

R I T U A L
of the
TALL CEDARS OF LEBANON
of the
United States of America
Chartered 1902

PREPARED BY
GEORGE S. GASSNER
Supreme Preceptor (1902-1922)
(P.G.T.C. of Philadelphia Forest, No. 10)

also
PROLOG
to the Royal Court Degree
by
LOUIS G. GROH
Supreme Preceptor (1923-1931)
(P.S.T.C. and P.G.T.C. of Philadelphia, No. 10)
1951

RITUAL

ADOPTED BY

THE SUPREME FOREST

AT ITS MEETINGS IN

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COMMITTEE ON RITUAL

Orion H. Reeves, P.G.T.C. No. 35
Marshall M. Carpenter, P.G.T.C. No. 20
Howard A. Hughes, P.G.T.C. No. 45
*John H. Speer, Jr., S.P., P.S. No. 22
Adam H. Martin, S.P., P.G.T.C. No. 30
Martin V. B. Bostetter, P.G.T.C. No. 95

*Deceased

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OPENING

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OPENING

GRAND TALL CEDAR: (one rap) I am about
to open — Forest No. —, of Tall Cedars of
Lebanon. Those who are not Tall Cedars will retire.

Brother Sentinel, (Sentinel rises and bows) You
will guard the outer door, and allow no one to enter
without the Password and the Card of the current
year.

Brother Senior and Junior Deputies, (they ad-
vance to the center of the Forest in front of the
Altar and bow) you will examine those present and
allow no one to remain without the Password and
the Card of the current year.

(The Senior Deputy examines those on the right
and the Junior Deputy those on the left. When all
have been examined, the Deputies advance to the
center of the Forest and bow.)

SENIOR DEPUTY: Grand Tall Cedar, we have
examined all present and find them to be Tall Cedars
in good standing.

GRAND TALL CEDAR: All present being Tall
Cedars in good standing, we are now ready to open
the Forest. (Three raps of gavel)—(all remove pyra-
mids) Color Bearers will present the colors. You
will join me in the pledge of allegiance to the Ameri-
can Flag. Let us sing one stanza of the Star Spangled
Banner (or of America). (Color Bearers continue
to hold flags with Forest Flag dipped.) The Chap-
lain will now pronounce the invocation.

CHAPLAIN: Almighty Ruler of the Universe, we
thank thee for the health and strength that permit
us to come together. The Labor of the day is over,

and we are met for pleasure and refreshment. Help us to enjoy them without excess, and may harmony and brotherly love unite us. Amen.

RESPONSE: May it ever be thus.

GRAND TALL CEDAR: Color Bearers will post colors.

GRAND TALL CEDAR: By virtue of the power and authority in me vested by the Supreme Forest, Tall Cedars of Lebanon, I hereby declare _____ Forest, No. —, open and ready for the transaction of business. (One rap)

(Preceptor advances and opens the Bible on the Altar to First Kings, Chapter 5.) (The Preceptor is custodian of the Bible at all times and is responsible for the placing of the Bible on the Altar at the opening of the Forest and the removal at closing.)

PROPOSED ORDER OF BUSINESS

PRESENTATION OF COLORS

OPENING

PRESENTATION OF VISITORS (Guide will present all visitors, except Supreme Officers, at one time)

PRESENTATION OF SUPREME OFFICERS

READING OF MINUTES

PETITIONS FOR MEMBERSHIP

COMMUNICATIONS

UNFINISHED BUSINESS

NEW BUSINESS

BILLS

INITIATION OF CANDIDATES

RETIRING OF COLORS

BENEDICTION

CLOSING

CLOSING

(Three raps of gavel—all remove pyramids.)

(Preceptor advances to Altar and closes and removes Bible, unless previously removed for Sidonian Degree.)

GRAND TALL CEDAR: By virtue of the power and authority in me vested by the Supreme Forest, Tall Cedars of Lebanon, I hereby declare _____ Forest No. —, closed, until called together by the Grand Tall Cedar.

FORM FOR PRESENTATION OF SUPREME OFFICERS

(The Supreme Officers shall be in waiting in the ante-room, arrayed in their proper head-gear and jewels of office. The Guide shall arrange them in single file in reverse order of their rank, viz. :

DISTRICT REPRESENTATIVES

SUPREME AIDES

SUPREME SIDONIAN

SUPREME HISTORIAN

SUPREME SENTINEL

SUPREME CHIEF RANGER

SUPREME CHAPLAIN

SUPREME PRECEPTOR

PAST SUPREME TALL CEDARS, in order of
their seniority

SUPREME TRUSTEES

SUPREME TREASURER

SUPREME SCRIBE

JUNIOR DEPUTY SUPREME TALL CEDAR

SENIOR DEPUTY SUPREME TALL CEDAR

SUPREME TALL CEDAR

(Omit the word "Grand" when introducing Supreme Officers)

(The procession shall be led by the Guide, and the Senior and Junior Deputies of the Forest shall march at the side of the Supreme Tall Cedar, or the ranking Officer. The Rangers should accompany the procession as an escort of honor.

Immediately after the reading of the minutes, or when directed by the Grand Tall Cedar, the procession shall enter. (Three raps.) The Rangers shall

be arranged so as to form two lines from the platform to the door, facing inward and salute as the procession marches through as per line-up given above and then form a single line with the Supreme Tall Cedar directly before the Grand Tall Cedar and the other Officers at his right and left.

All shall throw the usual sign, which is answered in proper form by the Grand Tall Cedar.)

GRAND TALL CEDAR: Brother Guide, whom have you here?

GUIDE: Grand Tall Cedar, I have the honor to present:

(Here the Guide will announce the names of the Supreme Officers, their titles and the name, number and place of Forest in which they hold membership. At the announcement the Officers mentioned will advance one step and throw the usual sign.)

GRAND TALL CEDAR: Brother —, Supreme Tall Cedar and other Supreme Officers, it gives me the greatest pleasure to welcome you to — Forest No. —. We are honored by your presence among us. We trust that your visit will be a pleasure to you and we know it will be a profit to us. Cedars of — Forest, you will join me in the Sign of Welcome to the Supreme Officers.

(The Grand Tall Cedar shall lead the Forest in the Sign of Welcome, made by throwing the Hewing Sign and exclaiming "Welcome!" three times repeated.)

GRAND TALL CEDAR: Thrice welcome you are, my brothers. Our door is ever open and your pres-

ence is always an encouragement and inspiration. You will now be seated in places of honor among us. (One rap.)

(This form may also be used in the formal introduction and reception of visiting Officers from other Forests.)

PREFACE

Our Ritual is based upon important historical incidents occurring at the time of the building of the Temple by King Solomon, son of King David, and deals with a chapter of its history which is not treated in any other degree work of any fraternity. It consists of two scenes, the Prologue and the Royal Court.

The scene of the Prologue is laid in front of the tent of the Master Overseer of King Solomon at the time of the building of the Temple. The scene of the Royal Court depicts the Court of Tyre and portrays the means by which the workers of Tyre and Sidon were gathered together for labor in the forests of Lebanon, during the reign of King Hiram and coincidental with the reign of King Solomon at Jerusalem.

In Holy Writ (See First Kings, Chapter Five) we learn that King Solomon sent a messenger to Hiram, King of Tyre, asking that cedar trees might be hewed out of the forest of Lebanon, for, he said, "Thou knowest that there is none among us who can skill to hew timber like unto the Sidonians." King Hiram consented, saying, "My servants shall bring them down from Lebanon unto the sea, and I will convey them by sea in floats unto the place thou shalt appoint me and will cause them to be discharged there."

According to our accepted traditions, we learn that the hewers of wood in Lebanon were bound together in fraternal brotherhood, as were the hewers of stone at Jerusalem and the workers engaged in the erection of the Temple.

The Supreme Preceptor is, by law, the official exponent of the work and the application of the Ritual of our Order. Any question as to the meaning or proper working of the Ritual should be referred to him.

COSTUMES

PROLOG

The costume of King Solomon should consist of an undergarment secured by a cord with tassel ends and an outer or overgarment of contrasting color, (purple and white) flesh colored hose and sandals. Solomon wears no crown but a head covering of the style worn by Kings of that period when in public. The costume is for outdoors and not for the throne room. No ermine, therefore, should be used. He should wear a black beard and wig (ancient style).

The costume of Prince Azariah should be the same style as the King's but not as fine nor as elaborate. The color may be red and blue, or green and gold. If undergarment is blue, overgarment should be of a contrasting color. Hose and sandals should be worn. A bright brown wig and beard (ancient style) should be used.

The costumes of the Overseer should be the same as those of the craftsmen of that period. The coats are loose fitting (with or without sleeves), cord around waists. Hose and sandals should be less elaborate than those of the King and Prince.

ROYAL COURT

King Hiram's beard and wig should be grey. He should use a sceptre. The Prince Master of the Palace wears a white wig and beard. He carries a staff. Brown and blond wigs should be used for the princes.

The Supreme Forest has adopted costumes for every character in this degree. These costumes are copies of costumes worn by the Tyrians (Phoenicians) about 1000 B.C. which we take for the set-

ting of the Royal Court Degree. By way of suggestion plates showing patterns of costumes are depicted in the Stage Manual now in possession of your Forest.

These costumes may be as gorgeous and elaborate as the finances of the Forest will permit, but a really creditable outfit may be purchased for a reasonable sum. Costumes may be rented from a costumer but it is recommended that every Forest procure a set of at least five costumes as their permanent property. The costumes should be of the Biblical Period and under no circumstances should those of a later date be used.

GENERAL DIRECTIONS FOR THE PROLOGUE AND ROYAL COURT

The Full Form of the Prologue and the Royal Court is a dramatic and spectacular presentation of the calling and employment of the workmen of Sidon by King Hiram, to become hewers of timber in his forest of Lebanon.

It is not prescribed nor intended that the full ceremonies of the Prologue and Royal Court shall be used at every meeting of the Forest. In most Forests, it will be found more satisfactory and more effective, if used several times each year. Each Grand Tall Cedar should endeavor to have Prologue and Royal Court teams for his own Forest. If this is impossible, he is urged to invite a neighboring Forest to present the work for him. Many Forests will welcome the opportunity to make a visitation and display their work. Friendly visitations are a most important feature in the life of any Forest and greatly help to create and maintain that fraternal feeling which is the foundation of our order.

The Prologue and Royal Court should be presented in a serious and dignified manner and made as impressive as possible. All entrances and exits should be tyled and kept closed until the conclusion of the Secret Work. The members of the Forest should remain seated except while the obligation is being given and all unnecessary conversation and movements be avoided. The ceremonies of the Royal Court admit much elaboration in costumes and properties. It may be made very spectacular, especially in the entry of the King and his enthronement and also the entry of Prince Azariah.

In presenting the Prologue and Royal Court, the aim should be to have the different movements follow one another in immediate and rapid succession. The entire ceremony has been planned as a whole and there should be no break in the action at any time.

If the Grand Tall Cedar takes the part of the King, he should call someone to preside over the Forest and transact the preliminary business, while he is putting on his costume. The Princes and Rangers should be **READY TO ENTER** as soon as the Royal Court is announced. Delay is **ABSOLUTELY UNNECESSARY**, if the different Officers and the Chief Ranger will **STUDY THE RITUAL** so that they know where their parts come in. The Guide should have the candidates arranged in the ante room in such manner that they may be brought in immediately when the order is given by the Grand Tall Cedar. All movements and marching in the Royal Court should be with the greatest dignity and formality. There should be no levity or appearance of haste.

The directions as to movements of the Rangers, as given in the Ritual, must be governed by local conditions, such as size of the room and location of the

entrance. The Grand Tall Cedar and the Chief Ranger may make such changes as will add to the beauty and impressiveness of the work.

At ordinary meetings, in small Forests or where the room is small, the short form may be used, but the Sidonian Degree should be given in **FULL**. The stunts may be omitted at the direction of the Grand Tall Cedar, but this should be done only for some good reason.

The work of the Prologue and Royal Court will be made most impressive and effective in every Forest by the institution of a Degree Team, which may or may not consist of Officers of the Forest. It will generally be found that the Grand Tall Cedar has enough to do without undertaking to memorize and perform one of the parts in the Prologue and Royal Court. In order to be effective, it is absolutely necessary that all the parts be memorized and the work done without a book in sight. In every Forest there may be found members, possessing good voices and dramatic ability, who, with proper rehearsal together, can render the work of the Prologue and Royal Court with dignity and impressiveness. This team should continue from year to year with only such changes as may be necessary. It is advisable to have several understudies to fill in if any member of the Degree Team is unavoidably absent.

The parts of the King and Prince Master of the Palace are the most important. It is especially necessary that the Prince Master of the Palace be thoroughly familiar with the movements of the Ritual, since from his position on the floor and in the ante room, he can give directions to other members of the team and to the Rangers.

The Oriental salute in the Prologue and Royal Court is made by raising both hands, palms toward

the King and bowing deeply. The King answers by stretching forth his sceptre or by bowing his head. Always salute when addressing the King. When one is addressed by the King he shall salute, or, if seated, shall rise and salute.

When Supreme Officers, or other visitors are present, a suitable time for addresses may be found while the candidates are being prepared for the Sidonian Degree.

Where the dressing room is back of the stage, the Rangers may enter and form in front of the Throne. Princes enter from wings and stand right and left of throne. Prince Master of the Palace enters from wings and says: "Arise my Lords, etc." King follows and goes to Throne.

(Before Prologue and Royal Court are presented Grand Tall Cedar or someone designated by him shall rise and say,—)

GRAND TALL CEDAR: Brother Tall Cedars, we are about to present the Prologue and sit as the Royal Court of King Hiram of Tyre, in order that we may increase the number of workmen in the Forest. Brother Guide, (the guide rises and salutes) you will admit the workmen who are in waiting, and place them in the audience chamber.

(The Guide brings in the candidates quietly and seats them in the rear of the room. They are not to be hoodwinked. There must be no attempt at fun. All proceedings in the Prologue and Royal Court **MUST** be orderly and full of dignity.)

GRAND TALL CEDAR: (to candidates and all)
The ceremony you are about to witness is based upon important historical occurrences at the time of the building of King Solomon's Temple. It deals with a chapter of the temple's history which is not treated elsewhere in any degree work of the fraternity.

In Holy Writ (1st Kings V) we learn that King Solomon sent to Hiram, King of Tyre, asking that cedar trees might be hewed out of the forest of Lebanon, for, said he, "thou knowest that there is none among us who can skill to hew timber like unto the Sidonians." King Hiram consented, saying "my servants shall bring them down from Lebanon unto the sea and I will convey them by sea in floats unto the place thou shall appoint me, and will cause them to be discharged there."

According to our accepted traditions, it follows that the hewers of wood in the Forest of Lebanon, as well as the hewers of stone in Jerusalem, were bound together in a league of fraternal brotherhood.

The degree work which follows is divided into two scenes, the Prologue and the Royal Court.

The scene of the Prologue is in front of the tent of the Master Overseer of King Solomon at the time of the building of the Temple.

The scene of the Royal Court is in the high court of Tyre.

The scenes, in a manner, portray the means by which the workers of Sidon were gathered together for labor in the Forests of Lebanon.

INITIATION

PROLOGUE

The dramatization or reading of the prologue is obligatory. It is an introduction to the Royal Court, which gives a better understanding of that beautiful degree.

Suggestion: Members should be requested to refrain from smoking during the presentation of the Prologue and Royal Court degrees.

STAGE SETTING

The setting represents a space in front of the tent of the Grand Master of Workers at the building of King Solomon's Temple. There should be two ancient trestle boards with plans and tools and sufficient cedar blocks for the counselors to sit on. If possible a green carpet or artificial grass should cover the floor. The light is rather subdued, as it is near low twelve on a full moon night.

CHARACTERS

MASTER OVERSEER OF DRAUGHTSMEN,
PRINCE AZARIAH
MASTER OVERSEER OF WORKERS IN WOOD
MASTER OVERSEER OF TOOLS
GRAND MASTER OF WORKERS
MASTER OVERSEER OF THE STONEMASONS
MASTER OVERSEER OF THE LOAD CARRIERS
KING SOLOMON and two body guards.

SCENE ONE

When the curtain rises, Prince Azariah is examining the plans on the trestle boards, going from one to the other. He calls the M. O. of W. from his tent and discusses various problems on the plan, finally both sit down.

PRINCE AZARIAH: No, No, Master Overseer, I cannot agree with you. The progress of the work is impeded. We are almost at a standstill. Do you know that our Grand Master has asked our Royal Master, King Solomon, to attend the council called for low twelve tonight?

MASTER OVERSEER OF WORKERS IN WOOD: He has? So that accounts for the renewed activity and the feverish haste of the Laborers. Mark you well, my noble Prince, this session will be a lively one. Look! Look! Here comes the Master Overseer of Tools. Hail, Master Overseer and my salutation to you.

MASTER OVERSEER OF TOOLS: (A rather severe and critical character) Hail, my companions, I saw by the rising moon that the hour must be near low twelve, so I stopped my labors to be present. But why the call for the secret council and does our Royal Master, King Solomon, know of this?

MASTER OVERSEER OF WORKERS IN WOOD: Most certainly he does, my noble smith, and he himself will sit in this council with us tonight. (seven sounds of mallet) Hark, the seven sounds of the mallet, our Grand Master of Workers is passing the Outer Guard. And now he comes. (All arise.)

(Grand Master and three Overseers enter)

GRAND MASTER OF WORKERS: Master Overseers, I salute you and bid you welcome. I have sum-

moned you to the trestle board, that we may listen to the wise counsel of the Overseers. I have also asked our Royal Master, King Solomon, to lend his worthy presence here tonight, as matters of grave importance are to be discussed and definitely decided upon. Master Overseer of Draughtsmen, what is the hour?

MASTER OVERSEER OF DRAUGHTSMEN: Illustrious Grand Master, it still lacks the last space on the sand watch to make it low twelve.

GRAND MASTER OF WORKERS: 'Tis well! Brother Master Overseer of Tools, is your working tent in good order?

MASTER OVERSEER OF TOOLS: It is, Grand Master. My smiths wield their hammers from early morning till late in the night. Never let it be said that the lack of sharp tools has impeded the progress of the work, and that, Grand Master, cannot be said of all, for—(Before this sentence is completed, the three Master Overseers interrupt at one time.)

THREE MASTER OVERSEERS: Grand Master, we—

GRAND MASTER OF WORKERS: Wait! Wait! There need be no controversy at this time. (call off stage) Hark! I hear the Outer Guard's call. Our Royal Master is nearing the tent. (Following the call off stage King Solomon enters accompanied by two slaves, salutes with both hands raised, walks to the seat center stage, sits down and speaks)

KING SOLOMON: Welcome, my Grand Master of Workers and all you Overseers of workers at the Temple. You have requested my presence at your council tonight, and even the King listens when you speak.

GRAND MASTER OF WORKERS: O, Royal Master, all is not well with your servants. Day by day on my inspections of the work I find delay and delay. There are many idle workers in groups, who scatter upon my approach. What is the meaning of this? We all know, Royal Master, of your desire to speed up the work, and yet—(interruption)

MASTER OVERSEER OF TOOLS: (Interrupting) 'Tis no fault of mine, O Royal Master. I am well pleased with my workmen, and if I were not, by the name of my sire, I'd swing the rope, I—

KING SOLOMON: Have patience, my good Master Overseer of Tools. I know of your zeal and of your force, though it appears to me that often your workers greatly fear you. Grand Master, you have not finished your report. Where do you think the cause of the trouble may be found?

GRAND MASTER OF WORKERS: My Royal Master, I have taken council with all the Overseers and have finally come to the conclusion that all of the delay is caused by the scarcity of building timber. What we need is more cedar wood, for that is the only kind that we can use. What is your opinion, Master Overseer of Stonemasons?

MASTER OVERSEER OF STONEMASONS: You are right, Grand Master of Workers. We have now reached the point where we must add to the scaffolding, but so scarce is the timber that we are forced to tear down on the east wing to build up on the west wing. Cedar wood is exactly what we need.

GRAND MASTER OF WORKERS: And you, Master Overseer of the Load Carriers, what have you to say?

MASTER OVERSEER OF THE LOAD CARRIERS: 'Tis true, Grand Master, what the Master

Overseer of the Stonemasons has said. Ways and approaches have been made for my workers up to the west floor, but farther we cannot go without additional scaffolding and when I approach the worthy Master Overseer of the Workers in Wood, about another addition, he merely shakes his head and is silent.

GRAND MASTER OF WORKERS: Master Overseer of the Workers in Wood, do you agree with your Brother Overseer and why do you not answer him?

MASTER OVERSEER OF THE WORKERS IN WOOD: Grand Master, why do I not answer him? Why am I depressed? Because I fully realize how true it is! My workers are idle most of the time, simply because we have no timber. Thrice the moon has come and gone and still no signs of timber. My Brother Overseers send their messengers and appeal to me, but what can I do? O Royal Master, our need is great and of you we ask help. We beseech you in your wisdom to find an answer to our problem.

KING SOLOMON: Alas, it is only too true. Rich as my land is in stone and minerals, it lacks the necessary timber, and above all things cedar wood. Prince Azariah, we have heard no word from you. You have earned your seat in my royal council by your zeal and your ability. Your Royal Master now seeks advice from you.

PRINCE AZARIAH: Oh, Royal Master, I thank you for the confidence you have placed in your youngest master. I have accompanied our Grand Master on his travels over the work and well do I know whereof he speaks. There is but one relief and that is more cedar wood. And now, Your Majesty, if you will bear with me, I will offer my humble suggestion. You have one mighty ally, who is richer

in timber than all others together. It is your friend, King Hiram of Tyre. Do you not remember the beautiful forest of stately cedar trees in his royal dominion? Trees so heavy that the square is not broken after they are trimmed, trees so tall that the longest rafter need not be spliced and trees so straight that one can hew timber from them almost without the line. It seems to me, Your Majesty, that there is all the wood that you need to fill your wants. And remember, Your Majesty, that King Hiram has made you a solemn promise to furnish you with timber. He is in your debt. The valiant service which King David, your father, rendered against King Hiram's enemies he could not have forgotten and I am certain he will give all the cedar timber you will need and never feel the loss of it, if you will but remind him of it.

KING SOLOMON: Well spoken, Prince Azariah. Again you have pleased your King. So be it then, I will send a message to my friend, King Hiram, and you Prince Azariah, shall bear that message. Take with you as many of my guards as you shall need and I will see to it that the Master of my Treasure Chamber selects suitable presents to offer King Hiram. Remember, Prince Azariah, that you must make haste, as we anxiously await your return.

(Prince Azariah arises, bows and leaves)

KING SOLOMON: Grand Master of Workers, spread the word that I have taken council with the Overseers and that we are hopeful of receiving timber before the moon fills again at low twelve. May our Lord, the God of our Fathers, protect us all.

(King Solomon leaves with his guards and all bow at his exit)

GRAND MASTER OF WORKERS: Master Overseers, you have heard the command of our Royal

Master. I need not add that you will make haste to spread the news. The moon has nearly passed the hills, the hour is growing late. Return to your tents and rest till the sun calls us to labor again. I now declare this council closed.

(Curtain drops while Masters walk slowly off stage, down steps or center aisle)

STORY OF PROLOGUE

(When a Forest has no Prologue team, or none is available, the following story, or a summary thereof, omitting dialogue, should be recited prior to the exemplification of the Royal Court.)

The scene is in front of the tent of the Grand Master of Workers at the time of the building of King Solomon's Temple. It is near low twelve on a full moon night. Prince Azariah is examining the plans on the trestle-boards, going from one to the other, he calls the Master Overseer of Workers and discusses a point on the plan. "No, No, Master Overseer," says Prince Azariah as they are seated, "I cannot agree with you. The progress of the work is impeded. We are almost at a standstill. Did you know that our Grand Master has asked our Royal Master, King Solomon, to attend this council at low twelve tonight?" "He has?", says the Master Overseer of Workers, "So that accounts for the renewed activity and the feverish haste of the laborers. Mark you well, my Noble Prince, the session will be a lively one. Look! Look! Here comes the Master Overseer of Tools. Hail Master Overseer and my salutation to you." Then the Master Overseer of Tools—who is a rather severe and critical character—says, "Hail, my companions, I saw by the rising moon that the hour must be near low twelve, so I stopped my labors to be present. But why the call for the secret council and does our Royal Master, King Solomon, know of

this?" To which the Master Overseer of Workers replies, "He does, my noble smith, and he himself will sit in council with us tonight. Hark, the seven sounds of the mallet. Our Grand Master of all Workers is passing the outer guard. And now he comes." All arise as the Grand Master and three Overseers enter. "Masters, I salute you and bid you welcome," says he. "I have summoned you to the trestle board, that we may listen to the wise counsel of the Overseers. I have also asked our Royal Master, King Solomon, to lend his worthy presence tonight, as matters of grave importance are to be discussed and decided upon. Master Draughtsman, what is the hour?" "Illustrious Grand Master, it still lacks the last space on the sand watch to make low twelve." "Tis well; Brother Master Overseer of Tools, is your working tent in good order?"

"It is, Grand Master," he replies, "My smiths wield their hammers from early morning till late at night. Never let it be said that the lack of sharp tools has impeded the progress of the work, and that, Grand Master, cannot be said of all." As the other three Master Overseers interrupt, the Grand Master stops them as he says, "Wait! Wait! There need be no controversy at this time. Hark! I hear the Outer Guard's call. Our Royal Master is nearing the tent."

King Solomon then enters, accompanied by his slaves, salutes and is seated as he speaks.

"Welcome, my Grand Master of Workers and all ye workers at the Temple. You have requested my presence at your council tonight and even the king listens when you speak."

"Oh, Royal Master, all is not well with your servants. Day by day on my inspections over the field I find delay and delay, many idle workers who scatter upon my approach. What is the meaning of this?"

We all know, Royal Master, of your desire to speed up the work and yet — — .”

“’Tis no fault of mine, O Royal Master,” interrupts the Master of Tools. “I am well pleased with my workmen and if I were not, by the name of my sire, I would swing the rope. I — — — .”

“Have patience, my good Master of Tools,” says King Solomon. “I know of your zeal and your force, tho it appears to me that often your workers greatly fear you. Grand Master, you have not finished your report. Where do you think the cause of the trouble may be found?”

“My Royal Master,” replies the Grand Master, “I have taken council with all the Overseers and have finally come to the conclusion that all of the delay is caused by the scarcity of building timber. What we need is more cedar wood, for that is the only kind we can use. What do you say, Master Overseer of the Stonemasons?”

“You are right, Grand Master,” he replies. “We have now reached the point where we must add to the scaffolding, but so scarce is the timber that we are forced to tear down on the east wing to build up on the west. Cedar wood is what we need.”

Then the Master Overseer of the Load Carriers says, “’Tis true, Grand Master, what the Master Overseer of Stonemasons has said: ways and approaches have been made for my workers up to the west floor, but farther we cannot go without additional scaffolding and when I approach the worthy Overseer of the Workers in Wood, about another addition, he shakes his head and is silent.”

The Master Overseer of the Workers in Wood is then asked by the Grand Master if he agrees with his Brother Overseer and why he does not answer him.

“Grand Master,” he replies, “why do I not answer him? Why am I depressed? Because I realize how true it is! My workers are idle most of the time, for we have no timber. Thrice the moon has come and gone and still no signs of timber. My Brother Overseers send their messengers and appeal to me, but what can I do? O Royal Master, our need is great, and of you we ask help and we beseech you in your wisdom to furnish a solution to our problem.”

At this point King Solomon says, “Alas it is only too true. Rich as my land is in stone and minerals, it lacks timber and above all things, it lacks cedar wood. Prince Azariah,” continues King Solomon, “We have heard no word from you. You have earned your seat in my royal council by your zeal and ability. Your Royal Master now seeks advice from you.”

“King Solomon,” says Prince Azariah, “I thank you for the confidence you have bestowed upon your youngest master. I have accompanied our Grand Master on his travels over the work and well do I know whereof he speaks. There is but one relief and that is more cedar wood. And now, O Royal Master, if you will bear with me, I will offer my humble suggestion. You have one mighty ally, O King, who is richer in timber than all others together. It is your friend, King Hiram of Tyre. Do you not remember the beautiful forest of stately cedar trees in his royal dominion? Trees so heavy that the square is not broken after they are trimmed; trees so tall that the longest rafter need not be spliced, and trees so straight that one can hew timber from them almost without a line. It seems to me, O King, that there is all the wood that you need to fill your wants. And remember, O Royal Master, that King Hiram has made you a solemn promise to furnish you with timber. He is in your debt. The valiant service which King David, your father, rendered against King Hi-

ram's enemies he could not have forgotten and I am certain he will give you all the cedar logs you will need and never feel the loss of it, if you will but remind him of it."

"Well spoken, Prince Azariah," says King Solomon, "Again you have pleased your Royal Master. So be it then. I will send a message to my friend, King Hiram, and you, Prince Azariah, shall bear that message. Take with you as many of my guards as you shall need and I will see to it that the Master of my Treasure Chamber selects suitable presents to offer King Hiram. Remember, Prince Azariah, that you must make haste, as we anxiously await your return."

As Prince Azariah leaves King Solomon continues, "Grand Master of Workers, spread the word that I have taken council with the Overseers and that we are hopeful of receiving timber before the moon fills again at low twelve. May our Lord, the God of Our Fathers, protect us all."

King Solomon then leaves with his guards after which the Grand Master of Workers says, "Master Overseers, you have heard the command of our Royal Master. I need not add that you will make haste to spread the news. The moon has nearly passed the hills, the hour is getting late. Return to your tents and rest till the sun calls us to labor again. I now declare this council closed."

INITIATION FULL FORM

(If Prologue is not presented, Guides will follow instructions concerning entrance of candidates on Page 14.)

GUIDE: You are now in the Royal Court of King Hiram of Tyre. You represent skilled wood carvers.

You will wait here in silence until you are summoned to the royal presence.

(The Sentinel shall then inform the Chief of the Royal Rangers that the workmen are in the Royal Court.)

(The procession shall form in the ante room in the following order, as soon as the workmen have gone out. They must be ready to move as soon as the Sentinel gives the word that the workmen are arranged in the Royal Court.

1—Heralds and Trumpeters.

2—Royal Rangers.

3—Princes Baelbazer and Abibaa.

The trumpeters shall sound a blast outside, as a signal to open the doors. The trumpeters (or band) shall continue to play until the procession has fully entered the Court. Then, marching toward the throne, the Rangers and Princes shall halt, open ranks, two paces apart, raise their swords, or spears, or right hands, forming an archway. Immediately the Prince Master of the Palace shall enter and say:)

PRINCE MASTER OF THE PALACE: Arise, my Lords. (all arise but NOT removing pyramids) Behold his Majesty, the King.

(The King shall then enter the Court. Preceded by the Prince Master of the Palace, he marches slowly between the ranks of the Rangers. At the foot of the throne, the Prince Master of the Palace shall halt and allow the King to ascend the Throne, where he remains standing. The Princes shall then pass between the Rangers. On reaching the throne they salute the King and take their places. Baelbazer on the right and Abibaa on the left of the King, where they remain standing. Then the King shall take his seat on the throne and say.)

KING: Lords of the Royal Court, I greet you with a kingly salutation. May health and happiness abide with you and may long life and prosperity be your portion. My Lords be seated.

(All are seated. The Rangers march to the rear of the Court and form in line in front of the candidates.)

(Prince Master of the Palace retires to the ante room and immediately returns. He approaches the King and salutes.)

PRINCE MASTER OF THE PALACE: Your Majesty, an ambassador from King Solomon is in waiting.

KING: You will escort him at once into the Royal Court, that we may receive him with the honor due his exalted Master.

(The Prince Master of the Palace salutes and retires. The Rangers march to the entrance to escort Prince Azariah and his retinue. The Procession enters the Royal Court in the following order:

- 1—Trumpeters.
- 2—Royal Rangers.
- 3—Guards of Prince Azariah, carrying swords or spears.
- 4—Attending Lords and retinue—in costume.
- 5—Prince Master of the Palace.
- 6—Prince Azariah.

The trumpeters (or band) play as Prince Azariah enters and the procession moves forward. When they are in front of the throne, the Rangers file right and left and halt, leaving space in the center for the Prince Master of the Palace and Prince Azariah. They approach the King and salute. The entry of Prince Azariah may be made as gorgeous and spectacular as desired.)

PRINCE MASTER OF THE PALACE: Your Majesty, I have the honor to present Prince Azariah, who bears a message from King Solomon.

KING: Welcome Prince Azariah, what is the message from King Solomon, my friend and ally, most noble Prince?

AZARIAH: (salutes) Most Excellent King Hiram of Tyre, my worshipful Lord and Master, King Sol-

omon, sends royal greetings and bade me say that he is building a temple at Jerusalem. The stones thereof are hewed in the quarries near the city, but he earnestly desires that it may be roofed with timber of cedar. Having depleted his own supply of cedar wood, he begs that you will command your servants to hew timber in the forests of Lebanon to enable him to complete the work of building the temple. It is well known unto him that there are none among us who can skill to hew timber like unto the Sidonians. (salutes)

KING: Prince Azariah, the request of my friend and son of my former ally, King David, is most freely granted. Upon your return to your Royal and Illustrious Master, tell him that I rejoice greatly in his wisdom and will do all his desire concerning timber of cedar for the Temple. My servants shall cut wood out of Lebanon, as much as he shall need and we will bring it in floats by sea to Joppa, so that he may carry it overland to Jerusalem, the site of the Temple. And so that you may witness our preparations to fulfill the promise I have made, it is my wish that you attend this session of my court. In order to do so, however, it will be necessary for you to give us your solemn pledge of secrecy and loyalty. Are you willing to do so?

AZARIAH: I am, Your Majesty.

KING: My Lords, arise, (Pyramids over heart) and witness his solemn pledge. Prince Azariah place your right hand over your heart and repeat after me. I do hereby solemnly promise and vow—upon my honor as a Prince—to keep forever secret—all that is imparted to me—at this Court—and will never reveal the same—to any living person—except to my Royal Master, King Solomon.

My Lords, be seated.

It is well, Prince Azariah. You will take the seat of honor at my right.

My Lords, you have heard the request of my illustrious brother, King Solomon and the promise I have made. In order to accomplish this vast undertaking, we must have more workmen in the forest. Therefore it is my royal command that Princes Baelbazer and Abibaal, accompanied by the Royal Rangers, shall forthwith travel throughout the Kingdom and make public proclamation, calling upon all workers in wood not now employed to present themselves at the Royal Court.

(Princes arise and salute the King.)

BAELBAZER: The Command of your Majesty shall be immediately obeyed.

KING: May your journey be prosperous.

(The Princes salute and with the Rangers circle around the room. When the Princes are at the center of the seated candidates, the procession shall halt and face the candidates. Following a blast on the trumpets proclamation shall be made by one of the Princes or by both in unison.)

PRINCES: Hear ye! Hear ye! By command of his royal Majesty, King Hiram of Tyre, all workers in wood not now employed, shall forthwith present themselves at his Royal Court, for the purpose of labor in the forest of Lebanon. Long live the King!

ALL: Long live the King!

(The proclamation having been made, the procession shall march around and halt in front of the King. The Princes advance two paces and salute.)

BAELBAZER: May it please your Majesty, we have obeyed the royal command and proclamation has been made throughout the Kingdom.

KING: Most noble Princes, you have my royal approbation. Let us hope for a willing response.

(Now the Prince Master of the Palace shall face the candidates and say.)

PRINCE MASTER OF THE PALACE: Workmen you have heard the royal proclamation. He that will offer himself for labor in the forest of Lebanon, let him stand.

(Candidates all stand. The Prince Master of the Palace signals them to be seated, faces about, marches quickly to a position between the Princes and salutes.)

PRINCE MASTER OF THE PALACE: A message, your Majesty.

KING: And what is your message, Prince Master of the Palace?

PRINCE MASTER OF THE PALACE: Your Majesty, there are —— workmen in the audience chamber who crave an audience with the King.

KING: Have you ascertained their business?

PRINCE MASTER OF THE PALACE: They are workers in wood who have heard the royal proclamation and desire to offer themselves for labor in the forest of Lebanon.

KING: Their prompt compliance is most gratifying and I will presently receive them. You will return to these workmen and remain with them in the audience chamber until they are summoned to the royal presence.

(The Prince Master of the Palace salutes and returns to the candidates where he takes a position at their right, facing the King; candidates to be seated.)

KING: Princes Baelbazer and Abibaal, (they arise and salute) there are workmen in the audience cham-

ber to whom I must soon grant an audience. Before I hear them, you will present before me the Chief of the Royal Rangers, who accompanied you through the Kingdom.

(The Chief of the Royal Rangers shall advance until he is in line with the Princes. All salute.)

BAELBAZER: King Hiram, I present before you, Ad-o-ni-ram, the Chief of the Royal Rangers, who, with his faithful band, is ever ready to undertake any duty in your Majesty's service.

KING: I have heard of you Ad-o-ni-ram, that you are a man of valor and of great skill in commanding your Rangers. It is my pleasure that you now display their skill before this Royal Court.

(Princes and Chief Ranger salute. The Princes return to their places and are seated. The Rangers present their drill, ending with a military salute.)

KING: I thank you, Chief Ranger Ad-o-ni-ram, for this exhibition which does great credit to you and your well trained men. You will assist Princes Baelbazer and Abibaal in bringing before me the workmen who are in the audience chamber and who desire to offer themselves for labor in the forest of Lebanon.

(The Princes arise and salute. The Prince Master of the Palace arranges the candidates in ranks of two or four, then takes his position at the right of the line. The Rangers file left and march to the rear of the Court, passing in front of the line of candidates. Princes Baelbazer and Abibaal fall in line behind the Rangers. When the candidates are reached, Prince Baelbazer takes a position at the foot of the line. The Rangers continue their march without halting. The Prince Master of the Palace and candidates fall in behind Prince Abibaal. The Rangers file left along the side of the Court and again file left and march across the Court in front of the King. When the candidates are in line before the King, they shall be halted by the Princes. Prince

Abibaal is at the left of the line, Prince Baelbazer at the right. The Rangers and Prince Master of the Palace continue their march without halting and retire to the ante room, where they prepare quietly for the Sidonian Degree.

SHORT FORM BEGINS HERE IF NO DEGREE TEAM IS USED

(When Short Form is used; Guide takes part of Baelbazer and the Grand Tall Cedar the part of King.)

BAELBAZER: Your Majesty, these are ——— workmen from the cities of the Kingdom, who desire to become hewers of timber in the forest of Lebanon.

KING: Are they of good report?

BAELBAZER: They are well known to me and to many of the brethren.

KING: Are they skilled in any craft?

BAELBAZER: They are skilled wood carvers, master workmen, but hearing of the need for more hewers of timber, have offered themselves for your service, whatever it may be.

KING: Workmen, you are most welcome, for there is great need for more hewers in the Forest. You have heard that my illustrious brother, King Solomon, who many years ago joined our Forest and has faithfully kept our secrets and traditions, appealed to me to assist him in the building of a temple at Jerusalem by furnishing him the timber, which will be hewed by the Sidonians in our Forest, brought down to the sea, conveyed in floats to Joppa and thence overland to Jerusalem.

A fraternal brotherhood exists among the hewers of timber in the Forest of Lebanon, as well as among the hewers of stone in the quarries at Jerusalem.

This Hewers' fraternity is known as the Tall Cedars of Lebanon. It was instituted by a royal decree in the days of King Amaram, so that the workers in Lebanon should live and work together in harmony and brotherly love.

To members of this fraternity only are imparted the secrets of the Forest. Do you desire to learn these secrets?

CANDIDATES: I do.

KING: Are you willing to bind yourselves to us by a solemn and lasting obligation?

CANDIDATES: I am.

(Members arise, pyramid over heart.)

KING: Then place your right hand over your heart and in an audible voice say I, pronounce your name and repeat after me.

(The candidates face the altar, standing in a semi-circle. The Princes stand just behind the right and left sides of the altar, facing the candidates. When all are in position, the King proceeds with the obligation. In places where it is convenient the lights may be turned off, except the lights upon the altar, which should be red or green. If the whole altar is not made of cedar wood, there should be some pieces of rough cedar, or cedar boughs laid upon it. The Bible should also be on the altar.)

In the presence of his Majesty—King Hiram of Tyre — the Princes Baelbazer and Abibaal — with these Tall Cedars as my witnesses and before this altar of cedar wood,—do hereby promise and vow—that I will never reveal—any of the secrets of Tall Cedarism that may now,—or at any future time,—be imparted to me as such.

Furthermore, I promise—that I will firmly support—the Supreme Forest and its officers, — and will abide by and loyally obey—all laws, rules, regula-

tions,—orders and edicts—lawfully promulgated by them;—and in the same manner—I will loyally support the officers and obey the authority and laws—of this, or any other Forest, with which I may hereafter be connected.

Furthermore, I promise—that I will neither alter nor change,—subtract from, nor add to—the written or unwritten work of the Order—as set forth by the Supreme Forest,—nor will I hold Cedar communication—with anyone—who is not a Tall Cedar in good standing—in a lawfully chartered Forest.

Furthermore, I promise—that I will never consent to,—nor assist in the introduction—into any of the ceremonies of the Forest,—or into any meeting or festivities—under its name or auspices,—of anything indecent, — obscene, — irreverent,—immoral,—or harmful to the person or property of anyone.

To the faithful observance—of all these promises I sincerely vow,—binding myself anew by all the penalties—of any obligations—I have ever taken elsewhere. So help me God,—and keep me ever firm and true—in this my solemn vow.

(At the end of the obligation, the lights shall be turned on and the members shall be seated)

ABIBAAL: Tall Cedars, before you is the altar of cedar wood. The original meaning of the word "cedar" is, "firmly rooted, strong tree". So may you ever be firmly rooted and strong in your love for our Order. And as cedar wood is everlasting, so is the solemn obligation which you have just taken. Ever be mindful of your threefold promise of Secrecy, Loyalty and Decency.

BAELBAZER: Brother Tall Cedars, we welcome you in Friendship, Love and Brotherhood. Tall Cedarism is but another name for Hospitality and Good

Cheer. Friendliness, Sociability and Good Fellowship are the cardinal principles of Tall Cedarism, so that when you meet a Tall Cedar, you may be certain you are meeting a Friend, a Brother and a Good Fellow.

We welcome you as members of.....
Forest No.....

KING: The ceremony through which you have just passed is not a mere show and spectacle. It has a deep and serious meaning. You have represented skilled wood carvers, artists, as well as craftsmen. The work of hewing timber is very rough for your skillful hands, but you were so loyal to your King, that as soon as you heard of his need, you offered yourselves for any service. By such loyalty and willingness, you have shown us the grandeur of patriotism, the dignity of labor and the beauty of willing service.

You may still be artists, for the highest and truest art is not so much in the thing produced, as in the spirit in which it is done. He is indeed the true artist who puts his whole heart and soul into whatever his hands find to do. All labor is equally honorable and to every one who does his best with a willing heart and mind, the Great Master will say: "Well done, good and faithful servant, thou shall have a great reward." And now, Prince Azariah, having witnessed our ceremonies and having learned of the increased number of workmen we have secured, you will return to your Royal Master with our message.

(Prince arises, takes a position in front of and facing the King with his escort, salutes and retires accompanied by the Rangers.)

May your journey be peaceful and safe.

KING: Lords of the Royal Court, we have finished our labors and largely increased our numbers. I,

therefore, declare this Royal Court dissolved. May peace and harmony ever abide with you. Farewell.

ALL: Long live the King.

(Then the King, preceded by the Princes, shall retire. The Grand Tall Cedar shall resume his station. The candidates remaining in the room shall be arranged so that space is left for the procession at the beginning of the Sidonian Degree.)

GRAND TALL CEDAR: The Forest will come to order. (Addressing the candidates) You will now be instructed in the secret work.

The sign of a Tall Cedar is (give sign). This is called the Hewing Sign and is symbolic of your labor as a hewer of wood in Lebanon. Upon entering or retiring from a Forest, when in session, you will advance in front of the altar and give this sign to the Grand Tall Cedar, who will answer it in this manner, (show response) thus signifying that everything that goes on in the Forest is to be kept secret.

The Pass-word is _____

The Test is _____ (Carry on test with Guide)

The Grip is made thus _____ (Senior and Junior Deputies should give Grip to all candidates.)

The Sign of Welcome to the Supreme Officers is made by giving the Hewing Sign three times and saying in a loud voice "Welcome" with each sign.

The Response to the Invocation is, "May it ever be thus."

(After secret work is concluded.)

You will receive from the Scribe the Card for the current year, which will admit you to this or any other Forest. Without it you will be unable to gain admission to any Forest. I now invest you with your pyramid, which should always be worn at the meetings of the Forest and at such other times as re-

quested by the Grand Tall Cedar. (Distribute pyramids)

Pyramids should be removed at meetings only during the opening exercises, Royal Court obligation, Prayer, and the Memorial Rite. When the American flag is passing in parade, or in review, remove pyramid with right hand and hold at left shoulder. If in uniform, do not remove pyramid but give hand salute.

You are now duly obligated Tall Cedars, but before you can learn the skill to hew timber, it will be necessary for you to receive further instructions and be obligated as Sidonians. We are told in Holy Writ that "There is none among us who can skill to hew timber like unto the Sidonians," and only to duly obligated Tall Cedars may their secrets be imparted.

These secrets will be given you in the Sidonian Degree, which is to follow. It teaches that the real spirit of Tall Cedarism is the spirit of mirth and enjoyment. A regular Cedar is a gentleman, a credit to society and to our Order. He scatters sunshine, dispels gloom, spreads good cheer, is full of joy and laughter. Fun, Frolic and Fellowship are the three great teachings of this Degree. Let your fun be always clean and harmless; your Frolic full of innocent merriment, your Fellowship sincere in its friendliness and sociability. Thus will you prove that you have caught the true spirit of Tall Cedarism and that you are a good Friend, a good Brother and a good Sidonian.

(A list of those who are to be taken thru the stunts shall be prepared in advance and given to the Grand Tall Cedar.)

You must all take the Sidonian Obligation, but a few of you have been selected for personal and individual instruction as overseers of the workmen. As your names are called, the following Cedars will step

forward and arrange themselves in a line before me.

(Grand Tall Cedar reads the list of names. The chosen Cedars come forward and arrange themselves before him)

Tall Cedars, you have been signally honored in being the chosen ones upon whom will be exemplified the striking ceremonies of the Sidonian Degree.

(A very amusing feature may be introduced here by the Grand Tall Cedar reading fake telegrams and letters, referring to the selected ones before him. These messages purport to come from wives and friends and are full of harmless, but funny personal allusions, such as boasts they have made that they are not afraid, that they hope they will get their money's worth, talking in their sleep, etc. etc.)

You will now retire to the ante room to be prepared for the honors that await you. The other newly-made Cedars will remain standing where they are, and will do strictly as they are told.

(The Cedars who are to receive the stunts will now retire to the ante room.)

SHORT FORM ENDS HERE

(If the Sidonian Degree is omitted, the business of the Forest is resumed at this point.)

SIDONIAN DEGREE

Directions

This is the amusing and funny section of our work. Anything that is calculated to add to the sport of the occasion is permitted. But strict care should be taken that nothing indecent or obscene be introduced. There is abundant opportunity for clean, wholesome fun, without descending to coarseness and vulgarity. Tall Cedarism stands for hearty recreation and genuine diversion of a wholesome character which leaves no nasty taste. While it is true that some of our

proceedings are rather uproarious and could hardly be called dignified, yet we should always keep within such bounds that we need not be ashamed to ask any member of the Fraternity to become a Tall Cedar.

The selected ones should be dressed in grotesque garments, with funny masks, etc., being careful to avoid indecency and vulgarity.

During the stunts, care should be taken not to be too rough. The use of electric current is not approved. Some, even unknown to themselves, are physically unable to endure a shock and a serious accident might result which would be a great detriment to Tall Cedarism everywhere. A careful check or physical examination should be made prior to the stunts.

It is neither necessary nor desirable for the Grand Tall Cedar to go upon the floor during the working of the stunts. However, he should exercise a strict oversight of what is being done. He should promptly stop anything which oversteps proper bounds.

While the stunts are being presented, the members should remain seated. The floor must be kept absolutely clear of every one who is not actively engaged in the work.

It is important that the stunts should not be continued too long, or repeated too often. A short, quick, snappy succession of stunts is very funny, but the same stunts over and over become very tiresome to those looking on. Too many different stunts should not be used at one meeting. Don't show everything you have. Save some for the next time. Simple, home-made stunts are often as successful as elaborate and expensive ones. Aim for variety and novelty.

Many a good meeting has been spoiled by long drills and long stunts. Stop while they want more and they will come back to see the rest of it. Ten

minutes should be the limit for the drill. Thirty to forty-five minutes are sufficient for the stunts. Proper hoodwinks may be obtained through the Supreme Sidonian.

(The selected ones must be securely hoodwinked. The candidates should be carefully instructed that they are to answer "YOU BET" to the questions asked by the Grand Tall Cedar. Accompanied by the Stunt team and led by the Guide, they shall enter the Forest and march around very slowly to the tune of the Dead March, or a Funeral March. (Chopin's is suggested). Perfect silence should be kept in the Forest during the slow march. When the line is in front of the Grand Tall Cedar, it shall be halted by the Guide.)

GRAND TALL CEDAR: (In slow and solemn tones) Brother Guide, what is the meaning of this funeral procession? What is the reason for this solemn, doleful music?

GUIDE: Grand Tall Cedar, there is a meaning and a good reason. I know of no other appropriate manner to bring them in, for they are dead ones.

GRAND TALL CEDAR: Alas, it is too true. They look like dead ones. They walk like dead ones. They are dead ones. And although we hate to do it, it is our manifest duty to put some new life into these dead bones. Brother Guide, lead them on again and see if you can bring them back to life.

(Lively music begins,—like "Hot Time in the Old Town"—and the candidates are hurried around the Forest at a lively gait, amid great noise and cries of "Step High", etc. When they are in front of the Grand Tall Cedar they are halted again.)

GUIDE: (In solemn tones) Take off your shoes, lest you defile this venerable Lodge of Sidonians.

(Shoes are taken off and thrown in a heap in the center of the Room. If it is thought best, especially in the winter season, taking off the shoes may be omitted. The candidates shall then be placed in line before the Grand Tall Cedar who shall say:)

GRAND TALL CEDAR: Brother Guide, where did you gather up this collection of bums and ragamuffins? Why have you dared to bring these hoboes and scallawags into this venerable Lodge of Sidonians?

GUIDE: Grand Tall Cedar, I know their appearance is forbidding and they do not look like brothers, but I can assure you these are Tall Cedars, who desire to be instructed in the secrets of the Sidonians and to learn the skill to hew timber.

GRAND TALL CEDAR: How do you know that they are Tall Cedars?

GUIDE: Because they are in possession of the Secret work and the Pass-word.

GRAND TALL CEDAR: Let them throw the Hewing Sign. (All the candidates throw sign)

GRAND TALL CEDARS: Let them give the Pass-word. (All candidates give Pass-word)

GRAND TALL CEDAR: The Sign and Pass-word are correct. This shows us how easy it is to be mistaken, for appearances are often deceiving. Young Cedars, do you desire to be taught our secrets?

CANDIDATES: (In a very loud voice) You bet.

(This answer is to be given by the candidates only. Members should remain silent.)

GRAND TALL CEDAR: Do you want to learn the skill to hew timber?

CANDIDATES: You bet.

GRAND TALL CEDAR: Do you want all that is coming to you?

CANDIDATES: You bet.

GRAND TALL CEDAR: Will you take it as we give it?

CANDIDATES: You bet.

GRAND TALL CEDAR: Do you have your nerve with you?

CANDIDATES: You bet.

GRAND TALL CEDAR: Are you game and full of ginger?

CANDIDATES: You bet.

GRAND TALL CEDAR: Are you as stupid as you look?

CANDIDATES: You bet.

GRAND TALL CEDAR: Are your heads made of wood?

CANDIDATES: You bet.

GRAND TALL CEDAR: Such being the case, it is high time you were taken in hand. You are surrounded by hundreds of Sidonians who are skilled in cutting wood and it is clearly necessary that your wooden heads should be well trimmed at this time. Moreover, you must again give us your promise. You have been obligated as Tall Cedars, by a solemn and lasting obligation which must always be regarded most seriously and sacredly. Now, you are to take another obligation which will be binding only in a Lodge of Sidonians and only while you are taking it. (Assemble ALL candidates for obligation). Raise both hands above your heads and in a loud voice repeat after me.

SIDONIAN OBLIGATION

I, (with your name) — in the presence of this Lodge of Sidonians, — created for the trimming of blockheads, — and now assembled for that express

purpose,—do hereby show my full assent—and give my hearty thanks—for what I am about to receive.

MOREOVER—I promise—that I will not show the white feather—but will take all that is coming to me—like a little man.

MOREOVER — I promise — that I will lend a brother Sidonian—a sum not exceeding—thirty cents—if I have no other use for it.

MOREOVER—I promise—that I will not marry any widow—grass or sod—or the mother-in-law of any Sidonian—without her full consent.

MOREOVER—I promise—that at any free feed—I will not eat or drink—more than my skin will hold.

MOREOVER—I promise—that when I am in the company of Sidonians—or visit a Lodge of Sidonians—I will endeavor to conduct myself—as a perfect lady.
(Here may be introduced any localisms)

MOREOVER—I promise—that three times a year—on New Year's day—my wedding anniversary—and my mother-in-law's birthday—at the dead hour of midnight—I will rise from my bed—divest myself of all apparel—put on my slippers—my pyramid—and a smile—and clad only in my birthday suit—will parade up and down — Street—and will climb to the top of — (some high place)—and there, with the icy winds of winter—blowing around my manly form—will raise my face to the skies—stretch forth my hands to the stars—and there renew this obligation.

MOREOVER—finally I promise—that I will not forget the words of this obligation—as long as I remember them—and in token of my submission—I

kneel on both knees—bow my face to the ground—and in this helpless position—call for succor—from the great Sidonian saints—O saints hear us!—O saints help us!—lift up thy mighty arms—O great saints—Knockus and Whackus.

GRAND TALL CEDAR: Brother Sidonian, the great saints have evidently heard and answered your call for succor. They stretched forth their mighty arms and found an easy mark. We know that you enjoyed it, but more is still to follow. The best is yet to come. You will now retire to the ante room and return one by one, for further trimming and instruction.

(The selected ones shall now retire to the ante room. The others shall be seated anywhere in the Forest. As the selected ones finish their stunts, they shall be seated in the Forest without retiring again to the ante room. When all the stunts are finished, all candidates shall be brought in a body before the Grand Tall Cedar.)

GRAND TALL CEDAR: Brothers, you have wandered long in the Forest and have passed through many novel, striking and even shocking experiences. We hope that you have not been inconvenienced by our polite attentions, which were all intended for your good and our pleasure. We have had a lot of fun, did you enjoy it?

CANDIDATES: You bet.

GRAND TALL CEDAR: Have you had a good time?

CANDIDATES: You bet.

GRAND TALL CEDAR: Are you sorry it is all over?

CANDIDATES: You bet.

GRAND TALL CEDAR: Are you fully satisfied?

CANDIDATES: You bet.

GRAND TALL CEDAR: Did you get your money's worth?

CANDIDATES: You bet.

GRAND TALL CEDAR: Are you glad you're a Tall Cedar?

CANDIDATES: You bet.

GRAND TALL CEDAR: Will you try to bring in Saplings?

CANDIDATES: You bet.

GRAND TALL CEDAR: Will you help us give them what you got?

CANDIDATES: You bet.

GRAND TALL CEDAR: It is well. I congratulate you on being good sports and having such willing spirits. You are now full-grown Sidonians. You may retire to the ante room and return when you are properly clothed.

(The regular business of the Forest may now be resumed.)

MEMORIAL SERVICE

(Grand Tall Cedar calls up the Forest, Pyramids removed, as Chaplain approaches altar.)

CHAPLAIN: Brethren, in the midst of life we find death; but, by the grace of the Supreme Architect of the Universe, we are granted that faith which enables us to find life in the midst of death.

At this time we pause to pay respect to those Cedars whom God, in His infinite wisdom, has seen fit to remove from our earthly Forest during the last year.

(Here the Scribe reads the dates of initiation and the names of the departed. As each name and date is announced one light is lighted until the entire list of the deceased is completed. Flowers may be used instead of lights.)

Their passing is a most solemn reminder that the well-laid plans upon His Trestle-board are being consummated; and that, by His divine mercy, they shall dwell in peace and blessedness in that eternal Forest which is being cultivated for all those who have striven on earth to conform their lives to the Divine Will.

We gratefully acknowledge the many and varied blessings which His Providence has permitted us to enjoy; and we earnestly pray that, in this hour of bereavement, we may believe that all things do work together for good to those who love the Lord.

May our sorrow be sanctified to the wiser ordering of our lives; and may the bereaved families be the recipients of His comforting and strengthening grace.

(Scribe here reads dates of deaths and names of the departed. One light is extinguished as each name is read, the one main light remaining, representing the Supreme Architect of the Universe.)

May we continue in His favor, and His guiding hand be ever at the helm of our destiny. May our own lives be so moulded that we too shall find peace in that Perpetual Forest.

(At this point appropriate hymns or prayers may be added.)

CHAPLAIN: And now may the grace of the Supreme Architect of the Universe be upon us and abide with us, to bless, guide and preserve us, our Forest, our Fraternity and our Country. Amen.

FUNERAL SERVICE

GRAND TALL CEDAR: Brother Cedars and Friends: We have come together to honor the memory of our Brother _____ who was initiated _____ and died _____. Our Almighty and Everlasting Architect and Creator of the Universe, in His all wise providence has called the soul of our deceased Brother out of this world and the ties of fraternal friendship and brotherly love, imposing upon us the mournful duty of this sad parting, from his associations with us. "The Lord hath given and the Lord hath taken away. Blessed be His name." How faithfully our Brother fulfilled the duties of this life and with what courage he upheld his professions we can bear witness; let us, therefore, remember him for his virtues and his strength of character.

We cannot assume that our Brother was without fault, but as we shall all have to answer before the Just Judge, for the deeds done in the flesh, let us hope that he will receive our Father's approval. Farewell Brother, may we be faithful to our professions and when we are called to judgement may we rise and greet thee.

We sincerely hope his favorable record is inscribed in the Book of Life.

SENIOR DEPUTY: The righteous shall flourish like the palm tree. He shall grow like a cedar in Lebanon. The deeply rooted and strong trees, the Tall Cedars of Lebanon, are the emblem of all that is noblest and enduring in human spiritual existence and are held by us, as a token of our faith in the immortality of the soul and with their everlasting wood, a symbol of that immortal part within us, which shall outlast the powers of the grave. As we stand in the presence of death let us remember our own mortality and that soon this earthly body shall

have molded to dust in the grave and nothing remain of us on earth; and be faithful to our professions and be as the wood of the Tall Cedars of Lebanon, which when cut off, was most useful; and so continue as to become living parts in that Temple, not made by hands, eternal in the Heavens.

Farewell Brother _____. Rest in Peace.

(Sing or recite third and fourth verses "Abide with Me".)

3—I need Thy presence every passing hour,
What but Thy grace can foil the tempter's
power.
Who like Thyself my guide and stay can be
Through cloud and sunshine, Lord
Abide with me.

4—I fear no foe, with Thee at hand to bless
Ills have no weight and tears no bitterness
Where is death's sting? Where, grave thy
victory?
I triumph still, if Thou abide with me.

JUNIOR DEPUTY: The footsteps of the righteous man are ordered of the Lord and all things work together for the good of them that love Him. Let us continue in our trust in God and with complete confidence in His providence, to circumscribe our actions according to our fraternal professions and square our lives with every moral and social virtue and live and die in peace. The Lord will keep him in perfect peace whose mind is stayed in Thee. Let us apply our hearts and minds to wisdom and do with our might whatsoever our hands find to do and may all our best intentions come to complete success. The gavel is symbolic of our efforts as spiritual hewers in the Forests of the Tall Cedars of Lebanon and as workmen in the Eternal Temple of the Most High God. And now, because our God of Mercy and hope and consolation doth not willingly afflict or grieve

the children of men, let us approach the Throne of Grace in reverence and in supplication.

CHAPLAIN: Almighty and Everlasting God, the Lord of Life and Death, we bow before Thee with profound reverence and in humble submission to Thy Divine Will. In Thy Wise Providence Thou hast called the soul of our deceased Brother out of this world. We Thank Thee for the life of our Brother and our Associations with him and for Thine assurances of a life beyond this, where we shall meet again. The deeply rooted and strong trees, the Tall Cedars of Lebanon are to us the symbol of our faith in the immortality of the soul and that immortal part within us, which shall outlast the powers of death. Let Thy Fatherly Care and Protection be over those who are bereaved, remember them O Lord in Thy Mercy and supply all their needs. Comfort them with the sense of Thy Goodness and give them that peace which the world can neither give nor take away. Heavenly Father, forgive our willfulness, our faults and failures, our omissions and our lack of faith and quicken us, who are still in our pilgrimage and teach us so to number our days, that we may apply our hearts and minds to wisdom and so to live that when our end approaches our eyes may be closed in peace and we may lie down in the grave as they who compose themselves to sleep. For man goeth to his long home, the silver cord is loosed and the golden bowl is broken, his dust returns to the earth, as it was, but his soul returns to God, who gave it. Farewell to our Brother, may he rest in Peace and may our Heavenly Father extend his mercy toward him and toward us all and fulfill our blessed hope with eternal bliss in His glorious Presence. This we ask for the Honor of His Name unto whom be Glory now and forever. Amen.

TALL CEDAR AT SIGHT

SUPREME TALL CEDAR: Brother _____

_____, It gives me a great deal of pleasure to have you with us this evening, and to have the privilege of conferring upon you the honorary degree of Tall Cedar at Sight. The Founders of our order provided for the conferring of this honorary degree upon Masons, prominent in the national, public and fraternal affairs of our country. We feel that you are richly deserving of this honor of distinction. Before proceeding, however, it will be necessary for you to give us your solemn pledge of secrecy and loyalty by promising that you will never reveal any of the secrets of the order that may now or at any future time be imparted to you as such. Are you willing to do so?

CANDIDATE: I am.

SUPREME TALL CEDAR: Then place your right hand over your heart and repeat after me. (Give Obligation).

By virtue of the power and authority in me vested by the Supreme Forest, Tall Cedars of Lebanon, I hereby declare you, Brother _____ a Tall Cedar at Sight.

SENIOR DEPUTY SUPREME TALL CEDAR: Brother Tall Cedar: _____, Before you is the altar of Cedar Wood. The original meaning of the word "Cedar" is "firmly rooted, strong tree". So may you ever be firmly rooted and strong in your love for our Order, and as the Cedar wood is everlasting, so is the solemn obligation which you have just taken. Ever be mindful of your threefold promise of Secrecy, Loyalty and Decency. We welcome you in friendship, love and brotherhood. Tall Cedarism is but another name for hospitality and good

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cheer. Friendliness, sociability and good fellowship are the cardinal principles of our order; so that when you meet a Tall Cedar, you may be certain that you are meeting a friend, a brother and a good fellow.

JUNIOR DEPUTY SUPREME TALL CEDAR: My brother, you will now be instructed in the secret work.
(Junior Deputy gives Secret Work.)

SUPREME TALL CEDAR: Brother _____, I congratulate you upon becoming a Tall Cedar at Sight and now declare you a member of _____ Forest No. —.

I invest you with the pyramid which should always be worn at meetings of the Forest and at such other times as requested by the Grand Tall Cedar.

I now present you with the due card of the current year, without which you will be unable to gain admittance into this or any other Forest.

I invite you to be seated in a place of honor among us.

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(All charter members shall be seated in the Forest.)

SUPREME TALL CEDAR: Brother Sentinel, you will see that the Forest is properly tiled.

Pledge of Allegiance to Flag

National Anthem or America

Invocation.

SUPREME TALL CEDAR: By virtue of the authority vested in my office, I hereby declare the Supreme Forest to be duly convened for the purpose of instituting a new Forest to be known as _____

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Forest, No. —, Tall Cedars of Lebanon. The Supreme Scribe will read the application for the institution of the Forest.

(Supreme Scribe reads application.)

SCRIBE OF NEW FOREST: Brother Supreme Scribe:—I present to you _____ charter membership applications, duly signed and vouched for, which will constitute the charter membership of _____ Forest, No. —.

SUPREME SCRIBE: Brother Scribe, Have you ascertained if all these brothers possess the necessary qualifications to become Tall Cedars?

SCRIBE OF NEW FOREST: Brother Supreme Scribe, I will vouch that each brother is properly qualified.

SUPREME SCRIBE: Supreme Tall Cedar, I declare this list of _____ applicants to constitute the charter list of _____ Forest, No. —. The following are the officers elected to serve this Forest for the Ensuing Year.

(Reads List of Officers.)

Supreme Tall Cedar Obligates new officers (See page 34.)

Installation of Officers of the new Forest, (Ritual, page 54,) by District Representative or substitute.

SUPREME TALL CEDAR: The Senior Deputy Supreme Tall Cedar will read the dispensation as granted by the Supreme Tall Cedar.

(Senior Deputy reads Dispensation.)

SUPREME TALL CEDAR: By virtue of a Dispensation granted by the Supreme Tall Cedar dated _____, 19____, I now declare _____ Forest No. — duly instituted and possessed of all the rights

and privileges of a Forest of Tall Cedars of Lebanon until the next meeting of the Supreme Forest, at which meeting application should be made for a charter.

The Supreme Tall Cedar then delivers the gavel into the hands of the new Grand Tall Cedar, and the Forest proceeds with its business, initiations, etc.

INSTALLATION OF OFFICERS IN A SUBORDINATE FOREST

(The Installation shall be conducted by the District Representative, or by the retiring Grand Tall Cedar. Should the Grand Tall Cedar succeed himself, the Installation shall be conducted by the District Representative, or by any other officer of the Supreme Forest, or by any Past Grand Tall Cedar. Should none of these be present on the night of Installation, the Forest may elect an Installing Officer to serve for the occasion. Any Officer not present may be installed by proxy.)

INSTALLATION

INSTALLING OFFICER: The elected officers for 19—, of —, Forest No. —, will present themselves before me.

(The newly elected Grand Tall Cedar, Senior Deputy Grand Tall Cedar, Junior Deputy Grand Tall Cedar, Scribe, Treasurer, and Trustee, will present themselves in order before the Installing Officer.)

INSTALLING OFFICER (To the newly elected Grand Tall Cedar):

Tall Cedar —, you have been duly elected Grand Tall Cedar of this Forest for the ensuing year. The duties of the Grand Tall Cedar are numerous, exacting and important. You are to preside over the meetings of the Forest, and should guide and rule

with a firm and impartial hand. You are to be governed first, by the Constitution, By-Laws, Rules, Regulations and Edicts of the Supreme Forest, and second, by the By-Laws of your own Forest, and to do nothing that will conflict with any of them. You are the custodian of the Charter (or Dispensation) and the Rituals. The Charter (or Dispensation) must be displayed at every meeting of the Forest. ~~At the installation of your successor you must turn over to him the Charter (or Dispensation), Rituals, and all other books and papers pertaining to your office.~~ You must be diligent to avoid and prevent internal dissension, and also to further the prosperity and growth of Tall Cedarism in general. To this end, you must see that our Ritual and Work are presented as fully and correctly as possible. You are responsible for the financial welfare of your Forest, and are expected to keep it in a prosperous condition. You are required to call at least two ceremonial meetings in each year. In accepting this office, do you promise to perform these duties to the best of your ability?

GRAND TALL CEDAR: I do.

INSTALLING OFFICER (To the newly elected Senior Deputy Grand Tall Cedar, and Junior Deputy Grand Tall Cedar):

Tall Cedars — and —, you have been duly elected Senior Deputy Grand Tall Cedar and Junior Deputy Grand Tall Cedar, respectively, of this Forest for the ensuing year. It is your duty to help and assist the Grand Tall Cedar in ruling and governing the Forest, and in all his work for its prosperity and advancement. One of your important duties is to prevent the entrance of any one without the password and the card of the current year. In accepting these offices do each of you promise to perform your duties to the best of your ability?

19——, of ——, Forest No. ——, will present themselves before me.

(The newly elected Grand Tall Cedar, Senior Deputy Grand Tall Cedar, Junior Deputy Grand Tall Cedar, Scribe, Treasurer, and Trustee, will present themselves in order before the Installing Officer.)

INSTALLING OFFICER (To the newly elected Grand Tall Cedar):

Tall Cedar ——, you have been duly elected Grand Tall Cedar of this Forest for the ensuing year. The duties of the Grand Tall Cedar are numerous, exacting and important. You are to preside over the meetings of the Forest, and should guide and rule

with a firm and impartial hand. You are to be governed first, by the Constitution, By-Laws, Rules, Regulations and Edicts of the Supreme Forest, and second, by the By-Laws of your own Forest, and to do nothing that will conflict with any of them. You are the custodian of the Charter (or Dispensation) and the Rituals. The Charter (or Dispensation) must be displayed at every meeting of the Forest. ~~At the installation of your successor you must turn over to him~~ the Charter (or Dispensation), Rituals, and all other books and papers pertaining to your office. You must be diligent to avoid and prevent internal dissension, and also to further the prosperity and growth of Tall Cedarism in general. To this end, you must see that our Ritual and Work are presented as fully and correctly as possible. You are responsible for the financial welfare of your Forest, and are expected to keep it in a prosperous condition. You are required to call at least two ceremonial meetings in each year. In accepting this office, do you promise to perform these duties to the best of your ability?

GRAND TALL CEDAR: I do.

INSTALLING OFFICER (To the newly elected Senior Deputy Grand Tall Cedar, and Junior Deputy Grand Tall Cedar):

Tall Cedars —— and ——, you have been duly elected Senior Deputy Grand Tall Cedar and Junior Deputy Grand Tall Cedar, respectively, of this Forest for the ensuing year. It is your duty to help and assist the Grand Tall Cedar in ruling and governing the Forest, and in all his work for its prosperity and advancement. One of your important duties is to prevent the entrance of any one without the password and the card of the current year. In accepting these offices do each of you promise to perform your duties to the best of your ability?

SENIOR DEPUTY GRAND TALL CEDAR: I do.

JUNIOR DEPUTY GRAND TALL CEDAR: I do.

INSTALLING OFFICER (To the newly elected Scribe):

Tall Cedar _____, you have been duly elected Scribe of this Forest for the ensuing year. You are to keep a full and accurate record of all the proceedings of the Forest; to give due and timely notice of all meetings of the Forest to all members of the Forest, as directed by the Grand Tall Cedar. You are to keep accurate account between the Forest and each member and shall collect all fees, dues and other moneys due the Forest, and pay the same immediately to the Treasurer, taking his receipt therefor. Your books must at all times be open for the inspection of the proper officers. ~~When your successor is installed, you must turn over to him immediately~~ all books, records, accounts, papers, and property of every kind belonging to the Forest. And you are at all times to give your hearty co-operation and assistance to all your brother officers in their work for the Forest. In accepting this office do you promise to perform these duties to the best of your ability?

SCRIBE: I do.

INSTALLING OFFICER (To the newly elected Treasurer):

Tall Cedar _____, you have been duly elected Treasurer of this Forest for the ensuing year. It is your duty to receive from the Scribe all moneys collected by him for the Forest, giving him a receipt therefor, and to pay out the same only upon the written order of the proper officers. ~~When your successor is installed, you must turn over to him immediately~~ all books, accounts and papers and property of every kind belonging to the Forest. It is a responsible

office and requires great care to avoid mistake and error. In accepting this office do you promise to perform your duties to the best of your ability?

TREASURER: I do.

INSTALLING OFFICER (To the newly elected Trustee):

Tall Cedar _____, you have been duly elected a Trustee of this Forest for the ensuing term of three years. The Trustees are the custodians of the property of the Forest, and of all securities and invested funds belonging to it. They shall make investments only as directed by the Forest, and only in such securities as are allowed by law for the investment of trust funds. Their books and accounts shall at all times be open to the inspection of the Grand Tall Cedar, and the Finance or Executive Committee. In accepting this office do you promise to perform your duties to the best of your ability?

TRUSTEE: I do.

INSTALLING OFFICER: The Chief Ranger will conduct the new officers to their respective stations.

(The Chief Ranger shall then conduct the new officers to their respective stations, and the Installing Officer shall place the gavel in the hands of the new Grand Tall Cedar who shall take the chair and immediately announce his appointments for the ensuing year, and proceed to install them as follows:)

GRAND TALL CEDAR: Brothers of _____ Forest, No. _____, I have appointed the following Tall Cedars to serve as officers of this Forest for the ensuing year. As their names are called they will present themselves before me for installation.

For Preceptor, Tall Cedar _____.

Guide, Tall Cedar _____.

Chaplain (or Deacon), Tall Cedar _____.

Sentinel, Tall Cedar _____.

Chief Ranger, Tall Cedar _____.

Historian, Tall Cedar _____.

(When they are all in order before him.)

GRAND TALL CEDAR: Tall Cedars, you are appointed to office in this Forest for the ensuing year. It is to you, as well as to the elected officers that I confidently look for support and assistance in the work and growth of the Forest. Without the loyal and hearty co-operation of all its officers the Forest cannot achieve the success which is its rightful desire. Your duties are all of importance. The Preceptor is the exponent of all Ritualistic Work and the Guide is to assist in the work of Initiation and the conferring of degrees. The Chaplain shall pronounce the Invocation at the opening of the Forest. The Sentinel shall strictly guard the door and allow no one to enter without the password and the card of the current year. The Chief Ranger shall organize, command and train the company of Rangers so that they may properly assist in the ceremonies of the Royal Court. The Historian shall record and preserve the history of the Forest. In accepting these offices do each of you promise to perform his duty to the best of his ability?

APPOINTED OFFICERS: (Each answers) I do.

GRAND TALL CEDAR: The Installation now being concluded, the officers may take their seats, and the business of the Forest will proceed.

INSTALLATION OF OFFICERS IN THE SUPREME FOREST

(The Installation shall be conducted by the retiring Supreme Tall Cedar, or by a Past Supreme Tall Cedar. Absent Officers may be installed by proxy.)

INSTALLING OFFICER: The elected officers of the Supreme Forest for the ensuing year will present themselves before me.

(The newly elected Supreme Tall Cedar, Senior Deputy Supreme Tall Cedar, Junior Deputy Supreme Tall Cedar, Supreme Scribe, Supreme Treasurer, and Supreme Trustee shall present themselves in order before the Installing Officer.)

INSTALLING OFFICER (To the newly elected Supreme Tall Cedar):

Tall Cedar _____ You have been elected Supreme Tall Cedar for the ensuing year. The Supreme Forest has conferred upon you its greatest honor by this election to the highest office in the Order. The duties of your office will require much of your time and thought, for the problems are sometimes vexatious and difficult. You are to preside at the meetings of the Supreme Forest, ruling over it with wisdom and impartiality. Either in person, or by your duly commissioned Deputy, you are to institute all new Forests. You must sign all Dispensations, Charters, Commissions, and Orders on the Supreme Treasurer. During the recess of the Supreme Forest you have the general oversight and control of the Order in all its parts, and are vested by the Constitution with all powers necessary to enforce the laws, rules, regulations and edicts of the Supreme Forest. You are to decide all questions as to the laws and usages of the Order which may be submitted to you by any office of a Subordinate Forest. You shall appoint the minor officers and all committees of the Supreme Forest. You have the sole power to make

a Tall Cedar at sight. In the exercise of these powers, so wide and so great, you are not to be self-willed and arbitrary, but considerate, wise, firm and impartial. Much of the success of Tall Cedarism depends upon the energy of your labors, and the fidelity with which you follow the laws and usages of the Order. When your successor is installed you must turn over to him all books, papers and property of any kind belonging to the Supreme Forest. In accepting the office of Supreme Tall Cedar, do you promise to perform these duties to the best of your ability?

SUPREME TALL CEDAR: I do.

INSTALLING OFFICER (To the newly elected Senior Deputy Supreme Tall Cedar and Junior Deputy Supreme Tall Cedar):

Tall Cedars _____ and _____, you have been duly elected Senior Deputy Supreme Tall Cedar and Junior Deputy Supreme Tall Cedar, respectively, for the ensuing year. It is a mark of high honor that has been conferred upon you by the Supreme Forest. The Senior Deputy Supreme Tall Cedar shall preside over the meetings of the Supreme Forest in the absence of the Supreme Tall Cedar. In the event of his death, resignation, removal from office or disability from physical causes, you are to act in his place with all his privileges and powers. You are to assist the Supreme Tall Cedar in every way that he may prescribe.

The Junior Deputy Supreme Tall Cedar shall preside over the meetings of the Supreme Forest in the absence of both the Supreme Tall Cedar and the Senior Deputy Supreme Tall Cedar. You are also to assist the Supreme Tall Cedar as he may call upon you. In accepting these offices, do each of you promise to perform your duties to the best of your ability?

SENIOR DEPUTY SUPREME TALL CEDAR: I do.

JUNIOR DEPUTY SUPREME TALL CEDAR: I do.

INSTALLING OFFICER (To the newly elected Scribe):

Tall Cedar _____, you have been elected Supreme Scribe for the ensuing year. You are to keep a full and accurate record of the proceedings of the meetings of the Supreme Forest. You have charge of all the records, books and papers of your office, and are the custodian of the Seal of the Supreme Forest, which you shall affix to all Dispensations, Charters, and other official papers which you shall prepare and issue by the direction of the Supreme Tall Cedar. You are to keep accurate accounts between the Supreme Forest and all Subordinate Forests; receive all moneys due the Supreme Forest and pay the same without delay to the Supreme Treasurer, taking his receipt therefor. You are to countersign all orders upon the Supreme Treasurer, and keep an accurate record of the same. You are to keep an accurate record of the membership of the Subordinate Forests, and present a tabulated report thereof at the annual meeting of the Supreme Forest. When your successor is installed, you must turn over to him immediately, all records, books, blanks and papers pertaining to your office, together with the Seal and all other property of the Supreme Forest. Much of the success of the Order depends upon the promptness and accuracy with which you conduct your office. In accepting the office of Supreme Scribe, do you promise to perform these duties to the best of your ability?

SUPREME SCRIBE: I do.

INSTALLING OFFICER (To the newly elected Supreme Treasurer):

Tall Cedar _____, you have been elected Supreme Treasurer for the ensuing year. You are the custodian of the funds of the Supreme Forest, which you must deposit in the name of the Supreme Forest in a depository approved by the Supreme Trustees. You are to keep an accurate account of expenditures and receipts and pay out money only upon the order of the Supreme Tall Cedar, countersigned by the Supreme Scribe. You shall make a written report to the annual meeting of the Supreme Forest. When your successor is installed you must immediately turn over to him all books, accounts and papers pertaining to your office. In accepting the office of Supreme Treasurer do you promise to perform these duties to the best of your ability?

SUPREME TREASURER: I do.

INSTALLING OFFICER (To the newly elected Trustee):

Tall Cedar _____, you have been elected as a Trustee of the Supreme Forest for the ensuing term of three years. The Trustees are the custodians of all securities and invested funds of the Supreme Forest. They shall invest in the name of the Supreme Forest its surplus funds, as directed, but only in such securities as are allowed by law for the investment of trust funds. They are to keep accurate account of their investments, and all their books and accounts are to be open at all times to the inspection of the Supreme Tall Cedar and the Committee on Finance. In accepting the office of Supreme Trustee do you promise to perform your duties to the best of your ability?

SUPREME TRUSTEE: I do.

INSTALLING OFFICER: Supreme Chief Ranger, you will conduct these officers to their respective stations.

(The Supreme Chief Ranger will then conduct the officers to their respective stations, the Supreme Tall Cedar being the last. The Installing Officer will deliver the gavel to the Supreme Tall Cedar who will take the chair and immediately announce his appointments for the ensuing year, and proceed to install them as follows:)

SUPREME TALL CEDAR: Brothers of the Supreme Forest, I have appointed the following Tall Cedars to serve as officers of the Supreme Forest for the ensuing year. As their names are read they will present themselves before me for installation.

For Supreme Preceptor, Tall Cedar _____, of No. ____.

Supreme Chaplain, Tall Cedar _____, of No. ____.

Supreme Chief Ranger, Tall Cedar _____, of No. ____.

Supreme Sentinel, Tall Cedar _____, of No. ____.

Supreme Historian, Tall Cedar _____, of No. ____.

Supreme Sidonian, Tall Cedar _____, of No. ____.

Supreme Tall Cedar's Aides, Tall Cedars _____, of No. ____ and _____ of No. ____.

District Representatives, Tall Cedars _____, of No. ____, and _____, of No. ____, and _____, of No. ____.

(As many as shall be required for the Districts. When they are all in order before him he shall proceed.)

SUPREME TALL CEDAR: Tall Cedar _____, you are appointed Supreme Preceptor for the ensuing year. You are the official exponent of the Ritual and Work of the Order. You will visit the Subordinate Forests as directed by the Supreme Tall Cedar, and shall at all times endeavor to secure an adequate and correct presentation of the Ritual and Secret Work of the Order as set forth by the Supreme Forest. In accepting this office, do you promise to perform your duties to the best of your ability?

SUPREME PRECEPTOR: I do.

SUPREME TALL CEDAR: Tall Cedar _____, you are appointed Supreme Chaplain for the ensuing year. You are to invoke the divine blessing at the meetings of the Supreme Forest, and at other meetings when requested by the proper officers. In accepting this office do you promise to perform your duties to the best of your ability?

SUPREME CHAPLAIN: I do.

SUPREME TALL CEDAR: Tall Cedar _____, you are appointed Supreme Chief Ranger for the ensuing year. You are the official head and adviser of all the companies of the Royal Rangers in the Subordinate Forests. You will be the Chief Marshal at all public ceremonies and parades which you may attend. In accepting this office do you promise to perform your duties to the best of your ability?

SUPREME CHIEF RANGER: I do.

SUPREME TALL CEDAR: Tall Cedar _____, you are appointed Supreme Sentinel for the ensuing year. You are to guard the door at the meetings of the Supreme Forest, and to allow no one to enter without the password and the card of the current year. In accepting this office do you promise to perform your duties to the best of your ability?

SUPREME SENTINEL: I do.

SUPREME TALL CEDAR: Tall Cedar _____, you are appointed Supreme Historian for the ensuing year. You shall gather all important historical data relating to Tall Cedarism, and prepare the same in permanent form for the archives. In accepting this office do you promise to perform your duties to the best of your ability?

SUPREME HISTORIAN: I do.

SUPREME TALL CEDAR: Tall Cedar _____, you are appointed Supreme Sidonian for the ensuing year. You shall collect and catalogue all stunts used by all Subordinate Forests, distribute information thereon to all Forests and arrange for an exchange of ideas and stunts among the Forests. In accepting this office do you promise to perform your duties to the best of your ability?

SUPREME SIDONIAN: I do.

SUPREME TALL CEDAR: Tall Cedars _____ and _____, you are appointed Aides to the Supreme Tall Cedar for the ensuing year. You shall perform such services to aid the Supreme Tall Cedar as he shall designate. In accepting this office do each of you promise to perform your duties to the best of your ability?

SUPREME TALL CEDAR'S AIDES: (each answers) I do.

SUPREME TALL CEDAR: Tall Cedars _____ and _____, you are appointed District Representatives for your respective Districts for the ensuing year. You are to be the Representatives of the Supreme Tall Cedar, and will be recognized as such by all Subordinate Forests. You are expected to visit each Forest in your district at least once in each year,

and are to see that the work of the Forest is carried on in strict accordance with the laws and usages of the Order. Immediately after each visit you shall make a written report thereon to the Supreme Tall Cedar. You are to report at once, in writing, to the Supreme Tall Cedar, any infraction or violation of the laws and regulations of the Supreme Forest, by any Subordinate Forest in your district. You are to assist the Supreme Tall Cedar by all means in your power, especially in the institution of new Forests, and in the growth and propagation of the Order in your districts. In accepting this office, do each of you promise to perform his duties to the best of his ability?

DISTRICT REPRESENTATIVES: (Each answers) I do.

SUPREME TALL CEDAR: Brother Scribe, you will invest these officers with their proper jewels.

(The Scribe will then invest each of the appointed officers with his proper jewel.)

SUPREME TALL CEDAR: The Installation now being concluded, the officers may take their seats, and the business of the Supreme Forest will proceed.

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