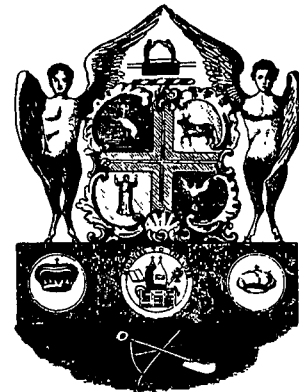


**AUTHORIZED RITUAL
FOR THE
CAPITULAR DEGREES**

Prepared for and by the Authority of the

GENERAL CONFERENCE OF



GRAND CHAPTER'S

**HOLY ROYAL ARCH MASONS
Prince Hall Affiliation, U.S.A.**

THIS AUTHORIZED RITUAL is for the exclusive use of Royal Arch Masons of the Prince Hall Affiliation, and dedicated to the proposition that the Ritualistic Ceremonies of the Grand and Subordinate Chapters those belonging to and a part of the General Conference of Grand Chapters, Holy Royal Arch Masons of the United States of America, and jurisdiction shall be the same in all respects.

The Ritualistic Ceremonies of the four degrees are in their regular order, complete and accurate, and will meet the desires of the Royal Arch Companion to gain proficiency in the several degrees.

No other Ritual is to be used, as this is the official Ritual of the General Conference of Grand Chapters. It can be purchased only through the General Conference of Grand Chapters, or from the Secretary of the Grand Chapter of your jurisdiction.

At the decease of the Companion, this Ritual is to be returned to the Grand Secretary of his Jurisdiction.

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INSTRUCTIONS AND MANUAL OF SWORDS FOR MASTERS OF THE VAILS

In the opening and closing ceremonies of the Chapter, all officers armed with swords should familiarize themselves with the following instructions:

1. During the opening and closing ceremonies of the Chapter, when the Masters of the Vails are addressed in the recitation of their duties, should execute the SALUTE SWORD (See instructions) before responding. Retain the position until the recitation is ended. Then execute CARRY SWORD (See instructions), and return to their station, remain standing facing East.
2. On all other occasions when the Masters of the Vails wish to speak or are addressed, they should respectfully address the chair, execute the SALUTE SWORD, retain the position until he has stated that which he wishes to say, execute CARRY SWORD, and resume his seat.
3. When the command "Be In Order As Royal Arch Mason" is given, the Masters of the Vails should execute PRESENT SWORD (See instructions).
4. In rendering honors to Present or Past Grand Officers and visitors of Rank, the Masters of the Vails should execute PRESENT SWORD as they pass their stations.

MANUAL OF THE SWORD

While certain officers of the Chapter are armed with swords, it is often the case that little or no attention is paid to the proper manner of handling them. The motions necessary for Chapter purposes may be readily learned, and the result will more than compensate for the time spent in acquiring. The following will serve as a guide for proper use of the sword:

DRAW SWORD

Seize the scabbard near the top with the left hand and grasp the handle of the sword with the right hand; draw sword quickly, raising the arm to its full extent at an angle of forty-five degrees, the sword in a straight line with the arm; make a slight pause, drop the left hand by the side.

CARRY SWORD

Bring the back of the blade against the right shoulder, the blade perpendicular; arm nearly extended downward, the thumb and first two fingers embracing the handle; left side of handle with thumb against thigh.

PRESENT SWORD

Carry the sword vertically to the front, raising the hand as high as the neck, and six inches from it; the thumb on the back of the handle; back of the handle to the right, elbow close to the body; blade inclined to the front at an angle of thirty degrees. Left hand down at side.

SALUTE SWORD

Execute PRESENT SWORD, then drop point of the sword by extending the arm, so that the right hand is brought near the right thigh; back of hand down; the blade inclining downward and to the front.

RETURN SWORD

Take the position of PRESENT SWORD, at the same time grasp the scabbard near its top with the left hand; carry the right hand opposite and six inches from the left shoulder; lower the blade and pass it across and along the left arm; the point to the rear; turn slightly to the left, fixing the eyes on the opening of the scabbard; return the blade; turn head to the front and drop the hands by the sides.

OPENING

(No salutation should be given until after the Chapter has been purged and tiled. Officers when addressed by the CH or EHP should rise, if seated, salute with sword, or give sign of fidelity. Retain salute while officer is speaking.)

EHP (r) Comp. CH

CH (Rises, draws sword and salutes) EHP

EHP — Organize a Chapter of Royal Arch Masons

CH (Carry Sword) Officers take your respective stations. Companions be clothed (RAC closes doors before taking his station) (Vails and RAC are seated facing the North; when doing work face the West) (Companions are clothed by putting on their Royal Arch Apron, Cap, and White gloves.)

CH — (Saluting) EHP, a Chapter of Royal Arch Masons is duly organized.

EHP — Are all present Royal Arch Masons?

CH — I will ascertain and report

CH — Comp. PSJ, ascertain if all present on the South Side of the Tabernacle are Royal Arch Masons. Comp. RAC, ascertain if all present on the North Side of the Tabernacle are Royal Arch Masons.

(PSJ beginning at East takes up pass on South Side of Tabernacle)

(RAC beginning at East takes up pass on North Side of Tabernacle)

(Moving together they meet in the West and go back in double file through the vails to their station.) (The pass is not taken from the Council or Vails.)

EHP — (rrr)

RAC — (At station and saluting) Comp. CH, all present on the North Side of the Tabernacle are Royal Arch Masons.

PSJ — (At station and giving sign of fidelity) Comp. CH, all present on the South Side of the Tabernacle are Royal Arch Masons.

CH — (Saluting) EHP, all present are Royal Arch Masons.

EHP — (r) (CH remains standing at salute)

EHP — Are there a constitutional number present to open a Chapter of Royal Arch Masons?

CH — There are three times three.

EHP — Call the Companions to order as Royal Arch Masons.

CH — (Carrying sword and addressing Companions) Companions be in order as Royal Arch Masons. (Companions will rise and give due guard)

CH — (Saluting) EHP, the Companions are in order as Royal Arch Masons.

EHP — (r) (CH remains standing at salute) Comp. CH, when a Chapter of Royal Arch Masons is about to be opened what becomes your first duty?

CH — To see that the Sentinel is at his post and the outer courts of the Tabernacle are securely guarded.

EHP — Attend to that duty and inform the Sentinel that the EHP is about to open a Chapter of Royal Arch Masons, and direct him to guard accordingly.

CH — (Saluting) Comp. RAC

RAC (Rising and saluting) Comp. CH

(Vails will also rise and draw swords)

CH — See that the Sentinel is at his post and the outer courts of the Tabernacle are securely guarded and inform him that the EHP is about to open a Chapter of Royal Arch Masons. Direct him to guard accordingly.

RAC (Carry Sword) (Goes to altar, gets Sentinel's sword and apron) (About face and passed through Vails West to door) (Vails saluting as he passes and remain standing at carry sword) (At door give (r)

SENTINEL — (r)

RAC — (Opens door, hands sword and apron to sentinel) Comp. Sentinel, I am directed to inform you that the EHP is about to open a Chapter of Royal Arch Masons. Take due notice thereof and guard accordingly. (Closes door and gives rrr-rrr-r)

SENTINEL — rrr-rrr-r

RAC — (Carry Sword) (Returns through Vails to station) (Vails saluting as he passes) (Saluting) Comp. CH, the Sentinel is at his post and the outer courts of the Tabernacle are securely guarded.

CH — (Saluting) EHP the Tabernacle is secure.

EHP — (r) (RAC and Vails are seated) (CH remains standing at salute) Are you a Royal Arch Mason?

CH — I am that I am

EHP — How shall I know you to be a Royal Arch Mason?

CH — By three times three under a living arch and over a triangle.

EHP — Why in that manner?

CH — Because in that manner only can the principal secrets of this degree be communicated.

EHP — Where were you made a Royal Arch Mason?

CH — In a legally constituted and duly opened Chapter of Royal Arch Masons assembled in a place representing the Tabernacle erected by our ancient brethren near the ruins of King Solomon's Temple.

EHP — How many compose a Chapter of Royal Arch Masons?

CH — Nine or more.

EHP — When composed of only nine, who are they?

CH — The EHP, King and Scribe; CH PSJ, and RAC, and the three Masters of the Vails.

EHP — Whom do the first three represent?

CH — Joshua, Zerubbabel, and Haggai; who composed the first Grand Masonic Council assembled at Jerusalem, and held their meetings in the Tabernacle.

EHP — Whom do the last three represent?

CH — Those three of our ancient brethren who discovered and brought to light the principal secrets of this degree after they had lain buried in darkness from the death of our Grand Master Hiram Abiff, until the building of the second Temple, and as a reward for their valuable services were appointed Masters of the Vails.

EHP — How many vails were there?

CH — Four

EHP — What do the four vails represent?

CH — The four principal tribes of the Children of Israel, who bore their banners through the wilderness, namely, Judah, Reuben, Ephraim, and Dan, whose emblems were the Lion, the Man, the Ox, and the Eagle.

EHP — What do these banners emblematically teach?

CH — That when engaged in the pursuit of Truth, the great object of Masonic study, we should have the courage of the Lion; the intelligence of Man; the patience of the Ox; and the swiftness of the Eagle.

EHP — The Master of the first vail's station.

CH — Within the first vail. (CH remain standing, Carry Sword)

EHP — rr (Vails rise, Carry Sword) Comp Master of the first vail.

M1V — (Takes three steps forward, faces right, and salutes) EHP

EHP — Your duty

M1V — (Sword at salute) To guard the first vail and admit none without the pass.

EHP — What is the pass?

M1V —

EHP — What is the color of your vail?

M1V — Blue, which is emblematical of friendship, the peculiar characteristic of a Master Mason.

EHP — The Master of the Second Vail's station.

M1V — Within the second vail. (Carry sword, face right, take three steps back to station, face the East, remain standing.)

EHP — Comp. Master of the second vail.

M2V — (Takes three steps forward, faces right, and salutes) EHP.

EHP — Your duty.

M2V — To guard the second vail and admit none without the words, and sign of the Master of the first vail.

EHP — What are his words?

M2V — S - H - and J.

EHP — What is his sign?

M2V — An imitation of that which was given by the Lord unto Moses when he commanded him to cast his rod on the ground.

EHP — What is the color of your Vail?

M2V — Purple, which is formed by a due admixture of blue and scarlet is placed between the first and third vails which are of these colors to denote that intimate connection that exists between the Master Mason Degree and the Holy Royal Arch.

EHP — The Master of the Third Vail's station.

M2V — Within the third Vail. (Carry sword, face right, take three steps back to station faces the East, remain standing.)

EHP — Comp. Master of the Third Vail.

M3V — (Takes three steps forward, face right, and salute) EHP

EHP — Your duty.

M3V — To guard the Third Vail and admit none without the words, and sign of the Master of the second Vail.

EHP — What are his words?

M3V — M....., A....., and B.....

EHP — What is his sign?

M3V — An imitation of that which was given by the Lord unto Moses when he commanded him to place his hand into his bosom.

EHP — What is the color of your Vail?

M3V — Scarlet, which is emblematical of that fervency and zeal which should actuate all Royal Arch Masons.

EHP — The Royal Arch Captain's station.

M3V — Within the fourth vail or sanctuary. (Carry sword, face right, takes three steps back to station, faces the East, and remain standing.)

EHP — Comp. Royal Arch Captain.

RAC — (Takes three steps forward, face right, and salute) EHP.

EHP — Your duty

RAC — (Sword at salute) To guard the fourth vail or sanctuary and admit none without the words, sign and signet of the Master of the Third Vail.

EHP — What are his words?

RAC — J....., Z....., H.

EHP — What is his sign?

RAC — An imitation of that which was given by the Lord unto Moses when he commanded him to pour water upon the dry land.

EHP — What is his signet?

RAC — That of Zerubbabel or truth.

EHP — What is the color of your Vail?

RAC — White, and emblematical of that purity of heart and rectitude of conduct that is essential to gain admission into the Holy of Holies above.

EHP — The PSJ Station

RAC — At the left and in front of the Council (carry sword, faces right, steps three paces forward to station, faces left towards the East, remains standing.)

EHP — Comp. PSJ

PSJ — (Faces right East, gives sign of Fidelity) EHP.

EHP — Your duty

PSJ — To bring the blind by a way that they knew not, to lead them in paths that they have not known, to make darkness light before them and crooked things straight.

EHP — The CH Station

PSJ — At the right and in front of the Council. (Remains standing facing East.)

EHP — Comp. CH

CJ — (Facing the East, and saluting) EHP

EHP — Your duty

CH — (Sword at salute) To obey the Orders of the EHP and see them duly executed, to introduce strangers among the workmen and to see that the outer Courts of the Tabernacle are securely guarded.

EHP — The Scribes station.

CH — On the left in the Council

EHP — His duty

CH — To assist the EHP in the discharge of his duties and in his absence and that of the King to preside over the Chapter.

EHP — The Kings Station

CH — On the right in the council

EHP — His duty

CH — To assist the EHP in the discharge of his duties and in his absence to preside over the Chapter.

EHP — The EHP Station.

CH — In the Sanctuary and in the center of the Council.

EHP — His duty

CH — To preside over and govern the Chapter with fidelity, to read and expound the law, to officiate in the Tabernacle, and offer up the incense of a pure and contrite heart to the Great I Am.

EHP — Comp. CH, assemble the Companions in due form for our devotions. (rrr)

CH — (Carry sword and facing Companions) Companions assemble in procession of two files on the North side of the Tabernacle facing the East. (All the Companions will assemble in two files on the North side of the Tabernacle facing the East.

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      . .
      . A .
..... . .
CH PSJ.. . . 3
      RAC. . . .
      . . . . 2
      . . . . 1
      . ..... .
..... .
      1 2 3....

```

The CH leads the left file, the PSJ followed by the RAC leads the right file.) (While procession is being formed, the Vails remain standing at their stations, facing the North.)

CH — (When procession is formed and ready) Forward March. (When procession starts, the Vails left face and march in single file to West; then make right turn, and halt.) The procession led by the CH and PSJ will make short right turn, (do not pass between Altar and East); then short right turn and West to Vails; then make left turn passing in front of Vails in West; then make left turn marching toward East; the lines dividing at the Altar and halt.) (See illustration)

CH — Halt. Inward face.

(The Vails now march forward to West of Altar)

EHP — (The Council rises and the EHP may read or omit if desired, the following charge.)

CHARGE

Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us. For yourselves know how ye ought to follow us, for we have behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we command you, that if any would not work, neither should he eat. For we hear there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

CH — (Carry sword) Kneel on the right knee. (Pause)
(All Companions kneel on the right knee)

Form a chain with the right hand over the left arm. (Pause) (Companions place right hand over left arm and link hands)

EHP, the Companions are in due form for our devotions and await your presence.

(CH return sword, and takes proper position and kneeling in line.)

EH — The Council will descend.

(EHP, King, and Scribe take positions in vacant places at head of arch)

(EHP in center, King on right, and Scribe on left.)

EHP — (EHP or PSJ recites the following prayer)

PRAYER

Direct us, O Lord, in these and all our doings with Thy most Gracious favor, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, that we may glorify thy Holy Name, and finally by Thy mercy obtain everlasting life. Amen.

Companions — (Response) Amen. Amen. Amen. So Mote it Be.

EHP — Companions, balance three times three, taking time from the East.

(Companions balance by raising their arms up and down nine times.

EHP — Arise (All rise to their feet breaking the chain.)

EHP — Companion CH, form the Companions in groups of three for the purpose of raising the Royal Arch.

CH — Companions form in groups of three for the purpose of raising the Royal Arch beginning with the Vails.

(The three Vails form arch; and each line form group of three on the right and left to the East; CH directs the forming of the groups and when completed form last group with PSJ and RAC.)

CH — EHP the groups are formed.

EHP — (Forming group with King and Scribe)
Companions, repeat after me:

As we three did agree
In peace, love and unity
The Sacred word to search
As we three did agree
In peace, love and unity

The Sacred Word to keep
So we three do now agree
In peace, love and unity
To raise the Royal Arch

EHP — Battery three times three.

(Hands still clasped, bring the right hand with force down upon the left.)

Raise the Arch.

(The right hands are raised above their heads.)

Give the Word

(The words are given at low breath and communicated from right to left in syllables, each Companion in succession beginning the first syllable, so that the word is given three times around, as follows:

1st Comp.	2nd Comp.	3rd Comp.
J	B	O
.....	J	B
O		J
B	O	
J	H	V
.....	J	H
V		J
H	V	
G	O	D
.....	G	O
D		G
O	D	

EHP — (After Word has been given) Lower the Arch. (The right hands are lowered)

Battery three time three.

(Battery is given as before) (The groups now separate)

The Council will return.

(The EHP, King, Scribe, CH and Vails return to their stations)

The Companions remain standing.)

EHP — Comp. CH, it is my order that a Chapter of Royal Arch Masons be now opened for the transaction of such business as may legally come before it. This you will communicate to the Companions present.

CH — (Carry sword and facing West) It is the order of the EHP that a Chapter of Royal Arch Masons be now opened for the transaction of such business as may legally come before it. Take due notice and govern yourselves accordingly.

EHP — Comp. PSJ, attend at the altar and display the Great Lights.

(PSJ goes to altar and opens Bible at Ezra I, give due guard and sign, and returns to station)

EHP — Companions, observe the East, attend to giving the signs.

(Signs are given from Entered Apprentice through Royal Arch)

EHP — rrr-rrr-rrr. By the authority vested in me and this Charter emanating from the Most Excellent _____ Grand Chapter, Holy Royal Arch Masons, of the State of _____, the Most Excellent _____ Grand High Priest, now presiding, and in the name of the Great I Am, I now declare _____ Chapter, No. _____, duly opened.

Comp. CH, Inform the Sentinel.

CH — Comp. RAC, inform the sentinel.

RAC — (Salutes) (Goes to door, Vails saluting as he passes) (At door gives rrr-rrr-r.) (Vails remain standing, sword at carry)

Sent. — (Answers) rrr-rrr-r. (Opens door)

RAC — Comp. Sentinel, Chapter, No., is now open.

(Closes door, gives rrr-rrr-r.)

Sent. — (Answers) rrr-rrr-r.

RAC — (Returns to station) (Salutes) Comp. CH, the Sentinel is informed.

(Vails salute as he passes)

CH — (Salutes) EHP, the Sentinel is informed.

EHP — If there be present, any Present or Past Grand Officers; any Present or Past High-Priests, you are cordially and fraternally invited to a seat in the Council. (r) Comp. CH, clear the ante room.

(CH and RAC meet West of altar and march to stations in West.)

(Vails rise and present swords as they pass.)

CH — (Saluting) Comp. RAC, clear the ante-room. (RAC admits waiting Companions into Chapter.)

(EHP proceeds with the business of the Chapter.)

SALUTATIONS

Companions entering the Chapter Room after the opening of the Chapter should proceed to the Altar, ascertain if the three Great Lights are in proper order, and give the salutation as follows:

Draw the right hand across the forehead three times, in imitation of the dueguard and sign, and each time repeat aloud "Holiness To The Lord," then give dueguard, bow, and say, "Excellent High Priest, King, Scribe, and Companions, Good Evening." Then on invitation from the Excellent High Priest, takes seat among the Companions.

ROYAL ARCH OPENING (Short Form)

EHP — (r) Comp. CH.

CH — (Rises, Draws Sword and salutes) EHP.

EHP — Organize a Chapter of Royal Arch Masons.

CH — (Carry Sword) Officers take your respective Stations. Companions be clothed.

(RAC closes door before taking his station. Vails and RAC are seated facing North; when doing degree work face the West. Companions are clothed by putting on their Royal Arch Apron, Cap, and White Gloves).

CH — (Saluting) EHP, A Chapter of Royal Arch Masons is duly organized.

EHP — Are all present Royal Arch Masons? (rrr)

CH — (Looking around, and if satisfied) All present are Royal Arch Masons.

CH — (If not satisfied) Comp. RAC, Ascertain if all present are Royal Arch Masons.

(RAC proceeds to take up the pass around Chapter Room, returns to Station).

RAC — (Saluting) Comp. CH all present are Royal Arch Masons.

CH — (Saluting) EHP, All present are Royal Arch Masons.

EHP — (r) Are there a constitutional number present to open a Chapter of Royal Arch Masons?

CH — There are three times three.

EHP — Call the Companions to order as Royal Arch Masons.

CH — (Carry Sword and addressing Companions) Companions, be in order as Royal Arch Masons.

(Companions will rise and give dueguard)

CH — (Saluting) EHP, the Companions are in order as Royal Arch Masons.

EHP — (r) (CH remains standing at salute) Comp.

CH, when a Chapter of Royal Arch Masons is about to be opened what becomes your first duty?

CH — To see that the Sentinel is at his post, and that the outer courts of the Tabernacle are securely guarded.

EHP — Attend to that duty and inform the sentinel that the EHP is about to open a Chapter of Royal Arch Masons and direct him to guard accordingly.

CH — (Saluting) Comp. Royal Arch Captain.

RAC — (Raising and saluting) Comp. CH.

(Vails also rise and draw swords.)

CH — See that the Sentinel is at his post, and that the outer Courts of the Tabernacle are securely guarded and inform him that the EHP is about to open a Chapter of Royal Arch Masons. Direct him to guard accordingly.

RAC — (Carry Sword) (Goes to Altar, gets Sentinel's Sword and Apron) (About faces and pass through Vails West to Door) (Vails Saluting as he passes and remain standing at carry sword) (At door gives (r).

SENTINEL — (r)

RAC — (Opens door, hands Sword and Apron to Sentinel) I am directed to inform you that the EHP is about to open a Chapter of Royal Arch Masons. Take due notice thereof and guard accordingly. (Closes door and gives rrr-rrr-r.)

SENTINEL — rrr-rrr-r

RAC — (Carry Sword) (Returns through Vails to Station) (Vails Saluting as he passes).

(Saluting) Comp. CH, the Sentinel is at his post and the outer Courts of the Tabernacle are securely guarded.

CH — (Saluting) EHP, the Tabernacle is secure.

EHP — (r) (RAC and Vails are seated) (CH remains standing at salute) Are you a Royal Arch Mason?

CH — I am that I am

EHP — How shall I know you to be a Royal Arch Mason?

CH — By Three times Three, under a living Arch and over a triangle.

EHP — Why in that manner?

CH — Because in that manner only can the principal secrets of this degree be communicated.

EHP — Where were you made a Royal Arch Mason?

CH — In a legally constituted and duly opened Chapter of Royal Arch Masons, assembled in a place representing the Tabernacle erected by our Ancient brethren near the ruins of King Solomon's Temple.

EHP — How many compose a Chapter of Royal Arch Masons?

CH — Nine or more.

EHP — When composed of only nine, who are they?

CH — The EHP, King and Scribe, CH, PSJ, RAC and the three Masters of the Vails.

EHP — Whom do the first three represent?

CH — Joshua, Zerubbabel and Haggai; who composed the first Grand Masonic Council assembled at Jerusalem and held their meetings in the Tabernacle.

EHP — Whom do the last three represent?

CH — Those three of our ancient brethren who discovered and brought to light the principal secrets of this degree after they had lain buried in darkness from the death of our Grand Master Hiram Abiff, until the building of the second Temple, and as a reward for their valuable services were appointed Masters of the Vails.

EHP — The master of the First Vail's station?

CH — Within the first Vail. (CH remain standing, carry sword).

NOTE: Description of the duties of the Vails may be omitted if desired.

EHP — (rr) (Vail rise, carry sword) Comp. Master of the first Vail.

M1V — (Takes three steps forward, faces right and salutes) EHP.

EHP — The Master of the Second Vail's station?

M1V — Within the Second Vail. (Carry sword, faces right, takes three steps back to station, faces East, remain standing).

EHP — Comp. Master of the Second Vail.

M2V — (Takes three steps forward, faces right and salutes) EHP.

EHP — The Master of the Third Vail's Station?

M2V — Within the Third Vail.

(Carry Sword, face right, take three steps back to station, face East, remain standing).

EHP — Comp. Master of the Third Vail.

M3V — (Takes three steps forward, faces right and salutes) EHP.

EHP — The Royal Arch Captain's Station?

M3V — Within the Fourth Vail or Sanctuary. (Carry Sword, takes three steps back to station, faces East, remaining standing).

EHP — Comp. Royal Arch Captain.
 RAC — (Takes three steps forward, faces right and salutes) EHP.
 EHP — The principal Sojourner's Station?
 RAC — At the left and in front of the Council.
 (Carry Sword, takes three steps back to station faces East, remain standing).
 EHP — Comp. Principal Sojourner.
 PSJ — (Faces East, gives sign of Fidelity). EHP.
 (Places right hand over heart).
 EHP — The Captain of the Host's Station?
 PSJ — At the right and in front of the Council.
 (Remain standing, facing the East).
 EHP — Comp. Captain of the Host.
 CH — (Facing the East and saluting) EHP.
 EHP — The Scribes Station?
 CH — On the left of the Council.
 EHP — The Kings Station?
 CH — On the right of the Council.
 EHP — The Excellent High Priest's Station?
 CH — In the Sanctuary and in the center of the Council.
 EHP — His Duty?
 CH — To preside over and govern the Chapter with fidelity; to read and expound the law; to officiate in the Tabernacle and to offer up the incense of a pure and contrite heart to the Great I Am.
 EHP — Comp. CH, assemble the Companions in due form for our devotions. (rrr)
 CH — (Carry sword and facing Companions) Companions, assemble around the Altar. (Done)
 Kneel on your right knee. (Done)
 (All companions kneel on right knee).
 Form a chain with the right hand over the left arm. (Done) and link hands.
 CH — Excellent High Priest, the Companions are in due form for our devotions and await your presence. (CH returns Sword and takes proper position and kneeling in line).

EHP — The Council will descend.
 (EHP, King, Scribe takes positions in vacant places at the head of Arch) (EHP in center, King on right, and Scribe on left).
 EHP — The Excellent High Priest or the Principal Sojourner recites the following prayer.

PRAYER

Direct us O Lord, in these and all our doings with Thy most Gracious favor and further us with Thy continued help, that in all our works, begun, continued and ended in Thee, that we may glorify Thy Holy Name and finally by Thy mercy obtain everlasting life. Amen.

COMPANIONS — (Response) Amen, Amen, Amen, So Mote it be.

EHP — Companions, Balance three times three, taking time from the East.

(Companions Balance by raising their arms up and down nine times).

EHP — Arise. (All rise to their feet breaking the chain).

EHP — Comp. CH, form the Companions in groups of three for the purpose of raising the Royal Arch.

CH — Companions, form in groups of three for the purpose of raising the Royal Arch beginning with the Vails.

(The three Vails form Arch; and each line form groups of three on the right and left to the East; CH directs the forming of the groups and when completed form the last group with the PSJ and RAC).

CH — EHP, the Groups are formed.

EHP — (Forms group with the King and Scribe):
 Companions repeat after me.

As we three did agree
 In peace, love and unity
 The Sacred Word to search.
 As we three did agree
 In peace, love and unity

The Sacred Word to keep
So we three do now agree
In peace, love and unity
To raise this Royal Arch.

EHP — Battery three times three.

(Hands still clasped, bring the right hand with
force upon the left).

Raise the Arch.

(The right hands are raised above the heads).

Give the Words.

(Words are given in proper manner).

EHP — (After word has been given) Lower the Arch.

(The right hands are lowered).

Battery Three times three.

(Battery is given as before).

The groups now separate.

The Council will return.

(The EHP, King, Scribe, CH and Vails re-
turn to stations).

(Companions remain standing).

EHP — Comp. CH, it is my order that a Chapter
of Royal Arch Masons be now opened for the
transaction of such business as may legally
come before it. This you will communicate to
the Companions present.

CH — (Carry sword and facing West) It is the order
of the EHP that a Chapter of Royal Arch Masons
be now opened for the transaction of such busi-
ness as may legally come before it. Take due
notice and govern yourselves accordingly.

EHP — Comp. PSJ, attend at the altar and display
the Great Lights.

(PSJ goes to Altar and opens Bible at Ezra I,
give due guard and sign, and returns to station.)

EHP — Companions, observe the East, attend to
giving the signs.

(Signs are given from the Entered Apprentice
through the Royal Arch).

EHP — rrr-rrr-rrr. By the Authority vested in me
and this Charter emanating from the Most Excel-
lent.....Grand Chapter, Holy
Royal Arch Masons, for the State of.....
and the Most Excellent.....
Grand High Priest now presiding and in the name
of the Great I Am. I now declare this Chapter
duly opened. — — Companion CH inform the
Sentinel.

CH — (Saluting) Comp. RAC inform the Sentinel.

RAC — (Salutes) (Goes to door, Vails saluting as
he passes)

(At door gives rrr-rrr-r).

(Vails remain standing, carry sword.)

Sentinel — (Answers) rrr-rrr-r. (Opens Door).

RAC — Comp. SentinelChapter,
No....., is now open.

(Closes door, gives rrr-rrr-r.)

Sentinel — (Answers) rrr-rrr-r.

RAC — (Returns to station, salutes) Comp. CH the
Sentinel is informed.

(Vails salute as he passes)

CH — (Salutes) EHP, the Sentinel is informed.

EHP — (r)

EHP — If there be present, any Present or Past
Grand Officers; any Present or Past High-
Priests, you are cordially and fraternally in-
vited to a seat in the Council. (r) Comp. CH,
clear the ante room.

(CH and RAC meet West of altar and march
to stations in West.)

(Vails rise and present swords as they pass.)

CH — (Saluting) Comp. RAC, clear the ante-room.
(RAC admits waiting Companions into Chap-
ter.)

(EHP proceeds with the business of the Chapter.)

MARK MASTER DEGREE

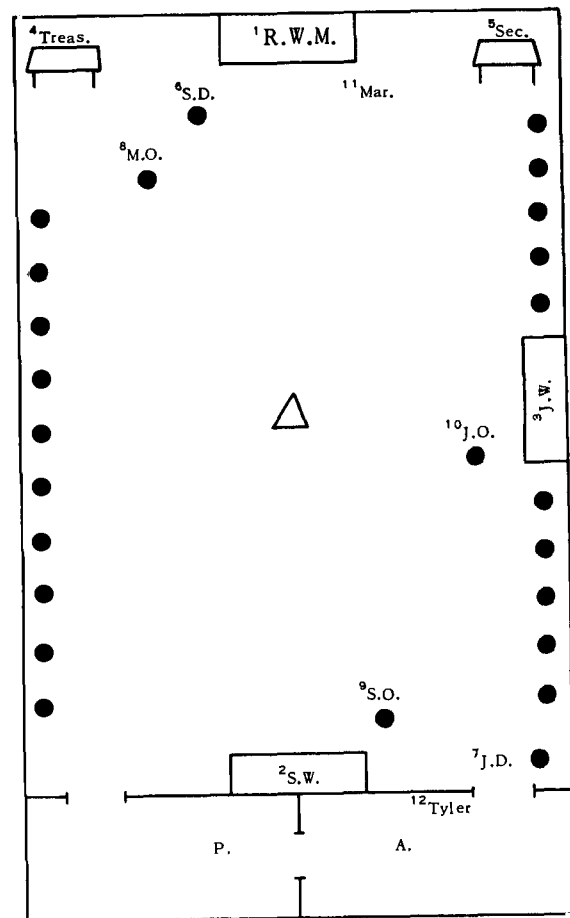
This degree of Masonry was not less useful in its original institution, nor are its effects less beneficial to mankind, than those which precede it. By its influence each operative Mason, at the erection of the Temple of Solomon, was known and distinguished by the Senior Warden. By its effects and disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented; and not only the craftsmen themselves, who were eighty thousand in number, but every part of their workmanship, was discriminated with the greatest nicety and the utmost facility. If defects were found in the work, the Overseers, by the help of this degree, were enabled, without difficulty, to ascertain who was the faulty workman; so that its deficiencies might be remedied without injuring the credit or diminishing the reward of the industrious and faithful of the craft.

The regular Officers of a Mark Master Lodge are:

1. Right Worshipful Master
2. Senior Warden
3. Junior Warden
4. Senior Deacon
5. Junior Deacon
6. Master Overseer
7. Senior Overseer
8. Junior Overseer

The Officers of a Chapter take rank as follows:

The High Priest, as the Right Worshipful Master; the King, as Senior Warden; The Scribe, as Junior Warden; The Captain of the Host, as Marshal; The Principle Sojourner, as Senior Deacon; The Royal Arch Captain, as Junior Deacon; The Master of the third Vail, as Master Overseer; The Master of the second Vail, as Senior Overseer; The Master of the First Vail, as Junior Overseer. The



Secretary, Treasurer and the Tiler as officers in corresponding rank.

The Symbolic color of the Mark Degree is purple; The Apron is of white lambskin, edged with purple, the collar of purple, edged with gold, or yellow.

A candidate receiving this degree is said to be "Advanced to the degree of a Mark Master."

MARK MASTER MASON DEGREE
OPENING

- RWM — (r) Brother Marshal
MAR — (Rises and gives Sign of Fidelity) Right Worshipful Master
RWM — Organize a Lodge of Mark Master Masons
MAR — Officers take your respective stations and places. Brethren be clothed. (Pause) Right Worshipful Master, a Lodge of Mark Master Masons is duly organized.
RWM — Brother Senior Warden, are all present Mark Master Masons?
SW — (Rising) (If Satisfied) All Present are Mark Master Masons. (If not satisfied) I will ascertain and report. Brothers Senior and Junior Deacons approach the West.
(Senior Deacon and Junior Deacon meet West of Altar in center of room; go together to Senior Warden station)
SW — Give me the pass of Mark Master Masons. (Pass is given) You will ascertain if all present are Mark Master Masons and report to the West.
(Senior Deacon takes up pass on North side of Lodge; Junior Deacon takes up pass on South side of Lodge starting at East and going down West; they meet West of Altar in center of room and go together to Senior Warden station.)
SD — Brother Senior Warden, all present on the North side of the Lodge are Mark Master Masons.
JD — Brother Senior Warden, all present on the South side of the Lodge are Mark Master Masons.
SW — All present are Mark Master Masons.
(Senior Deacon and Junior Deacon return to their places.)
RWM — See that the brethren are in order as Mark Master Masons.
SW — Brethren, be in order as Mark Master Masons. (All rise and give due guard.)

- SW — Right Worshipful Master, the brethren are in order as Mark Master Masons.
RWM — (r) (Lodge is seated) Brother Junior Deacon, when a Lodge of Mark Master Masons is about to be opened what becomes your first duty?
JD — (Rises, gives sign of Fidelity) To see that the Lodge is duly tiled.
RWM — Attend to that duty and inform the Tiler that I am about to open a Lodge of Mark Master Masons. Direct him to take due notice and tile accordingly.
JD — (Goes to outer door, give (r), (opens door) Brother Tiler, I am directed to inform you that the Right Worshipful Master is about to open a Lodge of Mark Master Masons. Take due notice and tile accordingly.
JD — (Closes door) rrr-r
TILER — rrr-r
JD — (Returns to station, gives sign of Fidelity) Right Worshipful Master.
RWM — Brother Junior Deacon
JD — The Lodge is duly tiled.
RWM — How is the Lodge tiled?
JD — By a brother of this degree without, armed with the proper implements of his office.
RWM — His duty there?
JD — To observe the approach of cowans and eavesdroppers, and to see that none pass or repass except such as are qualified and have permission from the Right Worshipful Master.
(Resumes seat.)
RWM — (r) Brother Senior Warden.
SW — (Rises, give sign of Fidelity.)
RWM — Are you a Mark Master Mason?
SW — I am, try me.
RWM — How will you be tried?
SW — By the chisel and mallet.
RWM — Why by the chisel and mallet.
SW — Because they are the proper Masonic implements belonging to this degree.

RWM — Where were you made a Mark Master Mason?

SW — In a just and duly constituted Lodge of Mark Master Masons.

RWM — How many compose a Lodge of Mark Master Masons?

SW — Five or more.

RWM — When composed of eight, who are they?

SW — The Right Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, Master, Senior and Junior Overseers.

RWM — The Junior Overseers station?

SW — At the South Gate.

RWM — (rr) (All officers rise) Your duty there, Brother Junior Overseer?

JO — (Give sign of Fidelity) To inspect the work presented at the South Gate.

RWM — The Senior Overseer's station?

JO — At the West gate.

RWM — Your duty there, brother Senior Overseer.

SO — (Gives sign of Fidelity) To inspect the work presented at the West gate.

RWM — The Master Overseer's station?

SO — At the East gate.

RWM — Your duty there, Brother Master Overseer.

MO — (Gives sign of Fidelity) To complete the inspection of the work presented at the East gate.

RWM — The Junior Deacon station?

MO — At the right of the Senior Warden in the West.

RWM — Your duty, brother Junior Deacon?

JD — (Give sign of Fidelity) To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; prepare and present candidates; attend to alarms at the outer door, report the same to the Right Worshipful Master; also to see that the Lodge is duly tiled.

RWM — The Senior Deacon station?

JD — At the right of the Right Worshipful Master in the East.

RWM — Your duty, brother Senior Deacon?

SD — (Give sign of Fidelity) To carry orders from the Right Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting brethren; attend to alarms at the inner door; also to receive and conduct candidates.

RWM — The Junior Warden station?

SD — In the South

RWM — Your duty in the South, brother Junior Warden?

JW — (Gives sign of Fidelity) To observe the sun at meridian, which is the glory and beauty of the day; call the craft from labor to refreshment; superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to their labors in due season that the Right Worshipful Master may receive honor and they pleasure and profit thereby.

RWM — The Senior Wardens station?

JW — In the West

RWM — Why in the West, Brother senior Warden?

SW — (Give sign of Fidelity) As the sun is in the West at the close of day, so stands the Senior warden in the West to assist the Right Worshipful Master in opening and closing the Lodge; pay the craft their wages if any be due, that none may go away dissatisfied, harmony being the support of all institutions, especially this of ours.

RWM — The Right Worshipful Master station?

SW — In the East

RWM — Why in the East?

SW — As the sun rises in the East to open and govern the day, so rises (RWM gives rrr and rises) the Right Worshipful Master in the East to open and govern the Lodge; set the craft at work, giving them proper instructions for their labors.

RWM — Brother Senior Warden, it is my order that a Lodge of Mark Master Masons be now open and stand open for work and instruction. This you will communicate to the Junior Warden in the South, and he to the brethren present that having due notice thereof, they may govern themselves accordingly.

SW — Brother Junior Warden, it is the order of the Right Worshipful Master that a Lodge of Mark Master Masons be now open and stand open for work and instruction. This you will communicate to the brethren present that having due notice thereof they may govern themselves accordingly.

JW — (Gives sign of Fidelity) Brethren, it is the order of the Right Worshipful Master communicated to me through the Senior Warden in the West, that a Lodge of Mark Master Masons be now opened and stand open for work and instruction. Take due notice thereof and govern yourselves accordingly.

RWM — Brother Senior Deacon, attend at the altar. (Senior Deacon goes to altar; opens Bible at Matt. XX; gives due guard and sign; returns to station.)

RWM — Attend to giving the signs; observe the East.

(Signs are given from Entered Apprentice up through Mark Master Mason.)

RWM — rrr-r

SW — rrr-r

JW — rrr-r

CHARGE

(Right Worshipful Master reads or may have some brother read or recite; or if desired may be omitted)

Wherefore, brethren, lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is

gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as lively stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

Wherefore, also it is contained in the Scriptures, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.

Brethren, this is the will of God, that with well-doing, ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness; but as the servants of God. Honor all men; love the brotherhood, fear God.

(R.A.M. Manual)

RWM — I now declare this Lodge of Mark Master Masons erected to God and dedicated to the memory of Hiram Abiff, duly opened. Brother Junior Deacon, inform the Tiler.

JD — (Rises, goes to outer door) rrr-r.

TILER — (Answers) rrr-r.

JD — (Opens door) Brother Tiler, The Lodge is duly opened.

JD — (Closes door) rrr-r.

TILER — rrr-r.

JD — (Returns to place, gives due guard) Right Worshipful Master, the Tiler is informed.

RWM — (r)

SECTION I WORK

RWM — (r) Brother Marshal, see that the candidate is prepared and presented. Brother Senior Deacon, accompany him.

(Marshall rises and goes down South side of Lodge to Junior Deacons place.)

MAR — Brother Junior Deacon, prepare and present the candidate.

(Takes Junior Deacon's seat.) (Junior Deacon rises; goes up South side of Lodge to West of Altar; Senior Deacon down North side of Lodge to West of Altar; they meet in center of room West of Altar; face East, give due-guard and sign retire to preparation room.) (Junior Deacon prepares candidate by depriving him of all moneys, both sleeves rolled up above elbows, white apron worn as Fellowcraft.) (Two of the brethren similarly prepared act as workmen and each is given a square stone. The candidate is given a key-stone, which is carried naturally between thumb and four fingers of right hand, swinging at arms length.)

SD — (When ready)

RWM — (r) (Calls Lodge to order) (Marshall takes position at inner door) (Overseers rise.)

MAR — (Opens door and proceeds to conduct the procession led by the Senior Deacon, then the Workmen, then the Candidate, then the Junior Deacon who enters last, closes the door, and goes to his station; up the North side of Lodge to East of altar, and around to Junior Overseer station.)

SD — (At Junior Overseer station) r-r.

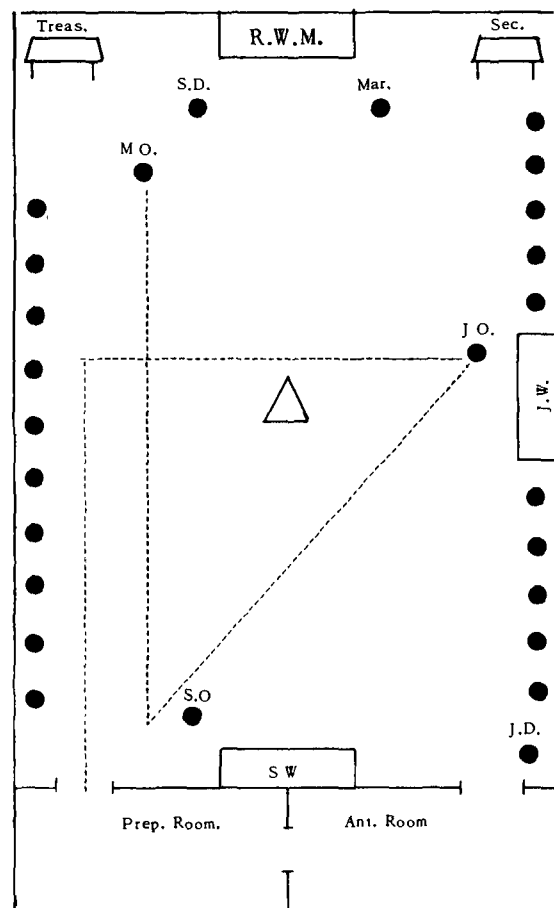
JO — (r) (Rises) Who comes here?

SD — Workmen from the quarries with work for inspection.

JO — (To 1st Workman) Present your work.

1st Workman — (Swinging right hand in which he carries the stone, once from the rear to front, throwing right hand up level with breast, arm extended, palm of hand upward; catches right hand and stone in left hand underneath, palm upward. Stone is thus presented for inspection.)

JO — (Takes stone; tries it with square; hands it back) Pass on.



JO — (To 2nd Workman) Present your work.
 2nd Workman — (Presents work in same manner as 1st Workman.)
 JO — (Takes stone; tries it with square; hands it back) Pass on.
 JO — (To Candidate) Present your work.
 CANDIDATE — (Presents work in same manner as 1st Workman.)
 JO — (Takes stone, looks at it carefully; tries it with square and finding it does not fit the sides and angles of the square) This is neither oblong or square; neither has it the mark of any of the workmen upon it; but for its singular form and beauty I am willing to reject it, and will suffer it to pass to the Senior Overseer at the West gate for his inspection. Pass on (Returns stone.)
 SD — (At Senior Overseer station) r-r.
 SO — (r) (Rises) Who comes here?
 SD — Workmen from the quarries with work for inspection.
 SO — (To 1st Workman) Present your work.
 1st Workman — (Presents work in same manner as before).
 SO — (Takes stone, tries it with square, hands it back) Pass on.
 SO — (To 2nd Workman) Present your work.
 2nd Workman — (Presents work in same manner as before).
 SO — (Takes stone, tries it with square, hands it back) Pass on.
 SO — (To Candidate) Present your work.
 CANDIDATE — (Presents work in same manner as before).
 SO — (Takes stone, looks at it carefully, tries it with square and finding it does not fit the sides and angles of the square) This is neither oblong or square; neither has it the mark of any of the workmen upon it; but for its singular form and beauty I am unwilling to reject it and will suffer

it to pass to the Master Overseer at the East gate for his inspection. Pass on. (Returns stone).
 SD — (At Master Overseer station) r-r.
 (Marshall returns to his station).
 MO — (r) (Rises) Who comes here?
 SD — Workmen from the quarries with work for inspection.
 MO — (To 1st Workman) Present your work.
 1st Workman — (Presents work in same manner as before).
 MO — (Takes stone, tries it with square, keeps stone) Good work, true work, square work, and entitles you to wages.
 MO — (To 2nd Workman) Present your work.
 2nd Workman — (Presents work in same manner as before).
 MO — (Takes stone, tries it with square, keeps stone) Good work, true work, square work, and entitles you to wages.
 MO — (To candidate) Present your work.
 CANDIDATE — (Presents work in same manner as before).
 MO — (Takes stone, looks at it carefully) Is this your work?
 SD — (Answering for candidate) It is not.
 MO — How came you by it?
 SD — I found it in the quarries and concluded it designed for some portion of the Temple and brought it up.
 MO — Are you a Fellowcraft?
 SD — I am, try me.
 MO — Give me the pass of a Fellowcraft.
 CANDIDATE — (Gives pass).
 MO — (Tries stone with square) This is neither oblong or square; neither has it the mark of any of the workmen upon it. Stand aside (Places candidate on his right) and I will call together my brother Overseers and see what disposition shall be made of it. (Senior Deacon returns to his station).

MO — Brother Overseers, assemble at the East gate. (Junior Overseers crosses West of altar to North, makes right turn and marches to East gate; the Senior Overseer following).

MO — Brother Junior Overseer, did this piece of work pass your inspection?

JO — It did; and I remarked at the time that it was neither oblong or square, but for its singular form and beauty I was unwilling to reject it and suffered it to pass to the Senior Overseer at the West gate for his inspection.

SO — And I for similar reasons suffered it to pass to the East gate for your inspection.

MO — This is neither oblong nor square; neither has it the mark of any of the workmen upon it known to me. Do you know that mark? (pointing to circle and letters on keystone).

JO — I do not.

MO — (To Senior Overseer) Do you?

SO — I do not.

MO — What disposition shall we make of it?

JO — Let us reject it and heave it over among the rubbish.

MO AND SO — (Together) Agreed.

(The Master Overseer and Senior Overseer take stone and swinging it three times back and forth between them; the third time the stone is heaved over the left shoulder of the Senior Overseer; the Junior Overseer catches the stone and throws it aside. No words are spoken.)

MO — (To candidate) Your work is rejected and you are not entitled to wages.

(Overseers return to their stations.)

RWM — (r) Brother Senior Warden, what is the hour?

SW — (Rises and gives sign of Fidelity) The sixth hour of the sixth day; of the week.

RWM — Repair to your apartment and pay the craftsmen their wages. Brother Master Overseer, this is the day and the hour when the

craftsmen should repair to the apartment of the Senior Warden and receive their wages. Give your orders accordingly.

MO — Craftsmen who have lately presented work for inspection, repair to the apartment of the Senior Warden and receive your wages.

RWM — Brother Marshal accompany them.

MARSHAL — Form in a single file on North side of the Lodge, facing the East. (When ready Marshal leads followed by the Master Overseer, Senior Overseer, Junior Overseer, all the brethren, Senior Deacon and candidate last.)

MARSHAL — Forward march. (Procession marches East, then South, and around to apartment of Senior Warden to receive wages. Marshal takes stand at left side of wicket; Senior Deacon at the right. Each Craftsman thrusts right hand into window of wicket as if to receive his wages. Candidate does the same.)

SW — (Grasping right hand of candidate) An impostor. An impostor! Strike off his right hand. (Candidate is seized by Marshal and Senior Deacon.)

SD — No. No. Let justice be tempered with mercy. He may be able to offer something in justification of his offense. Conduct him to the Right Worshipful Master for his decision.

(Marshal grasping right arm of candidate, Senior Deacon the left; conduct candidate to East.)

SD — Right Worshipful Master.

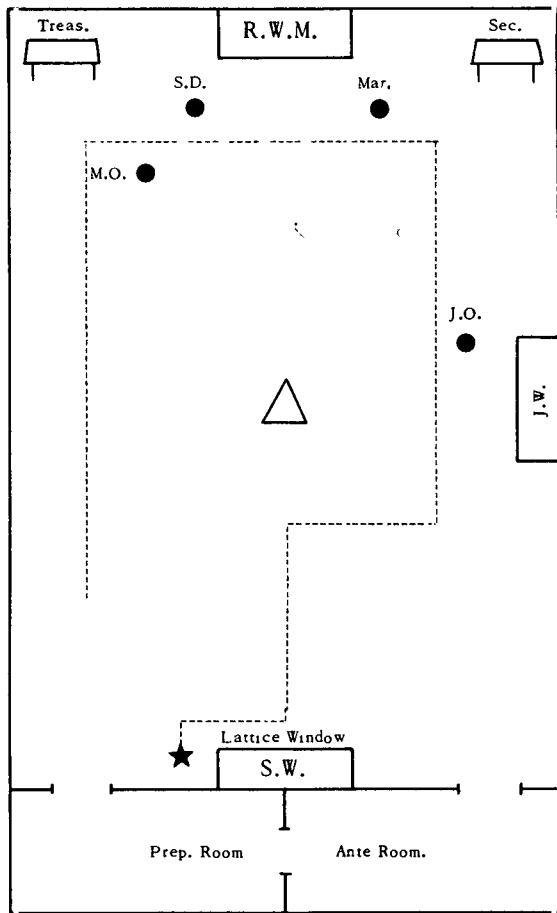
RWM — Brother Senior Deacon.

SD — The Senior Warden has detected, as he says, an impostor demanding wages not his due.

RWM — An impostor! By what name?

SD — Mr.

RWM — (Sternly) Mr., I am surprised that almost your first act upon entering this Lodge is to demand wages not your due. Have you anything to offer in extenuation of your offense?



MO — (Rising, walks toward candidate, looking at him closely, and recognizes him) Right Worshipful Master, I recollect this individual as having presented work at my office for inspection. It was by my order that he reported to the apartment of the Senior Warden to receive wages. I presume

it is rather through ignorance than any evil intention on his part that he stands thus charged before you. I know him to be a Fellowcraft.

RWM — (To candidate) Are you a Fellowcraft?

CANDIDATE — I am, try me.

RWM — Satisfy your conductor.

CANDIDATE — (Gives pass)

SD — I am satisfied, Right Worshipful Master.

RWM — My brother, I am pleased to see you vouched for by two creditable witnesses. Are you desirous of further employment that will lead to further advancement in Masonry?

CANDIDATE — I am

RWM — Then at the first hour of the first day of the week, when the craftsmen return to the quarries to resume their labors, you go with them and if found worthy you will be taught how to receive your wages, and never again suffer under the impunity of being an impostor. For the present, be seated.

(Candidate is seated on North side of Lodge.)

RWM — (r-r-r) The sixth day of the week has now come to a close, and the present moment is intended to represent the Jewish Sabbath, for in six days God created the heavens and the earth, and rested upon the seventh day; the seventh therefore our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore their Great Creator.

ODE

(To be sung to the tune of Old Hundred)
Another day's work is done; Another sabbath begun;

Return my soul; Enjoy thy rest,
Improve the day thy God has blest.
In holy duties let the day, In holy pleasure pass away

How sweet a sabbath thus to spend
In hope of one which Ne'er will end.

RWM — (r) Brother Senior Warden, what is the hour?

SW — (Rising) It is the first hour of the first day of the week.

RWM — Brother Master Overseer, this is the day and hour when the craftsmen should repair to the quarries to resume their labors. Give your orders accordingly.

MO — (Rising) Craftsmen, repair to the quarries and resume your labors.

RWM — Brother Marshal, accompany them.

MARSHAL — Craftsmen, form in single file on North side of the Lodge, facing the East.

MARSHAL — (When ready) Forward march.

(Leads procession down South side of Lodge; takes Junior Deacon station; Junior Deacon conducts craftsmen and candidates to preparation room.) (Senior Deacon provides candidate with square work.)

SD — (When ready) (r)

MARSHAL — (Goes to position near inner door).

RWM — (r) (Overseers rise).

MARSHAL — (Opens door) Forward march.

(Procession enters led by Senior Deacon, then Workmen, then candidate; Junior Deacon enters last; closes door; resumes station.) (Marshal conducts procession around to Junior Overseer station.)

SD — (At Junior Overseer station) r-r.

JO — (r) (Rises) Who comes here?

SD — Workmen from the quarries with work for inspection.

JO — (To 1st Workman) Present your work.

1st WORKMAN — (Presents work in same manner as before).

JO — (Takes stone, tries it with square) Good work, true work, square work. Pass on (Returns stone).

JO — (To 2nd Workman) Present your work.

2nd WORKMAN — (Presents work in same manner as before).

JO — (Takes stone, tries it with square) Good work; true work; square work. Pass on. (Returns stone)

JO — (To candidate) Present your work.

CANDIDATE — (Presents work in same manner as before).

JO — (Takes stone; tries it with square) Good work; true work; square work. Pass on. (Returns stone)

SD — (At Senior Overseer station) r-r.

SO — (r) (Rising) Who comes here?

SD — Workmen from the quarries with work for inspection.

SO — (To 1st Workman) Present your work.

1st WORKMAN — (Presents work in same manner as before).

SO — (Takes stone; tries it with square) Good work; true work; square work. Pass on. (Returns stone)

SO — (To 2nd Workman) Present your work.

2nd WORKMAN — (Presents work in same manner as before).

SO — (Takes stone; tries it with square) Good work; true work; square work. Pass on. (Returns stone)

SO — (To candidate) Present your work.

CANDIDATE — (Presents work in same manner as before).

SO — (Takes stone; tries it with square) Good work; true work; square work. Pass on. (Returns stone)

SD — (At Master Overseer station) r-r.

MO — (r) (Rising) Who comes here?

SD — Workmen from the quarries with work for inspection.

MO — (To 1st Workman) Present your work.

1st WORKMAN — (Presents work in same manner as before)

MO — (Takes stone; tries it with square) Good work; true work; square work; just such work as we have orders to receive and entitles you to wages.

(Keeps stone and places it on stand) Pass on.

MO — (To 2nd Workman) Present your work.

2nd WORKMAN — (Presents works in same manner as before).

MO — (Takes stone; tries it with square) Good work, true work, square work, just such work as we have orders to receive and entitles you to wages. Pass on.

MO — (To candidate) Present your work.

CANDIDATE — (Presents work in same manner as before).

MO — (Takes stone; tries it with square) Good work, true work, square work, just such work as we have orders to receive, and entitles you to wages. Pass on.

(Keeps stone and places it on stand.)

SD — (Pass to East and halt) Right Worshipful Master, this is the young Fellowcraft who was lately charged with being an impostor. He has now presented work which has passed the inspection of the Overseers and been accepted. He is now entitled to wages.

RWM — My brother, I congratulate you on having presented work which has passed the inspection of the Overseers and entitles you to wages. But before you can be taught how to receive them, you must retire and be prepared and presented in due form.

MARSHAL — (Conducts candidate down South side of Lodge and takes Junior Deacon station. Junior Deacon conducts on out to preparation room. Senior Deacon closes door and returns to his station.)

JD — (In preparation room prepares candidate by depriving him of all money, coat removed, both sleeves rolled up. Left breast bare, cable-tow four times around body, apron worn as Master Mason, and hoodwinked.)

JD — (When ready) rrr-r

SD — (Rising) Right Worshipful Master, there is an alarm.

RWM — Attend to the alarm.

SD — (Goes to inner door) rrr-r. (Opens door) Who comes here?

JD — Brother....., who has been duly initiated Entered Apprentice, passed to the degree of Fellowcraft, raised to the sublime degree of Master Mason, and now wishes further promotion in masonry by being advanced to the honorary degree of Mark Master Mason.

SD — My brethren, is this an act of your own free will and accord?

CANDIDATE — It is.

SD — Brother Junior Deacon, is he worthy and well qualified?

JD — He is.

SD — Duly and truly prepared?

JD — He is.

SD — Has he wrought in the quarries and exhibited a suitable specimen of his work?

JD — He has.

SD — By what further right or benefit does he expect to obtain this important privilege?

JD — By benefit of the pass.

SD — Has he the pass?

JD — He has not. I have it for him.

SD — Advance and give it. (Pass is given by Junior Deacon) The pass is right. Wait until the Right Worshipful Master can be informed of your request and his answer returned.

(Senior Deacon closes door. Goes to West of altar, gives due guard and sign.)

SD — Right Worshipful Master, there is without, brother....., who has been duly initiated Entered Apprentice, passed to the degree of Fellowcraft, raised to the sublime degree of Master Mason, and now wishes further promotion in masonry by being advanced to the honorary degree of Mark Master Mason.

RWM — Is it an act of his own free will and accord?

SD — It is.

RWM — Is he worthy and well qualified?

SD — He is.
 RWM — Duly and truly prepared?
 SD — He is.
 RWM — Has he wrought in the quarries and exhibited a suitable specimen of his work?
 SD — He has.
 RWM — By what further right or benefit does he expect to obtain this important privilege?
 SD — By benefit of the pass.
 RWM — Has he the pass?
 SD — He has not, I have it for him.
 RWM — Give it. (Pass is given aloud by Senior Deacon) The pass is right. Let the Brother enter this Lodge of Mark Master Masons and be received in due and ancient form.
 (Marshal takes place at inner door)
 (Senior Deacon enters with candidates and is conducted by the Marshal to West of Altar, and faces East.)
 (Junior Deacon enters last and goes to his station.)
 SD — (Placing edge of chisel against breast of candidate and lightly taps head of chisel with mallet) I receive you into this Lodge of Mark Master Masons upon the edge of engravers chisel, under the pressure of the mallet, (then walks around behind candidate and comes to a halt in front of candidate, continues) which is to teach you that the moral precepts of this degree should make a deep and lasting impression upon your future life and conduct.
 MAR — Right Face. Forward. (Marches to North and around Lodge room.)
 JW — (As they pass the South) (r)
 SW — (As they pass the West) (r)
 RWM — (As they pass the East) (r) (Begins to read or recite):
 "And we will cut wood out of Lebanon, as much as thou shalt need;

And we will bring it to thee in floats by the sea to Joppa, and thou shalt carry it up to Jerusalem,"
 (The reciting of each verse is so timed that it is completed when a complete circuit of the room is made.)
 JW — (As they pass) (r-r)
 SW — (As they pass) (r-r)
 RWM — (As they pass) (r-r) (Begins to read or recite):
 "Then he brought me back by the way of the gate of the outward Sanctuary, which looketh toward the East, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut."
 JW — (As they pass) (r-r-r)
 SW — (As they pass) (r-r-r)
 RWM — (As they pass) (r-r-r) (Begins to read or recite):
 "It is for the Prince; the Prince he shall sit in it to eat bread before the Lord; He shall enter by the way of the porch of that gate, and shall go out by the way of the same."
 JW — (As they pass) (rrr-r)
 SW — (As they pass) (rrr-r)
 RWM — (As they pass) (rrr-r) (Begins to read or recite):
 "And the Lord said unto me, Son of man, Mark Well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and Mark Well the entering in of the house, with every going forth of the sanctuary."
 MAR — (At Junior Wardens station in South) Halt. Left face.
 SD — rrr-r
 JW — (r) (Rises) Who comes here?

SD — Brother, who has been duly initiated Entered Apprentice, passed to the degree of Fellowcraft, raised to the sublime degree of Master Mason, and now wish further promotion in masonry by being advanced to the Honorary Degree of Mark Master Mason.

JW — Brother, is this an act of your own free will and accord?

CANDIDATES — (Responding) It is.

JW — Brother Senior Deacon, is he worthy and well qualified?

SD — He is.

JW — Has he wrought in the quarries and exhibited a suitable specimen of his work?

SD — He has.

JW — By what further right or benefit does he expect to obtain this important privilege?

SD — By benefit of the pass.

JW — Has he the pass?

SD — He has not. I have it for him.

JW — Give it.

SD — (Gives Pass)

JW — The pass is right. Conduct the candidates to the Senior Warden in the West for his examination.

MAR — Right face. Forward. (Marches to Senior Warden in the West.)

MAR — (At Senior Warden station) Halt. Left face.

SD — rrr-r

SW — (r) (Rises) Who comes here?

SD — Brother, who has been duly initiated Entered Apprentice, passed to the degree of Fellowcraft, raised to the sublime degree of Master Mason, and now wishes further promotion in masonry by being advanced to the Honorary Degree of Mark Master Mason.

SW — Brothers, is this an act of your own free will and accord?

CANDIDATE — (Responding) It is.

SW — Brother Senior Deacon, is he worthy and well qualified?

SD — He is.

SW — Duly and truly prepared?

SD — He is.

SW — Has he wrought in the quarries and exhibited a suitable specimen of his work?

SD — He has.

SW — By what further right of benefit does he expect to obtain this important privilege?

SD — By benefit of the pass?

SW — Has he the pass?

SD — He has not. I have it for him.

SW — Give it.

SD — (Gives pass)

SW — The pass is right. Conduct the candidate to the Right Worshipful Master in the East for his examination.

MAR — Right face, Forward. (Marches to Right Worshipful Master station in East.)

MAR — (At Right Worshipful Master station) Halt. Left face.

SD — rrr-r.

RWM — (r) Who comes here?

SD — Brother, who has been duly initiated Entered Apprentice, passed to the degree of Fellowcraft, raised to the sublime degree of Master Mason, and now wishes further promotion in masonry by being advanced to the honorary Degree of Mark Master Mason.

RWM — Brother, is this an act of your own free will and accord?

CANDIDATE — It is.

RWM — Brother Senior Deacon, is he worthy and well qualified?

SD — He is.

RWM — Duly and truly prepared?

SD — He is.

RWM — Has he wrought in the quarries and exhibited a suitable specimen of his work?

SD — He has.

RWM — By what further right or benefit does he expect to gain this important privilege?

SD — By benefit of the pass.

RWM — Has he the pass?

SD — He has not. I have it for him.

RWM — Give it.

SD — (Gives pass)

RWM — The pass is right. Reconduct the brother to the Senior Warden in the West who will teach him how to advance to the altar for the fourth time in masonry in due and ancient form.

MAR — Right face. Forward. (Then take his seat) (Senior Deacon continues to conduct candidates to Senior Warden station in West.)

SD — (At Senior Warden station) Halt. Right face. Brother Senior Warden, it is the order of the Right Worshipful Master that you teach the brother how to advance to the altar for the fourth time in masonry in due and ancient form.

SW — Cause the brother to face the East.

SD — (To candidates) About face.

SW — (Takes position at Northwest corner of altar, facing West.) My brother, advance on your left foot as Entered Apprentice, give due guard and sign; on your right as Fellowcraft, give due guard and sign; on your left as Master Mason, give due guard and sign; advance on your right foot, bringing the heels together as before. (Takes candidate by right arm) I will now conduct you to the altar where you are about to be made a Mark Master Mason in due and ancient form which is by kneeling on both knees, both hands resting on the Holy Bible, Square and Compass. Right Worshipful Master, the brother is in due form.

RWM — My brother, you are again kneeling at the sacred altar of Free Masonry, and are in due form to take the solemn obligation of Mark Master Mason. I am permitted to give you the

assurance you have received in the preceding degrees that there is nothing therein contained which will conflict with your moral, social, or civil duties, be they what they may. With this assurance on my part, are you willing to take the obligation?

CANDIDATE — (Responding) I am.

RWM — (rrr) (The officers will form two lines extending from the East to the altar.)

(The Marshal at head of South line, and Junior Overseer at the foot)

(The Master Overseer at head of North line and Senior Overseer at the foot)

(The Wardens take positions East of altar with the Senior Warden on the right of the Right Worshipful Master, and the Junior Warden on his left)

(Right Worshipful Master descends through lines to altar)

RWM — (To candidates) Say I, pronounce your name in full, and repeat after me:

Of my own free will and accord, in presence of Almighty God and this Right Worshipful Lodge of Mark Master Masons, erected to God and dedicated to the memory of Hiram Abiff, do hereby and hereon, solemnly and sincerely promise and swear, that I will not reveal the secrets of this degree to any person in the world, except it be within a legally constituted and duly opened Lodge of Mark Master Masons, or to a brother of this degree whom I shall have found to be such by due trial, strict examination, or lawful masonic information.

I further promise and swear that I will answer and obey all due signs and summons sent to and received by me from a Lodge of Mark Master Masons, or given me by a brother of this degree, if within the length of my cable-tow.

I furthermore promise and swear that I will receive the mark of a brother Mark Master Mason, when offered to me as a pledge, and will grant his request if in my power; if not, I will return his mark with the price thereof, which is a Jewish half shekel of silver, equal in value to the fourth part of a dollar.

I furthermore promise and swear that I will not alter or change the mark which I shall hereafter select, after the same has been recorded in the Lodge Book of Marks.

I furthermore promise and swear that I will not loan or sell my mark, nor pledge it a second time, until it shall have been redeemed from its former pledge.

I furthermore promise and swear that I will not wrong, cheat, nor defraud a Lodge of Mark Master Masons, or a Brother of this degree out of the value of a days wages, which is one penny, nor permit the same to be done by another if in my power to prevent.

All this I do solemnly and sincerely promise and swear, without any hesitation, equivocation, or mental reservation, binding myself under no less a penalty than that of having my right ear smote off, and my right hand struck off, should I ever knowingly or willfully violate this my solemn obligation of Mark Master Mason. So help me God and make me steadfast to keep and perform the same.

RWM — In testimony of your sincerity, kiss the Holy Bible on which your hand rest. Brother Senior Deacon, remove the cable-tow and hoodwinks.

(Right Worshipful Master returns to East.)

RWM — (r) My brother before you arise from that sacred altar, I propose to call to your attention some of the ties of the obligation you have just

taken. You have solemnly sworn that you would not alter or change the mark which you shall hereafter select after the same has been recorded in the Lodge book of marks, nor pledge it a second time, until it shall have been redeemed from its former pledge.

At the building of King Solomon's Temple there were eighty thousand Fellowcrafts employed. Among so large a number, it would be natural to suppose that our Grand Masters would have been imposed upon by unskillful craftsmen presenting work unfit for use. But they were not; for King Solomon took the precaution that each craftsman should choose for himself a mark and place it upon his work, so that it should be known and distinguished when brought up promiscuously for inspection. A brother's mark therefore becomes synonymous with his name and you would have no more right to alter or change your mark, lend or sell it, than you would your name.

You have also solemnly sworn that you will receive the mark of a brother Mark Master Mason when offered to you as a pledge, and will grant his request if in your power; if not, you will return his mark with the price thereof, which is a Jewish half shekel of silver, equal in value to the fourth part of a dollar. It now becomes necessary for me to ask you the loan offor which I offer you my mark as a pledge.

(Right Worshipful Master rises and goes to altar and offers his mark to one of the candidates.)

CANDIDATE — (Hesitating to take mark)

RWM — My brother, you have just solemnly sworn that you will receive the mark of a brother Mark Master Mason when offered to you as a pledge.

CANDIDATE — (Takes mark)

RWM — Will you grant my request?

CANDIDATE — (Having no money is unable to grant request).

RWM — Will you then return my mark so that I may apply to some other brother?

CANDIDATE — (Offering to return mark).

RWM — (Refusing to accept mark) My brother, you have just solemnly sworn that you will not return a brother's mark without the price thereof which is a Jewish half shekel of silver, equal in value to the fourth part of a dollar. Have you a quarter of a dollar?

CANDIDATE — (Has no money)

SD — Right Worshipful Master, the brother cannot comply with that portion of his obligation, that of returning a brother's mark with the price thereof. He is entirely destitute.

RWM — Brethren, you see before you a worthy brother Mark Master Mason who is so entirely destitute as to be unable to comply with a portion of his obligation, that of returning a brother's mark with the price thereof. Who will assist him?

BRETHREN — I will. (Brethren offer money to candidate) (Candidate accepts money from one and gives it with mark to Right Worshipful Master)

RWM — (To candidate) My brother, this demand is made of you at this time, while at the altar on your bended knees to impress upon your mind in the most solemn manner, that you should never hastily reject the application of a worthy brother when accompanied by so sacred a pledge as his mark; but grant his request if in your power; if not, return his mark with the price thereof which will enable him to procure the common necessities of life.

RWM — (Returns to East) Rise. I will now instruct you in the signs of this degree. This (gives Grand Hailing Sign) is the Grand Hailing Sign or Sign of Distress of Mark Master Mason. It alludes to the way and manner in which each brother is

required to carry and present his work when being advanced to this degree.

This (gives Principal Sign) is the principal sign, and alludes to the principal words which are Heave Over. It also alludes to the rejection of the key stone by the Overseers.

This (gives duegard) is the duegard of Mark Master Mason; and this (gives sign) is the sign. They allude to the penalty of the obligation; that you would have your right ear smote off and your right hand struck off, should you violate your solemn obligation of Mark Master Mason. This duegard and sign (gives them) should always be given as salutation to the Right Worshipful Master on entering or retiring from a Lodge of Mark Master Masons.

RWM — (Descending to altar) Among so large a number as eighty thousand, it would be natural to suppose that our Grand Masters would have been imposed upon by craftsmen demanding wages not their due. But they were not; for King Solomon took the further precaution that each craftsman demanding wages should thrust his right hand into the apartment of the Senior Warden, with a copy of his mark in the palm thereof, at the same time giving this token. (Right Worshipful Master gives token). The amount of wages due that particular mark was placed upon his fingers, with which he withdrew his hand; and so each brother passed on in succession. It was for the want of this token (gives it) that you were detected as an impostor, and it came near costing you your right hand.

I now present my right hand in token of friendship and brotherly love, and will put you in possession of the grips and words of this degree. But as you are uninstructed, he who has hitherto answered for you, will do so at this time. Take

me as I take you. (Takes candidate by Pass Grip of Mark Master Mason.)

RWM — Brother Senior Deacon, what is that?

SD — (Answering for candidate) The Pass Grip of Mark Master Mason.

RWM — Has it a name?

SD — It has.

RWM — Will you give it to me?

SD — I did not so receive it, neither will I so impart it.

RWM — How will you dispose of it?

SD — I will syllable it with you.

RWM — Syllable it and begin

SD — You being.

RWM — Begin you.

SD — (Begins) (gives second syllable first in proper manner.)

RWM — This my brother is the Pass-Grip of Mark Master Mason. Its name is J..... It takes its name from the ancient City of Joppa where the materials for the Temple were landed when brought down from Mt. Lebanon. Masonic tradition informs us that the sea coast at that place was so nearly perpendicular that it was with difficulty that the workmen could ascend without assistance from above, which assistance was afforded them by this strong grip, given by guards stationed there for that purpose. It has since been adopted as a proper pass to be given before gaining admission into any just and duly constituted Lodge of Mark Master Masons.

RWM — Brother Senior Deacon, will you be off or from?

SD — From.

RWM — From what and to what?

SD — From the pass grip of Mark Master Mason to the real grip of the same.

RWM — Pass. (Right Worshipful Master instructs candidate) What is that?

SD — The real grip of Mark Master Mason.

RWM — Has it a name?

SD — It has.

RWM — Will you give it to me?

SD — I did not so receive it, neither will I so impart it.

RWM — How will you dispose of it?

SD — I will syllable it with you.

RWM — Syllable it and begin?

SD — You begin.

RWM — Begin you?

SD — (Begins) (Gives word in proper manner.)

RWM — This, my brother, is the real grip of Mark Master Mason. It takes its name from a passage of scripture in which it is written "Mark Well the entering in of the house with every going forth of the sanctuary."

You will perceive that our arms and legs form the initials of the name of this grip. The legs, the letter....., the arms, the letter....., Mark Well, my brother, Mark Well.

(Right Worshipful Master returns to East)

(Senior Deacon conducts candidate to North side of Lodge.)

RWM — (As brethren start confusion) (r) Brother Senior Warden.

SW — Right Worshipful Master.

RWM — What is the cause of this confusion?

SW — The Temple is nearly completed; but the workmen are at a stand for the want of a certain key stone which none of them have had orders to furnish.

RWM — That piece of work was assigned to our Grand Master Hiram Abiff, and from his well known punctuality, I have confidence to believe that he has completed it agreeable to the original design. Brother Overseers, repair to the East. (Overseers go to the East.) (Right Worshipful Master shows them a key-stone with its mark.)

RWM — Has a key stone bearing this mark been presented to you for inspection?

MO — (After examining stone and consulting together) There has.

RWM — What disposition did you make of it?

MO — It being neither oblong nor square, and not having the mark of any of the workmen upon it; and we not knowing that which was upon it; concluded it unfit for use and heaved it over among the rubbish.

RWM — That is truly unfortunate, as no less depends on that stone than the completion of the Temple. Make strict search throughout the apartments of the Temple and among the rubbish and see if it can be found.

(Overseers make search and find it in the Northeast corner where it had been discarded by the Junior Overseer)

(Carrying the stone they march around and up the South side of Lodge, three abreast, Master Overseer on right with key stone)

MO — (Overseers facing East) Strict search has been made and the stone found.

RWM — Present it.

MO — (Hands stone to Right Worshipful Master)
(Right Worshipful Master places stone on pedestal)

RWM — (Examines stone, holding it in right hand)
This is the stone which was set at naught of you builders, which is become the head of the corner.

(Overseers left face, Junior Overseer in lead, and start to return to their places.)

RWM — (r) (Overseers halt and face Right Worshipful Master) Did ye never read in the Scriptures, "The stone which the builders rejected, the same became the head of the corner."

RWM — (r-r) And have ye not read in this Scripture, "The stone which the builders rejected, is become the head of the corner."

RWM — (r-r-r) What is this then that is written, "The stone which the builders rejected, the same is become the head of the corner."

RWM — (r-r-r-r) (To Overseers) Repair to your stations.

(Overseers return to their stations and are seated) (Senior Deacon seats candidates on North side of Lodge.)

HISTORICAL LECTURE

My brothers, this degree is founded on the key stone of a certain arch of King Solomon's Temple. It was wrought by our Grand Master Hiram Abiff, but before he had given orders to have it carried up, he was slain, as we have had an account in the preceding degree. It so happened that on the sixth day of a certain week, when the Craftsmen were carrying up their work for inspection, a young Fellowcraft seeing this piece of work, and concluding it designed for some portion of the Temple, brought it up. He presented it to the Junior Overseer at the South gate who observed that it was neither oblong nor square, nor had it the mark of any of the workmen upon it, but for its singular form and beauty, he was unwilling to reject it, and suffered it to pass to the Senior Overseer at the West gate. He for similar reasons suffered it to pass to the Master Overseer at the East gate, who called together his brother Overseers and held a consultation. They observing, that it was neither oblong nor square, not having the mark of any of the workmen upon it, and not knowing the mark which was upon it, concluded it unfit for use and heaved it over among the rubbish.

The Senior Warden then informed King Solomon that the Temple was nearly completed but for a certain key stone, which none of them had had orders to furnish. King Solomon confidently believing that our Grand Master Hiram Abiff had completed this piece of work agreeable to the original design, made inquiry of the Overseers to see if a piece of work

bearing a certain mark, had been presented to them for inspection. Upon inquiry, it was found there had, but for the reasons already given they had concluded it unfit for use and heaved it over among the rubbish. King Solomon then ordered strict search to be made to see if it could be found. Search was accordingly made, the stone found, and afterwards applied to its intended use.

Its color was white, and to it alludes a certain passage of Scripture: "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." The new name is composed of words of which the letters on the key stone are the initials, namely H. T. W. S. S. T. K. S. In passing an examination you will alternate these words, as I now do with the Senior Deacon. Brother Senior Deacon, commence.

(Words are given in proper manner.)

This was the mark of our Grand Master Hiram Abiff. It is now the general mark of this degree, in the center of which each brother places his own private mark, to which the tie in the obligation alludes. It will be necessary for you to select a mark, and cause it to be filed with the Secretary, to be recorded in the Lodge book of marks before you can lawfully receive the degree of Royal Arch Mason.

This degree was founded to be conferred on all who should be found worthy and well qualified, not only as an honorary reward for their zeal, fidelity and attachment to Masonry, but to render it impossible that any brother, who should be found worthy of being advanced to this honorary degree, should never be reduced to such extreme indigence as to suffer for the common necessities of life, when the price of his mark would procure the same.

A brother presenting his mark and craving assistance represents our Grand Master Hiram Abiff, who was a poor man; but for his regular and upright conduct, his great skill in architecture and the

sciences became eminently distinguished among the craftsmen.

A brother receiving the mark and granting assistance, represents our Grand Master Solomon, King of Israel, who was a rich man and eminently distinguished for his great liberality.

WORKING TOOLS

The working tools of a Mark Master Mason are the Chisel and Mallet. The Chisel is used by operative masons to cut, carve, mark, and indent their work. It morally demonstrates the advantages of discipline and education. The mind, like the rough ashlar when taken from the quarries, is rude and unpolished; but as the effect of the chisel in the hands of the skillful workman soon outlines and perfects the carved capital, the stately shaft, and the beautiful statue, so education discovers the latent virtues of the mind and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and man.

The Mallet is used by operative masons to knock off excrescences and to smooth surfaces. It morally teaches to correct irregularities and reduce man to a proper level; so that, by quiet deportment, he may in the school of discipline, learn to be content. What the Mallet is to the workman, enlightened reason is to the passions; it curbs ambition, it depresses envy, it moderates anger, and it encourages good dispositions; whence arises among masons that comely order:

"Which nothing earthly gives or can destroy,
The soul's calm sunshine, and the heartfelt joy."

LECTURE

Q. — Are you a Mark Master Mason?

A. — I am, try me.

Q. — How will you be tried?

A. — By the chisel and mallet.

Q. — Why by the chisel and mallet.

- A. — Because they are the proper masonic implements belonging to this degree.
- Q. — Where were you made a Mark Master Mason?
- A. — In a just and duly constituted Lodge of Mark Master Masons.
- Q. — What were the preparatory circumstances attending your advancement to this degree?
- A. — I was caused to represent one of the craftsmen employed at the building of King Solomon Temple, whose custom it was on the sixth day of each week to carry up their work for inspection.
- Q. — By whom was the work inspected?
- A. — By the Overseers appointed by King Solomon and stationed at the South, West, and East gates of the Temple.
- Q. — How many Fellowcrafts were employed at the building of King Solomon's Temple?
- A. — Eighty thousand.
- Q. — Among so large a number were not our Grand Masters liable to be imposed upon by unskilled craftsmen presenting work unfit for use?
- A. — They were not, for King Solomon took the precaution that each craftsman should choose for himself a mark and place it upon his work, so that it should be known and distinguished when brought up promiscuously for inspection.
- Q. — What were the wages of a Fellowcraft whose work was accepted?
- A. — One penny a day.
- Q. — Among so large a number as eighty thousand, were not our Grand Masters liable to be imposed upon by craftsmen demanding wages not their due?
- A. — They were not, for King Solomon took the further precaution that each craftsman demanding wages should thrust his right hand into the apartment of the Senior Warden, with a copy of his mark in the palm thereof, at the same time giving this token.
- Q. — To what does that token allude?

- A. — To the way and manner in which each true craftsman receives his wages.
- Q. — Of what further use is it?
- A. — To distinguish a true craftsman from an imposter.
- Q. — When an imposter was detected, what was the penalty?
- A. — To have his right hand struck off.
- Q. — How were you prepared to be made a Mark Master Mason?
- A. — Being deprived of all moneys, coat removed, breast exposed, a cable-tow four times around my body, and clothed as Master Mason.
- Q. — Have you a sign belonging to this degree?
- A. — I have several.
- Q. — Show me a sign?
- A. — (Gives Grand Hailing sign.)
- Q. — What is that called?
- A. — The Grand Hailing sign or Sign of Distress of Mark Master Mason.
- Q. — To what does it allude?
- A. — To the way and manner in which each brother is required to carry and present his work when being advanced to this degree.
- Q. — Show me another sign?
- A. — (Gives Principal Sign)
- Q. — To what does it allude?
- A. — To the Principal words.
- Q. — What are they?
- A. — Heave Over.
- Q. — To what does it further allude?
- A. — To the rejection of the key stone by the Overseers.
- Q. — Show me another sign?
- A. — (Gives dueguard)
- Q. — What is that called?
- A. — The dueguard of Mark Master Mason.
- Q. — Show me another sign?
- A. — (Gives sign)
- Q. — What is that called?

- A. — The sign of Mark Master Mason.
 Q. — To what do they allude?
 A. — To the penalty of the obligation that I would have my right ear smote off and my right hand struck off should I violate my solemn obligation of Mark Master Mason.
 Q. — Will you be off or from?
 A. — From.
 Q. — From what and to what?
 A. — From the pass grip of Mark Master to the real grip of the same.
 Q. — Pass. What is that?
 A. — The real grip of Mark Master Mason.
 Q. — Has it a name?
 A. — It has.
 Q. — Will you give it to me?
 A. — I did not so receive it, neither will I so impart it.
 Q. — How will you dispose of it?
 A. — I will syllable it with you.
 Q. — Syllable it and begin.
 A. — You begin.
 A. — (Word is given in proper manner)
 Q. — To what does it allude?
 A. — To a certain passage of Scripture: "Mark Well the entering in of the house with every going forth of the sanctuary."
 Q. — On what was this degree founded?
 A. — The key stone of a certain arch of King Solomon's Temple.
 Q. — By whom was it wrought?
 A. — By our Grand Master Hiram Abiff.
 Q. — What was its color?
 A. — White, and to it alludes a certain passage of Scripture: "To him that overcometh will I give to eat of the hidden manna, and I will give to him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."
 Q. — What is that new name?

- A. — It is composed of words of which the letters on the key stone are the initials.
 Q. — What are they?
 A. — H T W S S T K S.

ADDRESS TO CANDIDATE

My brothers, I congratulate you on having been thought worthy of being advanced to this honorary degree of Masonry. Permit me to impress it on your mind that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry.

In the honorable character of Mark Master Mason, it is more particularly your duty to let your conduct in the world, as well as in the Lodge among your brethren be such as may stand the test of the Grand Overseer's square, that you may not, like the unfinished and imperfect work of negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

While such is your conduct, should misfortune assail you, should friends forsake you, should envy traduce your good name and malice persecute you, yet may you have confidence that among Mark Master Masons, you will find friends who will administer relief to your distresses, and comfort your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that the stone which the builders rejected, possessing merits to them unknown, became the chief stone of the corner.

CLOSING

- RMW — (r) Bro. Jr. Deacon, When a Lodge of Mark Master Masons is about to be closed, What becomes your first duty?
 JD — (Rises, gives sign of fidelity) To see that the lodge is duly tiled.

RWM — Attend to that duty and inform the Tiler, that I am about to close this Lodge of Mark Master Masons, direct him to take due notice thereof and tile accordingly.

JD — (Goes to outer door, gives rrr-r).

Tiler — (Answers) rrr-r.

JD — (Opens door) Bro. Tiler I am directed to inform you that the Right Worshipful Master is about to close this Lodge of Mark Master Masons, take due notice thereof and tile accordingly.

JD — (Closes door) rrr-r

Tiler — (Answers rrr-r)

JD — (Returns to station) — Right Worshipful Master.

RWM — Bro. Jr. Deacon.

JD — The Lodge is duly Tiled.

RWM — How is the Lodge Tiled?

JD — By a brother of this degree without, armed with the proper implements of his office.

RWM — His duty there?

JD — To observe the approach of cowans and eavesdroppers, and see that none pass or repass except such as are duly qualified and having permission from the Right Worshipful Master. (Resumes seat)

RWM — (r) Bro. Sr. Warden, are you a Mark Master Mason?

SW — (Rises, Give sign of fidelity) I am, try me.

RWM — How will you be tried?

SW — By the Chisel and Mallet.

RWM — Why by the Chisel and Mallet?

SW — Because they are the proper Masonic implements belonging to this degree.

RWM — Where were you made a Mark Master Mason?

SW — In a just and duly constituted Lodge of Mark Master Masons.

RWM — How many compose a Lodge of Mark Master Masons?

SW — Five or more.

RWM — When composed of Eight, who are they?

SW — Right Worshipful Master, Sr. and Jr. Wardens, Sr. and Jr. Deacons, Master Overseer, Sr. and Jr. Overseers.

RWM — The Jr. Overseers station?

SW — At the South Gate.

RWM — (rr) (Officers rise) Your duty there, Bro. Jr. Overseer?

JO — (Give sign of fidelity) To inspect the work presented at the South Gate.

RWM — The Sr. Overseers Station?

JO — At the West Gate.

RWM — Your duty there, Bro. Sr. Overseer?

SO — (Give sign of fidelity) To inspect the work presented at the West Gate.

RWM — The Master Overseers Station?

SO — At the East Gate.

RWM — Your duty there, Bro. Master Overseer?

MO — (Gives sign of fidelity) To complete the inspection of the work presented at the East Gate.

RWM — The Jr. Deacons Station?

MO — At the right of the Sr. Warden in the West.

RWM — Your duty there, Bro. Jr. Deacon?

JD — (Gives sign of fidelity) To carry messages from the Senior Warden in the west to the Junior Warden in the South and elsewhere about the Lodge as he may direct, Prepare and present candidates, attend the alarm at the outer door, report the same to the Right Worshipful Master, also to see that the Lodge is duly tiled.

RWM — The Sr. Deacons Place?

JD — At the right of the Right Worshipful Master in the East.

RWM — Your Duty, Bro. Sr. Deacon?

SD — (Gives sign of fidelity) To carry orders from the Right Worshipful Master in the East, to the Senior Warden in the West, and elsewhere about the Lodge as he may direct, welcome and cloth visiting brethren, attend to the alarm at the inner door, also to receive and conduct candidates.

RWM — The Jr. Wardens Station?

SD — In the South.

RWM — Your duty in the South, Bro. Jr. Warden?

JW — (Gives Sign of fidelity) To observe the sun at meridian, which is the glory and beauty of the day; call the craft from labor to refreshments, superintend them during the hours thereof, carefully to observe that the means of refreshments are not perverted to intemperance or excess, and to see that they return to their labors in due season, that the Right Worshipful Master may receive pleasure and they profit thereby.

RWM — The Sr. Wardens Station?

JW — In the West.

RWM — Why in the West, Bro. Sr. Warden?

SW — (Gives Sign of Fidelity) As the sun is in the West, at the close of day, so stands the Sr. Warden in the west to assist the Right Worshipful Master in opening and closing the Lodge, pay the craft their wages if any be due, that none may go away dissatisfied.

RWM — (r) Have you performed that duty?

SW — I have not.

RWM — Repair to your apartment and pay the craftsmen their wages, Bro. Master Overseer, This is the day and the hour when the craftsmen should repair to the apartment of the Sr. Warden and receive their wages, give your orders accordingly.

MO — Craftsmen repair to the apartment of the Sr. Warden and receive your wages.

Marshal — Craftsmen, form in procession in single file on the north side of the lodge, facing the east.

(Marshal leads, followed by the Master Overseer, Senior Overseer, Junior Overseer, Senior Deacon and candidates, all the brethren last)

Marshal — (When ready) Forward march.

(Procession marches east, then around to the apartment of the Sr. Warden).

(While marching all sing the following.)

MARK MASTER SONG

(Sung in the tune of America)

Mark Masters, all appear

Before the chief O'erseer,

In concert move

Let him your work inspect

For the chief Architect;

If there be no defect

He will approve.

You have passed the square,

For your rewards prepare;

Join hearts and hands,

Each with his mark in view

March with the just and true;

Wages to you are due,

At your command.

Hiram the Widows son

Sent unto Solomon

Our great Key stone

On it appears the name

Which raises high the fame

Of all to whom the same

Is truly known.

(After receiving wages, craftsmen remain in West, and compare wages and then create confusion and dissatisfaction.)

RWM — (r) Bro. Sr. Warden, What is the cause of this dissatisfaction?

SW — The Craftsmen are dissatisfied with their wages.

RWM — Have you not paid them according to the agreement?

SW — I have, but these who have borne the burden and heat of the day complain that those who came in at the eleventh hour are made equal unto them.

RWM — Brethren are you willing to hear the law?
Craftsmen — We are.

RWM — Not only to hear it, but abide by it.

Craftsmen — We will.

RWM — (Goes to Altar and reads Matt. XX, 1-16 verses or from the quotation below.

"It is like unto man that is an householder, which went out early in the Morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard, and he went out about the third hour, and saw others standing idle in the market-place, and said unto them, go ye also into the vineyard; and whatsoever is right I give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise, and about the eleventh hour he went out and found others standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, because no man hath hired us, He saith unto them go ye also into the vineyard; and what so ever is right, that shall ye receive. So when the even was come, the Lord of the vineyard saith unto his steward, Call the laborers and give them their hire, beginning from the last until the first. And when they came that were hired about the eleventh hour, they received every man a penny, but when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it they murmured against the good man of the house, saying, these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and the heat of the day. But he answered one of them, and said, Friend I do thee no wrong; Didst not thou agree with me for one penny? Take thine is and go thy way; I will give unto this last even unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last."

(IF DESIRED THE FOLLOWING LECTURE MAY BE USED)

My Brother, the Keystone of the degree is duty. "Stern daughter of the voice of God."

We live not merely to breathe, but to act, therefore remembering that our works live after us, "Let us do our might, what our hands find to do."

The Chisel and the mallet teach us not to be found in the market-place, idly standing with folded hands, but to "Work while the day lasts," for life was not given for a possession, but for use.

This degree morally teaches us that we are to be honest in our work — not demanding wages that we have not earned — to let our hands bear the mark of our work, whether in the burden and heat of the day, or in the coolness of the eventide.

We are also admonished that there is an Eye that looks to our work, to see if it bears the stamp of His name, and lest we should weary as we toil from day to day, we are encouraged by the promise of reward if we faint not. And this inspires us to put ourselves — soul and body, talent and energy — faithfully to perform the work that lies before us; that, when the shadows of night fall, and we can work no more, we shall hear with gladness the command, "Call the laborers and give them their hire."

"Then shall each brother's tongue declare how bounteous his wages are."

The design of all Masonry is a search for truth, and he who earnestly seeks it shall be

rewarded for his labors in the attainment of his desires.

So, in the vineyard of Masonry, it matters not whether we begin with the morning sun—bearing the heat and burdens of the day—or in the darkening twilight, at the eleventh hour, if we but do our work faithfully and earnestly, we shall receive our wages in a clear conscience and with the commendation "well done, good and faithful servant."

RWM — (To the Senior Warden) The Right Worshipful Masters Station.

SW — In the East.

RWM — Why in the East?

SW — As the sun rises in the East, to open and govern the day, so rises (RWM gives three raps and rises) the Right Worshipful Master in the east to open and govern the Lodge, set the craft at work, giving them proper instructions for their labors.

RWM — Brother Senior Warden, it is my order that this Lodge of Mark Master Masons be now closed, this you will communicate to the Junior Warden in the South, and he to the brethren present, that having due notice thereof, they may govern themselves accordingly.

SW — Brother Junior Warden, it is the order of the Right Worshipful Master, that this Lodge of Mark Master Masons be now closed. This you will communicate to the brethren present, that having due notice thereof, they may govern themselves accordingly.

JW — Brethren, it is the order of the Right Worshipful Master communicated to me through the Senior Warden in the West, that this Lodge of Mark Master Masons be now closed, take due notice thereof and govern yourselves accordingly.

RWM — Brethren, observe the East, and attend to the giving of the signs, (Signs from the Entered-apprentice to the Mark Master Mason) are given.

RWM — (rrr-r)

SW — (rrr-r)

JW — (rrr-r)

RWM — Brother Senior Deacon, attend at the Altar.

(Senior Deacon goes to Altar, gives due guard and sign; Closes Bible, returns to his station.)

RWM — Brother Junior Deacon, inform the Tiler.

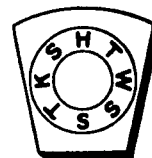
(Goes to outer door) rrr-r

Tiler — rrr-r

JD — (Opens door) Brother Tiler, The Lodge is duly closed. (Junior Deacon leaves door open and returns to station)

JD — Right Worshipful Master, the Tiler is informed.

RWM — (r).



PAST MASTER DEGREE

This degree is more closely connected with Symbolic than Chapter Masonry. It was originally, and is to this day, an honorary degree, and should be conferred only on the newly elected Master of a Lodge. But as it has become a permanent component part of the Capitular System, it is therefore useless to contend with what is often termed the "inconsistency" of conferring an honor where no equivalent services have been or are expected to be rendered.

As the rulers of Masonry are, and should only be, selected for their superior skill and intelligence, they alone should be permitted to receive the valuable light and information contained in the ceremonies of this degree.

Those who receive the degree in the Chapter are termed "Virtual" Past Masters, in contradistinction to those who have been elected and installed in a regularly constituted Symbolic Lodge, who are called "Actual" Past Masters; the former having no rights or privileges, as such, out of the Chapter.

In order to harmonize many of the controversies that were constantly arising in respect to the contending rights of Past Masters, the General Grand Chapter of the United States, in 1856, adopted a resolution, recommending the Chapters under its jurisdiction "to abridge the ceremonies now conferred in the Past Masters Degree within the narrowest constitutional limits, only retaining the inducting of the candidate into the Oriental Chair, and communicating the means of recognition."

The regular officers of a Past Masters Lodge correspond exactly with those of a Lodge of Master Masons.

The officers of a Chapter take rank in a Past Masters Lodge are as follows: — The High Priest, as Master; The King, as Senior Warden; The Scribe, as Junior Warden; The Secretary, Treasurer, and Tiler occupy the corresponding stations; The Cap-

tain of the Host, as Marshal; The Principle Sojourner, as Senior Deacon; The Royal Arch Captain, as Junior Deacon.

The Symbolic Color of the Past Masters Degree is purple. The Apron is of white lambskin, square at the corners, edged with purple, and the Jewel of the degree inscribed upon it. The collar is purple, edged with gold.

A candidate receiving the degree is said to have "Presided as master in the chair" or "Regularly passed the Chair."

OPENING

RWM — (r) Brother Marshal

MAR — (Rises and gives Sign of Fidelity) Right Worshipful Master.

RWM — Organize a Lodge of Past Masters.

MAR — Officers take your respective stations and places. Brethren be clothed. (Pause) Right Worshipful Master, a Lodge of Past Masters is duly organized.

RWM — Brother Senior Warden, are all present Past Masters?

SW — (Rising) (If satisfied) All present are Past Masters. (If not satisfied) I will ascertain and report. Brothers Senior Deacon and Junior Deacon approach the West. (Senior and Junior

Deacon meet West of Altar in center of room and go together to Senior Warden's station)

SW — Give me the password of Past Master. (Senior Deacon and Junior Deacon give pass word.) You will ascertain if all present are Past Masters and report to the West.

(Senior Deacon takes pass word on North side of Lodge room)

(Junior Deacon takes password on South side of Lodge room)

(Both starting in East and going down West. They meet West of altar in center of room and go together to Senior Warden's station.)

SD — All present on the North side of the Lodge are Past Masters.

JD — All present on the South side of the Lodge are Past Masters.

SW — Right Worshipful Master, all present are Past Masters.

(Senior and Junior Deacons return to stations)

RWM — See that the brethren are in order as Past Masters.

SW — Brethren, be in order as Past Masters.
(All rise and give due guard)

SW — Right Worshipful Master, the brethren are in order as Past Masters.

RWM — (r) Brother Junior Deacon, when a Lodge of Past Masters is about to be opened what becomes your first duty?

JD — (Rises and gives Sign of Fidelity) To see that the Lodge is duly tiled.

RWM — Attend to that duty and inform the Tiler that I am about to open a Lodge of Past Masters. Direct him to take due notice and tile accordingly.

JD — (Goes to outer door, gives (r), Brother Tiler, I am directed to inform you that the Right Worshipful Master is about to open a Lodge of Past Masters. Take due notice and tile accordingly.

JD — (Closes door) rrr-rr

Tiler — (Answers) rrr-rr.

JD — (Returns to station, gives Sign of Fidelity)
Right Worshipful Master.

RWM — Brother Junior Deacon.

JD — The Lodge is duly tiled.

RWM — How is the Lodge tiled?

JD — By a brother of this degree without, armed with the proper implements of his office.

RWM — His duty there?

JD — To observe the approach of cowans and eavesdroppers, and to see that none pass or repass except such as are qualified and have permission from the Right Worshipful Master.

(Resumes seat)

RWM — (r) Brother Senior Warden.

SW — (Rises, gives sign of Fidelity)

RWM — Are you a Past Master?

SW — I have the honor so to be.

RWM — How gained you that distinguished honor?

SW — By having been duly elected and installed to preside over and govern a just and duly constituted Lodge of Past Masters.

RWM — How shall I know you to be a Past Master?

SW — From a grip to a span, from a span to a grip.

RWM — Where were you made a Past Master?

SW — In a legally constituted and duly opened Lodge of Past Masters.

RWM — How many compose a Lodge of Past Masters?

SW — Three or more.

RWM — When composed of only three, who are they?

SW — The Worshipful Master, Senior and Junior Wardens.

RWM — The Junior Warden's station?

SW — In the South.

RWM — (r-r) Your duty in the South, Brother Junior Warden?

JW — (Gives sign of Fidelity) To observe the sun at meridian, which is the glory and beauty of the day, call the craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and to see that they return to their labors in due season, that the Right Worshipful Master may receive honor and they pleasure and profit thereby.

RWM — The Senior Warden station?

JW — In the West.

RWM — Why in the West, Brother Senior Warden?

SW — (Gives sign of Fidelity) As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Right Worshipful Master in opening and closing the Lodge, pay the craft their wages, if any be due, that none may go

away dissatisfied, harmony being the support of all institutions, especially this of ours.

RWM — The Right Worshipful Master Station?

SW — In the East.

RWM — Why in the East?

SW — As the sun rises in the East to open and govern the day, so rises the Right Worshipful Master (RWM gives rrr) in the East to open and govern the Lodge, set the craft at work giving them proper instructions for their labors.

RWM — (rrr) Brother Senior Warden, it is my order that a Lodge of Past Masters be now opened and stand open for work and instruction. This you will communicate to the Junior Warden in the South, and he to the brethren present that having due notice thereof they may govern themselves accordingly.

SW — Brother Junior Warden, it is the order of the Right Worshipful Master that a Lodge of Past Masters be now opened and stand open for work and instruction. This you will communicate to the brethren present that having due notice thereof they may govern themselves accordingly.

JW — Brethren (All give the sign of Fidelity) it is the order of the Right Worshipful Master communicated to me through the Senior Warden in the West, that a Lodge of Past Masters be now opened and stand open for work and instruction. Take due notice thereof and govern yourselves accordingly.

RWM — Brother Senior Deacon, attend at the altar. (Senior Deacon goes to altar, opens Bible at Eccl. XII, gives dueguard and sign, returns to station.)

RWM — Brethren, attend to giving the signs, observe the East. (Signs are given from Entered Apprentice up through Past Master.)

RWM — rrr-rr

SW — rrr-rr

JW — rrr-rr

RWM — I now declare this Lodge of Past Masters

erected to God and dedicated to the memory of the Holy Saints John, duly opened. Brother Junior Deacon, inform the Tiler.

JD — (Goes to outer door and gives rrr-rr)

TILER — (Answers) rrr-rr

JD — (Opens door) Brother Tiler, the Lodge is duly opened.

JD — (Closes door, gives rrr-rr)

TILER — (Answers) rrr-rr

JD — (Returns to station, gives dueguard) Right Worshipful Master, the Tiler is informed.

RWM — (r)

WORK

Section I

RWM — Brother Junior Deacon, ascertain if there are any candidates in waiting for this degree.

(Junior Deacon goes to altar, gives dueguard and sign, then goes to Preparation Room and prepares candidate.)

(Candidate is simply clothed as a Master Mason.)

(When ready returns to station)

JD — Right Worshipful Master, there are without brother in waiting for this degree.

RWM — Brother Senior Deacon present the candidate.

(Senior Deacon goes to altar, gives dueguard and sign, then proceeds to Preparation Room, and conducts candidate to West of altar, facing the East.)

SD — Right Worshipful Master, I have the pleasure of presenting to you brother, who has been duly initiated Entered Apprentice, Passed to the degree of Fellowcraft, raised to the sublime degree of Master Mason, advanced to the honorary degree of Mark Master Mason, and now wishes further promotion in masonry by being installed to preside as Master in the Chair, he having been duly elected to that distinguished office.

RWM — My brother, I congratulate you on having been duly elected to this honorable office. But before you can be installed, it is necessary that you take upon yourself a solemn obligation to keep the secrets belonging to the chair. With the usual assurance on my part, and if you are willing to take the obligation, you will kneel at the Altar on both knees, both hands resting upon the Holy Bible, Square and Compasses, after which I will install you.

(Candidate kneels in due form at altar) (Senior Deacon takes position at Southwest corner of altar)

RWM — (rrr) (Descends to altar) Say I, pronounce your name in full and repeat after me:

I,, of my own free will and accord, in presence of almighty God and this Lodge of Past Masters, erected to God and dedicated to the memory of the Holy Saints John, do hereby and hereon, sincerely promise and solemnly swear that I will not reveal the secrets of this degree to a brother of a preceding degree, nor to any person in the world, except it be within a legally constituted and duly opened Lodge of Past Masters, or to a brother of this degree, whom I shall have found to be such, by due trial, strict examination, or lawful Masonic information.

I do furthermore promise and swear that I will not open nor close this or any other Lodge of Free and Accepted Masons, over which I may be called to preside, without giving a lecture, or part of a lecture, or causing the same to be done.

I do furthermore promise and swear that I will not rule this or any other Lodge of Free and Accepted Masons, over which I may be called to preside in an arbitrary or unconstitutional manner, but will govern the same according to the ancient customs, usages,

and landmarks of the craft.

All this I sincerely promise and swear without the least hesitation, equivocation, or mental reservation, binding myself under no less penalty than that of having my tongue slit from tip to root, together with the infliction of penalties of preceding degrees, should I violate this my solemn obligation as a Past Master. So help me God and keep me steadfast.

RWM — My brother, in testimony of your sincerity, kiss the Holy Bible on which your hands rest. (Candidates kiss Bible)

RWM — (Returns to East) (r) Arise. There is a due-gard and sign belonging to the Chair. This is the due-gard (Gives due-gard), and this is the sign (Gives sign). They allude to the penalty of the obligation, that you would have your tongue slit from tip to root, and suffer the infliction of penalties of preceding degrees should you violate your solemn obligation as a Past Master. This due-gard (gives due-gard), and sign (gives sign) should always be given as a salutation to the Right Worshipful Master on entering or retiring from a Lodge of Past Masters.

RWM — (Descending to altar) There is also a grip and word belonging to the Chair. But as you are uninstructed, the Senior Deacon will answer for you.

RWM — (Taking candidate by grip of Master Mason) Will you off or from?

SD — (Answering for candidate) From.

RWM — From what and to what?

SD — From the grip of Master Mason to the grip of a Past Master.

RWM — Pass.

SD — From a grip to a span.

(Right Worshipful Master slips his right hand up and takes hold of candidate's right forearm above the wrist.)

(Candidate guided by the Senior Deacon takes

hold of Right Worshipful Master's right arm in the same manner.)

RWM — From a span to a grip.

(Right Worshipful Master now with his left hand grasps the candidate by the right arm above elbow.)

SD — A two-fold cord is strong.

(Right Worshipful Master with right hand grasp the candidate by the left arm above elbow)

RWM — A three-fold cord is not easily broken.
What is that?

SD — The grip of a Past Master.

RWM — Has it a name?

SD — It has.

RWM — Will you give it to me?

SD — I did not so receive it, neither will I so impart it.

RWM — How will you dispose of it?

SD — Syllable it with you.

RWM — Syllable it and begin.

SD — You begin.

RWM — Begin you.

SD — L.....

RWM — G.....

SD — G.....

RWM — This my brother is the grip of a Past Master. Its name is G....., which signifies stone-squarer.

RWM — I will now invest you with the jewel and badge of your office, which you will perceive is a square, and I trust you will prove a square stone in the Temple of Masonry.

(Presents jewel to candidate.)

RWM — I now present you the three great lights in Masonry, which are the Holy Bible, Square, and Compasses; and within that sacred volume you will find all that is necessary for your counsel and guidance. These three great lights you are always to display in their proper position when

the Lodge is open. If on the Entered Apprentice degree, in this position (Senior Deacon places lights in proper position); on the Fellowcraft degree, in this position (Senior Deacon places lights in proper position); and on Master Mason degree, in this position (Senior Deacon places lights in proper position.) I present you the Charter which empowers you to do regular Masonic Work.

(Presents Charter to candidate)

I present you the Constitution which you are to study carefully and see that its provisions are not violated.

(Presents Constitution to candidate)

I present you the By-laws which you are to study carefully and see that they are strictly enforced.

(Presents By-laws to candidate)

I present you the Records which you are to see carefully kept that nothing improper is committed to paper, and you are to have general supervision of the duties of the secretary.

(Points towards secretary's desk)

RWM — As King Solomon wore a crown as an emblem of royal dignity, so as a mark of distinction you are to be covered while the brethren remain uncovered.

(Places hat on candidate) (If more than one candidate, each is covered in rotation)

RWM — I will now conduct you to your seat once so ably filled by our Grand Master, Solomon, King of Israel, and I trust that a portion of his wisdom will rest upon and abide with you.

(Candidate is conducted to a chair placed in front of the Right Worshipful Master's chair in East.)

RWM — Masonic tradition informs us that when King Solomon became infirm with age, he was assisted in taking his seat and rising therefrom by two Giblemites in this manner, who attended him for that purpose.

(Candidate is seated in chair as if old and infirm by Senior Deacon and Right Worshipful Master; again assisted to rise in same manner; and seated a second time.)

(If more than one candidate, all candidates are seated in rotation.)

RWM — I present you with the gavel which is an emblem of power. One blow (r) calls the Lodge to order; two blows (rr) calls up the subordinate officers; three blows (rrr) calls up the whole Lodge; and one blow (r) again seats them and calls the Lodge to order.

Having been duly elected and installed, with a warrant empowering you to work, the three Great Lights in proper position and a constitutional number of brethren present, this gavel in your hands is truly an emblem of power.

(Right Worshipful Master presents gavel to candidate.)

RWM — Should the brethren at any time be in danger of infringing the Constitution of ancient landmarks of Free Masonry, it would be your duty with one blow of the gavel to call them to order, and should an emergency ever arise when it would be beyond your power to control them, it would also be your duty with one blow of the gavel to declare the Lodge closed, sooner than permit them to infringe the constitution or ancient landmarks of Free Masonry, and you violate the solemn obligation that you have just taken.

RWM — The duties of the Chair are many and various. They consist of opening, instructing, and closing Lodges; initiating, crafting and raising Masons; presiding at dedications, consecrations, and installations; at the laying of corner stones of public edifices, at funeral obsequies, and the performance of all other duties corresponding thereto or connected therewith. A brother should be well qualified in these several duties in order

to preside creditably over a Lodge of Free and Accepted Masons.

RWM — You will now return to me the gavel, and face the East.

ADDRESS TO CANDIDATE

RWM — (Or some designated brother of the Lodge)

My brothers, the conferring at this time, of a degree which has no historical connection with the other Capitular degrees is an apparent anomaly, which, however, is indebted for its existence to the following circumstances.

Originally when Royal Arch Masonry was under the government of Symbolic Lodges, in which the Royal Arch degree was then always conferred, it was a regulation that no one could receive it unless he had previously presided as the Master of that or some other Lodge, and this restriction was made because the Royal Arch was deemed too important a degree to be conferred only on Master Masons. But, as by confining the Royal Arch to those only who had been actually elected as the presiding officer of their Lodges, the extension of the degree would have been materially circumscribed, and its usefulness greatly impaired, the Grand Master often granted upon due petition his dispensation to permit certain Master Masons, although not elected to preside over their Lodges, to pass the Chair, which is a technical term, intended to designate a brief ceremony, by which the candidate is invested with the mysteries of a Past Master, and like him entitled to advance in Masonry as far as the Royal Arch, or the perfection and consummation of the third degree.

When, however, the control of the Royal Arch was taken from the Symbolic Lodges and intrusted to a distinct organization, that namely, of Chapters, the regulation continued to be observed, for it was doubtful to many if it could be

legally abolished, and, as the law still requires that the august degree of Royal Arch shall be restricted to Past Masters, our candidates are made to pass the Chair simply as a preparation and qualification towards being invested with the solemn instruction of the Royal Arch.

Your receiving this degree confers upon you no official rank outside the Chapter. The honors and peculiar privileges belonging to the Chair of Symbolic Lodges are confined exclusively to those who have been duly elected to preside over and govern such Lodges, and who have been called "Actual Past Masters," whereas those who receive the degree in the Chapter are termed "Virtual Past Masters," for although they are invested with the secrets of the degree, yet they are not entitled to the rights and prerogatives of "Actual Past Masters."

With this brief explanation of the reason why this degree is now conferred upon you, and why you have been permitted to "Preside as Master in the Chair" you will retire and suffer yourself to be prepared for those further and profounder researches into Masonry which can only be consummated in the Royal Arch Degree.

CHARGE TO CANDIDATE

My Brother, The Past Master degree unlike all the other degrees of Free-masonry, sheds no light upon itself. It was formerly conferred only on Masters of Lodges, to instruct them in the duties they owed the Lodges over which they were called to preside, and likewise the duties of the brethren to the Chair; but we, as Royal Arch Masons, confer this degree, not only as a preliminary step, but also for the more important purpose of guarding against a breach of our Masonic obligations. We are all, my brother, too apt to come forward and kneel at our sacred altar and take upon ourselves the most solemn obligations to perform certain duties and

then behave as if we had not done so. This, my brother is not as it should be.

Let the scene which you have this evening witnessed be a striking lesson to you, and not only to you, but to us all as Masons, never to lose sight of the solemn obligations which we have all taken upon ourselves of our own free will, and in the most solemn manner promised that we would never violate.

It becomes your duty as a Past Master, by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence.

If you have any doubt of the extent of your obligations, a daily recourse to the Scriptures of Divine Truth will set you right. It will make your duties plain, and the discharge of them a pleasure rather than a burden. Make then the Holy Bible, that Great Light in Masonry, the man of your counsels, and the meditation of your heart. It will never mislead nor deceive you, but a strict observance of its holy precepts will fit and prepare you for usefulness in this life, and for a glorious inheritance in that which is to come.

LECTURE

Q. Are you a Past Master?

A. I have the honor so to be.

Q. How gained you that distinguished honor?

A. By having been duly elected and installed to preside over and govern a just and duly constituted Lodge of Free and Accepted Masons.

Q. How shall I know you to be a Past Master?

A. From a grip to a span, from a span to a grip.

Q. Where were you made a Past Master?

A. In a legally constituted and duly opened Lodge of Past Masters.

- Q. Have you a sign belonging to this degree?
 A. I have.
- Q. Show me a sign?
 A. (Give duegard)
 Q. What is that called?
 A. The duegard of a Past Master
 Q. Show me another sign?
 A. (Gives sign)
 Q. What is that called?
 A. The sign of a Past Master.
 Q. To what do they allude?
 A. To the penalty of the obligation that I would have my tongue slit from tip to root, together with the infliction of penalties of preceding degrees, should I violate my solemn obligation as a Past Master.
- Q. Have you a grip belonging to this degree?
 A. I have.
 Q. Communicate it.
 A. (Gives grip of a Past Master)
 Q. What is that called?
 A. The grip of a Past Master.
 Q. Has it a name?
 A. It has.
 Q. Will you give it to me?
 A. I did not so receive it, neither will I so impart it.
 Q. How will you dispose of it?
 A. Syllable it with you.
 Q. Syllable it and begin?
 A. You begin.
 Q. Begin you.
 A. (Word is given in proper manner)
 Q. What does it signify?
 A. Stone squarer.

CLOSING

- RWM — (r) Bro. Junior Deacon, when a Lodge of Past Masters is about to be closed what becomes your first duty?
 JD — To see that the Lodge is duly Tiled.

- RWM — Attend to that duty, and inform the Tiler that I am about to close this Lodge of Past Masters, and direct him to take due notice thereof and tile accordingly.
 JD — (Goes to outer door, gives rrr-rr)
 Tiler — Answers rrr-rr.
 JD — (Opens door) Bro. Tiler, I am directed to inform you that the Right Worshipful Master is about to close this Lodge of Past Masters, take due notice thereof and tile accordingly.
 JD — (Closes door, gives rrr-rr)
 Tiler — (Answers) rrr-rr.
 JD — (Returns to Station) Right Worshipful Master.
 RWM — Bro. Junior Deacon.
 JD — The Lodge is duly Tiled.
 RWM — How are we Tiled?
 JD — By a Brother of this degree without, armed with the proper implements of his office.
 RWM — His duty there?
 JD — To observe the approach of cowans and eavesdroppers and see that none pass or repass except such as are duly qualified and having permission from the Right Worshipful Master.
 (Resumes Seat)
 RWM — Bro. Senior Warden
 SW — (Rising and gives Sign of Fidelity) Right Worshipful Master.
 RWM — Are you a Past Master?
 SW — I have the honor so to be.
 RWM — How gained you that distinguished honor?
 SW — By having been duly elected and installed to preside over and govern a just and constituted Lodge of Past Masters.
 RWM — Where were you made a Past Master?
 SW — In a just and duly constituted Lodge of Past Masters.
 RWM — Where were you made a Past Master?
 SW — In a just and duly constituted Lodge of Past Masters.
 RWM — How shall I know you to be a Past Master?

SW — From a grip to a span, and from a span to a grip.

RWM — How many compose a Lodge of Past Masters?

SW — Three or More.

RWM — When composed of only three, who are they?

SW — The Right Worshipful Master, Senior Warden and Junior Warden.

RWM — The Junior Warden's Station?

SW — In the South.

RWM — (rr) Your duty in the South, Bro. Junior Warden?

JW — (Rises, Gives the Sign of Fidelity) To observe the sun at Meridian, which is the glory and beauty of the day, call the craft from labor to refreshments; superintend them during the hours thereof, carefully to observe that the means of refreshments are not perverted to intemperance or excess; and to see that they return to their labors in due season, that the Right Worshipful Master may receive honor and they pleasure and profit thereby.

RWM — The Senior Warden Station?

JW — In the West.

RWM — Why in the West, Bro. Senior Warden?

SW — (Gives sign of Fidelity) As the Sun is in the West at the close of day, so stands the Senior Warden in the West to assist the Right Worshipful Master in opening and closing the Lodge, pay the craft their wages if any be due, that none may go away dissatisfied, harmony being the support of all institutions, especially this of ours.

RWM — The Right Worshipful Master's Station?

SW — In the East.

RWM — Why in the East?

SW — As the Sun rises in the East to open and govern the day, (RWM gives three raps and rises) so rises the Right Worshipful Master in the East to open and govern the Lodge, set the craft at work, giving them proper instructions for their labors.

RWM — Bro. Senior Warden, it is my order that this Lodge of Past Masters be now closed, this you will communicate to the Junior Warden in the South, and he to the brethren present, that having due notice thereof they may govern themselves accordingly.

SW — Bro. Junior Warden.

JW — (Gives Sign of Fidelity) Bro. Senior Warden.

SW — It is the order of the Right Worshipful Master that this Lodge of Past Masters be now closed. This you will communicate to the Brethren present that having due notice thereof, they may govern themselves accordingly.

JW — Brethren, it is the order of the Right Worshipful Master, communicated to me through the Senior Warden in the West that this Lodge of Past Masters be now closed, take due notice thereof and govern yourselves accordingly.

RWM — Brethren, attend to giving of the signs, observe the East.

(Signs are given from Entered Apprentice up through Past Master.)

RWM — rrr-rr.

SW — rrr-rr.

JW — rrr-rr.

RWM — I declare this Lodge of Past Masters erected to God and dedicated to the memory of the Holy Saints John, duly closed. Bro. Senior Deacon, attend at the Altar.

(SD goes to the Altar, gives due guard and sign closes Bible, returns to station.)

RWM — Bro. Junior Deacon, inform the Tiler.

JD — (Goes to outer door, gives rrr-rr.)

Tiler — (Answers) rrr-rr.

JD — (Opens door) Bro. Tiler, the Lodge is duly closed.

JD — (Closes door, returns to station) Right Worshipful Master.

RWM — Bro. Junior Deacon.

JD — The Tiler is informed

RWM — (r.)

MOST EXCELLENT MASTER

This degree has special reference to that important period when the temple erected by King Solomon for the worship of Jehovah was completed and consecrated in all its glory and beauty.

The masonic tradition upon which the degree is founded is described in the ancient book of constitutions, in the following words:

"The temple was finished in the short space of seven years and six months, to the amazement of all the world; when the cape-stone was celebrated by the fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear Master, Hiram Abiff, whom they buried in the Lodge near the temple, according to ancient usage."

"After Hiram Abiff was mourned for, the tabernacle of Moses and its holy relics being lodged in the temple, Solomon, in a general assembly, dedicated or consecrated it by solemn prayer and costly sacrifices past number, with the finest music, vocal and instrumental, praising Jehovah, upon fixing the holy ark in its proper place, between the cherubim; when Jehovah filled his own temple with a cloud of glory."

None but those who, through diligence and industry, have progressed far toward perfection; none but those who have been seated in the Oriental Chair by the suffrages of their brethren, can be admitted to this degree.

In its original establishment, when the Temple at Jerusalem was finished, and the fraternity celebrated the cape-stone with great joy, it is demonstrable that none but those who had proved themselves to be complete masters of their profession were admitted to this honor; and, indeed, the duties incumbent on every Mason, who is "received and acknowledged" as a Most Excellent Master, are

such as rendered it indispensable that he should have a perfect knowledge of all the preceding degrees.

It is therefore a part of the wisdom and justice of Solomon's plan to bestow upon many of his most skillful workmen some distinguishing mark of his approval. No higher appreciation of valuable services could have been rendered to the worthy and meritorious than conferring upon them an Order of Merit, with the honorable title of "Most Excellent Master." And it is still retained by us as a memorial of the method adopted by the King of Israel to distinguish the most skillful portion of the craft, and to reward them for their services in behalf of the fraternity.

The officers of a Lodge of Most Excellent Master are:

1. Right Worshipful Master
2. Senior Warden

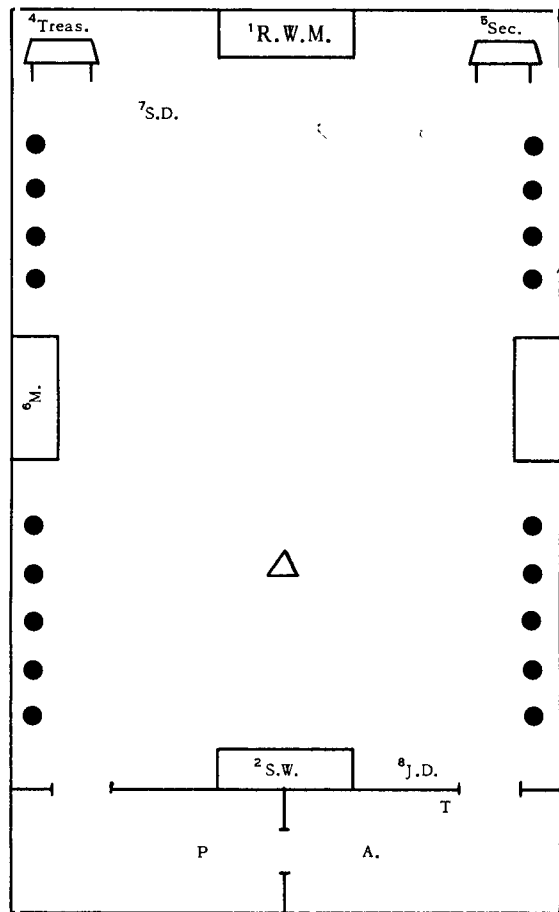
The officers of a Chapter rank as follows: The High Priest as Right Worshipful Master and the King as Senior Warden, and for the purposes of reception, the Captain of the Host act as Marshal or the Master of Ceremonies; the principal Sojourner as the Senior Deacon; the Royal Arch Captain as the Junior Deacon, and the Treasurer, Secretary and Tiler as in the Chapter.

The Right Worshipful Master represents King Solomon, and may appropriately be clothed in the Kings Robes.

The symbolic color of the Most Excellent Master's degree is purple. The Apron of white lamb-skin, square at the corners, edged with purple, and the color of purple edged with gold. In this, as in the other preparatory degrees, it is customary to use the clothing of the Chapter.

Lodges of the Most Excellent Masters are dedicated to the "memory of King Solomon." A candidate receiving the degree is said to be "Received and acknowledged as a Most Excellent Master."

MOST EXCELLENT MASTER



OPENING

RWM — (r) Bro. Marshal, (Marshal rises, faces East, and gives sign of fidelity) Organize a Lodge of Most Excellent Masters.

MAR. — Officers take your respective stations and places, Brethren be clothed. (Done) Right Worshipful Master, a Lodge of Most Excellent Masters is duly organized.

RWM — (r) Bro. Senior Warden, (Senior Warden rises and gives sign of fidelity), are all present Most Excellent Masters?

SW — I will ascertain and report. Bro. Senior Deacon, ascertain if all present on the north side of the Lodge are Most Excellent Masters. Bro. Junior Deacon, ascertain if all present on the south side of the Lodge are Most Excellent Masters.

(The two officers proceed to take up the pass beginning at the east and going down to the west)

RWM — rrr

(The two officers meet west of the Altar and go to the Senior Warden station)

JD — Bro. Senior Warden, all present on the south side of the Lodge are Most Excellent Masters.

SD — Bro. Senior Warden, all present on the north side of the lodge are Most Excellent Masters. (Deacons return to their stations.)

SW — Right Worshipful Master, all present are Most Excellent Masters.

RWM — See that the brethren are in order as Most Excellent Masters.

SW — Brethren, be in order as Most Excellent Masters

(Brethren will rise and give due guard of Most Excellent Master.)

SW — Right Worshipful Master, the brethren are in order as Most Excellent Masters.

RWM — (r) Bro. Junior Deacon, when a Lodge of Most Excellent Masters is about to be opened what becomes your first duty?

JD — To see that the Lodge is duly tiled.

RWM — Attend to that duty and inform the Tiler that I am about to open a Lodge of Most Excellent Masters. Direct him to take due notice thereof and tile accordingly.

JD — (Goes to outer door and gives one rap)

Tiler — (Answers) (r)

JD — (Opens door) Bro. Tiler, I am directed to inform you that the Right Worshipful Master is about to open a Lodge of Most Excellent Masters, take due notice thereof and tile accordingly.

(Closes door, and gives rrr-rrr)

Tiler — (Answers) rrr-rrr

JD — (Returns to station) Right Worshipful Master, the Lodge is duly tiled.

RWM — How is the Lodge tiled?

JD — By a brother without, armed with the proper implements of his office.

RWM — His duty there?

JD — To observe the approach of cowans and eavesdroppers, and to see that none pass or repass except such as are duly qualified and having permission from the Right Worshipful Master.

(Takes Seat)

RWM — (r) Bro. Senior Warden, are you a Most Excellent Master?

SW — (Rising and give sign of fidelity) I am, try me.

RWM — How will you be tried?

SW — By the Keystone.

RWM — Why by the Keystone?

SW — Because it completed King Solomon's Temple, and on the ceremonies of the dedication and the placing of the keystone, this degree is founded.

RWM — Where were you made a Most Excellent Master?

SW — In a legally constituted and duly opened Lodge of Most Excellent Masters.

RWM — How many compose a Lodge of Most Excellent Masters?

SW — Two or More.

RWM — When composed of only two, who are they?

SW — The Right Worshipful Master and Senior Warden.

RWM — Why is there no Junior Warden?

SW — Because just before the completion of King Solomon's Temple our Grand Master Hiram Abiff was slain, as we have had an account in the preceding degrees. As no one had been appointed to fill his place, his station was vacant and his light extinguished.

RWM — The Senior Warden's Station?

SW — In the West.

RWM — Why in the West, Bro. Senior Warden?

SW — As the sun is in the West at the close of day, so stands the Senior Warden in the West to assist the Right Worshipful Master in opening and closing the Lodge; pay the craft their wages if any be due, that none may go away dissatisfied, harmony being the support of all institutions, especially this of ours.

RWM — The Right Worshipful Master's Station?

SW — In the East.

RWM — Why in the East?

SW — As the sun rises in the east to open and govern the day, so rises (RWM rrr, Lodge rises) the Right Worshipful Master, in the east to open and govern the Lodge, set the craft at work, giving them proper instructions for their labors.

RWM — Bro. Marshal, see that the brethren are in due form for our devotions.

Marshal — Brethren assemble around the Altar forming a circle.

(The brethren assemble around the Altar in a circle, leaving an opening at the East and West of the Altar for the Right Worshipful Master and the Senior Warden respectfully)

Marshal — Kneel on your right knee (done) form a chain with the right hand over the left (done), Right Worshipful Master the brethren are in due form for our devotions and await your presence (Takes his place in the circle.) (Right Worshipful Master and Senior Warden descend and fill in spaces left open at the east and west sides of the Altar and complete the chain.)

PRAYER

Chaplain —

Father of Mercies, wilt thou at this hour put to silence, the ignorance of foolish men, and grant that all malice, and hypocrisy and envy and evil speaking be removed far from us, that we may taste that the Lord is gracious; help us to be as living stones in that spiritual house not made with hands, eternal in the Heavens. Amen

Response — Amen, So Mote It Be.

RWM — Brethren, Balance two times three, taking time from the East.

(Brethren balance by raising their arms up and down, six times, keeping the chain intact.)

RWM — Rise (All rise to their feet breaking the chain.)

(Right Worshipful Master and Senior Warden return to their stations, Brethren remain standing)

RWM — Bro. Senior Warden, it is my order that a Lodge of Most Excellent Masters be now opened for work and instructions. This you will communicate to the brethren present that having due notice thereof they may govern themselves accordingly.

SW — Brethren, it is the order of the Right Worshipful Master that a Lodge of Most Excellent Masters be now opened for work and instructions, take due notice thereof and govern yourselves accordingly.

RWM — Bro. Senior Deacon, Attend to the Altar. (Senior Deacon goes to Altar and opens Bible at II Chronicles, VI Chapter) (Gives due guard and sign and returns to station)

RWM — Brethren, observe the East, and attend the giving of the signs.

(Signs are given from Entered Apprentice through the Most Excellent Master.)

RWM — rrr-rrr.

SW — rrr-rrr.

RWM — (The Right Worshipful Master or Chaplain reads or recites the following Charge:

CHARGE

The Earth is the Lord's and the fullness thereof; the world and they that dwell therein. For he has founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings from the Lord, and righteousness from the God of his salvations. This is the generation of them that seek him, that seek thy face. O Jacob. Selah. Lift up your heads, Oh ye gates, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, Oh ye gates; even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord of Hosts, he is the King of Glory.

RWM — I now declare this Lodge of Most Excellent Masters erected to God and dedicated to the memory of King Solomon duly opened. Bro. Junior Deacon inform the Tiler.

(Junior Deacon goes to outer door and gives rrr-rrr).

Tiler — (Answers) rrr-rrr.

JD — (Opens door) Bro. Tiler the lodge is duly opened. (Closes door, rrr-rrr.)

Tiler — (Answers) rrr-rrr.

JD — (Returns to station) Right Worshipful Master, the Tiler is informed.

RWM — (r) Bro. Marshal, (Marshal rises, gives sign of fidelity) See that the candidates are prepared and presented.

Marshal — (Goes to Junior Deacon Station). Bro. Junior Deacon, prepare and present the candidates.

(Takes seat of Junior Deacon)

JD — (Rises, goes to Altar, gives due guard and sign, then proceeds to preparation room and prepares candidate with apron, a cable-tow six times around the body, breast bare, and hoodwinked.)

JD — (When ready) rrr-rrr.

SD — (Rising and giving due guard and sign) Right Worshipful Master, there is an alarm at the inner door.

RWM — Attend to the alarm.

SD — (Goes to inner door, gives rrr-rrr) (Opens door) Who comes here?

JD — Brothers, who have been duly initiated, passed, and raised to the sublime degree of a Master Mason, advanced to the honorary degree of a Mark Master Mason, presided as Master in the Chair, and now seeks further promotion in Masonry by being received and acknowledged a Most Excellent Master.

SD — My brethren, is this an act of your own free will and accord?

Candidate — It is.

SD — Bro. Junior Deacon, are they worthy and well qualified?

JD — They are.

SD — Duly and truly prepared?

JD — They are.

SD — Have they made suitable proficiency in the preceding degree.

JD — They have.

SD — By what further right or benefit do they expect to obtain this important privilege?

JD — By benefit of the Pass.

SD — Advance and give it.

JD — (Advances and whispers the pass to Senior Deacon)

SD — The pass is right. Let them wait until the Right Worshipful Master is informed of their request and his answer returned.

(Senior Deacon closes door and goes to west of Altar, gives due guard and sign)

SD — Right Worshipful Master, there is without brothers who have been duly initiated, passed, and raised to the sublime degree of a Master Mason, advanced to the honorary degree of Mark Master Mason, presided as master in the chair, and now seeks further promotion in Masonry by being received and acknowledged a Most Excellent Master.

RWM — Is this an act of their own free will and accord?

SD — It is.

RWM — Are they worthy and well qualified?

SD — They are.

RWM — Duly and truly prepared?

SD — They are.

RWM — Have they made suitable proficiency in the preceding degree?

SD — They have.

RWM — By what further right or benefit do they expect to obtain this important privilege?

SD — By benefit of the pass.

RWM — Give it.

SD — (Gives pass aloud)

RWM — The pass is right, let them enter this Lodge of Most Excellent Masters, and be received in due and ancient form.

SD — (Gives duegurd and sign, and goes to inner door, opens door) It is the order of the Right Worshipful Master that the brethren enter this Lodge of Most Excellent Masters and be received in due and ancient form.

(Marshal takes place at inner door)

(Senior Deacon enters with candidates, and is conducted by Marshal to West of Altar, and faces East) (Junior Deacon enters last and goes to his station.)

SD — (Placing small end of Keystone against breast of each candidate) I receive you into this Lodge of Most Excellent Masters upon the Keystone (then walks around behind candidates and halts in front of candidates, continues) because at the completion and dedication of the Temple, the stone which the builders had rejected became the headstone of the corner.

Marshal — Right Face, forward (Marches to north and around Lodge room)

SW — (r) (As they pass the West)

RWM — (As they pass the East gives (r) and begins to recite):

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

(The reciting of each verse is so timed that it is completed when a complete circuit of the room has been made.)

SW — (rr) (As they pass the West)

RWM — (rr) As they pass the east and begins to recite:

"Our feet shall stand within thy gates, Oh Jerusalem," "Jerusalem is builded as a city that is compact together"

SW — rrr (As they pass the West)

RWM — rrr (As they pass the east) and begins to recite:

"Wither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord."

SW — rrrr (As they pass the West)

RWM — rrrr (As they pass the East) and begins to recite:

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

SW — rrrrr (As they pass the West)

RWM — rrrrr (as they pass the East), and begins to recite:

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls and prosperity within thy gates."

SW — rrrrrr (As they pass the West.)

RWM — rrrrrr (As they pass the East); and begins to recite:

"For my brethren and companions sake, I will say Peace be within thee. Because of the house of the Lord our God, I will seek they good."

Marshal — (At the south) Halt. Left face.

SD — r-r-r-r-r-r

(No response as station being vacant.)

SW — (After slight silence) Alas, poor Hiram! Unexpectedly in the midst of life, duty, and usefulness, he was overtaken by death. Suddenly his sun of life went down at noon, and his station is vacant. Let us remember his virtue, and imitate his worthy example. May we be reminded of the shortness of life and the uncertainty of its continuance, remembering that soon when our brethren assemble to labor, our stations will also be vacant forever, and may we all at last fill our appropriate stations in heaven.

MAR — Right face. Forward. (Marches to Senior Warden's station in West) Halt. Left face.

SD — rrr-rrr.

SW — (r) (Rises) Who comes here?

SD — Brother, who has been duly initiated, passed, and raised to the sublime degree of Master Mason, advanced to the honorary degree of Mark Master Mason,

presided as Master in the chair, and now seeks further promotion in Masonry by being received and acknowledged a Most Excellent Master.

SW — Brother, is this an act of your own free will and accord?

CAND — (Responding) It is.

SW — Brother Senior Deacon, is he worthy and well qualified?

SD — He is.

SW — Duly and truly prepared?

SD — He is.

SW — Has he made suitable proficiency in the preceding degree?

SD — He has.

SW — By what further right or benefit does he expect to obtain this important privilege?

SD — By benefit of the pass.

SW — Advance and give it.

SD — (Advances and gives pass)

SW — The pass is right. Conduct the brother to the Right Worshipful Master in the East for his examination.

MAR — Right face. Forward. (Marches to Right Worshipful Master station in the East.) Halt. Left face.

SD — rrr-rrr

RWM — (r) Who comes here?

SD — Brother, who has been duly initiated, passed, and raised to the sublime degree of Master Mason, advanced to the honorary degree of Mark Master Mason, presided as Master in the chair, and now seeks further promotion in Masonry by being received and acknowledged a Most Excellent Master.

RWM — Brother, is this an act of your own free will and accord?

CAND — (Responding) It is.

RWM — Brother Senior Deacon, is he worthy and well qualified?

SD — He is.

RWM — Duly and truly prepared?

SD — He is.

RWM — Has he made suitable proficiency in the preceding degree?

SD — He has.

RWM — By what further right or benefit does he expect to obtain this important privilege?

SD — By benefit of the pass.

RWM — Advance and give it.

SD — (Advances and gives pass)

RWM — The pass is right. Reconduct the brother to the Senior Warden in the West, who will teach him to advance to the altar for the sixth time in Masonry in due and ancient form.

MAR — Right face. Forward. (Leads candidate until he reaches his station, then takes his seat.) (Senior Deacon continues to conduct candidate to Senior Warden station in West.)

SD — (At the West) Halt. Right face. Brother Senior Warden, it is the order of the Right Worshipful Master that you teach the brother how to advance to the altar for the sixth time in Masonry in due and ancient form.

SW — Cause the brother to face the East.

SD — (To candidate) About face.

SW — (Takes position at Northwest corner of altar facing West) My brother, advance on your left foot as Entered Apprentice, give due guard and sign; on your right as Fellowcraft, give due guard and sign; on your left as Master Mason, give due guard and sign; on your right as Mark Master Mason, give due guard and sign, on your left as Past Master, give due guard and sign; advance on your right foot, bringing the heels together as before.

SW — (Taking candidate by right arm) I will now conduct you to the altar where you are about to be made a Most Excellent Master in due and ancient form, which is by kneeling on both knees, both hands resting on the Holy Bible, Square and

compasses. Right Worshipful Master, the brother is in due form.

(Senior Warden returns to his station)

RWM — My brother, for the sixth time, you are again kneeling before the sacred altar of Free Masonry and are in due form to take upon yourself the solemn obligation of Most Excellent Master. I am permitted to give you the same assurance that you have received in the preceding degree that there is nothing therein contained that will conflict with your moral, social, or civil duties, be they what they may. With this assurance on my part, are you willing to take the obligation?

CAND. — (Responding) I am.

RWM — (rrr) Brethren form a circle about the Altar.
(Right Worshipful Master descends to altar.)

RWM — Say I — pronounce your name in full — and repeat after me.

Of my own free will and accord in presence of Almighty God and this Right Worshipful Lodge of Most Excellent Masters, erected to God and dedicated to the memory of King Solomon, do hereby and hereon solemnly and sincerely promise and swear, that I will not reveal the secrets of this degree to a brother of a preceding degree, nor to any person in the world, except it be within a legally constituted and duly opened Lodge of Most Excellent Masters, or to a brother of this degree whom I shall have found to be such by due trial, strict examination, or lawful masonic information.

I furthermore promise and swear that I will answer and obey all due signs and summons sent to and received by me from a Lodge of Most Excellent Masters, or given me by a brother of this degree, if within the length of my cable-tow.

I further promise and swear that I will help, aid and assist all worthy distressed Most Excellent Masters, their wives, widows and orphans, wherever I might find them so far as their necessities may require and my ability permit, without injury to myself or those having prior claims upon me.

I furthermore promise and swear that I will dispense true Masonic light and knowledge to my lesser informed brethren to the best of my ability.

I furthermore promise and swear that I will not derogate from the character that I am about to assume, it being that of a Most Excellent Master.

All this, I do solemnly and sincerely promise and swear, without any hesitation, equivocation, or mental reservation, binding myself under no less penalty than that of having my breast torn open, my vitals taken thence and thrown on a dunghill to rot, should I ever knowingly or willfully violate this my solemn obligation of Most Excellent Master. So help me God and make me steadfast to keep and perform the same.

RWM — In token of your sincerity, kiss the Holy Bible on which your hands rest.

Brother Senior Deacon, remove the cable-tow and hoodwink.

(Candidate kiss the Holy Bible and Senior Deacon removes hoodwink and cable-tow.)

RWM — (Returns to East) (r) This is the dueguard of Most Excellent Master (Gives dueguard) and this the sign (Gives sign.) They allude to the penalty of the obligation that you would have your breast torn open, your vitals taken thence and thrown on a dunghill to rot should you violate your solemn obligation to Most Excellent Master. This dueguard (gives dueguard) and sign (gives sign) should always be given as a salutation to

the Right Worshipful Master on entering or retiring from a Lodge of Most Excellent Masters.
RWM — (Descending to altar) I now extend my right hand in token of friendship and brotherly love, and will put you in possession of the grip and word of this degree.

RWM — (Gives grip to candidate) This is the grip of Most Excellent Master. Its name is R. (Right Worshipful Master lets go of candidate's hand) At the completion of the Temple, when King Solomon entered, he was so well pleased with the Master Builder that he took him by the right hand (gives grip to candidate) and exclaimed "Hail R.," which signifies Good Master, or Most Excellent Master.

It is otherwise called the cover grip, for as this grip covers grips of preceding degrees, so should we as Most Excellent Masters, considering that man in his best estate is subject to frailties and errors, endeavor to cover his faults and imperfections with the broad mantle of charity and brotherly love.

RWM — Rise. (Lifts candidate by grip) The pass given at the door, or to one of the officers at the opening of a Lodge of Most Excellent Masters is G, the word of a Past Master.

RWM — (Returns to East) (Senior Deacon conducts candidate to North side of Lodge, facing South.)

RWM — Brother Senior Warden, What is the hour?

SW — The third hour of the sixth day of the week?

RWM — This is the day and hour set apart for celebrating the Cap-stone, and seating of the Ark of the Covenant. Brother Senior Deacon, re-conduct the brother to the place from which he came and in due time return with him for the purpose of participating in the ceremonies of the completion and dedication of the Temple.

(Senior Deacon conducts candidate to West of altar, where they salute and retire to preparation room.)

SECTION II

(Room is prepared. Officers change to the following rank; Right Worshipful Master to King Solomon; Senior Warden to Hiram, King of Tyre; The Masters of the Vails and Scribe to Overseers, with the Scribe as Master Overseer. The Chaplain having previously been appointed.)

RWM — Brother Marshal, see that the brethren form in procession.

MAR — Craftsmen, form in procession in two files on the North side of the Lodge, facing the East. (The procession is formed with King Solomon on the right, and Hiram, King of Tyre, on the left, at head of procession followed by the brethren, then the Overseers with Cap-stone and gavel on carrier at rear.)

(When procession is ready, Marshal goes to door of Preparation Room and conducts Senior Deacon and candidate without hoodwink, to West of altar, facing East; then goes to head of procession.)

MAR — (Leading procession) Forward march. (Procession marches around room singing the following Ode, or other appropriate song):

MOST EXCELLENT MASTER'S SONG

Companions assemble on this joyful day
The occasion is glorious, the Keystone to lay;
Fulfilled is the promise by the Ancient of Days
To bring forth the Cape-stone with shouting and praise.

(The marching and singing is so timed that the brethren have made a complete circuit of the room by the time the verse is finished, and halted in the North.)

(King Solomon and Hiram King of Tyre step out from procession and go to position in front of arch.)

KS — Brother Marshal, see that the Keystone is properly placed. (Marshal goes through the lines and conducts the Overseers to the East. The Master Overseer hands the Keystone to King Solomon who places it in its proper place in the arch; then hands him the gavel, and King Solomon seats the keystone with gavel (rrr-rrr); then hands gavel to Master Overseer. Marshal conducts Overseers down South side of room, leaving gavel at Junior Warden station; then to Northwest where the carrier is disposed of; then to their places at rear of procession.) (Marshal proceeds through lines to head of procession.)

MAR — Close ranks. Front face.

KS — The Temple is complete. Assist in giving the sign of Admiration.

(Sign is given by all the brethren) (King Solomon and Hiram King of Tyre return to head of procession.)

MAR — Forward march. (Procession resumes marching and singing.)

There is no more occasion for level and plumb line

For trowel or gavel, for compass or squares
Our works are completed, the stone safely seated

And we shall be greeted as workmen most rare.

(Procession halts on North side of room.)

MAR — Craftsmen, our work on the Temple is completed. It is no longer necessary to wear craftsmen clothes. Let the aprons be taken off and put aside.

(Senior Deacon removes apron from candidate)

All brethren take off aprons)

MAR — Forward march. (Procession resumes marching and singing)

(Senior Deacon with candidate join rear of

procession and halt in position East of altar, facing East.)

Now those that are worthy our toils who have shared

And proved themselves faithful shall meet their reward.

Their virtue and knowledge, industry and skill.

Have our approbation, have gained our good will.

(Procession halts on North side of room)
(King Solomon and Hiram King of Tyre step out of procession and proceed to shake hands with candidate)

KS — We receive and acknowledge you a Most Excellent Master.

(King Solomon and Hiram King of Tyre return to head of procession)

MAR — Forward march. (Procession resumes, marching and singing)

We accept and receive them Most Excellent Masters

Invested with honors, and power to preside.
Among worthy craftsmen wherever assembled

The knowledge of Masons to spread far and wide.

(As procession passes, Senior Deacon and candidate fall in at rear) (Procession is divided in West by Marshal, one file passing to right of altar, the other to the left, and halt facing inward.) (Senior Deacon and candidate with the Marshal on left, form across the West.)

KS — Brother Hiram King of Tyre, the Temple now complete. Nothing remains to be done but to consecrate it to the service of the Almighty. I have appointed the month of Tisri for that sacred ceremony. Will you not, who have so generously

assisted in the glorious work of constructing the House of God, be present at its dedication.

HKT — Most Excellent King Solomon, although the structure has been finished, the Temple is not complete, for it cannot be the House of God until the Ark of the Covenant has been placed therein and the Temple accepted by the God of Israel. I will therefore be present with you at the dedication to behold the safe seating of the Glory of Israel and to watch for a sign of acceptance from the Almighty.

MAR — (Goes to head of procession) Forward march. Procession resumes marching and singing) (Procession is led down South side and pass out the outer door to preparation room)

All hail to the morning that bids us rejoice
The Temple's completed, exalt high each voice

The Cape-stone is finished, our labor is o'er
The sound of the gavel shall hail us no more.
(Procession halts in preparation room. The Overseers take rank of Levites, with the Scribe as High Priest of the Levites. The four Levites bear the Ark of the Covenant on their shoulders, and are in rear of procession behind candidate. The procession resumes marching and enters through the inner door, singing)

To the Power Almighty, who ever has guided
The tribes of old Israel, exalting their fame;
To him who hath governed our hearts undivided

Let's send forth our voices to praise His Great Name.

(Led by Marshal, procession continues marching around room to West, where lines are divided by Marshal, one file passing to right of altar, the other to the left, and halt facing inward.) (Senior Deacon, candidate, and Levites form across the West.)

KS — The year that has passed since the completion of the Temple, has brought us nigh unto the Feast of the Tabernacle. I have chosen this as a propitious season in which to consecrate the edifice to the worship of God, and dedicated to his Holy Name. Will you not assist me?

HKT — Most Excellent King Solomon, it is indeed a fitting time for the performance of the solemn ceremonial of the dedication of the Temple, and it is my desire to participate in that sacred service; but I recall with profound sorrow the death of one long associated with us in the building of the Temple, and deeply deplore his absence from an occasion that must present to every builder astonishing evidence of the magnitude and excellence of his handiwork.

KS — Alas, poor Hiram, his death was indeed untimely. I would that he were with us this day; but as that cannot be, let us console ourselves with the reflection that the perfectness and beauty of his workmanship, his virtue, his integrity, and his piety will be revered by all true craftsmen throughout the earth to the latest posterity.

KS — (To High Priest of Levites) Let the Ark be safely seated.

(The High Priest leading and Levites following bearing the Ark on their shoulders, proceed between the lines and under the Arch in which the Keystone was placed, to the Sanctum Sanctorum) (As they proceed the following may be sung)

Almighty Jehovah descend now and fill
This place with Thy glory, our hearts
with goodwill

Preside at our meetings; assist us to find
True pleasure in teaching goodwill to
mankind.

(The Ark is placed on a pedestal. The staves are drawn out, and the Levites, keeping their faces toward the Ark, return between the

lines to their places.) The High Priest takes position behind the Ark, where he remains.)

KS — (Goes to East of altar and faces East) The Lord hath said that he would dwell in thick darkness. (Lights out) But I have built a house of habitation for thee, and a place for thy dwelling forever.

(As Shekinah appears all drop on left knee, right elbow resting on right knee, and head resting on right hand)

HIGH PRIEST — (Solemnly) The Lord is in his Holy Temple. Let all the earth keep silence before him. Arise.

(Lights on)

CHAPLAIN — "And the king turned his face, and blessed the whole congregation of Israel, and all the congregation of Israel stood."

KS — (Facing West) Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, "Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be ruler over my people Israel.

But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

Now it was in the heart of David, my father, to build an house for the name of the Lord God of Israel. But the Lord said to David, my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart; notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name.

The Lord, therefore, hath performed his word that he hath spoken; for I am risen up in the room of David, my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel; and in it I have put the Ark, wherein is the covenant of the Lord, that he made with the children of Israel.

CHAPLAIN — "And he stood before the altar of the Lord and kneeling down upon his knees before all the congregation of Israel, he spread forth his hands toward heaven, and said:

KS — (Kneeling at altar and raising hands towards heaven) "O Lord God of Israel there is no God like thee in the heaven nor in the earth, which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts. Thou which hast kept with thy servant David, my father, that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Now, therefore, O Lord God of Israel, keep with thy servant David, my father, that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way, to walk in my law, as thou hast walked before me.

Now then O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But will God in very deed dwell with men on earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord, my God, to hearken unto the cry and the prayer which thy servant prayeth before thee; that thine eyes may be upon this house day and night, upon the place whereof thou hast said that thou

wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place; hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive. :

CHAPLAIN — "When Solomon had made an end of praying, the fire came down and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord."

(Lights out. Fire descends. All fall on both knees, both hands to the floor, and repeat:)

ALL —

For he is good; for his mercy endureth forever.

For he is good; for his mercy endureth forever.

For he is good; for his mercy endureth forever.

KS — Arise. (Returns to East.)

KS — (r) Brother Senior Deacon, seat the candidate.
(Candidate is seated on North side of Lodge room.)

HISTORICAL LECTURE

My brother, in the course of the ceremonies of this degree you have received a sign in addition to those given you at the altar. It is this (gives sign.) This is the Sign of Admiration. It alludes to the wonder and admiration expressed by those of our ancient brethren who were permitted to view the interior of that magnificent edifice which King Solomon had erected, but more especially to the admiration and astonishment of those who beheld the sublime manifestations of the Supreme Being at the dedication of the

Temple, when fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the Lord's house.

The ceremonies of this degree are intended to represent those of the completion and dedication of King Solomon's Temple. You have now arrived at a period of Masonry when the labor is over. The keystone has been placed in the principal arch, the temple finished, and the Ark, which has been so long without a resting place, has been at length safely seated. We have imitated our ancient brethren in assembling on that occasion, repairing to the place designated, and participating in those solemn ceremonies. We have imitated them in gathering around the altar, engaging in prayer, and have witnessed a representation of the fire coming down from heaven, consuming the burnt offering and the sacrifices. We have also imitated their astonishment on beholding it, by falling down upon the ground and exclaiming "He is good; for his mercy endureth forever."

A perusal of the books of Chronicles and Kings will give you a minute description of the Temple and of the ceremonies here intended to be represented.

You will there find that the foundations of the Temple were laid by King Solomon in the year of the world 2992, and the building was finished in the year 3000.

About seven years and six months were consumed in its erection.

It was dedicated in the year 3001, with the most imposing and solemn ceremonies, to the worship of JEHOVAH, who condescended to make it the place for the special manifestation of his glory. The ceremonies lasted fourteen days. Seven days of this festival were devoted to the dedication exclusively, and seven to the Feast of the Tabernacle.

This structure, for magnificence, beauty, and expenses, exceeded any building that was ever erected. It was built of large stones of white marble, curiously hewn, and so artfully joined together that they appeared like one entire stone. Its roof was of olive wood, covered with gold; and when the sun shone thereon, the reflection from it was of such refulgent splendor, that it dazzled the eyes of all who beheld it. Its various courts and other apartments were capable of holding three hundred thousand persons. It was adorned with 1,453 columns, of the finest Parian marble, twisted, sculptured, and voluted; and 2,906 pilasters, decorated with magnificent capitals. The oracle and sanctuary were lined with massive gold, adorned with embellishments in sculpture, and set with numerous gorgeous and dazzling decorations of diamonds and all kinds of precious stones.

In the emphatic language of Josephus, "the Temple shone and dazzled the eyes of such as entered it by the splendor of the gold that was on every side of them."

The multitude on beholding it were struck with bewildering amazement and raised their hands in admiration and astonishment at its wondrous magnificence, as well as to protect their eyes from the effect of its exceeding brilliancy.

Nothing ever equalled the splendor of its consecration. Israel sent forth her thousands, and the assembled people beheld, in solemn adoration, the vast sacrifice of Solomon accepted. The flame descended upon the altar and consumed the offering; the shadow and glory of the Eternal proclaimed his presence between the cherubim, and the voice of his thunders told to the faithful of the Craft that the perfectness of their labor was approved.

Bright was the hour
When Israel's princes, in their pride and power
Knelt in the Temple's court; the living flame
The accepted sacrifice to all proclaim
Brightly the splendor of the Godhead shone
In awful glory from His living throne;
Then bowed was every brow — no human sight
Could brave the splendor of that flood of light
That veiled his presence and His awful form —
Whose path the whirlwind is — whose breath
the storm.

ADDRESS TO CANDIDATE

Our mystic Temple is now completed and dedicated. You have wrought more than seven years with zeal and fidelity, and have been received and acknowledged as a Most Excellent Master. You are invested with power to travel into foreign countries, work and receive Master's wages, and dispense true Masonic light and knowledge to all uninformed brethren.

The temple which we have just completed represents the temple of the present life. The foreign country into which, after its completion, a Mason is expected to travel, is that "undiscovered country from whose bourne no traveler returns." The wages which he is to receive are the rewards of a well-spent life and the knowledge of divine truth, which the Grand Master of the Universe will bestow upon all who have faithfully performed their task.

You have seen the foundations of the Temple laid deep and strong. You have, as an Entered Apprentice, served your Master with freedom, fervency, and zeal; and as a bearer of burdens, brought up from the quarries of Zarthan many a rough ashlar for the building. You have wrought your full time as a Fellowcraft and under the skillful touch of your working tools, these rough ashlars have become perfect ashlars — stones,

we doubt not, fitted to adorn and beautify our temple. As a Master workman, you have watched with unceasing care the wondrous beauties of the temple increase under the skillful hands of the Widow's Son; and now you have at length seen the object of our hopes completed and the last arch bound together by the rejected though priceless key-stone. We have now dedicated the Temple to the service of the Supreme Being, and by this we are reminded that we should also dedicate our spiritual building — that temple which we have been erecting within ourselves — to the service of the Supreme Being. And although we know of a certainty that all earthly things are transient, and that in process of time, even at the best, decay of ages will crumble our magnificent temple into dust, yet we are persuaded, that, if we have erected the temple of our inner life by Square, Plumb-line, and Rule, its foundations shall never fail, and its fabric shall never crumble nor decay.

Then let us, my brother, take care that we so labor in the erection of our temple here, that when we leave this, for that far-distant country from whence we shall never return, we may there receive the wages of faithful craftsmen.

LECTURE

- Q. Are you a Most Excellent Master?
- A. I am, try me.
- Q. How will you be tried?
- A. By the Key-stone.
- Q. Why by the Key-stone?
- A. Because it completed King Solomon's Temple, and at the dedication and the placing of the Key-stone, this degree was founded.
- Q. Where were you made a Most Excellent Master?
- A. In a legally constituted and duly opened Lodge of Most Excellent Masters.

- Q. Have you a sign belonging to this degree?
- A. I have several.
- Q. Show me a sign?
- A. (Give duegard)
- Q. What is that called?
- A. The duegard of Most Excellent Masters.
- Q. Show me another sign?
- A. (Give sign)
- Q. What is that called?
- A. The sign of Most Excellent Master.
- Q. To what does that allude?
- A. To the penalty of the obligation that I would have my breast torn open, my vitals taken thence, and thrown on a dunghill to rot, should I violate my solemn obligation of Most Excellent Master.
- Q. Show me another sign?
- A. (Give sign of Admiration)
- Q. What is that called?
- A. The sign of Admiration.
- Q. To what does it allude?
- A. To the wonder and admiration expressed by those of our ancient brethren who were permitted to view the interior of that magnificent edifice which King Solomon had erected, and was about to dedicate to the service of the Supreme Being.
- Q. Have you a grip belonging to this degree?
- A. I have.
- Q. Communicate it?
- A. (Give grip of Most Excellent Master)
- Q. What is that?
- A. The grip of Most Excellent Master.
- Q. Has it a name?
- A. It has.
- Q. Give it.
- A. R.....b.....n.....i.
- Q. What does it signify?
- A. Good Master or Most Excellent Master.
- Q. What is it otherwise called?
- A. The cover grip.
- Q. Why?

- A. Because, as this covers grips of preceding degrees, so should we as Most Excellent Masters, considering that man in his best estate is subject to frailties and errors, endeavor to cover his faults and imperfections with the broad mantle of charity and brotherly love.

CHARGE TO CANDIDATE

My brother, your admission to this degree of Masonry is proof of the good opinion the Brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank which you now possess. It is one of your great duties, as a Most Excellent Master, to dispense light and truth to the uninformed Mason; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

If you are not already completely conversant in all the degrees heretofore conferred on you, remember that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you. Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information as shall enable you to discharge with propriety the various duties incumbent upon you and preserve unsullied the title now conferred upon you, it being that of Most Excellent Master.

CLOSING

- RWM — (r) Bro. Junior Deacon, When a Lodge of Most Excellent Masters is about to be closed, what becomes your first duty?
JD — (Rises) To see that the Lodge is duly tiled.

RWM — Attend to that duty and inform the Tiler that I am about to close a Lodge of Most Excellent Masters. Direct him to take due notice thereof and tile accordingly.

JD — (Goes to outer door and gives rrr-rrr.)

Tiler — (Answers) rrr-rrr.

JD — (Opens door) Bro. Tiler, I am directed to inform you that the Right Worshipful Master is about to close this Lodge of Most Excellent Masters, take due notice thereof and tile accordingly.

(Closes door, and gives rrr-rrr.)

Tiler — (Answers) rrr-rrr.

JD — (Returns to station) Right Worshipful Master, the Lodge is duly tiled.

RWM — How is the Lodge tiled?

JD — By a brother without, armed with the proper implements of his office.

RWM — His duty there?

JD — To observe the approach of cowans and eavesdroppers, and to see that none pass or repass except such as are duly qualified and having permission from the Right Worshipful Master. (Takes seat.)

RWM — (r) Bro. Senior Warden, are you a Most Excellent Master?

SW — (Rising and giving due guard) I am, try me.

RWM — How will you be tried?

SW — By the Key-stone?

RWM — Why by the Key-stone?

SW — Because it completed King Solomon's Temple, and on the ceremonies of the dedication, and the placing of the Keystone, this degree is founded.

RWM — Where were you made a Most Excellent Master?

SW — In a legally constituted and duly opened Lodge of Most Excellent Masters.

RWM — How many compose a Lodge of Most Excellent Masters?

SW — Two or more.

RWM — When composed of only two, who are they?

SW — The Right Worshipful Master and Senior Warden.

RWM — Why is there no Junior Warden?

SW — Because just before the completion of King Solomon's Temple, our Grand Master Hiram Abiff was slain, as we have had an account in the preceding degrees. At the dedication thereof, as no one had been appointed to fill his place, his station was vacant and his light extinguished.

RWM — The Senior Warden's Station?

SW — In the West.

RWM — Why in the West, Bro. Senior Warden?

SW — As the sun is in the West at the close of day, so stands the Senior Warden in the West, to assist the Right Worshipful Master in opening and closing the Lodge; pay the craft their wages if any be due, that none may go away dissatisfied, harmony being the support of all institutions, especially this of ours.

RWM — The Right Worshipful Masters station?

SW — In the East.

RWM — Why in the East?

SW — As the sun rises in the East to open and govern the day, so rises (RWM r-r-r, the Lodge rises) the Right Worshipful Master to open and govern the Lodge; set the craft at work, giving them proper instructions for their labors.

RWM — Bro. Marshal, see that the brethren are in due form for our devotions.

Marshal — Brethren, assemble around the Altar forming a circle.

(The brethren assemble around the Altar in a circle, leaving an opening at the East and West sides of the Altar for the Most Excellent Master and Senior Warden.)

Marshal — Kneel on your right knee. (Done) Form a chain with the right hand over the left arm. (Done) Right Worshipful Master, the brethren

are in due form for our devotions and await your presence. (Takes his place in the circle.)

(Right Worshipful Master and Senior Warden descend and fill spaces left open at the east and west sides of the Altar, and completes the chain.)

PRAYER

Chaplain — Almighty Father, preserver and Benefactor, to whom all hearts are open, all desires known, and from whom no secrets are hid; we heartily thank thee for the fraternal communion which we have this evening been permitted to enjoy; pardon all that thy holy eye has seen amiss among us while we have been together; go with us when we separate and guide us evermore by Thy good providence, and finally reunite us all in that glorious Temple above; praise thee forever, Amen.

Response — Amen, Amen, Amen. So Mote It Be.

RWM — Brethren, balance two times three, taking time from the East.

(Brethren balance by raising their arms up and down six times.)

RWM — Arise. (All rise to their feet, breaking the chain.)

(Right Worshipful Master and Senior Warden return to their stations, brethren remain standing.)

RWM — Bro. Senior Warden, it is my order that this Lodge of Most Excellent Masters be now closed. This you will communicate to the brethren present, that having due notice thereof, they may govern themselves accordingly.

SW — Brethren, it is the order of the Right Worshipful Master that this Lodge of Most Excellent Masters be now closed. Take due notice thereof and govern yourselves accordingly.

RWM — Observe the East and attend to the giving of the signs.

(Signs are given from the entered apprentice to the Most Excellent Master)

RWM — rrr-rrr.

SW — rrr-rrr.

RWM — (The Right Worshipful Master or Chaplain reads or recites the following:

CHARGE

The Lord is my shepherd; I shall not want, He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for his name's sake, Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies; thou annointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

RWM — Bro. Senior Deacon, attend at the Altar.

(Senior deacon goes to altar, gives due guard and sign, closes Bible, returns to station.)

RWM — I now declare this Lodge of Most Excellent Masters duly closed. Bro. Junior Deacon inform the Tiler.

(Junior Deacon rises and goes to outer door and gives rrr-rrr)

Tiler — (Answers) rrr-rrr.

JD — (Opens door) Bro. Tiler, the Lodge is duly closed. (Leaves door open and returns to station)

JD — Right Worshipful Master, the Tiler is informed.

RWM — (r)

ROYAL ARCH

This degree is indescribably more august, sublime and important than all which precede it; and is the summit and perfection of ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years, and reminds us of the reverence due to his holy name. It also brings to light many essentials of the Craft, which were, for the space of four hundred and seventy years, buried in darkness, and without a knowledge of which the Masonic character cannot be complete.

A Chapter of Royal Arch Masons consists of the following officers, viz:

1. HIGH-PRIEST, whose title is "Most Excellent." He represents Joshua, the first High-Priest of the Jews, after their return from the Babylonish captivity. He is seated in the East, and is dressed in a robe of blue, purple, scarlet and white, and is decorated with the ephod, breastplate and miter — the garments and decorations of the ancient High-Priest of the Jews. On the front of the miter, upon a golden plate, is inscribed, in Hebrew characters, Holiness to the Lord. His jewel is a miter.

2. The KING, whose title is "Excellent." He represents Zerubbabel, a Prince of Judah, who was the leader of the first colony of Jews that returned from the Babylonish captivity to rebuild the Temple. His station is in the East, at the right of the High-Priest, clothed in a scarlet robe, with a crown on his head and a scepter in his hand. His jewel is a level, surmounted by a crown.

3. The SCRIBE, whose title is "Excellent," represents Haggai the prophet. His station is in the East, at the left of the High-Priest, clothed in a purple robe, and wearing a turban of the same color. His jewel is a plumb, surmounted by a turban. These three officers constitute the Grand Council.

4. The CAPTAIN OF THE HOST represents the general of the troops who returned from Babylon. His station is on the right and in front of the Excellent King. He wears a white robe and turban; and is armed with a sword. His jewel is a triangler plate, on which an armed soldier is engraved.

5. The PRINCIPAL SOJOURNER represents the leader of a party of Jews, who came up to Jerusalem to assist in rebuilding the Temple. He wears a black robe, with a rose-colored border, and a slouched hat and pilgrim's staff. His station is on the left and in front of the Excellent Scribe. His jewel is a triangular plate, on which a pilgrim is engraved.

6. The ROYAL ARCH CAPTAIN represents the Captain of the King's Guards. He wears a white robe and turban, and is armed with a sword. His station is within the fourth vail or Sanctuary.

7. The MASTER OF THE THIRD VAIL wears a scarlet robe and turban. His station is within the third vail, the color of which is scarlet. His jewel is a sword.

8. The MASTER OF THE SECOND VAIL wears a purple robe and turban. His station is within the second vail, the color of which is purple. His jewel is a sword.

9. The MASTER OF THE FIRST VAIL wears a blue robe and turban. His station is within the first vail, the color of which is blue. His jewel is a sword.

10. The TREASURER, SECRETARY and TILER occupy their respective positions as in previous degrees, and wear their appropriate jewels.

The jewels of a Chapter are of gold or yellow metal, suspended within a triangle.

The symbolic color of this degree is scarlet.

The collar and sash of a Royal Arch Mason is scarlet, edged with gold or yellow.

The apron is of white lambskin, lined and bound

with scarlet; on the flap of which should be placed a triple tau within a triangle, and all within a circle.

Chapters of Royal Arch Masons are "dedicated to Zerubbabel."

Candidates receiving this degree are said to be "Exalted to the most sublime degree of Royal Arch Mason."

The place of meeting is said to represent the Tabernacle erected by our ancient brethren near the ruins of King Solomon's Temple.

ROYAL ARCH DEGREE WORK

EHP — Comp. Captain of the Host, Ascertain if there are any Candidates in waiting. If so, their names and for what degree.

CH — (At station in the west, sword at salute) Comp. Royal Arch Captain ascertain if there are any candidates in waiting, if so, their names and for what degree.

RAC — Raising sword at carry, goes to the outer door and gives rrr-rrr-r.

Sentinel — (Answers rrr-rrr-r, and opens door)

RAC — Comp. Sentinel, are there any candidates in waiting? If so their names and for what degree.

Sentinel — (Gives Royal Arch Captain list with names of candidates and the degree for which they are waiting) (Closes door and gives rrr-rrr-r.)

RAC — (rrr-rrr-r) Returns with list in left hand, halts in front of Captain of the Host, and saluting, gives list to Captain of the Host. (Captain of the Host and Royal Arch Captain with swords at carry march in single file to the East) Vails rise and present swords as they pass. (Captain of the Host carries list in left hand, salutes Excellent High Priest, returns sword, gives list to Excellent High Priest) (Captain of the Host and Royal Arch Captain

return to stations in the East.) (Captain of the Host, Royal Arch Captain and Vails are seated.)

EHP — Companions (Read names) — are in waiting to receive the degree of Holy Royal Arch, they having been duly elected. If there are no objections, I shall confer the degree upon them (r).

EHP — Comp. Secretary, has the required fee been paid? Secretary — They have.

EHP — (r) Comp. Captain of the Host

CH — (Rising and saluting) (Excellent High Priest)

EHP — See that the Candidates are prepared and presented.

CH — Comp. Principal Sojourner

PSJ — (Rising and give the sign of Fidelity) Comp. Captain of the Host.

CH — Prepare and present the Candidates.

PSJ — (Goes to Alter, salutes, and retires to the preparation room) (Vails rise and salute as he passes) (and are again seated) Candidates are prepared by having coat removed, hoodwinked, shod with slippers, cabletow seven times around the body, and connected from one to the other. They are connected together in three's and not more nor less than three, at the same time can perform the ceremony.

EHP — (rrr) (Call up the Chapter)

(Captain of the Host returns sword and carries the open Bible with the Compass and square from the Altar in the East, to the Altar in the West. The Royal Arch Captain accompanies him on the left, with sword at carry. The Vails rise and salute as they pass, the companions standing at the sign of Fidelity. The Captain of the Host and Royal Arch Captain take their stations in the West, the Royal Arch Captain and Vails return swords)

EHP — (r) Seats Chapter

The Masters of the Vails remove the Altar in

the East to the Northeast corner of the Sanctuary, return to their stations and are seated.

PSJ — (When ready) leads candidates in single file to door of Chapter and makes alarm (rrr-rrr-r)

RAC — (Steps in front of Captain of the Host and Saluting) Comp. Captain of the Host there is an alarm.

CJ — (Rising returns salute, and remain standing) Attend to the alarm.

RAC — (Goes to door and gives rrr-rrr-r and opens door) Who comes here.

PSJ — Brothers who have been duly initiated, passed and raised to the sublime degree of Master Mason, advanced to the honorary degree of Mark Mason, and have presided in the Chair, received and acknowledged Most Excellent Masters, and now humbly crave exaltation to the august degree of Holy Royal Arch Mason.

RAC — Brethren, is this an act of your own free will and accord?

Candidates (Responding) It is.

RAC — Comp. Principal Sojourner, are they worthy and well qualified?

PSJ — They are.

RAC — Duly and truly prepared.

PSJ — They are.

RAC — Have they made suitable proficiency in the preceding degrees?

PSJ — They have.

RAC — By what further right or benefit do they expect to obtain this important privilege?

PSJ — By benefit of the pass.

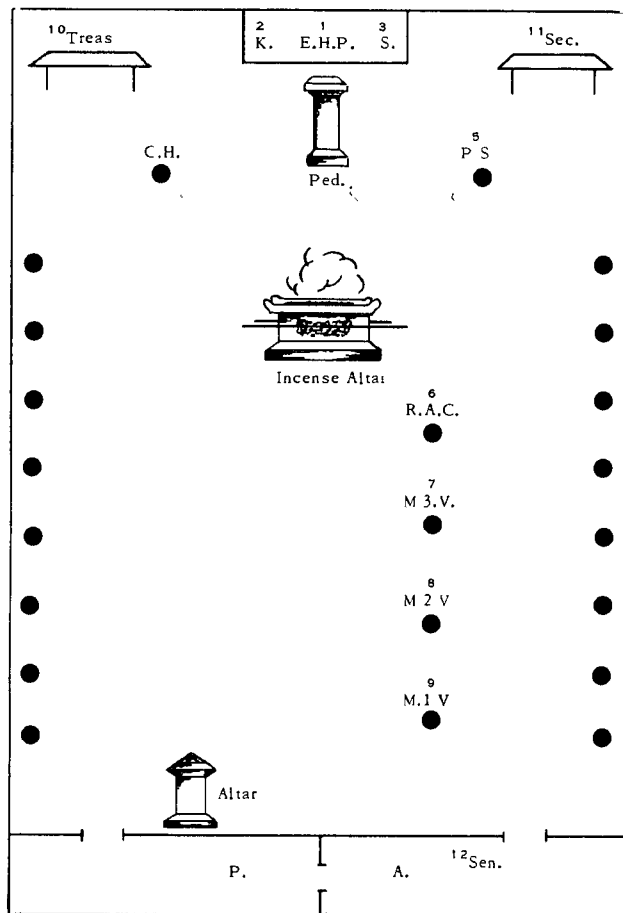
RAC — Have they the pass?

PSJ — They have it not, I have it for them.

RAC — Advance and give it.

PSJ — (Advances and gives pass in low breath)

RAC — The pass is right, wait until the Captain of the Host has been informed of your request and his answer returned.



(Closes door, no raps given, returns to position in front of Captain of the Host.)
 RAC — (Saluting) Comp. Captain of the Host there are without Brothers who have been duly initiated, passed, and raised to the sublime degree of Master Mason, advanced to the honorary degree of Mark Master Mason, presided in the Chair, and have been received and acknowledged Most Excellent Masters, and now humbly crave to be exalted to the august degree of Holy Royal Arch Mason.

CH — Is this an act of their own free will and accord?

RAC — It is.

CH — Are they worthy and well qualified?

RAC — They are.

CH — Duly and truly prepared?

RAC — They are.

CH — Have they made suitable proficiency in the preceding degree?

RAC — They have

CH — By what further right or benefit do they expect to obtain this important privilege?

RAC — By benefit of the pass.

CH — Have they the pass.

RAC — They have not, I have it for them.

CH — Give it.

RAC — (Pass is given aloud for benefit of Chapter)

CH — The pass is right, let the brethren enter this Chapter of Royal Arch Masons, in the name of the Great I Am, and be received in due and ancient form.

Companion Masters of the Vails assemble and form a living arch, Companions, may assist.

(Vails arise, face left, and march in single file to a position near the inner door, and station themselves in two rows facing each other and firmly interlock their hands. The Royal Arch Captain with Master 1st Vail, the Master 3rd Vail with the Master

2nd Vail. The Companions with each other forming a Living Arch, Candidates are lead under the Arch. They pass under the Arch but once.)

RAC — (Saluting, and going to the door, which he opens wide.) It is the order of the Captain of the Host that the brethren enters this Chapter of Royal Arch Masons, in the name of the Great I Am, and be received in due and ancient form.

Candidates enter, led by the Principal Sojourner.

(Royal Arch Captain returns to Station and seated.)

PSJ — Stoop low, my brethren, stoop low. "He that humbleth himself shall be exalted." Principal Sojourner takes leading cord and passes under the living Arch. Candidates follow in single file, after all the Candidates have passed under the living Arch, they are halted by the Principal Sojourner.

PSJ — My brothers, you are received into this Chapter of Royal Arch Masons, under a living Arch to impress upon your minds in the most solemn manner that the principal secrets of this degree should be communicated only under a living Arch.

PSJ — (Assisted by the Vails, lead candidates around Chapter to Altar in West)

As no man should enter upon any great or important undertaking without first invoking the aid of Deity, let us kneel and pray.

(Principal Sojourner and candidates halt and kneel at Altar) (Captain of the Host gives rrr). O thou Eternal and ever present God, the glorious and everlasting I Am, bestow thy blessings, we beseech Thee, upon the Companions here assembled in Thy Holy Name; and grant that these brothers, who humbly seek to be exalted to the mysteries of the Holy Royal Arch may be imbued with thy spirit to enable

them to understand and appreciate the Divine Truths taught herein, and so prove faithful servants unto Thee, and O Thou who didst aforetime appear unto Thy servant Moses in a flame of fire out of the midst of a bush, enkindle, we beseech Thee, in each of our hearts, a flame of devotion to Thee, of love to each other, and of charity and benevolence to all mankind; to the honor and glory of thy Great and sacred Name. Amen.

Companions — (Responding) Amen, Amen, Amen, So Mote It Be.

CH — (Raps, seats Chapter)

PSJ — Rise, my Brothers, (resumes conducting of candidates around Chapter, and reciting slowly).

PSJ — I will bring the blind by the way that they know not, I will bring them in paths that they have not known; I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them. For they that wait upon me shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.

PSJ — (At right of line, front of the Altar, facing the Captain of the Host in the west) rrr-rrr-r.

CH — (r) Rises, who comes here?

PSJ — Brothers who have been duly initiated, passed, and raised to the sublime degree of a Master Mason; advanced to the honorary degree of Mark Master Mason; presided in the Chair, and have been received and acknowledged Most Excellent Master, and now crave exaltation to the august degree of Holy Royal Arch.

CH — My Brothers, is this an act of your own free will and accord?

Candidates — (responding) It is.

CH — Companion Principal Sojourner are they worthy and well qualified?

PSJ —

PSJ — They are.

CH — Duly and truly prepared?

PSJ — They are.

CH — Have they made suitable proficiency in the preceding degrees?

PSJ — They have.

CH — By what further right or privilege do they expect to obtain this important privilege?

PSJ — By benefit of the pass.

CH — Have they the pass?

PSJ — They have it not. I have it for them.

CH — Advance and give it.

PSJ — (Advances and gives pass in low breath)

CH — The pass is right. My Brothers, in pursuing your intentions, it will be necessary for you to travel those rough and rugged roads which all Royal Arch Masons have traveled before you. But before you can proceed further it will be necessary for you to take the Solemn obligation of a Royal Arch Mason. With the usual assurance on my part, are you willing to take the obligation?

Candidates — (Responding) I am

CH — Then kneel at the Altar with both hands resting on the Holy Bible, Square and Compass.

(Candidates kneel at Altar, Vails assist.)

CH — rrr — (Calls up the Chapter) Say I, (done) Pronounce your name in full (done) and repeat after me:

Of my own free will and accord, and in the presence of the Great I Am and this Chapter of Royal Arch Masons, erected to Him and dedicated to the memory of Zurabbabel, do hereby solemnly and sincerely promise and swear, that I will not reveal the secrets of the Holy Royal Arch to any person in the world, except it be within a legally constituted and duly opened Chapter of Royal Arch Masons, or to a Companion of this degree, whom I shall have found to be such by due trial, strict examination, or lawful Masonic information.

I further promise and swear that I will answer and obey all due signs and summons sent to me and received by me from a Chapter of Royal Arch Masons, or given me by a Companion of this degree, if within the length of my Cable-tow.

I further promise and swear that I will stand to and abide by the by-laws of this or any other Chapter of Royal Arch Masons of which I may become a Member; also the Constitution and laws of the Grand Chapter under whose authority the same may work; also the Constitution, rules and regulations of the Most Excellent General Conference of Grand Chapters of the U.S.A. (PHA), so far as the same shall come to my knowledge.

I furthermore promise and swear that I will not be present at the opening of a Chapter of Royal Arch Masons unless there be present at least nine regular Royal Arch Masons.

I further promise and swear that I shall not be present at the exaltation to this degree of a greater or lesser number than three at one and the same time.

I furthermore promise and swear that I will not unlawfully reveal the key to the Characters belonging to this degree and when the same shall have served its purpose, I will immediately destroy it.

I furthermore promise and swear that I will not communicate the Grand Royal Arch word in any other manner than that in which I may receive it; neither will I impart the Great and sacred Name, save in that reverential posture in which the same may be communicated to me.

All this I do solemnly and sincerely promise and swear without any hesitation, equivocation or mental reservation, binding myself under no lesser penalty than that of having my skull smote

off and my brains exposed to the scorching rays of the noon day sun should I ever knowingly or willfully violate this my solemn obligation of a Royal Arch Mason. So help me God and make me steadfast to keep and perform the same.

In testimony of your sincerity kiss the Holy Bible on which your hands rest.

CH Rise my Brothers. (Captain of the Most returns Holy Bible, square and compass to Altar in the East. The Royal Arch Captain, sword at carry on the right, Vails return Altar from northeast. All take their stations in the east. Then Seats Chapter.

PSJ — (Resume leading candidates around Chapter)
Now Moses kept the flock of Jethro his father-in-law, the Priest of Midian; and he led the flock to the back of the wilderness, and came to the mountain of God, even unto Horeb. And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked and behold, the bush burned with fire and the bush was not consumed.

PSJ — And Moses said, I will turn aside and see this great sight, why the bush is not burnt.
(Turns aside to left)

PSJ — And the Lord saw that he turned to see, God called unto him out of the midst of the bush and said, Moses! Moses!

(Principal Sojourner should time his reciting so that candidates are now in position in front of the Burning Bush; hoodwinks are raised so that the Burning Bush may be seen. Lights are lowered.)

PSJ — And he said, Here am I, and the Lord said, draw not nigh hither; put off thy shoes from thy feet, for the place whereon thou standest is Holy ground.

(Candidates' slippers are removed, Vails assisting)

(Vails return to stations and are seated)

PSJ — Moreover, he said, I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face for he was afraid to look upon God.

(Principal Sojourner covers his face with his hands; the hoodwinks are not replaced)

PSJ — (At the burning bush) And the Lord said unto Moses, I have surely seen the affliction of my people that are in Egypt, and I have come to bring them unto a land flowing with milk and honey. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

And Moses said unto God, Behold, when I come unto the Children of Israel, and shall say unto them, the God of your Fathers hath sent me unto you; and they shall say unto me, What is His Name: What shall I say unto them? And God said unto Moses, I — — — ; and he said, thus shalt thou say unto the Children of Israel, — — hath sent me unto you, — — — the God of your Fathers, and the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; This is my name forever, and this is my memorial unto all generations.

(Lights are raised)

PSJ — My Brothers, the Symbol of the Burning Bush has been exhibited to you at this time to impress upon your minds in the most solemn manner that the words and signs following were of divine origin and as such were sacredly regarded by the Children of Israel, and by them transmitted to their posterity, as a means by which they might be known and distinguished by each other forever after.

PSJ — (Resumes conducting candidates around Chapter Room, and reciting as follows)

PSJ — Zedekiah was one and twenty years old when he began to reign and reigned eleven years in

Jerusalem. And he did that which was evil in the sight of the Lord, His God, and humbled not himself before Jeremiah, the Prophet, speaking from the mouth of the Lord. And He rebelled against Nebuchadnezzar and stiffened his neck and hardened his heart from turning unto the Lord, God of Israel.

Moreover all the chiefs of the priests and the people transgressed very much after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, because he had compassion on his people and on his dwelling place. But they mocked the Messenger of God, and despised his words and misused his prophets until the wrath of the Lord arose against his people, till there was no remedy.

Therefore he brought upon them the King of the Chaldees who slew their young men with the sword in the house of the sanctuary, and had no compassion upon young man or maiden, old men, or him that stooped with age; he gave them all into his hand. And all the vessels of the house of God great and small and the treasures of the house of the Lord, and the treasures of the King and his princes; all these he brought to Babylon.

And they burnt all the Palaces thereof; and them that had escaped the sword, carried away to Babylon, where they were servants to him and his sons until the reign of Persia.

PSJ — (Halting candidates and listening) Hark, I hear the clashing of swords, let us escape, that captives we are taken not.

(Companions in the chapter room start noise and confusion. Trumpets sound and clashing of words are heard. Companions rush and seize Candidates and hustle them out to the preparation room.)

SECTION II

(A slight pause is made to set up the Tabernacle, lay down the rugged road and other necessary arrangements. When ready Vails, Royal Arch Captain, Captain of the Host, take their stations in the East and are seated.)

RAC — (Rising and handling a scroll to the Captain of the Host) Companion Captain of the Host, Cyrus King of Persia has issued his royal proclamation with a command that it be proclaimed to the captive Jews throughout his vast domains.

CH — (Taking Scroll) His Royal mandate shall be obeyed. Good News! Good News!

PSJ — (Speaking from door of preparation room) What News!

CH — Cyrus, King of Persia has issued his royal proclamation and put the same in writing with a command that it be proclaimed to the captive Jews throughout his vast domains.

PSJ — What is it?

CH — (Reading from scroll) Thus saith Cyrus, King of Persia, the Lord God of Heaven hath given me all the Kingdoms of the earth and hath charged me to build a house at Jerusalem, which is in Judah. Who is there among you of all his people, His God be with him, and let him go to Jerusalem which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem.

PSJ — (Speaking to Candidates) What say you; are you willing to go up to Jerusalem?

Candidates — (responding) We are.

PSJ — (Speaking to Captain of the Host) We are willing to go up, but behold when we come unto the children of Israel and shall say unto them, the God of your fathers sent us unto you, and they shall say unto us, What is his name? What shall we say unto them?

CH — Thus shalt thou say unto them, I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.

PSJ — (Speaking to the Candidates) Thus far in the ceremonies you have been caused to represent three Most Excellent Masters, who were present at the destruction of King Solomon's Temple by Nebuzaradan, Captain of the Guard of Nebuchadnezzar, King of Babylon, who besieged the City, captured all the Holy Vessels, and those who escaped the sword, were carried away captive to Babylon.

You now represent three weary sojourners who have come up from Babylon to help, aid, and assist in the rebuilding of the House of the Lord. Our pass you will remember is Let us be going.

(Candidates are hoodwinked, and still united by the cable-tow, and following in single file, are led into the Chapter room.)

PSJ — (Leading Candidates around the Chapter room and reciting) We are now returning to Jerusalem from Babylon, where we have been held in captivity many long years. Thanks be to Cyrus, King of Persia, by whose proclamation we have been liberated to return to our native country to assist in rebuilding our City and Tabernacle. We have left the Domes and Spires of Babylon behind us. I can now see them glistening in the sunlight over the hills and plains of Chaldee.

PSJ — Our trust is in the Great, and although our journey may be long, tedious and dreary, and our roads rough, rugged and dangerous, yet we will endeavor to overcome every hardship and brave every danger to promote this noble and glorious work upon which we have entered.

PSJ — (Halting with Candidates) Here, the routes diverge, one leading in a direct line to the desert of Arabia; the other up by the banks of the river

Euphrates, and around by the way of Tadmora and Damascus. The desert route is less frequented by travelers owing to its extensive sandy plains, its intensive heat and great scarcity of water. The other is much more mountainous. Which shall we take? I propose we take the latter, and if you have no objections, we will do so. Let us be going.

PSJ — (Resumes leading Candidates) We are now approaching the banks of the Euphrates but before reaching the river, we shall have to pass a rough and dangerous place. "STEP brethren STEP," — It is just before us, — but before we undertake its passing, let us do as all good men ever do before entering upon a great and important undertaking, kneel and invoke the blessings of Deity.

PSJ — (Prayer is read)

PRAYER

Lord, I cry unto thee; give ear to my voice, let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice. Set a Watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity. Let the righteous smite me, it shall be a kindness and let him reprove me, it shall be an excellent oil. Mine eyes are unto thee, O God, in thee is my trust; leave not my soul destitute. Keep me from the snare which they have laid for me and the gins of the workers of iniquity. Let the wicked fall into their own nets whilst that I withal escape. (Amen)

PSJ — Rise, my brethren, We will now pursue our journey.

PSJ — (Leading candidates over obstacle) BE CAREFUL BRETHREN, BE CAREFUL.

We shall soon be over it. — Remember in whom you put your trust. — There, Brethren, we are safely over.

PSJ — (Resumes leading candidates) We are now on the green banks of the ever running Euphrates. How beautiful the scenery around us.

We are now passing through Syria toward Damascus. We shall pass near the ancient City of Tadmora or Palmyra, and through many beautiful groves and vineyards. But before reaching Damascus, we shall have to cross over a deep ravine.

PSJ — (Halting Candidates) STOP brethren STOP. — It is just before us. — Let me go forward and examine.

PSJ — (Returning to Candidates) It is a very difficult and dangerous place. Therefore before we proceed, let us kneel and pray.

PRAYER

PSJ — (Prayer may be read) I cried unto the Lord with my voice, unto the Lord did I make my supplications. I poured my complaint before him; I showed before him my trouble. When my spirit was overwhelmed within me, then thou knowest my path. In the way wherein I walked, have they privily laid a snare for me. I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto Thee, O Lord; I said Thou art my refuge and my protection in the land of the living. Attend unto my cry for I am brought very low; deliver me from my persecutors for they are stronger than I. Bring my soul out of prison, that I may praise thy name. Amen.

PSJ — Rise, my brethren. We will now pursue our journey.

PSJ — (Leading candidates over obstacle) STEP BRETHREN, STEP. The bridge appears to be rotted at the end. It is about to fall. JUMP BRETHREN, JUMP. JUMP for your

lives. There we have escaped. The bridge has fallen. Let us be moving on.

PSJ — (Resumes leading candidates) We have arrived at Damascus. This is a famous resting place for travelers, and here too we will sit down and rest and refresh ourselves.

(Principal Sojourner if desired may halt candidates and serve light refreshments) (To prevent candidates from looking around Chapter Room, hoodwinks are not removed.)

PSJ — (Resumes leading candidates) Let us be going. We are now passing through the forests of Lebanon where our fathers felled and prepared the timbers for King Solomon's Temple. Before leaving the forest we shall come to another place more difficult than the others. Here it is we must remember in whom we put our trust. Let us once more kneel and pray.

PSJ — (Prayer may be read) Hear my prayer, O Lord; give ear to my supplication; in thy faithfulness answer me, and in my righteousness. And enter not into judgment with thy servant; for in thy sight shall no living man be justified. For the enemy hath persecuted my soul; he hath made me within desolate. Hear me speedily, O Lord; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy lovingkindness in the morning for in Thee do I lift up my soul unto Thee. Teach me to do thy will; for Thou art my God; Bring my soul out of trouble and of Thy mercy cut off mine enemies, for I am thy servant.

PSJ — Rise, my brethren. We will now pursue our journey.

PSJ — (Leading candidates over obstacle) CAREFUL, BRETHREN, CAREFUL. — We shall soon be over it. — There brethren, we are safely over our perils.

PSJ — (Resumes leading candidates) Brethren, we are now on the plains of Judah between Sucoth and Zarith, where our ancient Grand Master Hiram Abiff so faithfully wrought in casting all the holy vessels for King Solomon's Temple. Here, brethren, those two famous brazen pillars, Jachin and Boaz were cast.

Cheer up, brethren, our journey is almost at an end. I can see the ruins of our ancient City in the distance and the glistening tents of our brothers. Rough and rugged has been our march, but sustained by a firm trust in the Great....., we have arrived at our journeys end.

PSJ — LOOK BRETHREN, LOOK!

(Hoodwinks are now removed. Slippers are put back on. Vails are drawn. When ready Principal Sojourner leads candidates to 1st Vail)

PSJ — My brethren, we have now arrived at Jerusalem and the Tabernacle is before us. Let us endeavor to enter the presence of the Grand Council. (rrr-rrr-r)

M1V — Who dares approach this 1st Vail of our sacred Tabernacle? (Gives rrr) Companions, assemble, the enemy is at hand.

(The Master First Vail steps outside the vail, and the other Vails with drawn swords come quickly and halt candidates outside of Vail.)

M1V — (With drawn sword again demands) Who are you?

PSJ — Three weary sojourners who have come up to help, aid and assist in rebuilding the House of the Lord without hope of fee or reward.

M1V — Whence came you?

PSJ — From Babylon.

M1V — By a decree of the Grand Council now in session in the Sanctuary of the Tabernacle, issued in consequence of disturbances having arisen from the introduction of strangers among the workmen, none are permitted to engage in

this noble and glorious work except the true descendants of the twelve tribes of Israel. You will therefore be careful in tracing your genealogy. Who are you?

PSJ — We are Most Excellent Masters, of your own brethren and kin, children of the captivity, true descendants of those noble Giblinites sent hither at the building of the first Temple. We have been duly initiated, passed, and raised to the sublime degree of Master Mason; advanced to the honorary degree of Mark Master Mason; presided in the Chair; and have been received and acknowledged Most Excellent Masters. We were present at the destruction of the first Temple by Nebuzaradan by whom we were carried away captives to Babylon where we have remained subject to him and his successors until the reign of Cyrus, King of Persia, by whose proclamation we have been liberated, and have now come up to help, aid and assist in the rebuilding of the House of the Lord.

M1V — By what further right or benefit do you expect to obtain this important privilege?

PSJ — By benefit of the word spoken by the God of our people Israel, from out of the burning bush, when he revealed his presence unto Moses.

M1V — What is that word?

PSJ —

M1V — (Drawing aside Vail) Enter this 1st Vail, of our sacred Tabernacle.

(Cable-tows are removed. The other Vails return to their stations. Master First Vail and Principal Sojourner conduct candidates within the 1st Vail)

M1V — Three Most Excellent Masters you must be to have come thus far to promote this noble and glorious work; but further you cannot go without my words and sign and words of explanation.

My words are S, H, and J. My sign is this (Demonstrates sign) and is an imitation of

that given by the Lord unto Moses when He commanded him to cast his rod upon the ground.

My words of explanation of this sign are found in the writings of Moses as follows:

"And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And the Lord said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."

(Master First Vail returns to station and is seated)

PSJ — (Advancing to 2nd Vail) rrr-rrr-r

M2V — Who dares approach this second vail of our sacred Tabernacle? Who comes here?

PSJ — Three weary sojourners who have come from Babylon to help, aid, and assist in rebuilding the House of the Lord without hope of fee or reward. As Most Excellent Masters we have passed the 1st Vail and now request permission to enter the 2nd.

M2V — By what further right or benefit do you expect to gain admission?

PSJ — By benefit of the words, sign, and words of explanation given to us by the Master of the 1st Vail.

M2V — What are his words?

PSJ — S. H. and J.

M2V — What is his sign?

PSJ — It is this (Demonstrates sign), an imitation of that given by the Lord unto Moses when he commanded him to cast his rod on the ground.

M2V — (Drawing aside Vail) Enter this 2nd Vail of our sacred Tabernacle.

(Principal Sojourner and candidates enter 2nd Vail.)

M2V — Three Most Excellent Masters you must be to have come thus far to promote this noble and glorious work; but further you cannot go without my words, sign, and words of explanation. My words are M. A. and B. My sign is this (Demonstrates sign), an imitation of that given by the Lord unto Moses when he commanded him to put his hand into his bosom. My words of explanation of this sign is found in the writings of Moses, as follows:

And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And the Lord said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

With these words, sign, and words of explanation, you will be enabled to enter the 3rd Vail. Pass on. (Master Second Vail returns to station and is seated.)

PSJ — (Advancing to 3rd Vail) rrr-rrr-r

M3V — Who dares approach the 3rd Vail of our sacred Tabernacle? Who comes here?

PSJ — Three weary sojourners who have come up from Babylon, to help, aid, and assist in rebuilding the House of the Lord without hope of fee or reward. As Most Excellent Masters we have passed the 2nd Vail and now request permission to enter the third.

M3V — By what further right or benefit do you expect to gain admission?

PSJ — By benefit of the words, sign, and words of explanation given to us by the Master of the 2nd Vail.

M3V — What are his words?

PSJ — M, A, and B.

M3V — What is his sign?

PSJ — It is this (Demonstrates sign) an imitation of that given by the Lord unto Moses when he commanded him to put his hand into his bosom.

M3V — (drawing aside Vail) Enter this 3rd Vail of our sacred Tabernacle.

(Principal Sojourner and candidates enter 3rd Vail.)

M3V — Three Most Excellent Masters you must be, to have come thus far to promote this noble and glorious work; But further you cannot go without my words, sign, signet, and words of explanation. My words are J.Z. and H. My sign is this (Demonstrates sign) an imitation of that given by the Lord unto Moses when he commanded him to pour water upon the dry land. My explanation of this sign is found in the writings of Moses, as follows:

"And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land."

With these words, Sign, and words of explanation, together with this signet of Zerubbabel or Truth, you will be enabled to enter the Sanctuary. Pass on.

(Hands signet ring to Principal Sojourner, returns to station and seated.)

PSJ — rrr-rrr-r

RAC — Who dares approach the Sanctuary of our sacred Tabernacle where incense burns upon

the holy Altar both day and night? Who comes here?

PSJ — Three weary sojourners who have come up from Babylon to help, aid, and assist in the rebuilding of the House of the Lord, without hope of fee or reward. As Most Excellent Masters, we have passed the 3rd Vail and now request permission to enter the presence of the Grand Council.

RAC — By what further right or benefit do you expect to gain admission?

PSJ — By benefit of the words, sign, and words of explanation, and this signet, given to us by the Master of the 3rd Vail.

RAC — What are his words?

PSJ — J. Z. and H.

RAC — What is his sign?

PSJ — It is this (Demonstrates sign), an imitation of that given by the Lord unto Moses when he commanded him to pour water upon the dry land.

RAC — What is his Signet?

PSJ — That of Zerubbabel or Truth.

RAC — Present the signet. (Principal Sojourner hands signet to Royal Arch Captain.)

RAC — You will wait until the Grand Council has been informed of your request and their answer returned.

RAC — (Entering within the Sanctuary and Saluting) Comp. Captain of the Host.

CH — (Rising and saluting) Comp. Royal Arch Captain.

RAC — There are without, three weary sojourners who have traveled up from Babylon to help, aid and assist in the rebuilding of the house of the Lord, without hope of fee or reward. They claim to be Most Excellent Masters, and as such have passed the Vails, and now request permission to enter the presence of the Grand Council.

CH — By what particular right or benefit do they expect to gain admission?

RAC — By the words, sign, words of explanation of the Master of the 3rd Vail, and this signet of truth.

CH — Present the signet.

(Royal Arch Captain advances and hands signet to Captain of the Host and returns to station and is seated.)

CH — (Saluting) Excellent High Priest.

EHP — Comp. Captain of the Host

CH — There are without three weary sojourners who have come up from Babylon to help, aid and assist in the rebuilding of the House of the Lord, without hope of fee or reward. They claim to be Most Excellent Masters, and as such have passed the Vails, and now request permission to enter the presence of the Council.

EHP — By what particular right or benefit do they expect to gain admission.

CH — By the words, sign, words of explanation of the Master of the 3rd Vail, and this signet of truth.

EHP — Present the signet

Captain of the Host advances and hands signet to the excellent High Priest, then returns to station and is seated.

EHP — (Takes signet from Captain of the Host, examines it and hands it first to the King, then to the Scribe, then the three confer.) The Grand Council recognizes this (shows signet) to be Zerubbabel's signet. The Signet of Truth. You will admit them.

CH — (To Royal Arch Captain) Admit them.

(The pot of incense on the Altar in the northeast and the seven branch candlestick in the southeast of the Sanctuary are now lighted before candidates are admitted.)

RAC — (Draws aside Vail) Enter.

(Principal Sojourner and Candidates in single file, with Royal Arch Captain on left and Captain of the Host on the right enter, but are halted

from proceeding further by the Royal Arch Captain and the Captain of the Host extending their swords in front of them as Excellent High Priest begins to read from Scroll.)

EHP — (Reading from Scroll) "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the Prophet Haggai, saying, speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua the Son of Josedech, the High Priest, and to the residue of the people, saying who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O'Zerubbabel, saith the Lord; and be strong O'Joshua, Son of Josedech, the High Priest; and be strong all ye people of the land, saith the Lord; and work: for I am with you, saith the Lord of Hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: Fear ye not. For thus saith the Lord of Hosts: Yet once it is a little while, and I will shake the heavens and the earth, and the sea and the dry land; and will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine. The glory of this latter house shall be greater than the former, and in this place will give peace. In the day will I take thee, O'Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee.

(At conclusion of reading, Excellent High Priest gives signal for Royal Arch Captain and Captain of the Host to return to their stations.)

EHP — My Brothers, we understand that you are from Babylon and have come to help, aid and

assist in rebuilding the House of the Lord, without hope of fee or reward; and that you are Most Excellent Masters. What evidence can you present to satisfy this Grand Council that you are such?

PSJ — (Advancing with candidates and forming a line facing the Grand Council.) We can give the signs and words of the several degrees through which we have passed.

EHP — You may omit the words, but give the signs. (Principal Sojourner and candidates give all of the signs from Entered Apprentice through Most Excellent Master.)

EHP — (Grand Council confers.) My Brethren, the Grand Council is satisfied that you are Most Excellent Masters, and accept with pleasure your assistance. What part of the work are you willing to undertake.

PSJ — Any part, even the most servile, to promote this noble and glorious work.

EHP — (Grand Council confers.) The Grand Council is now convinced of your ability to perform any portion of the work, even the most difficult; but as it is necessary to remove some of the rubbish from the eastern part of the ruins in order to lay the foundation for the second Temple, you will commence your labors there, taking care to observe and preserve any discovery you deem of importance, and report to none but this Grand Council, as we have no doubt there lie buried many valuable treasures and specimens of art, which if brought to light would prove of essential service to the Craft. The Captain of the Host will furnish you with working tools and under his directions you will repair to your labors.

(Captain of the Host places on right shoulder of candidates, Crowbar on the first, pickaxe on the second and spade on the third.)

WORKING TOOLS

CH — (Explains as follows) The Crowbar is used by Operative Masons to raise things of great weight and bulk; the pickaxe to loosen the soil, and prepare it for digging; and the spade to remove rubbish, but the Royal Arch Masons are emblematically taught to use them for a more noble and glorious purpose. By them he is reminded that it is his sacred duty to lift from his mind the heavy weight of passions and prejudices which encumber his progress toward virtue, loosening the hold which long habit of sin and folly may have had upon his disposition, and removing the rubbish of vice and ignorance, which prevents him from beholding that eternal foundation of truth and wisdom upon which he is to erect the spiritual and moral temple of his second life.

CH — (Continuing) Brethren, follow me.

(Captain of the Host leads candidates in single file, Principal Sojourner in rear, through the Vails to the scene of their labors, where he leaves them in charge of the principal Sojourner.) (Vails rise and salute as they pass.)

CH — (At the ruins) This is the place.

(Returns alone through Vails to his station and is seated.) (Vails rise and salute as he passes) (White Vail is closed.)

PSJ — (At ruins direct candidates to remove the rubbish, and while removing the rubbish discovers Keystone.) My brethren, the weary Sojourners whom you represent repaired to the place as directed and commenced their labors. In course of a few days they discovered this stone in the tip of an Arch which had been hidden in the rubbish.

(After making discovery, Principal Sojourner picks up stone and gives it to one of the candidates) (Principal Sojourner and

candidates return by way of the Vails.)
(Tools are left at ruins.)

PSJ — (At first Vail) rrr-rrr-r.

M1V — Who comes here?

PSJ — Workmen from the ruins with discoveries.

M1V — (To Master of the Second Vail) Workmen from the ruins with discoveries.

M2V — (To Master of the Third Vail) Workmen from the ruins with discoveries.

M3V — (To Royal Arch Captain) Workman from the ruins with discoveries.

RAC — (To Captain of the Host) Workmen from the ruins with discoveries.

CH — (To Excellent High Priest) Workmen from the ruins with discoveries.

EHP — (To Captain of the Host) Let them enter.

CH — (To Royal Arch Captain) Let them enter.

RAC — (To Master of Third Vail) Let them enter.

M3V — (To Master of Second Vail) Let them enter.

M2V — (To Master of First Vail) Let them enter.

M1V — Enter.

(Principal Sojourner leads candidates in single file through Vails and enter Sanctuary, but are halted from proceeding further by Royal Arch Captain and Captain of the Host, by extending swords in front of them as King begins to read from Scroll.)

King — (Reading from Scroll) "This is the word of the Lord unto Zerubbabel, saying not by might, nor power, but by spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, Grace unto it. Moreover the word of the Lord came unto me, saying, the hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know the Lord of Host hath sent me unto you. For who hath despised the day of small

things? For they shall rejoice and shall see the plummet in the hand of Zerubbabel, with those seven.

(At conclusion of reading, Excellent High Priest gives signal for Royal Arch Captain and Captain of the Host to return to their seats).

EHP — My Brethren, we are glad to see you return and trust that it is not without having made some important discoveries.

PSJ — (Advancing with candidates and forming a line facing Grand Council) Excellent High Priest, we repaired to the place as directed where we wrought diligently for four days without discovering anything of importance except passing the ruins of several columns of the different orders of architecture. On the fifth day, still pursuing our labors, we came to what was at first supposed to be impenetrable rock, but one of my companions striking it with a crow-bar, it returned a hollow sound, upon which we redoubled our assault and after removing some of the rubbish found it to resemble the tip of an arch, in the vortex of which was a stone, having upon it certain characters which by the lapse of time are nearly effaced. Night drawing on, we have repaired with it to the Grand Council.

EHP — Comp. Captain of the Host, present it.

(Principal Sojourner takes stone from candidates and hands it to Captain of the Host.) (Captain of the Host presents stone to Excellent High Priest).

EHP — (Takes stone from Captain of the Host, examines it, then hands it to the King, then to the Scribe). (All three confer). The Grand Council are of the opinion that the stone is the Keystone of an Arch, and wrought by a Mark Master Mason; and from the position in which it was found, will lead to other important discoveries. Are you willing on the morrow to penetrate this Arch in search of treasure?

PSJ — Although the task will be attended with difficulty and perhaps danger, yet we are willing to promote so noble and glorious a work.

EHP — Then return to your labors, brethren, and may the God of your Fathers be with you. (Principal Sojourner and candidates return through Vails to ruins.)

(Vails remain seated.)

PSJ — (At ruins and speaking to candidates) When our ancient brethren returned to the scene of their labors, they widened the aperture and discovered a vault. On of them descended into the vault and discovered three squares.

(After making discovery, the Principal Sojourner hands them to one of the candidates, Principal Sojourner and candidates return by way of the vails.) (Tools left at ruins.)

PSJ — (At first Vail) rrr-rrr-r.

M1V — Who comes here?

PSJ — Workman from the ruins, with discoveries. (The same announcement is passed on to the Excellent High Priest as before.) (And the order to let them enter is returned as before)

M1V — Enter.

(Principal Sojourner leads candidates in single file through Vails and enter Sanctuary, but are halted from proceeding further by the Royal Arch Captain and the Captain of the Host, by extending their swords in front of them as Scribe begins to read.)

Scribe — (Reading from Scroll) "In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins; and I will build it as in the days of old."

(At conclusion of reading, Excellent High Priest gives signal for Royal Arch Captain and Captain of the Host to return to their stations.)

EHP — My Brethren, we are glad to see you return and trust it is not without having made some important discovery.

PSJ — (Principal Sojourner and candidates advance and form line facing Grand Council.)

PSJ — Excellent High Priest we repaired to the place as before, after removing some more of the stone to widen the aperture, we placed a cable-tow seven times around the body of one of my companions to assist him in descending and it was agreed, that should the place become offensive, either to health or strength, he should shake it to the right to ascend. If he wished to descend further, he should shake it to the left. In this manner he descended, and after some considerable search, found these three squares. The place then becoming offensive by reason of the moist air which had been long confined, he gave the signal to ascend. With the squares we have repaired to the Grand Council.

EHP — Comp. Captain of the Host, present them. (Principal Sojourner takes squares from candidates and hands them to the Captain of the Host.) (Captain of the Host presents the squares to Excellent High Priest.)

EHP — (Takes them from the Captain of the Host and examines them, then hands them to the King, then to the Scribe, then the three confer.) The Grand Council is of the opinion that these are Past Masters Jewels and probably worn by our ancient Grand Masters, Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff, and from the place in which they were found, will lead to other important discoveries. Are you willing to penetrate the Arch in search of treasure?

PSJ — Although the task will be attended with great difficulty and perhaps danger, yet, we are willing, even at the risk of our lives, to promote so noble and glorious a work.

EHP — Then repair to your labors, and be assured that your valuable labors shall not go unrewarded.

(Principal Sojourner and candidates return through Vails to ruins.) (Vails remain seated)

PSJ — (At ruins and speaking to candidates) Our ancient brethren again repaired to the vault, where one of them descended as before. After considerable search he found a Casket.

(After making discovery Principal Sojourner gives Casket to candidates to carry. Principal Sojourner and candidates return by way of Vails.) (Tools are left at ruins.)

PSJ — (At first Vail) rrr-rrr-r.

M1V — Who comes here?

PSJ — Workmen from the ruins with discoveries.

M1V — (To M2V) Workmen from the ruins with discoveries.

(The same announcement is passed through the Vails as before.)

(The same order to let them enter is made as before.)

M1V — Enter.

(Principal Sojourner and candidates in single file pass through Vails as before and form a line facing Grand Council.)

EHP — My Brothers, we are pleased to see you return, and as we perceive it is not without having made an important discovery.

PSJ — Excellent High Priest, we repaired to the place as before, when one of my companions descended as before, the sun having arisen to Meridian directed its rays with such reflecting splendor into the inner-most recesses of the Arch, that he was enabled to discover in the eastern most part thereof, a pedestal or cubical form, on which rested a Casket, overlaid with Gold having on its tip and sides certain mysterious characters. Availing himself of the treasure, he gave the signal to ascend. On ascending

he found his hand involuntarily placed in this position, (Shades eyes with hand) to guard his eyes from the intense light and heat which assailed him from above. With this treasure we have repaired to the Grand Council.

EHP — Comp. Captain of the Host, place it on the pedestal.

(Captain of the Host returns sword, takes Casket from candidates and places it upon pedestal with characters facing west; returns to station and seated.)

EHP — (Council rises and examines Casket) Comp. Principal Sojourner has this been opened?

PSJ — It has not.

EHP — Comp. Captain of the Host assist in opening it.

(Captain of the Host opens Casket by giving three raps with gavel on each end of cover and in the middle. Removes cover and places it at base of pedestal facing candidates.) (Returns to station and seated.)

EHP — (Takes out pot, examines it, replaces it in Casket; then takes out rod and does the same; then takes out Scroll, examines it and begins to read:)

"In the beginning God created the Heaven and the Earth, and the earth was without form and void; and darkness was upon the deep. And the spirit of God moved upon the face of the waters, and God said, let there be light, and there was light."

And it came to pass, when Moses had made an end of the writing, these words in a book, until they were finished, that he commanded the Levites which bare the Ark of the Covenant of the Lord, saying, Take this Book of the Law and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee.

Scribe — Is not that the Book of the Law?

King — It appears to be the book of the Law.

EHP — This is the Book of the Law, long lost, now found. Let us ascribe Holiness unto the Lord. (Rerolls Scroll and draws it across forehead from left to right, in imitation of due guard and sign, three times and repeating each time "Holiness to the Lord"). (Then hands Scroll to King who does the same; then to the Scribe who also does the same, and hands it back to the Excellent High Priest.)

EHP — This book of the law, lost to us in our darkness in Babylon, God has now been pleased to restore. It is the record of the revealed will, and is the sacrament and symbol of the living word of God, by whom all things were made. Let us therefore, from the wisdom vouchsafed to us, walk worthily in the light he has caused to shine about us.

EHP — (Unrolling Scroll and resumes reading: — "And thou shalt put the mercy seat above, upon the Ark; and in the Ark thou shalt put the testimony that I shall give thee.")

And Moses said, this is the thing which the Lord commandeth, Fill an omer of the manna to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, take a pot and put an omer full of manna therein, and lay it up before the Lord to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

(Excellent High Priest takes pot out of Casket and hands it to Scribe).

Scribe — (Examining Pot) Is this not the Pot of Manna? (Hands Pot to King).

King — (Examining Pot) This appears to be the Pot of Manna.

(Hands it to Excellent High Priest.)

EHP — This is an imitation of the Pot of Manna which Moses by divine command laid up in the side of the Ark as a memorial of the miraculous manner in which the children of Israel were supplied with this article of food for forty years in the wilderness.

(Places Pot in Casket and resumes reading from Scroll)

"And the Lord said unto Moses, bring Aaron's rod again before the testimony to be kept for a token."

(Excellent High Priest takes out rod, examines it and hands it to Scribe).

Scribe — Examining rod, Is this not Aaron's rod? (Hands it to King).

King — (Examining Rod), This appears to be Aaron's rod, (Hands rod to Excellent High Priest.)

EHP — This is an imitation of Aaron's rod which budded, blossomed and yielded almonds in a single night, while laid up before the testimony in the Tabernacle of the Congregation. (Replaces rod in Casket).

EHP — (Turning to King and Scribe and indicating Casket) Is this not a true copy of the Ark of the Covenant?

Scribe — (Examining Casket) It appears to be a copy of the Ark of the Covenant.

King — (Examining Casket) No doubt about it.

EHP — This copy of the Ark of the Covenant which was the sacred symbol of the divine presence among the children of Israel; so long as they were obedient to the voice of God. And may we so walk before him in Holiness of life that this copy of the Ark may be a sure symbol of His presence with us.

(Replaces Scroll in Ark and discovers a parchment on which are mysterious characters)

(Takes up parchment, examines it and hands it to Scribe).

Scribe — (Examines Parchment) Is this not a Key?
(Hands Parchment to King.)

King — (Examines Parchment) It appears to be a Key, (Hands it to Excellent High Priest). (Replaces cover on Ark.)

EHP — This must be a key to the characters on the sides and top of the Ark.

(Grand Council confer and compare key with characters on side and top of Ark.)

Scribe — Do not these characters correspond with those on the Ark?

King — They appear to correspond with those on the Ark.

EHP — They do, and their meaning is clear, but fail to understand the significance of those on the sides of the triangle. Let us seek further light in the book of the Law.

(King lifts cover from Ark, Excellent High Priest takes out Scroll, King replaces cover.)

ESP — (Reading from Scroll "And God spake unto Moses and said unto him, I am the Lord, and I appeared unto Abraham unto Isaac, and unto Jacob by the name of God Almighty. But by my name Jehovah was I not known to them.")

EHP — (Places Scroll and key on the top of Ark and compares characters on the triangle, using left index finger, reads slowly, lettering only.)

E H H A V E H H A J (From right to left)

H V H J (From left to right)

H A J M O L E B (From right to left)

A O E (From left to right)

J E H O V A H (From left to right; pause at end of each syllable)

J E H O V A H (From left to right; completes the word)

EHP — (Raising right hand) At last, the long lost Masters word.

(Gives rrr, all stand and give sign of fidelity)

EHP — Companion Captain of the Host, Seat the Ark within the Sanctuary.

(Captain of the Host places Ark on pedestal standing between Altar of incense and the East.) (Returns to station and is seated).

Companions — (Sing).

ROYAL ARCH ODE

Joy, the sacred law is found, Now the Temple stand complete,

Gayly let us gather round where the pontiff holds its seat

Now he spreads the volume wide, opening forth its leaves today

And the monarch by his side, Gazes on the bright display.

Joy the secret vault is found, full the sunbeams fall within pointing darkly underground. To the treasure we would win.

They have brought it forth to light. And again cheers the earth;

All its leaves are purely bright. Shining in their newest worth.

This shall be the sacred mark, which shall guide us to the skies

Bearing, like a Holy Ark, all the hearts who love to rise.

This shall be the corner stone which the builders threw away.

But was found the only one fitted for the Arch's stay.

PRAYER

EHP — (Recites the following Prayer):

Most glorious and merciful God, we humbly thank thee for preserving and bringing to light the lost Masters word; for our fathers

have declared unto us the sacredness with which Thy Most Holy Name was worshipped and adored in their day and in the old days before them, so direct sanctify and govern us that we may ever remember that our Holy Order is founded upon the honor and glory of thy Great and Sacred Name: — Amen.

Companions — (Responding) Amen, Amen, Amen,
So Mote it be.

EHP — (r) (All are seated) My Brothers, this parchment is the key to the characters on the Ark, and on the sides of the Triangle. We decipher those on the sides of the Ark to be the initials of the names of our three ancient Grand Masters, Solomon King of Israel, Hiram, King of Tyre, and Hiram Abiff, together with the year of deposit, and those on the sides of the Triangle, to be the names of Deity in the language of the Gentiles.

J , in the Syriac; B , in the Chaldean, and O , in the Egyptian. This word in the center of the Triangle consisting of the four Hebrew characters, we find to be the ancient Tetragramaton, the great and sacred Name of God, the long Lost Masters word, which was engraved thereon to preserve the true pronounciation of the Great and Sacred Name.

In accordance with the assurance that your labors would not go unrewarded, the Grand Council will now descend and invest you with the august secrets of the Holy Royal Arch. The Captain of the Host, Principal Sojourner, and Royal Arch Captain will assist. This (giving it) is the duegard of Royal Arch Mason. It alludes to the position in which the brother found his hand involuntarily placed on ascending the arch to guard his eyes from the intense light which assailed him from above.

This (giving it) is the sign. It alludes to a portion of the penalty of the obligation that of having your skull smote off.

This (giving it) duegard and sign (giving it) should always be given as a salutation to the Excellent High Priest on entering or retiring from a Chapter of Royal Arch Masons.

This (giving it) is the Grand Hailing Sign or sign of distress of Royal Arch Mason. It alludes to the additional portion of the penalty that of having your brains exposed to the scorching rays of the noon day sun, should you violate your solemn obligation of Royal Arch Mason.

The pass which will be demanded of you by one of the officers at the opening of a Chapter of Royal Arch Masons, or at the door is We will now communicate to you the Grand Royal Arch Word and the Great And Sacred Name. Form in groups of three. — — Advance your right feet and form a delta or triangle. — Extend your left hand as if about to give the sign of Entered Apprentice, and grasp the left wrist of the Companion on your right. Raise your right hand and grasp the right wrist of the Companion on your left. This is called a living arch.

Remember you have solemnly sworn that you would not communicate the Grand Royal Arch Word in any other manner than in which you might receive it. — Repeat after me: — We three do agree, in peace, love and unity, the sacred word to search; We three did agree, in peace, love and unity, the sacred word to keep; so we three do now agree, in peace, love and unity, to raise the Royal Arch.

The Grand Royal Arch word is composed of the name of Deity in three languages, the Syriac, the Chaldee, and the Egyptian. _____ in the Syriac, _____ in the Chaldee, _____ in the Egyptian.

These syllables are to be given three times around under the Royal Arch and over a triangle, from right to left, each Companion in succession commencing so that the word is given three times.

Battery three times three (Done). Raise the Arch (Done). — Give the word and lower the arch. (Done) — This word is to always be given in this manner at the opening of a Royal Arch Chapter.

Remember, you have also solemnly sworn that you would not impart the Great and Sacred Name save in that reverential posture in which the same might be communicated to you.

The name is composed of three syllables; the first is pronounced J E, the second is pronounced H O, and third is pronounced V A H. These syllables are to be given three times around under the Royal Arch and over a triangle, in the same manner as the Grand Royal Arch Word. Preserving the position of your right foot, kneel on your left knee. Raise the arch (Done) — Give the word and lower the arch (Done) —

There are also three letters which compose the English name of Deity, the first is G, the second is O, and the third is D. These letters are to be given in the same manner as the Great and Sacred Name. Raise the arch (Done) — Give the letters and lower the arch (Done) — — Battery three times three (Done) — — Rise.

(Grand Council returns to stations in the East.)

EHP — My brothers, up to this time you have been addressed, and have addressed each other by the title of brothers or brethren. You will now be called Companions.

My companions you will now be clothed as Royal Arch Masons.

(Captain of the Host or some designated Companion invest the brethren with Royal Arch Aprons.)

APRON LECTURE

My Companions, I now present you with the apron of a Royal Arch Mason. Its color is white, embroidered in red, symbolizing the purity of your intentions and the fervency and zeal that should actuate you in the performance of every duty in promoting the noble and glorious work of building the Temple of your life, and in your labors for all mankind. The Triple Tau in a triangle, within a circle is the emblem of emblems of a Royal Arch Mason, typifying the Sacred Name, the Author of Eternal Life. It is worn as a mark of distinction, separating us who know and worship the true Name from those who are ignorant of this august mystery. May you wear it as one who, knowing and believing, may find it the highest hope and faith ever given to man.

(Candidates are now seated by Excellent High Priest.)

HISTORICAL LECTURE

My companions, the mysteries of the Holy Royal Arch are founded upon the Great and Sacred Name of God, that name which we as Royal Arch Masons are taught to reverence above all others. This degree brings to light many valuable treasures of the craft after they had lain buried in darkness for the period of 470 years, the most important of which are the long lost master's word and the Book of the Law.

The Holy Royal Arch is the completion and fulfillment of the Master Mason Degree, for herein is received the supreme mysterious symbol which was there lost.

The ceremonies of this degree are designed to portray the historical and legendary event connected with the recovery of the masonic treasures upon which this degree is founded. After Cyrus had issued his proclamation liberating the Children of Israel, the principal people of the tribes of Judah and

Benjamin together with the priests of the Levites departed immediately for Jerusalem where they erected a Tabernacle near the ruins of King Solomon's Temple. In the Sanctuary they set up the altar and there the Grand Council consisting of Joshua, High Priest, Zerubbabel, King, and Haggai, the Scribe, held their convocations.

Among those left behind in Babylon were three of our ancient brothers, who afterwards went up to Jerusalem to assist in rebuilding the House of the Lord. These three Sojourners whom you have represented, discovered and brought to light certain treasures of inestimable value to the craft, and as a reward were exalted to be the Masters of the Vails. These treasures owe their profound masonic significance to a series of circumstances and events of which you have had a partial account in the Master Mason degree.

You will remember that Grand Master Hiram Abiff was slain for refusing to give the Masters Word. The reason why he could not do so is now obvious, for according to the Hebrew law no one alone was permitted to pronounce it except the High Priest, of Israel, and he only within the Holies of Holies. As the personal name of God was considered by the Hebrews too sacred to be uttered, it was the practice to syllable the Word, J H V H, meaning our Lord, whenever the Tetragrammaton was to be spoken.

When the first Temple was destroyed by the Chaldeans, it is probable that the Ark of the Covenant was also destroyed, but masonic information informs us that before the completion of the Temple, King Solomon built a secret vault under the Sanctuary, where our Grand Masters held their meeting and entered into a solemn covenant never to give the Masters Word unless they three were present and agreed. In this secret vault they deposited a copy of the Ark of the Covenant and placed within it imi-

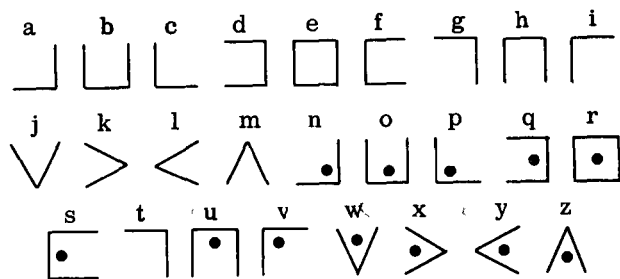
tations of the pot of manna and Aaron's rod, and also the Book of the Law.

After the death of Grand Master Hiram Abiff this secret vault was closed with all its sacred treasures. King Solomon then substituted a word for that which was lost, and that substitute word you received in the Master Mason Degree. And you will also remember that King Solomon vaguely expressed the hope that the wisdom of future generations might discover and bring to light the true word. That hope you have at last seen realized.

(The following may be demonstrated by the High Priest or some designated Companion)

This word (indicating) which you see enclosed within the triangle is the ancient Tetragrammaton which is composed of four Hebrew characters, namely from right to left, JAH HE VAH HE, corresponding in our language to J H V H, and cannot be pronounced as one word without the aid of vowels which are supplied by those contained in the Chaldee, the Egyptian, and the Syriac names of Deity, which were engraved on the three sides of the triangle. In the Chaldee name of Deity BEL is the vowel E, in the Egyptian OM is the vowel O, and in the Syriac JAH, the vowel A. By placing these vowels in their proper positions in the Tetragrammaton, gives us the true pronunciation of the Great and Sacred Name.

The key to the mysterious characters pertaining to this degree, and which you have solemnly sworn never to unlawfully reveal, and to immediately destroy when the same has served its purpose, is thus explained. This key consists of six straight lines bisecting each other at right angles. The figures thus formed, and with the addition of a dot, form twenty-six distinct characters, corresponding with the twenty-six letters of the English alphabet, as follows:



This is the correct arrangement of the Royal Arch key, as may be noted by comparing it with the characters on the sides and base of the triangle.

WORKING TOOLS

The Working Tools of a Royal Arch Mason, in addition to the Crow Bar, Pickaxe, and Spade are the Square and Compasses, which have been presented to your view in every degree of Masonry through which you have passed.

The square teaches us, as Royal Arch Masons, that God has made all things square, upright and perfect. The compasses are used by operative masons to describe circles. All the parts of the circumference of a circle are equally near to the center. The circle, therefore, is a striking emblem of the relation in which the creature stands to his Creator. For, as all the parts of the circumference of a circle are equally near to its center, so are all creatures whom God has made equally near to him.

(Note) Optional Use

THE EQUILATERAL TRIANGLE

The Equilateral or perfect triangle was adopted by the ancients as a symbol of the Deity — embracing in himself the three stages of time — the Past, the Present, and the Future. Among the Hebrews a yod, or point in the center of an equilateral triangle was one of the modes of expressing the incommunicable name of For this reason,

the number three has always been held in high estimation by the Fraternity. We find it pervading the whole ritual. There are three degrees in ancient craft masonry, three principal officers of a lodge, three supports, three ornaments, three greater and three lesser lights, three movable and three immovable jewels, three principal tenets, three rounds of Jacob's ladder, three working tools of a Fellow-Craft, three principal orders of architecture, three important human senses, three ancient Grand Masters. The secrets of a Master Mason, or Masters word, were three times demanded by the three ruffians at the three gates, and the body of our Grand Master Hiram Abiff was buried three times.

In short, the allusion to the triangle may be found wherever we turn our steps in Freemasonry. It is held in still higher estimation by all Royal Arch Masons. There are three principal officers who compose the Council, three Masters of the Vails, three — and only three — can be exalted at the same time; there were three deposits in the Ark; our Altar is triangular, our jewels are triangular, and only over a triangle formed by placing our hands and feet in a triangular position, can the Grand Royal Arch Word be communicated, or impart the Great and Sacred Name.

ROYAL ARCH BANNER

The Royal Arch Banner which should be displayed in every Chapter of Royal Arch Masons, is composed of the four standards used to distinguish the four principal tribes of the children of Israel, who bore their banners through the wilderness, namely Judah, Reuben, Ephraim and Dan; and under each of these standards were assembled three tribes. There were, consequently, four divisions, with three tribes in each numbering 150,000 making 600,000 fighting men or men of war. They marched in a hollow square in traveling through the wilderness in order

to guard and protect on every side the sacred Ark of the Covenant. The escutcheon or shield on the banner is divided into four compartments by a green cross over which a narrow one of yellow is placed. On each compartment formed by the limbs of the cross is delineated the peculiar emblem of one of these tribes, to wit: in the first quarter, a golden lion on a field of blue, representing Judah; in the second, a man on a field of purple representing Reubin; in the third, a black Ox on a field of gold representing Ephraim and in the fourth, a golden eagle on a field of white representing Dan. Each of these is a component part of the hieroglyphic of the Cherubim, which represents the children of Israel; and they teach us that, in the erection of our second temple of "Holiness to the Lord" as well as in the prosecution of every great and important undertaking, we should display, as did our ancient brethren in the erection of the first temple, the strength and boldness of the lion, the patience of the ox, the swiftness of the eagle, and the intelligence of an upright and perfect man. As a crest, the banner is surmounted by the Ark of the Covenant, guarded by two Cherubim, with their wings touching in the center.

LECTURE

Q. Are you a Royal Arch Mason?

A.

Q. How shall I know you to be a Royal Arch Mason?

A. By three times three under a living arch and over a triangle

Q. Why in that manner?

A. Because in that manner only can the principal secrets of this degree be communicated.

Q. Where were you made a Royal Arch Mason?

A. In a legally constituted and duly opened Chapter of Royal Arch Masons assembled in a place representing the Tabernacle erected by our

ancient brethren near the ruins of King Solomon's Temple.

Q. How many compose a Chapter of Royal Arch Masons?

A. Nine or more.

Q. When composed of only nine who are they?

A. High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, and the three Masters of the Vails.

Q. Whom do the first three represent?

A. Joshua, Zerubbabel, and Haggai, who composed the first grand Masonic Council assembled at Jerusalem and held their meetings in the Tabernacle.

Q. Whom do the last three represent?

A. Those three of our ancient brethren who discovered and brought to light the principal secrets of this degree after they had lain buried in darkness from the death of our Grand Master Hiram Abiff until the building of the second Temple, and as a reward for their valuable service were appointed Masters of the Vails.

Q. How many vails were there?

A. Four.

Q. To what do the four vails allude?

A. To the four principle tribes of the children of Israel who bore their banners through the wilderness, namely, Judah, Reuben, Ephraim, and Dan, whose emblems were the Lion, the Man, the Ox, and the Eagle.

Q. What do these banners emblematically teach?

A. That when engaged in the pursuit of Truth, the great object of Masonic study, we should have the courage of the lion, the intelligence of man, the patience of the Ox, and the swiftness of the eagle.

Q. How were you prepared to be made a Royal Arch Mason?

- A. Coat removed, hood-winked, a cable-tow seven times around my body, and clothed as a Master Mason.
- Q. Whom were you caused to represent?
- A. One of the three weary sojourners who returned to Jerusalem to assist in the rebuilding of the House of the Lord.
- Q. By what means did you make yourself known to your brethren?
- A. By the word and signs given by the Lord unto Moses, first at the Burning Bush and again when he commanded him to lead the Children of Israel out of Egypt.
- Q. What was that word?
- A.
- Q. What was the first sign?
- A. Casting his rod on the ground
- Q. What was the second sign?
- A. Putting his hand into his bosom
- Q. What was the third sign?
- A. Pouring water upon the dry land.
- Q. Have you any signs belonging to this degree?
- A. I have several.
- Q. Show me a sign. (Done) What is that?
- A. The dueguard of a Royal Arch Mason.
- Q. To what does it allude?
- A. To the position in which I found my hand involuntarily placed when ascending the arch.
- Q. Show me another sign? (Done) What is that?
- A. The sign of a Royal Arch Mason.
- Q. To what does it allude?
- A. To a portion of the penalty of the obligation that of having my skull smote open.
- Q. Show me another sign (Done). What is that?
- A. The Grand Hailing Sign or Sign of Distress.
- Q. To what does it allude?
- A. To the additional penalty of the obligation, that of having my brains exposed to the scorching rays of the noonday sun, should I violate my solemn obligation of Royal Arch Mason.

- Q. Have you any words belonging to this degree?
- A. I have those belonging to the Masters of the Vails.
- Q. How many vails were there?
- A. Three
- Q. What are the words of the Master of the First Vail?
- A. H, S, and J.
- Q. What are the words of the Master of the Second Vail?
- A. M, and A, and B.
- Q. What are the words of the Master of the Third Vail?
- A. J, Z, and H.
- Q. What is the motto of all Royal Arch Masons?
- A. Holiness To The Lord.

ADDRESS TO CANDIDATES

My Companions, you have now received all the instruction that pertains to our noble craft.

You have ascended by regular graduations to the summit of our sublime and royal art.

You have been conducted around the outer courts of the temple, viewed its beautiful proportions, its massive pillars, its starry-decked canopy, its Mosaic pavement, its lights, jewels, and furniture.

You have been introduced into the middle chamber, and learned, by the example of our ancient brethren, to reverence the Sabbath day, and to keep it holy.

You have entered the unfinished Sanctum Sanctorium and there, in the integrity and inflexible fidelity of the illustrious Tyrian, witnessed an example of firmness and fortitude never surpassed in the history of man.

You have wrought in the quarries, and exhibited suitable specimens of your skill, and have been taught how to receive, in a proper manner, your Masonic wages.

You have regularly passed the chair, and learned its important duties — a knowledge of which can alone qualify you to preside over the sons of light.

You have been present, and assisted at the completion and dedication of our mystic temple; and for your zeal and fidelity to the Craft, have received the congratulatory title of Most Excellent Master.

You have now witnessed the mournful desolation of Zion, the sack and destruction of the city and temple contained in the Holy of Holies.

You have seen the chosen people of God forced by a foreign despot from the pleasant groves and peaceful vineyards of their native Israel, and dragged into captivity on the banks of the far off Euphrates.

But you have seen those afflicted sons of Zion visited, in the darkest night of their adversity, by a peaceful light from heaven, which guided them over rough and rugged roads to the scene of their former glory.

You have seen them enabled by the signet of Eternal Truth, to pass the veils that interposed between them and their fondest hopes.

You have seen them successfully engaged in the great and glorious work of rebuilding the house of the Lord.

And finally, you have seen the sacred treasures of the first temple brought to light, and the blessed book restored to the longing eyes of the devout Israelites to be the rule and guide — the comfort and support — of the people of God throughout all future time.

And, my companions, if, in all these things, you have seen only a series of unmeaning rites — if the spirit of truth has not applied to your hearts the morals of these ceremonies, — then, indeed, have we labored in vain, and you have spent your strength for naught.

But, I am persuaded to believe better things of you. I trust that you have entered into the spirit of

these solemn ceremonies, and understand the full import of these interesting symbols; that all the forms and ceremonies through which you have passed, from the moment you first trod the outer courts of the temple until your final reception within the veils, have impressed deeply on your minds the great fundamental principles of our time-honored institution; for then, and only then, can you justly claim the noble name of Mason; then, and only then, can you feel that friendship, that union, that zeal, and that purity of heart, which should actuate every one who would appropriate to himself the proud title of a workman that needeth not to be ashamed.

CHARGED TO THE CANDIDATES

My Companions, by the consent and assistance of the members of this Chapter you are now exalted to the sublime and honorable degree of Royal Arch Mason. The rites and mysteries developed in this degree have been handed down, through a chosen few, unchanged by time, and uncontrolled by prejudice; and we expect and trust they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

No one can reflect on the ceremonies of gaining admission into this Holy Place without being forcibly struck with the important lessons which they teach. Here we are necessarily led to contemplate, with gratitude and admiration, the sacred source from whence all earthly comforts flow. Here we find additional inducements to continue steadfast and immovable in the discharge of our respective duties; and here we are bound by the most solemn ties to promote each other's welfare and correct each others failings, by advice, admonition, and reproof.

As it is our earnest desire, and a duty we owe to our companions of this Order, that the admission of every candidate into this Chapter should be attended

by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us but such as will promote, to the utmost of their power, the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this Chapter, whose abilities and knowledge of the preceding degrees you cannot freely vouch for, and whom you do not firmly and confidently believe will fully conform to the principles of our Order, and fulfill the obligations of a Royal Arch Mason. While such are our members, we may expect to be united in one object, without luke-warmness, inattention, or neglect, but zeal, fidelity, and affection, will be the distinguishing characteristics of our society; and that satisfaction, harmony, and peace may be enjoyed at our meetings which no other society can afford.

EHP — This concludes this degree. You are now entitled to all the rights and privileges of Royal Arch Masons. You will repair to the desk of the Secretary, and on signing your names to the By-Laws, will become members of this Chapter, after which you will take seats among the Companions.

(After completion of any other business, the Excellent High Priest will proceed to close.)

CLOSING

EHP — (r) Comp. CH, I am about to close this Chapter. Inform the Sentinel and direct him to guard accordingly.

CH — (saluting) Comp. RAC, inform the Sentinel that this Chapter is about to close. Direct him to guard accordingly.

RAC — (Rising) (Carry sword) (Goes to door and gives rrr-rrr-r)

SENTINEL — (Answers rrr-rrr-r) (Opens door)

RAC — Comp. Sentinel, This Chapter is about to be closed. Take due notice and guard accordingly.

(Closes door and gives rrr-rrr-r)

SENTINEL — (Answers with rrr-rrr-r)

RAC — (Returns to station and saluting) Comp. CH, The sentinel is at his post and the Tabernacle is securely guarded.

CH — (saluting) EHP, your orders have been duly executed.

EHP — See that the Companions form in groups of three for the purpose of closing.

CH — (Sword at carry and facing Companions) (Companions, form in groups of three for the purpose of closing.)

(CH directs the forming of groups, and when completed forms the last group with the PSJ and RAC)

CH — EHP — The groups are formed.

EHP — The Council will descend.

(EHP, King and Scribe form group)

EHP — Repeat after me.

As we three did agree, in peace, love and unity,

The sacred word to search,

So we three do now agree, in peace, love and unity,

The Sacred Word to keep,

Until we three, or three such as we,

Shall with one accord, raise the Royal Arch.

Battery three times three, and break the Arch.
(Done)

EHP — The Council will return.

(The Council returns to East, and officers return to stations)

EHP — Comp. PSJ, lead us in our devotions.

PSJ — (Goes to altar and recites the following prayer)

By the wisdom of the Supreme High Priest,
may we be directed;

By his strength, may we be enabled; and by the beauty of virtue, may we be incited to perform the obligations here enjoined upon us, to keep inviolate the mysteries unfolded to us, and invariable to practice all those duties out of the Chapter which are inculcated in it. AMEN

COMPANIONS — (Responding) Amen, Amen, Amen,
So Mote It Be.

(PSJ gives duegurd and sign, closes Bible, returns to station)

EHP — (Recites the closing Charge:)

Companions, as we are about to quit this sacred Tabernacle, let us not forget the Holy Mysteries here unfolded to us, and the obligations we have so solemnly assumed. May we live in charity and good will toward one another, and may the God of Peace and Love dwell with us and bless us.

END OF RAM DEGREE

EHP — Comp. CH, I now declare..... Chapter No., erected to God and dedicated to the memory of Zerubbabel, duly closed. Inform the Sentinel.

CH — (Saluting) Comp. RAC, inform the Sentinel.
(RAC and Vails arise)

RAC — (Carry Sword) (Goes to door, Vails saluting as he passes) (At door gives rrr-rrr-r)

SENTINEL — (Answers rrr-rrr-r and opens door)

RAC — Comp. Sentinel, the Chapter is closed.
(Door may be left open)

RAC — (Returning to station and saluting) Comp. CH, The sentinel is informed.

CH — (Saluting) EHP, the Sentinel is informed.

EHP — (r)

The Chapter now duly closed, the Vails whose duty it is under the direction of the RAC, should see that all regalia and paraphernalia are collected and put safely away until again needed.

OPENING FOR GRAND CONVOCATION

(A subordinate Chapter of the Jurisdiction should, with due and timely notice, be requested to open a Chapter of Royal Arch Masons for the purpose of receiving the Grand Chapter. The regular form of opening should be observed and continued as follows:

EHP — (After battery three times three) The Council will return. (Council returns to the East)
(The Companions remain standing.)

EHP — (At East) Companion Captain of the Host, it is my order that a Chapter of Royal Arch Masons be now opened for the purpose of receiving the Most Excellent Grand Chapter of the of

CH — (Carry sword) (Facing West) It is the order of the Excellent High Priest that a Chapter of Royal Arch Masons be now opened for the purpose of receiving the Most Excellent Grand Chapter of the of Take due notice and govern yourselves accordingly.

CH — (Return to station) Companion Principal Sojourner, attend at the altar. (Principal Sojourner goes to Altar; opens Bible at Ezra I; gives duegurd and sign; returns to station.)

EHP — Attend to giving the signs, observe the East. (Signs from Entered Apprentice up through Royal Arch are given.)

EHP — (rrr-rrr-rrr) By the authority vested in me and this Charter emanating from the Most Excellent Grand Chapter, Holy Royal Arch Masons, of the of the Most Excellent Grand High Priest now presiding, and in the name of the Great I Am, I declare this Chapter of Royal Arch Masons duly opened. Companion Captain of the Host, inform the Sentinel.

CH — (Saluting) Companion Royal Arch Captain, inform the Sentinel.

RAC — (Goes to outer door) rrr-rrr-r

SENTINEL — (Answers) (Opens door)

RAC — Companion Sentinel, this Chapter of Royal Arch Masons is now open.

RAC — (Closes door) rrr-rrr-r

SENTINEL — (Answers) rrr-rrr-r

RAC — (Returns to station, salutes) Companion Captain of the Host, the Sentinel is informed.

CH — (Saluting) Excellent High Priest, the Sentinel is informed.

EHP — (r)

RECEPTION

(At the appointed time, the Grand High Priest and Grand Officers will assemble. The Grand Captain of the Host shall be in charge of all processions, public and private, conducted by the Grand Chapter. The Grand Captain of the Host forms the Grand Officers according to office, in a procession of two lines. The following is suggested:

1. Grand Chairmen of Committees:
2. Grand Sentinel.....Grand Master of First Vail
3. Grand Master of Second Vail — Grand Master of Third Vail
4. Grand Royal Arch Captain
Grand Principal Sojourner
5. Grand Chaplain Grand C.C.F.C.
6. Grand Lecturer Assistant Grand Lecturer
7. Grand Treasurer Grand Secretary
8. Grand Scribe Grand King
9. Grand High Priest Deputy Grand High Priest

When the procession is formed and ready, the Grand Captain of the Host alarms the door of the Chapter, and after being admitted, goes to Altar, and makes the proper salutation.

GCH — Excellent High Priest, I bring you greetings from the Most Excellent Grand Chapter, Holy Royal Arch Masons, of the of, and inform you that the Most Excellent Grand High Priest and Grand Officers are without, waiting to pay their respects to this Chapter of Royal Arch Masons and to convene the Annual Grand Convocation.

EHP — Admit them properly clothed.

GCH — (Returns to Ante-room) (Door left open)

EHP — (As procession enters) r-r-r

GCH — (Leads procession into Chapter Room, and conducts them to Altar, where the lines open and face inward. The Grand High Priest and Deputy Grand High Priest at foot of line and facing East.)

GCH — (Presents the Grand Officers to Excellent High Priest, being careful to introduce each officer by his proper title and pronounce his name correctly) Excellent High Priest, I present to you Excellent Companion

(Give Name)

....., and Excellent
(Give Title)

Companion
(Give Name)

.....
(Give Title)

(The Grand Officers presented go to Altar together, give proper salutation, and return to their places.) In like manner the Grand Officers may be presented in pairs, if desired. After

presenting Grand King and Grand Scribe, the Excellent High Priest immediately invites them to seats in the Council. The Deputy Grand High Priest and the Grand High Priest should be presented alone and separately. The Grand Captain of the Host escorts them to the East. The Grand Captain of the Host escorts each officer to the East, and returns to the lines.

EHP — (After appropriate response to salutation of Grand High Priest) Excellent Companions, assist in giving the Grand Honors.

(The Grand Honors are given with assistance of the Companions.)

(The Presiding Grand High Priest only should be received with the Grand Honors. The Grand High Priest being the highest ranking officer in every Chapter of the Jurisdiction. Therefore no one should be received with Grand Honors, except the General Grand High Priest, if the Grand Chapter is a member of the General Grand Conference, while the Grand High Priest is in the Tabernacle, unless the Grand High Priest requests that it be done. However, as an act of courtesy, visiting Grand High Priests may be received with Grand Honors. The Grand Honors are given only in a Chapter, and not while the Chapter is at labor in any of the other degrees.

EHP — (After Grand Honors are given) You are cordially and fraternally invited to a seat in the Council and to preside over this Chapter.

Grand Captain of the Host escorts Grand High Priest to East.) (Excellent High Priest surrenders gavel to Grand High Priest.) (The gavel should not be extended to any Grand Officer who is conducted to the East, except to the General Grand High Priest, the Grand High Priest, the Deputy Grand High Priest, or their representatives.)

GHP — (Accepts gavel, makes appropriate response) (r) The Grand Officers take their respective stations and places.

(The Grand Captain of the Host will see that all vacancies due to absences are filled.)

(The Grand High Priest proceeds with the business of the Grand Chapter) (In the event that the Grand Convocation lasts more than one day, the Grand Chapter should remain in continuous session. At the appointed time the Grand Chapter is called from labor to refreshments until the next appointed time when labor shall be resumed.)

(The Grand Chapter is not closed until the end of the Grand Convocation.)

CLOSING

GHP — (r) Companion Grand Captain of the Host, I am about to close this Grand Convocation of the Most Excellent Grand Chapter, Holy Royal Arch Masons, of the of

GCH — (Carry sword and stepping to center East of Altar) Excellent Companions, the Grand High Priest is about to close this Grand Convocation of the Most Excellent Grand Chapter, Holy Royal Arch Masons, of the of Take due notice and govern yourselves accordingly.

GHP — Attend to giving the signs. Observe the East. (Signs are given from Entered Apprentice up through the Royal Arch.)

GHP — rrr-rrr-rrr Excellent Grand Chaplain, lead us in our devotions.

(Grand Chaplain goes to Altar, offers prayer, returns to station)

GHP — By the authority vested in me as presiding Grand High Priest, I declare this Most Excellent Grand Chapter, Holy Royal Arch Masons, of the of duly closed. Companion Grand Principal Sojourner, attend at the Altar.

(Grand Principal Sojourner goes to Altar, gives due guard and sign, closes Bible, return to station.) (Hymn "Till We Meet Again" may be softly sung.)

GHP — Companion Grand Captain of the Host, Inform the Sentinel.

GCH — (Saluting) Companion Grand Royal Arch Captain, inform the Sentinel.

GRAC — (Goes to outer door) rrr-rrr-r.

GRAND SENT. — (Answers) rrr-rrr-r.

GCH — Companion Grand Sentinel, The Grand Chapter is duly closed.

GRAC — (Leave door open, returns to station, saluting) Companion Grand Captain of the Host, the Grand Sentinel is informed.

GCH — (Saluting) Grand High Priest, the Grand Sentinel is informed.

GHP — (r)

FORMS FOR DISPENSING AND RESUMING LABOR

1. TO DISPENSE LABOR IN THE CHAPTER

EHP — (When ready to begin work) Companion Captain of the Host, ascertain if there are any candidates in waiting. If so, their names and for what degree.

CH — (Saluting) Companion Royal Arch Captain

RAC — (Rising and saluting)

CH — Ascertain if there are any candidates in waiting, if so, their names and for what degree.

RAC — (Goes to door) rrr-rrr-r

SEN — rrr-rrr-r

RAC — (Returns to station with list in left hand, salutes and hands list to Captain of the Host)

CH — (Draws sword) (Carries list in left hand and with Royal Arch Captain march in single file to East) (Vails rise and salute as they pass) (Salutes Excellent High Priest, returns sword, hands list to Excellent High Priest) (Captain of the Host and Royal Arch Captain return to stations in East and are seated.)

EHP — (Reading from list) Companions, brothers are in waiting for to receive the degree of , they having been duly elected. If there are no objections I shall confer the degree upon them. (Pause) There being none, I will proceed. (r)

EHP — (rrr) I now declare labor dispensed within the Chapter for the purpose of opening a Lodge of for work and instruction. Companion Principal Sojourner, attend at the altar.

PSJ — (Goes to altar, gives due guard and sign, closes Bible, returns to station.)

EHP — Companion Captain of the Host, inform the Sentinel.

CH — (Saluting) Companion Royal Arch Captain, inform the Sentinel.

RAC — (Goes to door) rrr-rrr-r

SEN — rrr-rrr-r (Opens door)

RAC — I am directed to inform you that labor is dispensed with in the Chapter for the purpose of opening a Lodge of, for work and instruction. Take due notice and guard accordingly.

RAC — (Closes door) rrr-rrr-r

SEN — rrr-rrr-r

RAC — (Returns to station and saluting) Companion CH, the Sentinel is informed.

CH — (Saluting) Excellent High Priest, the Sentinel is informed.

EHP — (r)

(Labor must be resumed in the Chapter after each Lodge Degree)

2. TO RESUME LABOR IN THE CHAPTER

EHP — (After Lodge has been duly closed) Companion Captain of the Host, reorganize a Chapter of Royal Arch Masons.

CH — Officers take your respective stations and places. Companions be clothed. (Pause) EHP, a Chapter of Royal Arch Masons is duly re-organized.

EHP — Companion Captain of the Host, are all present Royal Arch Masons?

CH — (Carry sword) (Looking around Chapter Room and if satisfied) All present are Royal Arch Masons. (If not satisfied, takes up pass in the usual manner.)

EHP — Are you a Royal Arch Mason?

CH — (Saluting) I am that I am.

EHP — (rrr) I now declare labor resumed in a Chapter of Royal Arch Masons. Companion Principal Sojourner, attend at the altar.

PSJ — (Goes to altar, opens Bible at Ezra I, gives due guard and sign, returns to station)

EHP — Companion Captain of the Host, inform the Sentinel.

CH — (Saluting) Companion Royal Arch Captain, inform the Sentinel.

RAC — (Goes to door) rrr-rrr-r

SEN — rrr-rrr-r (Opens door)

RAC — Labor is resumed in a Chapter of Royal Arch Masons, take due notice and guard accordingly.

RAC — (Closes door) rrr-rrr-r

SEN — rrr-rrr-r

RAC — (Returns to station and saluting) Companion Captain of the Host, the Sentinel is informed.

CH — (Saluting) Excellent High Priest, the Sentinel is informed.

EHP — (r)

BURIAL CEREMONY OF ROYAL ARCH MASONS

When notice of the death of a Companion is received, the High Priest is to have a notice served on all Companions of his Chapter informing them of the death of a Companion.

On the night before the funeral of the deceased, the High Priest shall have the Companions to meet in the temple and in full regalia and proceed in a body to the home of the deceased Companion and if not convenient to go in a body from the temple, they are to meet at the home of the deceased bringing their regalia with them.

Promptly, at the appointed time the Companions shall enter the room where the body lies, in the following order: 1st, the High Priest; 2nd, the King; 3rd, the Scribe; 4th, the Principal Sojourner; 5th, the Captain of the Host; 6th, the Masters of the vails, followed by the Companions; all officers and Companions carrying lighted candles; the High Priest, King and Scribe carrying each a wreath.

The High Priest, an evergreenwreath, the King, a white wreath, and the Scribe a white wreath.

They shall march in single file, with the candle in the left hand and the right hand held over the heart, and stand uncovered while the following ceremony is being conducted.

HIGH PRIEST:

The Lord is in his Holy Temple let all the world be still before Him.

We have assembled here tonight as Royal Arch Masons, to perform the last rites over this our fallen Companion, and as we stand in silence, we are reminded that more than earthly o'er this Hour prevails while thus we stand beside the newly dead our hearts raised in awe before these relics whence the life is fled; that face so well loved is senseless now and lies a shrunken mass of common clay.

Just a short while ago, our Companion was with us, the hand of affection was felt, his words of council were given for the betterment of our Chapter; he laboured for the advancement of the cause he espoused.

But in the midst of life, we are in death, How strange is death to life and yet how sure. The law which dooms each living thing to die what e'er is outward cannot long endure cold hands. We touch thee, perished friend, for we know that years of mutual joy are gone with thee. Yet something still somewhere needs abide of all those being e'er has filled our thought. Thou still livest with us more than empty nought.

PRINCIPAL SOJOURNER:

SONG: "ABIDE WITH ME"

1. Abide with me, fast falls the eventide.
The darkness deepens, Lord with me abide;
When other helpers fail and comforts flee,
Help of the helpless, Oh, abide with me.

2. Swift to its close ebbs out life's little day.
Each joy grows dim, its glories pass away.
Change and decay in all around I see;
Oh, Thou who changest not, 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, O, Abide with me.

4. Hold thou thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heaven's morning breaks and earth's vain shadows flee;
In life, in death, O Lord, Abide with me.

PRAYER

Oh, Lord! Our Lord! How excellent is thy name in all the earth. It is before thee and in thy presence that we come tonight; and as we come before thee with bowed heads, we acknowledge that we are not worthy of the many blessings that thou hast given unto us; but we come because thou hast said come unto me all ye that labor and are heavy laden and I will give you rest. We beg thee to have mercy upon us and give unto us thy spirit that we may love thee as we ought and serve thee. Thou, O God, knoweth for what purpose we have assembled.

It both pleased thee to take from us the soul of one of our Companions, depriving us of his companionship here; but we bow in humble submission to thy will, for we know that thou doest all things right.

Blessed do we humbly pray that those that have been deprived of this dispensation of their earthly head, throw around them thine arm of protection, heal thou their broken hearts, teach them to know that thou doest all things for the best. Blessed, we pray thee, the Chapter that he was a member of;

help us to live such lives that when thou shalt call us, we too, will be ready to answer and go to that rest prepared for faithful. This we ask in the name of our Lord and Saviour, Jesus Christ.

So may it be.

HIGH PRIEST: Are all the Companions at labor?

SCRIBE: All are at labor except Companion

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HIGH PRIEST: Why is he not at labor?

SCRIBE: He has been called from labor to rest by the Supreme Architect, there to give an account of the work done on the earthly building.

HIGH PRIEST: Lord, thou has been our dwelling place in all generations, before the mountains were brought forth or even thou hadst formed the earth and the world, even from everlasting thou art God, Thou turnest man to destruction and sayest return ye, children of men.

KING: For a thousand years in thy sight are but as yesterday when it is passed as a watch in the night. Thou carryest them away as with a flood; they are as a sleep in the morning; they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth.

SCRIBE: For we are consumed by thine anger and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath. We spend our years as a tale that is told. The days of our years are three score and ten; and if by reason of strength they be fourscore years, yet is there labor and sorrow for it is soon cut off and we fly away.

HIGH PRIEST: Who knoweth the power of thine anger even according to thy year, so is thy wrath.

So teach us to number our days that we may apply our hearts unto wisdom.

KING: Return, O Lord how long? And let it repent thee concerning thy servants. O satisfy us early with thy mercy that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us and the years wherein we have seen evil.

SCRIBE: Let thy work appear unto thy servants and thy glory unto their children. And let the beauty of the Lord our God be upon us and establish thou the work of our hands upon us. Yea, the work of our hands establish thou it.

HIGH PRIEST: Is there not an appointed time to men upon earth also like the days of an hireling? He shall return no more to his House, neither shall his place know him anymore.

KING: Man that is born of a woman is of a few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not.

HIGH PRIEST: If a man die shall he live again?

KING: Thou shalt call and I will answer thee. Thou wilt have a desire to the work of thine hands.

HIGH PRIEST: I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live again.

KING: But some men will say, how are the dead raised up? And with what body do they come; thy fool, that which thou soweth is not quickened except it die.

SCRIBE: And that which thou sowest is not that body that shall be, but bare grain, it may chance of wheat or some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body.

HIGH PRIEST: So also is the resurrection of the dead. It is sown in corruption. It is raised incorruptible. It is sown in dishonour. It is raised in glory. It is sown in weakness. It is raised in power.

KING: It is sown in natural body. It is raised a spiritual body. There is a natural body and there is a spiritual body.

SCRIBE: So when this corruptible shall have put on immortality then shall be brought to pass the saying that it is written — death is swallowed up in victory.

HIGH PRIEST: O death, where is thy sting? O grave where is thy victory.

SCRIBE: (Holding up the wreath of white flowers) As the sun in the west at the close of the day heralds the approach of night, so one by one, we are laid down in the darkness of the tomb to wait in its calm repose for the time when the earth shall pass away as a scroll and man standing in the presence of the infinite being shall realize the end of this pilgrimage here below. Let then these flowers be to us the symbol of remembrance of our Companion who has gone before us to that land of rest, and a token of that fraternal alliance which binds us on earth and will unite us in heaven. (The wreath is dropped and the Grand Honors given once.)

KING: (Holding up the wreath of flowers) In memory of our departed Companion, I deposit these white flowers emblematical of the pure life to which they have been and to remind us that as these beautiful flowers shall droop and wither away, so we too must droop and pass away some day. So let us live that as these flowers leave their fragrance upon the air, we will leave a pleasant remembrance of our existence here below. (The wreath is dropped and the grand honors given twice.)

HIGH PRIEST: (Holding up the wreath of evergreen) It is appointed that all men must die and

after death the resurrection. The dust shall return to the earth and the spirit unto the God that gave it. Let this evergreen, the symbol of your faith in the immortality of the soul remind us that the dead are but sleeping and trusting in the infinite and tender mercy of him without whose knowledge not even the sparrow falls. May we meet our Companion in that beautiful Chapter above where parting shall be no more and the weary shall be at rest. (The wreath is dropped and the Grand Honors given three times.)

ALL: The will of God is accomplished. So Mote it be.

SONG: "ASLEEP IN JESUS"

(The members shall retire one by one after the candles are extinguished.)

BURIAL SERVICE FOR ROYAL ARCH MASONS (P H A) Introduction

After the religious services have been performed, and at the proper time, the C of H will assemble the Companions of his Chapter.

The HP will take his station behind and in the center of the coffin, with the King on his right, and the Scribe on his left, all facing the congregation.

The PSJ will take his station at the foot of the coffin, and the C of H at the head. The remaining Officers and Companions will form a circle enclosing the HP, King, Scribe, PSJ, and C of H.

TO OPEN THE SERVICES
— HYMN —
(Selected)

HP — Companion C of H, we are here assembled for what purpose?

CofH — We are assembled in the character of Royal Arch Masons, to offer the last tribute of our esteem and affection for our deceased Companion; thereby demonstrating our steady attachment to the principles of our Order.

HP — Companion PSJ, your duty?

PSJ — To lead in our devotions.

HP — Then let us pray.

PSJ — (Offers Prayers) Most Holy and Glorious God, in whose Holy sight centuries are but as days; to whose omniscience that past and the future are but as one eternal present; look down upon Thy children, we implore Thee, and suffer a ray of Thy divine light to penetrate into our hearts, that in them may awaken and bloom the certainty of life, reliance upon Thy promises, and assurance of a place on Thy right hand. Amen
COMPANIONS — (Response) Amen. Amen. Amen.
So Mote It Be.

HP — "Lord, Thou hast been our dwelling place in all generations; for Thy mercy endureth forever." Companions, the solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer portals, and we are again called upon to behold that "Narrow house appointed for all living."

Our father who art in heaven hath been pleased to take from among us our beloved Companion thus severing another link in the fraternal chain that binds us together. As time heals the wound thus inflicted upon our hearts, let us be consoled by the reflection that the love and wisdom of God are equally infinite, and that our sorrow is but the result of the great law of harmony by which everything is conducted to a good and perfect end in the fullness of time.

In the midst of life we are in death, and the wiseth knoweth not what a day may bring forth. We

live but to see those we love passing from this transitory existence to a land of endless duration.

It is appointed that all men once to die, and after death cometh the resurrection. The dust shall return to the earth, and the spirit to the God who gave it. In the grave all men are equal. The lofty thoughts; the good deeds; the heroic sacrifices alone survive and bear fruit in the lives of those who strive to emulate them.

While nature, therefore, will have its way, let the evergreen symbol of our belief in immortal life remind us that it is only through the eye of faith, can we behold what is to come hereafter, and through a firm reliance upon the divine promises, we shall meet where there is no parting, and where we shall enjoy eternal life.

— HYMN —
(Selected)

KING — The earth is the Lord's and the fullness thereof; the world and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods.

SCRIBE — Who shall ascend unto the hill of the Lord? Or who shall stand in His Holy Place? He that hath clean hands and a clean heart; he shall receive the blessings from the Lord and righteousness from the God of his salvation.

KEY-STONE CEREMONY

HP — To him that overcometh, will I give to eat of the hidden manna, and will give to him a white stone (Places small white keystone on coffin) and in the stone a new name written, which no man knoweth saving he that receiveth it.

RESPONSE — (By Companions) Holiness To The Lord. Holiness To The Lord. Holiness To The Lord.

KING — To him that overcometh, will I give to eat of the tree of life, and will make him a pillar in the Temple of my God, and he shall go no more out, and I will write upon him my new name.

RESPONSE — (By Companions) Holiness To The Lord. Holiness To The Lord. Holiness To The Lord.

SCRIBE — To him that overcometh and keep my works unto the end, will I grant to set with me in my throne, even as I also overcome, and am set down with my Father in His throne.

RESPONSE — (By Companion) Holiness To The Lord. Holiness To The Lord. Holiness To The Lord.

HP — He who lies before us was our Companion. This emblem of mortality, once the abode of a spirit like our own, and now sightless and mute, eloquent, only in the lesson it teaches us. Think of those Companions who but a few days since were among us in all the pride and glory of life. Think of yourselves. Thus will you be when the lamp of your brief existence is burned out.

Man's life is like a flower which blooms to-day, tomorrow is faded, cast aside, and trodden under foot.

And when God sends his angels to us with the scroll of death, let us look upon it as an act of infinite mercy and lay down our heads softly and go to sleep. To bear grief honorably and temperately, and to die willingly and nobly are the duties of a good man and true Mason.

To those of the immediate family and friends who are heart stricken at the loss we have sustained, we have but little of this world's consolation to offer. We can only sincerely and deeply sympathize with them in their afflictive bereavement. But we can say that He whose mercy endureth forever, looks down with infinite compassion upon them, and will fold his arms of

love and protection around those who put their trust in Him, enabling them to say:

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name sake. Yea, though I walk through the shadow of death I shall fear no evil, for Thou art with me, Thy rod and staff they comfort me. Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

HP — Let us pray.

PSJ — (Offers Prayer) Almighty and Heavenly Father, bestow upon us the riches of Thy everlasting grace. Thou alone art a refuge and help in trouble and affliction. In this hour of bereavement, we look to Thee for consolation and support. As we mourn the departure of our beloved Companion from the circle of our Fraternity, may we trust that he hath been exalted to a higher brotherhood, and there enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect. Amen.

RESPONSE — (By Companions) Amen. Amen. Amen.
So Mote It Be.

HP — This ends the service. Companions be seated.