, a copy of the following will be placed in his hands by the Tyler:

BROTHER: You are summoned to appear this day at a convocation of Grand Elect, Perfect and Sublime Masons, at our usual rendezvous. The seventy years of captivity have nearly expired. Cyrus has ascended the throne. We may now be restored to liberty. Come to us. Obey the sign, and destroy this.

BY ORDER OF THE COUNCIL.

Soon after the candidate enters the room, a brother approaches, and says:

Bro.—My Brother, the hour is fast approaching that decides our fate: You are aware that all Grand Elect, Perfect and Sublime Masons that could be found have been summoned to meet to-day, to take into consideration and to devise means in regard to the course to be pursued to ameliorate our condition. Since the death of the Great Solomon, the destruction of the Temple and the captivity, our beloved Fraternity has become more and more degraded. Grant that the labor of to-day may be the means of restoring us to liberty.

He leaves the candidate, when he is accosted by another brother.

Bro.—My Brother, may this be a day of rejoicing for us. The tyrant kings are dead. Cyrus has ascended the throne of Persia. The seventy years of captivity are well-nigh completed.

T. P.—† The officers will take their stations, and the brethren be seated. Brother Captain of the Guard, are all present Grand Elect, Perfect and Sublime Masons?

The Captain of the Guard makes the necessary observation, and reports:

C. of G.—Thrice Potent Grand Master, all present are Grand Elect, Perfect and Sublime Masons.

T. P.—††† Brother Senior Grand Warden, you will announce to the Junior Grand Warden, and he to the Craft and Captain of the Guard, that I am about to open a Lodge of Grand Elect, Perfect and Sublime Masons, without form.

S. W.—Brother Junior Grand Warden, you will announce to the Craft and Captain of the Guard, that the Thrice Potent Grand Master is about to open a Lodge of Grand Elect, Perfect and Sublime Masons, without form.

J. W.—✠✠✠ Brethren, the Thrice Potent Grand Master is about to open a Lodge of Grand Elect, Perfect and Sublime Masons, without form. Brother Captain of the Guard, inform the Guard.

Captain of the Guard informs the Guard, and salutes the Thrice Potent Grand Master.

T. P.—To order, my brethren. Brother Senior Grand Warden, you will announce to the Junior Grand Warden, and he to the Craft, that a Lodge of Grand Elect, Perfect and Sublime Masons is now open.

S. W.—Brother Junior Grand Warden, this Lodge of Grand Elect, Perfect and Sublime Masons is now open.

J. W.—Brethren, this Lodge of Grand Elect, Perfect and Sublime Masons is now open. Brother Captain of the Guard, inform the Guard.

Captain of the Guard informs the Guard, and salutes.

T. P.—My brethren, we have met as usual, secretly and without the knowledge of our masters. A great change has taken place since our last convocation. Conflicting emotions of hope and fear animate us all. Hope that the prophecy may be fulfilled and our liberty restored; fear that our taskmasters' hearts may be hardened against us. But before we enter on the all-important business before us, let us offer up our supplications to Him who rules us all, and ask His blessing on our deliberations.

All kneel before the Altar of Sacrifices.

PRAYER

G. O.—O Lord, our God! and the God of our fathers. Thou didst appoint a stated period for the captivity of Thy people in Egypt and Babylon, and Thou hast taught us the signs whereby we may learn the approach of our redemption from the long captivity which Thy just judgment inflicted upon us. Arise, O Lord! and have mercy upon Thy Zion, for the time to favor her, yea, the set time is come. Stir up the heart of Cyrus, Thy servant; for it is written "The heathen shall fear the name of the Lord, and all the kings of the earth Thy glory." Into Thy hands we commit our undertaking. From Thee alone do we expect success in our endeavors; for vain is the help of man without Thee.

Finally, O Lord, we pray Thee to incline the hearts of all our

brethren to assist in the work on which we this day solicit Thy blessing. Amen. So mote it be.

The Altar of Sacrifices will here emit a blaze.

T. P.—Rise, my brethren! The God of Battles is with us. Our petition has been heard. Let our deliberations to-day be guided by sound discretion. Have faith, my brethren, and success will attend us. ✠ [*All are seated.*]

S. W.—Thrice Potent Grand Master, since the death of Solomon, King of Israel, the destruction of the Holy City and the Temple of the Most High God by the warlike hordes of Nebuchadnezzar, the sacred vessels removed, and the chosen people led away captives, our lot has been most degrading. Under the dread power of Nebuchadnezzar and Balthasar we have been forced to labor as slaves to our captors. And although repeated efforts have been made by petition to our masters to relieve us from the galling chains that bind us, instead of producing the desired effect, they have subjected us to renewed persecutions and a more rigorous discipline. This is our condition at the present time. Our sufferings, privations and repeated failures have produced a disastrous reaction, and a settled despair has manifested itself among us. Let us banish these sentiments and resolve to succeed.

J. W.—Thrice Potent Grand Master, the time, the place, and the occasion are fruitful events. Let us this day select from among our number a delegation to approach the throne of Cyrus; and lay before him the history of our privations and sufferings. And who, of all among us, is better qualified to lead such an embassy, than the Prince of the House of Judah, the noble Zerubbabel?

G. O.—Thrice Potent Grand Master, I rise to second the appeal of our Brother, the Junior Grand Warden, in favor of Zerubbabel. Well do I know the heartfelt anguish he has experienced on witnessing the wrongs done to his brethren. His talents, eloquence and truthfulness will prevail. We shall be free, and obtain permission to build the Temple.

T. P.—Most wise has been the suggestion offered. Zerubbabel, Prince of the House of Judah, [*Zerubbabel rises*] to you has been intrusted the negotiation of the liberty of a great people. The great and lasting confidence reposed in you by your Masonic brethren renders your success almost certain. Your honor and probity are so well established among us, that we rely wholly on your truth

and discretion. We have hoped against hope, for years, that our liberty would be restored, and we now feel that its consummation is at hand. The tyrants Nebuchadnezzar and Balthasar are dead. The Great Cyrus has ascended the throne of Persia. To him you are to make your suit. We rely upon your accepting the trust.

M. of C.—Thrice Potent Grand Master, it is with great diffidence I rise at your call for my services, but I am pleased to be selected as the humble instrument to carry into effect your noble designs. I feel confident of success, and will accept the trust.

T. P.—*✠✠✠* [*All rise.*] We shall be free, my brethren. Most noble Zerubbabel, may the deeds you are now about to perform become ever memorable in the annals of Masonry. Select from among our number those you wish to accompany you on your journey.

The Grand Master of Ceremonies selects the candidate or candidates for his companions.

T. P.—Approach, my brethren, and kneel.

They approach in front of the Altar of Obligation.

T. P.—May the God of our fathers watch over and protect you. Bless you! and may your efforts be brought to a happy conclusion. Amen.

All—So mote it be.

T. P.—Arise, my brethren, and depart.

The delegation salute and retire, and enter upon their journey, passing over the bridge. On approaching the Palace of Cyrus, their way is obstructed by a sentinel.

Sentinel—Who comes here?

M. of C.—We are an embassy to the Great Cyrus of the East.

Sentinel knocks. Guard opens the door, and is informed as to the embassy.

Guard—Grand Master of Infantry, an embassy from the West desires to enter the court of Cyrus.

Grand Master of Infantry repeats to Cyrus.

Cyrus—Grand Master of Infantry, inform yourself who they are, take the greatest precautions, and render me an exact account.

M. of I.—[*To Guard.*] Inform yourself who they are, take the greatest precautions and render me an exact account.

Guard opens the door slightly and says:

Guard—What is your desire?

M. of C.—To see your sovereign, if possible.

Guard—Who are you?

M. of C.—The first among my equals, a Freemason by profession, a captive by disgrace.

Guard—What is your name?

M. of C.—Zerubbabel.

Guard—What brings you here?

M. of C.—The tears and misery of my brethren.

Guard—What do you intend to do?

M. of C.—In the name of the Lord God of Israel, to implore the justice and goodness of your sovereign, and demand his grace for my brethren, who have been in captivity ten weeks of years.

Guard—What grace do you ask?

M. of C.—That, under the influence of Heaven, your sovereign will grant us our liberty, and permit us to rebuild the Temple of the Grand Architect of the Universe.

Guard—All the King's servants, and the people of the King's provinces, do know that whosoever—whether man or woman—shall come uncalled unto the King, into the inner court, there is a law to put to death, except such as to whom the King shall hold out the golden sceptre, that he may live. The wrath of a King is a messenger of death.

M. of C.—Still, the heart of the King is in the hands of the Lord, and, as the rivers of water, he turneth it whithersoever he will.

Guard enters, and reports to the Grand Master of Infantry as follows:

Guard—Zerubbabel and his companions, captives, the first among their equals, request to appear at the foot of the throne. They come to solicit his Majesty's clemency, the liberation of their compatriots, and that they may have permission to go and rebuild the Temple of the Grand Architect of the Universe.

M. of I.—[*To King.*] Zerubbabel and his companions, captives, the first among their equals, request to appear at the foot of the throne. They come to solicit your Majesty's clemency, the liberation of their compatriots, and that they may have permission to go and rebuild the Temple of the Grand Architect of the Universe.

Cyrus—If Zerubbabel is animated by such just motives, liberty to appear before us is granted.

Grand Master of Infantry repeats to Guard.

Guard—[*Opens the door wide.*] Enter Zerubbabel; he that loveth pureness of heart for the grace of his lips, the King shall be his friend.

Embassy enter and prostrate themselves before the King.

Cyrus—[*Extending his sceptre.*] Rise, Zerubbabel, and your companions. I have been made acquainted with your petition and know your request. I am willing to accede to it on one condition. I have always felt the greatest veneration for the Masonic mysteries. If you will communicate them to me, I promise on the instant to grant your petition.

M. of C.—One of the principles of our Order, O King! is equality. How can it reign here? Your rank, your grandeur, are incompatible with our Fraternity. Besides, the engagements we have entered into, and which we cannot violate, prevent me from unveiling to you our secrets and mysteries. When Solomon taught us the words of the wise, and made known to the builders of the Temple the treasures and hidden riches of secret places, he said a talebearer revealeth secrets, but he that is of faithful spirit concealeth the matter. If our liberty is to be obtained only at such a price, or on the condition you offer, we prefer to remain in captivity.

Cyrus—Reflect well on your refusal. Remember, on yourselves alone depend the liberation of your brethren, and permission to rebuild the walls of the Temple. It is my intention to decorate you in like manner as the grantees of my Court, and to deliver to you all the riches which were taken and carried away by my predecessors. Can you hear such things without being moved? Do you persist in refusing your former riches and liberty?

M. of C.—We cannot, O King, accept them on the conditions you propose.

Cyrus—I will then see whether your bodies will prove as invincible as your souls. Guards! make them pass through the fire.

Guard causes the embassy to pass through the ordeal by fire.

Cyrus—You have a foretaste of the sufferings you will endure if you persist any longer in refusal. I allow you but one moment to make your final decision. On the instant answer me.

M. of C.—We cannot betray our obligations as Freemasons, though it should gain all you promise for myself and brethren.

Cyrus—Such strength of mind surprises me. My esteem for the Order is greatly increased. It is far from my thoughts to put into effect menaces which were intended only as trials. Noble members of my Court! my object in summoning you this day was for the purpose of obtaining your advice relative to a singular dream I had during the last night. The visit of Zerubbabel at this time, I believe, has some connection with it. I will relate it, and will be guided by your advice. And you, Grand Master of my Palace, who are endowed with the sublime gift of explaining dreams, I request of you an interpretation thereof.

M. of P.—This gift, O King, is not the result of natural wisdom, and if I am favored with it, it is because it has pleased the Grand Master of the Universe to bestow upon weak humanity the skill to interpret visions, through which He deigns to manifest his decrees. O King, live forever! Tell thy servant the dream, and he will endeavor to show the interpretation. God speaketh once,—yea, twice—but man perceiveth it not. In a dream—in a vision of the night, when sleep falleth upon men, then he openeth the ears of men, and sealeth their instructions.

Cyrus—Grand Master of the Palace, I appreciate the spirit with which you are filled. Lo! this is what I saw in my dream:

“An angry lion was about to throw himself upon me and devour me, and, while quaking with fear, I looked for some place of shelter. A splendid light, proceeding from a ‘glory,’ suddenly dazzled my sight, and I perceived two of my predecessors, Nebuchadnezzar and Balthasar, in the garb of slaves, and loaded with chains. I heard a voice saying to me: ‘Loose the bonds of wickedness.’ ‘Undo the heavy burdens.’ ‘Let the oppressed go free.’ ‘Break every yoke.’”

My spirit was troubled, and my sleep fled from me. Art thou able to make known to me the dream which I have seen, and the interpretation thereof?

M. of P.—O King! He that revealeth secrets hath made known unto thee while slumbering what shall come to pass. The voice you heard was that of the Grand Architect of the Universe, who has permitted you to conquer and have dominion over the House of Israel. The captives he commanded you to restore to freedom are those who for ten weeks of years have groaned in bondage. The Grand Architect wills that you render back to them the same liberty which they formerly possessed, that their property be restored to

them, and their city and Temple be rebuilt in all its former splendor. By the chains with which your predecessors were loaded is indicated that they were, in the hands of the Grand Architect, the instruments of the punishment he wished to inflict on his people, who have suffered for the excesses to which they had abandoned themselves. The lion ready to devour you presages the end you may expect if you remain deaf to the voice of God. The God of Israel will come up against you like a lion from the swellings of Jordan, except you let his oppressed people go free.

Cyrus—These are the words of truth. The God of Israel hath spoken. He must be obeyed. I will build the Holy City again, on its own heap, and let the captives go. Not for price nor for reward. Let the captivity be finished. [*All rise.*] Let Zerubbabel go free, and with him all his people. Go back to your country. I permit you to rebuild the Temple destroyed by my predecessors. The treasures of that Temple shall be sent you before the setting of the sun. As an earnest I present you these few costly vessels. You shall be acknowledged as a chief over your equals. I will that every aid and succor be furnished to you, even as to myself, in every place through which you will have to pass, and that from my treasures there be delivered to you that which will suffice for the offering of sacrifices on your altars, and whatever else shall be needed to render homage to the Grand Architect of the Universe and implore his protection for me and my people. Approach, and receive the particular proofs of the friendship and esteem which you so justly merit from me.

The embassy kneel at the foot of the throne.

I arm you with these swords as a mark of distinction among your equals, and I create you "Knights of the East."

Cyrus then gives the accolade to each member of the embassy, and places a green sash on the right shoulder, saying:

I have adopted these decorations in imitation of those conferred on the workmen of your Temple; but these marks are unaccompanied by any mysteries; yet I grant them only to the princes of my house. From this day you are entitled to enjoy the same privileges. I consign you to my generals, who will attend to your departure and that of your people. So I order. Go in peace.

M. of C.—Most noble and generous sovereign! accept from myself and my brethren our heartfelt thanks. My feelings overpower

me. May the God of our fathers protect your majesty and your people.

The embassy make salutation to the King, and retire, carrying with them some of the sacred vessels. In the meantime, the embassy approach the bridge on their return. When on the bridge, they are challenged.

Enemy—Who goes there?

M. of C.—We are in peace.

Enemy—What is your desire?

M. of C.—To cross the River Euphrates.

Enemy—Whence do you come?

M. of C.—From the province of Babylon, by a decree of Cyrus of the East, to return to the land of Judah and rebuild the House of the Lord God of Israel.

Enemy—We care not for the king's decree, but if you will deliver into our hands those treasures you have, you shall have liberty to pass. Otherwise, you shall be smitten with the edge of the sword.

M. of C.—We cannot profane the vessels of the House of the Lord by delivering them to the Gentiles. The God of Sabaoth will be our shield and buckler. In Him we trust. Forward!

A violent conflict ensues. The enemy is repulsed, and driven off the bridge. The candidate loses the sash presented by King Cyrus. All cross the bridge. As soon as they arrive on the opposite side, they all kneel.

M. of C.—Let us, my brethren, offer a sacrifice to the God of Sabaoth, who has delivered us out of the hands of our enemies.

PRAYER

O Lord God of Sabaoth! who hath delivered us from our strong enemy, and from them that hated us, we bow the knee to thank Thee. As for God, His way is perfect. The word of the Lord is tried. He is a buckler to them that trust in Him. God is our strength and power, and maketh our way perfect. He teacheth our hands to war so that a bow of steel is broken by our arms. God has also given us the shield of our salvation, and His gentleness has made us great. He enlarged our steps under us, so that our feet did not slip. We have pursued our enemies and have destroyed them, and turned not again until they were consumed. Amen.

They now proceed on their journey and arrive at the Hall of the West. The Grand Master of Ceremonies knocks 3, 5, 7, 9, which is responded to. Junior Grand Warden ✠✠✠✠, Senior Grand Warden ✠✠✠✠✠✠✠, Thrice Potent ✠✠✠✠✠✠✠ ✠✠✠✠✠✠✠✠✠

T. P.—Excellent Senior Grand Warden, see who it is that knocks as a Grand Elect, Perfect and Sublime Mason.

S. W.—Excellent Junior Grand Warden, see who it is that knocks as a Grand Elect, Perfect and Sublime Mason.

J. W.—Captain of the Guard, see who it is that knocks as a Grand Elect, Perfect and Sublime Mason.

C. of G.—[*Opens the door.*] Who comes here?

M. of C.—We demand to see again our brethren—the unfortunate remnant of those who escaped captivity, that we may tell them of the news of the deliverance of ourselves and our companions.

C. of G.—[*Closes the door.*] Those who demand to see again their brethren, the unfortunate remnant of those who escaped captivity, that they may tell them the news of the deliverance of themselves and companions.

T. P.—My brethren, the news just received is doubtless well founded. The day of rebuilding the Temple is at hand. Let us not disregard so precious an augury. Captain of the Guard, ask him his name, what country he is from, his age, and what news he brings.

C. of G.—[*Opens the door.*] What is your name?

M. of C.—Zerubbabel.

C. of G.—What country are you from?

M. of C.—From that beyond the river west of Assyria.

C. of G.—What is your age?

M. of C.—Ten weeks of years.

C. of G.—What news do you bring?

M. of C.—Liberty to the captives, and permission to rebuild the Temple.

C. of G.—[*Closes the door.*] Thrice Potent Grand Master, Zerubbabel, from the country beyond the river west of Assyria, aged ten weeks of years, brings the news of liberty to the captives, and permission to rebuild the Temple of our God.

T. P.—It is indeed true, my brethren, the captivity is ended—our sleep is over. The captive is the chief of the tribe, who is to rebuild our Temple. Let him be admitted among us, and acknowledged as the guide and sustainer of our works.

The doors are thrown open.

C. of G.—You have permission to enter.

The embassy enter between the Wardens.

S. W.—Thrice Potent Grand Master, I present to you Zerubbabel and his companions, who desire to be re-admitted to the bosom of the Fraternity.

T. P.—Venerable brother, relate to us an account of your mission.

M. of C.—Thrice Potent Grand Master, King Cyrus having permitted us to appear at the foot of the throne, manifested great interest in the narration I gave him of our mysteries. He promised to restore myself and my fellow-captives to freedom, and grant them permission to return and rebuild the Temple of our God, on condition that we would reveal to him our sacred mysteries. We refused the boon he offered at such a price. He then tempted us with riches and honors, but in vain. Finding our souls unassailable, he menaced our bodies with the most severe sufferings. We remained true and faithful to our obligations as Masons. He expressed surprise at our firmness, and an increase of esteem for our mystic Order, and said that it was farthest from his thoughts to push to extremity menaces which were intended merely as trials. The council of the King had been assembled on that day for the purpose of giving their advice in regard to a singular vision had by his Majesty, and twice repeated the night previous, which he imagined was intimately connected with my visit and our petition. He then related his dream, which was interpreted by the Grand Master of the Palace—a wise and good man. He stated that the vision of the King was a visitation of the Grand Architect of the Universe, who was angered at the inhuman treatment of his chosen people, and that the King and his subjects would be visited by divine vengeance unless the captives were allowed to go free. The King, believing these to be the words of truth, proclaimed our freedom, and granted us permission to build our Temple. He ordered all the former riches of the Temple to be restored, and armed me with his sword, for the defense and succor of my brethren, honoring us with knighthood. I departed with an escort, according to the order he had given. Notwithstanding all this, I was attacked by enemies, at the passage of the river. They regarded not the decree of the King, of which I informed them, but said they would give us liberty to pass if we would deliver up the treasures we had with us. This we refused, and they attacked us. We triumphed. I sustained no loss, except the decoration of a prince I had received

from our liberator. We then offered up a sacrifice to Him who shielded us from our enemies.

The remaining portion of the journey was performed in safety.

T. P.—The loss you have met with, my brother, is but a deprivation of the symbol of worldly care and pomp. Our principles founded on equality cannot be known to, or appreciated by, the prince, our liberator. The loss you have sustained, is of profound marks of distinction only. It suffices if you have preserved those of Freemasonry. Before we can receive your companions as brethren, we wish to ascertain whether they have preserved the virtues and knowledge of Masonry while in servitude.

M. of C.—Interrogate me, Thrice Potent Grand Master, and I will answer.

T. P.—To what degree have you advanced in Masonry?

M. of C.—To that of Perfection.

T. P.—Give me the three signs of a Grand Elect, Perfect and Sublime Mason.

Candidate does so.

T. P.—Give me the three tokens.

Candidate does so.

T. P.—Give me the Passwords and Covered words.

Candidate does so.

T. P.—We further require of you, and of all of those who are to be admitted to rebuild the Temple, some remains of the ancient works, or ornaments, or vessels of Solomon's Temple. Have you any such?

M. of C.—We have vessels presented us by Cyrus.

T. P.—Deliver them to the Treasurer. Zerubbabel and companions, as a reward for your faithfulness, zeal, and valor, receive from us the mysteries of our re-union, and a Masonic acknowledgment of your rank as a Knight of the East. Excellent Senior Grand Warden, cause the embassy to advance to the altar in due form, that they may take upon themselves the obligation which is to be administered to all who are allowed to enter the court of the Temple.

The Senior Grand Warden will cause the candidates to advance by 5 and 2 steps. Kneel. Left hand on the heart; right hand on the Bible and two cross swords.

T. P.—✠✠✠ You will now repeat after me your

OBLIGATION

What is promised by man, gifted with five senses, uninfluenced by force, power, fear, or human violence, I believe to be an everlasting obligation which none but men void of honor and honesty will violate. So believing, I obligate myself never to reveal the secrets of this degree to any one.

I further promise to adore the God of Sabaoth, to assist the distressed, to be kind to worthy strangers, to shun the vicious, to observe the laws of my country, to aid in burying the dead, and to protect the innocent.

If I ever violate willfully this my obligation of a Knight of the East or Sword, may I be regarded as a false knight, and be degraded and dishonored, and may the God of Sabaoth be my aid to keep the same. Amen.

T. P.—In token of your sincerity, you will salute the holy volume.

The candidate kisses the Holy Bible.

T. P.—My brothers, the destruction of the Temple had exposed the Freemasons to such severe disgrace, that we were afraid their captivity and misfortune would have contributed to corrupt them and render them lax in their duties. This is the reason why, in waiting for the promised moment of re-edification, we retired to secret abodes, where we faithfully preserved some remnants of the ancient Temple. We admit none save those whom we try and prove by their signs and words, as well as by their conduct, to be true and legitimate brothers of the Craft. We then communicate to them the mysteries of our re-union, but we expect of them in return some scattered pieces of the ancient Temple. The liberty you have obtained for us, and the efforts you have made to join us, testify too much in your favor for us to conceal anything from you. Behold the state to which we are reduced, and the works we have undertaken to regain our lost glory.

Excellent Senior Grand Warden, let the ambassadors take three steps backward, in order to explain to them the overthrow of our works.

The Senior Grand Warden causes the ambassadors to take three steps backward.

T. P.—You see here represented, my brethren, the desolation into which has fallen the work of the greatest of Masons; the walls

of the Temple demolished, the altars overthrown, the ornaments devastated, and fear and suspicion among the workmen. But at length a change is taking place; our hopes are revived, our chains are broken, our losses are about to be repaired, and our works recommenced. The stones for rebuilding will be taken from the quarries of Tyre, and the wood from the forests of Lebanon, because the second Temple should in all parts be like unto the first, to signify that Masonry is a unity and cannot suffer any material change. You will now visit the outer works and reflect; for of the principal architects of the first Temple, God was the first, Solomon was the second, and Hiram was the third.

The ambassadors will now retire. While they are absent the Lodge is placed in order. Behind the East is a glory. The Thrice Potent Grand Master behind the altar, which is in the East. The Knights in parallel lines. The Grand Master of Ceremonies, from without, now knocks 5 and 2.

C. of G.—Thrice Potent Grand Master, there is an alarm at the entrance as a Knight of the East.

T. P.—See the cause of the alarm.

Captain of the Guard raps 5 and 2, opens the door, and says:

C. of G.—Who knocks as a Knight of the East?

M. of C.—The late ambassadors desire to re-enter.

Captain of the Guard, without closing the door, says:

C. of G.—Thrice Potent Grand Master, the late ambassadors desire to re-enter.

T. P.—They have permission to re-enter.

C. of G.—They have permission to enter.

The embassy enter, and stand in front of the altar.

T. P.—Knights, the glorious work of rebuilding the Temple is now our object. For you, Zerubbabel and your companions, has been reserved so great a work. The obligation which you have just taken secures its execution. We stand in need of chiefs to guide us, and who, at the same time, will be our defenders.

In the swords with which you are armed, and which you knew so well how to preserve, we have the warrant of a successful protection.

Knights, if you consent that Zerubbabel and his associates shall rule the labors of Masonry, building temples and tabernacles in our

hearts, and protecting the workmen from their enemies, give the sign of assent.

All give the sign by raising the sword, point up.

Approach and receive the attributes of your new state, and a knowledge of the mysteries of our re-union.

Zerubbabel and his companions are directed to kneel at the altar. Thrice Potent Grand Master approaches, and presents them each with a trowel.

T. P.—You have been decorated by King Cyrus with the title of "Knight of the East," and I now decorate you with that of "Knight Mason." This trowel is its symbol. You will work henceforth, Sir Knights, with the trowel in one hand and the sword in the other.

Presents the apron and sash.

T. P.—This sash of watered-green color must accompany you in all Lodges. It is the mark of knighthood, to which you were admitted by the King, and signifies our hope of being re-established. We have added, in order to preserve the memory of our liberator, this rosette, which is placed at the bottom of the sash. I will now invest you with the sign, grip and word of this degree.

* * *

Go, Sir Knights, and be recognized by the Wardens.

Zerubbabel and companions go to the Wardens for examination, after which they return in front of the altar.

T. P.— We are now about to proclaim Zerubbabel and his companions, and place them in the rank they are to hold among their equals.

Sir Knights Wardens, announce that the Knights are henceforth to recognize Brothers ——— as members of the Council of Knights of the East or Sword.

Wardens—Knights, you are henceforth to recognize Brothers ——— as members of the Council of Knights of the East or Sword.

Wardens make proclamations three times.

T. P.—Sir Knights Wardens, conduct the worthy knights to their seats, as masters of our works.

Wardens conduct Zerubbabel and companions to the throne in the East. The Thrice Potent Grand Master descends.

T. P.—Brother Knights, here are your masters, who are henceforth to preside over your works, and defend you from your enemies.

Thrice Potent Grand Master and Knights clap five and two with hands, and say:

Honor and health to Zerubbabel!

The Grand Master of Ceremonies and his companions salute and say:

Honor to all Knight Masons!

Thrice Potent Grand Master raps ✚ and all are seated.

CLOSING

T. P.—[✚ with pommel of sword, and rises.]

Wardens—[✚ and rise.]

T. P.—[✚✚✚✚✚ ✚✚ all rise.] Excellent Senior Grand Warden, who are you?

S. W.—A Freemason and Knight.

T. P.—How do you work?

S. W.—With the sword in one hand, and trowel in the other.

T. P.—Whence came you?

S. W.—From the East.

T. P.—What do you bring?

S. W.—Liberty to work.

T. P.—What is your work?

S. W.—To rebuild the Temple.

T. P.—What is your age?

S. W.—Ten weeks of years.

T. P.—What is the time?

S. W.—The instant of the re-edification.

T. P.—Since the time has arrived (as we are assured) of liberty to work, and nothing more remains to do but to execute what we have determined upon; Sir Knights Wardens, announce that this Council of Knights of the East is about to be closed.

S. W.—Excellent Junior Grand Warden, you will announce that this Council of Knights of the East is about to be closed.

J. W.—Sir Knights, this Council of Knights of the East is about to be closed.

T. P.—Together, Sir Knights.

Give sign of the degree; afterwards, battery 5 and 2.

T. P.—This council is closed.

S. W.—This council is closed.

J. W.—This council is closed. Captain of the Guard, inform the Guard.

The Thrice Potent, Senior Warden and Junior Warden rap ✚, and the Knights retire in silence.

SIXTEENTH DEGREE—PRINCE OF JERUSALEM

MEANING OF THIS DEGREE

The Sixteenth Degree, or Prince of Jerusalem, being a continuation of the Fifteenth Degree, represents historically the troubles and trials of the ancient Masons, in their endeavors to rebuild the Temple: their obtaining permission, and their final success, under the authority and will of Darius, the successor of King Cyrus, in the completion of that noble edifice, in the sixth year of his reign, which Temple was like unto—if not more magnificent—than the first built by the great King Solomon. This Temple covered the same ground as the one destroyed by Nebuzaradan, and was furnished with the same precious vessels returned by King Darius from Babylon to the Jews.

The degree of Prince was conferred by King Darius, and ratified and confirmed by the Knight Masons at Jerusalem, as a Masonic acknowledgment to Zerubbabel and his companions for their preservation, and frank averment of Masonic virtues, despite the highest honors tendered by the King.

OFFICERS

1. Most Equitable Sovereign Prince Grand Master, represents Zerubbabel, son of Shealtiel.
2. Grand High Priest Deputy Grand Master, represents Joshua, son of Jozadak.
3. Most Enlightened Senior Grand Warden, represents Seraiah, Prince of Judah.
4. Most Enlightened Junior Grand Warden, represents Mordecai, Prince of Benjamin.
5. Valiant Keeper of Seals, represents Esdras, Prince of the Law.
6. Valiant Grand Treasurer, represents Ananias, Prince of the Temple.
7. Grand Master of Ceremonies, represents Solomiel, Prince of Workmen.
8. Grand Master of Entrance, represents Nehemiah, Prince of the Guards.
9. Grand Tyler.

JEWELS

All of which are inclosed in squares

- 1st Officer.—A Hand of Justice and Mallet, designating Just Ruler.
- 2nd Officer.—Circle, surrounding a Delta, designating Eternity of Deity.
- 3rd Officer.—Small Pillar of Strength and Shield, designating the Lion of Judah.
- 4th Officer.—Compass on a segment of a circle, designating the Measure of Peace.
- 5th Officer.—Balance in equipoise, designating Justice.
- 6th Officer.—Parallelogram with Vase, designating Unbounded Treasurer for the Temple.
- 7th Officer.—Trowel and Plumb, designating Conductor of the Works.
- 8th Officer.—Spear, designating Guardian of Secrecy.
- 9th Officer.—Flaming Sword, designating Vengeance.

COSTUMES

The costumes of all the officers, except that of the Grand High Priest, at a Reception, are those of Knights of the East or Sword, i.e., black robes with hoods, water green colored sashes, with rosettes, swords, belts and trowels. The apron of the Fourteenth degree may be properly worn.

Battery:—✠ ✠✠✠✠✠

Apron:—Crimson, edged with gold, lined with aurora-color. The flap is aurora-color. Painted or embroidered on the area of the apron are a square, a shield, a Delta, a hand of justice, a pair of balances in equipoise, and sometimes a representation of the Temple.

Jewel:—A lozenge-shaped mother of pearl. Encrusted on it in gold is a hand holding a balance in equipoise; under it a two-edged sword, hilt down, with five stars surrounding the point, the center one larger than the others, and the letters D and Z in Hebrew, one on the left and the other on the right of the balance.

OPENING

G. M.—✠ Valiant Grand Tyler, where is your station in a council of Princes of Jerusalem?

G. T.—At the door of the Council chamber.

G. M.—Your duty there?

G. T.—To follow the instructions of the Valiant Grand Master of Entrances, and to keep guard at the door of the Council chamber.

G. M.—Receive the implement of your office, and repair to your station.

G. M.—✠✠ Valiant Grand Master of Entrances, your station and duty?

M. E.—Near the door of the Council-chamber, to communicate with the Grand Tyler, and to obey the orders of the Sovereign Prince Grand Master.

G. M.—Your name and title?

M. E.—Nehemiah, Prince of the Guards.

G. M.—Take the badge of your office, and take your station in the council.

G. M.—✠✠✠ [Grand Master of Ceremonies rises.] Valiant Grand Master of Ceremonies, your station?

M. of C.—In the North, Sovereign Prince Grand Master.

G. M.—Your duty there?

M. of C.—To superintend the workmen, and conduct the works of the council.

G. M.—Your name and title?

M. of C.—Solomiel, Prince of the Workmen.

G. M.—Assume the implements of your office, and retire to your station.

G. M.—Valiant Grand Master of Ceremonies, the station of the Grand Keeper of the Seals and of the Grand Treasurer?

M. of C.—On their thrones at your right and left.

G. M.—✠✠✠✠ [Keeper of Seals and Treasurer rise.] Valiant Grand Treasurer, your duty?

G. T.—To take charge of the treasures of the Temple.

G. M.—Your name and title.

G. T.—Ananias, Prince of the Temple.

G. M.—Valiant Keeper of the Seals, your duty?

K. of S.—To act as the custodian of the laws and archives of the Grand Council.

G. M.—Your name and title?

K. of S.—Esdras, Prince of the Law.

G. M.—Prince Esdras, the stations of the two Princes Wardens?

K. of S.—At the left and right hand of the Grand High Priest in the West.

G. M.—✠✠✠✠✠ [The Wardens and the Grand High Priest arise.] Most excellent Junior Grand Warden, your name and title?

J. W.—Mordecai, Prince of Benjamin.

G. M.—Most Excellent Senior Grand Warden, your name and title?

S. W.—Seraiah, Prince of Judah.

G. M.—Most Excellent Prince of Judah, the seat of the Grand

High Priest?

S. W.—Before the canopy and Throne of the West.

G. M.—His duty?

S. W.—To perform the religious ceremonies of the Council, and (when required) to act as the substitute of the Sovereign Prince Grand Master.

G. M.—Most Excellent Prince of Judah, what are you here?

S. W.—Sovereign Prince, I am chosen one among the most ancient of Masons.

G. M.—What is your age?

S. W.—Eighty-five years of experiences.

G. M.—Most Excellent Prince of Judah, your duty?

S. W.—To sustain the rights and glory of Masonry.

G. M.—What is the hour?

S. W.—The hour in which we must employ ourselves with vigor and in despite of all obstacles.

G. M.—Together Princes! [Signs of Fifteenth and Sixteenth Degrees are now given.]

OFFICIAL DECLARATION

RECEPTION

The labors in a Council of Princes are suspended, and a Conclave of Knights of the East declared open. The candidate, clothed as a Knight of the East or Sword, is introduced without form. The doors being thrown open, the brethren are at labor. Some are engaged in drawing plans, others moulding, cutting stone, etc. Each brother has a sword, either in his hand or within his reach. As the candidate enters, or soon after, he is addressed as follows:

J. W.—Sir Knight, you are late to-day. Were you in the affray of yesterday? [Candidate of course answers in the negative.] We had barely commenced our labors, when our foes made their appearance in force. We formed, and met their attack; and after a desperate conflict dispersed them. I am sick at heart. These continued interruptions will so reduce our energy and our numbers as to leave us nothing to hope for.

Senior Grand Warden now encounters the candidate and Junior Grand Warden.

S. W.—Brother Knights, how it is with you to-day? I learn from our spies that the enemy is still hovering about us. When is this to end? Would that Cyrus were now alive! We might hope for assistance.

J. W.—Cyrus is lost to us. We shall never complete the re-edification.

Grand Master of Ceremonies approaches.

M. of C.—You are right, my brother; the enterprise never will be completed. Naught is left us but vain hopes. Our brother Knights must soon succumb to imperative fate. Our loss in the last engagement was severe. Our numbers are being constantly reduced.

J. W.—The haggard and dejected looks of our brethren are a sure indication of speedy dissolution.

A clashing is heard without, as an attack by an enemy. The brethren seize their swords, and are formed in line of battle, under the direction of the Grand Master and Captain of the Guard. While waiting, a sentinel hastily enters.

Sentinel—Grand Master, an attack was made by a small body of the enemy, who endeavored to surprise our outposts, but being on the alert, they were beaten and driven back, with slight loss to us.

G. M.—'Tis well. Return to your commander, and express to him my thanks for his zeal.

Sentinel departs.

G. M.—Captain of the Guard, you will now dismiss the Knights and resume your labor.

Captain of the Guard dismisses the brethren. Some take their working tools and resume their labor. Others sit or lie down. The most perfect apathy exists. Senior Grand Warden, Junior Grand Warden and Grand Master of Ceremonies continue at their labor.

J. W.—[*Looking around at the brethren.*] My brethren, I cannot blame you. We must soon sink under this affliction. Mind and body exhausted, I too, feel its effects.

Junior Grand Warden ceases work.

M. of C.—[*To Senior Grand Warden.*] My brother [*pointing to brethren*], to this it has come at last. When, oh, when shall we find relief? I am weak and disheartened. Courage and zeal are both gone.

Grand Master of Ceremonies ceases work.

S. W.—I too, my brother.

Senior Grand Warden ceases work. Shortly an alarm is heard of 5 and 2 at the door.

C. of G.—Sovereign Prince Grand Master, there is an alarm of 5 and 2.

G. M.—See the cause of this alarm.

Captain of the Guard will ascertain. The Grand High Priest, in full robes, enters, accompanied by two Levites, in white, one on either side of him. After entering, he raises his hand and gives the sign of command. Grand Master $\dagger\dagger\dagger$. All rise, and officers take their stations.

H. P.—Oh, Zerubbabel, why is it you are thus idle? Has the Sovereign Grand Architect of the Universe placed the mallet in your hand for naught?—to sit here in inactivity? And you, Knights, what is it you thus thoughtlessly do? Was it for this you have been redeemed from captivity? Let the time that has past suffice for having been spent in sighs and tears. No longer waste your time in idleness. Shame on you, to be thus inactive, while the grass and weeds are growing over the foundation of the House of Jehovah, and the reptiles are polluting the sacred ruins. Arouse!

G. M.—You well know, O Pontiff, how great was the ardor of these Illustrious Knights in former days. When they left Babylon they were full of zeal. You yourself were a witness of their exploits. They then overcame all opposition, and surmounted every obstacle. But alas! in vain did Solomiel and his workmen work with expedition, while their enemies were continually on the alert to surprise them. In vain did these Knight-Masons labor with the trowel in one hand and the sword in the other, ready either for work or for combat with their enemies. Counselors hired against us have frustrated our best intentioned designs, and we are continually harassed in our work by the cabals of our foes, who are sustained by civil power. Our will is to be active in the prosecution of our duties as Masons, but we are circumvented, and nothing is left to us but vain sighs and tears, instead of confidence and joy.

H. P.—I come, in the name of Jehovah, to declare to you his will. Arm yourself with strength, Zerubbabel—arm yourselves with strength and faith, all of you who hear me. Set about the work of re-edification in earnest. Do not despair of success. Be encouraged to persevere; for it is so prophesied. The Sovereign Grand Architect is on your side. If Jehovah is for us, we need not care who is against us.

J. W.—Sovereign Master, inspiring are the words we have just listened to. They impart new life and vigor. The reign of tyranny we believe to be past. This is the second year of the reign of the King now seated on the Throne of Nations. He is noble, generous,

and a worthy successor of the great Cyrus. He was in alliance with us before he ascended the throne, and he cannot have forgotten our ancient friendship, nor will he be deaf to our complaints.

S. W.—Sovereign Master, we must do more. Our petitions will have little efficacy if expressed in writing only. Your presence will give to them greater weight. Deign, then, yourself to be our ambassador. Resources shall not be wanting. There is not one of us but will cheerfully and liberally contribute all the means that may be necessary for the purpose.

H. P.—Joy! for the people you have saved from captivity will rejoice indeed, when you lead and direct them in the great work of re-edification. To you alone will belong that glory. You will be the angle which will bind the building. In you will be found the heart to dare and the hand to do. From you will proceed the Masters and Intendants of the work.

G. M.—Generous brethren and beloved Knights, your request and your counsels have determined me, and I depart according to your advice and desire; but it is expedient that four of your principal Knights should accompany me, as much for the majesty of your embassy as for its security against its adversaries which will not suffer us to proceed on our expedition without opposition. I pray you, therefore, to allow to march with me the Illustrious Knights I may select to aid me with their arms and their counsel. I propose—

(Names the candidate and three other Knights, in all making four, besides Zerubbabel)

Knights distinguished for their talents and constancy during the events that have so oppressed our hearts. Do you assent that they be associated with me in this embassy?

The Knights give the sign of assent.

Draw near, then [*naming the Knights selected*] that you may take upon yourselves the engagements appertaining to your new functions, and give to this Council assurance that they can rely on your devotion in the important enterprise we are about to undertake.

The Grand Master of Ceremonies now causes the four Knights selected to kneel at the overthrown altar, and also causes them to put the points of their swords, which they hold in their hands, on the altar. He then dictates the following:

OBLIGATION

I, ———, in the presence of the Knights here assembled, do promise and swear upon my sword to be faithful to the secrets of the embassy I am about to engage in, and to devote myself faithfully to its performance.

M. of C.—Rise, my brethren, and prepare.

G. M.—Brother Knights, we will at once arm and prepare ourselves for our journey. Sovereign Grand High Priest, deign to come and occupy my place during my absence.

The Grand High Priest approaches the East, and the Sovereign Prince Grand Master gives him the gavel, saying:

Receive this sceptre of the Masons. It cannot be deposited in better or safer hands.

Grand High Priest receives the gavel, and occupies the East.

H. P.—Go, illustrious and brave Knights. May a luminous East enlighten your departure, and announce your auspicious return.

G. M.—Let nothing more prevent us from proceeding on our mission. Let us now put on our armor and depart instantly.

The Sovereign Prince Grand Master draws his sword, and directs his companions to do the same. They now appear before the altar and give the salute.

G. M.—Attention, Knights! Right face! Forward march! Column right!

The Sovereign Prince Grand Master takes the lead, and marches into the inner room or armory.

G. M.—Put on this armor, brethren, in order that we may be prepared for our dangerous and thorny mission.

As soon as all are ready, he says:

Now follow me. Be on the alert, for foes will endeavor to surprise us.

The Sovereign Prince Grand Master and companions now go forth, and while traversing the Second Apartment are accosted by the enemy.

Enemy—Who goes there?

G. M.—We are travelers on our way to Persia.

Enemy—Are you not workmen of the Temple?

G. M.—We are.

Enemy—Then you cannot pass here unless you pay tribute to us.

G. M.—We are Freemasons. We pay tribute to the Grand Architect of the Universe alone. We put our trust in Him. Forward!

An attack—the enemy are repulsed.

G. M.—Courage, my brethren! Remember, our cause is just. Be armed with faith and hope, and we shall conquer.

They advance, and are again accosted by enemies.

Enemy—Who goes there?

G. M.—We are from the Temple, on our way to the court of Darius.

Enemy—My friends, here is a chance for booty. The Masons have great treasures—let us rob them.

Another attack—the enemy are beaten.

G. M.—My brethren, we have again triumphed over our enemies. The God of Battles is with us.

They now proceed until they arrive at the Third Apartment. As soon as the Grand Master leaves the main room, the members prepare the apartment for the return of the ambassadors. On the arrival of the Grand Master and companions at the court of Darius, Zerubbabel knocks ✠ ✠✠✠✠✠

Usher [*Opening the door.*—Who are you, and what is your errand?

G. M.—A deputation of Knights of the East desire an audience with King Darius.

Usher [*Closing the door.*—A deputation of Knights of the East desire an audience of your Majesty.

Darius.—Let the Knights of the East enter.

Usher throws the door wide open. Grand Master and companions enter. When they reach the center of the room they will make an obeisance.

G. M.—O King, the Jewish people whom I have the honor to govern, wishing to testify to you their joy at the advancement of your august majesty to the throne, have deputed me, with the illustrious Knights, my companions, to tender to you their congratulations on your ascension to the throne of all the East. You have their sincere wishes for your health and happiness. In consequence of the kindness and benevolence with which you formerly favored me, they have been induced to hope that, in choosing me as their representative, you would be pleased the more graciously to receive

what I have to communicate in their behalf; and I myself am happy, while paying you their tribute of respect, to have the opportunity to acquit myself also of what is due to our former friendship.

Darius—Zerubbabel, your people have not misjudged. They could not have selected an agent to act for them that could possibly have been more acceptable to me than thou art.

We notice with pleasure that you have not forgotten our ancient ties of affection and friendship, and Darius will not, on his part, forget those ties which were dear to him while yet in private life. Worthy Knights, be seated.

Grand Master and companions are seated.

Darius—Your arrival among us is very opportune, to enable you to participate in the feast we give this day to the grandees of our kingdom, and to this we invite you and your associates. Previous to which we wish you to pronounce your opinion on a certain question that shall be propounded for discussion.

Satrap of Assyria, do you state the question, and the reward we have promised to him who shall answer it in the most satisfactory manner.

The Satrap rises, makes an obeisance to the King, and turning towards the assembly, says:

Satrap of A.—The King of Kings, wishing to dispense his favors with a liberal hand, has deigned to promise the second place near his august majesty, the privilege of being clothed in purple, wearing a golden baldric, and being seated on a golden throne, to him who shall be able in the most satisfactory manner to resolve the question: "What is that which holds the most powerful sway over mortals?"

The Satrap now turns to Darius.

Can it be possible that a question like this can for one moment be a subject of doubt or deliberation to any one who adverts to thee, thou Son of the Sun? You have this day, composing your court, one hundred and twenty-seven potentates of the most distant nations. Peace and war are in your hands. The life and death of your subjects depend upon your will. A word from your lips is a decree to all the earth. All we possess belongs to you. Our very persons are yours. The universal world has no master but you. There cannot be a more potent than Darius, King of all the East—Sovereign of Sovereigns. Therefore I say, "The King Darius."

All applaud except Zerubbabel and his companions. The Satrap of Media now rises and makes his obeisance to the King.

Satrap of Media—What remains for me to say, O King? Shall I dare to differ in opinion from the Satrap of Assyria, who has received the plaudits of your whole court? He contends there is nothing greater than yourself. O King! I acknowledge your greatness—the *eclat* of your name, the splendor of your throne, the magnitude of your power, and the grandeur of your riches.

But greater than all this is the empire of Beauty! This softens the heart of the most ferocious, gains over judges the most severe, and triumphs over masters the most imperious. Deprived of fortune, it needs it not. If devoid of worldly rank and dignity, it rises above all. All stations of life are subject to it. The power of the gods of the earth, though respected and feared, is as nothing in comparison with the power of beauty.

All applaud more loudly than before, except Zerubbabel and his companions. After a while Zerubbabel rises.

G. M.—What is this, O Darius, I hear in your court? It is already corrupted by flattery and effeminacy? Reject! reject with indignation those sentiments of yourself that have just been uttered. Strength and power reside in kings. Beauty has its influence, but it is the mark of wisdom to acknowledge the empire of Truth. Truth is omnipotent—greater than any transitory throne—more enduring than any frail, decaying beauty. These are both of short duration, but truth lives forever.

Darius—Yes, Zerubbabel; come, and by receiving the reward so justly due you, cause to shine forth the triumph of truth. Receive this order.

Places sash of Prince of Jerusalem on his neck.

Ascend the throne and take your seat at my left hand. Artaban, invest Zerubbabel with a robe of purple.

Satrap of Assyria will invest.

The highest award we can bestow upon you will not be commensurate with your deserts for having saved us from this snare of corruption. We are infinitely indebted, besides the recompense offered, and in order to attach nearer to our person so precious a friend as thou art, Zerubbabel, we tender you, this moment, the office of Grand Master of our House.

Darius descends from the throne and leads to the banquet hall. Zerubbabel and his companions follow. The courtiers follow them. When the banquet is over, all will return to the Council hall, and be seated as before.

Darius—By eating and drinking together, we have renewed and cemented the ties of our ancient friendship. Speak therefore, Zerubbabel, with confidence, and state unreservedly what you have to ask in behalf of your nation.

G. M.—Great King, the misfortunes of my people are not unknown to you. Consult the annals of your empire. You will find therein that Cyrus, feeling for our misfortunes, freed us from our chains. He gave us permission to rebuild the wall of our city and the Temple of the living God. But, alas! such happy auspices were of short duration. Incessantly persecuted by the hostilities of the Syrians and Samaritans, we were not able to carry on our work save with the trowel in one hand and the sword in the other.

Soon after the loss of our potent protector, our labors were totally obstructed by the perfidious acts of our enemies, who depicted us to you as seditious and dangerous to your government and person. We have in consequence been forced to abandon our works. Remember, most august King, the vow you formerly made to the sovereign dispenser of crowns, that if you ever obtained the one you now wear, you would advance the rebuilding of the holy Temple, and make restitution of all its treasures. Your wish has been accomplished, but your vow has not been fulfilled. This is the grace I humbly pray for.

Darius—Our promise and our vow shall be fully executed. Artaban, deliver to Zerubbabel a copy of the order of Cyrus, and add thereto our own, sealed with our seal, addressed to all our governors and officers for the Syrians and Samaritans, expressly forbidding them, under capital pains and penalties to trouble or hinder in any way, in time to come, the Masons of the Holy Temple in their works.

Artaban prepares the document.

Render to the Masons the precious columns, the vases, the chandeliers, the ornaments, and other furniture of the Temple, whatever it may be, and without exception, which still remains in Babylon.

Furnish to Zerubbabel, from our own treasures, all that will be needed for the consecration of the holy edifice. And you, Zerubbabel, we establish Sovereign Prince of Jerusalem; and we grant the

title of Prince to the Hebraic Knights who have accompanied you in your embassy. You will instruct them to aid you in your government.

We give you the power, right and authority to confer the like title upon all those of your Masonic brethren whom you may deem worthy, capable and faithful to the great and glorious cause in which you are engaged.

Go, then, Illustrious Knights, be princes and judges over all the people beyond the river; that is, over all those who acknowledge the law of your God.

All the country you are to rule over shall be completely free. Our gatherers of tribute shall not come to trouble you, and we take you forever under our royal protection.

G. M.—The God of our fathers be blessed! and you, great King, receive at your feet the protestations of our homage and gratitude.

Zerubbabel and companions kneel.

Darius—Hold Zerubbabel! We cannot permit this homage to ourself—render to your people your devotion. Hasten to return to them; they are, no doubt, anxious to receive you. Depart, and take with you all those that are willing to follow you. For the time to come, you shall have nothing to fear. Conduct your Masonic works to perfection. Be crowned with glory. Let there be between you and us an alliance of peace.

Darius embraces Zerubbabel.

Artaban, are the dispatches prepared?

Artaban gives dispatches to Darius, who delivers them to Zerubbabel. The various treasures are now presented.

Darius—My friends, depart in peace.

Zerubbabel and companions salute and retire, preceded by two Heralds with trumpets. Darius and his court immediately after will disrobe and proceed to the First Apartment, to participate in the reception. While the members are preparing the First Apartment, Zerubbabel will halt by the way.

G. M.—My brethren, let us sit and refresh ourselves before proceeding on our journey.

The brethren in the First Apartment prepare for the reception of Zerubbabel, and will represent a street scene, if practicable, with triumphal arches. The brethren form in parallel lines. As Zerubbabel is about to enter, he is announced by the Heralds, and the Masons cry out: "Welcome! Glory to the Princes!" Zerubbabel passes through the lines until he reaches the High Priest.

H. P.—Welcome, most noble Zerubbabel, and glorious Princes! The God of our fathers has heard our petition. We welcome you all. Right well have you served your country and your God.

G. M.—Thanks, venerable High Priest, for your welcome. With your permission, my brother knights and myself will retire a while and rest, after which we will return and relate the result of our labors.

Zerubbabel and companions retire. The Masons shout: "Glory to the Princes!" As soon as they retire, the Grand High Priest will occupy the seat in the East. The brethren form in two parallel lines to receive Zerubbabel and his companions. When all is in readiness, Zerubbabel will ✠✠✠✠ ✠. *G. H. P.* ✠✠✠✠ ✠.

C. of G.—Grand High Priest, there is an alarm.

H. P.—Ascertain the cause.

C. of G.—[*Opens the door and discovers Zerubbabel and companions.*]—Grand High Priest, it is the Prince Zerubbabel and companions.

H. P.—Admit them. Brethren, prepare to receive them.

The doors are thrown open. Zerubbabel and companions enter. All applaud ✠✠✠✠ ✠. Zerubbabel halts in front of the altar.

G. M.—Grand Pontiff, and illustrious Knights, we have fulfilled with success the mission you put in our charge, near the court of Darius. That monarch favored us greatly. You need not now fear the intrigues of your enemies. The King gave us these patents. You will see by them how well assured you may be of the fulfillment of your proudest hopes, and of the complete success of our enterprise.

Gives the documents to the High Priest, who reads as follows:

DECREE

Darius, King of Kings, Sovereign of Sovereigns, to Sarabazan, Grand Master of the Army, and to our other Grand Officers, and to our people beyond the river, greeting:

Zerubbabel and the Deputies of the Jews, having brought their complaints of the troubles with which you harass them in their efforts to reconstruct their Temple and city which Cyrus, of glorious memory, had permitted them to build, we write this letter: commanding you, as soon as you receive it, without fail to second with all your zeal and our authority the execution of the work.

If any one dare to impeach these our commands, or in any way hinder the execution of them, we order you to crucify him, and to confiscate his property for the use of the holy Temple.

As a mark of our confidence in Zerubbabel, we create him Sovereign Prince of Jerusalem, and on the Knights that accompanied him in his embassy we confer the rank and title of Princes, with such powers as he shall establish on them; and we grant him full power and authority to install Princes, and elevate to the dignity of Princes of the Cities those whom he may see fit, and deem worthy and capable.

We delegate to him plenary authority, and we declare the Temple and the workmen employed on it to be free from all imposts from us.

Thus we will and order. Done at our Castle of Ecbatan, the 20th day of the month Tebeth, in the year of the world 3,483, in the year of Cyrus the Fifteenth, and of our reign the second.

[SEAL.]

DARIUS.

H. P.—Princes, enjoy the honors which are due to you, and which Darius has granted to you with so much discernment. All the Masons will proclaim you with great joy.

G. M.—While the altars of Jehovah are prostrate in the dust, we will not take our seats on our thrones. When our labors are finished, O Pontiff, and not till then, will we agree to accept the recompense and honors awarded to us.

The Grand High Priest now walks to the center of the room and surrenders the gavel to Zerubbabel. The Grand High Priest raises the altar, and the brethren place the room generally in order. The confusion that heretofore existed is dispelled. While this is being done, the Grand Master will make a show of placing four stones in each corner of the room. Order is restored. Zerubbabel assumes his place in the East.

H. P.—O Zerubbabel, the work is accomplished. It is you of whom it is said: "In the East is a germ which will produce its fruit. Thence will proceed one who will raise up the Temple of Jehovah; and the glory of this new house shall surpass that of the first, and it will be the asylum of peace."

G. M.—If I have been the humble instrument to carry into effect the behests of Providence, I also humbly bow to his will.

Brother Grand Master of Ceremonies, you will conduct my companions to the outer works, that they may be better able to judge of our condition.

Grand Master of Ceremonies and the companions retire, when a tableau is formed in the East in the following order: In the center of the group is Zerubbabel, kneeling, hands clasped, and eyes raised to heaven. At his feet are representatives of Nebuchadnezzar and Balthasar in chains, prostrate. On the right of the Grand Master is King Cyrus, in the act of laying a sword on the head of Zerubbabel, and in the other hand a green scarf, which he is offering him. On the left is Darius, offering the "Decree." On an elevated platform is the Grand High Priest bestowing a benediction.

When the candidate re-enters, the curtain is drawn in front of the tableau. All being in readiness, the Grand Master of Ceremonies and candidate re-enter without alarm and march to the altar and halt.

M. of C.—Brother Knights, you have passed through the captivity, and have obtained your freedom and permission to rebuild the Temple. Let us look at the past and the present.

A flourish of trumpets; the curtain is raised, and the tableau is discovered.

M. of C.—Brother Knights, you see represented before you the Sovereign Prince Zerubbabel, receiving the benediction of the High Priest, while Zerubbabel, with hands and eyes raised to heaven, implores the grace of the Grand Architect. At his feet, prostrated, are the tyrants Nebuchadnezzar and Balthasar—emblematic of the fate of those who disobey the laws of God. On either side are the kings who favored our enterprise. Cyrus is in the act of conferring knighthood, and Darius presenting the decree that has raised us from despair to happiness.

The Grand Master of Ceremonies will then conduct the companions once around the room, and when the back of the candidate is towards the East, the curtain will be dropped in front of the tableau. The Grand Master will resume his station. The Grand Master of Ceremonies will place the candidate in front of the altar, the Knights all standing.

G. M.—Illustrious Knights, our work as Knights is happily finished. Illustrious Knight Seraiah, whence came you?

S. W.—From the East.

G. M.—What have you brought thence?

S. W.—Liberty to work.

G. M.—Since the liberty to work has been restored to us, our labors are now completed, I close the Council of Knights of the East. ✠✠✠✠✠ ✠✠

Wardens—✠✠✠✠✠ ✠✠

G. M.—✠

G. M.—Knights, our ministry is now to elevate to the rank of Princes, in our mystic Order, Illustrious Knights ———, granting a Masonic acknowledgment of the act of King Darius.

Draw near, Knights, and in the name of the God of Sabaoth take the oath which is to bind you in your new quality to your Masonic brethren. You will now kneel, place your hands on the four great Lights, and cross swords, and assume your vow.

The Master of Ceremonies conducts the candidate to the altar. The Grand Master raps $\text{✠} \cdot \text{✠} \cdot \text{✠}$, and the Knights form lines. The Grand Master then says:

G. M.—Repeat after me your .

OBLIGATION

I, ———, promise, and swear, and vow, on the faith and honor of a Knight and Prince of Masonry, never to swerve from justice, duty, and truth, nor to permit any one else to do so, nor to violate the general laws and particular rules of Masonry; and that I will never advise nor direct Masons except in conformity with the sacred laws and rules, and with the truth.

That I will at all times acknowledge the Supreme Authority, and submit to the decrees of the Supreme Council of the Thirty-third Degree.

That I will be just to my brethren, and not rule them tyrannically, but in love.

That I will put away totally every kind of party spirit and hatred toward my brethren.

That I will never challenge any of my Masonic brethren of this Degree, nor fight, nor combat with him, and never by word or deed attack his honor or character.

That I will faithfully keep secret whatever takes place in our Council.

That I will ever advocate the principles, and strive to sustain the glory of our Order, in the fullest extent, wherever it becomes necessary.

All this I promise and swear, under pain of being deprived of all the honors and privileges of Knight and Prince Mason, and of being deemed infamous and degraded from their society. Amen! Amen!

G. M.—Rise, Brother and Knight—I hail you as a Prince of Jerusalem and Messenger of peace. Receive the attributes to which you are entitled.

You have already been invested, Illustrious Prince, with the sash adopted by the Masonic Princes in token of their golden

memory of the unbounded liberality of Darius, King of Persia, to the oppressed Jews. May its aurora color, with the early dawn, daily bring to your mind the beauties of lasting friendship for your fellow Princes, against whom you never can combat, and in whose favor, as well as in your own, you have assumed new vows. It is suspended from the right shoulder to the left hip.

The apron of this degree is triangular, and in rich keeping with the sash. The area is crimson, in token of the sufferings of the Jews from the Samaritans, when building the second Temple. The trimmings in triangular flap aurora color, for like reasons as mentioned in describing the sash. Upon the area of the apron are wrought in gold a representation of the second Temple and precious vessels.

The jewel is made of the mother-of-pearl, in the shape of a lozenge, having incrustated upon it in gold and silver, a Balance at equipoise, on the either side of which is a D and a Z in Hebrew; beneath the center of the scale, a dagger with point up; resting on which is a star, with two smaller stars on either side thereof. The mother-of-pearl denotes purity, the scales justice, the dagger vengeance, the five stars Zerubbabel and his four companions, and the D and Z, Darius and Zerubbabel.

M. of C.—You may now, my brother, be seated as a Knight and Prince.

CLOSING

G. M.— ✠ Valiant Grand Master of Entrances, your station and duty?

M. of E.—Near the door of the Council-chamber, to communicate with the Grand Tyler and to obey the orders of the Sovereign Prince Grand Master.

G. M.— $\text{✠} \cdot \text{✠} \cdot \text{✠}$ Valiant Grand Master of Ceremonies, your station?

M. of C.—In the North, Sovereign Prince Grand Master.

G. M.—Your duty there?

M. of C.—To superintend the workmen and conduct the works of the Council.

G. M.—Valiant Grand Masters of Ceremonies, the station of the Grand Keeper of the Seals and of the Grand Treasurer?

M. of C.—On their thrones at your right and left.

G. M.—†††† Valiant Grand Treasurer, your duty?

G. T.—To take charge of the treasures of the Temple.

G. M.—Your name and title?

G. T.—Ananias, Prince of the Temple.

G. M.—Valiant Keeper of the Seals, your duty?

K. of S.—To act as the custodian of the laws and archives of the Grand Council.

G. M.—Your name and title?

K. of S.—Esdras, Prince of the Law.

G. M.—Prince Esdras, the stations of the two Princes Wardens?

K. of S.—At the left and right hand of the Grand High Priest in the West.

G. M.—††††† [All rise.] Most Excellent Junior Grand Warden, your name and title?

J. W.—Mordecai Prince of Benjamin.

G. M.—Most Excellent Senior Grand Warden, your name and title?

S. W.—Seraiah, Prince of Judah.

G. M.—Most Excellent Prince of Judah, the seat of the Grand High Priest?

S. W.—Before the canopy and Throne of the West.

G. M.—His duty?

S. W.—To perform the religious ceremonies of the Council, and (when required) to act as the substitute of the Sovereign Prince Grand Master.

G. M.—Most Excellent Prince of Judah, the seat of the Grand Master?

S. W.—Sovereign Prince, I am chosen one among the most ancient of Masons.

G. M.—What is your age?

S. W.—Eighty-five years of experiences.

G. M.—Most Excellent Prince of Judah, your duty?

J. W.—To sustain the rights and glory of Masonry.

G. M.—What is the hour?

J. W.—The heat of the day, when we should refresh from our toil.

OFFICIAL DECLARATION

S. W.—Prince of the Tribe of Benjamin, you will announce that this Council is now closed.

J. W.—Princes, this Council is now closed. † Grand Master of Entrances, announce the same to the Tyler.

SEVENTEENTH DEGREE—KNIGHTS OF THE EAST AND WEST

The Seventeenth Degree of the Ancient and Accepted Rite is the first of the series of Modern or Accepted Degrees, as used in contradistinction to the term Ancient. It may also be designated, the first of the Philosophic Degrees.

The Word is again lost, and, figuratively, the third Temple—in the heart of man—is to be built and dedicated to the God of Truth. The revelations made in the ceremony of initiation cannot be fully understood in this degree, as they are introductory to the succeeding degree of Rose Croix, in which *mysterium consummatum est*.

APARTMENT AND DECORATIONS

But one spacious apartment, besides the Preparation-room, is needed. It should be in the form of a heptagon, hung with crimson, sprinkled with stars of gold. In each angle is a square column, on the capitals of which—beginning at the southeast and going round by the southwest, in regular succession—are the initials respectively of the following words: Beauty, Divinity, Wisdom, Power, Honor, Glory, Force; and on the bases of these columns are the initials respectively of the words: Friendship, Union, Resignation, Discretion, Fidelity, Prudence, and Temperance. On each column a brilliant light.

In the East, an altar upon a canopied platform, to which you ascend by seven steps, supported or upheld by four lions, having between them a cherubimic figure with six wings and four heads, representing respectively the heads of a lion, an ox, a man, and an eagle.

In front of the altar is a throne, always vacant, and a footstool.

The seat of the Master is at the foot of the platform, in front, and over the seat hangs a two-edged sword, surrounded by seven stars.

In the East are displayed the Sun and Moon.

In the West are two thrones, raised three steps each, for the two Wardens.

Around the room are twenty-four seats richly decorated.

An assembly of Knights of the East and West is called a Preceptory, and is composed of twenty-four members.

On the right of the Master is a small table, having on it a ewer, napkins, and vase of perfumed oil.

On the altar is a silver basin with perfumed water, a chafing-dish with live coals, and a large Book, sealed with seven great seals, of green wax, at least two inches in diameter, attached to red ribbons that, at the

other end, pass through holes in one lid, being slightly attached to it by a drop of wax, so as to be easily separated, leaving the seals whole.

OFFICERS

Venerable Master, represents John the Baptist.
Zealous Brother Senior Warden.
Zealous Brother Junior Warden.
Faithful Brother Treasurer.
Faithful Brother Secretary.
Faithful Brother Lecturer.
Faithful Brother Examiner.
Faithful Brother Senior Deacon.
Faithful Brother Junior Deacon.
Faithful Brother Outer Guard.
Faithful Brother Inner Guard.

All brethren are termed faithful, and represent the disciples of John the Baptist.

CLOTHING, ETC.

All are clothed in long white robes, with a red cross on the breast, circlets of gold upon their heads (coronet-shaped), and gold belts.

Apron:—White satin, triangular in shape, lined with crimson and bordered with gold; on the flap a two-edged sword, and in the center of the area a tetractys.

OPENING

The Venerable Master is seated with his hand resting upon the Sealed Book.

Venerable Master—† Faithful Brother Junior Deacon, the first duty of Knights of the East and West in council?

Junior Deacon—To see that we are secure from intrusion.

V. M.—See to that, my brother, and caution the inner and outer guards to sleep not upon their posts, but be vigilant; for we are about to open this Preceptory, and must not be disturbed by the profane.

Deacon goes out, gives the pass-word for the night to the guard, and returns.

J. D.—Venerable Master, the guards are posted—they have the pass-word and we are secure.

V. M.—It is well. Brother Junior Deacon, what is your duty as a Knight of the East and West?

J. D.—To work, to reflect, and to pray.

V. M.—Faithful Brother Senior Deacon, what is your duty?

Senior Deacon—To hope, to trust, and to believe.

V. M.—Faithful Brother Examiner, what is your duty?

Examiner—To be vigilant that the base and selfish may find no admittance into the ranks of the faithful.

V. M.—Faithful Brother Lecturer, your duty?

Lecturer—To teach the truths that lie hidden in the allegories.

V. M.—Zealous Brother Junior Warden, your duty?

Junior Warden—To revere God, love man, and be true to all.

V. M.—Zealous Brother Senior Warden, your duty?

Senior Warden—To bear persecution with patience, and affliction with resignation, to despise death, and minister to the wants of my brethren.

V. M.—The duty of the Venerable Master?

S. W.—To preach the truth in the desert of human life, to judge with justice, and to expound the law to all.

V. M.—I recognize the duty. Zealous Brother Senior Warden, what is the hour?

S. W.—Before day; the Morning Star glitters in the East, on the shoulders of the hills over the desert, and the Seven are low in the North.

V. M.—My brethren, the dawn of the new day approaches, bringing with it light. The time cometh—to your knees.

Brethren all kneel facing the East.

PRAYER

Responses by all the brethren.

V. M.—Hear us, our Father, God of the ancient patriarchs, whom they adore on the plains of Chaldea!

Response—Be gracious unto us, O God!

V. M.—We wander in the desert in darkness—we turn to the East and look for the promised light.

Res.—Send us the dawn of day, our Father.

V. M.—We sit in the shadow of death, and our feet tread the margin of the sea that covers Sodom. Our tents whiten the desert upon its sterile shore. Send us thy light to guide our feet into the way of peace.

Res.—Thy light to be the life of men.

V. M.—Send us the new law of love for which the world pines and languishes. Make war and bloodshed to cease among the nations, and heart-burnings among the faithful to be no more.

Res.—Help us to love one another.

V. M.—Save us from our enemies, and from the hand of all that

hate us. Help us to serve thee without fear all the days of our life.

Res.—Amen. So mote it be. Amen.

V. M.—The first faint blush of dawn dims the light of the morning star, and this Preceptory is about to be opened.

✠✠✠ All rise.

V. M.—The glittering Seven fade in the North, and the day cometh.

J. W.—Ye shall keep my Sabbaths, and reverence my sanctuary.

S. W.—Ye shall obey my judgments, and keep my statutes.

V. M.—Ye shall not profane the name of thy God.

J. W.—Ye shall love and venerate, every man, his father and mother.

S. W.—Ye shall not glean your vineyards, nor gather every grape, nor wholly reap the corners of your fields, but leave something for the poor and the stranger.

V. M.—Nor steal, nor deal falsely, nor lie one to another.

J. W.—Nor defraud, nor despoil your neighbors.

S. W.—Nor go up and down as tale-bearers among the people.

V. M.—Ye shall not hate thy brother in thy heart, nor suffer thy neighbor to go astray for want of warning.

J. W.—Ye shall rise up respectfully before the hoary head, and honor the presence of the aged man, and fear thy God.

S. W.—Ye shall not vex the stranger in thy land; for ye were strangers in the land of Egypt. These are the statutes and judgments of the Lord thy God.

V. M.—Together, my brethren.

The brethren all give the sign.

V. M.—This Preceptory is opened in due form. Brother Junior Deacon, inform the guard.

He does so.

RECEPTION

The candidate is received in the Preparation-room by the Examiner, who proceeds to divest him of his regalia and jewel, if he wears any. He is then made to bare his feet, and place them in slippers. A hair-cloth is thrown over his shoulders, fastened in front of the throat, and confined around the waist by a girdle. He is then conducted to the door of the Preceptory, which is thus prepared for his reception: The brethren put off their regalia and jewels, and appear in their white robes only. The Book with the Seven Seals is placed upon the altar, and white curtains are let down from the ceiling to the floor,

in front of the altar and platform, the hangings concealing all the seats, etc. The V. M. alone sits, all others stand. The small table at the right of the Master is placed in the center of the room, and covered with white linen. On it are set the chafing-dish, basin, and a vase with perfumed oil. All being prepared the Examiner $\text{---}\text{---}\text{---}\text{---}\text{---}\text{---}$ --- . The J. W. partly opens the door or portal.

J. W.—Who seeks admission here, and with what purpose?

Ex.—A weary traveler, who, having crossed the desert, wanders on the shore of the Dead Sea, in darkness, seeking for light.

J. W.—What does he desire?

Ex.—To be admitted to know the secrets of the 24 elders.

J. W.—Whence comes he?

Ex.—From the schools of the philosophers of Greece and Egypt.

J. W.—By what does he expect to gain admission here?

Ex.—By being a Mason, a Prince of Jerusalem, and a patient and humble searcher after truth.

J. W.—Do you vouch for this?

Ex.—I do.

J. W.—Then let him wait with patience and humility until the elders are informed of his request.

J. W. closes the door or portal, and reports to V. M.

V. M.—Zealous Brother Junior Warden, go to this candidate and strictly examine if he be a Mason, and if his principles be such that he may fitly be admitted among us.

The J. Warden goes to the candidate and questions him as follows:

J. W.—Do you declare that, uninfluenced by curiosity, or the desire of worldly advantage, or any base, low, or unworthy motive, and as an honest and earnest seeker after truth, you have come hither?

Candidate—I do.

J. W.—Are you a Mason?

Candidate answers as a Mason should.

J. W.—To what degree have you attained?

Can.—Prince of Jerusalem.

J. W.—Give me the pass-word of a Prince of Jerusalem.

Candidate does so.

J. W.—The sacred word.

Candidate does so.

J. W.—The sign.

He gives it.

J. W.—The grip.

He gives it.

J. W.—I accept and recognize you as a brother. What found you in the desert?

Ex.—Patience and submission.

J. W.—What lesson have you learned on the shore of the Dead Sea?

Ex.—Humility and veneration.

J. W.—What do you expect to find among us?

Ex.—The true light.

J. W.—It is not yet day. We have but reached truth's threshold; but we advance. Would you advance with us?

Can.—I would.

J. W.—Have you hitherto, to the best of your ability, been mindful of your Masonic obligations, and striven to comply with them in the spirit and in truth?

Can.—I have.

J. W.—Have you ever wronged a brother, or allowed him to be wronged, when you could have prevented it, without afterwards repenting and making reparation?

Can.—I have not.

J. W.—Have you any dissension or quarrel with a Brother Prince of Jerusalem unreconciled?

Can.—I have not.

J. W.—It is well. Wait again with patience.

S. W. then enters, approaches the East, and says:

The Brother has satisfactorily answered the questions.

V. M.—My brethren, you have heard the report of the faithful. Shall the candidate be received? If you assent, give me the sign.

All who assent give the sign. If the assent is unanimous, the V. M. says:

Faithful Brother Examiner, you will please receive and introduce the candidate.

The Examiner goes out. The room is now dimly lighted, and the lights on the columns burning low. The brethren, except the Master, stand facing the East. The Examiner conducts the candidate once around the room, and halts before the V. M.

V. M.—Brother, whence came you?

Ex.—From the desert and darkness toward the light.

V. M.—Have you yet found the light?

Ex.—Venerable Master, no; but the seven stars sink low in the north, the Pleiades and Orion are in the zenith, the morning star grows pale, and the dawn long expected approaches.

V. M.—Light comes from God. When clouds and darkness are around us, we should implore His aid. Let us do so, my brethren.

All kneel.

PRAYER

Our Father, who, when darkness brooded upon the vast chaos, and the universe lay a confused mass of struggling forces, without form and void, didst move upon it, and said: "Let there be light!" and light was; thou who didst set the light against the darkness, and call the one Day and the other Night; thou who didst set the lesser and the greater lights in heaven, enable this candidate to find the light he seeketh. Let the dawn of the new day arise to him, and shine upon the clouds of error, and cause the darkness of ignorance to flee away and be seen no more forever. Amen.

All—Amen!

V. M.—And Amen!

— *V. M.*—My Brother, the innocent and pure of heart alone can be admitted to our mysteries.

A brother brings a basin of pure water and white towel, and places them on the table.

V. M.—In token of that innocence and purity and as a pledge to us that your hands shall henceforward never be defiled by unjust gain, tyranny, oppression, injustice, baseness, or fraud, you will wash them in the pure water before you.

The candidate does so, and the *V. M.* proceeds.

The living know that they shall die, but the dead know not anything; neither have they any more a reward, for the memory of them is forgotten; also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything done under the sun.

S. W.—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou

shalt say, I have no pleasure in them; while the sun, or the light or the moon, or the stars be not darkened, nor the clouds return after the rain.

V. M.—In the day when the limbs are not yet trembling with age, nor the head bowed with sorrow, nor the eyes dim with weeping; before thou goest to thy long home, and the mourners go about the streets; before the silver cord is loosened, and the golden bowl is broken, and the pitcher shivered at the spring, and the wheel shattered at the cistern; before the dust returns to the earth as it was, and the spirit to God who gave it.

V. M.—My Brother, when you became a Mason you placed your trust in God; do you still continue to do so?

Can.—I do.

V. M.—Kneel, then, and be consecrated to the service of truth.

He kneels in front of the *V. M.*; the brethren form a circle around him; then the *V. M.* takes in his hand a small quantity of perfumed water and pours it on his head, saying:

— In imitation of our ancient Masters, the Egyptians, and as a token and solemn pledge that you here henceforth and forever renounce all that is vicious, sordid, and base, I pour upon thy head this pure water, and I devote and consecrate thee to the service of truth, justice, virtue, and benevolence.

The *J. W.* places the chafing-dish, with live coals, over his head, so that the candidate may feel the heat.

— *V. M.*—Lo! a symbol of that baptism with the spirit and with fire, purified by which man becomes God's soldier, to war against fanaticism, bigotry, falsehood, and the whole brood of kindred fiends that have so long made a hell upon earth, which was created a Paradise. To suffer is the noblest lot of man here below; for none but those who suffer doth God baptize with spirit and with fire. My Brother, you have been baptized with water and with fire, and you are clad in hair-cloth as a token of sorrow and penitence. Are you prepared to suffer in the cause of Masonry, and for the good of your fellow-men?

Can.—I am.

— *V. M.*—My Brethren, who is there among you worthy to open the Book with Seven Seals?

Pause. Lays his hand upon the head of the candidate.

My Brother, Socrates drank the hemlock when the doors of his prison were open, that he might not set the example of disobeying the laws of his ungrateful country. Curtius leaped in his armor into the gulf, that could only thus be closed, and else would swallow Rome. Daniel prayed three times a day openly to God, although knowing that the penalty was exposure, naked, to hungry lions. An army of martyrs have offered up their lives, a willing sacrifice to their faith or to benefit mankind; none other can open the great Book with Seven Seals and learn the mysteries that are hidden herein. Are you prepared to shed your blood in proof of your fidelity and courage?

Can.—I am.

V. M.—Prepare him then, for his last trial.

Seated in a chair. His left arm is bandaged. A slight incision made near the vein with a lancet, so as to draw a little blood, and tepid water is poured upon it in a small stream which falls into a basin on the floor to produce the impression that he is bleeding.

V. M.—Enough, my brethren! The cause of humanity does not now require our Brother's life. Whenever it shall, let him be prepared to lay it upon the altar of his God. Bind up his wounds!

His arm is dressed and bandaged.

V. M.—Thou hast wandered long in the desert and upon the shores of the Dead Sea. Dost thou pray for light?

Can.—I do.

V. M.—He seeks to find the truth—give him light.

He is then made to kneel upon both knees, and repeats the

OBLIGATION

I, ———, in the presence of the one God, Creator of the universe, and calling upon these brethren as witnesses, do, upon this sacred book, most solemnly and sincerely swear that I never will reveal the secrets of this degree, or the mode of my admission, to any person in the world to whom the same may not lawfully belong, and only when I am authorized to communicate them.

I furthermore promise and swear that I will be ready to expose, and, if necessary, to yield up my life, in the cause of friendship, my country, or of common humanity.

I furthermore promise and swear that I will never fight or com-

bat with a Brother of the degree, except in the clearest case of self-defense; and that I will, at all times, when he has justice on his side, be ready to aid and support him against any who seek his life, or to destroy his honor, reputation, peace of mind, or estate; that I will never slander, revile, or endeavor to bring into contempt a Brother of this degree, or cast ridicule upon him, or suffer others to assail his character in his absence, without resenting the same; and that I will, on all occasions, consult his honor and his interest.

I furthermore promise and swear that I will be just and upright, benevolent to my fellow-men, and indulgent of their errors; that I will pay due respect and obedience to the superior authority of the Ancient and Accepted Rite, and especially to the Knights of Kadosh, Sublime Princes of the Royal Secret, and Sovereign Grand Inspectors-General, of the Thirty-third Degree, within whose jurisdiction I may chance to be; and that I will assist and support them in all proper and justifiable measures for the good of Masonry, according to the Constitutions of the Supreme Council.

To all of which I solemnly promise and swear, invoking the just anger of the Deity if I willfully violate this, my solemn, deliberate and voluntary obligation; so help me, God, and keep me steadfast to perform the same.

V. M.—Arise! I now accept and receive you as a Brother of this degree, and further devote you to its duties.

The V. M. takes the vase of oil and anoints his head, eyes, mouth, heart, the tip of his right ear, his right hand and right foot, saying:

Your brain, sight, speech, passions, hearing, and powers of work and action—instruments to man for good or evil—I hereby forever devote to good, and charge you hereafter to let them aid in no base, dishonest, or vicious thoughts or action. Thus devoted, pledged, and sworn, and having sealed your covenant with your blood, you are worthy to open the Book with the Seven Seals. Approach and open the First Seal.

All the properties should be concealed behind the altar from the sight of the candidate. The candidate opens the First Seal, the V. M. takes from behind the altar a bow and quiver of arrows, and a coronet, and giving them to him says:

Depart and continue the conquest. And I saw, and lo! a white horse; and he that sat upon him held a bow; and a crown was given to him, and he went forth conquering and to conquer. Open now the Second Seal.

The candidate opens the Second Seal. The V. M. gives a naked sword to another Brother, and says:

Go forth and create strife and dissension among the profane and wicked, that they destroy each other; for there went out another horse that was red, and it was given to him that sat thereon to banish peace from the earth, and that the wicked should slay one another; and there was given unto him a great sword. Open now the Third Seal.

The candidate opens the Third Seal. All the brethren say:

Come and see.

The V. M. gives to another Brother a pair of balances, saying:

Go thou, and administer justice and equity, and see that the poor be no longer oppressed with false weights and false measures, and that their wages be punctually paid them, that they may no longer starve. Open the Fourth Seal.

The Candidate opens the Fourth Seal. The V. M. gives to another Brother a human skull, saying:

Go, then, and teach mankind that the soul that sins shall die. For lo! a pale horse, and his name that sits on him is Death—

The curtains behind the throne are drawn aside, and discovers a tableau of "Death on the Pale Horse," which may be done with an illuminated transparency.

and power is given him to slay with the sword, and with starvation, and with sickness, and with the beasts of the earth. Open now the Fifth Seal.

The candidate opens the Fifth Seal. The V. M. gives to the Brother a white linen cloth, stained with blood, saying:

Go, then, and accuse those who have persecuted and slain them who have come upon the earth to reform and be the benefactors of mankind. For under the altar are the souls of those who have been slain because they taught God's truth; and white robes are given unto them, and they are told to be patient. Open now the Sixth Seal.

The candidate opens the Sixth Seal. The lights of the Lodge all darkened. The moon becomes the color of blood.

V. M.—Lo! a great earthquake; the sun is eclipsed, and the moon becomes the color of blood; and the stars of heaven fall to

the earth; and the heaven vanishes as a scroll is rolled together; and the mountains and islands are moved out of their places; and earth-rulers—the great, the rich, the captains of armies, the powerful, the bondmen, and the free—hide themselves in the caves and take refuge among the rocks, upon the mountains, and call upon them, crying, Fall upon us, and hide us from the face of Him that sitteth on the throne, and from the anger of God!

The V. M. then, with a liquid the color of blood, marks a Tau cross upon the forehead of the candidate, saying:

Hurt not the earth, nor the sea, nor the trees, until we have placed the seal of God upon their foreheads.

Chant by all the brethren.

Glory to thee, O God.

We praise thee, we adore thy holy name.

The brethren all kneel, bowing their heads to the floor, saying:

Amen! Glory be to thee, our God, forever and forever.

V. M.—Amen!

He then takes from the candidate his girdle and haircloth, and puts upon him a white robe, saying:

And one of the elders said unto me, Who are these arrayed in white robes? And I said, Thou knowest these are they that shall hunger no more; neither shall they thirst; and God shall wipe away all tears from their eyes. Open now the Seventh Seal.

The candidate opens the Seventh Seal; there must be perfect silence in the Lodge for a space of five minutes. The V. M. gives to the J. D. a gilded censer and incense, which he lights and places upon the altar. After it has burned, the V. M. takes it and throws the contents on a place prepared to receive them.

V. M.—The kingdoms of this world shall become the kingdom of our Lord and of Christ His anointed, and he shall reign forever and forever.

PRAYER

We give thee thanks, O Lord God omnipotent who art eternal, and to whom the past, the present, and the future are one—because thou wilt, in due time, assert thy power and vindicate thy justice, thy wisdom, and thy goodness, when evil shall reign no more. Amen.

The V. M. and candidate open the book, place upon it the square and compass, and descend from the platform, halting at the V. M.'s seat. The V. M. invests the candidate with jewel, collar, apron, and sword of the degree, saying:

I invest you with the apron of this degree; its color is emblematical of the dawn, its shape of the Deity and of justice, the Tetractys upon it, of the universe with the Deity in its center. I invest you with the order of this degree; its two colors, white and black, are emblematical of the contest between good and evil. I invest you with the jewel of this degree; its heptagonal shape will be explained hereafter, as also will the devices upon it; its material, gold and silver, symbolize the sun and the moon, the great lights of day and night—themselves emblems of strength and beauty, the two pillars at the threshold of Masonry.

Receive now the signs, tokens, and words of this degree.

* * *

I finally present you with this coronet, in token of your present rank in Masonry. Remember that it, like the other insignia of the Ancient and Accepted Rite, is honorable only so long as it is worn with honor. On the brow of the dishonest, the dissipated, the vicious, or the base, honors undeserved are the extremest disgrace. See, therefore, that you wear it worthily and well.

CLOSING

V. M.—Brother Junior Warden, what is the hour?

J. W.—Venerable Master, the dawn is bright in the East, and the Sun is about to rise.

V. M.—The Dawn of Hope and the Sun of Righteousness! My brethren, we may rest from our labors. Brother Expert, are any of our poor brethren unrelieved?

Ex.—None, Venerable Master.

V. M.—Brother Lecturer, doth any offense of a Brother remain unproved, that hath been made known?

Lec.—None, Venerable Master.

V. M.—What, then, my brethren, remains to be done?

J. W.—To be patient.

S. W.—To watch.

J. W.—To meditate.

S. W.—To pray.

V. M.—Let us pray, then, my brethren, in silence.

They kneel—short pause. V. M. ✠✠✠. All rise.

V. M.—Faithful brethren, that have long waited for the light, the Sun is about to rise upon the waters of the Dead Sea. Aid me to close this Preceptory. Together, my brethren!

All give the sign. Then the V. M. ✠✠✠, S. W. ✠✠✠, J. W. ✠✠✠, V. M. ✠. The brethren with their hands ✠✠✠✠✠✠ ✠, and cry Hoshea.

V. M.—This Preceptory is closed, Brother Junior Deacon, inform the Guard.

EIGHTEENTH DEGREE—KNIGHTS OF THE ROSE CROIX

TITLE OF THE ORDER

This Order, which is the ultimatum of Masonry, has different titles. It is called *Rose Croix*, from the rose on the cross of the jewel, being emblematical of the Son of God, who is compared to a rose by the evangelists and the prophets. *Knight of the Eagle*, because of the eagle represented on the jewel. *Knight of the Pelican*, emblematical of the Son of God, who shed his blood for the great family of mankind.

The canopy in the East is black, bordered with white fringe; on the platform below it is the irregular throne of the Chapter, surmounted by three crosses, the center one most prominent, with a full-blown white rose upon it; on either side thereof is a candlestick with a yellow wax candle lighted. Both throne and crosses are to be hidden by two black curtains coming together before them, and which are to open at the appointed time.

The Most Wise Master has before him a small low table covered with black, and on it, lighted, one wax candle, a Book of the Testimony, a compass and square and triple triangle, also the regalia for the candidate. By the table a low black seat or ottoman. The furniture and properties are in disorder. An ewer, with water and napkins should be placed in the South.

OFFICERS AND THEIR JEWELS

Most Wise and Perfect Master.

Most Excellent and Perfect Knight Senior Warden.

Most Excellent and Perfect Knight Junior Warden.

Most Perfect Knight Orator.

Most Perfect Master of Ceremonies.

Most Perfect Knight Secretary.

Most Perfect Knight Treasurer.

Most Perfect Knight Tyler.

All brethren are addressed as Respectable and Perfect Knights.

The Most Wise wears on his breast a flaming star with seven points of silver, in the center the letter I in gold, around it the initials F. H. C.; his characteristic is *Wisdom*.

The Senior Warden wears a triangle; his characteristic is *Strength*.

The Junior Warden wears a square and compass, the one fastened on

the other; his characteristic is *Beauty*. These jewels are used in addition to the Grand Jewel, which is worn by all the Knights.

Apron:—Of white leather or satin bordered with black, as is also the flap; there are three black rosettes arranged in triangular form around the apron. On the area is a representation of a globe with a serpent entwined around it, and on the flap a death's head and crossbones, either painted or embroidered.

Grand Jewel:—Is an open compass, its points resting on a quarter circle; between the legs of the compass is a cross, reaching from the head of the compass down to the quarter circle; on the cross is an opened rose; at the foot of the cross, on one side is an eagle with wings extended against the points of the compass, head downwards—on the obverse side is a pelican, tearing its sides to feed with blood its young, five or seven in number in a nest under it; on the head of the compass on each side of it is an unique crown with seven points; on the quarter circle, on one side is engraved the hieroglyphical characteristic of the Knight, and on the other side the cabalistic letters of the degree.

The compass and arc of the circle of the Jewel should be composed of gold, and the eagle and pelican of silver. This Jewel should be worn suspended to a black watered Collar, three inches wide, bordered with crimson; there should be three crimson ribbon crosses on it, one on each side and one at the point above the crimson rosette at the bottom.

The labors are supposed never to close, and when a Chapter is about to work it is said the labors are resumed.

The labors begin when the Word is lost, and are suspended when the Word is recovered.

Banner:—Square, of white silk with gold fringe, upon which is represented the obverse and reverse of the jewel on each side of the banner respectively; on the one side the motto "*Lux ex Tenebris*," and on the other "*Faith, Hope, Charity*."

Battery:—✠✠✠✠✠✠ ✠

TO RESUME LABOR

M. W. ✠; S. W. ✠; J. W. ✠.

M. W.—Most Excellent and Perfect Knights, Senior and Junior Wardens, please invite the Knights on your respective valleys to assist me in calling this Chapter to labor.

S. W.—Perfect Knights on my valley, the Most Wise invites you to assist him in calling this Chapter to labor.

J. W.—Perfect Knights on my valley, the Most Wise invites you to assist him in calling this Chapter to labor.

S. W.—Most Wise, your orders are obeyed.

M. W. ✠✠✠✠✠✠ ✠.

S. W. ✠✠✠✠✠✠ ✠.

J. W. ✠✠✠✠✠✠ ✠.

M. W.—Most Excellent and Perfect Knight Senior Warden, what is your first care in a Chapter of Rose Croix?

S. W.—It is to ascertain whether the Chapter is well tiled.

M. W.—Ascertain that it is so, my Brother.

S. W.—Brother Guard of the Tower, please ascertain that the Chapter is well tiled.

The Guard of the Tower then opens the door to ascertain that the Tyler is at his post, and the Temple secured from all outward curiosity. He then shuts the door, and says:

G. of the T.—Brother Senior Warden, the Chapter is well tiled.

S. W.—Most Wise, the Chapter is well tiled.

M. W.—What is your next care, my Brother?

S. W.—It is to ascertain whether all the brethren present are Knights of the Rose Croix.

M. W.—Most Excellent and Perfect Knights, Senior and Junior Wardens, please convince yourselves in the North and South. Order my brethren.

M. W. ✠✠✠

All rise and form two columns, one in the North and the other in the South, face the East, and place themselves under the sign of the Good Shepherd; in the meantime, each Warden, on his respective valley, taps gently on the shoulder of each Knight successively, in answer to which each Knight turns around, gives the sign of recognition, the token, and password; when all the Knights have been thus examined, the Wardens return to their stations.

J. W.—Respectable and Perfect Knight, Senior Warden, all on my valley are Knights of the Rose Croix.

S. W.—Most, Wise, all the members present are Knights of the Rose Croix.

M. W.—✠ Be seated, my brethren. Most Excellent and Perfect Knight, Senior Warden, what's the hour?

S. W.—The hour when the *veil* of the Temple was rent, when darkness and consternation covered the earth, when the blazing star disappeared, when the lamp of day was darkened, when the columns and working tools of Masonry were shattered, and the cubic stone sweated blood and water—the hour when the Word was lost.

M. W.—Since Masonry, my brethren, has sustained so great an injury, let us try, by new works, to recover the Word which was lost, and for that purpose, let us call the Chapter to labor. ✠✠✠

S. W.—My brethren, let us assist the Most Wise in calling the Chapter to labor ✠✠✠✠✠ ✠

J. W.—My brethren, let us assist the Most Wise in calling the Chapter to labor ✠✠✠✠✠ ✠

M. W.—Order, my brethren.

All rise and place themselves under the sign of the Good Shepherd.

M. W.—Give the sign of recognition.

Give it.

All—Give the answering sign.

Give it.

M. W.—To order, my brethren.

OFFICIAL DECLARATION

M. W.—Together, my brethren.

All give the battery with their hands, and cry three times: “Hoschea.”

M. W.—Be seated, my brethren.

M. W.—Brother Master of Ceremonies, please ascertain whether there are any visitors in the avenues.

The M. of C. retires and visits the avenues, then returns and reports; if any, the appropriate ceremonies transpire.

RECEPTION

M. W.—Most Excellent and Perfect Knight Senior Warden, what is the cause of our assembling?

S. W.—The propagation of our Order and the perfection of a Knight of the East and West, who prays to be admitted to the degree of Knight of the Rose Croix.

M. W.—Let him be introduced. Brother Master of Ceremonies, prepare the novice, and bring him forth, fully clothed and in the usual manner, for presentation to us.

Master of Ceremonies retires, prepares the novice in black, and apron of the Seventeenth Degree.

My Brother, all is changed on the face of the earth. Consternation and dread are spread over it. The veil of the Temple is rent asunder, the implements and pillars of Masonry are broken, the cubic stone sweats blood and water, and the Word is lost. The Order is thrown into consternation and dread by the loss of the

Word, which has occurred notwithstanding all our precaution. We are in ignorance of the means to make use of for its recovery. How, then, can we know each other? Will you assist us in recovering the same? Are you willing to aid us in our search?

The candidate replies. The Master of Ceremonies says:

M. of C.—Follow me.

He conducts him to the door of the Chapter, where he knocks as a Knight of Rose Croix. Guard of the Tower from within says:

G. of the T.—Brother J. W., a Knight of the East and West knocks at the gate of the tower.

J. W. repeats it to the S. W., and he to the Most Wise.

M. W.—Perfect Knight S. W., please ascertain who knocks.

S. W. repeats it to the J. W., and he to the Guard of the Tower.

G. of the T. [*Opens the door and says.*—Who are you, and what do you want?

M. of C.—It is a Knight of the East and West who is wandering in the woods and mountains, and who at the destruction of the second Temple lost the Word, and humbly solicits your aid and assistance to recover it.

G. of the T. [*Shuts the door and says.*—Brother J. W., it is [*repeating the answer.*]

J. W. repeats the same to the S. W., and he to the Most Wise.

M. W.—What claim has he for the favor?

S. W.—By following us in the path which leads to perfection, and learning with us the three precepts on our columns.

M. W.—Let him enter.

All lights are extinguished, except that on the table of the M. W. The Most Wise now seats himself, his elbow resting on the table, and all the brethren seat themselves on the floor, the right leg over the left, the right elbow on the right knee, their heads down and resting on the right hand, their left hand on the left knee, the brethren all having their jewels covered with crepe. The candidate is conducted to the center of the room facing the East so that the pile of ruins may be directly before him, then the S. W. says:

S. W.—Most Wise, we have the pleasure of introducing to you a Knight of the East and West, who humbly solicits your aid and assistance to recover the "Word."

M. W.—Respectable and Perfect Knights, this is the last hour of

the last day of the seventh year that the construction of the Temple continued, let us unite and sanctify this day.

S. W.—The Temple is destroyed, the implements broken, and impious rites obscure the truth.

J. W.—The Shekinah is mute and invisible.

M. W.—My dear Brother, you find us in solemn contemplation of dire calamity; all nature is paralyzed; darkness overspreads the earth; truth is fallen; the earth quakes; her bowels are rent; and the veil of the Temple is rent in twain from the top to the bottom.

At these last words the curtain is drawn aside by unseen hands.

The blazing star is no more to be seen, the columns and corner-stone are broken and cast among the ruins; its implements are broken and destroyed; the cubic stone sweats blood and water; on the cross where truth was sacrificed the mystic rose droops and the Word is lost. Our sheet anchor in this storm of adversity is the Word, which will point us to the blazing star of truth. That this beautiful object may ever abide with you, and form a shining light in your mind, is the object of the ceremonies of this Chapter. Are you prepared to search for the Word and for Light?

If the candidate assents the Most Wise $\dagger\dagger\dagger\dagger\dagger$ $\dagger$, and says:

M. W.—Most Perfect Knight Master of Ceremonies, teach this Brother the wisdom of our sublime institution.

The Master of Ceremonies now causes the candidate to wash his hands and face in pure water, and says:

My Brother, you will, for your instruction, listen to a lesson from the Orator.

Ora.—"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made.

"In Him was life; and the life was the light of men.

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

M. W.—Brother Master of Ceremonies, cause the candidate to enter upon his travels to learn the beauties of instruction.

The travels consist of seven journeys round. When the candidate passes before the altar he must kneel, and when passing in the West he bends his

right knee. He is made to observe the columns, and repeat the name of each as he passes them. On the fourth journey, starting from the North, the J. W. says:

J. W.—O Lord, instruct us in what virtues we most need.

The Guard of the Tower says—"Faith."

M. of C.—Now Faith is the substance of things hoped for, the evidence of things not seen.

By "Faith," Abraham, when he was tried, offered up his only begotten son.

By "Faith" the children of Israel forsook Egypt, not fearing the wrath of the king.

By "Faith" they passed through the Red Sea, as by dry land, which the Egyptians, essaying to do, were drowned.

By "Faith" the walls of Jericho fell down, after they were compassed about seven days.

"Faith" subdueth kingdoms, worketh righteousness, obtaineth promises, stoppeth the mouth of lions.

This brings the Master of Ceremonies and candidate to the starting place again.

Start on the fifth journey from the North.

J. W.—My Brother, Faith is the first principle and pillar of our Order. In the dangers and difficulties which press around us, who shall deliver us?

The G. of the T. answers—"Hope"; and the eleven lights on the column are exhibited.

M. of C.—Blessed is the man who trusteth in the Lord, and whose Hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought.

The "Hope" of the righteous shall be gladness, but the expectation of the wicked shall perish.

The wicked is driven away in his wickedness, but the righteous hath hope in his death.

This brings the M. of C. and the candidate to the starting place, when they halt, and M. of C. says:

You will please give attention to a lesson from the Orator.

Who reads:

Ora.—Who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

On the sixth journey, in starting from the North, the J. W. says:

J. W.—What advantages do we derive from all our travels?

The G. of the T. says—"Charity"; and the eleven lights on the column Charity are exhibited, when the Master of Ceremonies commences his journey, and says:

M. of C.—Though I speak with the tongue of men and angels, and have not Charity, I am become as a sounding brass and a tinkling cymbal.

Though I bestow all my goods to feed the poor, and give my body to be burned, and have not Charity, it profiteth me nothing.

Charity suffereth long and is kind; Charity envieth not; Charity vaunteth not itself; is not puffed up; Charity never faileth.

And now abideth Faith, Hope, and Charity—these three; but the greatest of these is Charity.

This brings the Master of Ceremonies and the candidate to the starting place again, when they halt.

M. W.—Hear then the words of the New Law: "As my Father hath loved me," saith the Lord, "even so I have loved you. A new commandment give I unto you, that ye love one another."

This brings the candidate to the seventh and last journey, which is performed in silence. During that journey, while returning to the West, the M. of C. says:

M. of C.—My Brother, your travels are accomplished; forget not the three virtues which you have learned to recognize in your journey.

S. W.—Most Wise, the journeys are accomplished.

M. W.—My Brother, what have you observed in your travels?

M. of C.—Three virtues, Faith, Hope, and Charity, to guide my future life. Are there any others?

M. W.—No, my Brother, you have no others to accomplish, for these are the principles and pillars of our mysteries. You will now approach the throne, and take an obligation to remain faithful to its principles. Brother Master of Ceremonies, conduct the candidate to the throne.

He is conducted to the altar, kneels on both knees, his right hand on the New Testament, then the

M. W.—[✠✠✠]

All rise and form a circle around the candidate, and stand under the sign of the Good Shepherd, when the candidate takes the following

OBLIGATION

I, ———, of my own free will and accord, and in presence of this Sovereign Chapter of Sovereign Princes of Rose Croix, do solemnly promise and swear on my word and honor, and on the faith of an honest man, that I will never reveal the secrets of the Knights of the Eagle and Sovereign Princes of Rose Croix to any Mason of an inferior degree, or to the profane, without the written permission of him whom I now acknowledge to be my Master, or that of a regularly constituted Chapter of the Ancient and Authentic Rite of Heredom.

That I will stand to and abide by the laws, statutes, and constitutions of this Chapter.

And I do finally on my word of honor promise and engage to recognize and obey, as the only legal head of the Ancient and Accepted Scottish Rite, the Supreme Council of Sovereign Grand Inspectors-General to which I owe allegiance.

And may the Author and Foundation of this, our mystery, keep me steadfast. Amen.

He kisses the volume seven times.

M. W.—*Consummatum-est.* Perfect Knight Master of Ceremonies, conduct the candidate to the privacy of the ante-chamber for further instruction.

The *M. of C.* conducts the candidate to the preparation chamber and then instructs him as follows:

M. of C.—My brother, you can not regain admittance to the

Chapter for your final instruction without possession of the mystic words. I will now communicate them to you. The words are Jesus Nazarenus Rex Judaeorum, which being translated are: Jesus of Nazareth, King of the Jews. The initials only of these words are required. They are *I.N.R.I.* Let us again alarm the door.

(*M. of C.* knocks 6 and 1.)

G. of T.—[*From within.*]—Brother Junior Warden, there is an alarm at the door.

J. W. [Repeats.]

S. W.—Most wise, there is an alarm at the door.

M. W.—See who knocks, my Brother.

J. W.—Brother Guard of the Tower, see who knocks.

J. W. [Repeats it.]

G. of T. [Knocks 6 and 1; opens the wicket, and says]—Who knocks?

M. of C.—A Knight Mason, who having passed through the most severe trials, hopes to procure of you the Word as the reward of his toils.

G. of T. repeats to the *J. W.*; *J. W.* repeats to the *S. W.*, who repeats it to the *M. W.*

M. W.—Brother Guard of the Tower, let him be introduced in due and ancient form.

G. of T. opens the door and says:

G. of T.—Let the candidate be introduced in due and ancient form.

The candidate is then placed in front of the transparency representing the ascension, the brethren forming a semi-circle, the *M. W.* and Orator in front of the whole; the *S. W.* then says:

S. W.—Most Wise, I present to you a Knight Mason who hopes to procure us the lost Word, and thus become a perfect Mason.

M. W.—From whence come you, my Brother?

Can.—From Judea.

M. W.—Through what place have you passed?

Can.—Nazareth.

M. W.—Who conducted you?

Can.—Raphael.

M. W.—Of what tribe are you?

Can.—Of the tribe of Judah.

M. W.—Give me the initials of the four words you have pronounced.

Can.—I N R I (Iesus Nazarenus Rex Iudaeorum).

M. W.—[✠✠✠✠]

All rise under the sign of the Good Shepherd.

M. W.—Rejoice, rejoice, my brethren, the lost Word is found. Brother Master of Ceremonies, bring this Brother to light as the reward of his toils, his zeal and his constancy.

M. of C. then takes the veil off from the candidate.

M. W.—Join me, my brethren.

All give the Rose Croix battery, and make the sign of the cross with the right thumb upon the forehead, without touching it, and cry three times, "Hoschea."

M. M.—Brother Master of Ceremonies, you will conduct the candidate to the East.

Candidate is conducted to the East.

M. W.—The brethren will please to form a circle around the candidate.

M. of C. attends with a napkin, and boxes of cotton and oil, and will present them as they may be required.

M. W.—My Brother, the ceremony of consecration is of great antiquity.

He then anoints the candidate upon the back of his right hand and upon his forehead, repeating as he does so, the following:

M. W.—God hath anointed thee with the oil of gladness. Let this be a memorial of your devotion to the noble work of the true Knight of Rose Croix, strengthening you in bearing the banner of the cross joyfully among men.

M. W. suspends the crimson ribbon about his neck, saying:

M. W.—This is the badge of the Knight of the Black Eagle, its color being significant of the zeal and ardor which should inspire the honored possessors of the Word. From this ribbon and jewel you must never part, not even in death; it will instantly recall you to virtue, should you ever be so unfortunate as to fall from her path. The august mystery contained in the allegory of this jewel, which you already know, and which will soon be developed to you

in a more vivid manner, will teach you how sacred and sublime is the degree into which you have just been received.

M. W.—Brother Master of Ceremonies, conduct the candidate to the throne, there to be constituted, and receive the words, signs, and tokens of this degree.

M. of C. conducts him to the altar, and causes him to kneel. The *M. W.* leaves the throne with his sword in his left hand, and his gavel in his right, approaches the candidate, and says:

M. W.—By virtue of the powers conferred on me, I do hereby, under the Rose, admit, receive and constitute you now and forever a Knight of the Eagle and Pelican. Perfect Mason of Heredom, under the distinctive title of Sovereign Prince of Rose Croix, and a member of this Sovereign Chapter, and endow you with all the rights and privileges of perfect Masonry.

M. W. strikes 6 and 1 with his gavel, on his sword, over the head of the candidate, after which he grasps his hand, and says:

M. W.—Sir Knight, I greet you.

M. W. then returns to the throne, takes his seat, and says:

M. W.—Be seated, my brethren.

All are seated except the Master of Ceremonies and candidate.

M. W.—My Brother, in this degree, as in every other, we have words, signs, and tokens.

M. W.—Brother Master of Ceremonies, you will please instruct the candidate in the words, signs and tokens of this degree.

The *M. of C.* does so.

TO CALL TO REFRESHMENT

M. W. ✠—Most Excellent and Perfect Knight Senior Warden, what is the hour?

S. W.—The moment the Word was recovered, the blazing star reappeared in its glory, the true light regained all its splendor, and darkness was dissipated.

M. W.—Has any Knight anything to propose for the good of the Order, or for this chapter, or himself in particular?

S. W. repeats.

Cause the box of fraternal assistance to be passed.

Most Perfect Knights Wardens, announce on your respective

valleys that the engraved columns will now be read, and let all lend an attentive ear.

S. W. repeats. J. W. repeats.

Most Excellent and Perfect Knights Senior and Junior Wardens, announce upon your respective columns that this Chapter is about to be called to refreshment.

S. W.—Perfect Knights of the valley of the South, you are about to be called, etc.

J. W. repeats to the knights in his valley. M. W. ✠✠✠. All rise and face the East, in two columns, under sign of G. S. ✠✠✠✠✠ ✠. “Hosanna.”

TO CLOSE

M. W. ✠✠✠✠✠ ✠. S. W. and J. W. repeat.

M. W.—Respectable and Perfect Knight Senior Warden, what is the hour?

S. W.—It is the hour when the Word was recovered; when the cubic stone was changed into a mystic rose; when the blazing star reappeared in all its splendor; when the working tools of Masonry resumed their ordinary form; when the true light dispelled darkness, and the new dispensation was manifested to the world.

M. W.—Perfect Knights Senior and Junior Warden, please inform the Knights on your respective valleys that I invite them to speak, if they have anything to offer for the good of the Order in general, or of this Chapter in particular.

S. W.—Knights of my valley, the M. W. invites you, etc.

J. W. repeats. The knights may offer what they think proper. If no business is done, the

J. W.—Brother Senior Warden, silence prevails in my valley.

S. W.—Most Wise, silence prevails.

M. W.—Respectable and Perfect Knights Senior and Junior Warden, inform the knights on your respective valleys that the box of Fraternal assistance is about to be presented to them.

S. W. and J. W. repeat. M. of C. passes the box, commencing with the M. W.; then the Wardens; then the other officers; and finally the members; and hands the contents to the Secretary, after which the

M. W.—Respectable and Perfect Knights Senior and Junior Warden, please inform the Knights on your respective valleys that this Chapter is now about to be closed.

S. W. and J. W. repeat.

M. W. ✠✠✠. All rise under the sign of the Good Shepherd. The Master gives the sign of Recognition. All answer.

M. W.—Perfect Knights Senior and Junior Warden, please inform the Knights on your respective valleys that this Chapter is about to be closed.

S. W. and J. W. repeat.

M. W.—Brethren, before parting we will renew our obligations to maintain secrecy regarding all which has transpired here.

All stretch forth the right hand and say—“We promise and swear under the rose.”

M. W.—Together, brethren.

✠✠✠✠✠ ✠ and cry three times: “Hoshea.”

OFFICIAL DECLARATION

NOTE

FOR CEREMONIES INSTALLING THE OFFICERS OF THE CHAPTER OF THE ROSE CROIX, THE CEREMONIES FOR INSTALLING THE OFFICERS OF THE LODGE OF PERFECTION WILL BE USED WITH APPROPRIATE ADAPTATION.

MAUNDY THURSDAY AND EASTER SUNDAY SERVICES

ROSE CROIX KNIGHTS

CEREMONY OF THE TABLE

This ceremony should take place at initiations and in connection with Maundy Thursday and Easter observances.

Most Wise—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the United Supreme Council of Sovereign Grand Inspectors-General to whom this chapter owes allegiance, and by virtue of the powers in me vested, I call this Chapter from labor to refreshment.

All make sign of Good Shepherd.

This Chapter is now called to refreshment. Before we part, let us eat together the bread earned by our labors, and thank our Heavenly Father for furnishing us with the means for sustaining life. Brother Master of Ceremonies, visit the avenues, and see if there be any Brother, or even any of the profane, who suffers from hunger or thirst. If there be, bring him in; for whoever he may be, he is our Brother, and we will freely divide with him our bread and wine.

Master of Ceremonies retires, returns, and reports. In silence and order the knights follow the M. W. and form a circle about the table—the M. W. facing the West, with Wardens opposite. The table is covered with a white cloth, in the center, a plate of white bread, surrounded by three burning tapers of yellow wax; near the plate a goblet of white wine and a triangular piece of paper, having written on it the initials "J. H. V. H."; a pan of burning coals is near.

Brothers and Knights, let us assemble around the altar of fraternal love, joyfully strengthening the tie which binds our hearts together.

In silence and order, the Knights follow the M. W. to table.

INVOCATION

Sovereign Creator of all things, and source of life and light, who provides for all our necessities, bless the nourishment for the body we are about to take, and make it to give us strength to labor for Thy glory and the advancement of all the great interests of humanity. Amen!

ADDRESS

From time immemorial, man has plighted his faith and confidence in his fellow man by drinking from the same cup and eating from the same loaf.

Among Eastern nations at the present day this method of solemnizing a pledge has been retained. We learn from history, and our fathers, of the Masonic faith, that in the ancient mysteries of Judea and Egypt, the newly initiated were presented with bread and wine as a symbol of the new life they were about entering upon, and that they were henceforth to be devoted to the laws of truth, and knowledge of their rights and duties.

This feast, and the bread and wine of which we partake, are to us symbols of fraternity and brotherly affection, and of that perfect union that must ever subsist among Brother Knights of the Rose Croix.

Thus, Brother Knights, are we assembled, solemnly and fraternally pledging ourselves one to another in brotherly love, in the presence of the angels and of that great Intelligence that surrounds us in our every action.

Most Wise breaks the bread, takes a piece and eats, and, passing the plate, says:

Take, and eat, and give to the hungry.

Music soft. Then taking the goblet, drinks, and passes it, saying:

Take, and drink, and give to the thirsty.

TO CLOSE

To order, my brethren.

All make sign of Good Shepherd.

My brethren, we may now retire; but first, I must require your oaths not to reveal any of this day's proceedings.

Presents hilt of sword to orator, who, taking the handle, says: "I swear"; in succession passing, they all do likewise; and then, as they retire in silence, the Most Wise says: "E—L."

CEREMONY OF EXTINGUISHING THE LIGHTS ON THURSDAY BEFORE EASTER

This ceremony takes place on Thursday before Easter, after the table ceremony, and begins the moment the Word is returned to the Most Wise, when all have resumed their positions.

At the West end of the table is a candelabra with seven branches of unequal size, so as to form a triangle, the middle branch forming the top of the triangle. In each a wax candle must be burning, all being around the table, and at a sign from the Most Wise—

Master of Ceremonies goes to the candelabra and says:

Master of Ceremonies—Our Lord came to save the human race, but they knew Him not and put Him to death.

He then puts out the lowest light on the left, and returns to his station. Treasurer goes to the candelabra, and says:

Treasurer—Our Lord willed that all should be brethren, but they knew Him not and put Him to death.

He then puts out the lowest light on the right, and returns to his station. Secretary goes to the candelabra, and says:

Secretary—Our Lord's sublime doctrine was intended for man's happiness, but they knew Him not and put Him to death.

He then puts out the next light on his left, and returns to his station. Orator goes to the candelabra, and says:

Orator—Our Lord's object was to teach the truth, to promulgate love, but they knew Him not and put Him to death.

He then puts out the next light on the right, and returns to his position. Junior Warden goes to the Candelabra, and says:

Junior Warden—Our Lord proclaimed that men should do unto their brethren as they would be done by, but they understood Him not and put Him to death.

He then puts out the next light on the left, and returns to his station. Senior Warden goes to the candelabra, and says:

Senior Warden—Our Lord came from Heaven to do the will of his Father in Heaven; to preach glad tidings to the meek; to give sight to the blind and hearing to the deaf, but they listened not to Him and nailed Him to the cross.

He then puts out the next light, and returns to his station. Most Wise goes to the candelabra, and says:

Most Wise—Yes, my brethren, our Lord was despised and rejected of men, a man of sorrows and acquainted with grief. There was no guile in His mouth. He was wounded for our transgressions and bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed.

He then puts out the light, and says:

Most Wise—My brethren, we have met this day for the purpose of commemorating the death of our Lord and Master. Today is the anniversary of the last supper of which He partook with His disciples. On that occasion He instituted a memorial of His broken body and shed blood, and was thereafter betrayed by Judas the traitor. Let us remember the sad transaction, one and all.

Closes as in the table ceremony.

CEREMONY OF RE-LIGHTING ON EASTER SUNDAY MORNING

This ceremony takes place immediately after the Ceremony of the Table. As in the Ceremony of Extinguishing the Lights, it begins as soon as the "Word" has been returned to the Most Wise. Each Knight is then at his post, and the music has stopped.

The table is arranged as in the Ceremony of Extinguishing the Lights; the yellow wax candelabra have remained unlighted since the previous Thursday.

The Knights being round the table, at a signal from the Most Wise, the officers discharge their several duties, as follows:

Most Wise—Officers, to your duties.

Officers all arise.

Guard—The doctrine of Him who died for the regeneration of humanity, has become the living son of truth.

Lights candle. Remains standing.

Master of Ceremonies—The doctrine that the love of God for his children is infinite, and that true religion is to love our brother, rises, like the blessed sun, triumphantly from the darkness.

Lights candle. Remains standing.

Hospitaller—The doctrine of Him who lost his life for having proclaimed that all men, children of a common father, were brethren, shines upon us from the awful light of the past.

Lights candle. Remains standing.

Treasurer—The doctrine of Him who suffered an ignominious death for endeavoring to substitute truth for error, love for hatred and persecution, has gone round the world, and prevails against ignorance and superstition.

Lights candle. Remains standing.

Junior Warden—The doctrine of Him who said "do unto others that, which you would that others should do unto you; Suffer little

children to come unto me, and forbid them not, for of such is the Kingdom of Heaven; Love God with all thy might and heart and soul, and thy neighbor as thyself and thou shalt live," has become the light and life of all intelligent minds of every creed.

Lights candle. Remains standing.

Senior Warden—The doctrine of Him who gave up His life for His friends to insure forever the liberty of the oppressed, the rights of the weak, and the overthrow of tyranny over mind and body, has become the supreme law of regenerated humanity.

Lights candle. Remains standing.

Most Wise—"He is not here, for He is risen." Liberty, Equality and Fraternity, baptized in the blood of Him who died on Calvary, henceforth march steadily onward toward certain and complete victory over Ignorance, Fanaticism and Despotie Power.

The ignoble cross, on which was nailed the friend of the wretched and destitute itself, often desecrated by being made the ensign of superstition, rapine and persecution, shall henceforth be for us the symbol of regeneration.

Man shall at last stand erect and disenthralled, and under that symbol the legions of freedom shall march forth to victory.

Thanks, love and gratitude to our father for the word and the new law.

Truth reappears, and love and liberty illuminate philosophy.

Lights the candle.

The world of life and regeneration is recovered, and the law of love lives.

MUSIC

INVOCATION

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. AMEN.

SCRIPTURE READING

Culp
If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in Glory. Mortify therefore your members which are upon the earth; fornication; uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them.

CONFESSION—ALL

Turner
Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent—according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O merciful Father, for his sake, that we may hereafter live a godly, righteous and sober life, to the glory of thy Holy Name. AMEN.

MUSIC

FIRST LESSON

S. Warden
The Lord is my shepherd: therefore can I lack nothing. He shall feed me in a green pasture; and lead me forth beside the waters of comfort.

Rich
He shall convert my soul: and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oil, and my cup shall be full.

But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

SECOND LESSON

The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

For he hath founded it upon the seas; and prepared it upon the floods.

Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart: and that hath not lift his mind unto vanity, nor sworn to deceive his neighbors.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

This is the generation of them that seek him: even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in.

Who is this King of Glory: It is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of Glory shall come in.

Who is this King of Glory: Even the Lord of hosts, he is the King of Glory.

APOSTLES' CREED

I believe in God the Father Almighty, Maker of Heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary: Suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell; the third day he rose again from the dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; The Communion of Saints; the Forgiveness of sin; The Resurrection of the Body; And the life everlasting. AMEN.

SERMON

BENEDICTION

BREAKFAST

The End

BOOK OF THE SCOTTISH RITE

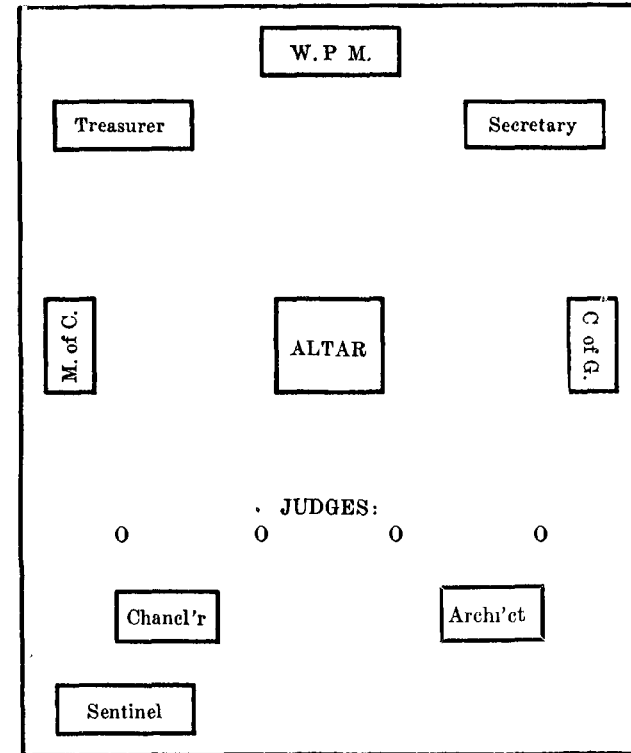
FOURTH SERIES

TRADITIONAL AND CHIVALRIC DEGREES

19° - 32°

NINETEENTH DEGREE—GRAND PONTIFFS

DIAGRAM OF GRAND PONTIFFS



ARGUMENT

In entering upon a new series or division of the degrees of the Ancient and Accepted Rite, conferred in a Consistory, we are still in pursuit of good, and laboring for the destruction of evil—following the same laws as those laid down in the two preceding degrees, and taking another bold step toward the purification of our own souls, and sowing, for others to reap fruits of eternal happiness.

This degree is founded upon certain apocalyptic mysteries relating to the New Jerusalem; it rests upon the three characteristic

virtues taught in the Eighteenth Degree, and proclaims the Alpha and Omega.

APARTMENTS

The apartments are two, besides the Preparation-room.

THE FIRST APARTMENT

Is styled the Chapter-room, and is hung with blue hangings, sprinkled with stars of gold; it is lighted from the East by the triple interlaced triangle, with the sun in the center, in full blaze.

Behind the curtain that conceals the platform in the East should be a fine representation, by painting, of the New Jerusalem—a square city, suspended in the clouds, and represented as descending from the heavens to the earth by slowly unrolling or lowering the painting. The city is represented surrounded by a halo; it has twelve gates of pearl—three on each side—and at each gate an angel, with a name written on his crown, which are the names of the twelve tribes of the children of Israel. Through the city flows a river, on either side of which is a flourishing tree, bearing twelve fruits, answering to the twelve precious stones in the Grand Pontiff's breastplate.

Under this movable painting is a representation of the city of Jerusalem in ruins, and in it a serpent, with three heads, in chains, as if about to be crushed by the descending celestial city.

An empty laver is stationed in the center of the Chapter-room.

THE SECOND APARTMENT

Is a plain dark room, with a portion divided off by a dropped curtain; in the room a single chair.

OFFICERS AND THEIR DECORATIONS

Thrice Potent (wearing a breastplate with twelve precious stones).

Warden.

Orator.

Senior Deacon.

Junior Deacon.

Master of Ceremonies.

Captain of the Guard.

All the officers and Grand Pontiffs wear long white robes, as also a *fillet* of sky-blue satin round the forehead, having twelve stars embroidered thereon.

Order:—A broad crimson sash, edged with white, with twelve stars on the front of the same, and worn from the left shoulder to the right hip.

Jewel:—A golden parallelogram, with the Greek Alpha on one side and the Omega on the other.

The Grand Pontiffs style each other "Faithful" or "True Brothers."

Battery:— $\star\star\star$ $\star\star\star$ $\star\star\star$ $\star\star\star$

OPENING

T. P.— $\star\star\star$ $\star\star\star$ $\star\star\star$ $\star\star\star$.—Brothers Grand Pontiffs, I am about to open a Chapter of Grand Pontiffs. Brother Junior Deacon, are we properly guarded?

J. D.—[*Ascertains.*]—Thrice Potent, we are securely guarded.

T. P.—How are we guarded?

J. D.—By a Brother Grand Pontiff without, armed and vigilant.

T. P.— $\star$.—Brother Warden, what is the hour?

W.—The hour foretold to all nations. Truth has arisen; the struggle between good and evil continues, the cubic stone has become the mystic rose, and the lost Word has been found.

T. P.—Faithful Brother, what is that word?

W.—It is Alpha and Omega—the first and the last.

T. P.—Then, let us all repeat the pass-word.

Omnes.—E———l

T. P.—To order, my brethren!

OFFICIAL DECLARATION

RECEPTION

The Chapter-room is hung in black, and the altars are draped; the candidate is decorated as a Knight Rose $\dagger$, and received by the M. of C., who conducts him to the door of the Chapter; $\star\star\star$ $\star\star\star$ $\star\star\star$ $\star\star\star$. The curtain in the East is closed; all the brethren are robed in black; the sun is turned to blood.

J. D.—Who approaches this Chapter?

M. of C.—A Knight Rose Croix, who desires to attain the degree of Grand Pontiff.

J. D.—How long has he served?

M. of C.—Probationally, three years.

J. D.—Where?

M. of C.—In the ranks of Truth.

J. D.—How is he armed?

M. of C.—With Faith, Hope, and Charity.

J. D.—Let him abide, until his request has the sanction of the Thrice Potent.

J. D. reports to *W.* *W.* reports to *T. P.*

T. P.—Since the request is so commendable, let him enter.

W. repeats to *J. D.* *J. D.* opens the door and repeats the same to *M. of C.* *M. of C.* and candidate enter, and are stationed in the West.

Let our Brother, who still seeks for knowledge, travel four periods of time; and let the Faithful Brothers cheer him on his way with words of comfort and consolation.

The candidate is then placed in the West.

T. P.—The Lord himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God.

W.—The day of the Lord cometh as a thief in the night; and when you say, Peace and safety, then sudden destruction cometh upon you, and you shall not escape.

O.—But you, Brothers, are not in darkness, that day should overtake you as a thief.

T. P.—Ye are all the children of light and the children of day; we are not of the night or of darkness.

W.—Therefore, let us not sleep, as do others; but let us watch, and be sober.

O.—See that none render evil for evil unto any man, but ever follow that which is good unto every man.

The candidate is then conducted to the Chapter-room and placed again in the West; Seven Brethren, standing in a line immediately behind him, holding seven vials of different-colored liquids.

T. P.—Go your way, and pour out the first vial of wrath upon the earth.

The first Brother passes to the front, and pours out his vial in the salver, and returns; a dull, heavy sound is heard in the East, and a flash, which also occurs on the pouring out of each vial.

W.—Justice shall not be known to the Patriarchs, and strife shall never cease.

T. P.—And there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. Pour out the second vial.

The second Brother does as the first, and returns.

W.—Intolerance and bigotry shall weigh down the soul and corrupt the body.

T. P.—And the sea became as the blood of a dead man, and every living soul died in the sea. Pour out the third vial.

The third Brother does as directed.

W.—Ignorance shall creep over the world as the locust upon the harvest field.

T. P.—And the rivers and fountains became blood, for the Lord adjudged them that shed the blood of saints and prophets, and gave them blood to drink. Pour out the fourth vial.

The fourth Brother does as directed.

W.—Superstition shall pervade society, and every hamlet shall be its abiding place.

T. P.—And power was given the sun to scorch men with fire, and men were scorched with great heat, and blasphemed the name of God which hath power over those plagues; and they repented not, to give him glory. Let the fifth vial be poured out.

The fifth Brother does so.

W.—All industry shall cease, and indolence and folly shall seize upon every creature.

T. P.—And the kingdom of the beast was full of darkness, and all gnawed their tongues for pain, and blasphemed the God of Heaven because of their pains and their sores, and repented not of their deeds. Pour out the sixth vial.

The sixth Brother does so.

W.—Ingratitude shall enthrone the breast of man, and he shall curse God.

T. P.—And I saw three unclean spirits come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are the spirits of devils working miracles. Pour out now the seventh vial.

The seventh Brother does so.

W.—Intemperance shall be the bane of all creatures, both man and beast, and they shall become loathsome.

T. P.—And there came a great voice out of the temple of Heaven, from the throne, saying, "It is done."

Voices, thunder and lightning, in the East.

And there was a great earthquake, such as was not seen since men were upon the earth, so mighty an earthquake and so great.

The seven great hydra-headed evils of the world, Injustice, Intolerance, Ignorance, Superstition, Indolence, Ingratitude, Intemperance, which have been poured out of the vials of wrath, and which are scattered broadcast, must be combated and successfully

overcome by man; and we, as Pontiffs, are the sworn enemies of those evils. All our energies must be summoned, and by the aid of the all-powerful Intelligence, we must again drive into the pit of darkness the foul fiends that blight this else happy earth.

The curtain in the East is drawn aside, and the slain body of a man is discovered on the broken eminence in the center of the platform, with a bow and arrow, unbalanced scales, an hourglass, bloody dagger, over-turned wine cup, etc. The T. P. and seven Brethren advance to the front of the East and kneel, encircling the East—the T. P. in their front; the candidate kneels at the altar in the West.

PRAYER

T. P.—O thou eternal, and most merciful Being, who alone canst aid thy servants in their mighty task of battling against the evils of this world, in expelling ignorance and intolerance—hear our prayer.

Seven Breth.—Hear our prayer.

T. P.—Thou who dost ever listen to the breathing, burning prayer of justice and of truth, guide thine erring children in the paths of righteousness, and teach them to shun all injustice and superstition—oh, hear our prayer!

Seven Breth.—Hear our prayer.

T. P.—We humbly pray thee, that thou wilt also imbue our hearts with the true light, that dark ingratitude, indolence, and intemperance may find no shelter there; that the hallowed spirit of our Maker may hold dominion over our souls, while instructing others, that they may be in like manner imbued with the Holy Spirit, and may successfully struggle against the demons of darkness and perdition. Against all such, Father of light and life, hear our prayer.

Seven Breth.—Hear our prayer.

T. P.—Heavenly Father, in the earnestness of our prayer, let now this awful embodiment of woe and the emblem of foul evils pass from us, for we know without prayer we can not drive from our hearts those demons of the soul's destruction.

Change, O Heavenly Father, change the spirit within us! teach us what is good! teach us thyself, and may we understand! let evil give place to good, and we now pledge our vows henceforth, as true and devoted Pontiffs, to devote ourselves, our hearts and hands, to the cause of truth and justice, as against all the evils of the world. In this, our vow, hear our prayer.

Seven Breth.—Hear our prayer.

T. P.—And now, unto the Great Jehovah be all praise, and honor, and glory; and may we all say, Amen.

Seven Breth.—Amen.

The curtain in the East is closed; T. P. †; all rise.

T. P.—Brother Master of Ceremonies, conduct the candidate to the Preparation-room, that we may prepare for the second section of the degree.

The M. of C. and candidate retire; the Chapter is now arranged with the blue hangings and stars of gold; the sun is changed to its bright appearance, and the curtain in the East is drawn aside, displaying a large gold cross with a white rose upon it, placed on a prominence on the platform; the Pontiffs are dressed in their long white robes—fillets of blue on their heads—and crimson sashes. A procession is formed, in double files, at the head of which is borne a large globular mirror, as the representation of Truth, and equi-distant are the emblematic figures of Faith, Hope and Charity, in crimson, blue, and white, respectively; or three brilliant transparencies of the three characteristic virtues, in the colors designated; two swinging censers and the small banner of the Order are also carried. The candidate enters and kneels in front of the altar. The procession then moves three times around the body of the Lodge.

The procession halts, and forms double lines in front of the East, placing the banner, mirror, three emblematic figures, and censers, appropriately about the cross on the platform. All kneel, facing the East.

O Heavenly Father, source of all intelligence and goodness, we appear before thee clothed in white garments, symbolic of the purity of our hearts and of that beneficence and virtue we would crave from an all-merciful Providence—grant our prayer.

All—Grant our prayer.

T. P.—Give us *faith* that we shall see the New Jerusalem, that we may receive thy commendation for our works, and join in singing with the innumerable throng that surrounds thy throne, Holy! Holy! Holy! is the Lord God of Sabaoth!

All—Grant our prayer.

T. P.—Give us *hope* for the salvation of the soul, and aid us in the struggle for the perfection of our intelligence, and in the advancement of man toward a true understanding of thy will.

All—Grant our prayer.

O.—I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea.

Curtains drawn apart in the East, revealing the celestial city descending from the clouds.

And I saw the holy city, the New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and he shall be with them and be their God. He shall wipe all tears from their eyes, and there shall be no more death; neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away.

W.—Behold, I make all things new. And he said unto me, Write! for these things are true and faithful. And he said unto me, It is done; I am Alpha and Omega, the beginning and the end; I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh shall inherit all things, and I shall be his God, and he shall be my son.

T. P.—And I saw no temple in the New Jerusalem, for the Lord God Almighty and the Lamb are the temple of it; and the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof; and the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor unto it; and the gates of it shall not be shut at all by day, for there shall be no night there, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life. My Brother, if you believe in these promises, go now to the altar, and there assume the obligation of this degree.

OBLIGATION

Both hands resting on four great lights and cross-swords.

I, ———, in the presence of the eternal and everliving God, do hereby and hereon most solemnly and sincerely promise and swear, that I will never reveal the secrets of this degree to any person in the world, except to him to whom the same may lawfully belong, and then only when I am lawfully authorized and empowered so to do.

I do further promise and swear that I will obey the laws, rules, and regulations of any Chapter of this degree, of which I may become a member—the edicts, laws, and mandates of the Grand Consistory of Sublime Princes of the Royal Secret of the State of ———, and the constitution, statutes, and edicts of the Supreme

Grand Council of the Thirty-third Degree, within whose jurisdiction I may reside, so far as the same may come to my knowledge.

I do further promise and swear that I will devote myself, my heart, and my hand, to the cause of Truth and Justice, to struggle against intolerance and fanaticism, ignorance, superstition, indolence, ingratitude, and intemperance; and that I will in all things consider only what is right and just for me to do, and not whether any benefit to myself will result therefrom.

All of which I do most solemnly and sincerely promise and swear, binding myself under no less a penalty than that of being hailed a false knight and faithless soldier by every honest man and true knight throughout the world, if I fail in this my voluntary obligation.

So help me God, and keep me steadfast in the due and punctual performance of the same. Amen.

Salutes the Holy Volume once.

T. P.—Melchizedek, King of Salem, and Priest of the Most High God, met Abram at the Valley of Shaveh, which is the king's dale, as he was returning from the slaying of the kings and the recovery of his brother; and he gave him bread and wine, and he blessed Abram, and said, "Blessed be Abram of the Most High God"; and he offered him tithes of all. So do I, my Brother, give you my blessing, and raise my hands in like manner as Abram, craving from heaven a tithe of God's goodness.

M. of C. gives T. P. the perfumed oil, who anoints candidate on the crown of the head, saying:

I anoint and sanctify you; be thou a Priest forever, after the order of Melchizedek—virtuous, sincere, equitable, true, and temperate—minister of justice and priest of toleration. Be faithful to God, thy duty, and thyself, and thus deserve the term of Sublime Pontiff, or Scottish Mason, which you are hereafter entitled to wear. Rise and receive the

†
V. P. V.

INVESTITURE

This Robe of white linen with which I now invest you is emblematical of that equity and purity which should characterize one

who is consecrated to the service of Truth, and reminds us also of the vesture of the one hundred forty and four thousand who refused to wear the mark of the beast on their foreheads; for it is so written. They shall walk with me in white, for they are worthy; he that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but I will confess his name before my Father and before his angels.

This Cordon of crimson, bordered with white, teaches you that the zeal and ardor of a Knight and Pontiff ought to be set off by the greatest purity of morals and perfect charity and beneficence; the twelve stars upon it and upon the fillet allude to the twelve gates of the new city.

This Fillet is the peculiar emblem of your Pontificate, and as the slightest contact with earth will soil its spotless purity, remember that so the least indiscretion will soil the exalted character you have now voluntarily assumed.

Receive this Jewel, and let the letters upon it—the first and last of the Greek and Hebrew Alphabets—remind you of Him who was from the beginning, and ever shall be—the Alpha and Omega, the first and the last—on whose premises we rely with perfect confidence; in whose mercy and goodness we implicitly trust, and for the fulfillment of whose wise purposes we are content to wait.

My Brother, but little may be said as to the representation you witnessed in the East. To us, as Masons, the city overturned and in ruins represents the empire of Evil finally overwhelmed and destroyed in the last conflict of the principles of light and darkness, which event mankind has, in all ages, expected, and the holy books of every ancient nation have foretold. The city descending from heaven is the new empire of Light and Truth, for which we wait and hope. The Tree of Life is emblematical of Truth—the basis of all the virtues represented by its fruits. The buildings of gold, and walls of precious stones, and gates of pearl, are symbols of that glory which shall invest and make magnificent the universe, when sickness, and pain, and guilt, and evil, shall disappear forever, and leave the world again a paradise.

The river, to the dwellers in Eastern deserts, was the type of purity and plenty; the tree, with its leaves and flowers and fruits, of Nature, who bestows her bounties and her many blessings without waiting for men's thanks.

The serpent writhing in chains has to us a peculiar significa-

tion—it was promised that the off-spring of the woman should bruise the serpent's head. Fulfill thou the prophecy.

CLOSING

T. P. ✠—Grand Pontiffs, I am about to close this Chapter of Grand Pontiffs. Brother Junior Deacon, inform the Guard. ✠✠ Brother Warden, what is the hour?

W.—Thrice Potent, the hour is accomplished.

T. P.—Faithful Brother, let us rejoice. What remains for us to do?

W.—To work, wait, and be patient.

T. P.—Work, then, my Brother Knights and Pontiffs, while it is day; behold the night cometh, when no man can work. Brother Warden, for what do we wait?

W.—For the light of noonday.

T. P.—Let us, then, close this Chapter, and be patient. Brother Warden, inform the Knights and Pontiffs that I am about to close this Chapter.

W.—✠✠✠—Brother Knights and Pontiffs, the Thrice Potent is about to close this Chapter.

T. P.—To order, my brethren.

†

OFFICIAL DECLARATION

TWENTIETH DEGREE—GRAND MASTER OF ALL SYMBOLIC LODGES; OR, MASTER AD VITAM

ARGUMENT

That the right to govern in a Lodge is not only that acquired by the formal selection of the suffrage of the brethren, and a subsequent installation, but the power of Masonic intelligence attained by patient labor and the study of Masonic law, and of the true understanding and ability to teach the tenets, doctrines, and symbolic legends of the Order. Exemplification is given in brief, but much important instruction of the true manner of conferring degrees in the Ancient and Accepted Rite is impressed upon the candidate, and he is charged, as a Master of all Symbolic Lodges, to preserve Masonry in its primitive purity.

THE APARTMENT AND ITS DECORATIONS

But one apartment is needed, and the assembly is styled a Lodge; the hangings are blue and gold. In the East is a throne, ascended by nine steps, and surmounted by a canopy. Over the East, lighting the Lodge, is a glory surrounding a triangle, in the center of which are the words "*Fiat Lux*." In the center of the room is a triangular altar, on which rest a Bible, Square, Compass, Sword, and Mallet. The altar has three columns about it, forming a triangle, on which are these words—on that in the East: "Truth"; on that in the West: "Justice"; on that in the South: "Toleration."

The rough and smooth ashlar and working tools of a Symbolic Lodge are disposed about the apartment. The Lodge is lighted by nine lights of yellow wax, in a candlestick with nine branches, placed between the altar and the South; the lights are arranged in three triangles, one within the other.

OFFICERS, ETC.

Venerable Grand Master (is stationed in the East).
Senior Warden (is stationed in the West).
Junior Warden (is stationed in the South).
Orator (is stationed in the North).
Treasurer (is stationed as in a Symbolic Lodge).
Secretary (is stationed as in a Symbolic Lodge).
Senior Deacon (is stationed as in a Symbolic Lodge).

Junior Deacon (is stationed as in a Symbolic Lodge).

Hospitaller (is stationed to the left of the Senior Warden).

A lodge cannot be opened with less than nine members.

The brethren are sometimes termed Grand Masters.

Apron:—Yellow, bordered and lined with blue; in the center of the area are three equilateral triangles, one within the other, with the initial letters of the nine great lights in the corners, arranged as follows: At the apex of the outer triangle, the letter C; at the right-hand corner, below, G; at the left-hand corner, V; at the apex of the middle triangle, H; and at the right and left-hand corners, P and H; at the apex of the inner triangle, the letter T, and at the right and left-hand corners, T and J. In the center of the inner triangle is the Tetragrammaton, and across it, from below upwards, the words "*Fiat Lux*."

Cordon:—A broad sash of yellow and blue, passing from the left shoulder to the right hip.

Jewel:—Of gold; upon it the triangles, letters, and swords, as upon the area of the Apron.

Battery:—† ††

OPENING

G. M. †—Brethren, I am about to open this Grand Lodge; clothe yourselves and repair to your respective stations. Brother Junior Deacon, see that we are duly guarded.

J. D. [*Ascertains*.]—Venerable Grand Master, we are duly guarded.

G. M.—Brother Senior Warden, ascertain if all present are Grand Masters.

S. W. [*Ascertains*.]—Venerable Grand Master, all present have the Word, and are Grand Masters.

G. M.—Brother Senior Warden, what are the appropriate jewels of a Grand Master?

S. W.—Those which compose the triangle in the center of the Lodge, and are placed upon the columns—*Truth*, *Justice*, and *Toleration*.

G. M.—My brethren, let the great lights of the Lodge be lighted.

Each officer advances in turn and lights one of the candles in the great candlestick, and then returns to his station, saying, as he lights the candle, as follows:

Hosp.—Let *Veneration* for the Deity burn in this Lodge as its first great light.

J. D.—Let the light of *Charity* shine in this Lodge.

S. D.—Let the light of *Generosity* be lifted up in this Lodge.

Sec.—Let the light of *Heroism* blaze like the day among us.

Treas.—Let the light of *Honor* ever direct our footsteps.

Orator—Let the light of *Patriotism* shine in our souls as in the Lodge.

J. W.—Let the great light of *Justice* burn steadily upon our altars.

S. W.—Let the great light of *Toleration* dim the fires of persecution.

G. M.—Let the great light of *Truth* illumine our souls, and complete the great triangle of perfection.

Omnes—†††—*Fiat lux!*

G. M.—Together, my brethren.

† †

RECEPTION

The candidate wears the collar and jewel of a Grand Pontiff and the jewel of a Rose Croix Knight. The S. D. conducts the candidate to the door of the Lodge-room, and † ††, which is replied to by the J. D. The nine great lights are extinguished.

J. D.—Who seeks admission here?

S. D.—A Grand Pontiff, who desires to be qualified to preside over all Symbolic Lodges of our Order, that he may still further advance in Masonry.

J. D.—Is it through mere idle curiosity, or for the sake of distinction, that he prefers this request?

S. D.—It is not.

J. D.—Is he of that class of Masons, who, having obtained the degrees, repose thereafter in contented indolence, indifferent to the evils that demand to be redressed?

S. D.—He is not.

J. D.—Is he of that class of Masons who are content to utter sentiments of approval, but press on others the performance of Masonic duty?

S. D.—He is not.

J. D.—Is he of that class of Masons who spare their own purse, and are ready to draw liberal contributions on those of others, for works of charity and the welfare of the Order?

S. D.—He is not.

J. D.—If he be one of these, let him withdraw; for such Masons we have no room, no need, no use. Do you vouch for him that he is none of these?

S. D.—I do.

J. D.—Then let him wait with patience until the will of the Grand Master and the brethren is obtained.

The J. D. reports to the S. W., the same questions being asked and like answers returned as at the door, except the last remark of the J. D. The S. W. reports to the G. M., the same questions being asked, and like answers returned.

G. M.—My brethren, is it your pleasure that this candidate shall be admitted? If so, give me the affirmative sign.

Right hand above the head.

If any are of another opinion, give me the negative sign.

Stretch right hand to the front, palm open and outward, as if repelling a person—the votes being all affirmative.

Let the candidate be admitted.

The candidate is introduced by the S. D. and placed in the center of the triangle formed by the three columns, and in front of the altar.

My Brother, you have often knelt before the altar of Masonry, and you now stand before it again, inclosed in the great triangle formed by the three great columns which support this Lodge.

Turn now, toward the South, and read the name upon the column.

Cand.—Toleration.

J. W.—No man, my Brother, has the right to dictate to another in matters of belief or faith; no man can claim that he is infallible, and the only possessor of Truth. It is no merit in man to entertain that faith which his birthplace, his education, or habit, have imposed upon him, without examination and investigation into the evidences on which it is based. When man persecutes for opinion's sake, he insults the attributes of Deity. Do you admit the truth of these principles?

Cand.—I do.

G. M.—Turn now toward the West, and read the name upon the column.

Cand.—Justice.

S. W.—Man should judge others as he judges himself; find for their actions the excuses that he readily finds for his own; and look always for a good, rather than for a bad motive.

Justice and equity are like the light and air—God made them common to all; and he who denies justice to his Brother, or wrongs

him in his estate, his affection, or his reputation, is unfit to associate with his fellows. Do you recognize the truth of these principles?

Cand.—I do.

G. M.—Turn now to the East, and read the name upon that column.

Cand.—Truth.

G. M.—No falsehood can be other than an evil; it is an act of a coward; to lie, expressly or by implication, is base and dishonorable; without Truth, there can be no virtue. God is perfect Truth, and every lie, prevarication, misrepresentation, coloring, or concealment, is an offense against him, and disgraceful to a Mason. Do you recognize the truth of these principles?

Cand.—I do.

G. M.—Will you make them hereafter the inflexible rule of your life, conduct, and conversation—letting no inducement, temptation, or necessity, however stringent, persuade you to swerve from them?

Cand.—I will.

G. M.—Kneel, then, at the altar, and assume the obligation of the rank and degree which you desire to receive.

Candidate kneels, and places both hands on the lights, etc.

OBLIGATION

I, ———, do hereby and hereon, in the presence of the God of Truth, Justice, and Toleration, and appealing to Him for the uprightness of my intentions, most solemnly and sincerely swear, and to each Grand Master here present do most sincerely promise, pledge myself, and vow, that I will never reveal any of the secrets of this degree to any person in the known world, except to one who is duly authorized to receive them, and when I am fully authorized to communicate them.

I furthermore promise and swear that I will henceforward forever be guided and directed by the nine great lights of a Grand Master, as I shall be informed thereof hereafter.

I furthermore promise and swear that I will not govern any Lodge, or other Masonic body, over which I may be called to preside, in a haughty or arbitrary manner, but with gentleness, urbanity, and courtesy; and that I will use my best endeavors to preserve peace and harmony among the members thereof, and all Masons everywhere.

I furthermore promise and swear that I will never assist in, be

present at, or consent to, the conferring of this degree and dignity upon any Mason who will not and does not answer, and, as I believe, truly, heartily, and sincerely, all the questions asked of me at the door, and here before the altar and within the columns.

To all of which I do sincerely and solemnly swear, binding myself under no less a penalty than that of being despised and execrated by all Masons, and detested by all whom I hold most dear on earth. So help me, God, and keep me steadfast. Amen.

Candidate salutes the Holy Volume thrice.

INVESTITURE

G. M.—Rise, my Brother, and let me put you in possession of the



V.

P. V.

S. W.

Battery.

The Apron, my Brother, with which I now invest you, is triangular in shape, as indeed are all the aprons used in this Order. It is unnecessary to state to you that its form relates to the fourth great light, which reminds us of the Deity and his attributes; the yellow relates to the superiority of the grade, while the blue border and lining is the emblem of Truth, which encompasses it; the triple triangle on the area exhibits the threefold power of God, and their angles the nine great lights, with the initial letter of each in the respective corners; the Tetragrammaton, crossed by the words, "*Fiat lux*," in the center of the triangle, needs no explanation.

The Cordon is yellow and blue, for reasons already set forth in describing the apron.

The Jewel, also, is described by the representation on the area of the apron.

My Brother, you will now approach the East.

The G. M. accompanies the candidate to the foot of the platform with nine steps, where there is a chair placed (but the candidate is not seated), and presenting him with the gavel, says:

I now present you with this Gavel, as a symbol of a Grand Master of all Symbolic Lodges of our Order; remembering you are Master *ad Vitam*, or for life—that is, during your mortal existence and your correct Masonic deportment in life—you are entitled to assume the gavel in all Symbolic Lodges of the Ancient and Accepted Rite, providing there are none present superior to

you in rank; but never fail to keep in mind the three requisites of a Master—Toleration, Justice, and Truth. As the presiding officer of a Lodge, it will be your particular duty to dispense light and knowledge to the brethren. That duty is not performed—nor is that which the old charges require, that, at opening and closing, the Master shall give, or cause to be given, a lecture, or part of a lecture for the instruction of the brethren—by asking and receiving the answers to three or four merely formal and trivial questions. On the contrary, that duty is far higher and more important; and it behooves the Master to be prepared to perform it. Nor should any one accept the office of Master, until, by acquaintance and familiarity with the history, morals, and philosophy of Masonry, he is fitted to enlighten and instruct his brethren. That you may ever remember that duty, you will now, under the direction of the Senior Warden, proceed symbolically to perform it, by restoring to us the splendor of our nine great lights in Masonry.

The candidate will light each of the nine lights in succession, the G. M. saying, before and after each is lighted, and the candidate repeating, as follows:

Let the great light of *Veneration* shine in our Lodge: veneration of God, the Supreme Father—not a slavish fear and adulation, but a loving reverence for a Deity infinitely wise, good, beneficent, and merciful. *Fiat lux!*

The candidate lights the first candle.

The light shines; let us applaud, my brethren.

All give the Battery and say:

It is light!

G. M.—Say after me, my Brother, “So let the light of *Veneration* shine in me.”

Candidate repeats.

Let the great light of *Charity* shine in our Lodge: charity to forgive the errors and judge kindly of the motives of our Brother. *Fiat lux!*

The candidate lights the second light.

The light shines; let us applaud, my brethren.

All give the Battery, and say as before.

My Brother, say after me, “So let the light of *Charity* shine in me.”

Candidate repeats, as before.

Let the great light of *Generosity* shine in our Lodge: that generous nobility of soul that over-looks injuries and scorns to punish wrongs—that will confer rather than receive favor. *Fiat lux!*

The third light is lighted.

The light shines; let us applaud, my brethren.

The Battery, and as before.

My Brother, say after me, “So let the light of *Generosity* shine in me.”

Candidate repeats.

Let the great light of *Heroism* shine in our Lodge: that noble heroism, inspired by which, men die at obscure posts of duty, when none are their witnesses save God—which sustains the martyr at the stake, upholds the humble missionary among savages, and actuates the patient watcher with the sick, when the air is thick with pestilence. *Fiat lux!*

The fourth light.

The light shines; let us applaud, my brethren.

Battery, etc.

My Brother, say after me, “So may the light of *Heroism* shine in me.”

Candidate repeats.

Let the great light of *Honor* shine in our Lodge: that true honor, incapable of baseness, treachery, or deceit—that never breaks its word to man—that guards its ermine from the slightest spot or stain, and fears the act far more than the disgrace that follows it. *Fiat lux!*

The fifth light, etc., as before.

So may the light of *Honor* shine in me.

Candidate repeats.

Let the great light of *Patriotism* shine in our Lodge: patriotism willing to sacrifice itself for the common good, even when neither thanks nor honor follow it, but does the right without regard to consequences; the patriotism of Leonidas, who died to hold Ther-

mopylæ; of Curtius, who leaped into the yawning gulf; of Socrates, who died because the law willed it, rather than escape; of all who love the soil that gave them birth enough to die for it unwept, unhonored, and unsung. *Fiat lux!*

The sixth light, etc., as before.

So may the light of *Patriotism* shine in me.

Candidate repeats.

Let the great light of *Justice* shine in our Lodge: justice that gives to every man his due, and pronounces righteous judgment even when its possessor is plaintiff or defendant; that is not rash nor censorious; nor hates sin so much as to come to love mankind too little. *Fiat lux!*

The seventh light, etc., as before.

So may the light of *Justice* shine in me.

Candidate repeats.

Let the great light of *Toleration* shine in our Lodge: toleration that fears to usurp God's prerogative—remembering the warning, "Judge not, lest ye be judged"—and holds that every man has an estate in fee in his opinions, and the absolute, ample right of free enjoyment. *Fiat lux!*

The eighth light, etc., as before.

So may the light of *Toleration* shine in me.

Candidate repeats.

Let the great light of *Truth*—greatest and crowning light of all shine in our Lodge: truth, the imperial and divine—the infinite attribute of God; truth, that rebukes and abhors evasion, prevarication, and mental reservation; truth, that rejoices in the light—itsself and light twin emanations from the Deity. *Fiat lux!*

The ninth light, etc., as before.

So may the divine light of *Truth* shine in me.

Candidate repeats.

Seal, now, and perfect your obligation as Grand Master of all Symbolic Lodges, by repeating as follows: "And when these great lights cease to illumine my soul, direct my conduct, and guide my

footsteps, may I, as a false Mason and worthless man, cease to exist, and be remembered only to be despised. So help me, God."

G. M.—My Brother, you will now be seated among the Masters.

SECOND SECTION

THE LIGHT OF PATRIOTISM

(*An Interpolation*)

Being an Allegory designed to dramatize and further inculcate the lessons of the Sixth Great Light.

The Scene: Old Vassall or Craigie House in Cambridge, Massachusetts.

Time: December, 1775. Late afternoon.

PERSONS

General George Washington
Major General Richard Gridley
Joshua Wentworth—Aide to General Washington
Prince Hall
Cyrus Jonbus
Bensten Slinger
Thomas Sanderson
Peter Best

General Washington is seated at a large table in the Library of the House poring over a military map with General Gridley. An unlighted candle is on the table in a candelabra.

Washington—You see, then, Gridley, it is necessary to consolidate our gains by every possible device, and thus forestall another attack on Boston by the red coats.

Gridley—"Tis plain we must do so, General, but how? That is the question. We have no batteries worthy of the name, while captured prisoners say the Enemy opposite our lines is possessed of not fewer than two hundred and fifty cannon.

Washington—Ah! Gridley, they were so possessed at Breed's Hill, as against our two brass pieces and six iron six pounders.

Gridley—"Twas the fortifications, General, the fortifications.

Washington—Aye, it was indeed the fortifications, and that brings us to the point. I propose that we proceed at once to seize and fortify the high ground of Dorchester Heights, here, (*point-*

ing on map) overlooking the city and the harbor, and from there bring our artillery fire upon the Enemy's shipping.

Gridley—'Tis a brilliant plan, sir, but an arduous task. And whom do you propose to direct this difficult assignment?

Washington—Who indeed but the ablest engineer in the Continental Army. If by chance that person has not come to your acquaintance, his name is Richard Gridley.

Gridley—Oh no, no, sir. Such tasks are for a younger man. My devotion to my country's cause does not abate, but the state of my infirmity is proof of how I have long cheated the calendar.

Washington—General Gridley, a man is no older than his arteries and as young as his devotion to people and causes.

Enter Wentworth.

Washington—What is it, Wentworth?

Wentworth—Craving your pardon, Sir, for the intrusion; but there are some persons of color at the door who seek an audience with Your Excellency.

Washington—Ascertain the nature of their errand.

Wentworth—I have so endeavored, Sir, but they stoutly persist in their prayer to present their matter to Your Excellency in person.

Washington—Did you make known to them that I am occupied with grave matters concerning the campaign?

Wentworth—That I did, Sir, and right earnestly, but they were not to be dissuaded, and only persisted all the more in their importunities.

Washington—Very well, let them enter.

Wentworth salutes and retires.

Gridley—If I may dare to suggest, Sir, the great cause you serve is jealous of the time you allow to trivialities.

Washington—And what is a triviality? Would it be the dust of the stars? The sceptre of a dead king? The cry of a new born babe? or even the liberty of a single human being? I wonder, I wonder.

Enter Wentworth followed by Hall, Jonbus, Sanderson and Best. All bow.

Washington—Gentlemen will you by whoever is your spokesman state the purpose of this interview?

Hall—(Bow) General Washington, I have the honor to speak

for our company who have been delegated to present the prayer of a larger group of free men of color.

Washington—I will hear you Sir, but the urgency of my commitments requires me to hear you briefly.

Hall—(Bow) Thank you, Sir! It is about the Army, Sir! Our folk have been permitted only a modest share in the life of this colony. Even so, with the fortunes of all imperilled and with great issues at stake, we think that no man has a right to be a bystander. We are but humble folk, but there be none more loyal to our country's cause. Even the smallest measure of liberty is worth dying for. And so the free men of color who live in Boston and environs respectfully petition you Sir, as Commander in Chief, that they be permitted to enlist as regular soldiers in the Patriot Army.

Washington—'Tis a noble sentiment and well expressed, but your petition presents a novel point and I am not sure of my prerogatives with respect to it. Gridley, what think you of this proposal?

Gridley—As you say, General, it is a noble sentiment, but sir, we must look well to the rank and file of the Army. 'Twere inexpedient at this critical stage of the campaign to risk offence to their sensibilities. I fear a general dissent by the men to the enlistment of colored soldiers.

Hall—Sir, I can not see why! What objection could they have to sharing the burden of defending our common land? May I remind you that a man of color, Crispus Attucks, by name, has been the first to make the supreme sacrifice for the cause—indeed a vicarious sacrifice.

Washington—Crispus Attucks?

Hall—Yes, Your Excellency. He was an escaped bondman who took asylum in this free town, and was the first to fall by the bullets of King George's soldiers. He thus bought his own ransom and paid the first installment on the price of American liberty. He now lies in a patriot's grave in the Middle Burying Ground.

Washington—What say you of this, Gridley?

Gridley—'Tis doubtless true, for it has been much reported hereabouts. But, Sir, I observe that the speaker wears in the lapel of his coat a Masonic emblem. May I inquire by what authority he does this?

Hall—By authority of due initiation into the Fraternity.

Gridley—Where and when?

Hall—In Lodge No. 441 of the Irish Registry attached to one of the British regiments in the army of General Gage, where I and fourteen other men of color were on March 6 of this very year initiated into the three degrees, agreeably to the ancient Landmarks.

Gridley—In a British Army Lodge did you say? Do you admit to the Commander-in-Chief of your country's armed forces, and to himself a distinguished Mason, that you dared consort with the Enemy to be made a Master Mason? What manner of patriot are you to do such a thing?

Hall—It was only after our legitimate prayer with proper avouchment would not be entertained by no less a Masonic body than the Lodge of St. Andrew here in Boston. And sir, may I remind you that when we sought this privilege the Declaration of Independence of the Mother Country had not been made.

Gridley—Even so, I can not give countenance to any commerce with men from whom the Lodge of St. Andrew would not receive a petition. General Washington, at the time mentioned, the Lodge of St. Andrew was presided over by General Joseph Warren who fell at my side at Breed's Hill. He was my friend and brother. We signed a secret agreement with each other that in the event of hostilities with the Mother Country we would join the Patriot Army. For me to advocate the cause of men he deemed not to be fit timber for the Masonic Order, would betray both his memory and his friendship.

Washington—My good friend and Brother, I regret I can not share your opinions. Warren was a just man and a good Mason. May God rest his illustrious soul! But for his untimely death, I doubt not that, like the most of us, his opinions touching human rights would have been much amended. In the crucible of trials the dress of our minds is consumed and only the pure gold remains. We are and have been faced with trials. As Tom Paine, our adopted brother, is accustomed to say: "These be the times that try men's souls." (*Turning to Prince Hall*) Sir, I am not certain of my prerogatives in the circumstances, and shall put the matter to the Congress whose servant I am. Meanwhile, I shall take the responsibility of granting your petition until my judgment is reversed. Wentworth, write down this *General Order* as I dictate.

Wentworth—Aye, Sir. (*Takes seat at table and writes as General Washington dictates.*)

Washington—"As the General is informed that numbers of

free Negroes are desirous of enlisting, he gives leave to the recruiting officers to enlist them. I shall lay the matter before Congress, who, I doubt not, will approve of it."

Hall—Sir, I thank you with all my heart, and be assured that those to whose prayer you made this answer will never betray your trust.

Washington—'Tis well. Gridley, Masonry is a beautiful system of Morality, veiled in allegory, and illustrated by symbols. It can no more be the sole possession of one race or group of men than can be the multiplication table. What man is there who can say that two times two make four and that fact is exclusively his very own? Or, who is he that would claim for his sole possession the Golden Rule? With no more right or reason can our glorious Institution be so circumscribed. Masonry brings to a common level men of all castes; brings to a common altar men of all religions; provides a common language to men of all tongues; unites into a common band of brothers men of all races. Whoever alarms the door shall state his avouchment as a man alone, and shall not say, "I seek entrance as Aryan, or Semite, or Hottentot."

Gridley—Sir, I am fully persuaded. Even if it were otherwise I would, like a good Mason and a good soldier, bow to the judgment of my superior.

Washington—That sentiment, Gridley, is worthy of the man and Mason you are. Come, Brothers, the dusk of evening comes down upon us and leaves us in the darkness much as does the dusk of intolerance settle down upon our minds and leaves us confused and uncharitable. (*Rises and goes to the candle on the table. All rise as General Washington uncovers.*)

Washington—If we are good Masons we are good Patriots. So let the great light of *Patriotism* shine in our hearts as in our Lodge: patriotism willing to sacrifice itself for the common good, even when neither thanks nor honor follow it, but does the right without regard to consequences; the patriotism of Leonidas, who died to hold Thermopylæ; of Curtius, who leaped into the yawning gulf; of Socrates, who died because the law willed it, rather than escape; of all who love the soil that gave them birth enough to die for it unwept, unhonored and unsung. *Fiat lux!*

With the concluding words General Washington lights the candle.

All—So mote it be. Amen, Amen and Amen.

CLOSING

G. M.—Brother Senior Warden, have you anything in the West to bring before this Lodge of Grand Masters before I proceed to close?

S. W.—Nothing, Venerable Grand Master.

G. M.—Brother Junior, have you anything in the South?

J. W.—Nothing, Venerable Grand Master.

G. M.—Has any Grand Master anything to suggest, offer, or propose to this Lodge, for the benefit of a Brother Mason, of this Lodge, of his country, or of humanity?

Answer, —————.

Brother Senior Warden, what is the hour?

S. W.—The world waits for the light.

G. M.—Then it is time for us to close, that the great lights of this Lodge may be borne into and illuminate the world. The †, my brethren.

The brethren give the †; *G. M.* † ††; *S. W.* † ††; *J. W.* † ††; all the brethren † ††, and say:

It is light!

G. M.—Wherever the nine great lights are, there is this Lodge. Let the great light of *Veneration* go forth from hence and shine in the world.

The Hosp. takes one of the lights and goes out.

Let the great light of *Charity* go forth into and inspire the world.

J. D. takes one, and goes out.

Let the great light of *Generosity* go forth into and ennoble the world.

S. D. takes one, and goes out.

Let the great light of *Heroism* go forth into the world, and burn in the spirits of men.

Sec. takes one, and goes out.

Let the great light of *Honor* go forth into the world, and base-ness skulk and hide from its presence.

Treas. takes one, and goes out.

Let the great light of *Patriotism* go forth and shine in the world.

Orator takes one, and goes out.

Let the great light of *Justice* go forth and blaze upon the altars of all men's hearts.

J. W. takes one, and goes out.

Let the great light of *Toleration* go forth and dim the fires of persecution.

S. W. takes one, and goes out.

I bear the light of Truth into the world, to overcome falsehood and error.

G. M.—†††

OFFICIAL DECLARATION

TWENTY-FIRST DEGREE—PATRIARCH NOACHITE,
OR PRUSSIAN KNIGHT



THE CHAPTER—ITS DECORATIONS, ETC.

Bodies of this degree are styled Grand Chapters.

The presiding officer is styled "Lieutenant Commander." The Commander is unknown to the members. The other officers are, the Warden of the North, the Warden of the South, the Orator, styled "Knight of Eloquence," the Secretary, styled "Knight of the Chancery," the Treasurer, styled "Knight of the Finances," the Master of Ceremonies, the Warder, who acts as Captain of the Guards, and the Standard-Bearer, who stands at the right hand of the Lieutenant Commander. The Knights are styled "Prussian Knight-Masons."

The dress is entirely black, except the gloves and apron; and black mask.

The jewel is a silver full moon suspended from the third button of the vest.

On the jewel is an arm upraised, holding a naked sword, and around it the motto, "*Fiat, Justitia, Ruat Coelum.*" The apron and gloves are yellow.

TO OPEN

The Lieutenant Commander gives ✠-✠-✠ raps, and says:

Lieut. Com.—Knight Warden of the South, the full moon is midway between the horizon and the zenith. Let the Warder post the Sentinels and Patrols!

Junior Warden—Warder, post the Sentinels, and send forth the Patrols!

The Captain of the Guard goes out, remains a short time, returns, and reports:

C. of G.—Knight Warden of the South, the Sentinels are at their posts, and the Patrols occupy all the avenues of the forest.

J. W.—Illustrious Lieutenant Commander, the Sentinels and Patrols are posted.

Lieut. Com.—Knights, Wardens of the North and South, receive from each Knight present the password.

They do so, and the Senior Warden reports:

S. W.—Illustrious Lieutenant Commander, none but true Prussian Knights are present.

Lieut. Com.—Knight Warden of the North, are you a Prussian Knight?

S. W.—I am one.

Lieut. Com.—How were you received such?

S. W.—By the light of the full moon, like our Brethren in the temple of Belus.

Lieut. Com.—Whence came we?

S. W.—From the North and South, the East and West.

Lieut. Com.—To what end?

S. W.—To hear the complaints of the oppressed, judge the guilty, and teach men how to be free.

Lieut. Com.—Knight of the Chancery, whence came you?

Secretary—From the North.

Lieut. Com.—What is in the North?

Sec.—The palace and the hovel: affluence and starvation: the purple and rags.

Lieut. Com.—Knight of Eloquence, whence came you?

Orator—From the South.

Lieut. Com.—What is in the South?

Or.—Slavery and superstition, barbarity and ignorance.

Lieut. Com.—Knight Warden of the South, whence came you?

J. W.—From the East.

Lieut. Com.—What is in the East?

J. W.—Ancient wrongs, prerogatives, and armies that uphold thrones.

Lieut. Com.—Knight Warden of the North, whence came you?

S. W.—From the West.

Lieut. Com.—What is in the West?

S. W.—Liberty.

Lieut. Com.—Knight of the Finances, what of the Treasury?

Treasurer—It overflows with the thanks and blessings of the poor.

Lieut. Com.—So may it be forever! Prussian Knight Masons, since it is our mission to punish crime and protect innocence, let this Chapter be opened! Give me the sign!

All the Knights raise their arms toward heaven, the sword in the right hand, and turn toward the moon; then, they dropping their arms, and facing the Lieutenant Commander, he says:

Lieut. Com.—This Grand Chapter is open in due form. Warder, make proclamation that all who demand justice may draw near.

C. of G.—Whosoever hath been wronged by the great or oppressed by the powerful; whosoever hath been unjustly accused or his household outraged; whosoever hath fallen into the hands of corrupt judges; whosoever hath suffered by bribery or extortion; let him come freely forward and prefer his complaint; and right shall be done him by this Grand Chapter of Prussian Knights, from whose judgment there is no appeal.

RECEPTION

The Candidate is brought to the door of the Chapter, without a sword or collar, with his head bare in ordinary garments wearing a plain white apron and white gloves. The Master of Ceremonies, who is with him, gives  distinct, slow knocks upon the door. The Warder on the inside answers by a single rap, opens the door, and asks:

C. of G.—Who desires to enter this Grand Chapter?

The M. of C. answers:

M. of C.—The Master of Ceremonies, having the signs, words, and grips; with a Master Mason, descended from Adoniram, and who has received the twentieth degree.

The C. of G. receives the signs, words, and grips, and says:

C. of G.—Remain, my brother, until I learn the will of the Illustrious Lieutenant Commander.

He closes the door, goes to the S. W., and whispers in his ear that the M. of C., with a Master descended from Adoniram, and who has attained the degree of Grand Master of all Symbolic Lodges, desires to enter. The S. W. says aloud:

S. W.—Illustrious Lieutenant Commander, the Master of Ceremonies, with a Master Mason, descendant of Adoniram, and Grand Master of all Symbolic Lodges, clothed in a white apron and white gloves, desires to enter.

Lieut. Com.—Demand of the Master of Ceremonies what this Mason, descendant of Adoniram, desires.

The S. W. goes to the door, and gives one rap. The M. of C. answers with  slow. The C. of G. opens the door.

S. W.—What is the desire of our brother, descendant of Adoniram, and Grand Master of all Symbolic Lodges?

M. of C.—He comes to demand justice.

S. W.—Against whom?

M. of C.—He will make that known to the Illustrious Lieutenant Commander.

S. W.—Upon what charge?

M. of C.—Oppression and injustice.

S. W.—Do you vouch for the sincerity and good faith of the brother?

M. of C.—I do.

S. W.—It is well. Wait again with patience until I learn the will of the Illustrious Lieutenant Commander.

The S. W. returns to his post.

Lieut. Com.—Knight Warden of the North, what does the brother demand?

S. W.—Justice.

Lieut. Com.—On whom?

S. W.—He will make that known only to you.

Lieut. Com.—Upon what charge?

S. W.—Injustice and oppression.

Lieut. Com.—Against such demands the doors of our Chapter are never closed. Hasten to admit the Master of Ceremonies and the brother.

S. W.—Warder admit the Master of Ceremonies and the brother.

They enter and advance to the Lieutenant Commander, and the candidate kneels before him. The M. of C., speaking for him, says:

M. of C.—Most Noble and Illustrious Lieutenant Commander Noachite, I demand doom and judgment on Count Reinfred of Loegria and the Bishop of Vienne; who have taken from me my inheritance, and divided the same between themselves.

Lieut. Com.—Arise, my brother! Thou needst not kneel for justice; to which the humblest man hath a right as he hath to air; and which, like air, is neither to be bought nor sold. Who art thou, and what proof dost thou offer that thy charge is true?

M. of C.—I am known as Adolph the Saxon, a Master Mason and Knight of the Rose Croix; and I have fought for the Cross in the Holy Land. My patrimony lay between the domain of the Count Reinfred and the estates of the Church; and the Bishop and the Count coveted them. So while I was absent in the Holy Land, they had a monk, who was a cunning penman, to forge the deed, and my own seal thereto, by which, for moneys (it was said) loaned

me by the Count on my departure, I did convey unto him all my patrimony. Then the Count, before the Bishop's Court, preferred his claim, which was speedily determined in his favor; and I, afterward returning, find my patrimony shared between the Count and Church, one-half to each, and all appeal or other way of redress denied me. To this I pledge my Masonic word. Let the Count produce the parchment, and I will find the means to prove it false.

Lieut. Com.—The Count is here. Let him stand forth and answer this grave charge.

A brother rises and says:

On my Masonic word, the charge is basely false.

Lieut. Com.—Hast thou the parchment, Count?

Reinf.—I have it here.

He hands a roll of parchment to the Lieutenant Commander.

Lieut. Com.—Adolph, his word and thine are equal. Thou must prove the charge, or suffer the penalty our laws inflict upon the false accuser.

M. of C.—Illustrious Lieutenant Commander, my trust is still in God. Command the Count to answer me three questions, and no more. I ask no other witness than himself.

Lieut. Com.—'Tis well. Count Reinfred, answer! and truly, remembering that thou art a Mason.

M. of C.—Upon what day and in what year hath my conveyance date?

Reinf.—Of the nativity of St. John the Baptist, in the year 1187.

M. of C.—That day I was at Mayence, with the Emperor Frederic Barbarossa.

Reinf.—Wast thou indeed? Who says he saw thee there?

M. of C.—What witnesses were present when I sealed it?

Reinf.—John of Seis, and Theobald, the Bishop's Almoner.

M. of C.—That day the Almoner lay sick at Marburg.

Reinf.—Did he, indeed? Who testifies that, here? Oh! that the Almoner were living still, to face thee here and give thy charge the lie.

M. of C.—And in what place did I so seal the same?

Reinf.—Even in my audience-chamber, at the Castle.

M. of C.—How bold is guilt! Into thy audience-chamber I never entered.

Reinf.—Excellent! Why, how this knave convicts me without witnesses! Wilt thou not question further? Shall I bear further outrage? I demand judgment on this slanderer!

M. of C.—I further claim, in token of the justice of my cause, that the triple-test of ancient time be demanded of the Count; that the ever-consuming flame shall wither the brand if I am not sincere in my motive and accusation; that the purity of the holy incense shall attest the claim to my rightful inheritance, and the troubled waters of the limpid stream shall further attest the wrong of the honored Count, in withholding, through fraud, connivance, and forgery, my rightful due. Thus, let fire, air, and water be appealed to for the justice of my cause.

Knights—The test! the test!

Reinf.—These tests are but a sorcery. I stand as one accused of heinous crime, and not one witness or jot of circumstantial evidence confronts me: aye, more, a stranger, who is but a foreign knight, a Saxon, discontent, claims, most unrighteously, the return of large estate and lately enriched possessions, one moiety purchased by me, in honesty and good faith, and for which large sums were given.

Knights—The test! the test!

M. of C.—Three questions have I asked, and answers have been given—yet, fain I'd test the elements in token of the truth or shame of this proud, haughty Knight.

Lieut. Com.—I understand you not, Adolph; here we dispense justice, rendering judgment after mature deliberation and the receipt of worthy proof; proof here is wanting.

Adolph, judgment is God's! Appeal not to the elements, but, relying upon a just God, produce thy proof.

Thy charge is grievous; the Count is arraigned. Mark well your proof, or suffer the false accuser's penalties. All proper testimony is yours: proceed:

M. of C.—So be it! I take the alternative. Bring me three rods, a pot of incense, and a salver of pure water.

These are produced before the Lieut. Com. The M. of C. holds one end of a rod over the flaming incense.

M. of C.—Let the ever-consuming fire wither this brand, if I am not sincere in my motive and accusation.

The rod does not burn; but when the Count holds the other end over the flame, it commences to burn.

M. of C.—Behold my proof!

M. of C. holds the end of a second rod in the pot of incense.

M. of C.—Let the purity of holy incense attest that I claim but my rightful inheritance.

The incense emits a white flame and smoke; but when the Count holds the other end in the incense, a red flame and smoke are emitted.

M. of C.—Behold my proof!

M. of C. moving the end of a third rod in the ewer of water:

M. of C.—Let the troubled waters of the limpid stream attest the wrong of the Count in withholding, through fraud, connivance, and forgery, my rightful estate.

The water remains pure; but when the Count moves the other end of the rod in the water, its color changes to blood. The Count throws down the rod in evident guilt and confusion.

M. of C.—Behold my proof!

Reinf. [*Recovering*].—Illustrious Lieutenant Commander, these strange and unaccountable incidents are not proof. This foreign Saxon is an impostor! By alchemy, he seeks to degrade and dishonor me; and by so defaming and disgracing, to defraud me of my estate. Not one witness or jot of circumstantial evidence has been even yet adduced against my rightful deed. If aught is needed, let the Holy Church—which holds, under like tenure with myself—attest my claim. I call for judgment on this alchemist—this slanderer and false accuser! Let him suffer the penalty our laws inflict.

M. of C.—How bold, indeed, is guilt! If guilt, wrong, and fraud were not but now deep-stained upon the index of thy soul, as one by one three simple tests struck deeply at the truth through conscience, then otherwise convict thyself. Three questions have I asked, and answers have been given. Thou sayest, on the day of the nativity of St. John the Baptist, in the year 1187, in the presence of John of Seis and Theobald, the Bishop's Almoner (now dead), and in thy audience-chamber, at the castle (the which I never entered), the deed was sealed. Thy parchment is my witness. Let it speak, my lord! St. John the Baptist's day, in the year 1187! Upon the parchment is the vendor's private mark, a key, in the upper right hand corner. Is it not so, my lord?

Lieut. Com.—It is. The key is here.

M. of C.—It is the mark of Isaac, the Jew of Vienna; and he adopted it after Frederic Barbarossa died; having before them stamped his parchment with a crown. Wherefore the deed is manifestly forged.

Sec.—It is most true. I knew the Hebrew well. The forgery is evident.

Lieut. Com.—Count Reinfred, what answer canst thou make to this mute witness? . . . None. He standeth mute. Adolph, thou didst trust in God; and thy trust was well founded. Brethren, I demand your judgment. Upon your oaths, is this Knight innocent or guilty of the charge?

All—Guilty.

Lieut. Com.—Most guilty and most wicked! Forsworn and perjured Knight and Mason! we banish thee from this Order. Never more enter Lodge or Chapter! Put off thy badges of Knighthood, and go forth disgraced. Within three days restore this brother his possessions, and for thy use thereof, pay him a hundred marks! Go, and obey! and let the word *dead* be written against his name upon our Register! Brethren, do you affirm this judgment?

All the Knights clash their swords. The sentenced Knight puts off his order and jewel, and goes forth in silence.

Lieut. Com.—And for the Bishop, let the arrow and the writing summon him to make restitution or prepare to abide the judgment of this Grand Chapter. For none shall be so high or haughty that he shall plunder and oppress the feeble with impunity. Adolph, art thou satisfied?

Candidate—Most amply, Illustrious Lieutenant Commander.

J. W.—Illustrious Lieutenant Commander, the place of Count Reinfred in our Grand Chapter is vacant. I have served with Adolph under Frederick the Emperor and Richard of England. I avouch him to be a good and true Knight and faithful Mason, and I propose him to the brethren for their suffrages.

Lieut. Com.—Adolph, is this thine own desire?

Cand.—It is.

Lieut. Com.—Knights, if it be your pleasure that Adolph the Saxon shall fill the place in this Grand Chapter, made vacant by the death of Count Reinfred, give me the token.

All clash their swords.

Lieut. Com.—Adolph, the brethren consent to receive you into

this Grand Chapter; but I am yet required to exact of you certain pledges. Dost thou agree and promise that thou wilt be just and righteous, and in all things strive to emulate that Patriarch from whom we take the name of Noachites; who alone, with his family, was found worthy to be saved, when God destroyed mankind with the Deluge?

Cand.—I do.

Lieut. Com.—Dost thou promise that thou wilt be neither haughty nor vain glorious; nor obsequious to the great, nor insolent to thy inferiors?

Cand.—I do.

Lieut. Com.—Dost thou promise that thou wilt be humble and contrite before the Deity; and ever bear in mind the fate of Phaleg and his followers; who endeavored to build a tower whereby they might climb beyond the reach of another Deluge, and defy the omnipotence of God?

Cand.—I do.

Lieut. Com.—Dost thou promise, as a member of this Tribunal, to give righteous judgment only, against all persons whomsoever; to be impartial between the high and the low; to be cautious and slow to determine, and prompt to execute; to smite the oppressor and the wrong-doer, and protect the widow, the orphan, the poor and the helpless; to be swayed neither by bribe nor fear, nor favor nor affection; and still to temper justice with mercy; remembering that there is no man who doth not err and sin?

Cand.—I do.

Lieut. Com.—Kneel then, and assume the solemn obligation of a Patriarch Noachite, or Prussian Knight.

The Candidate kneels on both knees, grasping with both hands, the hilt of a sword, handed him by a brother, which hilt must be in the shape of a cross, and the sword held perpendicularly, the point upon the floor. In this attitude he repeats the following

OBLIGATION

I, ———, upon the sacred word of a Master Mason and Knight Rose Croix, do most solemnly promise and vow that I will faithfully keep the secrets of this degree, and will reveal them to no person in the world, unless to one who shall be legally authorized to receive them.

I furthermore promise and vow that I will keep punctually, and in both spirit and letter, all the promises I have here made.

I furthermore promise and vow that I will aid in executing the judgments of this Grand Chapter; and if myself accused, will promptly and cheerfully submit to its jurisdiction.

I furthermore promise and vow to be merciful and compassionate; and ever to remember that I am a man, and that all men are my brethren. And furthermore, that I will be humble and modest in all my conduct, and carefully avoid all haughtiness and insolence in my demeanor and conversation. So help me God, and keep me steadfast to perform faithfully this my vow!

The *Lieut. Com.* directs him to bow three times to the ground, in token of his humility; and then raises him, and communicates the signs, words, and tokens.

* P. V. S. V.



M. * &c.

The *Lieut. Com.* then invests the candidate with the apron, collar and jewel of the degree, and directs him to kneel on both knees; when he strikes him lightly with his sword on the right and left shoulder and on the head, saying:

Lieut. Com.—By virtue of the authority vested in me by this Grand Chapter, I do constitute and create you a Mason Noachite, and Prussian Knight, and do devote you, henceforward forever, to the cause of every one who hath been wronged by the great or oppressed by the powerful; of every one who hath been unjustly accused or his household outraged; of every one who hath fallen into the hands of corrupt judges; of every one who hath suffered by bribery or extortion; of the oppressed, the widow, the orphan, the distressed and the destitute. Arise, Knight of suffering humanity, and be armed for the combats that await you!

He rises, and the M. of C. buckles on his spurs, and the *Lieut. Com.* hands him a sword, saying:

Lieut. Com.—You are now prepared to do the duties of a true Knight.

TO CLOSE

The *Lieut. Com.* gives  raps, and says:

Lieut. Com.—Knight Warden of the North, the moon is passing from us. The hour for this Grand Chapter to close has arrived. Give notice to the Knights that our labors are about to end.

The S. W. gives one rap, and says:

S. W.—Brethren and Knights, prepare to close this Grand Chapter. The light by which we work is about to be obscured.

Lieut. Com.—Knight Warden of the North, we have heard the complaints of the oppressed; we have judged those denounced to us as criminals; we have administered justice and regarded mercy. What more remains to be done?

S. W.—To go forth and labor in the cause of struggling humanity; to imitate in our conduct and conversation the righteous Patriarch; and thus to become true Noachites.

Lieut. Com.—And is there no more?

Or.—Phaleg! Phaleg! Phaleg!

S. W.—True! To remember the fate of Phaleg; and warned thereby, to be modest and humble, and not boastful, vain-glorious, or wise in our own conceit.

Lieut. Com.—It is well. Go forth, my brethren, and perform these duties. Knight Warden of the North, give notice to the Knights that this Grand Chapter is darkened.

S. W.—Knights and brethren, this Grand Chapter is darkened, and its labors end. The sign and word, my brethren.

All the brethren give the sign and repeat the password, as directed.

Lieut. Com.—The light has departed. Farewell!

TWENTY-SECOND DEGREE—KNIGHT OF THE ROYAL AXE, OR PRINCE OF LIBANUS



LODGES, OFFICERS, DECORATIONS, ETC.

Bodies of this degree are styled Colleges. There are two apartments. The first is a plain room, of moderate dimensions, without any fixed number of lights, and prepared to represent a carpenter's workshop on Mount Lebanon. The second is hung with red, and lighted by 36 lights, arranged by sixes and each six by twos. It represents the Council-room of the Round Table. In the center of the room is such a table, around which the brethren sit. The altar is in the East, and upon it are an open Bible, the Square and Compasses, and an Axe.

The officers are a Chief Prince, who is styled "Thrice Potent," a Senior and Junior Grand Warden, a Master of Ceremonies, and Captain of the Guard.

The *apron* is white, lined and bordered with purple. On the middle a round table is embroidered, on which are mathematical instruments, and plans unrolled. On the flap is a serpent with three heads.

The *tracing-board* is a view of the mountains and forests of Lebanon, the summit of the mountain covered with snow, and of the Temple erected of its cedars and pines. It is in the form of an axe.

In the workshop the Senior Warden presides, and is styled "Master Carpenter." He and all the brethren wear frocks or blouses and aprons.

There is no particular alarm or battery in the workshop.

TO OPEN

The Chief Prince gives one rap, and says:

My brethren, the day-star has risen in the East. It is time to arouse the workmen, that they may be prepared for their labors. Brother Senior Grand Warden, are all the Princes present?

S. W.—Thrice Potent, they are.

T. P.—Announce to them, my brother, through the Junior Grand Warden, that I am about to open this College; that directions may be given to the workmen, their complaints be heard, and justice administered.

S. W.—Brother Junior Warden, the Thrice Potent is about to open this College of Princes of Libanus. Make proclamation

that all who desire instruction, and those who have complaints to prefer or justice to demand, may come forward and be heard.

J. W.—Brethren, it is made known to me that the Thrice Potent is about to open this College of Princes of Libanus. Let those who have instruction to ask, complaints to prefer, or justice to demand, draw near and they shall be heard.

T. P.—My brethren, unite with me in imploring the blessing of the Supreme Deity upon our labors!

All the Knights repeat the following

PRAYER

Thou who didst create the universe, and hast builded it in infinite magnificence, as Thou art infinite in skill and wisdom, bless us in our daily labors, and prosper the work of our hands! Teach us and all men that labor is honorable! Improve the condition of the toiling millions. Teach the rich and the haughty compassion for those over whom they have control; and hasten the coming of the day when all men shall acknowledge the great truth, that to work well in our appointed sphere is the most acceptable prayer that man can offer up to Thee. Amen!

T. P.—Brother Junior Grand Warden, arouse the workmen, by the usual alarm.

The *J. W.* raps ✠✠; *S. W.* ✠✠; and *T. P.* ✠✠. Then, after a moment's silence, *T. P.* gives the sign, which all answer, and he says:

T. P.—The Cedars on Mount Lebanon wait to be felled. Under the auspices, etc., I declare this College open.

RECEPTION

The Candidate, in the dress, insignia, and jewels of a Prussian Knight, with a sword and other apparel complete, is brought to the door of the second apartment, in which the officers and brethren are seated around the table, on which are plans and mathematical instruments. The Master of Ceremonies, having charge of the Candidate, gives the battery. The Captain of the Guard opens the door a little, and asks:

C. of G.—Who comes here?

M. of C.—A worthy Prussian Knight who desires to obtain the degree of Prince of Libanus, and to that end he hath traveled hither from afar.

C. of G.—Hath he received all the preceding degrees?

M. of C.—He has.

C. of G.—Hath he approved himself a true Knight and just judge?

M. of C.—He has.

C. of G.—What further claim hath he to this privilege?

M. of C.—The claim of birth; and rank in Masonry.

C. of G.—I will advise the College of his request. Let him patiently await their answer.

He closes the door.

T. P.—Brother Captain of the Guard, who seeks admittance to the College?

C. of G.—A Prussian Knight, who desires to obtain the degree of Prince of Libanus; in charge of our Master of Ceremonies.

T. P.—Has he received all the preceding degrees?

C. of G.—The Master of Ceremonies answers that he has.

T. P.—Hath he approved himself a true Knight and just judge?

C. of G.—The Master of Ceremonies answers that he has.

T. P.—What further claim hath he to this privilege?

C. of G.—The claim of birth; and rank in Masonry.

T. P.—The claim is not sufficient. Yet let him be admitted.

He is admitted, and advances to the table; the *T. P.* addresses him thus:

T. P.—Is it your desire, my brother, to obtain the degree of Prince of Libanus?

Cand.—It is.

T. P.—Is your desire for this degree sufficient to induce you to lay aside your insignia, your sword and jewel, for a time, and join the sons of labor, who represent the toiling millions?

Cand.—It is.

T. P.—Go then, my brother, obtain their suffrages, and return to us.

The Candidate withdraws with the *M. of C.*, and goes to the door of the first apartment, where they give three or four raps. The door is opened, and they enter. The workmen are hewing, sawing, planing, mortising, etc., and the Master Carpenter copying designs from a tracing-board. He gives one loud rap, and the workmen pause.

S. W.—Whom have you there, Brother Master of Ceremonies?

M. of C.—A Prussian Knight, who desires your suffrages, that he may obtain the degree of Prince of Libanus.

S. W.—Our suffrages are given to those that work. Has he learned to do so?

M. of C.—Nay; but is willing; and hath for that come hither.

S. W.—Does he acknowledge the dignity of labor; and that it is no curse, but a privilege, for man to be allowed to earn his sustenance by work?

M. of C.—He does.

S. W.—Does he admit that the honest laboring man, upright and independent, is, in nature's heraldry, the peer of kings; and that not labor, but idleness is disgraceful?

M. of C.—He does.

S. W.—Art thou willing to eat only what thou dost earn; patiently to receive instruction; and to recognize and treat these workmen as thy brethren and thy equals?

Cand.—I am.

S. W.—Then, as thou wast divested of thy outward garments, upon thy first entry into a Masonic Lodge, divest thyself now of thy insignia and jewel, and assume the dress and apron of a workman.

The Candidate puts off his regalia, and is clothed in a blouse and coarse apron, and directed to saw a long plank in two lengthwise. When he has finished, the Master Carpenter says:

S. W.—My Brother, the *saw*, the *plane*, and the *hewing-axe* are the working tools of a Prince of Libanus. The *saw* symbolizes that steady patience and persevering determination by which the resolute man makes his way to the object of his endeavor through all obstacles; and teaches us that Masons, laboring for the improvement of the world and the great cause of human progress, must be content to advance—certainly, though ever so painfully and slowly, toward success. As the *plane* cuts down the inequalities of surface, it is symbolical of Masonry, which cuts off the prejudices of ignorance, and the absurdities of superstition, and aids to polish and civilize mankind. The *axe* is the great agent of civilization and improvement. It is the troops armed with that weapon that have conquered barbarism. Under its blows the primeval forests disappear, and the husbandman displaces the wild hunter, and to the rude barbarism of the early ages succeed settled society and laws, and all the arts that refine and elevate mankind. The axe is nobler than the sword. And as the sturdy pioneer, armed with the axe, strides onward in the van of civilization; and as the great trees fall

before him, never to rise again, so Masonry hews at those mighty upas-trees, Intolerance, Bigotry, Superstition, Uncharitableness, and Idleness; and lets in the light of truth and reason upon the human mind, which these vices have darkened for centuries.

The Candidate is made to use the plane; and then a brother brings him a piece of dry bread and a cup of water; and the Master Carpenter says to him:

S. W.—Eat, my Brother, of the laborer's food. It is thine own; for thou hast earned it; and no one suffers because thou dost eat.

He is made to use the axe. Then the Master Carpenter says:

S. W.—My brethren, this Knight by his ready acquiescence in our rules, and his cheerful conformity to our customs, has shown a true appreciation of the dignity of labor.

T. P.—Go, then, and kneel at the altar, and receive the obligation of this degree.

He kneels upon both knees, with his hands upon the axe and Bible, and takes this

OBLIGATION

I, ———, of my own free will and accord, in the presence of the Supreme Architect of the Universe, and this College of Princes of Libanus, do hereby and hereon most solemnly and sincerely promise and swear, that I will never communicate the secrets of this degree to any person or persons whatsoever, unless he or they shall be lawfully entitled to the same.

I furthermore promise and swear that I will hereafter use my best endeavors to elevate the character of the laboring classes, and to improve their condition; to disseminate the blessings of education among their children, and to give to themselves their due social and political weight; and that, recognizing labor as honorable, I will regard the laboring man as my peer and equal, so far as his honesty, virtue, and intelligence may entitle him to it.

All which I promise and swear, under the penalty of exposure on the highest pinnacle of Mount Libanus, there miserably to perish in its perpetual snows. So help me God; and aid me to keep and observe the same!

The *T. P.* raises him, and communicates the signs and words.

* Ans.

 P. V. S. V.

The candidate is then invested with the collar, apron, and jewel of the degree; and the T. P. explains to him the initials upon the jewel; concluding by saying:

T. P.—The Serpent with three heads, upon the flap of the apron, is Idleness, the body from which issue the three vices symbolized by the heads: Drunkenness, Impurity, and Gaming: by which so many youths have been lost, and so many great nations have sunk into ignoble imbecility and shameful bondage.

TO CLOSE

The T. P. gives one rap, and says:

T. P.—Brother Senior Grand Warden, what is the hour?

S. W.—Thrice Potent, the sun has set.

T. P.—It is time, then, to call the workmen from their labors, that they may rest. Announce to the Princes that this College is about to be closed.

S. W.—Brother Junior Grand Warden, the Thrice Potent is about to close this College of Princes of Libanus. You will communicate the same to the brethren.

J. W.—Brethren, the Thrice Potent is about to close this College of Princes of Libanus.

T. P.—Brother Junior Grand Warden, we will call the workmen from their labor by the usual alarm.

The J. W. raps ; the S. W. ; and the T. P. ; and the sign is given and answered as at opening.

T. P.—The cedars of Mount Libanus are felled; and this College is closed.

TWENTY-THIRD DEGREE—CHIEF OF THE
TABERNACLE   

THE LODGE—ITS DECORATIONS, ETC.

Lodges in this degree are styled Courts.

The hangings are white, supported by red and black columns, by twos, placed at intervals, according to the taste of the architect. The Court represents an encampment of the Twelve Tribes, in the desert, near Sinai.

In the East, that of Judah; the color of the standard being crimson, in stripes or waves; and the device a Lion, couchant, between a crown and scepter.

Next to Judah, on the side toward the North, that of Issachar; color of the standard, greenish yellow; device, an Ass, couchant, between two burdens or packs.

Next to Judah, on the side toward the South, that of Zebulon; color, light green, and device a Ship.

Next toward the South, that of Simeon; color, yellow; device, a naked Sword.

In the South, that of Reuben; color, a brilliant crimson; device, a Man.

Next to Reuben, on the side toward the West, that of Gad; color, bluish-green; device, a field covered with Stars.

Next toward the West, that of Manasseh; color, variegated, like agate; device, a Vine running over a wall.

In the West, that of Ephraim; color, variegated, like opal; device, a Bull.

Next toward the North, that of Benjamin; color, violet; device, a Wolf.

Next toward the North, that of Asher; color, blue; device, a Tree in full leaf.

In the North, that of Dan; color, that of the gold-stone; device, an Eagle, holding a serpent in his beak.

Next to Dan, toward the East, that of Naphthali; color, bluish-green; device, a female Deer running at speed.

In the center of the Lodge is a representation, reduced in size, of the Tabernacle of Moses, described in Exodus, chapters xxvi, and xxxvi, as nearly accurate as circumstances and the means of the Lodge will allow.

TO OPEN

The H. P. gives two raps, and says:

H. P.—Eleazar, my son, what is the hour?

S. W.—My father, it is the hour to replenish the fire that burns

continually upon the altar of burnt-offering, and to prepare for the morning sacrifice.

H. P.—Brother Captain of the Guards, what is the first care of the Chief of the Tabernacle when about to assemble?

C. of G.—To see that the Tabernacle is duly guarded; that none may approach thereto, save those to whom its care and service are entrusted.

H. P.—Attend to that duty, and inform the Sentinel that we are about to prepare for the morning sacrifice; and instruct him to see that none approach, save those appointed for that service, lest they die.

C. of G. goes out, returns, and says:

C. of G.—Most Excellent High-Priest, the Tabernacle is duly guarded, and none can approach, but those that have the proper pass-word.

H. P.—Elezazar, my son, are all present Chiefs of the Tabernacle?

S. W.—My father, all present have been initiated in the first degree, and know the sacred name of the God of Israel.

H. P.—What is that name?

S. W.—The Ineffable, at which the fallen angels tremble.

H. P.—Will you give it to me?

S. W.—I can not. It is forbidden to pronounce it, except in conformity to the ancient usage.

H. P.—Pronounce it so, then, with Ithamar.

The Wardens pronounce alternately the four letters.

H. P.—Great is Adonai, Lord of the Elohim, who was known to our fathers only by his name El Shaddai; the only true God, who is that which he was, and shall be! Ithamar, my son, give notice to the Levites that I am about to open this Court, that they may prepare to discharge the duties for which they have been set apart. *J. W.*—My brethren, the Most Excellent High-Priest is about to open this Court of Chiefs of the Tabernacle. You will take notice, and prepare to discharge your appropriate duties.

H. P.—The sign, my children!

All give the sign. The *H. P.* raps *†-†-†*; *S. W.* *†-†-†*; *J. W.* *†-†-†*; and *H. P.* *†-†-†*; and *H. P.* declares the Court to be open, in the ordinary form. "Under the auspices," etc.

RECEPTION

The Candidate represents Eliasaph, the son of Iael, Chief of the house of Gershon, the son of Levi. The *M. of C.* prepares him, by bandaging his eyes, and leads him to the door of the Court where he gives the battery, and the door is opened by the *C. of G.*, who inquires—

C. of G.—Who comes here?

M. of C.—Eliasaph, the son of Iael, and Chief of the house of Gershon, the son of Levi; who desires to be prepared to do the service of the people of the Lord in the Tabernacle of the Congregation, and to make atonement for the children of Israel.

C. of G.—Does he of his own accord make this request?

M. of C.—He does.

C. of G.—Is he worthy to receive so great an honor?

M. of C.—He is.

C. of G.—Is he prepared to receive and digest the truth?

M. of C.—He is.

C. of G.—By what further right does he expect to obtain so great a privilege?

M. of C.—The Lord hath given him, and those numbered with him as a gift to Aaron and his sons, from among the children of Israel; and they have been taken by the Lord, instead of all the first-born among the children of Israel.

C. of G.—It is well. Let him wait a time in patience, until the

Most Excellent High-Priest is informed of his request, and his answer received.

The *C. of G.* closes the door, goes to the East and raps *†-†-†-†-†-†-†*; and the same questions are asked and like answers returned as at the door.

H. P.—It is well, since he comes endowed with these necessary qualifications, let him be conducted to the cell of probation and purification.

The *C. of G.* goes to the door and repeats this order. The candidate is then conducted to the dark apartment, and seated upon the floor, in front of the altar and skeleton. The apartment must be entirely without light. The *M. of C.* says to him:

M. of C.—My Brother, I leave you for a time. After you have counted 3, 5, 7, and 9, remove the bandage from your eyes, and wait with patience and fortitude whatever shall befall you.

He then goes out, and closes the door, leaving him alone. After a little time a loud crash of thunder is imitated, near the door of the apartment, suc-

ceeded by a profound silence. This is repeated three times; and then, in the profound stillness, one cries with a loud voice:

Korah, Dathan, and Abiram, and their company, have put forth strange fires in their censers, and laid incense thereon, and stood in the door of the Tabernacle, before the Lord: and the Lord hath done a new thing, for the earth hath opened her mouth, and hath swallowed them up, for their presumption, with all that appertained to them; and they have gone down alive into the chasm, and the earth has closed upon them, and they have perished from among the congregation.

Another voice cries aloud:

Flee, children of Israel, for there hath come a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

Another voice cries:

The children of Israel have murmured against the Lord, and against Moses and Aaron, for the death of Korah and his company: and he hath sent the plague upon them, and many thousands have died thereof; and the whole people is about to be destroyed.

A profound silence continues for some minutes, and then, by means of a wicket prepared for the purpose, at the bottom of the door, a single feeble light is introduced, and the wicket silently closed again. Immediately a gong is sounded loudly by the door; it thunders again, and chains are rattled together and dashed loudly on the floor. This is followed by groans and cries as of persons in extreme agony; and then by silence. Then the wicket is partly opened, and the M. of C. in a disguised voice says to the candidate, through the wicket:

M. of C.—Hast thou repented of thy sins?

Cand.—I have.

M. of C.—Pray then to the God of Israel for mercy and forgiveness, lest He consume thee with fire, as he hath consumed Nadab and Abihu, the sons of Aaron, the High-Priest.

After a pause of a few minutes, the M. of C. asks:

M. of C.—Hast thou bowed thee to the earth and prayed?

If the candidate answers in the affirmative (and if he does not, the question is repeated at intervals, until he does), the door is opened, and the M. of C. enters, and says to him:

M. of C.—My Brother, thou hast heard of the awful punishment with which God hath visited those who, not being duly qualified, have presumptuously intermeddled with holy things. Take

heed that thou do not so likewise; for as God hath said that no stranger, not of the seed of Aaron, shall approach to offer incense before the Lord, that he be not dealt with as Korah and his company; even so, if thou approachest our mysteries, except with a pure heart, thy sins repented of, and a sincere desire to serve God and thy fellowmen, their fate or a worse will overtake thee. Dost thou now dare to proceed?

The candidate assenting, the M. of C. sprinkles him with water, and cuts off a lock of his hair, saying:

M. of C.—I sprinkle thee with this pure water in token of that purity of heart and blamelessness of life which must hereafter characterize thee as a Levite without guile; and as I sever from thy head this lock of hair, even so must thou divest thyself of every selfish and sordid feeling, and devote thyself hereafter to the service of God, and the welfare, happiness, and improvement of mankind.

He then clothes him in a white tunic and white drawers, his feet bare, and a white cloth over his head, covering his eyes so as to prevent him from seeing, and then conducts him to the door of the Assembly, where, giving the battery, he is admitted. Upon entering, the Junior Deacon meets him, opens the tunic, and marks the sign of the cross upon his breast, saying:

C. of G.—Upon thy entrance into this holy place, thou art marked with the sign of the cross, which, pointing to the four quarters of the compass, is a symbol of the Universe of which God is the soul; and it teaches how insignificant is man, and how continually he should humble himself in the presence of that great being who knows his inmost thoughts.

He is then conducted to the East, and thence three times around the room, by the South, West, and North, while the J. W. reads:

1st. Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto Mitzrayim, and how I bear you on the wings of eagles, and brought you unto myself.

2d. Now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine.

3rd. And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

At the end of the 3rd Circuit, M. of C. and the candidate halt in the East, where M. of C. gives the battery, and H. P. asks:

H. P.—Whom bring you hither with you, Brother Master of Ceremonies?

M. of C.—Eliasaph the son of Lael, chief of the house of Gershon, son of Levi; whom God has given as a gift to thee and thy sons, from among the children of Israel, to do the service of the children of Israel in the Tabernacle of the Congregation; and to make atonement for the children of Israel.

H. P.—Hath he prayed in the cell of probation and purification?

M. of C.—He has.

H. P.—Hath he heard the thunder of the Lord and the earthquake; and repented of his sins?

M. of C.—He has.

H. P.—Hath he been sprinkled with the water of purification, and passed through the other necessary ceremonies to prepare him to receive the mysteries?

M. of C.—He has.

H. P.—Hast thou been warned that thou must enter here, and seek to know our mysteries, with a pure heart, and a sincere desire to serve God and thy fellow-men?

Cand.—I have.

H. P.—And art thou willing henceforward to devote thyself to that service: to eschew vice, and practice virtue, charity, and truth?

Cand.—I am.

H. P.—Then, if thou wouldst inherit the promises of the God of Israel, and become hereafter Kadosh, one of his holy people, kneel and unite with us in reverent prayer to him.

All kneel on one knee, and *H. P.* reads the following

INVOCATION

H. P.—O mighty and inscrutable Being, for whose very self there is no name whatever, and even the ineffable word expresses a limitation of thy infinite essence! of whom all the deities of all the nations are but personifications of single attributes; we bow down unto thee as the simple absolute existence, that with a thought didst from thyself utter all the worlds! Eternal Father, of whose thought the universe is but a mode! Unchangeable! Coeval with time, and coextensive with space! whose laws of harmony, that thy will is, rule all the movements of the suns and worlds! Thou art the

all: in thee all things exist. O guide and guard us, and lead us safely toward thee, that we faint not by the wayside, nor wander into the darkness like lost children. Amen.

All—So mote it be!

H. P.—Brother Master of Ceremonies, why do you travel from the East to the West, by the way of the South?

M. of C.—We copy the example of the sun; and follow his beneficent course.

H. P.—It is well. He is the fountain of light, and an emblem of the kind beneficence of the Deity. Let this candidate now rise, and purify himself in the brazen laver, that he may be fitted to draw near to our holy altar and there be prepared hereafter to shine among men, blessing all within the circle of his influence, and returning good for evil.

The candidate is conducted to the brazen laver, and there caused to wash his hands and feet. When this has been done, he is placed in charge of the *C. of G.* who says:

C. of G.—Most Excellent High-Priest, the candidate is duly purified.

H. P.—Return then with him, my Brother, to the altar, approaching it by seven regular steps; and place him in due position to receive the obligation of a Levite.

The candidate is reconducted to the West, and made to reach the altar by seven steps, stepping first with the left foot; at the altar he kneels, with his hands open upon the Square and Compasses, the right wrist over the left at right angles, forming a cross. The brethren surround him, each crossing his arms upon his breast; and he repeats the following

OBLIGATION

I, ———, in the presence of the God of Israel, do hereby and hereon most solemnly and sincerely promise and swear that I will never reveal any of the secrets of this degree to any person not legally authorized to receive them, nor without due authority warranting me to do so.

I furthermore promise and swear that I will be obedient to my superiors; that I will keep my body pure, and receive submissively the doctrines and mysteries of this Order; and that I will henceforth, to the best of my ability and knowledge, obey the laws of God, and labor to do good to my fellow-men.

To all of which I do most solemnly swear; binding myself under no less a penalty than that of being swallowed up alive, like Korah, Dathan, and Abiram. So help me God! Amen.

One of the brethren places the point of the poniard against the candidate's left breast; and the H. P. asks:

H. P.—My Brother, what feelest thou?

Upon hearing his answer, he says:

H. P.—It is the weapon of vengeance in the hand of a Brother; and as it now pains the flesh, remember that if thou dost violate thine obligation, the sharp arrows of conscience and keen remorse will pierce thee through, and torture thee forever. To whom dost thou look for strength to enable thee to keep thy vows and escape this punishment?

Cand.—To God.

H. P.—It is well. In Him alone, and not in our own feeble resolution, there is safety. What now dost thou desire?

Cand.—Light.

H. P.—Light is the gift of God, and common to all men. Be thou henceforth a son of light!

He is raised.

H. P.—What did the candidate do in ancient initiations?

He unreservedly surrendered his life and liberty to the Master of the Temples of Thebes or of Memphis. He advanced resolutely through innumerable terrors, that might well have made him conclude there was a premeditated attempt to slay him. He passed through the executioner's fires, swam torrents of black and turbid water, hung suspended by unknown machinery over bottomless precipices. That was blind obedience, in the fullest sense of the term. To abjure one's liberty for the moment, in order to obtain a lofty emancipation, is this not the most perfect exercise of every liberty? Art thou prepared to do this?

Cand.—I am.

H. P.—Receive then the sign, token, and word of this degree.

* 

P. V. S. V.

H. P.—I accept and receive you, my Brother, as a Levite and Chief of the Tabernacle, and consecrate and devote you henceforth to the service of the children of light; and I now invest you with the belt, jewel, and apron of this degree. The jewel, or censer of silver, is ever to remind you to offer up unceasingly to God the

incense of good deeds and charitable actions dictated by a pure and upright heart.

TO CLOSE

H. P.—Eleazar, my son, what is the hour?

S. W.—The sacrifices are concluded, and the fire burns upon the altar of burnt-offering.

H. P.—Of what are the sacrifices symbolical?

S. W.—Of the sacrifice of our personal feelings and pleasures upon the altar of duty.

H. P.—Of what is the ever-burning fire symbolical?

S. W.—Of the never-ceasing mercy and goodness of God; and of that zeal and devotion to His service and the welfare of men, which ought ever to burn in the bosom of a Chief of the Tabernacle.

H. P.—Of what is the Tabernacle symbolical?

S. W.—Of the universe: in which God dwells, as the soul of man in his body.

H. P.—Of what are the six branches of the candelabrum of gold symbolical?

S. W.—Of the six months of light; and the six days in which God created the universe.

H. P.—Of what are the seven lamps symbolical?

S. W.—Of the seven planets; and of the seven great stars that pointed out to the people of Israel the North.

H. P.—What are the colors of the hangings of the Tabernacle?

S. W.—White, blue, crimson, and purple.

H. P.—Of what are those colors symbolical to a Priest of the Tabernacle?

S. W.—White, of the infinite beneficence of God; blue, of His profound and perfect wisdom; crimson, of His Glory; and purple, of His power.

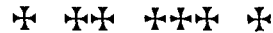
H. P.—What now remains to be done?

S. W.—To meditate in silence and prepare for the duties of the morrow.

H. P.—That we may retire and do so, let this Court now be closed. The sign, my sons!

The sign is given, and the battery as at opening; and the H. P. declares the Court closed.

TWENTY-FOURTH DEGREE—PRINCE OF THE TABERNACLE



THE LODGE—ITS DECORATIONS, ETC.

The Lodge consists of two apartments. The first, which is the smaller, adjoins the second, and is called the Vestibule, where the brethren clothe themselves. It is furnished at all points like a Master Masons' Lodge, except that instead of a printed Bible, a roll of parchment, representing the Book of Law, lies on the altar, upon the Book of Constitutions; and that the letter J is suspended in the East, instead of the G.

The second apartment is furnished in every respect like the principal apartment in the twenty-third degree, with these additions:

In the East is suspended the Pentagram, or Blazing Star.

There are two sets of hangings all around the room, one red and the other black.

On the table of shew-bread, in the Tabernacle, is a silver vessel containing perfumed oil.

OFFICERS AND CLOTHING

The Lodge is styled "The Court." The presiding officer represents Moses, and is styled "Most Potent Leader." He sits in the East. Near him, on his right, is the second officer, who represents Eleazar the High-Priest, the son of Aaron. He is styled "Most Excellent High-Priest," and wears the full dress of his office, as described in the twenty-third degree. On the left of the Leader sits the third officer, clothed as the Priest in that degree, and representing Ithamar, the son of Aaron. He is styled "Excellent Priest."

The Orator represents the Prince Eliasaph, the son of Lael, of the house of Gershon, and sits in the West.

The Secretary represents the Prince Eliazaphan, the son of Uzziel, of the house of Kohath, and sits to the south of the Tabernacle.

The Treasurer represents the Prince Zuriel, the son of Abihael, of the house of Merari, and sits to the north of the Tabernacle.

The Expert represents Aholiab, and sits to the right of the Leader, in front.

The Assistant Expert represents Bezaleel, and sits to the right of the Orator, in front.

The Grand Master of Ceremonies represents Caleb, the son of Jephunneh, and sits facing the Leader, in front of the Tabernacle.

The Grand Captain of the Guards represents Joshua, the son of Nun, and sits on the right side of the Tabernacle, facing the East.

All the officers, except the Leader and Wardens, and all the other members are styled "Levites"; and these officers and members all wear a turban of white muslin; a broad watered scarlet ribbon, worn from right to left, a girdle of light green morocco, fringed below with gold, and edged with gold lace, from which girdle a small silver censer is suspended; and the apron and jewel of the degree.

On the front of the ribbon are embroidered, in gold, a winged globe, and under it a scarabaeus, under which is a brilliant butterfly; all symbols of immortality.

The *apron*, which is not worn by the first three officers, is of white lambskin, lined with scarlet, bordered with light green, and the flap light blue. In the middle of the apron is printed a representation of an Arabian tent, in gold; and on the flap a representation of a myrtle-tree, of violet color.

The jewel is the letter Y, suspended from a short collar of narrow, watered, violet-colored ribbon.

The Most Potent Leader wears a tunic of blue silk, its collar decorated with rays of gold representing a glory, and the body of it sprinkled with stars of gold. On his head he wears the white turban, with a purple band round the forehead, embroidered with stars of gold; and also surmounted by a small triangle of gold, the apex downward.

TO OPEN

M. P.—Prince Elisaph Ben Lael, I am about to open this Court of Princes of the Tabernacle, that we may take counsel together for the welfare of the Order. See that we be well guarded, so that those entitled to do so can alone approach the Tabernacle.

Or.—Valiant Grand Captain of the Guards, see that the Tabernacle is well guarded, so that none may approach it save those who are entitled to do so.

The C. of G. goes out, returns, gives the battery, receives it in response, posts the brethren, armed with drawn swords, on each side, north and south, of the Tabernacle, and then, facing the West and saluting, reports:

C. of G.—Potent Chief of the house of Gershon, the sentinels are at their posts, and the Tabernacle is well guarded.

Or.—Report the same to the Most Potent Leader.

The C. of G., facing the East, and kneeling on one knee:

C. of G.—Most Potent Leader, the sentinels are at their posts, and the Tabernacle is well guarded.

M. P.—Thanks, my Brother! Princes, Chiefs of the three houses

of Levites, see that all present are Princes of the Tabernacle, and have seen the perfection of the holy mysteries of the Hebrews!

The Orator, Secretary, and Treasurer receive the sign of recognition and the token, with the pass-word, from the brethren, in their respective houses. The Treasurer gives them to the Secretary, and he to the Orator, who reports:

Or.—Most Potent Leader, all the brethren in our houses, on the north, south and west of the Tabernacle, are Princes of the Tabernacle, and have seen the perfection of the holy mysteries of the Hebrews.

M. P.—Learned Brother Assistant Expert, whom dost thou represent in this Court?

Asst. Exp.—Bezaleel, Most Potent, who also aided in making the first Tabernacle in the Desert.

M. P.—How did he labor upon the Tabernacle?

Asst. Exp.—As an engraver; beautifying the vessels thereof; and as an embroiderer in blue and purple and scarlet and fine linen.

M. P.—Excellent Priest Ithamar, what should that occupation teach us as Masons?

J. W.—To engrave upon our hearts, and ever recollect and obey, the laws of God, and the statutes of righteousness, virtue, and truth; and to make our lives beautiful with the embroidery of good actions.

M. P.—Learned Brother Expert, whom dost thou represent in this Court?

Exp.—Aholiab, Most Potent, who aided in making the first Tabernacle, in the Desert.

M. P.—How did he labor upon the Tabernacle?

Exp.—In gold and silver and brass; in the cutting of precious stones, and the carving of wood.

M. P.—Excellent Priest Ithamar, what lesson should that occupation teach us as Masons?

J. W.—Ever to strive to attain perfection, and to be patient and persevering in every good work.

M. P.—What are the especial duties of a Prince of the Tabernacle?

J. W.—To labor incessantly for the glory of God, the honor of his country, and the happiness of his brethren.

M. P.—Most Excellent High-Priest, what is your duty in the Court of the Princes of the Tabernacle?

J. W.—To offer up thanks and prayers to the Deity, in lieu of

sacrifices of flesh and blood; and to aid you with my counsel and advice.

M. P.—It is time to proceed to discharge our duties. Assist me, Princes, to open this Court! The sign, my brethren!

All give the sign together, except the Wardens and Leader, who then give it in succession, the J. W. beginning. Then the Leader, Wardens, and others in the East, give the battery with their hands. Those in the West repeat it; then those in the South; then those in the North. The M. P. stretching forth his hands:

M. P.—The Lord bless you and keep you!

All—Amen.

M. P.—The Lord make His face shine upon you, and be gracious unto you.

All—Amen.

M. P.—The Lord lift up His countenance upon you, and give you peace!

All—Amen! So mote it be!

M. P.—Under the auspices, etc., I declare this Court of Princes of the Tabernacle to be duly opened.

The M. P. gives one rap, and the brethren sit down.

RECEPTION

The Candidate, representing Phinehas, the son of Eleazar the High Priest, is clothed in a white tunic, without ornaments or insignia, and conducted to the door of the vestibule, in charge of the Expert, who enters with him without ceremony, and conducts him to the east of the vestibule, where the Grand Master of Ceremonies is seated, who thus addresses him:

M. of C.—My brother, thou hast sought to be consecrated and sanctified in the office of the Prince of the Tabernacle. But before thou canst attain thy wish, and before the ancient ceremonies can be commenced, thou must, in the most solemn manner, give assurance that no unworthy motive prompts thee to seek to know those ancient mysteries which were instituted among the Patriarchs; and the knowledge of which is indispensable to him who would become a Prince in Masonry. Kneel, therefore, and place thy hand upon the Book of the Law, and make true answer to such questions as shall be asked thee!

Dost thou now, representing Phinehas the son of Eleazar, solemnly declare that in seeking to know the hidden ancient mysteries, thou are not actuated by any spirit of idle curiosity, or the

pride of knowledge; but by a sincere desire to be better able to serve God, thy country and thy brethren, and more effectually to labor for the reformation and improvement of mankind?

Cand.—I do.

M. of C.—In the character of a Freemason, hast thou earnestly striven to discharge all the duties required of thee, and to live worthily, act justly, and fear God?

Cand.—I have.

M. of C.—Hast thou, while a Freemason, done wrong to any one, without making reparation, as far as was in thy power?

Cand.—I have not.

M. of C.—Dost thou solemnly swear, upon the holy Book of the Law, and with thy heart open before God, and all its thoughts legible to Him, that these answers are true and sincere, without equivocation or double meaning, or any mental reservation whatever?

Cand.—I do.

The Exp. then raises him and places him between the altar and the East, facing the East; and the G. M. of C. says:

M. of C.—Thou desirest to know the ancient Hebrew mysteries. Thou seest above me the mystic triangle with the ancient Hebrew letter *Yod* in the center. It is an emblem of the Deity, familiar to our masters, the Kabalists. Kneel, and offer silently up to God thy prayers and thanksgiving! When thy prayer is ended, arise!

The Candidate kneels, prays in silence, and rises:

M. of C.—My brother, the initiate is he who possesses the lamp of Trismegistus, the cloak of Apollonius, and the staff of the Patriarchs.

The lamp is reason enlightened by science; the cloak is liberty, or the full and entire possession of one's self, which isolates the sage from the currents of instinct; and the staff is the assistance of the occult and eternal forces of nature.

The lamp lights the present, the past, and the future, which are the three sides of the one triangle. It burns with a three-fold flame; the cloak is in three folds; and the staff is divided into three parts.

This number, nine, is that of the reflexes of the Deity, and expresses the Divine idea in all its abstract power. Hence it is sacred in Masonry. For that it was that Hermes made it the number of initiation; because the initiate reigns over superstition, and by

superstition, and can walk alone in the darkness, supported as he is upon his staff, wrapped in his cloak, and lighted by his lamp.

Reason has been given unto all men; but all do not know how to use it. That is a science that must be learned. Liberty is offered to all; but all have not the power to be free. That is a right which we must conquer. Force is within the reach of all men; but all men do not know how to lean upon it. That is a power, of which one must possess himself.

M. of C.—Be prepared now for admission to the inner mysteries!

The M. of C. and Exp. now prepare the candidate. His right foot and leg, to above the knee, his left foot, his right arm, to above the elbow, and his right breast are bared. A cord is passed three times around his waist. The M. of C. leads him by this cord, and the Exp. holds him by the left arm. Thus prepared, he is conducted to the door of the Lodge.

The second apartment is now hung with scarlet; and all the officers and members are in their places.

The Exp. gives the battery of the degree, at the door. It is opened by the Asst. Exp., who inquires:

Asst. Exp.—Who seeks admission to this inner chamber of the sacred mysteries?

M. of C.—Phinehas, the son of Eleazar the High-Priest, who, having been appointed to minister unto Adonai in the Priest's office, seeks to know the holy mysteries, and receive the indispensable degree of Prince of the Tabernacle.

Asst. Exp.—Has he attained the degree of Chief of the Tabernacle?

M. of C.—He has.

Asst. Exp.—Has he, as a Mason, earnestly striven to discharge all the duties required of him, and to live worthily, act justly, and fear God?

M. of C.—He has.

Asst. Exp.—Has he wronged any one, without afterward making reparation, as far as hath been in his power?

M. of C.—He hath not.

Asst. Exp.—Art thou actuated, in seeking to know the mysteries, by a sincere desire to be thereby better able to serve God, your country and your brethren, and more efficiently to labor for the good of man?

Cand.—I am.

Asst. Exp.—Art thou not induced to come hither through idle

curiosity or the pride of knowledge, and a desire to become the superior of thy brethren and fellows?

Cand.—I am not.

Asst. Exp.—By what further right does he expect to gain admission here?

M. of C.—By the sacred word.

Asst. Exp.—Has he the sacred word?

M. of C.—He has.

Asst. Exp.—Let him give it.

M. of C.—He can not, except with our assistance.

Asst. Exp.—Let him begin then.

* * *

Asst. Exp.—The word is right. Let him wait until the Most Potent Leader is informed of his request.

The Asst. Exp. closes the door, goes to the front of the Tabernacle, and gives the battery; the M. P. asks the same questions, in substance, as were asked at the door; and like answers are returned; until he asks if the candidate has the word; to which the Asst. Exp. answers:

Asst. Exp.—He has, and with the aid of his guides has given it.

M. P.—It is well. Since he comes endowed with these necessary qualifications, let him enter, and be received in due form.

This is announced to the candidate, and he enters. When within the circle, he is stopped by the Asst. Exp., who takes his right arm, and holds a burning taper near enough to it to cause him to feel heat and pain, and says:

Asst. Exp.—I test you by fire; and let this present pain ever remind you that he who rashly assumes to perform offices for which he is unfit deserves the fate of Nadab and Abihu, who were consumed by lightning from heaven, when they offered strange fire before the Lord in the wilderness of Sinai.

The candidate is then led once round the room, while the J. W. reads:

J. W.—I will publish the name of God; ascribe ye grandeur unto our Elohim; His work is perfect; all His ways are judgment. A God of truth, unmixed with evil, just and right is He.

There is none like unto the God of Israel, who rideth upon the heaven in thy help, and in His Excellency on the sky. The eternal God is our refuge; under us are the everlasting arms.

He found Jacob in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. The Lord alone did lead him, and no strange god was with him.

The candidate is now halted in the North, near the Treas., who pours water on his head, and says:

Treas.—Thou hast reached the North. I test thee with water, the second test. Let it ever remind thee that none but the pure of heart can be admitted to the holy Tabernacle in the heavens; where God, who is infinite purity, presides; and that it is reformation and repentance, and not the blood of animals sacrificed, that wash out sin; of which reformation, the lavation of the body is a symbol.

Then the candidate is again led once round the room, while the S. W. reads:

S. W.—The Priests, the sons of Levi, shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord.

When thou shalt vow a vow unto the Lord thy God, thou shalt not delay to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. That which is gone out of thy mouth thou shalt keep and perform.

I will raise me up a faithful Priest, who shall do according to that which is in my heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed forever.

The candidate is now halted in the South, near the Sec., who causes him to kneel upon a place prepared for the occasion with sand and gravel, on his naked right knee, saying unto him:

Sec.—Thou hast reached the South. I test thee with earth. It is the common mother, and to it our frail bodies return. It is well to kneel upon its bosom when we would implore the mercy and forgiveness of God. Let the beneficence of the earth, which produceth generously and liberally, even for the unworthy, teach thee generosity; and that the open hand is fit companion of the pure heart.

Then the candidate is again led once round the room, while the M. P. reads:

M. P.—The pillars of the earth are the Lord's, and he hath set the world upon them. He that ruleth over men must be just, ruling in the fear of God.

Arise, O Lord God! into thy resting-place, Thou, and the ark of thy strength. Let thy Priest, O Lord God! be clothed with salvation, and let thy saints rejoice in goodness!

O send out thy light and thy truth! Let them lead me. Let them bring me unto thy holy hill and to thy Tabernacle! Then will I go unto the altar of God, the God of my life: unto whom the shields of the earth belong, the Lord God of hosts.

The candidate is now halted in the West, near the Or., who says to him, while the winds rush by him:

Or.—Thou hast reached the West. I test thee with air, the life of all men, the free, inestimable gift of God. Like Him it is mighty, but invisible. Like Him it blesses us ever. Be thou liberal and generous as the air, for if God freely gives thee light and air and asks in return nothing but gratitude and whispered thanks, thou mayest well afford to share thy plenty with thy destitute, afflicted, and unfortunate Brother. Brother Grand Master of Ceremonies, whence come you?

M. of C.—Out of darkness.

Or.—And whither go you?

M. of C.—To the East, the place of light, and cradle of the mysteries.

Or.—When the soul has expiated its faults, it will have become sufficiently strong to depart from the external darkness of the terrestrial atmosphere, and to ascend toward the sun. What does this brother desire?

M. of C.—To go the way that we have all gone before him, and so attain the light.

Or.—Every man who thinks is an *Edipus*, fated to divine the enigma of the sphinx or to die. Every Initiate should be a *Hercules*, completing and rounding the cycle of a great year of labors, and, by sacrifices of the heart and of life, deserving the triumphs of apotheosis. Is this brother capable thereof?

M. of C.—I hope he is.

Or.—The soul is immortal; but for the body, life cometh only out of death; and death is birth to a new life. If he, indeed, desires to see the light, shining in the darkness, and thus manifested, conduct him to the altar of sacrifices, and let him there assume the proper obligation.

The Candidate is now led to the altar of sacrifices, in front of the Tabernacle, where he kneels on his right knee, facing the East, holding by each hand a horn of the altar. The point of a sword is placed against his naked right breast. In this attitude he repeats the following

OBLIGATION

I, ———, in the presence of the true God, do most solemnly and sincerely promise and swear, that I will never reveal to any person in the world the secrets of this degree, unless it be to one who is

legally authorized to receive them; and when I am legally authorized to communicate them to him.

I furthermore promise and swear, that I will remember and heed the lessons which I have received in this degree; that I will be generous and liberal to the poor, and just and impartial in public and private judgment, even when deciding between myself and another; that I will not harbor malice nor seek revenge, but will love my neighbor like myself, so far as human infirmity will allow; and that I will not oppress or take usury of a brother. And should I willfully violate this my obligation, I admit that I shall deserve to be consumed with fire from heaven, and that my ashes should be flung into the air, to be borne to the four corners of the earth by the winds; and may God aid me faithfully to keep and perform this, my obligation!

The candidate is then told to rise. He does so, and remains standing blindfolded before the altar. A brother in the vestibule reads, in a deep tone, as follows:

Abel became a keeper of sheep, but Cain was a tiller of the ground. It came to pass that Cain brought, of the fruit of the ground, an offering unto the Lord. And Abel, also, brought of the firstlings of his flock. And the Lord had regard unto Abel and Abel and his offering; but unto Cain and his offering he had not regard. And Cain was very wroth, and his countenance was downcast. And the Lord said unto Cain: "Why art thou wroth, and why is thy countenance downcast? If thou doest well, canst thou not lift it up? But if thou does not well sin croucheth at the door. Though unto thee be its desire, thou shouldst rule over it." Cain spoke with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him.

In the meantime, all the lights are extinguished, except a single lamp or candle; and, as the reading concludes, three brethren, clothed in black and wearing black masks, rush in, seize the candidate, in silence, tear the bandage from his eyes, and hurry him into the vestibule, where they force him into a coffin, placed on the floor in the middle of the room. They then throw a black cloth over his body, leaving the face uncovered, and withdraw. Both apartments are now entirely dark. All is silent for a time, and then mournful voices are heard in the second apartment, saying, from different quarters of the room, as follows:

1st Voice.— . . . Osiris, the god of light, is slain. The spirit of evil hath conquered, and darkness prevails over the earth.

2d Voice—... Typhon hath cast the body in a coffin upon the waters; and Isis and Horus go in search of it, mourning, over the earth.

3rd Voice—... Cama is slain by Iswara, and committed to the waves. The wintry constellations laugh for joy; and the earth is wrinkled with cold, and shudders at the darkness.

4th Voice—... Ahriman has prevailed over Ormuzd. The six evil days cry aloud for joy; and the three thousand years of evil, sorrow, and darkness commence.

5th Voice—... Atys is slain in Phrygia, and his body remains without sepulture, while all the land is cursed with barrenness, and Cybele seeks him, weeping, on the plains and among the mountains that resound with the clashing of her cymbals.

6th Voice—... Thammuz, mutilated by the wintry boar in Phœnicia, has descended to the shades, and left the world to mourn. Astarte, wearing the crescent, sitting with veiled head on Mount Libanus, besieges heaven with prayers for his return.

7th Voice—... Dionusos is slain by the giants; and the women mourn his death in the Etruscan forests and upon the Syrian mountains; and all the malignant signs of the zodiac rejoice.

8th Voice—... Mithras is dead, is dead. His body lies in the tomb, and the Magi weep over it, and chant their funeral hymns, while the shadows of night gather over them, and all Persia and Armenia mourn; but his suffering shall be the safety of the disconsolate.

1st Voice—... Let us cry unto the Lord! Adonai Elohim, give us light!

2d Voice—... See our tears, El-Shaddai, most mighty and victorious! Save us from the darkness, and restore us to thy favor!

3rd Voice—... Have mercy upon us, Adon-Tsabaoth, Lord of the starry hosts of heaven, and author of our existence! Have mercy, Al-Khanan, Lord of mercy!

4th Voice—... Thou art the most high, O Aliun! Thou art the fire, O Al, whose titles are Adar and Aish-Gebah! Thou art the light, O Malec-Alohim! Lift upon us the light of thy countenance!

5th Voice—... Guide our footsteps, and direct us in the right path, O Lord our God. Io Nissi! Be merciful unto us, and with thy great light drive back the powers of darkness!

During these last lamentations and cries, resounding from different directions, in mournful and piercing tones, the coffin is taken up and carried

into the second apartment, and placed upon the floor in the center, with its head to the East. By this time the room will have been changed, by dropping hangings entirely black on the inside of the columns. There is still but a single dim light. At the head of the coffin is set an artificial tree of the thorny tamarisk or the acacia. The Princes now assume their seats, in perfect silence, all covered with black robes or mantles, entirely concealing their jewels and regalia. Then the M. P. speaks:

M. P.—My brethren, the power of darkness has prevailed over the prince of light. The earth mourns, and is wrinkled with frost. The leaves drop from the trees; snow shrouds the mountains, and cold winds sweep over the shuddering skies. All nature laments; and we share the common sorrow. Excellent Senior Warden, let prayers be offered up in the tabernacle for the return of light and the reascension of the Sun, and of that moral and spiritual light of which he is the type.

S. W.—Most Potent, all the nations of the earth do fast and pray. Our ancient taskmasters on the banks of the Nile mourn for Osiris. The Chaldeans lament for Bel, and the Phœnicians for Thammuz. The Phrygian women clash their cymbals and weep for Atys; on the Syrian hills and over the Etruscan plains the virgins lament for Dionusos; while far in India the Brahmans pray for the return of Cama; and in Persia the Magi predict the resurrection of Mithras. The dead will rise again, as the wheat grows from the grain; and all the world will then rejoice.

M. P.—We, like our ancient master, mourn Osiris; the type to us of the sun, of light, of life. The scorpion and the serpent rule the winter waves on which the frail ark tosses that contains his body. Weep, my brethren, for Osiris! Weep for light lost, and life departed, and the good and beautiful oppressed by evil! Man hath fallen from his first estate, and is lost, as the sun hath sunken into the icy arms of winter. Weep for Osiris, type of the good, the true, the beautiful! How shall his body be recovered from the embraces of the hungry sea; and earth again be gladdened by his presence?

J. W.—Most Potent, nine Princes offer to go forth and search for the body of Osiris.

M. P.—Let them go forth, my brother, by threes, to the East, the West and the South, and make diligent search; while we continue in fasting and prayer.

The brethren walk around, as if searching for the body, and after a time they gather round the coffin; and one says:

Behold, my brethren, the body of Osiris under this spreading tamarisk.

Each of the brethren makes the first sign, and says:

God wills it.

Then a brother says:

Cover the face, my brethren, and let us hasten to return, and make known to the Most Potent Leader that we have found the body.

They cover the face and return to the East, and the Exp. says:

Exp.—Most Potent Leader, searching by the sea-shore, we have found the body of Osiris cast on shore at Byblos, and concealed by a tamarisk tree, which, by the wonderful virtue of the body, had grown up around it in a night.

M. P.—Summon the Princes in your several camps, Princes, chiefs of the three houses, to attend us while we repair to Byblos; for it is promised that the dead shall rise again.

Treas.—Princes of the house of Merari, the body of the great King Osiris is found at Byblos. The Most Potent Leader is about to repair thither to give it burial, and commands you to attend him.

Sec.—Princes of the house of Kohath, the body, etc.

Or.—Princes of the house of Gershon, the body, etc.

The brethren form a procession, and make the circuit of the room three times halting afterward in a circle round the coffin. In the meantime, the red hangings are substituted for the black, the hanging curtain in front of the Tabernacle is raised, and the incense prepared to be lighted on the altar of perfumes. The bread and wine, with the oil, on the table of shew-bread, are also uncovered, and the seven lamps of the candelabrum prepared to be quickly lighted. Then the M. P., standing in the circle, at the foot of the coffin, the S. W. being at the head, on the South side, and the J. W. opposite him on the North side, says:

M. P.—[*Raising both hands toward heaven, the palms to the front.*]—It is the body. No man hath power over the spirit, neither power in the day of death. There is no discharge in that war. Man cometh in with vanity, and departeth in darkness, and his name is covered with darkness. Brother Junior Warden, can this body be raised to new life by the grip of an Entered Apprentice?

J. W.—Most Potent Leader, it cannot. By the process of induction, from experience of facts made known to us by the testimony of the senses, it is not possible to prove the existence of the soul, much less its immortality.

The M. P. raising his arms as before:

M. P.—O Lord, my God! Science fails us; and I fear the Master's word is forever lost. Brother Senior Warden, can this body be raised to new life by the grip of a Fellow-Craft?

S. W.—Most Potent Leader, it cannot. By logical formulas and dialectics it is not possible to demonstrate the existence of the soul, much less its immortality. Logic, like science, leads only to skepticism, and substitutes words in the place of thoughts.

The M. P., raising his arms as before, says:

M. P.—O Lord, my God, reason fails us; and I fear the Master's word is forever lost. My brethren, assist me in endeavoring to raise this body by the Masters grip, called by our ancient masters the lion's, and the symbol of faith.

He takes off the covering, grasps the right hand of the Candidate with his right, places his left under his right shoulder, and with the assistance of the two Wardens, raises him to his feet, by the Master's grip, and whispers in his ear, in English, the true triliteral sacred word, on the five points of fellowship.

Or.—Osiris is risen again, and prevails against the powers of darkness. Orpheus and Dionusos return from the shades. Cama and Atys rise again; and Adonai reigns henceforth in heaven.

J. W.—The Sun turns back from the South, and darkness flees before him. To-day is the great feast of the winter solstice.

S. W.—The reign of light and life has recommenced. The feet of the young spring shine afar off upon the mountains; and the bull and ram lead on the glittering constellations. Let all the world rejoice! The reign of evil ends; and the good principle is victorious. Let earth and heaven be glad!

Or.—The seed dies, and out of its death springs the young shoot of the new wheat, to produce a hundred-fold.

J. W.—The worm dies in its narrow prison-house, woven by itself, and out of its death springs the brilliant moth, emblem of immortality.

S. W.—The deadly serpent dies, and self-renews its own existence; and out of the death of night's sleep comes the renewed life of the morning.

The M. P., releasing the Candidate, who remains standing:

M. P.—Now, as ever, out of death springs life; out of darkness ever comes the light; and to the evil, in eternal circle, good succeeds.

Behold the profound truth of the Hindu idea of the Godhead; God, three in one—the Creator, the Preserver, and the Destroyer; the three sides of the triangle; the one only absolute, developing himself in three modes, and those modes one harmony.

Brother Grand Master of Ceremonies, invest the candidate with the secret words, signs and tokens.

The M. of C. invests the candidate with



P. V. & S. V.

After he is invested with the secrets, the M. P. says:

M. P.—The Pentagram, which you see in the East, called in the Gnostic schools and in Masonry “The Blazing Star,” is the sign of intellectual omnipotence and autocracy.

It is the star of the Magi; it is the symbol of the word made flesh; and, according as its rays are directed, it represents good or evil, order or disorder, the blessed lamb of Ormuzd and St. John, or the accursed goat of Mendes, the scape-goat of Leviticus, consecrated to Azazel.

It is the condition of the Initiate, or that of the profane; Lucifer or Vesper, the Morning or the Evening Star.

It is Mary or Lilith; victory or death; light or darkness.

When it elevates two points it represent Satan, or the goat devoted to Azazel. When it elevates a single point or ray, it represents the Saviour.

The complete understanding of the Pentagram is the key of the two worlds. It is called the symbol of the microcosm. It is absolute natural philosophy and science.

In the center of this blazing star Freemasons place the letter G. It signifies gnosis and generation, the two sacred words of the ancient Kabala; and also the Grand Architect; for the Pentagram, whichever way we view it, presents the letter A.

The star of honor, substituted by Napoleon for the cross of St. Louis, was the Pentagram substituted for the labarum; the reinstatement of the symbol of light; the Masonic resurrection of Adoniram.

The winged-globe, the scarabæus and the butterfly, on the ribbon of the brethren, and the myrtle-tree on the apron, are all symbols of immortality.

Except a man be born again of water and of the spirit, he can not enter into the kingdom of God.

God said to Moses, of Phinehas, Ben-Elazar, Ben-Aaron: “I give unto him my covenant of peace. And he shall have it, and his seed after him; the covenant of an everlasting priesthood.”

Brethren, behold a new Priest of the Tabernacle, to be instructed and prepared to fulfill all his duties as a prince of well-doers in this frail tabernacle of life, that he may be raised on the great day of account, a shining monument of God’s glory, in the tabernacle of eternity.

TO CLOSE

M. P.—Excellent Brother Junior Warden, what is the hour?

J. W.—Most Potent Leader, that of the evening sacrifice.

M. P.—Chief of the house of Merari, what tidings hast thou in the North?

Treas.—Most Potent Leader, Balder, slain by Lok, has arisen from the dead; and the nations of the North rejoice, for the long nights of winter shorten.

M. P.—Chief of the house of Kohath, what tidings hast thou in the South?

Sec.—Most Potent Leader, Osiris, slain by Typhon, is restored to life; and the dwellers on the banks of the Nile, the Euphrates, and the Ganges are glad; for light begins to prevail against darkness.

M. P.—Chief of the house of Gershon, what tidings hast thou in the West?

Or.—Most Potent Leader, Hu, slain by Ceridwen, and cast upon the stormy waters, is again alive; and the people of the Western Islands celebrate the winter solstice.

M. P.—Thus everywhere the principle of good prevails and men rejoice. My brethren, the fast is over, and the feasts commence. It is time to close this Court of Princes of the Tabernacle. Assist me, my brethren, to do so.

All give the sign of closing. The M. P. gives the battery of the degree. The S. W. and J. W. do the same in succession; and the M. P. declares the Court closed.

TWENTY-FIFTH DEGREE—KNIGHT OF THE BRAZEN SERPENT

THE LODGE, ITS DECORATIONS, ETC.

The Lodge, in this degree is styled The Council. It represents the camp of the Israelites at Punon, on the eastern side of the mountains of Hor, Seir or Edom, in Arabia Petraea on the confines of Idumaea, after the death of Aaron, when the new moon occurred at the vernal equinox, in the fortieth year of the wandering of the children of Israel in the desert.

The camp, standards and tabernacle with its court, are as in the two preceding degrees. In the East is a transparency on which is printed a cross, with a serpent coiled round it and over the arms.

On the right of the presiding officer is a short column, on which is a winged-globe encircled by a serpent. On the left of the Senior Warden and right of the Junior Warden are similar columns, on each of which is a serpent or basilisk, his body coiled in folds, and his head and neck erect above the folds. The globe and all the serpents are gilded.

The presiding officer represents Moses, and is styled "Most Potent Leader." The Senior Warden, sitting in the West, on the left hand, represents Joshua, the son of Nun; and the Junior Warden, in the West, on the right hand, represents Caleb, the son of Yephannah. The former is styled "Most Valiant Captain of the Host"; and the latter, "Illustrious Chief Prince of the Tribes." The Orator sits on the right of the Most Potent Leader, represents Eleazar, the son of Aaron, and is styled "Most Excellent High-Priest." He wears the full dress of the High-Priest, as prescribed in the two preceding degrees.

The Secretary represents Ithamar, the son of Aaron, sits on the right of the presiding officer, at the side of the hall, a little to the front, and is styled "Excellent Scribe." He wears the Priest's dress, as prescribed in previous degrees.

The Treasurer represents Phinehas, the son of Eleazar, sits on the left of the presiding officer, at the side of the hall, a little to the front, and is styled "Excellent Recorder." He also wears the Priest's dress, as prescribed.

The Expert sits on the south side, and the Assistant Expert on the north side of the Tabernacle; the Grand Master of Ceremonies in front of the Senior Warden, and the Grand Captain of the Guards near the door of the entrance. These brethren are all styled "Respectable"; and the other members are addressed as "Brother and Knight A," or "B."

The jewel is a tau cross, of gold, surmounted by a circle—the Crux Ansata—round which a serpent is entwined. On the upright part of the

cross is engraved the word Ho-La-Ta-I, [he has suffered or been wounded], and on the arms the word Ne-Hush-Tan [the Brazen Serpent].

The apron is white, lined and edged with black; the white side spotted with golden stars, and the black side with silver ones.

TO OPEN

M. P.—Brethren and Knights, the day and the hour have arrived, and I propose to open here a Council of Knights of the Brazen Serpent for mutual instruction and the performance of our duties. Be pleased to clothe yourselves; and wait, each in his station, the customary orders!

All clothe themselves; and the officers assume their stations.

M. P.—Respectable Brother Expert, it is our first duty to know that we are secure from intrusion. See that the guards are stationed, and inform them that we are about to open this Council, that they may keep due ward.

Exp.—Respectable Brother Grand Captain of the Guards, see that the guards are stationed, inform them that the Most Potent Leader is about to open this Council, and direct them to keep due ward.

The C. of G. goes out, returns, gives the alarm of the degree, which is answered from without, and reports:

C. of G.—Respectable Brother Expert, the Guards are stationed and we are secure against intrusion.

Exp.—Most Potent Leader, the guards are stationed, and we are secure against intrusion.

M. P.—Illustrious Brother Chief Prince of the Tribes, are all present Knights of the Brazen Serpent? Be certain of that, by receiving the password from each.

The J. W. goes round, receives the pass-word from each member, returns to his station, and says:

J. W.—Most Potent Leader, all present have the pass-word, and are Knights of the Brazen Serpent.

M. P.—Thanks, my brother! Most Valiant Brother Grand Captain of the Host, what is the hour?

S. W.—Most Potent Leader, it is the dawn of the morning of the vernal equinox. The God-like child sits upon the waters in the gates of the Orient; while the earth awaits to rejoice at the blessing

of his smiles. The circle surmounted by the crescent shines in the heavens; the sun and the new moon, in conjunction, open the New Year and the Chaldean Saros; while, blushing and reluctant, the beautiful star Amalthea rises with the sun.

M. P.—Since that is the hour, it is time to open this Council.

S. W.—Illustrious Brother Chief Prince of the Tribes, it is the pleasure of the Most Potent Leader that this Council be now opened, in order that the duties incumbent upon us here may be performed. This you will make known to the Knights, that they, having due notice, may aid in opening the same.

J. D.—[*Rapping* ✠✠✠]—Knights and Masons, you will be pleased to give due attention, while the Most Potent Leader with our aid opens this Council; that we may here proceed to perform the duties that devolve upon us.

M. P.—Let the seven mystic lights dispel the darkness of the Council!

The *M. P.* and *J. W.*, leaving their seats, enter the Tabernacle, and light in succession the three lights on each side of the central light, each saying, respectively, as he does so, as follows:

J. W., lighting the extreme light on the West:

J. W.—The moon rises and shines in our Council: the planet of hope, and symbol of Binah, the third emanation of the Kabalists.

S. W., lighting the extreme light on the East:

S. W.—Saturn rises and shines in our Council: the planet of temperance, and symbol of Geburah, the fifth emanation of the Kabalists.

J. W., lighting the second light on the West:

J. W.—Mercury rises and shines in our Council: the planet of prudence, and symbol of Khased, the fourth emanation of the Kabalists.

S. W., lighting the second light on the East:

S. W.—Jupiter rises and shines in our Council: the planet of justice, and symbol of Hod, the eighth emanation of the Kabalists.

J. W., lighting that next the sun, on the West:

J. W.—Venus rises and shines in our Council: Hesperus and Lucifer; the planet of charity, and symbol of Tephareth, the sixth emanation of the Kabalists.

S. W., lighting that next the sun, on the East:

S. W.—Mars rises and shines in our Council: the planet of force, and symbol of Netsach, the seventh emanation of the Kabalists.

M. P. then advances and lights the central light, saying:

M. P.—The sun rises and shines in our Council: the planet of faith, and symbol of the second emanation of the Kabalists, Chochmah, or the infinite wisdom: Osiris; the beneficent Ormuzd; type of the principle of good and light; Dionusos, and Khurum the Architect.

Then the *M. P.* returns to his station, and the *S. W.* and *J. W.* to theirs; and the *M. P.* says:

M. P.—Answer me, Knights and brethren!

And gives the first sign. All the officers and brethren reply with the third sign.

Then the *M. P.* gives the battery, and the *S. W.* and *J. W.* do the same in succession; and the *M. P.* declares the Council to be duly opened, "under the auspices," etc., by the ordinary formula.

RECEPTION

The candidate is prepared in the proper room, by putting upon him, over his ordinary clothing, a plain white robe, with sleeves, that reaches to his feet; and over that investing him with the ribbon, girdle, apron and jewel of the twenty-fourth degree.

Being thus prepared by *M. of C.*, he is conducted to the door of the Lodge by the same, who there gives the alarm by the battery of the degree.

C. of G.—Respectable Brother Expert, there is an alarm at the door of the Council, by the mysterious numbers.

Exp.—Most Valiant Grand Captain of the Host, there is, etc.

S. W.—Attend the alarm, Respectable Brother Expert, and see who it is that comes with the mysterious numbers.

The *Exp.* goes to the door, opens it partly, and asks:

Exp.—Who is it that comes hither with the mysterious numbers?

M. of C.—The Grand Master of Ceremonies, with a well-deserving Prince of the Tabernacle, who asks to be permitted to ascend another step toward the mysteries of the Kabala, that he may in due time understand the symbolism of the ten Sephiroth.

Exp.—Has he duly prepared himself, by study and reflection, to advance?

M. of C.—He has.

Exp.—Is he one who may be safely entrusted with our mysterious secrets?

M. of C.—He is.

Exp.—Then let him wait a time, with faith in himself and us, until the Most Potent Leader is informed of his request, and his will ascertained.

Exp. closes the door, advances half-way to the Tabernacle, faces the West, and says:

Exp.—Most Valiant Brother Grand Captain of the Host, it is the Grand Master of Ceremonies, with a well-deserving Prince of the Tabernacle, etc. [*Continuing this, and the same questions and answers being asked and given as at the door.*]

S. W.—Most Potent Leader, it is, etc. [*The same questions being asked and answers returned as at the door, and at the last answer, M. P. saying:*]

M. P.—Since the Prince of the Tabernacle comes thus vouched for, let him enter and be seated in the West.

He is introduced, and seated in front of the Wardens, facing the East.

S. W.—You desire to attain the light. You can only advance toward its source and essence, which are of the Deity.

So much of the truth as it is given to mortals to know is within the reach of those alone whose intellects are unclouded by passion or excess. To attain it, to comprehend the delicate distinctions of the thought in which the truth is embodied, the intellect, like a keen instrument of the finest steel, must be able to dissect the thought, and distinguish one from the other its invisible nerves. The edge of the instrument is blunted by the indulgence of the sensual appetites, of the intemperate passions of the soul.

The *Exp.* having retired, previous to the entrance of the candidate, and prepared himself by putting on a garment of sackcloth and a chain round his waist and over his shoulders, now raps at the door with three loud distinct knocks. The *S. W.* says:

S. W.—Brother Grand Captain of the Guard, see who comes, and what he seeks.

The *C. of G.* opening the door partly:

C. of G.—Who comes here, and what is it he seeks?

Exp.—One of the people of Israel, to inform the Most Potent Leader of a great calamity that has befallen him; and to pray

him to intercede with God, who is greatly angered, that He may forgive and spare them.

C. of G.—Who art thou, and in what right dost thou claim admission?

Exp.—I am Eliab, the son of Pallu, of the tribe of Reuben, in sackcloth and loaded with chains, in token of the penitence of the people, who flee in terror before the fiery serpents that Adonai hath sent among them to destroy them.

The *C. of G.* closes the door, and reports to the *S. W.*:

C. of G.—Most Valiant Grand Captain of the Host, it is one of the people of Israel, in sackcloth and loaded with chains, in token of the penitence of the people, who seeks admission that he may pray the Most Potent Leader to intercede with God, that He may forgive and spare them; for that they flee in terror before the fiery serpents that He hath sent among them to destroy them.

S. W.—Most Potent Leader, one of the people of Israel waits without, in sackcloth and loaded with chains, etc.

M. P.—Let him be admitted and led into our presence.

The *Exp.* enters, is received by the *M. of C.*, and led to a point half-way between the Tabernacle and the East, where he is halted, facing the East.

M. P.—Who art thou, and what dost thou seek?

Exp.—Most Potent Leader, I am Eliab, the son of Pallu, of the tribe of Reuben; and I come hither in behalf of the people, who dare not approach the Tabernacle, because the Lord is greatly angered with them.

M. P.—Ah, disobedient and stiff-necked race! How have they again tempted His anger?

Exp.—Most Potent Leader, the soul of the people was discouraged, because of the way, journeying from Mount Hor, by way of the Red Sea, to compass the land of Edom; and they spoke against Adonai and against thee, saying: "Why hath El-Shaddai and his servant Moses brought us up out of Egypt, to die in the wilderness? There is no bread, nor any water, and our souls loathe this light manna. We go to and fro these forty years; and as Aaron died in the desert so also shall we all die here. Let us put trust in Adonai no longer; but let us call on the great gods Amun and Astarte, Osiris and Isis, to deliver us from this misery." And as they cried aloud on them, lo! Adonai sent fiery serpents among them, by whom much people hath died. And those that

remain have repented and said unto me: "Put chains upon thy neck in token of our penitence, and go unto Moses our leader, and beseech him to pray unto Adonai that he take away the serpents from us"; and I have done as they desired.

M. P.—Hast thou also murmured and called upon the false gods?

Exp.—I withstood the people and rebuked them, and they sought to slay me; but repenting sent me hither.

M. P.—Thou hast done well. Relieve him of his chains, and give him a seat of honor; for he hath not forgotten his duty to God.

The *Exp.* is relieved of the sackcloth and chains, and repairs to his place in the Lodge; and the *M. P.* says:

M. P.—Most Excellent High-Priest, take a censer, and put fire therein from off the altar, and put on incense, and make an atonement for the congregation, for there is wrath gone out from the Lord.

The *Or.* goes into the Tabernacle, puts incense on a censer and lights it, and stands between the Tabernacle and the East, bearing it in his hand.

M. P.—Most Valiant Grand Captain of the Host, thou hast in the West a Prince of the Tabernacle, who seeks to be permitted to ascend another step toward the mysteries of the Kabala. Let him approach the East, that he may see if he be worthy to receive that favor.

The candidate, conducted by the *M. of C.*, is led to the East, and placed, standing, in front of, and facing the Most Potent Leader, who says:

M. P.—My brother, life is a war, in which one must prove his soldiership, in order to rise in rank. Force is not given. It has to be seized.

He is only worthy of initiation in the profounder mysteries who has overcome the fear of death, and is ready to hazard his life when the welfare of his country or the interests of humanity require it; and to die even an ignoble death, if thereby the people may be benefited.

Art thou ready to give that proof, and submit to that test, of thy fitness for initiation?

Cand.—I am.

M. P.—Art thou prepared to go, barefoot and unarmed, among the venomous fiery serpents, if thereby thou canst turn away the anger of the Lord, and save the remnant of His people?

Cand.—I am.

M. P.—Return, then, to the West, and be prepared, that thou mayest speedily go forth upon thy mission.

The candidate returns to the West, and waits, after his shoes and stockings are removed, and a white robe is put on him until the proper moment.

The *M. P.* goes to the Tabernacle, enters it, remains awhile, and returns to the East, bringing with him a serpent of brass, entwined round a tau cross, with its head elevated above it. When he takes his seat,

M. P.—I have prayed for the people, and Adonai hath said unto me: "Make thee an image of a venomous springing serpent, and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." Take thou, therefore Eleazar, the High-Priest, this serpent and cross, and give it to the Prince of the Tabernacle, who now waits in the West. Let him place it upon a pole, and go forth to the congregation, barefoot, and clothed in a white robe, and set it in the middle of the camp, and make proclamation that every one that is bitten, when he looketh upon it, shall live; for the Lord is long-suffering, and of great mercy, forgiving iniquity and transgressions, and hast forgiven His people, from Egypt even until now.

The *Or.* takes the cross and serpent, goes to the West, and puts it in the hands of the candidate. The *M. of C.* assists him to make it fast upon a long rod; and they then go out together.

After remaining without for awhile, and such scene being represented as will best convey an idea of that described on the Mount, they return, and advance to the East, leaving the cross and serpent in the anteroom. When they are in front of the East,

M. of C.—Most Potent Leader, great is Adonai the God of Mercy; for he hath had mercy on his people Israel. This Prince of the Tabernacle hath gone fearlessly into the midst of the camp, among the fiery serpents, bearing the brazen cross and serpent, symbols of everlasting life; and every one that hath beheld the serpent, owning his sin and doing homage to the Most High, is healed, and liveth; and the plague of the serpent is stayed.

M. P.—Praise ye the Lord, my children, the supporter of the heavens and the earth! for he is great and his mercy endureth forever, and he hath forgiven his people Israel.

M. P.—The plague of serpents is stayed; and as they have fled to their caves, so the celestial serpent flees, with the scorpion, before the glittering stars of Orion. The great festival of the vernal equinox approaches, and it is time to prepare ourselves by purification for

the Passover. Light will soon prevail once more over darkness; and the pulses of life again beat in the bosom of the earth, long chilled by the wintry frosts.

S. W.—Most Potent Leader, what shall be done with the brazen cross and serpent when the people again set forth upon their way?

M. P.—Let it be borne before the congregation, and be forever a symbol of faith, by the dying out whereof in the hearts of nations, they fall into decay; and lest the knowledge of its true symbolic meaning should in time be lost, and the people hereafter imagine it to be something divine, and worship it, we will perpetuate its remembrance of this day's events, and the true meaning of this and our other symbols, and of the fables of Osiris and Ormuzd, and Typhon and Ahriman, as the last degree of those sacred mysteries which Joseph, the son of Jacob, like myself, learned from the Egyptians; and which I have taught to you, such as our forefathers practiced them on the plains of Chaldæa.

Kneel, therefore, my children, and with me swear, in the presence of the Most High God, faithfully to keep the secrets of this degree, and to perform the duties and practice the lessons which it inculcates.

The candidate kneels at the altar of sacrifices, and all the brethren in a circle around him, on one knee; and all repeat the following

OBLIGATION

I, ——, do solemnly promise and swear, in the presence of the Most High God, that I will never reveal the secrets of this degree of Knight of the Brazen Serpent, nor allow them or any of them to be revealed, if it be in my power to prevent it, to any person in the world who shall not be duly entitled to receive them, nor without due authority so to disclose them, lawfully obtained.

I furthermore promise and swear by the faith that is taught to me in this degree that I will at all times be ready to risk my life in the cause of a friend, of my country, or of humanity, when the obligations of friendship, or patriotism, or duty demand it.

To all whereof I bind myself, under no less penalty than that of being held base and unworthy, and tortured by the fiery serpents of remorse and an accusing conscience forever! So help me God! and aid me to keep these promises! Amen!

When the obligation is concluded, all except the candidate rise. He remains kneeling; and the *M. P.* says:

M. P.—May the Lord, the God of the spirits of all flesh, provide a man that may be over this multitude; that may go out and in before them, and lead them out and bring them in; lest the people of the Lord be as sheep without a shepherd.

M. P.—Receive now the signs, words and tokens of this degree.

The candidate is caused to approach the East, by 9 serpentine steps, advancing first the right foot; and the *M. P.* then communicates to him the



P. V. & S. V.

The *M. P.* then invests the candidate with the apron, collar and jewel of the degree, saying:

M. P.—I do accept and receive you a Knight of the Brazen Serpent; and I invest you with the apron, collar, and jewel of the degree.

TO CLOSE

M. P.—Most Valiant Brother Grand Captain of the Host, what is the hour?

S. W.—Most Potent Leader, the evening twilight. The Pleiades, Aldebaran and the three kings of Orion have sunk in the western ocean, and Perseus rises with the Scorpion in the East.

M. P.—Then it is time to close this Chapter, until light, ever alternating with darkness, as good with evil and happiness with sorrow, again obtains the mastery. How shall we be safe while evil and darkness frown from their gloomy thrones upon the earth?

S. W.—By faith in God's providence and presence.

M. P.—Right, my brother! Give notice that this Council is now about to close, that the brethren may rest from their labors.

S. W.—Illustrious Brother Chief Prince of the Tribes, make known to the brethren that the Most Potent Leader is about to close this Council, that, while the Scorpion reigns in heaven with the serpent, they may rest from their labors.

J. W.—Brethren, the Most Potent Leader is about to close this Council, that while the Scorpion and serpent reign in heaven, you may rest from your labors. Rest, therefore, until Aldebaran again leads up the starry hosts.

The *S. W.*, *J. W.* and *M. P.*, each in succession, rap as in the opening; the sign is given, and the *M. P.* declares the Council closed.

TWENTY-SIXTH DEGREE—PRINCE OF MERCY,
OR SCOTTISH TRINITARIAN

DECORATIONS, ETC.

Bodies of this degree are styled Chapters. The hangings are green, supported by nine columns, alternately white and red; upon each of which is a chandelier, holding nine lights. The canopy over the throne is green, white and red; and before the throne is a table covered with the cloth of the same colors. Over the throne hangs a triple interlaced triangle of broad bars, two of which are white and one black; and in its center the letter M. Instead of a gavel, the presiding officer uses an arrow, the plume of which is red on one side and green on the other, the spear white, and the point gilded.

By the altar is a statue or statuette of white marble, the naked figure of a virgin. Over it is a drapery of thin white gauze. This represents Truth, and is the palladium of the Order of Princes of Mercy.

The altar, placed in the center of the room, is of a triangular shape, each side measuring 18 inches, and its height being 36 inches. The top is a plate of metal, galvanized to appear like gold, on which, formed of different colored stones, is E. P. C.; and under that a passion cross, on either side of which, above the arms, are the letters J. V. At each corner is a flame of brass.

The presiding officer is styled "Most Excellent Chief Prince."

The Wardens, "Excellent Senior Warden" and "Excellent Junior Warden."

The Expert and Assistant Expert are styled "Respectable Senior and Junior Deacons."

The Captain of the Guards is styled "Valiant Guard of the Palladium"; and the Tyler, "Captain of the Guards."

The other officers are styled "Venerable."

The *apron* is scarlet, with a wide border of white. In the center is an equilateral triangle, the bars forming the sides of which are green. In the center of this is the jewel, embroidered in gold. The flap is sky-blue.

The *jewel* is an equilateral triangle, of bars of gold, with a flaming heart of gold, in the center. On the heart are the letters I. H. S.; and on the respective sides of the triangle W. on the right, F. on the left, and H. at the bottom. This jewel is suspended from a small collar of narrow, watered purple ribbon, and hangs on the breast.

The Tessera, or mark, given to the initiate, is a small fish, of ivory or mother of pearl, on one side of which is E. P. C., and on the other G. O. M. E. L.

TO OPEN

M. E.—Excellent Senior Warden, I am about to open this Chapter of Princes of Mercy, in the Inner Chamber of the Mysteries. Satisfy yourself that all present are entitled to remain.

The S. W. goes round and receives the pass-word of the degree from each brother, returns to his station and says:

S. W.—Most Excellent, all present are of the faithful; and have passed through the three degrees of the Mysteries.

M. E.—Brother Junior Deacon, the first duty of a Chapter of Princes of Mercy, when assembled?

J. D.—To see that the Chapter is duly guarded.

M. E.—Perform that duty! and inform the Captain of the Guards that we are about to open this Chapter of Princes of Mercy!

The J. D. goes out, returns, closes the door, gives the alarm of the degree, which is answered from without, returns to his place, and says:

J. D.—Most Excellent, the guards are at their posts; and their Captain is duly warned.

M. E.—Who commands the guards?

J. D.—One who has assumed the name and emulates the fidelity of Ulric the Goth, over whose body the soldiers of Domitian made their way into a Lodge of Christian Masons.

M. E.—We may then safely proceed. Excellent Brother Senior Warden, are you a Prince of Mercy?

S. W.—I have seen the luminous delta, and become one of the faithful by means of the Triple Covenant of which we bear the mark.

M. E.—What is the Triple Covenant?

S. W.—That made with Noah, when God set his bow in the heavens; that made with Abraham for him and his descendants; and that made with all the earth, that the day should come when light, truth, and happiness should be victorious over darkness, error, and misery.

M. E.—Where did our ancient brethren meet to celebrate the mysteries?

S. W.—In the great temple at Elephanta, and the secret chambers of that of Buddha at Salsette; in the roofless fanes of Persia; in the forest temples of the Druids; in the pyramids of Memphis; in the vaults of Crete and Samothrace; in the great temple of

Eleusis; under the holy of holies at Jerusalem; and in the catacombs under Rome.

M. E.—What does our Lodge represent?

S. W.—The catacombs.

M. E.—Whom do we imitate in this degree?

S. W.—The Christian Masons, who met there when Domitian was Emperor, in the night of persecution, when danger and death hung on their footsteps.

M. E.—Rome is a corpse, and her emperors are shadows; but the spirit of persecution yet lives, and men forget that all mankind are brethren. Let us take heed that we fall not into that sin! Strength to resist temptation comes from God. Let us humbly kneel before him, and confess our errors and implore his mercy for the helpless and the persecuted.

All kneel, and the *M. E.* repeats following

PRAYER

M. E.—We have sinned against Thee, O our Father, and have broken Thy commandments. We have forgotten mercy, and practiced intolerance. We have judged our brother harshly, and condemned him unheard. Soften our hearts toward those who go astray, and help us to look with leniency on their errors! If we are not in possession of the truth, help us to attain it. If we already have it, help us to look with compassion on those who are less fortunate than we, and yet perhaps more deserving of Thy mercy! Help us to resist and subdue our evil passions, our pride of opinion, our bitter and revengeful feelings! Hasten the coming of that promised dawn, when persecution shall cease, and all mankind shall feel that there is no heresy so monstrous as persecution and intolerance! Place thy hand between man's life and the canon's mouth. Send back the sword to the furnace to be forged into the implements of peace! Let peace, love, and harmony reign in the world, and war and hatred and discord be known no more forever! Amen!

All—So mote it be! Amen!

M. E.—Excellent Brother Senior Warden, let this Chapter now be opened for the disposal of such business, and for such proper work, as may come before it. This you will communicate to the Excellent Brother Junior Warden, and he to all the Princes, that

they may take due notice thereof, and aid us in the performance of our duties.

S. W.—Excellent Brother Junior Warden, it is the pleasure of the Most Excellent Chief Prince that this Chapter be now opened. You will, therefore, so announce to all the Princes, that having due notice, they may aid us in the performance of our duties.

J. W.—Brethren, it is the pleasure of the Most Excellent Chief Prince that this Chapter be now opened. You will take due notice thereof, and be prepared to aid us in the performance of our duties

M. E.—Together, my brethren!

All give the second sign. Then the *J. W.* raps ✙✙✙; the *S. W.* ✙✙✙ ✙✙✙; and the *M. E.* ✙✙✙ ✙✙✙ ✙.

Then all the Princes clap with their hands the whole battery, and applaud, crying, "Hoscheah."

M. E.—Under the auspices, etc., I declare this Chapter of Princes of Mercy opened, and its labors resumed.

RECEPTION

The candidate must be dressed in a plain black robe, reaching from the neck to the feet. At the door of the Chapter, the *M. of C.*, who conducts him, raps ✙✙✙; which is answered from within by ✙✙✙ ✙✙✙; and the *M. of G.* raps ✙✙✙ ✙✙✙ ✙. The door is then partly opened by the *G. of P.*, who asks:

G. of P.—Who comes to disturb the faithful in their meditations?

M. of C.—A brother, who, having passed through the first two degrees of the Sacred Mysteries, seeks now to be admitted to the full light, and to become one of the faithful.

G. of P.—Has he passed the regular terms of probation, and undergone the necessary tests and trials?

M. of C.—He has.

G. of P.—Will he devote himself zealously to the teaching and diffusion of the true principles of Masonry?

M. of C.—He will.

G. of P.—Art thou prepared to undergo stripes and persecution, hunger and destitution, and the scoffs of the profane, in the service of Masonry?

Cand.—I am.

G. of P.—Has he sufficient discernment to see the truth under the veil that covers it from profane eyes?

M. of C.—He has.

G. of P.—How is he called?

M. of C.—Constans.

G. of P.—Let him wait with patience until his request is made known to this Most Excellent Chapter of Princes of Mercy, and its will ascertained.

He closes the door, and goes to the East; where the same questions are asked, and like answers returned as at the door.

M. E.—If he be such as his name imports, let him be admitted, after he shall have washed his hands in pure water, and received the customary warning.

The *G. of P.* goes again to the door, opens it, and says:

G. of P.—It is the will of the Chapter that, if he be such as his name imports, he be admitted, after he shall have washed his hands in pure water and received the customary warning.

The *M. of C.* then places before the candidate a bowl of pure water, in which he washes his hands, and then dries them on a napkin. While he is doing so, the *M. of C.* says:

M. of C.—Whilst thou dost purify thy outer man, forget not that thou must present thyself here with a pure soul, without which the external cleanliness of body will by no means be accepted, and of which this lavation is a mere symbol.

The candidate is now led into the Chapter, which is darkened, and remains in perfect silence, except when that silence is broken by the voices of the officers. He is led to the station of the *J. W.*

J. W.—Venerable Brother Master of Ceremonies, whom bring you hither?

M. of C.—A worthy brother, who having passed the necessary terms of probation, and undergone the tests and trials, now desires to see the great light, and to be received among the faithful.

J. W.—My brother, is this request caused, not by idle curiosity, but by a sincere desire to attain unto the truth, that so thou mayest the better perform thy duties toward God and man?

Cand.—It is.

J. W.—Venerable Brother Master of Ceremonies, dost thou vouch for him, that he is true and honest, of good morals, and one who can be secret and silent?

C. of G.—I do.

J. W.—Then, since thou becomest his surety, let him be careful,

all his life, that he bring no shame upon thee, by making false thy pledge in his behalf! Lead him to the Senior Warden!

The *M. of C.* does so. They halt in front of the *S. W.*, and the *M. of C.* gives $\text{---}\text{---}\text{---}\text{---}\text{---}$ raps.

S. W.—Venerable Brother Master of Ceremonies, whom bring you hither?

M. of C.—A worthy brother, who, having passed the necessary terms of probation, and undergone the tests and trials, now anxiously desires to see the great light, and to be received among the faithful.

S. W.—My brother, is this request caused, not by idle curiosity, but by a sincere desire to attain unto the truth, that so thou mayest the better perform thy duties toward God and man?

Cand.—It is.

S. W.—Venerable Brother Master of Ceremonies, dost thou vouch for him that he loveth his brethren, is modest and humble, not haughty, or wise in his own conceit?

M. of C.—I do.

S. W.—Then, since thou becomest his surety, let him be careful, all his life, that he bring no shame upon thee, by making false thy pledge in his behalf! Lead him to the Most Excellent Chief Prince in the Orient!

The *M. of C.* does so. They halt in front of the *M. E.*, and the *M. of C.* gives $\text{---}\text{---}\text{---}\text{---}\text{---}$ raps, by $\text{---}\text{---}\text{---}\text{---}\text{---}$ and --- .

M. E.—Venerable Brother Master of Ceremonies, whom bring you hither?

M. of C.—A worthy brother, who, having passed the necessary terms of probation, and undergone the tests and trials, now anxiously desires to see the great light, and to be received among the faithful.

M. E.—My brother, is this request caused, not by idle curiosity, but by a sincere desire to attain unto the truth, that so thou mayest the better perform thy duties toward God and man?

Cand.—It is.

M. E.—Be sure that thou answerest not lightly and hastily; but in sincerity and truth, and upon profound reflection and careful self-examination! Art thou prepared to assume the arduous duties that will devolve upon thee as one of the faithful?

Cand.—I am.

M. E.—Upon thy honor; couldst thou adhere firmly to thy religious faith, and not apostatize, though exposure to lions, or death at the stake were the penalty?

Cand. [*Prompted by the M. of C.*].—With God's help I hope I could.

M. E.—Venerable Brother Master of Ceremonies, dost thou vouch for his stability and resolution, his truth and sincerity, his courage in danger, and his contempt of death?

M. of C.—I do.

M. E.—It is well; let him take heed that he bring not shame upon thee, by making false the pledge which thou has given for him! My brother, you have assumed the name of Constans, and thus profess yourself firm, intrepid and persevering. This Lodge represents a Lodge of Christian Masons held at night, in the gloomy catacombs under Rome, in the time of the persecuting Emperor Domitian; and you represent a Catechumen who, having attained the second degree of the Essenian and early Christian Mysteries, sought by receiving the third and last degree to become one of the faithful or the elect. Whatever your faith, you at least believe, as they did, in the unity and providence of God. What, before you were made a Mason, were you taught you should always do before engaging in any great and important undertaking?

Cand.—That I should invoke the assistance of Deity.

M. E.—Then let us do so, before proceeding further. My brethren, let us pray!

All kneel, and the following prayer is repeated:

PRAYER

Infinitely Illustrious and Supreme Father, infinitely various of counsel, who consumest all things, and again thyself reproducest and repairest them; who directest the ineffable harmonies that are the law of the boundless universe! Universal Parent of eternally successive being; who art everywhere present; of whose essence are justice, mercy and goodness; author of life and soul, of all that moves; aid us to keep thy commandments and perform our duties! Keep us from the slippery descents of vice, and help us to stand firm in the ways of duty? Support and strengthen this our brother, and all Masons everywhere! Fill our souls with love for Thee! Save us from persecutors; teach us and all our brethren to

be tolerant of error, the common lot of man; and send our life a happy, blameless end!

All—Our Father who are in heaven, hallowed be thy name, etc. Amen! So mote it be.

All rise, and the *M. E.* seats them by one rap. A seat is given the candidate in front of the East.

M. E.—My brother, you have ascended too high in Masonry to be longer subjected to physical tests and trials, or you would again in this degree have represented the Fellow-Craft or Companion advancing toward the Master's degree.

M. E.—It has often been asked concerning you, in Masonry, whether you were duly and truly prepared. We would fain know whether you are so now. If it should befall you to be unjustly put to death, are you so duly and truly prepared to be a Prince of Mercy as that you could sincerely say, in behalf of your murderers, "Father, forgive them! for they know not what they do"?

Cand.—

M. E.—If death now seemed imminent, could you sincerely say, "O my Father, if it is possible, let this cup pass from me; nevertheless, not my will but Thine be done"?

Cand.—

M. E.—Since you have this modest confidence in yourself, and humble reliance upon God, we may permit you to proceed. Brother Master of Ceremonies, you will re-conduct this brother to the Excellent Brother Senior Warden, who will place him near the great light, by the proper steps.

He is conducted to the West; and the *M. of C.* places him before the altar, by three steps, commencing with the left foot; where he kneels on both knees, grasping a horn or flame of the altar with each hand, while the point of an arrow is pressed against his right temple, and in this position assumes the following

OBLIGATION

I, ———, of my own free will and accord, in the presence of the great Creator of the universe, and of this venerable Chapter, do most solemnly promise and vow that I will never reveal the secrets of this degree to any person in the world, unless it be to one who shall have received all the preceding degrees of the Ancient and Accepted Rite, in a regular and constitutional manner. I furthermore promise and swear that I will never confer or aid in confer-

ring this degree, nor be present at conferring it, upon any one, unless it is done by a Consistory of the thirty-second degree, or Council of Kadosh, under the jurisdiction of a regularly established Supreme Council of the thirty-third degree; or by a Sovereign Grand Inspector-General or Deputy Inspector-General duly authorized; and that even in such case I will not do so, if the candidate be not, so far as I know, a worthy brother, of pure life and irreproachable morals.

I furthermore promise and swear that I will be merciful and tolerant; and will endeavor to obey the new commandment by loving my brother.

And should I wilfully or knowingly violate this my obligation, I consent to be pierced through the temples with an avenging arrow, and that my memory shall be reviled and despised by all men and Masons; and may the ruler of the universe assist me to keep this my solemn obligation! Amen!

After the obligation is taken, a cloth is thrown over the candidate's head, and the M. E., laying his hands upon his head, while all the lights are lighted, asks:

M. E.—My brother, thou art worthy to be accepted among the faithful. What now dost thou most desire?

Cand.—Light.

M. E.—I am come a light into the world, that whosoever believeth in me should not abide in darkness. This is life eternal, to know the only true God, and the word that did create the universe, in whom is light, and that light the life of men. My brethren, aid me to bring this newly accepted brother to light!

The cloth is removed. A brilliant light is displayed in the East. Music. The M. E. assists him to rise, and says:

M. E.—Behold, the darkness is past, and the true light now shineth. My brother, you have before this been brought to light in Masonry, when the Worshipful Master, with the aid of the brethren, first made you a Mason. You have been taught to believe in the true God. You have passed through degrees intended to remind you of the Essenian and Hebrew mysteries; and in this you have heard described those practiced by the first Christians. We shadow forth the secret discipline of the early Christians, as we do the other mysteries, as the diverse and often eccentric forms in which Masonry has developed itself in the different ages of the world.

You now see upon the altar before you the luminous delta, with three equal sides, in all ages the representation of Deity, the trinity of wisdom, power, and harmony; and upon it the ineffable name, and the cross, in all time the emblem of eternity, with the Greek letters J. . . V. abbreviations of the name of Jesus Christ.

The arrow, pressed against your right temple while you were obligated, and which is the emblem of authority of the presiding officer, is a symbol of eternal truth. And your symbolic age, 81 years, or the square of the square of three, will always remind you of the trinity.

Receive now the



P. V. & S. V.

M. E.—My brethren, let us purify this our newly-adopted brother, and devote him to the service of God and virtue.

A brother brings a cup of water; and the M. E. pours a small quantity upon the head of the candidate, saying:

M. E.—As the first Christian Masons, in the gloomy catacombs under the eternal city, baptized their initiates with pure water, as a symbol of regeneration, even so do I pour this water upon thy head as a symbol of that purification of the soul by suffering and sorrow, by which, parting with the stains of sins and the sordidness of vice, it becomes fit to return to its eternal home in the bosom of the Father who loveth all the children He hath made.

Then a brother brings perfumed oil in a cup, and the M. E., dipping his finger in it, marks with it a tau cross upon the forehead of the candidate, saying:

M. E.—By this sign I do devote thee henceforward to the cause of truth. [*The statue is then unveiled, and he continues.*] Behold the Palladium of this Order. It is no image or idol to be worshipped; neither the Egyptian Isis, nor the Astarte of the Phoenicians, nor Ceres, the symbol of nature, but an emblem of purity and truth—truth, which here we worship, and of which you are now the servant.

A vessel, containing bread, and a vase, containing wine, are now placed upon the table in front of the throne; and the M. E. says:

M. E.—Not an irreverent imitation of the rites of any church, nor as here assuming to administer any sacrament; but to renew

our obligations of fraternal kindness, and to express our heartfelt gratitude to God for his beneficence and sure promises, let us eat and drink together.

Each brother eats a morsel of the bread, and drinks of the wine; and then the M. E. says:

M. E.—Faith in God's word, and a sincere reliance upon his loving-kindness are the true bread of life; and good deeds and kindly affections are the wine that exalts the soul. Let these of which we have now partaken ever be symbols to us of faith and virtue, and remind us that we are the brethren of every true and upright Mason on the globe.

The M. of C. now clothes the brother in a white tunic, and invests him with the apron, collar, and jewel, the M. E. saying:

M. E.—My brother, the colors of this degree are green, red and white. They symbolize the Masonic trinity. The green is an emblem of the infinite wisdom; the red of the supreme energy, force, or power; and the white, produced by mingling all the colors, of the divine harmony.

On the three sides of the jewel you see the letters W. F. and H., the initials of the words Wisdom, Force, and Harmony; and on the inflamed heart in the center, three letters which the Christian Mason reads as the initials of the phrase, Jesus Hominum Salvator.

Perhaps you suspect that there is still remaining behind an inner meaning of the word "Trinity," connecting itself with your title of Scottish Trinitarian. It may be so. Masonry discloses its secrets cautiously, and never makes the whole truth known at once.

I receive you as one of the faithful and a Prince of Mercy; and I present you with this mark, called by the Romans, Tesseræ, which you will hereafter wear, as a proof that you are entitled to the privileges and honors of this degree. On one side of it you see the ineffable name, and on the other side the pass-word of the degree, in the cipher of the degree. You will never part with it, unless, being in need, you pledge it for a loan, to a brother of the degree, in which case he will retain it until the loan is repaid. He can not refuse the loan if it be asked for a proper purpose, and when his own necessities do not require it, and if it be for a reasonable amount, and one within his means, and if the claims of his family or creditors do not demand that he shall be just before he is gener-

ous; for in Masonry the legal maxim applies, *nemo liberalis nisi liberatus*.

Maximum Taurinus says: "The tessera is a symbol and sign, by which to distinguish between the faithful and the profane."

TO CLOSE

M. E.—Brother Senior Warden, what is the hour?

S. W.—Past midnight, Most Excellent.

M. E.—Since it is past midnight, the hour of rest has arrived. Brother Junior Warden, what of the night?

J. W.—Most Excellent, the clouds have broken, and the stars begin to appear. The storm is past, and the night of woe and persecution in the world draws to its close.

M. E.—Brother Senior Warden, what remains for us to do?

S. W.—To watch and pray, Most Excellent.

M. E.—Since that alone remains, it is my pleasure that this chapter be now closed. This you will communicate to the Junior Warden, and he to the brethren, that they may have due notice thereof, and govern themselves accordingly.

S. W.—Brother Junior Warden, it is the pleasure of the Most Excellent Chief Prince that this Chapter be now closed. This you will communicate to the brethren, that they may have due notice, and govern themselves accordingly.

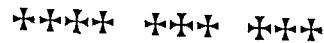
J. W.—Brethren, it is the pleasure, etc. . . .

M. E.—The sign, my brethren!

All give the second sign; then M. E. raps ✠✠✠ ✠✠✠ ✠; S. W. ✠✠✠ ✠✠; J. W. raps ✠✠✠.

OFFICIAL DECLARATION

TWENTY-SEVENTH DEGREE—KNIGHT COMMANDER OF THE TEMPLE



LODGES, FURNITURE, ETC.

Bodies of this chivalric degree are styled Chapters. The hangings are scarlet, with black columns at intervals, on each of which is an arm or branch, holding a light. The hangings and columns are so arranged as to make the shape of the Chapter a circle.

The canopy and throne are of scarlet, sprinkled with black tears.

In front of the East is a candelabrum, with three circles of lights, one above the other. In the lowest circle are *twelve* lights; in the middle one *nine*, and in the upper one *six*.

In the center of the room is a very large round table, on which are five lamps with globular shades of ground glass, arranged in the shape of a passion-cross, the vertical shaft extending East and West, the head of the cross to the East. These lamps must be fed with olive oil. On this table is a crucifix, a copy of the Pentateuch in Hebrew, a crown of garland of laurel, a sword and large key, crossed, an apron and a pair of gloves of the degree, and scattered upon it, in no particular order, all the working tools of the Symbolic Lodge. Around this table all the Commanders sit.

In the West are the following sentences:

"IN MANY WORDS THOU SHALT NOT AVOID SIN."
"LIFE AND DEATH ARE DISPENSED BY THE TONGUE."

OFFICERS AND TITLES

The Sovereign Grand Commander of the Supreme Council of the thirty-third degree is the Grand Master of the Order. The Commander-in-Chief of the Consistory in which the Chapter is held is the Provincial Grand Master.

The presiding officer of a Chapter is styled "Commander-in-Chief," with the title of "Eminent." The Senior Warden is styled "Marshal"; and the Junior Warden, "Turcopolier"; the Orator, "Hospitaler"; the Master of Ceremonies, "Draper"; the Secretary, "Chancellor"; the Treasurer, "Seneschal"; the Expert and Assistant Expert, "First" and "Second Lieutenant"; and a "Captain of the Guard." In addressing each, the words "Brother Knight" are prefixed to his official title. The Tyler is styled "Sentinel." There is also a "Chaplain."

The Eminent Commander sits on the east side of the table; the Marshal and Turcopolier on the west side, the latter on the right of the former; the Hospitaler on the south side; the Draper on the north; the Secretary on the left of the Eminent Commander, half way between him and the Hospitaler; and the Treasurer on the right of the Eminent Commander, half way between him and the Draper; the First Lieutenant on the right of the Hospitaler; the Second Lieutenant on the left of the Draper; and the Captain of the Guard on the right of the Junior Warden. The Chaplain sits on the right hand of the Eminent Commander.

DRESS, DECORATIONS, ETC.

The apron is square, of scarlet-colored lambskin, lined and edged with black. The flap is white, and on it is a Teutonic Cross [described as a cross potent sable, charged with another cross double potent or, surcharged with an escutcheon of the Empire, the principal cross surmounted by a chief *azure*, *seme* of France.]

In the middle of the apron is a key, in black, and round it, embroidered in green and of the proper shade, a garland or wreath of laurel.

The gloves are white, lined, edged and embroidered with red.

The jewel is a triangle of gold, on which is enameled the letters I. N. R. I.

TO OPEN

When the members have assembled, the Commander-in-Chief raps ✠, to engage their attention, and says:

E. C.—Attention, Commanders! I have caused you to assemble for the purpose of deliberating upon matters of importance to the Order. I pray you to assist me in opening our Chapter of Knights Commanders of the Temple, that we may take counsel together. Be pleased to assume your places!

The members draw their swords, salute the *E. C.*, and then, with them at the carry, take their places round the table, and remain standing.

E. C.—Brother Knight Captain of the Guard, inform the Sentinel that we are about to open our Chapter, that he may keep due watch, permitting none to enter without permission of the Marshal.

The *C. of G.* goes out, returns, salutes and reports:

C. of G.—Eminent Commander-in-Chief, the Sentinel is at his post, and we are duly tyled.

E. C.—Brother Knight Hospitaler, what were the first duties assumed by the Knights Commanders of the Temple?

Hos.—To nurse and tend the poor, sick and wounded soldiers of the cross.

E. C.—Brother Knight Turcopolier, to what knightly duties did they afterward engage themselves?

Tur.—To guard the city of Jerusalem against the Saracens, to protect Christendom, to succor and assist the feeble and oppressed, and to defend the innocent.

E. C.—Brother Knight Marshal, what additional obligation did they contract when they were initiated into Masonry?

Mar.—To practice all the Masonic virtues; but particularly to love the brethren.

E. C.—Brother Knight Turcopolier, what is the first in order of the five excellent qualities of a Knight Commander of the Temple?

Tur. [*Lighting the last or west lamp of the three which form the vertical shaft of the cross*].—Humility.

E. C.—Blessed are the poor in spirit, for theirs is the kingdom of heaven! Blessed are the meek, for they shall inherit the earth! Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem the other better than himself! Brother Knight Draper, what is the second in order of the five excellent qualities of a Knight Commander of the Temple?

Dra. [*Lighting the lamp which forms the northern extremity of the transverse bar of the cross*].—Temperance.

E. C.—We should live soberly, righteously and godly in this present world. The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and put on the armor of light. Brother Knight Hospitaler, what is the third in order of the five excellent qualities of a Knight Commander of the Temple?

Hos. [*Lighting the lamp which forms the southern extremity of the transverse bar of the cross*].—Chastity.

E. C.—Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart! When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof! Knight Chancellor, what is the fourth and most excellent of the five excellent qualities of a Knight Commander of the Temple?

Mar. [*Lighting the middle lamp of the three that form the vertical shaft of the cross*].—Generosity.

E. C.—Blessed are the merciful, for they shall obtain mercy.

See that none render evil for evil unto any; but do always that which is good, both among yourselves and to all men. Brother Knight Chancellor, what is the fifth and most excellent of the five excellent qualities of a Knight Commander of the Temple?

Chan. [*Lighting the lamp at the eastern extremity of the vertical shaft of the cross*].—Honor.

E. C.—Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out, and to be trodden under foot of men. Blessed are the pure in heart, for they shall see God!

Reverend Brother Chaplain, let us pray to our Father in heaven to inspire us with these virtues, and that He will graciously enable us to reap these promised rewards!

All kneel, in their places at the table, and the Chaplain repeats the following:

PRAYER

Father and Creator, who hast given us life and being, aid us to perform the duties which thy law and our vows impose upon us! Thou hast given us the portion and the food of sons; make us to do the duty of sons, that we may never lose our title to an inheritance so glorious! Thou hast vouchsafed to call us thy children, and dost most graciously permit us to call Thee Father. May that name be our glory and our confidence, our defense and guard, our ornament and strength, our dignity and the endearment of obedience! May it confirm and sustain us in our good resolutions, and make us steadfast never to desert the post of duty! Let our bodies be chaste, our thoughts pure, our words gentle, and our lives useful and innocent, to the honor and commendation of Masonry and Knighthood! Look upon us with mercy, forgive our imperfections; and accept with indulgence the little service we may be enabled to render to the cause of virtue, charity, and truth! and to Thee be all glory and honor forever. Amen!

All—So mote it be.

All rise, and remain standing.

E. C.—Brother Knight Marshal, what is your age?

Mar.—I have arrived at that age when reason governs the appetites and passions, and have received the rewards of a Knight Commander of the Temple.

E. C.—What are those rewards?

Mar.—The five trophies of a Knight Mason.

E. C.—Do you believe that you have deserved those rewards?

Mar.—I have endeavored to do so.

E. C.—How?

Mar.—By being true to my vows, and by strict and zealous observance of my duties.

E. C.—For what other reward do you hope?

Mar.—In this life, that worthy Masons will crown me with their good opinion, of which the laurel is the emblem; in the life to come, for the mercy of God.

E. C.—Where were you crowned with the laurel?

Mar.—In a place sanctified by good works.

E. C.—When?

Mar.—At the right time.

E. C.—What is a Knight Commander's hour?

Mar.—The present; since it alone is with us.

E. C.—Since then the present only is ours, aid me, my brethren, Knights Commanders of the Temple Masons, to open our Chapter, according to ancient custom!

All extend their swords over the table, and points upward, at an angle of 45 degrees, and meeting in the center; and the *E. C.* says:

E. C.—As these swords point to one common center, so do we here anew devote our energies and intellects to one common purpose, and dedicate our swords to the cause of freedom, our hearts to the glory of God, our intellects to the enlightenment of men, and our hands to assist the sick, the suffering and the destitute. So help us God!

All—Amen.

E. C.—To order, Knights!

All stand under order. Then the *Tur.* raps ***; the *Mar.* ***; and the *E. C.* ***. Then the *E. C.* gives the sign of recognition to the Knight on his right hand, who makes the answer; and it is so done around the circle, and returns to *E. C.*

E. C.—In the name of the Most Eminent Grand Master of the Order of Knights Commanders of the Temple, and under the auspices of the Supreme Council, etc., I declare this Chapter to be duly opened for the transaction of such business as may lawfully come before it. Reverend Brother Chaplain, be pleased to deliver the usual charge.

The Knights all form the chain, with their hands crossed, and each grasping that of the other; and the *Chap.* says:

Chap.—Be kindly affectioned one to another with brotherly love, in honor preferring one to another!

— Be of the same mind one toward another!

— Mind not high things, but condescend to men of low estate!

— Be not wise in your own conceits!

— Recompense to no man evil for evil!

— If it be possible as much as lieth in you, live peaceably with all men!

— Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice!

— And be you kind one to another, tender-hearted, forgiving one another, that your Father, which is in heaven, may forgive you!

All—Amen! So mote it be!

E. C.—Be seated my brethren!



RECEPTION

This is the first *strictly* chivalric degree of the Ancient and Accepted Scottish Rite.

When the Chapter has been opened, the candidate is introduced by the *M. of C.*; and he standing on the West of the table, between the *Mar.* and *Tur.*, the *E. C.* presents him by name to the Knights Commanders, saying:

E. C.—Behold, my brethren, this Prince of Mercy, who seeks to signalize his zeal for Masonry by entering our Order. Look well upon him, and afterward inquire of each other as to his character and intelligence, that you may decide knowingly whether you will admit him to our ranks! . . . Brother Knight Draper, let the applicant withdraw while the Knights Commanders deliberate.

The *M. of C.* retires with the candidate, leaves him in the ante-room, and returns. When he has again taken his seat, the question of admitting the candidate is again taken up; and if any one desires information in regard to him, those who know him give it; after which the secret ballot is taken, and if it is unanimous, the *E. C.* directs that the ceremony proceed; and the *M. of C.* again repairs to the ante-room. The candidate is prepared by being clothed in a tunic of black stuff, on the left of which is a large white Teutonic Cross. He wears a sword of the degree, with the belt and scabbard black. The candidate is then conducted by the *M. of C.* to a small room, the walls, ceiling, and floor of which are entirely black. In the center of it is a small table, and by it

a stool, both covered with black. On the table are three skulls, forming a triangle, with leafy twigs of evergreen shooting out from the several apertures of each. In the center of the triangle so formed is a single candle of black wax, burning. There is no other light. Also within the triangle are three small vessels of silver, one near each skull, containing, respectively, a morsel of dry bread, water, and salt. At one side is a printed paper, containing the questions, with spaces for the answers, and also letter-paper, with pens and ink, sealing wax, and a seal. Having seated the candidate upon the stool, the M. of C. says to him:

M. of C.—My brother, you have asked to be permitted to receive the degree of Knight Commander of the Temple. Before you can do so, there are certain prerequisites with which you must comply. You will learn what they are by the printed paper on the table before you. I shall leave you alone. When you have counted sixty pulsations of the heart, remove the bandage from your eyes, eat of the bread, drink of the water, and taste of the salt, as a solemn pledge that you will answer and act, truly and with honor. Then read the paper, and do so. Consider well the solemn import of the questions and demands; let all around you, and especially the three mementoes on the table, remind you of the evanescence of all earthly things, and obligations of rectitude and honor, the certainty of death, and after that of the resurrection, and solemn judgment for the deeds done in the body. When you shall have finished, sign the paper and give three distinct raps upon the table, and I will return.

The M. of C. then retires, closing the door. The paper is as follows:

“QUESTION 1. Have you done wrong or injury to any one, without atoning for it by repentance, and, if possible, by making amends?”

“QUESTION 2. You have often made *professions* and given *pledges* in Masonry. Now we demand of you *performance*. If you have done wrong or injury to any one, without making amends, and it has not now become impossible to do so, write to the party a letter, confessing the wrong, and promising to make amends, or doing so, if it can be done by letter! If you have atonement to make to more than one, answer whether, what you thus do in *one* case you will at the earliest opportunity do in *all*! Seal, if you choose, your letter, since we do not demand to know its contents; but answer briefly hereunder what you do and promise!”

“QUESTION 3.—Have you any enmity toward, or feud with, any one, that you would not readily abandon, if you found him sin-

cerely willing to be reconciled to you?”

“QUESTION 4. If you have any quarrel with a good Mason of any degree of the Ancient and Accepted Scottish Rite, write to him now a letter offering reconciliation and the right hand of fellowship. Seal your letter; and answer what you have done; and, if you have more than one such quarrel, whether you will at the earliest opportunity do the same in every such case?”

When the candidate summons the M. of C., the latter receives the paper, and the letters, if any, and again retires. The replies to the questions are then read aloud in the Chapter by the Chancellor; and the Knights consult together in regard to their sufficiency. If the candidate should have refused to make atonement of an admitted wrong, confessing that it is in his power to do so; or if he refuses to make advances toward a reconciliation with a brother of the Rite, it is not possible for him to be allowed to proceed; and in that case the M. of C. will conduct him to the ante-room and so inform him, permitting him to depart in peace. If he complies satisfactorily with what has been required, the ceremony will proceed. If it is thought proper to allow him orally to explain anything in his replies, he may be introduced and permitted or requested to do so. In short, every means will be taken to know with certainty whether he is a true Mason, in this, that he is willing to atone for a wrong done any one, and not too proud to offer a reconciliation to a brother. If the Chapter is not satisfied, and he is rejected, any letter he may have written will be returned to him. If he is received, his letter or letters will be handed to the Chancellor, to be forwarded to the parties to whom they are addressed. When it is decided that the candidate shall be admitted, the M. of C. conducts him to the door of the Chapter, places on his head a white linen coat, and close over that a red cap, and seats him there upon a low stool. He then raps at the door, $\cdot\cdot\cdot\cdot\cdot\cdot$. The C. of G., on the inside, replies with $\cdot\cdot\cdot\cdot\cdot\cdot$ raps, and the M. of C. returns $\cdot\cdot\cdot\cdot\cdot\cdot$. The door is then partly opened by the C. of G., who asks:

C. of G.—Who desires to enter this Chapter?

M. of C.—A poor, serving brother-at-arms, who, having completed the due term of probation, and given evidence of his valor and virtue, now seeks of the brethren of the Chivalry of the Temple of Solomon the habit and fellowship of the Order.

C. of G.—What is his name?

M. of C.—A. . . F. . .

C. of G.—Why does he desire to obtain this favor?

M. of C.—That he may more efficiently assist in our labors of beneficence.

C. of G.—My brother, is this answer from the lips only, or from the heart?

Cand.—I am a Grand Elect, Perfect, and Sublime Mason.

C. of G.—Do you think yourself worthy to be received among the poor fellow-soldiers of the Temple of Solomon?

Cand.—I am a Knight Rose Croix, having Hope and Faith with Charity.

C. of G.—Do you know the value of the mysteries of Masonry?

Cand.—I am a Prince of Mercy. Masonry is my stay and strength in danger, and my comforter in misfortune.

C. of G.—What guarantee will you give us of the sincerity of these professions?

Cand.—The sincere vows which I have taken in the preceding degrees, and my readiness to assume the vows of this.

C. of G.—He answers fairly. Let him wait with patience until the Commander-in-Chief and the Chapter declare their pleasure!

The C. of G. closes the door, and advances toward the table; and the following questions are put and answers given:

E. C.—Brother Knight Captain of the Guard, who seeks to enter the Chapter?

C. of G.—A poor, serving brother-at-arms, who, having completed the due term of probation, and given evidence of his valor and virtue, now seeks of the brethren of the Chivalry of the Temple of Solomon the habit and fellowship of the Order.

E. C.—What is his name?

C. of G.—A . . . F . . .

E. C.—Why does he desire to obtain this favor?

C. of G.—That he may more efficiently assist in our labors of beneficence.

E. C.—Is this answer from the lips only, or from the heart?

C. of G.—He replies to this, that he is a Grand Elect, Perfect, and Sublime Mason.

E. C.—Does he think himself worthy to be received among the poor fellow-soldiers of the Temple of Solomon?

C. of G.—He replies to this, that he is a Knight Rose Croix, having Hope and Faith with Charity.

E. C.—Does he know the value of the mysteries of Masonry?

C. of G.—He replies to this, that he is a Prince of Mercy; and that Masonry is his stay and strength in danger, and his comforter in misfortune.

E. C.—What guarantee will he give us of the sincerity of these professions?

C. of G.—The sincere vows which he has taken in the preceding degrees, and his readiness to assume the vows of this.

E. C.—Brother Knights First and Second Lieutenants, you will go to the place where this serving brother is, prepare him in due form to assume the vows of knighthood, and bring him in your charge into the Chapter.

The 1st and 2d Lieut. go out and prepare the candidate by taking off his sword and belt, and placing a lighted taper in his right hand; the 1st Lieut. saying:

1st Lieut.—Your belt is removed, in order that you may appear perfectly free at the time of entering into so solemn an engagement as that which you are about to contract.

—— The lighted taper in your hand represents Charity; for the active performance of whose most sacred duties the Order which you desire to enter was instituted.

1st Lieut.—Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. But the justice of heaven is certain; and he who would die bravely, like a Knight, should live well and honestly, like a Mason.

—— The Knights of this Order formerly took the three vows of Chastity, Obedience, and Poverty; and we require of you three of the same nature, though not identical in the letter. [*He takes from the candidate the light which he carries; and a cushion is placed before him, which he may kneel upon.*] Kneel on both knees, in the presence of your Father who is in heaven, and with clasped hands appealing to him to hear your solemn vows, make distinct answer.

—— Do you solemnly vow, upon your soul and honor, that you will never be guilty of betraying female innocence?

Cand.—I do. So help me God!

1st Lieut.—Do you solemnly vow, upon your soul and honor, that you will comply with the reasonable commands of the Grand Master, Provincial Grand Master, or Commander-in-Chief in everything Masonic, that is for the glory of God or for the welfare of men?

Cand.—I do. So help me God!

1st Lieut.—Do you solemnly vow, upon your soul and honor, that you will regard yourself as the almoner of God, to dispense his bounties, so far as your means permit; and that you will rather remain poor than neglect the obligations of charity and permit your brethren to want?

Cand.—I do. So help me God!

1st and 2d Lieut.—Amen!

1st Lieut.—Rise, brother, and listen! [*He rises; and the light is again put in his hand.*] Those who formerly entered this Order consecrated themselves to the service of the sick and suffering, were constantly employed in works of mercy, and devoted themselves to the service and defense of the Christian faith. They were no longer allowed to act for themselves, but on the contrary were obliged absolutely to renounce their own will and pleasure, and implicitly to comply with that of their superiors. The change of circumstances and manners makes this strictness to be no longer required; but you will contract with us an analogous engagement.

—— Do you promise that you will not neglect the sick and the suffering of your brethren?

—— Do you promise that you will consider it the highest glory to benefit your fellows?

—— Do you promise that you will devote yourself to the service and defense of the principles of Scottish Masonry, to such extent as your other duties permit?

—— Do you promise to yield a prompt, cheerful and unquestioning obedience to the statutes of the Order, legally enacted?

He will answer to each question separately.

E. C.—If thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

1st Lieut.—Dost thou agree to obey this commandment, and not to stand at the altars of Masonry, having a quarrel with a brother unreconciled?

Cand.—I do. So help me God!

E. C.—Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is His footstool!

1st Lieut.—Dost thou agree to obey this commandment, and never more to take the name of God in vain?

Cand.—I do. So help me God!

E. C.—Love your enemies! Bless them that curse you! Do good to them that hate you! and pray for them that spitefully use you and persecute you!

1st Lieut.—Dost thou agree to endeavor, truly and earnestly, to obey this commandment?

Cand.—I do. So help me God!

E. C.—Brother Knight First Lieutenant, we have heard the responses of this serving brother, and are content therewith. Place him now in charge of the Knights Marshal and Turcopolier, for the ceremony of investiture.

This is done. The light is taken from him; the Mar. and Tur. take the places of the 1st Lieut. and 2d Lieut., who return to their seats.

Mar.—Art thou prepared to assume the other vows of a Knight, that we have all assumed?

Cand.—I am.

Mar.—Kneel, then, upon both knees, and clasp thy hands together!

He does so; and the Mar. taking the candidate's hands between his own, causes him to repeat the following

OBLIGATION

I, ——, about to be invested with the dignity of Knight Commander of the Temple, do promise to the Grand Master and Provincial Grand Master, and to my Chapter, perpetual obedience and fidelity. I swear that I will defend, not only with my lips, but by force of arms, and with all my strength, the free exercise of the work and rites of Masonry, the rights of conscience, and the great principles of free government; that I will at all times be prepared to take up arms for my country, to defend her safety and honor, and even in case of need to pass the seas in her service; that in the presence of three enemies I will flee not; that I will not permit the power of the Order to be perverted to evil uses or made the instrument of private ambition or of private greed; that I will never surrender my principles in order to purchase safety; that I will never refuse my brother Knights any succor I am able to afford them; but will aid and defend them, by words, by arms, and by all good offices; and in sincerity, and of my own free will, I swear that I will observe all these things! So help me God!

Mar.—Rise, my brother, and be seated upon the floor!

He does so, and the E. C. says:

E. C.—You have engaged yourself in the defense of the poor

and of Scottish Masonry. We hope that you have joined our ranks through true charity, which is the mother and sure foundation of all other virtues; from a spirit of beneficence, and from a sincere attachment to Masonry. If so, you will only strive to distinguish yourself by your merit. The poor fellow-soldiers of the Temple of this branch of the Order are destined to fight only for the glory of Masonry, to uphold its banners, and vindicate its principles.

Rise, my brother, and exchange the darkness for the light!

He rises, and the bandage is taken from his eyes. He is also divested of the black tunic, which is replaced by the white one of the Order, and of the red cap and coif.

E. C.—We acknowledge you as the servant of the poor, the sick and the unfortunate, and as having consecrated yourself to the service of the Order.

Cand.—I acknowledge myself as such.

E. C.—Do you promise and vow that you will never reveal the secrets of this degree of Masonry to any person in the world who is not authorized to receive them?

Cand.—I do. So help me God!

E. C.—Do you promise and vow that, if occasion should offer, you will not flee from plague, pestilence or epidemic, to avoid danger, when duty and manhood require you to remain; but will imitate the example of those Knights of Bremen and Lubeck, who, making their sails into tents, devoted themselves to the care and nursing of the sick and wounded; and so became the founders of this Order?

Cand.—I do. So help me God!

E. C.—Do you now promise and vow that you will never desert the post of duty though fear of death; however humble that duty, and however unnoticed your death may be; but in plague or battle, in fire or tempest, you will stand firm at your post, so long as manhood and duty demand, whatever may be the consequences to yourself; and even should you perish in doing so?

Cand.—I do. So help me God!

E. C.—Kneel, then, once more, before me.

He does so. The *E. C.* draws his sword, and with the flat of the blade gives him the accolade on the left shoulder, right shoulder, and head, at the words, respectively, “constitute,” “create,” and “dub,” saying:

E. C.—By my authority and power as Commander-in-Chief of this Chapter, and in the name of the Grand Master of the Order,

I hereby constitute, create, and dub thee a Knight Commander of the Temple. Be true, devout, and brave! Arise, A. . . B. . . , no longer a serving brother, but a Knight; and may glory and good fortune attend you!

Receive now the five trophies of this degree.

I crown you with this garland of laurel. This especially is meant to crown your good works, done to the Order, the Lodges, and your brethren; and to encourage you to persevere.

I present you with the apron and gloves, the collar, scarf, and jewel of the Order. The colors of these decorations are white, red, and black. For whom this latter color, the emblem of sorrow and mourning, is worn, you will know at a proper time.

I present you with the sword of a Knight, to enable you to maintain the rights of Masonry and of men, and to punish their enemies and tyrants. If in that contest you should fall, you will have fulfilled the noblest destiny of a Knight and gentleman; and surely it is a sweet and glorious fate to die for the Fraternity.

The *Tur.* invests him with the sword-belt, and buckles it.

E. C.—I present you with the spurs of a Knight. [*The Marshal buckles them on.*] As you have worn them worthily, so may you wear them with honor! God forbid that for any act of base unworthiness you should ever be deprived of them!

I present you with the pallium or mantle of the Order. [*Shows him the cross upon it.*] This cross is the sign of the Order, which we command you constantly to wear.

The new brother kisses the sign of the cross, and the *E. C.* throws the mantle over his shoulders, and kissing him, says:

E. C.—Take this sign in the name of God, for the increase of faith, the defense of the Order, and the service of the poor. We place this cross upon your breast, my brother, that you may love it with all your heart; and may your right hand ever fight in its defense and for its preservation, as the symbol of knightly Masonry. Should it ever happen that in combating against the enemies of human freedom and the rights of conscience, you retreat, desert your standard, and take to flight in so just a war, you will be stripped of this sign, according to the statutes and customs of the Order, as having broken the vows you have just taken; and will be cut off from our body as an unsound and corrupt member.

Fastening the strings of the mantle round the neck:

Receive the yoke of the Order; for it is easy and light, and with it you shall reap honor. We promise you nothing but bread and water, and a simple habit of little value; but we give you, what is far more than all and above all insignia and jewels, a share in the good works performed by our Order, and by our brethren, and in its glories, heretofore, now and hereafter throughout the world.

My brethren, embrace your new brother, in token of friendship, peace, and brotherly love.

All the brethren do so; after which the E. C. says:

Receive now the * 

P. C. & S. V.

E. C.—Attention, Commanders! You will recognize as a member of our Chapter, and as a Chief of our Masonic bodies, the Knight Commander N. . . , and will now join me in applauding his admission to this degree!

The E. C. and all the Knights give the full battery with their hands, and then give three times the answer to the sign of recognition, with the two fingers on the mouth, crying at each time, Oze [pronounced o-zay]. If the candidate pleases, he returns his thanks, but out of respect does not return the plaudit. After which he is conducted to a seat at the table.

TO CLOSE

E. C.—Attention, Commanders! If any one has any matter of business to bring before us, or any other matter for the interest of the Chapter, of the Order or of Masonry in general, the floor is tendered to him.

When nothing more remains to be done:

E. C.—Since no one has anything further to offer or propose, I shall proceed to close the work of this fortunate session.

E. C.—Attention, Commanders! Before we close our labors, I recommend to you the relief of suffering humanity, according to the means of each!

The box of fraternal assistance is placed on the table by the 1st Lieut., and each deposits his contribution.

E. C.—Attention, Commanders! [, , ,] I pray, you be pleased to lend me your assistance in closing this Chapter of Knights Commanders of the Temple.

E. C.—Brother Knight Marshal, are you a Knight Commander of the Temple?

Mar.—I have received the five trophies and know the five excellent qualities of a true soldier of the Temple of Solomon.

E. C.—What are the colors of a Knight Commander of the Temple?

Mar.—White, red, and black.

E. C.—Of what do these colors always remind us?

Mar.—Of the three vows; of Chastity, Obedience, and Poverty.

E. C.—In whose charge are the five great lights of the Chapter?

Mar.—Humility, of the Turcopolier; Temperance, of the Draper; Chastity, of the Hospitaler; Generosity, of the Marshal; and Honor, of the whole Chapter.

E. C.—Honor is the life of a true Knight.

E. C.—Brother Knight Grand Hospitaler, what is the hour of a Knight Commander of the Temple?

Hos.—The present; that is to say, every hour in turn.

E. C.—Since every hour is ours and has its duties, let us implore the assistance of our Father who is in heaven, to enable us to perform those duties!

All kneel in their places at the table, and the Chap. offers a

PRAYER

All rise.

E. C.—Attention, Commanders. Join me in the final ceremonies and the renewal of our vows!

All draw their swords and extend them as in the opening, the points meeting in the center. Then the E. C. says:

E. C.—As these swords point to one common center, so may we be of one mind, one heart, and one soul; devoting our swords to the cause of freedom, our hearts to the glory of God, our intellects to the enlightenment of men, and our hands to works of charity!

All—Amen!

E. C.—To order, Knights!

All stand under order. Then the Tur. raps  ; the Mar.   ; and the E. C.    . Then the E. C. gives the sign of recognition to the Knight on his right, who makes the answer; and it is so done around the circle, and returns to the E. C.

E. C.—In the name of the Most Eminent Grand Master of the

Order of Knights Commanders of the Temple, and under the auspices, etc., I declare this Chapter to be duly closed, to stand closed, until, etc., Reverend Brother Chaplain, be pleased to deliver the usual charge at parting!

The Knights form the chain, and the Chap. says:

Chap.—All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets!

—— Be not overcome of evil; but overcome evil with good.

—— As we have opportunity, let us do good unto all men, especially unto them that are of the household of Faith!

—— Endeavor to keep the unity of the spirit in the bond of peace!

—— Do all things without murmurings and disputings! That ye may be blameless and harmless, the sons of light, without rebuke, shining as lights in the midst of the profane world!

All—Amen! So mote it be!

E. C.—My brethren, go in peace, and love one another always.

TWENTY-EIGHTH DEGREE—KNIGHT OF THE SUN, OR PRINCE ADEPT

Bodies of this degree are styled Councils.

THE COUNCIL CHAMBER—ITS FURNITURE, ETC.

The chamber is lighted by a single light. This is a great globe of ground glass, in the South, containing a powerful light. It represents the sun. The only additional light is from the transparencies.

In the East is suspended a transparency, displaying the sign of the Macrocosm or of the Seal of Solomon, the interlaced triangles, one white and the other black.

Above the transparency in the East are, in gilded letters, the words *Lux e Tenebris*.

In the West is suspended a transparency, displaying the sign of the Microcosm or the Pentagram, traced on a pure white ground with lines of vermilion, and with a single point upward.

In the South, near the great light, is a painting, representing the Temple of Solomon. At the entrance to it, to which an ascent by seven steps is represented, is painted a man, holding in his arms a white lamb, between the columns of Jachin and Boaz.

In each corner of the chamber is suspended, about six feet above the floor, an equilateral triangle of wood or metal, its three sides colored respectively, *white*, *black*, and *red*, and each side measuring about 18 inches.

In the North is a transparency, on which the following figure appears:

On the right hand of the presiding officer, in the East, on a gilt pedestal, is a *caduceus*, gilded, the upper part of it a *cross*, surmounted by a *globe*, and with two *serpents* twining around it, their heads rising above the cross.

On the right hand of the officer in the West, on a white pedestal, is a white *dove*, its wings folded; and on the left hand, on a black pedestal, a black *raven*, its wings extended, as if just alighting.

On the East, West, and South of the altar, in the center of the chamber, are three candlesticks, the candles not burning; and over each candlestick the letter S.

The ceiling of the chamber should represent the heavens, with the crescent moon in the West; the principal planets, and the stars in the constellations Taurus and Orion, and those near the pole-star.

The altar is square in form, with a gilded horn at each corner. On it is a plate of white marble, of its whole size, upon which is gilded or inlaid in gold the Pentagram. Upon this lies the book of constitutions, open, and near it a censer wherein to burn incense.

THE OFFICERS—THEIR STATIONS, CLOTHING, ETC.

The presiding officer is styled "Father Adam." He sits in the East, clothed in a saffron-colored or pale yellow robe, and wearing his hat. In his right hand he holds a scepter, its handle gilded, and on the top a globe of gold. His jewel is a sun of gold, suspended by a chain of gold, and worn over the neck. The reverse side of the jewel is a hemisphere of gold, showing the northern half of the ecliptic and zodiac, with the signs from Taurus to Libra inclusive.

When the degree is conferred, no jewel or apron is worn.

There is but one Warden. He sits in the West, and is called "Brother Truth." He wears a rose-colored robe, and bears a white rod, at the end of which is an eye of gold. This jewel is like that of Father Adam.

The order of the degree is also worn by each of these officers. It is a broad, white, watered ribbon, worn as a collar. On the right side is painted an eye of gold.

The apron is of pure white lambskin, with no edging or ornament except the pentagram, which is traced on the middle of it with vermillion.

There are seven other officers, who are styled, collectively, "The Seven Malakoth" [*Kings, Envoys, Angels*], and, separately, "the first, second, third," etc., *Malak*, or, "Brothers Gabriel, Auriel, Michael, Raphael, Zarakhiel, Hamaliel, and Tsaphiel." The first is called "*Malak Malakoth*."

These officers wear robes of a bright flame color, with the cordon of the degree, and for a jewel a seven-pointed star of gold. They wear also the apron. The jewel may be suspended from the collar, or worn at the bottom-hole.

These officers are stationed thus:

Gabriel sits in the north-east, having on his right hand his banner, square in shape, of crimson silk, having upon it the figure of an eagle, and the sign of the planet Jupiter.

Michael, in the south-east, having on his right hand his banner of black silk, of like shape, bearing the figure of a lion, and the sign of the planet Saturn.

Auriel, in the south-west, his banner of flame-colored silk, of like shape, on his right, bearing the figure of a bull, and the sign of the planet Mars.

Raphael, in the north-west, his banner of green silk, of like shape, on his right, bearing the figure of a man, and the sign of the planet Mercury.

Zarakhiel, in front of Father Adam, his banner of purple silk, of like shape, on his right, bearing the sign of the Sun.

Tsaphiel, in front of Brother Truth, his banner of white silk, of like shape, on his right, bearing the sign of the Moon.

And Hamaliel, in the South, his banner of blue silk, of like shape, on his right, bearing the sign of the planet Venus.

Gabriel wears also bracelets of pure tin; Michael, of lead; Auriel of steel; Raphael, of hollow glass, partly filled with quicksilver; Zarakhiel,

of gold; Tsaphiel, of silver; and Hamaliel, of polished copper. The banners of Michael, Gabriel, Auriel, and Hamaliel are fringed with silver; those of the others with gold.

The other members of the Council are termed Aralim. [Plural of Aral, Lion of God; hero.] They wear the collar and apron, but no robe. Their jewel is a five-pointed star, suspended by a flame-colored ribbon to a button-hole of the coat.

Of these brethren, one acts as Herald, one as Expert, and one as Tyler.

TO OPEN

When Father Adam is prepared to open the Council he assumes his station, raps , and says:

Father A.—My brethren, I propose now to open this Council of Knights of the Sun. Let the officers assume their stations, and all the brethren give me their assistance! Brother Truth, satisfy yourself that all present are Adepts and Knights of the Sun!

The War. carefully ascertains that all are so (by receiving the signs and words, if necessary), and reports:

Bro. T.—Venerable Father Adam, all present are Adepts and Knights of the Sun.

Father A.—Let all be clothed, then, and prepare to attend to their duties. In the meantime, Brother Truth, let the Herald make the usual proclamation!

Bro. T.—Brother Herald, make the usual proclamation, to the end that this Council may be safely opened!

The Herald sounds his trumpet

Her.—Shemao! Shemao! Shemao! If there be any one here present whose heart is not free from envy, guile, or malice, whose conscience does not acquit him of any disregard of his Masonic obligations, who has any quarrel with a brother Mason unreconciled, who is disloyal to his country, lukewarm in the cause of suffering humanity, or disobedient to the laws of God and Masonry, let him forthwith depart from the presence of the holy light into outer darkness!

Father A.—Brother Truth, cause the Herald to ascertain if we are in security, and to warn the guards to be vigilant, that we may not be surprised or disturbed!

Bro. T.—Brother Herald! see that we are in security, and warn the guards to be vigilant, that we may not be surprised or disturbed!

The Herald goes out, returns, raps *✦-✦-✦* on the door, which is answered by *✦-✦-✦* without, returns to his place, and says:

Her.—Excellent Brother Truth, the guards are at their posts and duly warned, and we are in security.

Bro. T.—Venerable Father Adam, we are in security, and the approaches to the Council are duly guarded.

Father A. [*Rapping ✦-✦-✦, all rise*].—Brother Gabriel, what great truth in Masonry is taught in the house of Jupiter?

Ga.—That there is but one God, uncreated, eternal, infinite, ineffable.

Father A.—Brother Michael, what great Truth in Masonry is taught in the house of Saturn?

Mi.—That the soul of man is immortal, and his present life but a point in the center of eternity.

Father A.—Brother Auriel, what great truth in Masonry is taught in the house of Mars?

Au.—Harmony is in equilibrium; and equilibrium subsists by the analogy of contraries.

Father A.—Brother Raphael, what great Truth in Masonry is taught in the house of Mercury?

Ra.—Analogy is the key of all the secrets of nature, and the sole reason of being of all revelations.

Father A.—Brother Zarakhiel, what great Truth in Masonry is taught in the house of the Sun?

Za.—The absolute is reason. Reason exists through itself. It is, because it is, and not because it is supposed.

Father A.—Brother Tsaphiel, what great Truth in Masonry is taught in the house of the Moon?

Tsq.—What is above is like what is below; and what is below is like what is above. The visible is the manifestation of the Invisible.

Father A.—Brother Hamaliel, what great Truth in Masonry is taught in the house of Venus?

Ha.—That evil and wrong and misery are the necessary discords that unite with the concords of the universe to make one great harmony forever.

Father A.—Even so let us always believe and hope! My brethren, prayer is no more useless than good works. Let us pray.

All kneel on the right knee, raise the right hand toward heaven and extend the left hand downward, each with the forefinger and middle finger

extended, the thumb and last two fingers closed; and Father A. repeats the following.

PRAYER

Father A.—O uncreated reason, spirit of light and wisdom, whose breath gives and withdraws the form of everything! The universe is thy utterance and revelation. Thou, before whom the life of beings is a shadow that changes, and a vapor that passes away! Thou breathest forth, and the endless spaces are people; thou drawest breath, and all that went forth from thee returns to thee again. Unending movement, in eternal permanence! we adore and worship thee with awe and reverence. We praise and bless thee in the changing empire of created light, of shadows, of reflections, and of images; and we incessantly aspire toward thy immovable and imperishable splendor. Let the ray of thy intelligence and the warmth of thy love reach even unto us! Then what is movable will be fixed, the shadows become a body, the dream a thought. Incline us, O Spirit of Spirits! to obey thy will! Help us, O Eternal Soul of Souls! to perform our duties! O imperishable breath of life, O mouth that givest and takest away the existence of all beings, in the flow and reflow of thy eternal word, which is the divine ocean of movement and of truth, make our efforts to do good effectual, and let the light of thy divine truth shine in the souls of all mankind! Amen!

When the prayer is ended, all rise, and remain standing. Then Father A. says:

Father A.—Brother Truth, what is the hour?

Bro. T.—Venerable Father Adam, among the profane it is midnight; but in our Council the sun is on the meridian.

Father A.—Then, in the name of the Supreme Deity, let us begin our labors! Brother Truth, make known to the Malak Gabriel, and let him make known to all the Malakoth and Aralim, that it is midday in this Council, and it is about to be opened.

Bro. T.—Brother Gabriel, make known to all the Malakoth and Aralim that it is midday in this Council, and that the Venerable Father Adam is now about to open it.

Ga.—Hear, Malakoth and Aralim! it is midday in this Council of Knights of the Sun, and it is now about to be opened by the Venerable Father Adam.

Father A.—My brethren, answer the sign!

The brethren all give the sign. Then *Father A.* says:

Father A.—With me, my brethren!

He and all the brethren give the battery with their hands; and he declares, in the usual form, that the Council is opened.

RECEPTION

The candidate, having been duly elected, is prepared by being clothed as *Rose Croix*, except the sword; or he may wear the order and jewel of any higher degree, below this. He is then told to enter the ante-room, where he finds three *Aralim*, one of whom is drawing designs on a board with *chalk*, another is doing the same with *charcoal*, and a third, with a pair of bellows, is blowing a fire, on which is an earthen pot or great *crucible*, containing melted metal. These pay no attention to him, and do not answer, if he addresses them.

After a few minutes, another *Aral* comes to him, and throws a thick black cloth over his head, completely blindfolding him, and then places him at the door of the Council-chamber, and tells him to knock six times, by three and three, and to answer truly such questions as may be asked him.

On hearing the alarm, the Herald, who will be near the door, says:

Her.—Excellent Brother Truth, some one, having passed the guards, gives an unusual alarm at the door of the Council-chamber.

Bro. T.—Venerable Father Adam, some one having passed the guard, gives an unusual alarm at the door of the Council-chamber.

Father A.—Let the Herald ascertain who makes the alarm, and, if it be the aspirant, ask him the necessary questions.

The Herald goes to the door, opens it slightly and asks:

Her.—Who hails?

Cand.—A Knight *Rose Croix* and Commander of the Temple.

Her.—What is your name?

Cand.—A. . . . B. . . .

Her.—Do you desire to approach the great light?

Cand.—I do.

Her.—Are you prepared to receive instruction with humility, to allow your prejudices and wrong opinions to be overcome by reason, and to listen with reverence to the lessons of the ancient sages?

Cand.—I am.

Her.—Can you look hereafter with pitying sympathy on the diseases of the spirit and the intellect, as you do on those of the body; and not with hatred or anger, or a desire to punish or to persecute?

Cand.—I can.

Her.—Are you willing hereafter to write the favors done you on the marble, the injuries upon the sands?

Cand.—I am.

Her.—Wait, then, with patient cheerfulness, until the Venerable Master and the brethren are informed of your desire and your responses, and until their decision is made known.

The Herald closes the door, and reports to the Warden:

Her.—Excellent Brother Truth, the aspirant has answered in the affirmative all the necessary questions.

Bro. T.—Venerable Father Adam, the aspirant has answered in the affirmative all the necessary questions.

Father A.—Since such is the case, Excellent Brother Truth, let him be admitted, and received according to the ancient ceremony.

One of the *Aralim*, acting as Master of the Ceremonies, goes out, takes the aspirant by the right hand, and leads him into the chamber. Two others have in the meantime stationed themselves near the door, each armed with a drawn sword. As soon as the aspirant enters, Brother Truth cries in a loud, harsh tone:

Bro. T.—Halt!

The two armed brethren immediately place the points of their swords against the aspirant's right and left breasts, and the Herald ties his hands behind him with a cord.

Bro. T.—Nature is revelation; and the light of truth shines everywhere in the world. The want of faith, and the refusal to reason, of men, interposing, make the shadows. Man is blindfolded by himself.

——— Magism, which the ancients called the *Sanctum Regnum*, or Holy Empire, or the kingdom of Deity, is made for kings and priests alone. Are you a priest? Are you a king? Have you the capacity, the energy, the courage, and the knowledge to teach and to rule other men? The priesthood of Magism is not an ordinary priesthood, and its royalty has no controversy with the princes of this world.

——— He who is in love with his own ideas, and dreads to lose them; he who fear new truths, and is not disposed to doubt everything rather than admit anything at random, should not seek to learn the lessons of this degree. They will be useless and dangerous to him. He will misunderstand them and be troubled by them; but

he will be yet more troubled if by chance he should comprehend them.

—— If you prefer anything in the world to reason, truth, and justice; if your will is uncertain and wavering, whether in the good or the evil; if logic alarms you and the naked truth makes you blush; if to assail received errors is to wound *you*, seek not to become an adept. You will not comprehend the secrets which a few only understand, and which these few will not reveal. To *show* the light to birds of night is to *conceal it* from them, since it blinds them, and is darker to them than the darkness.

—— Behind thee is the outer world; before thee the unknown; art thou still resolute to advance?

Cand.—I am.

The aspirant is conducted to the altar, and placed near it, on the west of it, facing the East. Brother T. now says to him:

Bro. T.—My brother, you stand before the altar of obligation of the Princes of the True Science, Adepts and Knights of the Sun.

We do not ask you whether your judgment and reason assent to all you have heard. If you are merely undecided and in doubt, you may properly proceed. But if in the lessons you have received there be anything that shocks your prejudices or seems to you irreligious, so that you absolutely refuse to admit it as true, you ought not to receive this degree; nor should we, knowing this, permit you to do it. If you desire to withdraw, you are still at liberty to do so. Do you choose to proceed?

If he declines he is conducted from the chamber, and respectfully dismissed. If he is resolved to proceed, the War. continues:

War.—We rejoice at your determination. Having elected to proceed it is now necessary that you should assume the obligation of this degree, which, like those of the other degrees of Masonry, will pledge you to nothing irreligious, immoral, illegal, or improper. Brother Master of Ceremonies, free the aspirant from his bonds, that he may not assume the obligation under duress; and let him kneel at the holy altar in due and proper form!

He is unbound, and made to kneel on both knees, holding a horn of the altar with each hand. Father A. raps *•-•-•*, and all the Malakoth and Aralim surround him, Brother T. standing in front of him, on the east of the altar, the Malakoth in a circle round them, clasping hands, and the Aralim surrounding them in an outer circle, also clasping hands. He then repeats after the War. the following

OBLIGATION

I, ———, in the presence of the great First Cause that by a thought produced the universe, do solemnly and sacredly promise that I will never intentionally, or by grave negligence, reveal, or allow to be made known, any of the signs, words, or other secrets of this degree, to any person not legally entitled to receive them.

—— That I will never confer or aid in conferring this degree, until I shall have scrupulously inquired into the life and reputation of the applicant, and become satisfied upon competent evidence, or of my personal knowledge, of his understanding, honor, and charity, and his zeal for Masonry; and that I will not confer it, or assist in conferring it, upon an intolerant bigot, nor upon any person whatever, without permission and authority of a regular Council; or, in a place where there is no Council of the Supreme Council of the thirty-third degree, or of a Consistory of Princes of the Royal Secret, or a Sovereign or Deputy Inspector-General.

—— That I will earnestly strive to understand and make my own all the instruction of this degree; and that I will, at all times hereafter, keep and practice all the lessons of morality and virtue which shall result from the great truths to be taught me herein.

—— And should I willfully or knowingly violate this my solemn obligation, I consent to be held and everywhere denounced as forsworn, and worthy only to be execrated by men and Masons.

Amen!

Bro. T.—Rise, my brother! Brother Master of Ceremonies, permit the aspirant to see the light!

M. of C. takes the cloth from the candidate's head. At the same moment the incense in the censer is lighted, the brethren all kneel on one knee, and Father A., who has remained in his seat, repeats the following

PRAYER

Father A.—Our Father, the one God! Hear us, thy erring, feeble children, while we bow to thee in adoration! Thou didst create the universe with a thought, and breathe into man a living soul. We adore thy majesty, and humbly submit to thy providence, to revere thy justice, and trust like little children to thy mercy, and acknowledge with penitence and humility our weaknesses and errors!

Our life is vanity, and our days pass away like a tale that is

told, and as the remembrance of a passenger that stayeth but a night! The days of our pilgrimage are few and sorrowful, and in vain we disquiet ourselves, as a bird beateth its wings against the bars of its cage!

Bless, O our Father, those of us who are now here assembled! Aid us in the keeping and perfect observance of all the duties which we have in anywise assumed to perform. Enable us to abide by the promises which we have made to one another! Give to us a more ample and complete understanding of our obligations as brethren of our beloved Order, as men and as citizens! Bless, increase, and extend that Order among all nations and tongues where Thy being is recognized! Preserve its principles and purposes from innovation. Sustain it against the assaults of ignorance and malice; prevent its being used for improper purposes, and forgive its errors! And to thee and thy ineffable name be all praise forever! Amen!

When the prayer is ended all rise, and the War. and brethren return to their stations and seats, leaving the M. of C. and candidate at the altar.

Father A.—Malakoth and Aralim, surround the holy altar, to administer the final obligation to this aspirant.

The brethren all assemble round the altar. The Malakoth form the inner circle, leaving space on the east side for Father A., Brother T., and the aspirant; and the Aralim form a circle around them. Father A. and Brother T. leave their stations and repair to the altar, and, taking the aspirant between them, complete the circle. The M. of C. bears in his hand a gilded cup containing salt, and stands on the right of Father A. When the circles are formed, Father A. says:

Father A.—My brother, among the ancient Arabians, who were our earliest masters, even an enemy, with whom one had tasted salt, was sacred, and his person inviolable. In imitation of those whose fathers remembered the flood, we continue the ancient ceremony, and with it seal our most solemn pledges. After that ancient custom we shall now pledge you faith and brotherhood, and require of you the final obligation.

The M. of C. hands the cup to the Master, who places upon his tongue, and swallows, a little of salt, saying: "*I will be true and loyal to this brother. So HELP ME GOD!*" He then hands the cup to the M. of C., who does and says the same; each Malak does and says the same in turn, and then Brother T.; and the cup is then handed to one of the Aralim, all of whom perform the same ceremony. The cup is then returned to the M. of C.

Father A.—To order, brethren!

Each brother places his right hand, open on his heart, and then raises it above his head, the forefinger extended and pointing toward heaven, the thumb and other fingers closed, in which position they remain. The M. of C. hands the cup to the Master, who hands it to the candidate, saying:

Father A.—Take this! but before you taste the salt, repeat after me:

The candidate then repeats this

FINAL OBLIGATION

In the name of God, Amen! I do solemnly and sincerely swear, and to each brother here present, and every other true and loyal Knight of the Sun and Prince Adept in the world, give my solemn pledge, that I will never fail to aid a brother Knight of the Sun in his necessities, to assist his widow and orphans, to advance his interest, and encourage him in his business or profession.

I do solemnly and sincerely swear, and in like manner give my solemn pledge, that I will ever vindicate the truth, assert freedom of opinion in matters philosophical and religious, discountenance persecution and endeavor to eradicate error; and that I will not divulge to the profane any of the secret mysteries or doctrines of the Knights of the Sun.

And to seal this my sacred obligation, I do now taste this salt [*he does so*]; and should I ever violate this oath and pledge, or prove faithless, false, or disloyal may it become a deadly poison in my blood, and as the water of bitterness of the children of Israel. So help me, God! Amen!

After the obligation, all return to their places, except the new brother and the M. of C.; and Father A. says:

Father A.—Brother Master of Ceremonies, invest our new brother with the collar and jewel of the degree, and give him the signs, token, and words.

The M. of C. invests him with the collar and jewel; and then communicates the

* 

P. V. & S. V.

M. of C.—The old and corrupted rituals give, as the answer to the pass-word, *Al Bracst* or *Erkalbra*. Of what the latter is a corruption we can not discover. The word as now given to you means "The splendor of God."

The same rituals give for the sacred word, ———. This is used in so many degrees as to be distinctive of none; and the Supreme Council has therefore adopted that now given you, as most appropriate to this degree, and occurring in no other.

The sign and answer are sometimes given together, as you have seen. The answer, say the old rituals, means that there is one God, the source of real truth; and therefore there can be but one religion, that which Adam received from the Creator.

When the M. of C. has communicated the signs, words, and token, he says:

M. of C.—Venerable Father Adam, the new brother is in possession of the signs, words, and token.

Father A.—Brother, be seated.

TO CLOSE

After the usual formulas of ascertaining if any one wishes to be heard, and of presenting the box of fraternal assistance, Father A. says:

Father A.—Brother Truth, at what hours do our labors end?

Bro. T.—At seven and ten, Venerable Father Adam.

Father A.—Have the hours arrived?

Bro. T.—The hour of seven is past. It is not yet ten.

Father A.—Is the great work advanced? Does the matter take shape?

Bro. T.—The work advances; antagonism disappears, and harmony results.

Father A.—Since the hour of seven is past, and the work advances, we may rest for a time from our labors. Have the brethren need of rest?

Bro. T.—They have.

Father A.—Labor and rest obey the universal law. It is time to close this Council, that, refreshed by rest, the brethren may renew their labors. Brother Truth, let the Malakoth and Aralim hear the last lesson of the northern sages.

Bro. T.—Riches pass away like shadows on the water; they are the most inconstant of friends. Those that are dear to us die; and our friendships are not immortal. All men stand upon the margins of their graves; and one thing alone is beyond the reach of fate; the judgment that is passed upon the dead.

Father A.—Brother Truth, make known to the Chief Malak, Gabriel, and let him make known to all the Malakoth and Aralim,

that the hour of seven having passed, it is my pleasure that this Council be now closed.

Bro. T.—Brother Gabriel, make known to all the Malakoth and Aralim that the hour of seven having passed, it is the pleasure of the Venerable Father Adam that this Council be now closed.

Ga.—Hear, Malakoth and Aralim! The hour of seven is passed, and it is the pleasure of the Venerable Father Adam that this Council be now closed.

Father A.—My brethren, answer the sign!

The sign is given and returned as in opening. Then Father A. strikes seven, slowly, with a small bell, and afterward says:

Father A.—With me, my brethren!

He and all give the battery with their hands; then he and all give the plaudit, thus; placing the right hand on the heart, each says "*Wisdom!*" raising it to the height of and in front of the forehead, the forefinger raised, the thumb and other fingers closed, each says "*Power!*" letting the hand fall by the side, each says "*Beauty!*" This is done three times.

Father A.—In the name of the divine source of all that is, and under the auspices, etc., . . . I declare this Council of Knights of the Sun or Princes Adept to be duly closed. Swear, my brethren, to keep profoundly secret from the profane and all improper persons all that has been here done and said while the Council has remained open.

Each raising his hand, as before, says, "I swear."

Father A.—My brethren, go in peace!

TWENTY-NINTH DEGREE—KNIGHTS OF ST. ANDREW

This degree—one of those in the second class of the Arcopagus, styled The Grand Elect—is intended to inculcate equality—representing the poor knight equal to the monarch, and exhibits the requisites of knighthood; protection to the defenseless and innocent, the possession of virtue, patience, and firmness—and represents the knight as the exponent of truth, and one alike without fear and without reproach.

APARTMENTS AND THEIR DECORATIONS, ETC.

Two apartments are necessary, beside the preparation-room.

THE FIRST APARTMENT

The hangings are crimson, supported by white columns; seats of the Master and Wardens, crimson, with gilt ornaments, while those of all the other Knights are blue.

In each corner of the Chapter-room is a St. Andrew's Cross, and nine lights, by threes, are on the East, West, and South sides of the altar, in the center of the room. During a Reception this hall represents the court of Salah-eddin (Saladin), the great sultan of Egypt and Syria. No Masonic emblems appear. A roll of parchment, representing the Koran, lies on a table in front of the throne, and Saracenic standards, displaying the Crescent, stand near the seats of the Grand Master and the Wardens. The Chapter-room at this time is hung with green and gold. Ottomans, in lieu of chairs, and other Saracenic and Eastern properties, should be disposed about the hall.

THE SECOND APARTMENT

The second apartment should be a well-furnished room, in the Eastern style, arranged with accommodations for washing, and containing a table, on which are a cross-hilted sword, and a Bible or Koran.

OFFICERS AND THEIR DRESS WHEN IN THE CHAPTER

1. Venerable Grand Master.
2. Senior Warden.
3. Junior Warden.
4. Master of Ceremonies.
5. Senior Deacon.
6. Junior Deacon.
7. Treasurer.
8. Secretary.

9. Captain of the Guard.
10. Hospitaller.
11. Sentinel.

The Knights are all dressed in crimson robes, with a deep scarlet sash around the waist, a green collar edged with crimson about the neck, to which the Jewel is suspended, and a white silk sash worn from the left shoulder to the right hip, ornamented with gold fringe. On the left breast is the large white Cross of St. Andrew.

The *Jewel* is two interlaced triangles, formed by arcs of large circles, with the concave outward, made of gold, and inclosing a pair of compasses open to 25 degrees. At the bottom, and to one of the points, is suspended a St. Andrew's Cross of gold, surmounted by a knight's helmet; on the center of the cross is the letter J., inclosed in an equilateral triangle, and this again in a ring formed by a winged serpent; between the two lower arms of the cross may be suspended a key.

Assemblies of this degree are styled Chapters.

The *Battery* is mine, by two, three and four.

OFFICERS AND THEIR COSTUMES IN THE COURT OF SALADIN

The throne is occupied by the Master of Ceremonies, who represents the Sultan, while the Grand Master represents Hugh of Tiberias, Lord of Galilee. The Senior Warden represents Malek Adhel, brother of the Sultan (Malek Adhel, Sayf-eddin—the just king and sword of religion). The Junior Warden, in the South, represents Malek Modaffer, Taki-eddin—the victorious king, and devoted to religion) Prince of Hamah and Nephew of the Sultan. The Senior Deacon, seated on the right hand of the throne, is Malek Daher—(triumphant king)—son of the Sultan and Prince of Aleppo; the Junior Deacon, on the left of the throne, Malek Afdel—(excellent king)—son of the Sultan and Prince of Damascus; and the Captain of the Guard—who accompanies the Grand Master, and, after introducing him, seats himself on the right of the Senior Warden, the Emir of Emessa.

The Knights all wear the Turkish costume—that is, the wide trousers, vest, and turban all white, and a red sash round the waist, with a scimitar.

Behind the throne is a banner, in the shape of a shroud, white, on which in black are these words: "*Salah-eddin, king of kings—Salah-eddin, victor of victors—Salah-eddin, must die.*"

OPENING

G. M. [✠✠✠]—Sir Knights, I am about to open this Chapter of Knights of Ecossais of St. Andrew: you will clothe and arm yourselves, and the officers will assume their respective stations.

Sir Knight Grand Captain of the Guard, are all present Knights Ecossais of St. Andrew?

C. of G.—Venerable Grand Master, all present have seen the Sultan of the Saracens upon his throne.

G. M.—You will take order, then, Sir Knight, that the avenues of approach be duly guarded, that we may suffer no interruption.

C. of G.—Venerable Grand Master, the avenues are duly guarded, and we are in security.

G. M.—Sir Knight Senior Warden, what was the original occupation of this Order?

S. W.—To rebuild the churches in the Holy Land, destroyed by the Saracens—as our ancient brethren fought in the rebuilding of the Temple, with the sword in one hand and the trowel in the other.

G. M.—To what do we now devote ourselves?

S. W.—To active charity and practical philanthropy, especially inculcating toleration and discountenancing bitterness and strife.

G. M.—Knights, you hear what duties your knightly obligation requires of you. Renew now to each other your solemn promise, made when you were admitted to this degree, that you will ever and faithfully perform them.

Omnes—We vow.

G. M.—Fail not to keep the promise.

Sir Knight Grand Hospitaller, knowest thou of any poor, sick, or distressed knight, or of the widow or orphan of one deceased, who needs our aid or is entitled to our sympathy?

Hosp.—I do not, Venerable Grand Master.

G. M.—Then, in the name of God and St. Andrew, let us open our Chapter, since it is high noon, and life is all too short for the work we have to do. Sir Knights, together.

† † †

J. W. ✠✠; S. W. ✠✠✠; G. M. ✠✠✠✠.

G. M.—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors-General of the thirty-third degree of the A. and A. Rite for the United States of America, their territories and dependencies, and the Grand Consistory of Sublime Princes of the Royal Secret for the State of ———, and by virtue of the authority on me conferred as ———, I declare this Chapter of Knights of St. Andrew open for the transaction of business. Sir Knight Senior Warden, give notice to the Knights and the Captain of the Guard.

S. W.—Sir Knights, a Chapter of Knights of St. Andrew is now open for the dispatch of business. Captain of the Guard, inform the Sentinel. [✠]

RECEPTION

G. M.—Sir Knights, prepare for a reception. Sir Knight Senior Warden, the Chapter is subject to your government.

The M. of C. is dressed in Turkish costume of a rich nature, wearing in front of the turban a large brilliant, and immediately above it the Crescent; the candidate is in full Turkish costume, and is in the preparation-room with the M. of C. All the knights are in their places, except the G. M., whose throne is vacant. The armed Sentinel on the outside throws the doors open, and the M. of C., accompanied by the candidate or Grand Bailiff (Malek Daher), enters the hall, which is blazing with light, advances to the throne—the Knights all rising and bowing—and is seated upon it, with the candidate seated upon his right hand.

The G. M. is dressed as a prisoner, and loaded with heavy chains, and being taken charge of by the C. of G. (Emir of Emessa), goes to the door, where the Sentinel receives the pass-word, and admits them. They advance to the East, and the Emir makes a deep obeisance to the Sultan.

M. of C.—Brave Emir of Emessa, whence come you, and whom bring you with you in chains?

C. of G.—King of kings, from Ascalon, where we have defeated the Christian invaders in a hard-fought battle, and taken many prisoners—one of the chief of whom, Hugh of Tiberias, the Lord of Galilee, I have brought to thee, that thou mightest fix his ransom.

M. of C.—Allah Akbar! Allah Kerim. The praise be to God! Art thou the Lord of Galilee?

G. M.—I am.

M. of C.—I have heard of thy fame in a hundred battles; I have myself crossed swords with thee before the walls of Acre; thou art a brave knight, noble and courteous. Emir, sayeth not the Prophet, "Thou shalt not degrade the noble captive"? It was not well done to load him with these chains. Have them at once removed, and when the knight hath eaten and refreshed himself, return again to my presence.

The G. M. and Emir withdraw, and after a time return—the G. M. freed of his chains and clothed in a new robe, and the Emir, after conducting him to a seat near the Sultan, repairs to his own place.

Sir Knight of Tiberias, I do you all honor as a brave and loyal knight; but—as the custom is among the followers of the Prophet—I must exact of you a ransom proportioned to your rank as a

lord and your eminence as a warrior. Its amount will show the estimation in which I hold you; and I fix it at the sum of twice fifty thousand besants of gold. The choice is yours to pay the ransom or to lose your head.

G. M.—Alas, princely Saladin, you give me in reality no option. It is beyond my power to pay the ransom, or the half of it. Were my lordship of Galilee and my principality Tiberias both sold, I could not pay it. So even take my head; for, to a man impoverished and ruined, it scarcely matters whether he has a head or not. I need short shrift, and the executioner may do his work at once.

M. of C.—Dost thou not fear death?

G. M.—No, by my faith! I have met him face to face too often.

Only I would rather fall, sword in hand, striking a good blow or two against your nobles, as a true knight loves to leave the world, than die the death of a criminal by the scimitar or bowstring.

M. of C.—It does not need that you should die thus, gallant knight. I give you two years in which to collect together your ransom. Go back to France; thou needst not part with thy principality or lordship—I will win them of thee hereafter with the sword. So noble a knight is too valuable to his countrymen to be allowed thus to lose his life. There is no knight or Christian that will not give thee liberal aid towards thy ransom. But if you should fail, give me your knightly word, that, at the end of two years from this day, and at this hour, you will present yourself to me again, and surrender your head to the executioner.

G. M.—Most noble and princely Saladin! truest of knights thyself in spirit, I accept thy terms, with ten thousand thanks for thy generous confidence; and I pledge my knightly word—never yet given to man or woman and afterwards broken—that, if I do not pay the ransom, I will, at this very hour, two years hence, present myself before you to die without a murmur. And this, moreover, by my holy vows of knighthood do I solemnly swear; and may God have mercy on me only if I keep this oath and promise, if death or sickness do not prevent.

M. of C.—Noble Emir of Emessa, return this brave knight his sword and armor. Give him a horse of the breed called the winged, and send him, with a sufficient escort, after he hath eaten with us, to the Christian army. Malek Adhel, Sayf-eddin, see that he hath passports that may insure his safety.

S. W.—King of kings, I hear and obey.

G. M.—Princely Saladin, I thank thee most gratefully; and all Christendom shall know how nobly thou hast dealt with me. Permit me, now, to retire and prepare for my journey—since, by my faith, the hundred thousand besants require me to be stirring, and will allow me but scant rest for the next two years.

M. of C.—Thou hast permission, Knight. The noble Emir will go with you and see you prepared at all points for your journey.

G. M. bows and retires, but as he passes out at the door, the *M. of C.* says:

M. of C.—Malek Afdel, my son, recall the Frankish Knight; I would speak with him again.

J. D. goes out and returns with the *G. M.*, who again approaches the East, and awaits the Sultan's pleasure.

Noble Knight, since your forces entered this land of ours, I have learned something of your institution of Knighthood, and would fain know more. I understand the sanctity of the knightly word, as you may see by the confidence I have placed in yours; and I have also heard from those who have been in your camps, as prisoners and otherwise, that there is among you a strange equality, so that a knight, though poor, may sit in the presence of a monarch. Tell me if that be so.

G. M.—It is. Thou hast not been misinformed. The name of Knight, and gentle blood, entitle the possessor to place himself in the same rank with sovereigns of the first degree, so far as regards all but kingly authority and dominion. If the greatest king were to wound the honor of the poorest knight, he could not, by the law of chivalry, refuse satisfaction by single combat.

M. of C.—And how may he aspire to mate in marriage?

G. M.—With the noblest and proudest dame in Christendom. The poorest knight is free, in all honorable service, to devote his hand and sword, the fame of his exploits, and the deep devotion of his heart, to the fairest princess that ever wore a coronet.

M. of C.—And hath the Order of Knighthood other excellencies?

G. M.—It demands the strictest honor and most sacred regard to truth; it requires us to protect the defenseless and the innocent; it inculcates purity and virtue, patience, firmness, self-government, and, in short, that the true knight and gentleman shall be alike without fear and without reproach.

M. of C.—Prince of Tiberias, thou owest me return for the favor

I have done thee, and I ask of thee a boon. I pray thee, in the name of Allah, that thou wilt make known to me the sacred laws of the Order of Knighthood and confer upon me that dignity, before your departure, for I am ready to conform to its requirements.

G. M. [*After hesitating*].—It is impossible.

M. of C.—How impossible?—make known to me the reasons. I would fain receive as a willing gift that which I might extort.

G. M.—Thou rulest many nations, Salad-eddin. For every arrow thou sendest by a messenger, 'tis said that two-score thousand riders mount on horseback, and for the bow, as many as thou hast asked me besants for my ransom. But I tell thee that, mighty as thou art, thou hast not the power to force a true and loyal Knight to do an act dishonorable or forbidden by the rules of knighthood.

M. of C.—I crave thy pardon, noble Knight, for the inconsiderate threat—for is it not true that the thing one gains only by compulsion is of little value? I would entreat thee, courteously, and as an equal, to do me this great favor. Thou sayest it is impossible—but why?

G. M.—Thou canst not be made a Knight without bending thy knee before me, and my sword must be laid upon thy person.

M. of C.—Do I not kneel in prayer even as the humblest believer?

G. M.—Thou must profess thy belief in the one true and ever-living God: and ye Saracens worship not the true God.

M. of C.—Thou art mistaken, Prince, for thou knowest not our faith. Dost not the Koran say, "There is no God but God—the living, the self-subsisting"? Your God is our God; there is no God but He—the most merciful. To God belongeth the East and the West—therefore, whithersoever ye turn yourselves to pray, there is the face of God; for God is omnipresent and omniscient. We believe in God and that which hath been sent down to us, and that which hath been sent unto Abraham and Ishmael, and Isaac and Jacob, and the tribes; and that which was delivered unto Moses and Jesus; and that which was delivered unto the prophets from their Lord. We make no distinction between any of them, and to God we are resigned. So speaketh the Koran everywhere.

G. M.—Princely Saladin, didst thou ever think of the Lord Jesus Christ, or dost thy faith allow thee to believe in him?

M. of C.—Dost not the Koran say that whosoever believeth in God and the last day, and doeth that which is right, shall have

their reward with their Lord? Doth it not say, "We formerly delivered the Book of the Law unto Moses, and caused apostles to succeed him, and give evident miracle to Jesus, the Son of Mary, and strengthened him with the Holy Spirit? The angels said, "O Mary, verily God hath chosen Thee—verily God sendeth Thee the good tidings, that Thou shalt bear the word, proceeding from Himself; his name shall be Christ Jesus; God shall teach Him the scripture and wisdom, and the law and the gospel, and shall appoint Him his apostle to the children of Israel. God took Him up unto Himself and God is mighty and wise. And there shall not be one of those who have received the Scriptures who shall not believe in Him before his death; and on the day of resurrection He shall be a witness against them"? These are the words of the Koran; and all the followers of the Prophet believe that Christ was an apostle from God, born of a Virgin and inspired, and did teach the truth.

G. M.—Sayeth the Koran these things, and dost thou believe them?

M. of C.—It sayeth them, and I believe them. I also believe that the Prophet was an apostle, sent to preach the truth—the primitive true religion, revealed by God to Abraham. I believe in Christ, but thou dost not believe in Mahomet. We worship no idols, but the one true God, who was the God of Abraham, and who sent Christ Jesus to teach his truth to the Jews.

G. M.—What knightly virtues dost the Koran enjoin upon those who believe its doctrines?

M. of C.—"Serve God, associate no creature with Him; and show kindness unto parents and relations, and orphans and the poor, and your neighbor who is of kin to you, and also your neighbor who is a stranger, and to your familiar companion and the traveler, and the captives whom your right hand shall possess—for God loveth not the proud or vain-glorious, who are covetous. O true believer, be patient and constant-minded, and fear God, that ye may be happy." Such, and others like them, are the words written on all the pages of the Koran. The word of a Moslem is never broken; and he who is intemperate, unchaste, cruel, the violator of innocence, covetous, or base, offends against the laws of the Prophet.

G. M.—Princely Salah-eddin, I consent; and would that all thy court were such as thee—as noble—and believed as thou dost.

M. of C.—Most noble Knight, in all thy kindness, I would crave

another boon—in that my warmest friend and most intimate counselor, first of all my court—Malek Daher, now at my right hand—may bear me companionship in assuming holy vows, that, with me, in future life, by sweetness of counsel and interchange of mind, we may maintain a truer and more steadfast course in the fulfillment of knightly vows.

G. M.—Thy wish shall be gratified; and may I be pardoned if in this I err. Go with me, then, alone; for none must witness our solemn ceremony, that shall confer the rank and honors of knighthood.

M. of C.—Salah-eddin, my brother, assume my station until I return, and let the business of the court proceed. Let none depart until my reappearance.

M. of C. descends from the throne with the candidate, and retires with the *G. M.* to the Second Apartment, in which are water in a basin and napkins.

G. M.—The rules of knighthood strictly require that the beard of the novitiate shall be shaven smooth and his hair trimmed, but the literal performances of these rites may be dispensed with under circumstances that require it. I, therefore, as a representative of that ceremony, cut lightly of each—yielding to your rank and the customs of your country.

You will now wash both hands and face, which, with the ceremonies performed, is a symbol of that baptismal rite observed among all Eastern nations, by way of purification—emblematical of that purity and innocence of soul, without which no one can enter into the Order of Knighthood nor into the pure abode of happiness above.

The candidate for knighthood not only serves a long apprenticeship in arms, and shows himself valiant and daring, and above all base apprehension of death, but should pass through a long and rigid probation, to prove himself, by his virtue, temperance, faith, constancy, and nobleness of heart, fit to be enrolled in the ranks of Chivalry. These, under circumstances, may be dispensed with, and the Order conferred even upon the field.

I do enjoin both of you, if you are not resolved to be henceforward virtuous, chaste, humble before God, merciful, tolerant, generous, and charitable, to proceed no further, lest hereafter you should be disgraced before the whole world as false and disloyal Knights. Remember, your word must hereafter never be broken;

you must never strike a prostrate foe, nor slay the prisoner that can no longer resist, nor refuse moderate ransom, nor defile yourselves with many women; and all true and loyal Knights must be your brothers, and all distressed virgins your sisters, and all poor and destitute orphans your children. Will you proceed?

M. of C. and Cand.—I will.

G. M.—Wash, then, and free yourselves from impurity—at the same time washing from your souls all evil passions and unworthy desires. Array yourselves in white linen, the emblem of innocence, and the scarlet robe, that is an emblem of the zeal and devotion of a Knight, and his readiness to shed his blood for his God, his country, or the lady of his heart.

M. of C. and candidate wash.

My brethren, let us kneel and pray.

PRAYER

Our Father, who art in heaven, the God of Abraham, Isaac, and Jacob—the one only true God! look now upon these candidates, about to become Knights and thy servants; aid them to perform punctually the vows they are about to assume; strengthen their good resolutions, and suffer not temptation to overcome them. Make them true Knights, and teach them to exercise whatever powers they have with gentleness and moderation, and for the benefit of mankind and thy glory. Aid them to be true and loyal, frank and sincere; and may their knighthood here below be but preparatory to their final initiation into the mysteries of thy heaven of perfect happiness and perfect purity. Amen!

G. M.—Noble Salah-eddin, thou has knelt to God in prayer. Thou must kneel yet again to me, as the representative of all the Orders of Knighthood. But, first, it is necessary that you take upon yourselves a most solemn obligation, before I can reveal to you the secrets of the Order of Knighthood, which I am about to confer upon you. I will bind you to nothing unworthy of yourselves, or contrary to your faith, or at variance with your duties to your household, yourselves, the Moslem people, or your God.

Take, then, if you are willing to proceed, the Koran—which you deem holy—in your left hand, and press it to your heart; and placing your right hand upon the cross-hilt of my sword, repeat after me the

OBLIGATION

In the presence of the one living and ever true God of Abraham, Isaac, and Jacob, and upon this Holy Book and emblem, I, ———, do most solemnly and sincerely promise and swear, that I will never reveal the secrets of this degree of Grand Ecossais of St. Andrew to any person in the world, except by permission from due and proper authority, and to one duly authorized to receive them.

I furthermore promise and swear that I will henceforward, never write or utter a falsehood, knowing it to be such; nor violate my plighted word or implied pledge; nor use words in a double sense; nor equivocate or be guilty of mental reservation to deceive another; but I will ever henceforward be true, frank, and loyal.

I furthermore promise and swear that I will henceforward give succor and assistance to all distressed females and poor and needy orphans, and will allow none to rob or injure them, if it be in my power to prevent it.

I furthermore promise and swear that I will ever venerate the true God, and strive to govern my conduct by his laws; that I will never disgracefully retreat before the enemy, and that I will aid and assist, cherish and protect a worthy Brother Knight, and see that no wrong be done him, if it be in my power to prevent it.

To all of which I promise and swear, binding myself by no less a penalty than that of being excommunicated from the order of knighthood and denounced throughout the world, wherever honor is loved and infamy detested, as a disloyal and forsworn knight, dishonored gentleman, and base, ignoble man, if I wilfully violate this my solemn obligation of a Knight of St. Andrew. So help me God, and reward or punish me as I keep or violate this vow!

INVESTITURE

G. M.—Arise, my Brother, and I will put you in possession of the †, , etc., of this degree.

†	P. V.
	S. W.
V.	Battery

The *G. M.* then requests the *M. of C.* and candidate to kneel on the right knee; draws his sword and strikes them each, lightly, with the flat of the blade, on each shoulder, saying:

Salah-eddin, Sultan of Egypt and Syria (or Malek Daher), I

dub thee knight, in the name of the order of Knights Ecossais of the order of St. Andrew of Scotland. Be valiant, true, and virtuous—Arise!

MEANING OF THIS DEGREE

G. O.—Masonry is the handmaid of religion. The Brahmin, the Jew, the Mahometan, the Christian—each professing his peculiar religion, sanctioned by the laws, by time, and by climate, may retain their faith, and yet may be Masons.

Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. Masonry is the universal morality which is suitable to the inhabitants of every clime, to the man of every creed.

No man truly obeys the Masonic law who merely tolerates those whose religious opinions are opposed to his own. Every man's opinions are his own private property, and the rights of all men to maintain each his own are perfectly equal. Merely to tolerate, to bear with an opposing opinion, is to assume it to be heretical, and assert the right to persecute, if we would, and claim our toleration as a merit.

The Mason's creed goes further than that; no man, it holds, has any right, in any way, to interfere with the religious belief of another. It holds that each man is absolutely sovereign as to his own belief, and that belief is a matter absolutely foreign to all who do not entertain the same belief; and that if there were any right of persecution at all, it would in all cases be a mutual right, because one party has the same right as the other to sit as judge in his own case—and God is the only magistrate that can rightfully decide between them.

To that Great Judge Masonry refers the matter; and, opening wide its portals, it invites to enter there, and live in peace and harmony, the Christian, the Jew, the Moslem—every one who will lead a truly virtuous and moral life, love his brethren, minister to the sick and distressed, and believe in the One, All-Powerful, All-Wise, Everywhere-Present God—Architect, Creator, and Preserver of all things—by whose universal law of Harmony ever rolls on this Universe: the great, vast, infinite circle of successive death and life; to whose ineffable name let all true Masons pay profoundest homage! for whose thousand blessings poured upon us let us feel the sincerest gratitude, now, henceforth, and forever. Amen.

CLOSING

G. M. [✠].—Sir Knights, I am about to close this Chapter of Knights Ecossais of St. Andrew. Sir Knight Junior Warden, what is the hour?

J. W.—Venerable Grand Master, the night draws near.

G. M.—Even so approaches, with the same rapid step, the night of death and the hour of judgment. Sir Knight Grand Hospitaler, does any charitable work remain undone, that it is within our power to do?

G. Hosp.—Venerable Grand Master, none.

G. M.—Sir Knight Senior Warden, whence come you as a Knight Ecossais of St. Andrew?

S. W.—From the Holy Land, where the Moslem and Barbarian yet reign supreme.

G. M.—Even so reign wrong and error over all the world, and only here and there Truth and the right are victors. Sir Knight, what remains to be done?

S. W.—Our duty, everywhere; our duty, always; evil and the wrong, never; a base act, nowhere.

G. M.—So let us ever act. In the name of God and St. Andrew, let us close this Chapter. Together, Sir Knights.

†

J. W., ✠✠; *S. W.*, ✠✠✠; *G. M.*, ✠✠✠✠.

Go in peace, and God and all good angels guard us all.

THIRTEENTH DEGREE—KNIGHTS KADOSH

APARTMENTS, FURNITURE, AND DECORATIONS

Bodies in this degree are termed Chapters.

The main Hall is decorated with red and black Columns.

The Throne in the East is surmounted by a double-headed Eagle, crowned, holding a poniard in his claws; over his neck is a black ribbon, to which is suspended the Cross of the Order; on his breast is an Equilateral Triangle, around which are the words: "*Nec proditor, Nec proditor innocens feret.*"

There are 9 lights, of yellow wax.

A drapery of white and black curtains, strewed with red crosses, descends between the wings of the Eagle, and forms a pavilion.

Behind the throne are two banners, one white with a green Teutonic cross upon it, and the motto, "*Deus Vult*" the other with a red cross on one side, and on the other a double-headed Eagle, holding a poniard, with the motto, in silver letters, "*Aut vincere, Aut mori.*"

JUDGES' HALL

Black, lighted by a single lamp, of triangular or antique form, suspended from the ceiling; everything in this apartment should be somber.

There are 5 Judges robed in black, and masked, each with a sword, at reception. The Judges are seated, Knights in attendance standing, who are also in black robes, and cowls over their heads, with their hands crossed over their breasts.

CAVE OR CHAMBER OF REFLECTION

Is strewn with emblems of mortality, and is entered by descending a flight of stairs; but one light is used.

This chamber should be black, or of the most somber character, in all its appointments, and is intended to represent the tomb of Jacques DeMolay.

Masonic ornaments and jewels, together with skulls, bones, and other evidences of mortality, scattered about.

A rude altar, over which is placed a single lighted candle, a Bible, and a cup of wine; near the altar a suspended gong concealed behind hangings. There must be a secret door for egress.

Over the door of the entrance to the cavern are the following words:

"Whoever shall be able to conquer the fear of death shall come safe out of the bowels of the earth, and have the right to be admitted into the mysteries of this Order."

MYSTERIOUS LADDER

Is covered until the candidate is obligated. This Ladder has two supports and seven steps.

The first Chamber is termed "Judges' Hall";

The second Chamber is termed "Chamber of Reflection";

The third Chamber is termed "Forum";

The fourth Chamber is termed "Senate Chamber";

The fifth Chamber is termed "The Road to the Holy Land."

Five Knights constitute a quorum, and should be dressed in black, with white gloves.

Kadosh signifies holy, consecrated.

The poniard has a white and black handle, and is worn in the girdle.

THE JEWEL

Is a Teutonic cross of gold, enameled with red, in the center of which are the letters

J. B. M.

On the reverse a skull transpierced by a poniard, suspended to the sash.

Battery—†·†·† †·†·† †.

OFFICERS OF COUNCIL

GRAND COMMANDER, in the East;

GRAND CHANCELLOR, right of Grand Commander;

GRAND ARCHITECT, left of Grand Commander;

GRAND MASTER OF CEREMONIES, in the North;

GRAND TREASURER, right of Grand Commander, in the North;

GRAND SECRETARY, left of Grand Commander, in the South;

GRAND CAPTAIN OF THE GUARDS, in the South;

SENTINELS, GUARDS, AND KNIGHTS.

A suit of black with white kid gloves, a black cordon or collar, edged with silver lace, a girdle or sash of black, with silver fringe. A red Teutonic cross over the heart, a round black hat; the cordon or collar embroidered as above, and the jewel as above.

TO OPEN

GRAND ELECT KNIGHT KADOSH

Thrice Potent Grand Master [One rap with pommel of sword].

—Sir Knight, First Lieutenant Grand Master, are you a Knight Kadosh?

First Lieutenant Grand Master—I am, Thrice Potent Grand Master.

Thrice Potent Grand Master—At what hour does the Council open?

First Lieutenant Grand Master—At the beginning of night.

Thrice Potent Grand Master—What is your age?

First Lieutenant Grand Master—A century or more.

Thrice Potent Grand Master—Whom do you know?

First Lieutenant Grand Master—Two wretches.

Thrice Potent Grand Master—Their names?

First Lieutenant Grand Master—Philip IX, King of France, called the Fair, and Bertrand de Goth, known as Clement the Fifth, Pope of Rome.

Thrice Potent Grand Master—What is the object of our assembling?

First Lieutenant Grand Master—The hope of punishing crime.

Thrice Potent Grand Master—Such being the case, as the darkness of night protects our labors and as we entertain the hope of punishing crime, Sir Knights, First and Second Lieutenant Grand Masters, request the officers and Sir Knights on your respective valleys to be ready to obey my order.

First Lieutenant Grand Master—Officers and Sir Knights on my valley, the Thrice Potent Grand Master requests you to be ready to obey his orders.

Second Lieutenant Grand Master—Officers and Sir Knights on my valley, the Thrice Potent Grand Master requests you to be ready to obey his orders.

First Lieutenant Grand Master—Thrice Potent Grand Master, the Knights are all ready to obey your orders.

Thrice Potent Grand Master [One rap with the pommel of sword, rising].—Sir Knights, order! *[All rise and place themselves under the sign of Order.]* To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council for the Southern jurisdiction of the United States of America, and by virtue of the authority conferred upon me by . . . Council of Kadosh, No. . . ., I declare and pronounce its labors opened. Join me, Sir Knights, in giving the signs and battery.

Be seated, Sir Knights.

RECEPTION

JUDGES' HALL

Five Judges, in black robes, and masked, each with a sword, seated. Knights in attendance, standing, black robes and cowls, hands crossed on their breasts. Master of Ceremonies, black robe and staff.

Candidate dressed in white; Captain of the Guards, in black robe, over full dress of armor; scroll in front of each Judge; all of whom have hands crossed on breasts, and all heads bowed.

The greatest silence must prevail, the utmost rigidity of limb must be sustained, and the Judges, while speaking, do not move. When all is ready, Grand Master of Ceremonies, in the ante-room with candidate, says:

M. of C.—My brother, you have asked to be admitted to our Order; certain rules and regulations you must follow if you expect to accomplish your destiny; it becomes my duty to impose upon you, in the strictest manner, the law of silence; you are not to speak or utter one word in justification of any accusation, until permission is granted to you, under penalty of being sent back to the world, there to remain under probation for full seven months. Do you consent to this, and will you conform to all the rules and regulations of the Order?

Candidate—I do.

G. M. of C.—Then follow me.

He then conducts the candidate to the Hall of Judges, and knocks ✠. Captain of the Guards, from within, knocks ✠, opens the door, and says:

C. of G.—What is the cause of this alarm? Who comes here?

G. M. of C.—The Grand Master of Ceremonies with a candidate for admission to our illustrious and mysterious Order, and who is desirous of having his past conduct tested before the Judges, and his future conduct judged by his works.

C. of G.—You will wait until the illustrious Five have been made acquainted with your wishes.

He then closes the door, and says:

C. of G.—Illustrious Judges, our Grand Master of Ceremonies is without accompanied with a candidate, who desires to be admitted to our Illustrious Order.

1st Judge—If the Grand Master of Ceremonies is satisfied that, by his good conduct, he is entitled thereto, you will admit him. What say you, brothers?

Judges—Aye.

1st J.—Captain of the Guard, admit them.

C. of G. opens the door, and says:

C. of G.—Brother Grand Master of Ceremonies, if you are satisfied the candidate is worthy, enter and make your supplication before the Illustrious Judges now in Council.

They enter.

G. M. of C.—Illustrious Judges, I take the liberty to supplicate you to admit this candidate a brother Knight and Prince Mason of your Illustrious Order; I can recommend him as one who has always performed his duty as a man and as a Freemason; in all his actions through life he has been an exemplar of the virtues; he has practiced good for the love of it; out of his mouth has never proceeded a secret, which, as a Mason, he was bound to keep, or a calumny against his brother; he has given his vote to merit, uninfluenced by malice, prejudice, or from any selfish motive.

1st J.—Are you fully acquainted with the brother, and know him to be not only worthy, but fully qualified for the duties of the Order?

G. M. of C.—I am fully acquainted with him, and know him to be worthy and qualified.

2d J.—Does what you have now said come from your own knowledge, or the lips of the profane?

G. M. of C.—I speak, Illustrious Judges, from my own knowledge, and from information received through worthy and tried brothers, and am ready to answer for him before this tribunal.

3rd J.—Are you not deceived by appearances, and simple professions of the candidate, and may not our worthy brothers be deceived in that respect?

G. M. of C.—I have full faith in the virtue of the candidate and will vouch for him.

4th J.—Have you full and satisfactory knowledge, that the candidate has legitimately received all the degrees in the Ancient and Accepted Rite, including the degree of Knight of St. Andrew, or twenty-ninth degree?

G. M. of C.—I have.

5th J.—Brother Grand Master of Ceremonies, have you weighed well in your mind the answers to the questions propounded to you? If not, this is the only opportunity you will have to retract. Reflect well on the awful responsibility you are assuming. Reflect well on the deceit and hypocrisy of the world, before you render your

final decision; you have vouched for his past conduct, and have become sponsor for his future. Do you still adhere to your resolution? Reflect!

1st Judge—Reflect!

2d Judge—Reflect!

3d Judge—Reflect!

4th Judge—Reflect!

Knights—Reflect!

Silence for a short time; G. M. of C. reflects!

G. M. of C.—Illustrious Judges, I am fully aware of the great responsibility I have undertaken, but from my personal knowledge of the candidate, and those that recommend him, I feel satisfied that in him I see a true brother.

G. M. of C. turns and shakes both hands of the candidate.

G. M. of C.—I will have faith, and do vouch for him.

1st J.—What say you, Illustrious Judges? Shall we grant this petition?

Judges—Aye!

1st J.—And what say you, Knights?

Knights—Aye!

1st J.—The vote is unanimous, let all things be ready, that he may accomplish his destiny.

G. M. of C.—Illustrious Judges, on behalf of this Knight, I return you thanks for the privilege you have given him of proving himself worthy to be admitted to this Illustrious Order of Knights of Kadosh.

G. M. of C. salutes the Judges by placing his right hand on his left breast, and bowing his head; he also instructs the candidate to do the same. The Judges return the salute.

G. M. of C.—Follow me, my brother!

G. M. of C. then retires with the candidate. The Judges now break up the Council and prepare for the succeeding duties.

G. M. of C.—My Brother, as you now commence your probation as a Knight of Kadosh, it is my duty to bring to your recollection the fate of Jacques DeMolay, brave and steadfast Grand Master of Knights-Templar, who, by the order of Pope Clement V, suffered an undeserved martyrdom for his fidelity to his vows. I could no better memorialize this great character than to request the Master

of Ceremonies to lead us in the prayer which Jacques DeMolay prayed just prior to his execution.

M. C.—Knights let us pray—(all kneel).

M. C. prays the following prayer.

“O God! permit us to meditate on the pains that Jesus suffered, that we might be redeemed; and enable us to imitate the example of endurance which he gave when he submitted, without a murmur, to the persecutions and torments which bigotry and injustice had prepared for him.

“Forgive, O God, these false accusers who have caused the entire destruction of the Order whereof thy Providence hast made me the head. And if it please Thee to accept the prayer which we now offer, grant that the day may come when the world, now deceived, may better know those who have sought to live for Thee.

“We trust to thy goodness and mercy to compensate us for the tortures and death which we are now to suffer; and that we may enjoy thy divine presence in the mansions of happiness. Amen.”

M. of C. knocks ✠✠✠✠✠✠ ✠.

C. of G., from within, having on a mask, knocks ✠✠✠✠✠✠ ✠, opens the door, and says:

C. of G.—Who dare to disturb the silence and repose of this Grand Areopagus of Knights Kadosh? Who comes here?

M. of C.—A Knight Prince Mason, who has given proofs of his energy, zeal, and devotion, now desires to be admitted to this Chapter of Elected Knights Kadosh.

C. of G.—Who vouches for him?

M. of C.—A Knight Kadosh.

C. of G.—Tarry awhile until your request is made known.

C. of G. shuts the door, and says:

C. of G.—Illustrious Grand Commander, a Knight Prince Mason, who has given proofs of his energy, zeal, and devotion, desires to be admitted to this Areopagus of the Knights Kadosh.

Grand Commander—Who vouches for him?

C. of G.—A Knight Kadosh!

G. Com.—Let him enter.

C. of G. opens the door and says:

C. of G.—The Knight Prince Mason has permission to enter!

THE FORUM

A Hall, into which the M. of C. and candidate now enter, and passing up toward the Senate Chamber, stop in front of the altar and curtain, behind which are the G. Com. and Knights, in full dress, and masked. The curtain should be heavy, concealing everything in the Senate Chamber. On the altar are a Bible, Square, Compass, Delta, Laws and Regulations of the Order. Near the altar is the mysterious Ladder of seven steps.

C. of G.—Illustrious Grand Commander, the Knight is at our sacred altar and awaits your pleasure.

G. Com.—Who is this rash intruder that madly rushes on his destiny and disturbs the silence and secrecy that reign in this Areopagus?

M. of C.—A Knight Prince Mason, who has given proofs of his energy, zeal, and devotion, now awaits the fulfilment of the promise to be admitted into our Illustrious Order.

G. Com.—Thus far it is well, but not sufficient, to give him admission to our Order; he must give us further proof of his energy, zeal, and devotion.

During the above remarks the G. M. of C., C. of G., and Guards silently retire without the knowledge of the candidate if possible. The Knights behind the curtain, in measured and solemn tones, say:

Knights—Woe! woe! woe! to all impostors, perjurers, and liars—punishment and retribution to all perjurers, apostates, and traitors! We all swear it! Woe! woe! woe!

G. Com.—Brother Knight Prince Mason, you have heard the awful denunciations against perjurers, traitors, and impostors. Have you still the desire to proceed?

Cand.—I have.

G. Com.—Then advance and kneel at this altar, place your right hand on the Holy Bible, Square, Compass, Delta, and Cross-Swords, and your left in mine, and take a solemn obligation to be faithful to the trust reposed in you.

O. B. N.

I, ———, of my own free will and accord, and in the presence of the Grand Master of heaven and earth, and these Knights Masons, about me assembled, solemnly promise and swear:

That I will not reveal or make known in any way whatsoever, any point or points, part or parts of the secrets and mysteries of this degree to any person, unlawfully, either by sign, word, or writing, that I have received, am about to receive, or may hereafter

be instructed in, to any person or persons, unless he or they shall be as lawfully entitled to the same as I am myself, unless legally qualified so to do, or in a regularly constituted Chapter of Knights Kadosh.

I furthermore promise and swear that I will not aid and assist in conferring this degree on any person unless he shall have received all the necessary preceding degrees, from Entered Apprentice to that of Master Mason, and the ineffable, sublime, and superior order from Secret Master to that of Knight of Saint Andrew or twenty-ninth degree, in a regular and constitutional manner, and that to my entire satisfaction, and then only by legal authority so to do, or in a Chapter of Elected Knights Kadosh.

I furthermore promise and swear that I will be ready at all times to assist by my arms and means to conquer the Holy Land and restore the religion of the Cross, so far as in me lies the power, if I shall be summoned by proper and constitutional authority.

I furthermore promise and swear that I will, so far as lies in my power, protect my brethren, and not sit with or countenance liars, impostors, or expelled Masons, if I know them to be such, and that I will redouble my zeal for true brothers, and be just and upright with all men.

If I willfully fail or violate this my obligation of a Knight Kadosh, or Knight of the White and Black Eagle, may I be dishonored among men and Masons; and I imprecate upon myself the penalties of all my former Masonic obligations and of the punishment inflicted by Saracens upon impostors and liars. So help me God, and maintain me in right and equity! Amen!

Knights—It is accomplished. Amen!

G. Com.—You will now salute the Holy Volume three times. Rise, my brother.

You are now, my brother, about to be instructed in a portion of the secret mysteries. But before entering upon them, let us offer up our supplications to heaven, as on all important occasions. You will kneel and join me in my appeal.

The M. of C., C. of G., and Guard will re-enter, noiselessly, and kneel by the side of the candidate.

PRAYER

O, thou Eternal, beneficent, and all-glorious and gracious Grand Architect of the Universe; we, from the secret depths of our hearts,

offer up to Thee a living sacrifice. We pray Thee to fill our hearts with thy love and the love we should feel for each other. We are brethren journeying the rugged path of life to that bourne from which we can not return. We humbly beseech thee, O Heavenly Father, to inspire our enemies with a just sense of the evils they have done, and a conviction of their wrong-doing; that they may make atonement for their manifold injuries and injustice to us; which doth not belong to us, thy servants, to redress them ourselves; for thou hast said, O Lord! "Vengeance is mine, I will repay"; that by their eyes being opened we might be reconciled, and by a hearty union take possession of those blessed lands, where the original temple was first established, and where thou hast said, "I will dwell"; where we might be gathered together in one fold or band of brothers, there to celebrate thy great and holy name; and on the holy mountain in whose bowels was deposited the ever-glorious and awful name, celebrate thy praise. Amen!

All—So mote it be!

G. Com.—You will now rise, my brother. I now charge you to make yourself familiar with the history of the Knights Templar; of their rise and progress; their great and glorious exploits; their numbers, wealth, and high standing in every kingdom of Europe; their persecution and fall, and the sufferings of the Grand Master, Jacques DeMolay, and his brave Knights, by order of Pope Clement V; the cruelty and barbarity of Philip the Fair and the potentates and governments of Europe; the actions of the Knights of Malta in the destruction of the Templars, and their receiving and holding many large possessions, the property of the Templars, as a reward for their treachery; the dispersion of the Templars, and their many sufferings and death. The facts and history, my brother, can be obtained from the sources I previously mentioned.

M. of C. removes the covering from the mysterious Ladder.

G. Com.—My brother, before you can proceed any farther, it is indispensably necessary that you pass over the mysterious Ladder you see before you; it will serve to instruct you in the mysteries of our Order, and the lessons taught by it, make a deep and lasting impression on the mind, and prove beneficial to you in the journey through life; it is the only way and entrance into our Order. It has seven steps, which inculcate the virtues you should practice;

it has also two supports; the one on the right is called "*Oheb Eloah*," the one on the left "*Oheb Kerobo*."

You will now mount the first step of the mystic Ladder and contract a further obligation. Having once commenced the ascent you can not recede.

G. M. of C. will direct the Candidate.

G. Com.—You will now repeat after me the

O. B. N.

I promise and swear, by all I hold most sacred as a Knight K—h, or Knight of the White and Black Eagle, to practice the works of corporeal mercy, to live and die in the religion I profess, and never declare to any one, unless it be to a full Knight of the Order, who received me or who was present, or who assisted at my reception into this degree.

Cand.—I promise and swear.

Knights—Swear!

G. Com.—Now say with me the word, on the first step, "*Tsedakah*," that is, Justice, Uprightness, because upon Justice must be based all our actions; for a true Knight K—h, when called upon to punish, must not forget that Justice is inviolate.

You will now ascend the second step.

O. B. N.

I promise and swear to exercise candor in all my actions, and to never receive to this sublime degree of Knights K—h any one of whose life and character I am not fully satisfied, nor then without the consent of one Inspector-General of the thirty-third degree, unless he shall be received into a regularly constituted Consistory of Sovereign Princes of the Royal Secret.

Cand.—I promise and swear.

Knights—Swear!

G. Com.—Say after me, "*Shor-Laban*," that is, literally, White Ox, a figure to teach us that by constant and patient labor and the purity of our intentions, only, may we hope to witness the success of our cause.

You will now ascend the third step.

O. B. N.

I promise and swear to observe at all times, so far as lies in my power, a sweetness of temper and mind; to love and cherish my

brethren of this degree as myself; to help them in their necessities, and in their adversity to visit and relieve them and aid them in sickness and in trouble with my counsel and my purse, and never to draw against them my arms on any pretense whatever.

Cand.—I promise and swear.

Knights—Swear!

G. Com.—Say after me, “*Mathoc*,” that is Meekness; this virtue, so valuable in the profane world, is still more necessary in the Knight K—h; for it is by this virtue only, that we may hope to convince erring brethren and induce them to enter the path of true happiness and liberty.

You will now ascend the fourth step.

O. B. N.

I promise and swear to regulate my conduct, and walk in life by truth and justice, and to keep great care and circumspection over the degree of Knight K—h from the profane and unworthy.

Cand.—I promise and swear.

Knights—Swear!

G. Com.—Say after me, “*Emounah*,” that is, Fidelity, Steadiness; you easily understand how precious this quality is in a Knight K—h. There can be no success for him if he is not faithful to his obligations—if he is lukewarm in fulfilling his duty.

Ascend now the fifth step.

O. B. N.

I promise and swear, in my travels through life, to keep the advancement of the cause of heaven in view, and to follow, so far as in my power, the rules and regulations of the Order for the government of the Knights Kadosh and those of the Consistory of Sovereign Princes of the Royal Secret, in whose jurisdiction I am, so far as they may come to my knowledge.

Cand.—I promise and swear.

Knights—Swear!

G. Com.—Say after me, “*Amal Sagghi*,” that is, Great Labor; and truly, it is only by unceasing exertion—by great labor, that we can attain the object we have in view. And if labor is necessary for man in the walks of life, it is still more so for a Knight Kadosh, who must not rest so long as the welfare of humanity is not definitely secured.

I promise and swear to have patience in adversity, and never to receive to this degree, on any pretense whatever, any brother whose will is not perfectly free, such as religious monks, and all others who have bowed, without restriction, submissive to a superior power or body.

Cand.—I promise and swear.

Knights—Swear!

G. Com.—Say after me, “*Sabbal*,” that is, Burden, to remind us of our tasks. We have to undergo many trials—many dangers threaten us—and we must never be taken by surprise. We must always be united, and for that purpose we must forgive our brethren their errors and their faults, if we wish them to forgive us.

You will now ascend the seventh step.

O. B. N.

I promise and swear to keep secret what has been or may be communicated to me relative to this sublime degree. I also promise, if the two orders of Knights Templar and Knights of Malta should at any time be arrayed in arms against each other, for the restoration of the Order, or for the defense of their rights, and it shall become necessary for me to take an active part, that I will espouse the cause of the Knights Templar, and renounce the Order of Malta, and regard them as unjust usurpers of the rights, titles, and dignities of Knights Templar.

Cand.—I promise and swear.

Knights—Swear!

G. Com.—You will now say after me, “*Shemoul*,” “*Binah*,” “*Thebounah*,” that is, Generosity, Intelligence, Prudence; and indeed, my brother, this must be the last step of Perfection.

A generous man is always ready to sacrifice himself for the benefit of his brethren.

An intelligent man studies the secrets of nature, and draws therefrom all that can promote human happiness.

A prudent man does not waste his resources, and never trusts to hazard. He is very cautious, so that when the time comes for execution, every circumstance may contribute to the success of our Holy cause.

These virtues, springing from love of God and love of our neighbor, constitute the *ne plus ultra* of Masonic perfection.

My brother, on the other side of the Ladder are written the names of those sciences which all men sincerely desiring to help their fellow-men must study; they are *Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.*

You will now descend on the opposite side of the Ladder.

As the candidate descends the Ladder, the curtains are removed, the masks are taken off, and the candidate stands in the presence of the Grand Commander and Knights, who are in full costume, in the

SENATE CHAMBER

The G. Com. meets the candidate, and, taking his hand, says:

G. Com.—My dear brother, having thus passed over the mysterious Ladder, you are admitted within the portals of our asylum, and as a Knight of the Order, we greet you with a brother's greeting.

All shake hands with him.

G. Com.—I will now, my brother, put you in possession of the sign and words of recognition of a Knight K—h.

S.

P. W.

G. W.

I now arm you with this good sword, as a Knight and soldier of the cross. Go forth, and prove yourself to be a true defender of the temple of the most High God; and while armed with steel outwardly, inwardly be armed with faith and love, "Faith to God, and love to your fellow-man." Go forth in the defense of our Order, and for the protection and assistance of Pilgrims, the weak and the injured, the needy and the oppressed, and return not to us until you have fulfilled at least some of the conditions you have vowed on the mystic Ladder to perform. And may the Lord, in whose service you have now entered, protect and sustain you in the hour of danger and tribulation.

Brother Grand Master of Ceremonies, furnish the brother with satchel, coin, wine, bread, and water, and let him commence his journey toward the Holy Land.

G. M. of C. furnishes the articles.

G. Com.—And now, farewell! Bless you.

Raising his hands and invoking a blessing upon the candidate.

ROAD TO THE HOLY LAND

The two following incidents should be dramatized by a member of the Consistory taking the part of the Candidate.

First Incident.

The candidate commences his travels alone, and encounters a weary and hungry pilgrim, with dress and staff, unable to support himself without the aid of his stick; his gait is slow, and his body half bent from fatigue and hunger.

Pilgrim—Sir traveler! for the love of heaven stop and hear me. I am a poor weary pilgrim traveling from afar, and journeying to the Holy Land, to offer up my devotions at the holy shrine. I am poor and needy, and require assistance; my means are exhausted; and if relief is not obtained I must lie down and die.

Cand.—What aid do you require?

Pil.—I need money, food and wine.

Candidate supplies aid.

Pil.—Thanks! Thanks, kind friend! You have imparted new life to me.

He eats ravenously, or so acts, and says:

Pil.—I shall now be able to resume my journey. May the blessing of Him who preached charity to the world rest upon you during your journey through life.

Then, farewell! He whose virtues and example I wish to emulate has taught us that the greatest of all virtues is charity; that it is better to give than to receive; you have the means and will not relieve me. Go! and may heaven in its infinite mercy help you.

When the candidate again starts on his journey, the pilgrim will silently retire.

Second Incident.

A monk, by the roadside, is dressed as such, with a cowl or broad-brimmed hat, sides turned up so that the rim projects far forward and behind; a cross is hanging at his side.

The monk is a clandestine Mason and bad man, who, unable to obtain a true knowledge of the mysteries, accosts every person he imagines to be a Mason, and endeavors to draw from them a revelation. He is at times insidious and jesuitical; at other times vindictive and revengeful.

Monk—Ha! my brother, well met; valiant and glorious Knight of the Temple! Hold; stay awhile with me, and partake of my cheer! The way is toilsome and dangerous—rest and refreshment

will give you new life—be seated. On your way to the Holy Land, I suppose; is it so?

Candidate answers.

Monk—I am, also, a Knight Mason, and am on the way to the tomb of our Lord. We are brothers; let us join together, it will serve to beguile the tediousness of the way, and be more secure for both of us; the road is infested with impostors and robbers. What say you?

Candidate answers.

Monk—I do not belong to your Order, but am anxious to be admitted, and am fitting myself for it, that I may partake of its honors and benefits, and be made useful to my fellows; my character is good, and I stand well with the Fraternity, and expect no opposition to being admitted. Come, join me.

Candidate answers.

Monk—Who gave you the Order? Let me know, that I may get him to assist me?

Candidate answers.

Monk—Why not? I am a monk bound to religious duties, to which you are also bound. Is it not so? Who assisted in giving you the degrees? He may be a friend of mine.

Candidate answers.

Monk—I know I am a stranger to you, but we are brothers. I can satisfy you by signs and words. You have signs and words, have you not? Be not thus cold; let us be friends; give me the sign of a Templar, that we may travel as such.

Candidate answers.

Monk—Give it me, I say! I have gold in plenty. I will not wait for the slow and uncertain movement of your council, nor will I abide its formalities of initiation. I will be content with signs and words, and will pay for them; here is money—take it.

Candidate answers.

Monk—No! then, proud Knight, you shall not leave here with life.

The candidate and monk here fight; and after a scuffle the monk flees, and the candidate is again left alone.

The G. M. of C. appears and accompanies candidate again to Preparation Chamber.

SENATE CHAMBER

G. M. of C. knocks ✠✠✠✠✠✠ ✠.

G. C. of G., from within, knocks ✠✠✠✠✠✠ ✠, and says:

G. C. of G.—Illustrious Grand Commander, there is an alarm of 6 and 1 at the entrance of this chamber.

G. Com.—See who knocks as a Knight Kadosh!

G. C. of G., opening the door, asks:

G. C. of G.—Who approaches the entrance of this chamber of Knights Kadosh?

G. M. of C.—An aspiring brother returning from his probationary travels, who prays to be admitted to this Areopagus of Knights Kadosh.

G. C. of G.—Give me the sign and word of a Knight Kadosh:

Which being given:

Tarry awhile until your request be made known.

Closes the door and reports:

Illustrious Grand Commander, an aspiring Knight returning from his probationary travels, prays to be admitted to this Illustrious Areopagus.

G. Com.—If satisfied that he is such, admit him.

G. C. of G., opening the door, will say:

G. C. of G.—Enter.

They enter and advance to the altar.

G. Com.—Valiant Grand Master of Ceremonies, who have you in charge?

G. M. of C.—An aspiring Knight returned from his probationary travels, who prays to be admitted to this Illustrious Order.

G. Com.—Has the aspiring Knight fulfilled the conditions he voluntarily vowed on the mysterious Ladder to perform?

G. M. of C.—He has.

G. Com.—Having, so far as our knowledge extends at present, complied with the several conditions enjoined upon you, we will now receive you into our number, and reveal to you our secrets and mysteries, and will create you a Knight. Advance and kneel!

Candidate advances and kneels.

G. Com.—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors-General of the thirty-third degree of the A. and A. Rite and the Consistory of Sublime Princes of the Royal Secret for the Valley of ———, and by virtue of the powers with which I am invested as Commander of ——— Council of Kadosh; I do dub, create, and constitute you a *Knight Kadosh*, under the title of the *White and Black Eagle*.

G. Com. here lays the sword on each shoulder and on the head of the Candidate.

G. Com.—Be firm, faithful, and true unto death. I arm you with this *Sword*, Sir Knight, as a defense against your enemies and the enemies of the Order; you will wield it also for the defense of poor pilgrims, and in defense of innocence and virtue; I also arm you with this dagger, it is the avenging blade and the dagger of mercy, and I now invest you with these knightly gold spurs.

Wisdom is symbolized by gold. Never let wisdom, with temperate zeal and true love, forsake you.

You are now, Sir Knight, invested with the knightly spurs, in testimony of the zeal and activity with which you are henceforward and forever to be goaded on in the performance of your duties; and beware, lest through negligence or unfaithfulness, you shall be deemed unworthy of our confidence, and be ignominiously degraded from our Order.

I will now put you in possession of the signs and words of a Knight Kadosh, and greet you as a Knight of the Order:

1st. ———.

2d. ———.



Recog.

P. W.

S. W.

G. W.

I also present you with the Collar and Jewel of the Order. You will now take your place in the ranks of the Order. You are in the ranks of those who shall be elected to the grand work, and we trust and hope that the delicious perfumes of your good actions will give you the true happiness you desire.

TO CLOSE

Thrice Potent Grand Master [*Strikes once with the pommel of his sword*].—Sir Knight, First Lieutenant Grand Master, at what hour are the labors of the Knights Kadosh adjourned?

First Lieutenant Grand Master [*Striking one with the pommel of sword*].—At day break, Thrice Potent Grand Master.

Thrice Potent Grand Master—Why do we adjourn our labors at day light?

First Lieutenant Grand Master—The better to conceal our schemes from the profane, Thrice Potent Grand Master.

Thrice Potent Grand Master—What are those schemes?

First Lieutenant Grand Master—Thrice Potent Grand Master, to punish crime and to protect innocence.

Thrice Potent Grand Master—What do you understand by punishing crime?

First Lieutenant Grand Master—Thrice Potent Grand Master, it is by resisting oppression and imposture by all available means, by calling down the hatred of the people on the heads of tyrants and impostors, by undermining and overthrowing their power, even by force of arms, that we fulfill the obligation of punishing crime.

Thrice Potent Grand Master—What do you mean by protecting innocence?

First Lieutenant Grand Master—Thrice Potent Grand Master, it is by raising mankind from the degradation in which they are sunken; by diffusing abroad the blessings of education; by bringing our fellow beings to the highest degree of civilization to which humanity can pretend that we obey the command of our Thrice Potent Grand Master, and that we attain the objects which the Knight Kadosh have in view to protect innocence.

Thrice Potent Grand Master—Such indeed are our duties. Let us never forget them, either within or without this temple. Sir Knights, First and Second Lieutenant Grand Masters, request the members of this Council to assist me in adjourning the Senate.

First Lieutenant Grand Master—Sir Knights on my valley, the Thrice Potent Grand Master requests you to assist him in adjourning this Senate.

Second Lieutenant Grand Master—Sir Knights on my valley, the Thrice Potent Grand Master requests you to assist him in adjourning this Senate.

Thrice Potent Grand Master—Order, Sir Knights! [All rise and place themselves under the sign of order.]

Thrice Potent Grand Master—Let us pray, Sir Knights.

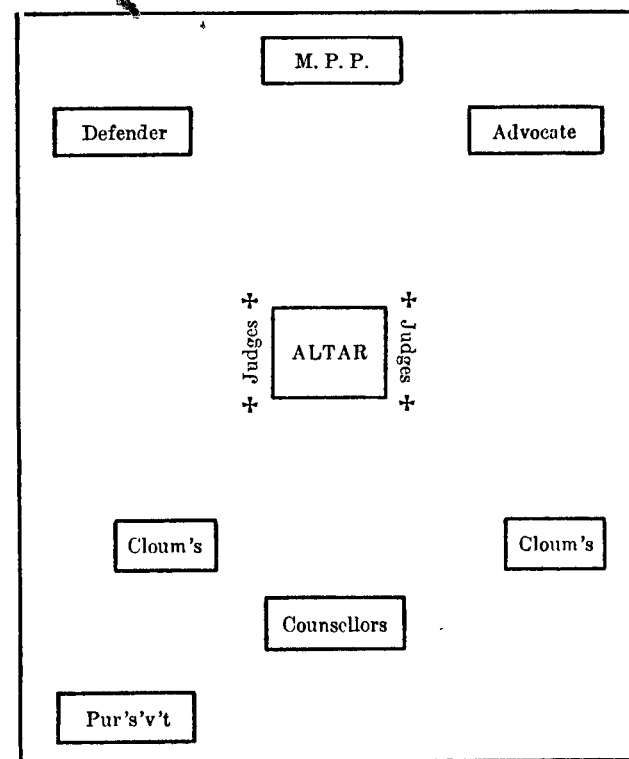
All give signs and battery.

Thrice Potent Grand Master—This Council is now closed.

THIRTY-FIRST DEGREE

GRAND INSPECTOR INQUISITOR COMMANDER

DIAGRAM OF SUPREME TRIBUNAL



DECORATIONS

The hangings are white, as also the canopy under which is the throne of the President.

There are ten gilded columns; one on each side of the President in the East; one on each side of the Counselors, or Inspectors, in the West; three on the South side of the Tribunal, and three on the North; equidistant from each other.

On the column on the right of the President is inscribed in large letters the word *Justitia*.

On that upon his left the word *Equitas*.

From these two columns springs a Gothic arch, from the apex is suspended over the head of the President the Tetractys of Pythagoras, thus:

. ,
 . . .
 , , , ,

and under it a naked sword, and a balance, or the scales of justice.

On the column on the right of the Counselors is inscribed the word *Lenitas*; upon the left the word *Misericordia*. From these two columns springs a Gothic arch, from the apex is suspended in letters of gold the sacred word of the eighteenth degree.

On the three columns in the south, going from east to west, are the busts of MOSES, ZOROASTER, and MINOS, with the names of each inscribed on his column.

On the columns in the north, also going from east to west are the busts of CONFUCIUS, SOCRATES, and ALFRED THE GREAT, with the names of each inscribed on his column.

In front of the President is a table, on which are the Square and Compasses, the Plumb and Level, an hour-glass, a skull and cross-bones, and a small pair of Scales, a naked Sword, and the Book of Constitutions.

In the center of the room are ten lights, in the East ten, and in the West ten; each ten being arranged in the form of the Tetractys.

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 . . .
 , , , ,

The altar is covered with ✠ black cloth; Judge's table covered with green cloth.

TITLES, OFFICERS, AND THEIR STATIONS

The assembly is styled Supreme Tribunal.

The presiding officer is styled Most Perfect President, and sits in the East.

The Wardens are styled Counselors or Inspectors, and sit together in the West.

The Secretary (Keeper of the seals and archives) is styled Chancellor, and sits on the right of the President.

The Treasurer sits on the left of the President.

The Advocate is stationed in the South.

The Defender is stationed in the North.

The Pursuivant is stationed in front of the counselor.

All the members of the Supreme Tribunal, except the President, are styled Illustrious.

CLOTHING

No apron is worn in the Supreme Tribunal. In the inferior bodies the Grand Inspector Inquisitor Commanders wear one of entirely white sheep skin, with a Teutonic Cross, embroidered in silver, on the flap.

The collar is white; on the breast at the point is a triangle emitting rays, embroidered in gold, in the center of which is the number 31 in Arabic figures.

In the inferior bodies, instead of a collar, a Grand Inspector Inquisitor Commander may wear around his neck a golden chain, from which hangs the cross of the Order; the links of the chain are formed of the interlaced attributes of the eight fundamental degrees of Masonry, viz.: First, Second, Third, Fourth, Fourteenth, Sixteenth, Eighteenth, and Thirtieth.

THE JEWEL

is a Teutonic Cross of silver.

The members are all clothed in black, and wear swords; during a reception they wear black masks or veils.

TO OPEN

Most Perfect President, ascending the throne, knocks ✠.

M. P. Pres.—Illustrious Senior Counselor, the obligations of duty are eternal to good Masons. See, Brother Pursuivant, that the duties of this Supreme Tribunal are safely guarded, and give orders that none be allowed to enter without our permission, that we may tranquilly perform our duty. To your stations, my brethren.

All the officers take their stations as per accompanying plan; the members seat themselves in the north and south. The Pursuivant retires, performs his duty, returns and knocks on the door ✠-✠-✠-✠, the Sentinel answers the alarm from without.

Pursuivant—Most Perfect President, the doors of the Supreme Tribunal are safely guarded.

M. P. Pres.—Then we may safely proceed. Most Enlightened Brother Pursuivant, what is your duty?

Purs.—To execute your orders coming to me by the West, and to see the judgments of the Tribunal duly executed; to serve and return all processes, and to compel order when the Supreme Tribunal is in session.

M. P. Pres.—Most Enlightened Brother Defender, what is your duty in this Supreme Tribunal?

Defender—To defend all persons charged with offenses, and tried before this Tribunal; to see that no incompetent evidence is admitted against them; to present the truth in their defense, and

to urge all circumstances of extenuation or justification in their behalf.

M. P. Pres.—Most Enlightened Brother Advocate, what is your duty here?

Advocate—To prefer charges against those who, under jurisdiction of this Tribunal, have been guilty of offenses against Masonic law and duty. To draft the acts of accusation, prepare the testimony, elicit the truth, and present the whole case fairly without misrepresentation or exaggeration to the Supreme Tribunal.

M. P. Pres.—Most Enlightened Brother Chancellor, what is your duty?

Chancellor—To record the proceedings and judgments of the Supreme Tribunal.

M. P. Pres.—Most Enlightened Brother Treasurer, what is your duty here?

Treasurer—To receive and keep safely the funds of the Supreme Tribunal.

M. P. Pres.—Most Enlightened Brother Junior Counselor, what is your duty?

Junior Counselor—To guard against all violations of Masonic law; to give my advice on all proper occasions to the Most Perfect President, and to pronounce just and righteous judgments.

M. P. Pres.—Most Enlightened Brother Senior Counselor, what is your duty?

Senior Counselor—That of my Junior, tempering justice with equity, and ever remembering the dictates of mercy.

M. P. Pres.—Most Enlightened Brother Senior Counselor, what is the duty of the Most Perfect President?

Senior Counselor—To preside in judgment, and expound the law; to judge justly, and to punish sternly; but, ever remembering the frailty and imperfection of human nature, to pardon and forgive while there yet remains hope of reformation.

M. P. Pres.—Most Enlightened Brother Senior Counselor, what is the duty of all the members of this Supreme Tribunal, when sitting in judgment?

Senior Counselor—Careful and scrupulous investigation of all facts; natural and charitable construction of acts and motives; calm and deliberate consideration; just judgment, and disregard of persons, influence, rank, and power.

M. P. Pres.—I recognize my duty, my brethren; see that you

neither forget nor neglect those that devolve on you. You are now in the Holy Sanctuary of Eternal Masonic Justice and Equity; let us promise, and most solemnly pledge ourselves to perform, so far as human frailty will permit, the high duties that devolve upon us. And now, illustrious brethren, let us implore the aid, the mercy, and the protection of Him who alone can give us strength to perform our promise. Let us pray.

All rise under the sign of the Order.

PRAYER

Hear us with indulgence, O Infinite Deity, whose attributes are infinite, and yet infinitely harmonious. Thou, of whose essence all justice, equity, and mercy intermingle into one infinite excellence. Thou, to whom all thoughts and all actions of men are known and visible as thine own; to whom the infinite past and the infinite future are one now; and the infinitudes of space in all directions are here. Give us the wisdom and the will to judge justly, accurately, and mercifully, and when we come to be finally judged by Thee, do not Thou judge us as, in our feebleness and passion, we may have judged others; but forgive us and take us home to Thee. Amen!

All—So mote it be.

M. P. Pres.—Illustrious brethren, Grand Inspector Inquisitor Commanders, let us proceed to our labors, that through our exertions our beloved Order may prosper, and our solemn obligations be complied with; aid me, my brethren, and enlighten me with your counsel.

He then gives the first sign.

M. P. Pres.—Order, illustrious brethren.

All give Battery ✠✠✠✠

M. P. Pres.—Illustrious Senior Counselor, this Supreme Tribunal is now open; let due proclamation thereof be made.

Senior Counselor—Illustrious Pursuivant, make proclamation that this Supreme Tribunal is now open, and that all who demand its judgment may now draw near.

Pursuivant [*Opening the door*].—Hear ye! Hear ye!! Hear ye!!! this Supreme Tribunal of Grand Inspector Inquisitor Commanders is now open; whosoever hath been cited to appear, or hath complaint or appeal to make or answer, let him draw near, and he shall be heard.

He then shuts the door.

M. P. Pres. strikes ✚.

RECEPTION

The apartment being arranged, and draped in white, four of the Judges and Chancellors in their seats, as per annexed diagram; the other Officers, Guards, and Knights, standing; all robed in black and masked, except the Guards and Knights, who are appropriately costumed. Scrolls, writing materials, hour glass, pair of scales, book of statutes, skull, and one antique lamp on the table in front of Judges.

M. P. Pres.—Illustrious Defender, you will now repair to the ante-chamber, and if any Knight be in attendance, and you find him proficient in all the preceding degrees, prepare him in such manner as our usages require, and apply for his admission here by the proper alarm.

Def. retires and examines the candidate, invests him with the collar and jewel of a Knight Kadosh, conducts him to the door, and knocks ✚✚✚✚.

Purs.—Most Perfect President, the alarm of a Knight Kadosh resounds at the door.

M. P. Pres.—Most Enlightened Brother Pursuivant, ascertain from whom the alarm proceeds.

Purs. [*Opens the door*].—Who approaches this Supreme Tribunal, and what is his desire?

Def.—A Knight Kadosh, who seeks to obtain the degree of Inquisitor Commander, having been examined and found duly qualified, virtuous, upright, and eminent, asks permission to be introduced into this Supreme Tribunal.

Purs.—What is his name?

Def.—It is the Knight Brother A. B.

Purs.—What is his occupation?

Def.—That of ———, useful and honorable as all work is in this world.

Purs.—Hath he, by sufficient service and patient obedience as a Mason, learned the first lesson in the art of governing?

Def.—He hath; he has learned to govern himself.

Purs.—Is he true and trustworthy? Is he honest, temperate, of equal temper, charitable of judgment, and of merciful impulses?

Def.—He is a Knight Kadosh, and his brethren have thought him not unworthy to be admitted here.

Purs.—You will wait the pleasure of the Supreme Tribunal.

This dialogue is repeated by the Pursuivant and M. P. Pres. within.

M. P. Pres.—Illustrious Brother Pursuivant, let the Defender and the Knight Kadosh, so vouched for enter.

Purs. [*Opening the door*].—It is the orders of the Most Perfect President, you be allowed to enter.

The candidate enters and is conducted by the Def. to a seat on the right of the Defender.

Grand Chancellor—Most Perfect President, I propose that the vacancy in our Supreme Tribunal be filled, and if there is no more pressing business before us, that we proceed so to do immediately.

M. P. Pres.—Is it the will of the Illustrious Judges?

Judges—Aye.

Def.—Most Perfect President, I propose, as a suitable candidate, to fill the vacancy, our newly-admitted Knight on my right. I believe him to possess all the qualifications necessary to fill that distinguished station.

1st Knight—I fear that the newly-admitted brother has not sufficient experience and practice in the rules and duties of our Order to be a competent judge of the malefactions of others.

2d Knight—Most Perfect President, I protest! I understand that the Knight has been accused of having violated some portion of his O-b-n, voluntarily assumed on the mysterious ladder, by (*revealing sign or word, etc.*)

Def.—Most Perfect President, rumors and reports are not proofs; are there any witnesses to prove this accusation?

3rd Knight—Most Perfect President, a Monk has reported that on threatening him, the Knight Kadosh gave him the pass-word of a Knight.

Def.—This accusation, Most Perfect President, can be proved to be false by a pilgrim who was present and with your permission, I will undertake to produce the pilgrim, who is now in the neighborhood.

Permission being granted, the Def. retires, and returns with pilgrim, to whom the accusation is stated by M. P. President.

Pilgrim—Illustrious Sir, I know this worthy Knight, and was witness to the assault made upon him by the Monk of whom you speak; the Monk first used gentle words and means, and then threats and violence to extort from the Knight some of the secrets of his Order, but in vain. After a severe contest the Knight came off victorious, having received but a few bruises.

M. P. Pres.—Illustrious Judges, is it your pleasure that the Illustrious Knight be admitted to our Supreme Tribunal?

Judges—Aye.

M. P. Pres.—Illustrious Judges, it appears to be your unanimous choice that this Illustrious Knight be admitted as one of your number. There being no further business before this Supreme Tribunal, and thanking you for your counsels, you are dismissed. Illustrious Brother Defender, you will now present the newly-elected Judge before me.

Judges quietly retire; table removed, and lights lit, etc.

M. P. Pres.—Illustrious Knight, you desire to take upon yourself an arduous, responsible office. There is but one infallible, unerring Judge. All human judgment is, at best, uncertain; serious in its consequences, it must often, when time develops its errors, produce regret, and sometimes remorse. It is not wise to seek to judge our fellow-man; it is a stern duty, and an unwelcome task to be performed, and not a privilege to be coveted; and woe unto that man who assumes the prerogative of judgment, and, to some extent, usurps the functions of God, not being himself just, upright, impartial! Does your heart tell you that you may safely assume that power?

Candidate—It does.

M. P. Pres.—It is well, Illustrious Knight, if, indeed, you be not deceived; go with your guide; heed well the lessons and the warnings you will receive, and return again to me.

The Def. conducts the candidate once around the Tribunal, and halts at the column of Alfred, when he is addressed as follows:

A Knight—I was the just King Alfred of Saxon, England; I framed wise laws, made upright judges, independent of my will and that of the people, and caused just and speedy judgment to be given. In all my realm, justice and right were sold to none; denied to none; delayed to none. I slept little; I wrote much; I studied more. I reigned only to bless those over whom I had dominion. I have vanished into the thin past, and many ages have marched in solemn procession by my grave, yet I still live in the memory of men. They call me great king, wise law-giver, just judge; follow, then, my example, or shudder to sit in judgment on thy fellow.

Def. conducts the candidate to the column of Socrates.

A Kt.—I was Socrates, the Athenian; I knew the holy mysteries, and revered God in nature. In the sacred groves of Athens, I taught to young and old that God was one, and the soul of man immortal. I taught obedience to the laws and decrees of the people of Athens, and the council of five hundred. When I sat in the court of the Areopagus I swore by the paternal Apollo, by Ceres, and by Jupiter the King, that I would sentence uprightly and according to law; or, when the law was silent, to the best of my judgment; and that I would not receive gifts, nor should any other for me; nor receive bribes from any passion, prejudice, or affection; nor allow any other person to do the like by any means, whether direct or indirect, to prevent justice in the court. And when, by an unjust judgment, the same court condemned me to death I refused to flee and escape, lest I should bring the laws into disrepute; holding the good citizen bound to submit to even the unjust judgment of the state. If thou wouldst fain become a judge of others, first prepare thyself by learning to obey the laws.

Def. conducts the candidate to the column of Confucius.

A Kt.—I was Confucius, who read and interpreted to the people of Ancient China the great laws engraved by the finger of God, in everlasting letters, upon the pages of the many-leaved book of nature. I said to them, Desire not for your country any other benefit than justice; the great law of duty is to be looked for in humanity. "Justice is Equity," to render to every man that to which he is entitled. He who would stand above the ordinary level of man must be exempt from prejudices and self-conceit and obstinacy, and be governed by the mandates of justice alone. Hear much, reflect much, and say nothing superfluous. Let doubt of guilt be acquitted; and presumption of innocence be solid proof. "That is the noblest recompense of human virtue!" Do thou strive so to live and act; to obey and govern; and thou, too, mayest live in the good opinion of men, after thou art dead, and thine influences may make thee, too, a king over the minds of men.

Def. conducts the candidate to the column of Minos.

A Kt.—I was Minos, the law giver of Crete. I taught the Creteans that the laws which I enacted were dictated by Zeus, the father; for all true and righteous laws, and all human justice, are but developments of that eternal and infinite justice, that is of the essence of Deity. He who assumes to judge his brethren clothes

himself with the prerogative of God. "Woe unto thee," if, being thyself vicious or criminal, thou dost assume to judge others; and still more, if thou givest corrupt judgment; for then will thy memory be execrated, and in all time it shall be the bitterest reproach to an unjust judge to call him by thy name.

Def. conducts the candidate to the column of Zoroaster.

A Kt.—I was Zoroaster, whose words became law to the Persians. I said, He is the best servant of God whose heart is upright, who is liberal, with due regard to what is just to all men; who turns not his eyes toward riches, and whose heart wishes well to everything that lives. He alone is just who is charitable, and merciful in his judgments; and he alone is wise who thinks well, and not evil, of other men. Satisfy thine own conscience, and fear neither the outrages of fortune nor the injuries of enemies. Crime is not to be measured by the issue of events, but by the bad intentions of the doers. Study, therefore, the dominion of thyself, and quiet thine own commotions, and hold it the noblest ovation to triumph over thy passion.

Def. conducts the candidate to the column of Moses.

A Kt.—I was Moses, the leader and law-giver of the Israelites. I was initiated into the mysteries and wisdom of Ancient Egypt; and that wisdom dictated the statutes by which Israel was governed. Thou shalt take no gift; for the gift bindeth the wise and perverteth the words of the righteous. Ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor honor the person of the mighty. Ye shall hear the small as well as the great. Ye shall not fear the face of man; for judgment is of God.

Def. now conducts the candidate to the Counselors, when the Sen. Couns. says:

Sen. Couns.—Thou hast heard the words of the great sages, law-givers and philosophers of antiquity. Behold! [*Pointing to the Word over his head*], the symbol of the greatest law-giver that has ever come among men, and listen reverentially to his teachings. If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses. But if ye forgive men their trespasses, your Heavenly Father will also forgive you. With what judgment ye judge, ye shall be judged. And with what measure ye mete, it shall be measured to you again. If thy brother tres-

pass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. Judge not according to the appearance, but judge righteous judgment. If thy brother trespass against thee, rebuke him, and if he repent forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to the saying, "I repent," thou shalt forgive him. Blessed are the merciful; for they shall obtain mercy.

Def. conducts the candidate to the East.

M. P. Pres.—Be seated, my brother.

M. of Cer. seats him in front of the M. P. Pres.

You have heard the lessons of immortal wisdom, once uttered by mortal lips that have long since mouldered into dust. Through those lips God spake unto men; for of Him alone cometh all wisdom. You desire to become a member of this Tribunal, and a Supreme Judge in Masonry. The consistory, satisfied with your capacity and qualifications, with your impartiality and justice, has, in its wisdom, granted your request. In every case submitted to your judgment, and, whether the matter and the parties be Masonic or profane, you must hear affably, deliberate calmly, and yield to no other influences than those of "Justice and Equity," the sacred words of this degree. Do you feel that it is in your power so to perform those duties? Rise and answer.

The candidate, rising, says:

Cand.—I do.

M. P. Pres.—Go, then, to our holy altar, in charge of our Illustrious Brother, the Defender, and there kneel with sincerity and reverence, with no thought in your heart, and no word upon your lips, but those of soberness and truth.

Def. conducts him to the altar, places in his left hand the scales of justice, causes him to kneel on his left knee, and places his right hand on the Book of Constitutions, Plumb, and Level.

M. P. Pres. strikes ✠-✠-✠.

M. P. Pres.—Brethren will form a circle around the Illustrious Knight.

All form a circle around him, and each extends his left hand over him, and at the same time holds the sword in his right.

M. P. Pres.—Kneeling at this altar of Masonry, in token of humility, and reverential awe of the Deity, do you, upon these em-

blems of Divine Truth, of Justice, Equity, Uprightness, and the Laws' dread vengeance, most solemnly and sincerely swear that you will never reveal any of the secrets of the degree of Grand Inspector Inquisitor Commander to any person, and under any circumstances in the world, unless duly permitted to do so by a Consistory of Princes of the Royal Secret?

Cand.—I do.

M. P. Pres.—Raise your right hand toward heaven.

He does so.

Do you most solemnly and sincerely swear that you will carefully examine all cases in which you may be judge, listen attentively to every argument that may be urged therein, and faithfully and impartially weigh both evidence and argument; being neither careless nor indifferent, partial nor prejudiced, nor wearying of investigation; with no other purpose than that of giving a true, just, equitable, and merciful judgment?

Cand.—I do.

M. P. Pres.—Do you solemnly and sincerely swear that you will never sit in judgment in any case where you may entertain feelings of enmity or ill-will toward a party therein, or any feeling of prejudice or dislike, nor in any case where, from any cause whatever, you doubt whether you can hear patiently, consider calmly, and decide impartially?

Cand.—I do.

M. P. Pres.—Do you solemnly and sincerely swear that you will never allow rank, influence, or money to sway you in your judgment; and that, before you, as a judge, all men shall stand on one common level, to be condemned if guilty, to be acquitted if innocent?

Cand.—I do.

M. P. Pres.—Do you solemnly and sincerely swear that you will, as a judge, lay aside all pride of opinion, obstinacy, and self-will, and be governed absolutely by the dictates of Law, Justice, Equity, and your own conscience?

Cand.—I do.

M. P. Pres.—Do you solemnly and sincerely swear that you will usurp no doubtful power; that you will strain no law, to make it cover cases to which it does not plainly apply; that you will presume every man innocent until he is proven guilty, and that you

will give to every one accused the benefit of all reasonable doubt, and of a charitable and natural construction of his actions?

Cand.—I do.

M. P. Pres. leaves the throne, approaches the candidate, and says:

M. P. Pres.—Repeat with me: All this I do swear, expecting that God will so judge me as I judge others, and consigning myself to the contempt of my brethren, and their just and terrible anger to be visited upon my unprotected head, if I should willfully, or through indifference, violate this my solemn oath and obligation. So help me God!

All—Forgive us our trespasses, O Father, as we forgive those that trespass against us.

Def. takes the scales from him and places them on the altar, and the *M. P. Pres.* takes the candidate by the hand and says:

M. P. Pres.—Rise, my brother.

Candidate rises, and all sheathe their swords.

Brother Defender, you will now divest the candidate of his decorations.

Def. does so.

Sir Knight, we divest you of all your decorations, because the degree which you are now entering is above all those you have already received, and in it you enter the judicial and leave the military branch of the Order.

The *M. P. Pres.* invests him with the collar and jewel, saying:

M. P. Pres.—I invest you with the white collar and jewel of this degree; see that the purity of the former and the lustre of the latter be never sullied or dimmed by injustice, inhumanity, or impurity.

M. P. Pres.—Illustrious Defender, invest the candidate with the signs, token, and words:

*	PV.
	S. W.
V.	B.

Def.—Most Perfect President, the candidate is invested with the signs, token, and words of this degree.

M. P. Pres.—Return to the altar, my brother, and kneel.

M. P. Pres. strikes ; leaves his throne, goes to the candidate, places his hands on the candidate's head, and says:

M. P. Pres.—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the United Supreme Council of Sovereign Grand Inspectors General of the thirty-third and last degree of the Ancient and Accepted Scottish Rite to which this Consistory owes obedience, and by virtue of the powers in me vested as the Most Perfect President of this Supreme Tribunal, I do receive and constitute you, create and acknowledge you a Grand Inspector Inquisitor Commander and a member of this Supreme Tribunal.

M. P. Pres. strikes ✠-✠-✠.

M. P. Pres.—Go, now, my brother, to the Advocate, receive the lecture of this degree.

* * * * *

M. P. Pres. [*Striking* ✠].—Grand Inspectors Inquisitor Commanders, if any one has any remarks to offer, for the purpose of enforcing the obligations of Justice and Equity or for the good of Masonry, the Supreme Tribunal will be pleased to hear him.

If silence prevails.

Sen. Couns.—Most Perfect President, silence prevails.

M. P. Pres.—Grand Inspectors Inquisitor Commanders, the box of fraternal assistance will now be presented to you.

Whereupon the Defender presents the box to the Brethren, as in the other degrees. After which,

M. P. Pres.—Most Enlightened Brother Chancellor, read the minutes of this day's proceedings.

The Chancellor reads the minutes, as recorded during the sitting. After which,

M. Pres.—Grand Inspectors Inquisitor Commanders, if any one has any observation to make in regard to the minutes now read, I offer him the floor.

If silence prevails.

Sen. Couns.—Most Perfect President, silence prevails.

M. P. Pres.—The minutes of this day's labor, as recorded during our present sitting, are adopted.

Whereupon the Chancellor goes with the Book and other Books and papers used, if any, to the Coffers containing the Records. There,

Chanc.—Most Perfect President, I await your pleasure.

The President then leaves his seat, goes to the Coffers, and when the Chancellor has placed the books and papers therein, both lock it, and each returns to his place and takes his seat.

~~But~~ Formerly, and according to the old rules in this degree the Chancellor was required to draw up the minutes during the sitting of the Tribunal and at the end thereof, he and the President were to sign and lock them up in the Coffers. But these formalities, being no longer necessary, and it being very difficult to draw up the minutes properly during the sitting, it is allowed that the rough sketch of such minutes be read by the Chancellor, who afterwards draws them up at his leisure, as in the other degrees.

TO CLOSE

M. P. Pres.—Illustrious Senior Counselor, what is the hour for rest for true Masons?

Sen. Couns.—Most Perfect President, the hour when all their duties are performed.

M. P. Pres.—Has that hour arrived, my brother?

Sen. Couns.—As nearly as in this life it ever comes to mortals; since none perform all their duties, and our Masonic labors end only at the grave.

M. P. Pres.—Most true, my brother; remains there yet any complaint unheard, wrong unredressed, or known offense unpunished, that requires action from this Tribunal?

Sen. Couns.—None, Most Perfect President.

M. P. Pres.—It is permitted, then, that this Supreme Tribunal shall be closed. Join me, my brethren, in the concluding ceremonies.

M. P. Pres. strikes ✠-✠-✠.
Adv. strikes ✠.

Adv.—From all errors and mistakes in opinion and conclusion.

Jun. Couns. strikes ✠-✠.

Jun. Couns.—From all impatience and inattention to evidence and argument; from all petulance and peevishness, all carelessness and indifference.

Sen. Couns. strikes ✠-✠-✠.

Sen. Couns.—From all partiality and prejudice; from all obstinacy, and pride of opinion, and all willful adherence to error.

M. P. Pres. strikes ✠-✠-✠-✠.

M. P. Pres.—From all usurpations of power and unwarrantable assumptions of jurisdiction; from all improper influences that pervert man's judgment; from all false judgment and intentional in-

justice; keep us free, O Father, who are to judge us at the end of our earthly pilgrimage.

All—And as we judge others, so do Thou in mercy judge us! Amen!

M. P. Pres.—Give the sign.

The brethren all give the answering sign.

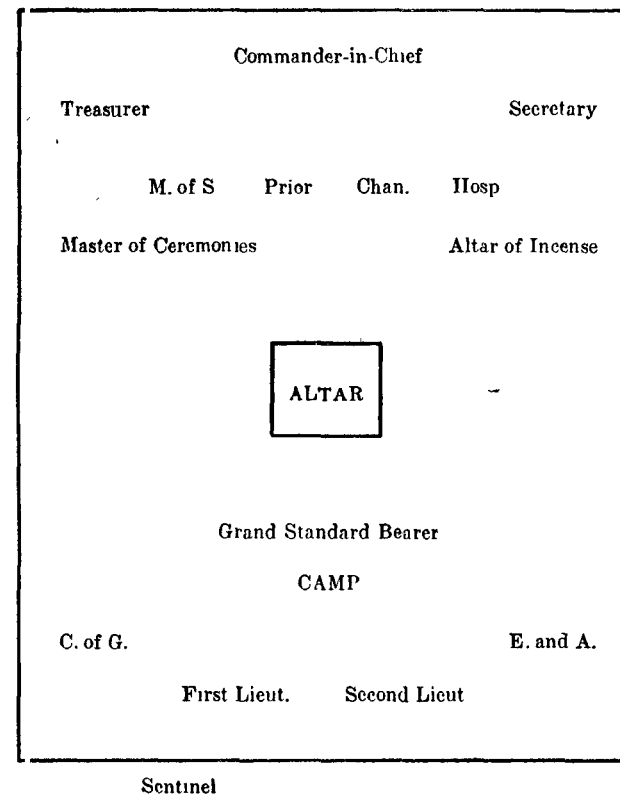
The President gives the battery. All join him.

M. P. Pres.—This Supreme Tribunal is closed.

THIRTY-SECOND DEGREE

SUBLIME PRINCE OF THE ROYAL SECRET

DIAGRAM OF CONSISTORY



DECORATIONS

Bodies of this degree are styled Consistories. The hangings are black, strewed with tears of silver, skeletons, death-heads, and cross-bones.

In the East is a throne, to which you ascend by seven steps, draped with black satin, like the hangings, but strewed with flames without tears.

Before the throne is an altar covered with black satin, strewed with tears; on it is painted or embroidered a death's-head and two cross-bones; over the death's-head is the letter *J*, and under the cross-bones the letter *M*. On this altar is an English Bible, the Book of Constitutions and Statutes of the Order, a naked sword, a scepter, and a balance. In the West are the two Wardens. In front of each is a table, covered with crimson cloth, lined and edged with black, and strewed with tears. On each cover, in front, are the four letters, *N. K-M. K*. On each table are two naked swords crossed.

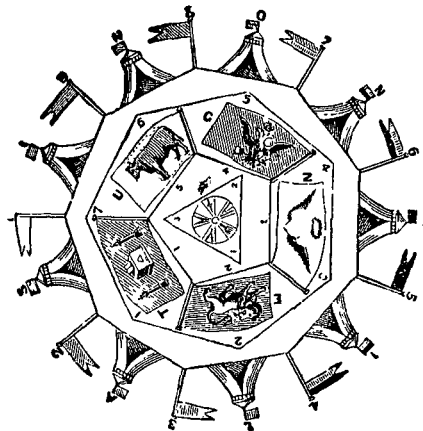
The hall is divided into two parts by a balustrade. In the West is the camp of the Princes.

OFFICERS AND TITLES

The Master is styled Illustrious Commander-in-Chief. The two Wardens, Lieutenant Commanders; and the Orator or Minister of State. Beside these officers, there is a Chancellor, Secretary and Keeper of the Seals and Archives, Treasurer, Engineer and Architect, Hospitaler, Master of Ceremonies, Captain of the Guard, Standard-Bearer, and Sentinel.

THE CAMP

Between the stations of the Lieutenant Commanders and the Altar is a tracing board or floor-cloth representing the Masonic Camp. It is pictured as follows:



THE CAMP

The names of the first five are as follows:

1st. Belzaleel	.....	for the Standard	.....	<i>T</i>
2d. Aholiab	.....	"	"	<i>E</i>
3rd. Mah-Shim	.....	"	"	<i>N</i>
4th. Garimont	.....	"	"	<i>G</i>
5th. Amariah	.....	"	"	<i>U</i>

The names of the others are:

1st. Malachi	.....	for the Tent	.....	<i>S</i>
2d. Zerubbabel	.....	"	"	<i>A</i>
3rd. Nehemiah	.....	"	"	<i>L</i>
4th. Joabert	.....	"	"	<i>I</i>
5th. Paleg	.....	"	"	<i>X</i>
6th. Jehoiada	.....	"	"	<i>N</i>
7th. Aholiab	.....	"	"	<i>O</i>
8th. Joshua	.....	"	"	<i>N</i>
9th. Ezra	.....	"	"	<i>I</i>

The Camp is a nonagon, enclosing a heptagon, which encloses a pentagon, and that an equilateral triangle, and that again a circle. On the sides of nonagon are nine tents with a flag, pennon, and letter to each. Each tent represents an entire camp, and the several sides of the nonagon are thus assigned by the rituals to the Masons of the several degrees from the first to the eighteenth, as follows:

S.—Flag and pennon white, sprinkled lightly with crimson. That tent indicates the camp of the Knights Rose Croix and Knight of the East and West, eighteenth and seventeenth degrees. The commander, Malachi.

A.—Flag and pennon light green. That tent indicates the camp of the Knights of the East or Sword and Princes of Jerusalem, fifteenth and sixteenth degrees. The commander, Zerubbabel.

L.—Flag and pennon red. That tent indicates the camp of the Grand Elect Perfect and Sublime Mason, fourteenth degree. The commander, Nehemiah.

I.—Flag and pennon black and red. That tent indicates the camp of the Knights of the Royal Arch and Grand Master Architects, thirteenth and twelfth degrees. The commander, Joabert.

X.—Flag and pennon black. That tent indicates the camp of the Sublime Knights Elected, Elect of Fifteen and Knights Elect of Nine, eleventh, tenth, and ninth degrees. The commander, Paleg.

N.—Flag and pennon red and black, in diamonds. That tent indicates the camp of the Intendants of the Building, eighth degree. The commander, Jehoiada.

O.—Flag and pennon red and green. That tent indicates the camp of the Provost and Judges and Intimate Secretaries, seventh and sixth degrees. The commander, Aholiab.

N.—Flag and pennon green. That tent indicates the Camp of Perfect Masters and Secret Masters, fifth and fourth degrees. The commander, Joshua.

I.—Flag and pennon blue. That tent indicates the camp of the Masters, the Fellow-Crafts and Apprentices of Symbolic Masonry and Volunteers, third, second and first degrees. The commander, Ezra.

On each of the external sides of the pentagon is a standard, each designated by a letter, and each supposed to indicate the camp of a corps of Masons, occupying a side of the pentagon, viz.:

T.—Field purple; on it the Ark of the Covenant in gold, between two green palm trees, or two lighted candlesticks of gold. Motto at the base, "*Laus Deo.*" Around this standard are stationed the Knights Kadosh and the Grand Scottish Knights of Saint Andrew, thirtieth and twenty-ninth degrees. Standard-Bearer, Bezaleel.

E.—Field blue; on it is a golden lion, holding in his mouth a key of gold, and a gold collar around his neck, with the figures 525 on the collar. Motto at the base, "*Custos Arcani,*" and in some rituals, "*Ad Majorem Dei Gloriam*"—the latter is the motto of the Jesuits. Around this standard are stationed the Knights of the Sun, the Commanders of the Temple and the Princes of Mercy, twenty-eighth, twenty-seventh, and twenty-sixth degrees. Standard-Bearer, Aholiah.

N.—Field white; on it is a flaming heart, with black wings, crowned with a green laurel wreath. Motto at the base, "*Ardens Gloria Surgit.*" Around this standard are stationed the Knights of the Brazen Serpent, the Princes of the Tabernacle and the Chiefs of the Tabernacle, twenty-fifth, twenty-fourth, and twenty-third degrees. Standard-Bearer, Mah-Shim.

G.—Field green; on it is a black eagle with two heads, with an imperial crown of gold resting on both heads; holding in his dexter claw a sword, point in base; and in his sinister claw a bloody heart. Motto at the base, "*Corde Gladio Potens.*" Around this standard are stationed the Princes of Libanus and the Knights Noachite or Prussian Knights, twenty-second and twenty-first degrees. Standard-Bearer, Garimont.

U.—Field gold; on it is a black ox. Motto at the base, "*Omnia Tempus Aht.*" Around this standard are stationed the Masters Ad-vitam and the Grand Pontiffs, twentieth and nineteenth degrees. Standard-Bearer, Amariah.

CLOTHING

The Illustrious Commander-in-Chief is clothed in the prescribed costume of the 32° and the jewel of his office. On the table, in front of him, lie his scepter and balance.

Neither the officers except the Commander-in-Chief, nor members when in costume wear any apron, but only the cap and jewel of the Order. The Jewel is a Teutonic Cross of gold.

The Apron of the Commander-in-Chief is white, satin or velvet, lined, and edged with black; on the flap is embroidered a double-headed eagle. In the middle of the apron is embroidered the plan of the camp of the Princes.

OPENING OF THE CONSISTORY

III. Commander-in-Chief strikes ✠ with the pommel of his sword. First Lieutenant strikes ✠ with the pommel of his sword. Second Lieutenant strikes ✠ with the pommel of his sword.

III. C.-in-C.—Illustrious Captain of the Guard, see that the Sentinels are stationed, and advise them that we are about to open this Consistory, that they may allow no one to approach who hath not the words and signs of a Prince of the Royal Secret.

The C. of G. retires, executes the order, returns and salutes.

C. of G.—Illustrious Commander-in-Chief, the Sentinels are stationed, and duly instructed. We are secure against intrusion.

III. C.-in-C.—Illustrious First and Second Lieutenant Commanders, it is not enough for us to be protected; we must also be certain that none but friends are gathered under our colors. Visit the several camps; inspect the several corps of the army and satisfy yourselves that no spy or enemy has intruded himself among us. Order, Sublime Princes.

All rise under the sign of the Order, form Two Columns, one in the North and the other in the South, and face the East. The two Lieutenants leave their stations, and proceed from West to East, one on the right, the other on the left, to receive the sign and pass-words of a Sublime Prince from each member present. Beginning from the West, the First Lieutenant in the North, and the Second Lieutenant in the South, by approaching the brethren in succession and touching each on the shoulder, the brother (who is touched) then facing about to the West gives the sign and word, then about face to the East, resuming his former position. If any brother cannot give the sign and word of a Sublime Prince, the Lieutenant Commander, so informed, will direct the brother to repair to the altar, asking his name, and also inquiring if any known brother present can vouch that he is a Sublime Prince of the Royal Secret of the thirty-second degree. If not vouched for he will be sent to the ante-room in charge of the Ill. Capt. of the Guard, who will leave him, and return, when the Consistory is opened, and not until then. If he is vouched for the sign and word are communicated to him by the First Lieutenant Commander. If not a member, and not vouched for, the Master of Ceremonies and G. Engineer will be sent to examine him; if he proves himself to be a Sublime Prince of the Royal Secret, they will give him the sign, word, etc., and return with him to the Consistory, when he will give it to the Second Lieutenant Commander. When the sign and word have been received from all, the two Lieutenants will return to their stations.

2d Lieut.—Illustrious First Lieutenant Commander, there is no spy or enemy in my camp.

1st Lieut.—Illustrious Commander-in-Chief, there is no spy or enemy among us. We have met none but friends and brethren, ready to act as soon as the signal is given.

Ill. C.-in-C.—Be seated, Sublime Princes.

All resume their seats.

Ill. C.-in-C.—Illustrious First Lieutenant Commander, at what hour are we to act?

1st Lieut.—At the fifth hour after sunset, Illustrious Commander-in-Chief.

Ill. C.-in-C.—And for what reason, Illustrious Brother, can we not act before?

1st Lieut.—Illustrious Commander-in-Chief, because, if our actions were premature, our enemies might learn, and defeat the plans we have formed for the regeneration of humanity.

At this moment a brother in the ante-room strikes ✠ ✠✠✠ on a drum, imitating the report of a cannon.

Ill. C.-in-C.—Illustrious Second Lieutenant Commander, what is the hour?

2d Lieut.—Illustrious Commander-in-Chief, the gun has just fired and tells that five hours have elapsed since sunset.

Ill. C.-in-C.—Then the hour for action has come, and as all is ready in both your camps, Sublime Princes, First and Second Lieutenant Commanders, inform your brave companions that I shall proceed to perform my duty.

1st Lieut.—Valiant companions of my camp, the Illustrious Commander-in-Chief informs you that he is about to proceed to perform his duty.

2d Lieut.—Valiant companions of my camp, the Illustrious Commander-in-Chief informs you that he is about to proceed to perform his duty.

Ill. C.-in-C. rises.

Ill. C.-in-C.—Order, Sublime Princes.

All rise under the sign of the Order and repeat the Lord's Prayer, the Prior leading.

Ill. C.-in-C. strikes ✠ with his sword, as before, and says:

Ill. C.-in-C.—"Salix."

1st Lieut.—"Noni."

2d Lieut.—"Tengu."

Ill. C.-in-C.—Together, Sublime Princes.

All give the sign, and say three times:

All—"Laus Deo."

Ill. C.-in-C.—Illustrious Captain of the Guard, advance and receive the watch-word of the day.

The C. of G. advances to the throne, and receives from the *Ill. C.-in-C.* the watch-word and countersign; he then gives the watch-word to each member, each returning him the answer; the C. of G. then takes his station, bringing his sword to present.

C. of G.—Illustrious Commander-in-Chief, all the members present have the watch-word.

Ill. C.-in-C.—Order, Sublime Princes.

OFFICIAL DECLARATION

All give the battery.

Ill. C.-in-C.—Be seated, Sublime Princes.

All are seated

RECEPTION

When the Consistory is prepared to proceed with the reception, the Master of Ceremonies retires to the ante-chamber, where the candidate is prepared by being dressed in the insignia of an Inquisitor Commander, and is examined as to his proficiency in the two preceding K—h degrees. The M. of C. gives the alarm of an I. Inq. Com. ✠✠✠✠.

Ill. C.-in-C.—Illustrious First Lieutenant Commander, ascertain the cause of the alarm.

Ill. F. Lieut. C.—Illustrious Captain of the Guard, ascertain the cause of the alarm.

The C. of G. knocks ✠✠✠✠, opens the door, and says:

C. of G.—Brother Master of Ceremonies, who comes here?

M. of C.—A worthy Inspector Inquisitor Commander, who desires to receive the last secrets of the Ancient and Accepted Rite of Masonry.

C. of G.—Has he well considered and understood the lessons which he has received in the preceding degrees?

M. of C.—He has.

C. of G.—Is he willing to unite with all his heart in the great cause in which we are engaged?

M. of C.—He is.

C. of G.—Does he know that none are wanted here but earnest and sincere men, unselfish, and whose philanthropy is not a mere name, but a practical reality?

M. of C.—He does, and I vouch for him.

C. of G.—Let him wait the answer of the Illustrious Commander-in-Chief.

C. of G. closes the door, and approaching the Commander-in-Chief addresses him thus:

C. of G.—Illustrious Commander-in-Chief, a worthy Inspector Inquisitor Commander desires to receive the last secrets of the Ancient and Accepted Rite of Masonry; one who has well considered and understands the lessons he has received in the preceding degrees; who is willing to unite with all his heart in the great cause in which we are engaged; who knows that we want none but earnest and sincere men, unselfish, and whose philanthropy is not a mere name, but a practical reality, and for whom the Sublime Prince Master of Ceremonies vouches.

Ill. C.-in-C.—We rely with great confidence upon the assurances of the Illustrious Master of Ceremonies in regard to the qualifications of the brother. Sublime Princes, I am willing to see this brother introduced among us, because we cannot enlist too many champions of our sacred cause. The Illustrious Master of Ceremonies has vouched for him; we are therefore authorized to believe that he will do Masonry good service in the war which she is waging against the ancient enemies of the human race; but he cannot be admitted here without your sanction. If you assent to his admission, signify it by the usual sign.

Assent being given:

Ill. C.-in-C.—Illustrious Captain of the Guard, remove the barrier, and let them enter.

The candidate is introduced, and placed before the altar facing the *Ill. C.-in-C.*

Ill. C.-in-C.—My brother, the cause to which you desire to devote yourself is a noble one. Their devotion to it has made all the great patriots and philanthropists of all ages of the world illustrious, and their names and memories the richest inheritance of the human race. It is most honorable in you to seek to follow their example, and so to be the benefactor of your kind. He is of poor ambition who does not long to do some good, that shall last beyond the limits of his own brief life. Are you ready, now and always hereafter, to obey the lawful orders of this Consistory, and to peril your life in the great battle that is to be fought against the enemies of God and

the foes of human liberty and human progress? Can you answer these questions in the affirmative?

Cand.—I can.

Ill. C.-in-C.—Then let your vows be sacred and your promises made upon the altar of your heart. Illustrious Master of Ceremonies, conduct the candidate to the camp of the Masonic army, and let him study its symbolism.

The *M. of C.* now places the candidate between the camps and the two Lieutenants, still facing the *C.-in-C.* The *M. of C.* stands with candidate. Then the Master of Ancient Craft Lodge and the Thrice Potent Master place themselves south of altar facing north, while the Most Wise Master, the Sovereign Prince and the Chancellor place themselves north of the altar facing south. Each wears the regalia of his particular office.

M. of C.—My brother, the thirty-second degree of the Ancient and Accepted Rite, which we are now conferring on you, is the military organization, as the thirty-first degree is the judicial organization of the Order. The Camp which you are approaching and its several parts are all symbols, the meaning of which we will endeavor to explain to you. The external lines of the camp form a nonagon, or a figure of Geometry with nine equal sides. You perceive that on each side of the nonagon is a tent with a flag and pennon; that each flag and its pennon are of a different color from the others, and that each tent is designated by a letter. Each represents a camp and the several sides of the nonagon are the Masons of the different degrees. The nonagon also encloses a heptagon, within whose lines is a pentagon which in turn encloses a triangle in the center of which is a circle. Thus do we find the mystic numbers 3, 5, 7, and 9, all emanating from the circle of infinity, and as these numbers symbolize Divine attributes, and Masonic principles, so should Masonic Labor emanate from Divine love, be directed by Divine wisdom, and be exercised in Divine power for the blessing of men and the glory of God. The third emanation from Infinity is denoted by the pentagon, each angle of which represents a division of the Scottish Rite Army. Take heed while their attributes are now rehearsed.

M. of C. at first angle of camp, and facing candidate:

M. of C.—The first angle represents the Symbolic Lodge wherein are given the first lessons in Masonry. The Entered Apprentice is the physical man admonished to labor; The Fellow Craft is the intellectual man in whom knowledge is joined to physical power as

science directs energy; the Master Mason is the triune man in whom the spiritual is united with the intellectual and physical and whose works are eternal, because eternal love inspires intelligent labor.

The Master takes a place at the side of the candidate.

NOTE: It is recommended that the avouchments for the candidate in the various degrees here following, be made by present, or past presiding officers in the Houses conferring those degrees, if there be such within the membership of the Consistory.

M. of An. Cr. L.—III. Commander-in-Chief; I here declare as a Worshipful Master in Ancient Craft Masonry that this brother has been raised a Master Mason, has dedicated himself at the altar of Masonry, and has been inspired by the Master's word. He is a worthy Master Mason.

Master bows, returns to seat.

M. of C. at second angle of camp and facing candidate:

M. of C.—The second angle represents the Lodge of Perfection. Herein are taught those duties toward our brother whose performance leads steadily toward a knowledge of God. We learn that selfish endeavor defeats itself and debases the man who engages in it. We are taught that by united labor for the good of all Humanity is advanced toward the ineffable mystery wherein all should be perfect.

The Thrice Potent Master takes his place at the side of candidate.

T. Potent Master—III. Commander-in-Chief, I here declare as Thrice Potent Master of a Lodge of Perfection, Ancient Accepted and Scottish Rite, that this brother has labored for the upbuilding of the temple; he has guarded its treasures and delved into its mysteries. He has studied the ineffable symbols. He is a Grand Elect Mason.

The Thrice Potent Master bows, and takes his seat.

M. of C. goes to the third angle of the camp.

M. of C.—The third angle represents the Council of Princes of Jerusalem. Here is taught the power of truth to release the captive of error and to rebuild the temple of human happiness when assailed by ignorance and vice from within or by injustice and oppression from without. Fidelity to trust, honesty in public and

private conduct, devotion to truth, are the attributes of a Prince of Jerusalem.

The Sovereign Prince takes his place at the side of the candidate.

Sov. Prince—III. Commander-in-Chief, I here declare as Sovereign Prince of a Council of Princes of Jerusalem, Ancient and Accepted Scottish Rite, that this brother has withstood temptation and has kept his trust. He has labored with the sword of vigilance in one hand and the trowel of steadfast purpose in the other. He is a Prince of Jerusalem.

Sov. Prince bows and takes his seat.

M. of C. at fourth angle of camp.

M. of C.—The fourth angle represents the Chapter of Knights Rose Croix. Here the light promised to man from ancient times shines in all its glory. The love which gives eternal life is revealed. Faith, Hope and Charity are the pillars of the spiritual temple. The new law "Peace on earth, good will to man," is proclaimed and men learn to "Love one another."

The Most Wise Master of Rose Croix takes a place at the side of the candidate.

M. W. Master—III. Commander-in-Chief, I here declare as Most Wise Master of a Chapter of Rose Croix, Ancient and Accepted Scottish Rite, that this brother has followed the Light. He has learned the new law. He knows that good will overcome evil, that life eternal will conquer death, that through love our brotherhood is everlasting. He is a Knight Rose Croix.

M. W. Master bows and returns to his seat.

M. of C. at fifth angle of camp.

M. of C.—The fifth angle represents the Kadosh. By impressive ceremonies have been taught the lessons that the future is heir to the present; that the light of Masonry should illumine the darkness of the world; that labor is noble; that all worship is Holy when prompted by a devout heart; that God is found through service to man; that from God comes all good and to God all good should return in loving oblation. Finally, that as all men are sons of God, so should men be brethren working together for good.

Chancellor of Knights Kadosh takes his place at the side of candidate.

Chancellor—III. Commander-in-Chief, I here declare as Chancellor of Knights Kadosh and Grand Inspector Inquisitor, Commander, Ancient and Accepted Scottish Rite, that this brother has studied the lesson of the ages, he has borne his Masonic light into the world, he has sought so to serve his generation that the future may be better because he has lived. He has venerated the worship of devout souls. He seeks to know God by loving his creatures. He is Kadosh, consecrated to God in service to his fellow men.

Chancellor bows, and returns to seat.

Ill. C.-in-C.—Illustrious Master of Ceremonies, let the Inspector Inquisitor Commander advance in front of the camp, and face the East.

The M. of C. then places the candidate before the altar.

The Ill. C.-in-C. leaves the throne, advances to the altar, and says:

Ill. C.-in-C.—My brother, if you would advance further, you must assume the obligation of this degree, that you may be certain that we are all bound to you by ties as strong as those that will bind you to us. Kneel at our altar, lay your hands and sword upon the Book of Constitutions, and repeat after me:

He kneels as directed, and repeats the

OBLIGATION

I, ———, of my own free will and accord, in the presence of the Grand Architect of the Universe, and this Consistory of Sublime Princes of the Royal Secret, do hereby and hereon most solemnly and sincerely vow and swear, under all the penalties of my former obligations in Masonry; that I will never directly or indirectly reveal or make known to any person or persons whomsoever, any, even the least of the secrets of this degree, unless to one duly qualified and entitled to receive them; and to such persons only after due and strict trial, or sure information. I furthermore vow and swear that I will be governed by, and in my conduct conform to, the statutes of this or any other Consistory to which I may belong, and by, and to, those of the Supreme Council of the thirty-third degree, under whose jurisdiction I may reside, so far as the same may become known to me. I furthermore promise and swear unswerving loyalty to my country and obedience to its laws. I furthermore promise and swear that I will cordially, heartily and sincerely unite with the Sublime Princes of the Royal Secret in

their noble project of uniting all Masons of all rites and degrees together over all the earth; for the purpose of producing peace, harmony and concert of action within the Order, and of putting an end to strife and dissension (religious and political), war and persecution throughout the world. I furthermore promise and swear that, in order to be able to serve the Order and mankind, I will, both in and out of the Consistory, behave and demean myself as a Mason should, worthy of being honored, by being associated in so noble and glorious a work of making this world a temple fit for the abiding place of the Grand Architect of the Universe, that nothing in my conduct or demeanor may in the least reflect discredit on this Consistory or on Masonry, nor tend to destroy or diminish my own capacity and power of doing good.

So help me God! and enable me to keep this vow. Amen.

Ill. C.-in-C.—Rise, my brother; you have still a solemn duty to perform, by certain journeys, symbolical of the warfare you are hereafter to wage against the chief foes of human progress. You will thus give us the most solemn pledges of your sincerity and resolution, and prove to us that you recognize God as our common Father, and all men as his children.

The Ill. C.-in-C. returns to his station.

Ill. C.-in-C.—Be seated, Sublime Princes! My brother, be prepared. Remember that we shall accept each journey as your most solemn pledge given to us in the sight of God, that the enemy of humanity, against whom you symbolically march, you will ever hereafter war against, with all lawful weapons and by all legitimate means.

At this moment five guns are heard.

Ill. C.-in-C.—My brother, you have heard the signal; the hour has come when you must march upon the first of those campaigns which every true Mason and Prince must ever be ready to make for the relief of his suffering brethren. You are inexperienced, and will need a guide, and we entrust you to our tried brother, the Master of Ceremonies, who has been with you from the beginning.

The Ill. C.-in-C. now leaves the throne and approaches the candidate.

Ill. C.-in-C.—Give me your sword, my brother.

Candidate hands him his sword.

Ill. C.-in-C.—My brother, a sword is a common weapon, worn

alike by oppressors and their victims; before we return yours, it and yourself must be purified; for a Prince and Commander in Masonry must have none but pure motives, nor ever use his weapon except to protect the weak and the oppressed, and to keep within the bounds of law, if not of Justice and Equity, those who still retain usurped powers. Do you swear so, and only so, to use it?

Cand.—I do.

The Ill. C.-in-C. now conducts the candidate to the brazen sea, dips his right hand in the water and wipes it with a napkin; he then dips his sword in the water, wipes it, and hands it to the candidate.

Ill. C.-in-C.—My brother, you are now purified by your oath, and by this water, which, with all our ancient oriental masters, was an emblem of purity, both of body and soul. Your sword is also without spot or stain, because the arm that wields it will henceforward be guided by justice and true honor alone.

The Ill. C.-in-C. returns to the throne, and one gun is heard. Ill. C.-in-C. strikes ✠-✠-✠.

Ill. C.-in-C.—Order, Sublime Princes! Proceed on your journey, my brother, with the Illustrious Master of Ceremonies, whose experience will guide you. During your journey we will pray for you.

Before the candidate commences his journey, prayer is offered by the Prior:

PRAYER

Kind and Indulgent Father of the great family of men! Supreme Intelligence, author of Life and Light! aid us in our efforts to make this world more worthy of Thee, and bless with thy favor our brother who marches to restore to light those who have forgotten Thee and thy truth! For the infinite love Thou bearest to thy suffering children aid him and us in our warfare against ignorance, and against those who mislead, impose upon and deceive thy people; and make the light of thy knowledge shine in all the corners of the earth. Amen!

M. of C.—Illustrious Commander-in-Chief, the Illustrious Brother has returned in safety from his first campaign.

Ill. C.-in-C.—My brother, the first enemy that we have to contend against is "Ignorance." It is the child of Despotism, and the capital of the demagogue. Let us, then, labor to eradicate ignorance, and to expose those who deceive and delude the people; and our Father in Heaven will smile upon our efforts.

At this moment four guns are heard.

Ill. C.-in-C.—The signal is again given; courage, my brother, and march upon your second campaign, and we will in silence offer up our prayers for your success.

The M. of C. conducts him four times around the camp, and again halts, facing the C.-in-C.

M. of C.—Illustrious Commander-in-Chief, the Inspector Inquisitor Commander has returned in safety from his second campaign.

Ill. C.-in-C.—My brother, the formidable enemies against which Masonry has to contend are Superstition, Fanaticism, Despotism and Ambition; also the love of wealth and greediness for gain. Your struggles being over, and victory having crowned you with its laurels, their purity unstained by a single drop of blood, you will take possession of your patrimony. Illustrious Master of Ceremonies, invest the Inspector Inquisitor Commander with the sign, pass-words and sacred words of the thirty-second degree.

* PV.
SW.

M. of C.—Illustrious Commander-in-Chief, the Inspector Inquisitor Commander is invested with the sign, passwords and sacred words of this degree.

Ill. C.-in-C.—My brother, before you went forth on your first campaign we purified your heart by a solemn oath, and we also purified your hand and sword by water, the emblem of purity. You need to be still further purified, by fire and incense. Do you consent to submit to this trial?

Cand.—I do.

The C.-in-C. now leaves the throne, goes to the altar of incense, and says:

Ill. C.-in-C.—Advance, my brother.

Candidate approaches the altar, and the C.-in-C. passes the candidate's right hand one and four times over the fire while repeating:

Ill. C.-in-C.—This right hand and arm are purified, and devoted to Justice and Equity forever. Give me your sword, my brother.

Candidate hands him his sword, and the C.-in-C. passes the hilt one and four times over the fire while repeating:

Ill. C.-in-C.—In like manner I sanctify this sword! Symbol of Truth and Honor, may it hereafter be drawn in their cause alone;

and if sword or hand or arm ever hereafter desert that service, let one be broken and the other be accursed! Having been thus purified, your trials are ended.

The Ill. C.-in-C. now returns to the throne.

Ill. C.-in-C.—Be seated in front of the East, my brother! We will hereafter give you such hints as to the symbolic meaning of the Camp of this degree as shall place you on the track to investigate its full meaning for yourself. For the present we content ourselves with indicating one obvious lesson which it was meant to teach, and the key to which is found in the meanings of two of the words of the degree.

PHALALKOL, it is said, means SEPARATED. *Separated*—as *Masons* have been for many years, by intestine dissensions, the jealousies of rival Rites, and the efforts of illegitimate Bodies to exercise usurped power. *Separated*—as *Mankind* has been for ages, by differences of religious belief, by the ambition and interests of kings, by natural lines or mere imaginary boundaries that have made one people haters of another, and kept the world miserable with wars. *Separated*—as *Men* have been from Truth and Knowledge, by the arts and craft of the scheming and selfish ministers of the Altars of Religion. *Separated*—as *Man* has been from God, by his passions and his vices, as well as his ignorance;

And *PHARASKOL*, it is said, means REUNITED; that UNION of Masons, of all degrees, of which the Camp is the apt and fitting symbol, to accomplish the great ends of Masonry; to heal all dissensions within, and produce peace and harmony without; to reconcile all Rites and make toleration and charitable judgment universal to elevate the masses of Mankind, and teach them their true interest; to substitute Equality and Brotherhood in the place of despotic Power and usurped Privilege; to dethrone Anarchy and License, and canonize Law and Order; and in the place of the smoking altars of Fanaticism and Superstition, of Bigotry and Sectarianism to set up those of True Masonry, garlanded with flowers, and sending up toward Heaven, mingled with the perfumes of their incense, the thanks and gratitude of the Human race to a Beneficent Father who loveth ALL the children He has made.

Illustrious Brother Master of Ceremonies, conduct our Brother

to the Orient, there to be received and constituted a Sublime Prince of the Royal Secret. To order, my Brethren! ✠✠✠

All rise under the sign of order, and form themselves in a circle round the new Prince, who has been conducted by the five steps to the foot of the Throne. There he kneels.

Ill. C.-in-C.—In the name of God, and under the auspices of the United Supreme Council of the A. and A. S. Rite of Free and Accepted Masons, to whom we owe allegiance, and with the consent and sanction of the Sublime Princes of the Royal Secret here present, and by virtue of the powers with which I am invested, as Commander-in-Chief of this Consistory, I do receive and constitute you a Sublime Prince of the Royal Secret, to the end that you may have and enjoy all the rights, franchises, privileges and prerogatives appertaining to the degree and dignity now conferred on you.

C.-in-C. then strikes ✠✠✠✠ light blows on the shoulders of the new Prince. After which,

Ill. C.-in-C.—Rise, my Brother.

Ill. C.-in-C.—I congratulate you, my Brother, for myself and in the name of this Consistory, on your reception as a Sublime Prince of the Royal Secret, and on your admission as a member of this Body; and I beg you to accept our sincere assurances of brotherly affection and esteem. Be seated!

TO CLOSE THE CONSISTORY

C.-in-C. raps ✠ with the pommel of his sword. First and Second Lieutenants, in succession do the same.

Ill. C.-in-C.—Illustrious First and Second Lieutenants, inform the Princes that this Consistory will hear any remarks they may have to offer for the interest of this Body or of the Order in general.

Ill. First Lieut.—Sublime Princes and Companions of my camp, the Illustrious Commander-in-Chief informs you that this Consistory will hear any remarks you may have to offer for the interest of this Body or the Order in general.

Ill. Second Lieut.—Sublime Princes, etc.

If no one in his camp wishes to address the Consistory,

Ill. Second Lieut.—Illustrious First Lieutenant, silence prevails in my camp.

And if silence also prevails in his camp,

Ill. First Lieut.—Illustrious Commander-in-Chief, silence prevails in both camps.

Ill. C.-in-C.—Illustrious First and Second Lieutenants, inform the Princes that the box of fraternal assistance is about to be presented to them.

Ill. First Lieut.—Sublime Princes and Companions of my camp, the Illustrious Commander-in-Chief informs you that the box of fraternal assistance is about to be presented to you.

Second Lieut.—Sublime Princes, etc.

M. of C. then takes the box of fraternal assistance to each member, beginning with the C.-in-C., First and Second Lieutenants, etc.

When this is done, the C.-in-C. orders the M. of C. to hand the contents of the box to the Hospitaler.

The C.-in-C. raps ✠, with the pommel of his sword. The First and Second Lieutenants do the same in succession.

Ill. C.-in-C.—Sublime Prince, First Lieutenant Commander, what remains to be done?

First Lieut.—Illustrious Commander-in-Chief, nothing that we can now do to advance the great object of the Order.

Ill. C.-in-C.—Since nothing remains to be done that we can now do, and our daily labor is complete, Sublime Princes, First and Second Lieutenant Commanders, inform your valiant companions in your respective camps that it is my intention to close this Consistory.

First Lieut.—Sublime Princes of my camp, the Illustrious Commander-in-Chief informs you that it is his intention now to close this Consistory.

Second Lieut.—Sublime Princes of my camp, the Illustrious Commander-in-Chief informs you that it is his intention now to close this Consistory.

Ill. C.-in-C.—Sublime Princes, let us not, like ungrateful children, be thankful to our Heavenly Father for the many blessings which, in His loving kindness, He has bestowed upon us. The poorest of us enjoys a thousand blessings, and is quit of a thousand calamities, the former of which God could have denied him, and the latter cast upon him. He has enabled us to do some good, and by His aid we may hope to do still more; and we approach nearest to Him, when we confer benefits on men. Let Love, Gratitude and Adoration ever burn brightly toward our Father in Heaven on the altars of our hearts; and as words are powerless to express all that

we ought to feel toward Him, let us adopt the expressive symbol of our Ancient Brethren, and offer Him the perfumes of the purest incense.

Ill. C.-in-C. strikes ✠✠✠.

Ill. C.-in-C.—Order, Sublime Princes!

Ill. C.-in-C. now leaves the throne, goes to the altar of incense, lights it, and says:

Ill. C.-in-C.—Let us pray:

PRAYER

Prior—Our Father, who art present everywhere in the Universe that thou hast made, and whom we know to be now here among us, teach us to love Thee reverently, to serve Thee worthily, to have faith in Thy Goodness and Wisdom and hope in the future destiny of Man! May Thy Kingdom of peace and brotherly love in Thy good time come upon this Earth; and while we wait for it, make us patient, and enable us sincerely to say, "Thy will be done on Earth as it is in Heaven!" Give us this day, and all the days of our life, increase of that knowledge and virtue which are the spiritual bread of the Soul; and if anyone wrong or harm us, enable us to forgive them, that we may without shame ask Thee to forgive us as we forgive our Brethren! Give us courage and patience, and let us not yield to temptation nor fall into despair! Keep us from the commission of all wrong and evil; for we are Thy feeble, erring children, ever needing Thy support and Thy forgiveness! Accept the expression of our Love, our Gratitude and Adoration, and continue to bless, protect and prosper us! Amen!

The *Ill. C.-in-C.* then throws a few grains of incense into the fire, returns to the throne.

Ill. C.-in-C. strikes ✠, as before

First Lieutenant strikes ✠, as before.

Second Lieutenant strikes ✠, as before.

Ill. C.-in-C. says, "Sahx."

First Lieutenant says, "Noni."

Second Lieutenant says, "Tengu."

Ill. C.-in-C.—Together, Sublime Princes!

All give the sign and battery, and say, three times, "*Laus Deo.*" The *Ill. C.-in-C.* then makes official declaration and says:

Retire in peace, my Brethren! Obey all the mandates of duty;

and hope for the success of our endeavors to benefit Humanity, and for such reward, here and hereafter, as it may please the Infinite Love and Wisdom of God to bestow upon us.

Farewell, my brethren; but, before we separate, let us swear not improperly to reveal any of the transactions of this day that ought not to be made known.

The Ill. C.-in-C. extends the hilt of his sword; all extend the right hand, and say, "I swear."

All retire.

NOTE

FOR CEREMONIES INSTALLING THE OFFICERS OF THE CONSISTORY, THE CEREMONIES FOR INSTALLING THE OFFICERS OF THE LODGE OF PERFECTION WILL BE USED WITH APPROPRIATE ADAPTATION.