

LITURGY

OF THE

ANCIENT AND ACCEPTED SCOTTISH RITE

OF

FREEMASONRY

FOR THE SOUTHERN JURISDICTION OF THE UNITED STATES



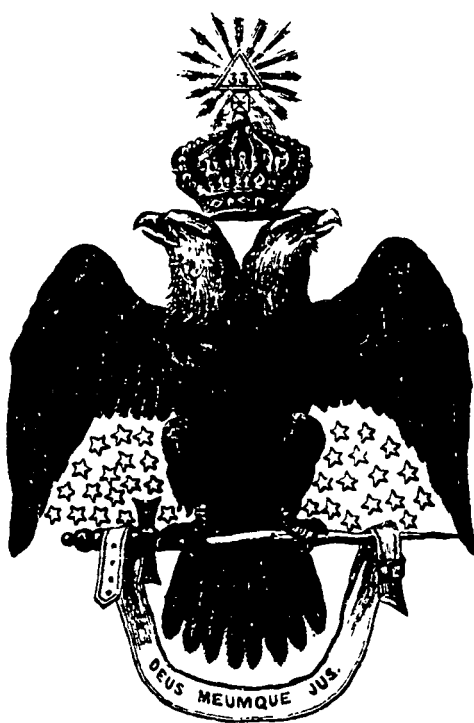
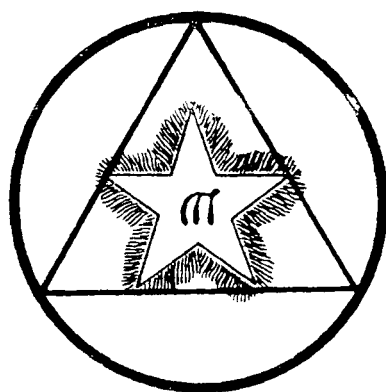
PART II

IV TO XIV

CHARLESTON

A. S. M. S. 5722

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IN THE SUPREME COUNCIL
FOR THE SOUTHERN JURISDICTION OF THE UNITED STATES,
8th day of אייר, A.: M.: 5626.

“RESOLVED, That the Sovereign Grand Commander be requested to prepare a Manual for the various degrees in the Ancient and Accepted Rite; and that the same, together with a work already prepared by him on the Morals and Dogma of the Rite, be published under his direction, at the expense of and under the sanction of this Supreme Council.”

PREFACE.

THE Liturgy, Monitor or Manual, of the Ancient and Accepted Scottish Rite of Freemasonry, as that Rite is practiced in the Southern Jurisdiction of the United States, (of which Liturgy the pages that follow constitute the Second Part,) has been prepared by the Sovereign Grand Commander in pursuance of the Resolution on a preceding page, and accords with the Ritual of the Rite approved by The Supreme Council.

It is hoped that it may not prove entirely unworthy of the acceptance and consideration of the Craft, and that it may prove useful to the initiated.

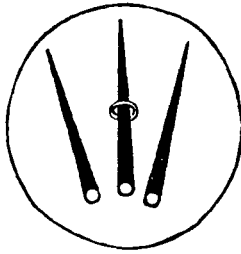
Nothing whatever, which it contains, has been copied from any other Monitor, Manual or Book of the Rite; and whatever is the same in it and any other Manual, has been borrowed from it or from the Rituals of the Southern Jurisdiction, by the consent of the Sovereign Grand Commander.

The part now published will be speedily followed by the others, containing the first, second and third degrees, according to the Ancient and Accepted Scottish Rite, and those from the fifteenth to the thirty-second inclusive.

It only remains to add that the author has no pecuniary interest in the work, it being published for the benefit of the Supreme Council. In this, as in all else that concerns the Rite, the labor of the Sovereign Grand Commander is its own sufficient reward.

ALBERT PIKE

Note—Albert Pike made use of both ancient and anglicized names in his many works for the Rite. For the King of Tyre and Phoenicia, as well as for the Master Builder he used Khūrūm, Khirum, Khairōm. Hiram and Hiram, etc. In his 1883 revisions of works, other than the Liturgy, he seemed to prefer Khairōm for the chosen name. With this clearly understood, the Supreme Council sees no necessity for destroying a significant number of plates merely to substitute Khairōm for Khurum in this 1962 edition.



THE INEFFABLE DEGREES

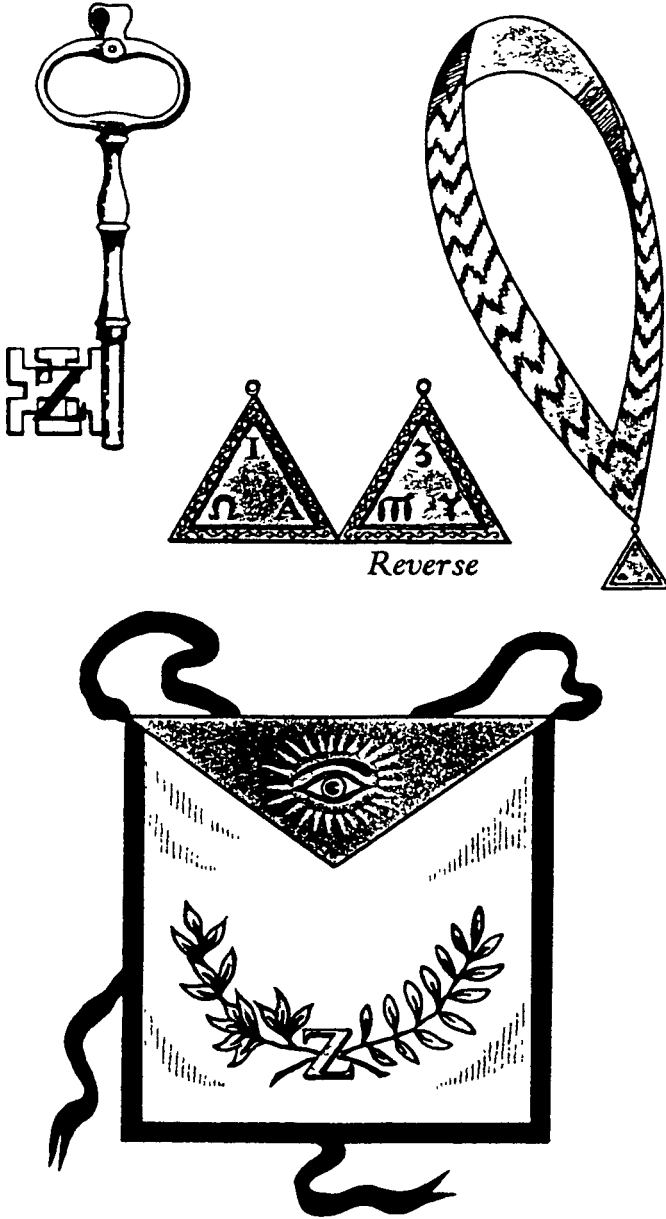


מדרגה ארבעה.



עזרא יב ב א.

Fourth Degree



See description on page 12.

The basic size for all 4th to 14th Degree Aprons is 14 inches square, with $\frac{1}{4}$ inch edges. Flaps may have $\frac{1}{2}$ inch or $\frac{3}{4}$ inch edges; either silk cords with tassels, or woven tapes may be used. For further description, see pages 12, 17 and 18.



IV.

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SECRET MASTER.



THE LODGE, ITS FURNITURE, DECORATIONS, ETC.

The hangings are black, strewed with silver tears. The Lodge represents the 𐤌𐤍𐤏𐤐=𐤌𐤏𐤐 [the Most Holy Place, or Kadosh-Kadoshim of the Temple.] The East is separated from the main body of the room by a railing or balustrade, running from one side of the room to the other, with a gate in the middle.

Over the Master's seat hangs a gilded circle, within which is an equilateral triangle, and in the center of that a five-pointed blazing star, in the center of which is the ancient Hebrew letter 𐤎 [Yūd].

The Lodge is lighted by eight large lights, by twos, in the North, South, East and West. Besides the principal lights, there may be as many others as may be desired.

The altar, in the center of the Lodge, is covered with a black cloth, strewed with tears of silver. On it are a roll of parchment

or the Hebrew Pentateuch, open English Bible, and the Book of Constitutions, closed; and on that lies a key of ivory.

No working tools are used in this Lodge, for the reason that the labors on the Temple were suspended after the death of the Master Khirum.

The vacant chair in the West is draped with black, strewn with tears of silver.

In the Orient are the Ark of the Covenant, the Candelabrum with seven lights, the Altar of Incense, and the Table of the Bread of the Presence.

OFFICERS, TITLES, DECORATIONS, ETC.

The Master represents King Solomon, and is styled "Venerable Master," or "Wise King Solomon." He wears a robe of black silk or velvet, lined with ermine, and a crown; and holds a scepter in his hand. In front of him is a triangular altar, covered with a black cloth, strewn with tears of silver. On it is a wreath of olive and laurel leaves.

The Senior Warden sits alone in the West and on the South Side. He represents ADONIRAM BEN ABADA, who was set by King Solomon over the Tribute. He is styled "Inspector," or "Brother Adoniram"

The Junior Warden sits in the South, with the Orator.

The Master wears a broad blue watered ribbon, from the right shoulder to the left hip, at the end of which hangs, as a jewel, an equilateral delta of gold, with the letters $\cdot\cdot I \cdot\cdot A$ upon it, on one side; and $\cdot\cdot \text{Z} \cdot\cdot \text{A} \cdot\cdot \text{M}$, on the other.

The Wardens and the brethren wear a broad white ribbon, edged with black, at the end of which hangs the jewel of the degree, which is a small ivory key, on the wards of which, in black, is the letter Z.

The Apron (14 inches square) is white, edged with $\frac{1}{2}$ inch border of black. The gloves are white, turned over with black at the wrists. The flap of the apron is sky blue, with an open eye embroidered on it in gold. The strings are of black ribbon. Two branches, one of laurel and the other of olive, cross each other in the middle of the apron, and at their crossing is the letter Z, embroidered in gold.

The AGE of a Secret Master is nine years.

The hours of labor are from dawn till the close of day.

TO OPEN.

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⊕. I have passed from the Square to the Compasses. I have seen the tomb of our Master Khirum, and with my brethren, have shed tears thereon.

* * * * *

⊕. Under the laurel and olive trees.

* * * * *

⊕. SECRECY, OBEDIENCE and FIDELTY.

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♠. To keep inviolably the secrets entrusted to me.

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♠. To obey the laws of God and the Order, and the will of the Venerable Master.

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⊕. To be faithful unto death.

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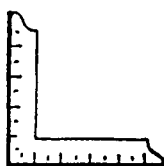
⊕. To provide for the welfare of the Order, and to teach the Craftsmen their duties; remembering that, though he is their Master, they are still his equals in the eye of God and of Masonry.

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⊕. Darkness has fled before the Dawn; and the Great Light is about to shine in our Lodge.

* * * * *

RECEPTION.



The aspirant, desiring to be admitted to the degree of Secret Master, is thoroughly examined in the work of the three first degrees. He must be duly and truly prepared to receive the degree he seeks; must have made suitable proficiency in the first three degrees; and his zeal, candor and constancy must be vouched for, and that he will be silent, obedient and faithful.

* * * * *

1.—⊙.°. I, the Lord thy God, did bring thee out of the land of Egypt, out of the house of bondage. Thou shalt worship no other gods, nor make any graven image, nor any likeness of anything in heaven or on earth, in the sea, or under the earth, to bow down unto it and serve it.



2.—⊕.°. Turn ye not unto idols, nor make to yourselves molten gods, nor profane the Great Name of your God, nor swear by His Name falsely.



3.—○.°. When thou liftest up thine eyes unto heaven, and seest the sun and the moon and the stars, even all the armies of heaven, do not thou worship them, nor adore them, like the ancient nations.



4.—○.: What does the Lord thy God require of thee but to revere him, to walk in his ways, to love him, and to serve him with all thy heart and with all thy soul?



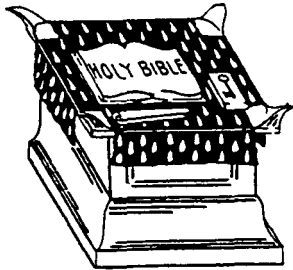
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E.. WOE UNTO THOSE WHO ASPIRE TO THAT FOR WHICH THEY ARE UNFITTED!

N.. WOE UNTO THOSE WHO TAKE UP A BURDEN WHICH THEY CANNOT BEAR!

S.. WOE UNTO THOSE WHO ASSUME DUTIES LIGHTLY, AND AFTERWARD NEGLECT THEM!

⊕. Masonry is DUTY, and its honors the reward of WORK, which is the performance of DUTY.



E.. DUTY IS WITH US ALWAYS, INFLEXIBLE AS FATE.

N.. IN HEALTH OR SICKNESS, IN PROSPERITY OR ADVERSITY, DUTY IS WITH US ALWAYS, EXACTING AS NECESSITY.

S.. IT RISES WITH US IN THE MORNING, AND WATCHES BY OUR PILLOW AT NIGHT. IN THE ROAR OF THE CITY, AND IN THE LONELINESS OF THE DESERT, DUTY IS WITH US ALWAYS, IMPERATIVE AS DESTINY.

* * * * *

○.: Like the light you bear, which yet you cannot see, Truth and the Lost Word, which are Light, are within the reach of every man that lives, would he but open his eyes and see. The broad highway of Duty, straight as an arrow,

leads directly to them; but men seek shorter routes by by-paths, and lose themselves in the labyrinths of error. . . .

* * * * *

הַנִּרְרִים.

SECRECY. . . . ALLEGIANCE AND OBEDIENCE. . . . FAITHFUL
UNTO DEATH.

* * * * *

⊙: Let this SQUARE ever remind you to walk uprightly, and turn not aside into the inviting paths of error. Let it also remind you that you have now passed from the Square to the Compasses, as the Geometrician passes from the straight lines and angles by which he measures the surface of the earth, to the great curves and circles by which he calculates the movements of the stars. Begin now to rise above the earth, and climb the skies of spiritual knowledge, for there, and not upon the earth, are Truth and the Lost Word to be found.

You see our Lodge clad in mourning, my brother, and the brethren wearing the emblems of grief, for the death of the Master Khirum, and for the eclipse of Light and Truth by the dark, frowning and baleful clouds of Darkness and Error. Grief for the loss of those we love is natural and proper. But *we* lament not only the death of a friend and benefactor, but also the loss of the True Word, of which we are deprived by his death, and which we have henceforth to seek for until it is recovered.

This Lodge represents that of the Sarim of Princes of Israel, held immediately after the death of Khirum, and before his murderers were discovered; when Adoniram, who had been over the levy and tribute, was made Warden and Chief of the Work in his place, for the time, and Azariah ben Nathan was set over the Tribute in the stead of Adoniram; and in his place Jéhoshaphat was set over the Seven Princes and Jeroboam was made a Prince and Master to fill the vacancy so created.

And as Jeroboam was then made a Prince in Israel, and a superintendent of the labors on the Temple, so do I now receive and accept you, my brother, as one of the Secret Masters of this, our Lodge, that you may at once engage in the performance of the more exalted duties which your higher rank imposes upon you. Remember that the Princes of Masonry are those who best work and best agree; that no valuable result is to be attained in this world without exertion, and that you have yet many steps to ascend before you can reach the heights on which Truth sits enthroned, and discover the Lost Word, known to the ancient patriarchs.

Remember that, as the seven Princes of Israel were under their chief, so you are subordinate to your Chiefs in Masonry; and still more to your country; and most of all and above all, to God; and, therefore prepare yourself to command, by learning to obey. Remember that life is short, and in it there is much to do, and Death approaches, and is nearer and nearer to us at every breath we draw; and therefore loiter not by the way-side, but press onward, up the slopes of the mountain, lest Death overtake and smite you, before you reach its summit.

I crown you with this garland of laurel and olive or laurel, emblem of victory and triumph, and sacred to Apollo, God of light. Those who went to consult the Delphic oracle wore garlands of it, as did the Roman Priests on festivals. You march toward an oracle greater than that at Delphi—that of Masonic Truth, which gives no equivocal answers, to mislead and deceive. You now commence the upward course that is to fit you to be Truth's Minister and Priest; and I crown you with the laurel and with the olive, emblem of fruition, in hopeful expectation of your ultimate success and victory.

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The colors of the apron and collar—white edged with black are emblematical of the grief of the Masons of the Temple on

account of the death of the Master or Director, Khirum, the Phœnician Initiate, and the loss of the Master's Word. They are also symbolical of the contest, in the Universe of things, and in the soul of every man that lives, between Light and Darkness, Good and Evil, Truth and Error, a struggle which commenced with time, and is typified in Masonry by the efforts and anxiety of the aspirant to attain the light.

The Eye upon the blue flap of the apron is a symbol of the Sun in the sky, Eye of the universe, and to the ancients an emblem and image of the Deity, the Great Archetype of Light. "*Light and darkness,*" said Zarathustra, "*are the world's eternal ways.*" An eye was the Egyptian hieroglyphic for the word IRI [to perform religious ceremonies], and the second syllable of the name of Osiris, [OSH-IRI], the sun deified, personification of the Principle of Good. You already know how the name of the Master, Khirum, is connected with the same symbol.

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The East of this Lodge represents the Kadosh-Kadoshim, or HOLY OF HOLIES, the most Holy Place of the First Temple at Jerusalem, and the most Secret Mysteries of Freemasonry, from which you are now separated by a barrier at present impassible. But you have the key; and some day it will be permitted you to unlock the gate and pass the barrier. Passion, prejudice and error interpose many obstacles between man and the Truth; but there are none that energy and perseverance, with honest intentions and pure motives, cannot surmount.

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העלמים.

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The triangle, which is the jewel of the Master, and this, as well as that within the circle suspended in the East, represents the Grand Architect of the Universe. The three sides of each

are WISDOM, STRENGTH and BEAUTY, or, more properly, WISDOM, POWER and HARMONY; three Divine Attributes much spoken of by Masons; WISDOM, which *conceived*; POWER, which *created*; and HARMONY, which *regulates* and *preserves* the universe. That Universe is symbolized by us, as it was by the ancient nations, by a circle. The blazing five-pointed star represents the Great Central Light, which so many nations have worshiped in the Sun, its representative; and the LETTER, surrounded by its splendors, is the Hebrew Initial of the Name of the Great Source of Light, the True God, whom all Masons revere.

The Lectures of the Lodge of Perfection are contained in its Liturgy and Legenda, and in the MORALS and DOGMA. By reading and study, you should make yourself familiar with them.

LECTURE.

For the whole lecture, see "The Morals and Dogma of the Ancient and Accepted Scottish Rite." These that follow are but extracts:

* * * * *

Masonry is a succession of allegories, the mere vehicles of great lessons in morality and philosophy. You will more fully appreciate its spirit, its object, its purposes, as you advance in the different Degrees, which you will find to constitute a great, complete and harmonious system.

If you have been disappointed in the first three Degrees, *as you have received them*, and if it has seemed to you that the performance has not come up to the promise, that the lessons of morality are not new, and the scientific instruction is but rudimentary, and the symbols are imperfectly explained, remember that the ceremonies and lessons of those degrees have been for ages more and more accommodating themselves, by curtailment and sinking into common-place, to the often limited memory and capacity of the Master and Instructor, and to the intellect and needs of the Pupil and Initiate; that they have come to us from an age when symbols were used, not to *reveal*, but to *conceal*, when the commonest learning was confined to a select few, and the

simplest principles of morality seemed newly discovered truths; and that these antique and simple Degrees now stand like the broken columns of a roofless Druidic temple, in their rude and mutilated greatness; in many parts, also, corrupted by time, and disfigured by modern additions and absurd interpretations. They are but the entrance to the great Masonic temple, the triple columns of the portico.

You have taken the first step over its threshold, the first step toward the inner sanctuary and heart of the temple. You are in the path that leads up the slope of the mountain of truth; and it depends upon your secrecy, obedience and fidelity, whether you will advance or remain stationary.

Imagine not that you will become indeed a Mason by learning what is commonly called the "work," or even by becoming familiar with our traditions. Masonry has a history, a literature, a philosophy. Its allegories and traditions will teach you much; but much is to be sought elsewhere. The streams of learning that now flow full and broad must be followed to their heads in the springs that well up in the remote past, and you will there find the origin and meaning of Masonry.

A few rudimentary lessons in architecture, a few universally admitted maxims of morality, a few unimportant traditions, whose real meaning is unknown or misunderstood, will no longer satisfy the earnest inquirer after Masonic truth. Let whoso is content with these, seek to climb no higher. He who desires to understand the harmonious and beautiful proportions of Freemasonry must read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge; and he knows that both books and the antique symbols of Masonry are vessels which come down to us full-freighted with the intellectual riches of the past; and that in the lading of these argosies is much that sheds light on the history of Masonry, and proves its claim to be acknowledged the benefactor of mankind, born in the very cradle of the race.

* * * * *

To learn, to attain knowledge, to be wise, is a necessity for every truly noble soul; to teach, to communicate that knowledge, to share that wisdom with others, and not churlishly to lock up his exchequer, and place a sentinel at the door to drive away the needy, is equally an impulse of a noble nature, and the worthiest work of man.

* * * * * *

To attain the truth, and to serve our fellows, our country and mankind—this is the noblest destiny of man. Hereafter and all your life it is to be your object. If you desire to ascend to that destiny, advance! If you have other and less noble objects, and are contented with a lower flight, halt here! let others scale the heights, and Masonry fulfill her mission.

If you will advance, gird up your loins for the struggle! for the way is long and toilsome. Pleasure, all smiles, will beckon you on the one hand, and Indolence will invite you to sleep among the flowers, upon the other. Prepare, by secrecy, obedience and fidelity, to resist the allurements of both!

* * * * * *

When thou vowest a vow unto God, defer not to pay it. It is better thou shouldst not vow than that thou shouldst vow and not pay. Be not rash with thy mouth, let not thine heart be hasty to utter anything before God; for God is in heaven and thou art upon earth; therefore let thy words be few. Weigh well what it is you promise; but once the promise and pledge are given, remember that he who is false to his obligation, will be false to his family, his friend, his country and his God. The word of a Mason, like the word of a knight in the times of chivalry, once given, must be sacred; and the judgment of his brothers, upon him who violates his pledge, should be stern as the judgments of the Roman censors against him who violated his oath. Good faith

is revered among Masons as it was among the Romans, who placed its statue in the capitol, next to that of Jupiter Maximus Optimus; and we, like them, hold that calamity should always be chosen rather than baseness; and with the knights of old, that one should always die rather than be dishonored.

* * * * * *

A Freemason, therefore, should be a man of honor and of conscience, preferring his duty to everything beside, even to his life; independent in his opinions, and of good morals; submissive to the laws, devoted to humanity, to his country, to his family; kind and indulgent to his brethern; friend of all virtuous men, and ready to assist his fellows by all means in his power.

Thus will you be faithful to yourself, to your fellows and to God, and thus will you do honor to the name and rank of **SECRET MASTER**; which, like other Masonic honors, degrades if it is not deserved.

TO CLOSE.

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He that giveth to the poor, lendeth to the Lord.

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⊙.°. Since nothing remains to be done by us, but to practice virtue and avoid vice, let us remain silent, that the will of God may be done and accomplished!

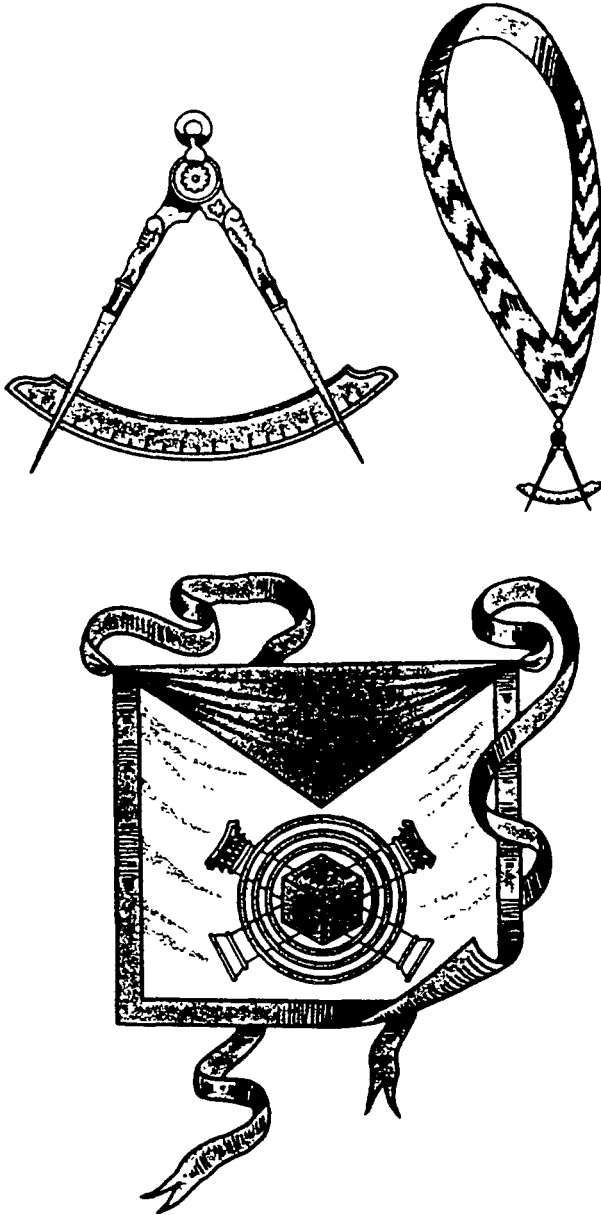


מדרגה חמשה.

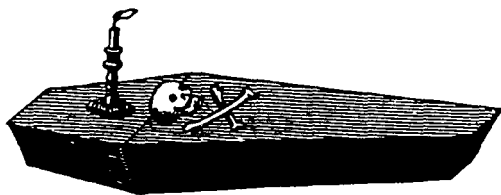


עזרא 9:2.

Fifth Degree



The Apron is of white lambskin, lined and bordered with light green, and the flap light green. See page 26 for further description.



V.

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PERFECT MASTER.



THE LODGE—ITS FURNITURE, DECORATIONS, ETC.

The hangings are green. In each corner of the hall is a white column. The Lodge is lighted by sixteen lights, four at each of the cardinal points, and each four forming a square, the symbol of perfection. The altar is covered with a black cloth, strewn with silver tears. Upon it are a roll of parchment, the book of constitutions, the square and compasses, gavel and rule.

There is also a preparation-room, hung with black, in which are a small table, covered with black, and one chair. On the table are a single candle, and materials for writing. . . .

OFFICERS, CLOTHING, JEWELS, ETC.

The Master is styled "Venerable." He represents ADONIRAM BEN ABADA, who was at first in command of the workmen on Mount Lebanon, and after the death of Khirum was appointed Chief Architect of the Temple. He is seated in the East.

The Senior Warden sits in the West, is styled "Brother" and represents ZABUD BEN NATHAN, who was Prime Minister and next the king in power.

There is no Junior Warden in the Lodge of Perfect Masters.

The Apron is of white lambskin, lined and bordered with light green, and the flap light green. In the middle of the apron are painted or embroidered three circles upon two columns crossed; the circle in the middle blue, the outside one crimson, the inner one orange. In the center of these a cube of gold, and on the center of that the letters $\cdot\cdot\text{A}\cdot\cdot\text{Z}$, the former black, the latter white.

The Jewel is the compasses, open to 60 degrees, the points on a graduated arc of a circle. It hangs from a broad grass-green watered ribbon, which is worn from the right shoulder to the left hip.

The Lodge opens at the first hour of the day, and closes at the fifth.

The AGE of a Perfect Master is 10 years.

TO OPEN.

* * * * *

⊕. I have seen the three circles enclosing the cube, upon the crossed columns over the tomb where the body of our Master Khirum was laid.

* * * * *

⊕. To encourage the brethren in their sorrow; and to cause them to venerate the memory of our Master Khirum; as also to incite them to search for and discover his murderers.

* * * * *

⊕. To honor the memory of all virtuous and zealous Masons; to aid you in the performance of your duties; and to exhibit in my conduct and conversation all the virtues of a Perfect Master.

* * * * *

⊕. To preside over the work; to brighten the chain of friendship; expound the ancient traditions of the Craft; dispense the charities of the Lodge; maintain its honor, and labor to advance the interests of Freemasonry.

* * * * *

PRAYER.

○. Jehovah, our Lord, Grand Architect of the Universe! when we consider the heavens created by Thy Thought, the Stars and Worlds whose motion and harmony are ordained by Thee; and their infinity and our own littleness; what is man, that Thou are mindful of him, or the son of man that Thou concernest Thyself for his welfare? Preside over our work! Increase harmony and friendship among us, and among all men! Extend everywhere the knowledge of the ancient truth! Incline us by the purity of our life, at an infinite distance to imitate Thee! and aid us to perform all the duties which Thy Law and our obligations as men and Masons require of us! And to Thee be all Praise and Honor and Glory forever. Amen!

All: So mote it be. Amen.

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RECEPTION.

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הַשְׁאֵלוֹת הַנֶּדֶר הַצֹּאֵה . .

* * * * *

. Our Lodge is now in sorrow; for it is the anniversary of the burial of the Master Khirum; and we mourn also for the sorrows and calamities of all who need our sympathy. Let pity for sad and suffering Humanity fill your heart; and in that spirit prepare to receive this degree!



1.—⊙.°. If ye will indeed obey My voice, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the Earth is Mine; and ye shall be unto Me a Kingdom of Priests, and an Holy Nation.

2.—⊕.°. Ye shall do My judgments and keep my ordinances, to walk therein; I am Yehovah your Alohim; ye shall, therefore, keep My statutes and My judgments, which, if a man do, he shall live in them.

3.—⊙.°. If ye walk in My statutes and keep My commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit; and I will set My tabernacle among you, and will be with you, and be your Alohim, and ye shall be My People.

4.—⊕.°. Thou shalt love Yehovah thy Alohim with all thine heart, and with all thy soul, and with all thy might; and these words which I command thee this day shall be in thy heart; and thou shalt diligently teach them unto thy children.

5.—⊙.°. As a man chasteneth his son, Yehovah thy Alohim chasteneth thee. Ye shall diligently keep His Commandments, His Testimonies and His Statutes. Beware lest ye forget or provoke Him; but do that which is right and good in His sight, and revere Him, and keep all His Commandments.

* * * * *

⊙.°. Is not this he who, to become a Master Mason, represented our deceased Master Khirum, the Architect?

* * * * *

○. To-day we keep in sorrow the anniversary of his final burial. Through the frowning gates of death lies the way to eternal life. Let him again represent the Master, and return to the state from which he then arose!



○. Death is the portion of every man and every woman; the heritage of worms and serpents, of rottenness and cold dishonor. This day is mine and yours; but we know not what shall be on the morrow.

⊕. While we think a thought, we die; and the clock strikes, and reckons on our portion of Eternity. We form our words with the breath of our nostrils; we have the less to live upon for every word we speak.

○. Death meets us everywhere; and is procured by every instrument, and in all chances, and enters in at many doors. And all this is the law and constitution of Nature, the unalterable event of Providence, and the decree of Heaven. The chains that confine us to this condition are strong as Destiny, and immutable as the other Eternal Laws of God.

⊕. Such are the uncertainty and vanity of life. Let us, therefore, imitate the example of our illustrious Master Khirum, and by a wise and virtuous life make the best preparation for a peaceful death. Let us bear our crosses patiently, and our persecutions nobly; let us pity the evils of all the world, and bear our share of the calamities of our brother, and ever keep our house in order, that we may be fit to die!

* * * * *

PRAYER.

○. Oh, Almighty and Eternal FATHER! look upon us in mercy and pity! Let not our weaknesses make us sin against

Thee, nor our fears cause us to betray our duty, nor the calamities of this life vex us into impatience! Let not temptation be too strong for us, nor our feet wander too far from the right path! Give us patience and resolution to live well, and firmness to resist evil, and confidence in Thee; and enable us so to live that we may die in peace and faith and hope, and our memories be kindly cherished among men. Amen!

* * * * *

HYMN.

"How old art thou?"—Man measureth time
 By things that fall away and die,
 By sickled fields of autumn prime,
 Summer's last bloom or winter's sky.

The true heart never can grow old,
 Its eye is bright when youth has fled;
 Its ear is never dull or cold;
 Its lips can speak, though speech be dead.

By prayer, by alms, by written page,
 By sowing words of holy trust,
 It quickeneth life from age to age,
 And liveth when the flesh is dust.

So count thou not thine age by tears,
 Or hours of Fortune's fleeting day,
 Nor count how old thou art in years
 Of waste, and folly, and decay.

But keeping still thy steadfast eye
 On God, from whom thy life proceeds,
 Notch thou its seasons on the soul,
 And tell its calendar by deeds.

* * * * *

⊙.: It is a great act of piety, and honorable, to inter our friends according to the proportions of their condition; and so to give evidence that we appreciate and desire to imitate their virtues, the memory whereof we should preserve, like laurels and coronets, to incite and encourage to the noblest things.

CHANT.

De profundis clamavi ad te,
Domine; Domine, exaudi vocem
meam.

Fiant aures tuæ intendentes in
vocem deprecationis meæ.

Si iniquitates observaveris, Do-
mine: Domine, quis sustinebit?

Quia apud te propitiatio est; et
propter legem tuam sustinui te,
Domine.

Sustinuit anima mea in verbo
ejus; speravit anima mea in Do-
mino.

Quia apud Dominum misericor-
dia: et copiosa apud eum redemp-
tio.

Requiem æternam dona nobis,
Domine!

Et lux perpetua luceat nobis.—
Amen!

Out of the depths I have cried
to thee, O Lord! Lord, hear my
voice.

Let thine ears be attentive to the
voice of my supplication.

If thou, O Lord, wilt mark ini-
quities, Lord, who shall stand?

For with thee there is merciful
forgiveness; and by reason of thy
law I have waited for thee, O Lord!

My soul hath relied on his
word; my soul hath hoped in the
Lord.

Because with the Lord there is
mercy; and with him plentiful
redemption.

Eternal rest give unto us, O
Lord.

And let perpetual light shine on
us.—Amen!

⊙.: Place on the coffin the square, the compasses, the gavel and the rule, emblems of virtues and authority of our Master Khirum! and let him who would wear the jewels of that eminent and murdered Mason, remember henceforward and forever, that he can commit no graver offense against the laws of Masonry and honor than to degrade them by any act which that illustrious martyr would have scorned to commit.

* * * * *

⊙.: Place now upon the coffin the apron, collar and jewel of a Perfect Master! and let him who shall hereafter wear them, be careful that he wear them worthily, lest Masonic

justice pluck them from him, if he disgrace them by sloth or baseness.

Let us, my brethren, who are alive, so live and perform the duties of life, that we neither be surprised by death nor leave behind us obligations uncanceled and worthless memories. . . .

* * * * *

FUNERAL HYMN.

The buried wheat must seem to die,
 Long rotting in the earth must lie,
 Ere its new shoot can seek the air,
 The new stalk can the new grain bear.

Within its close and silent cell,
 The dead worm must in darkness dwell,
 Before the moth, new-born, can be
 The type of Immortality.

So this poor body formed from dust,
 To earth's cold bosom we entrust;
 Nor idly grieve, and weep in vain,
 Since all the dead shall live again.

With the acacia, in the earth,
 Let the Dead rest!—for Death is Birth;
 Birth to a higher, better life
 Than Earth's brief hour of toil and strife.

*** (CHAUNT—"LAUDATE NOMEN DOMINI") ***

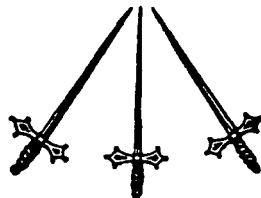
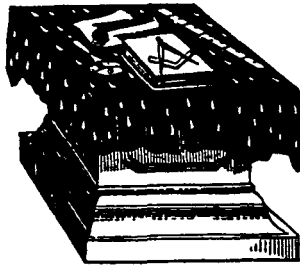
○. Thus Masonry honors the memory of the virtuous and good. It mourns their loss, but consoles itself with the reflection that the souls of the great dead are immortal, and that their influences live beyond the grave.

These honors, and the general regard of posterity, and to follow their excellent examples, are the fit rewards of those who have deserved well of their Order, their Country and the

World. Not to gratify the Dead, whose souls are lifted far above such honors; but to do that which it is eminently becoming for us to do, we perform these ceremonies.

And now, my brethren, in presence of this emblem of our sorrow and regret—under these funereal arches, dumb witnesses of our religious homage—before these symbols of the nothingness of our own nature and the immensity of God, let every selfish and hateful thought be banished! Take now, with me, my brethren, the oath of forgetfulness of all wrongs and injuries that may have been inflicted upon us! May peace and concord dwell evermore among us! May we and all Masons be no more divided by vain and empty disputes and quarrels! May we henceforward be inspired by an ardent devotion to the interests of Masonry and of mankind! And may we ever recollect and be at all times governed by that precept which is the corner-stone of Masonry, “Do unto others whatever you would justly wish that they should do unto you.”

* * * * *



הַנֶּדֶרִים.

SECRECY SINCERITY, FRANKNESS HONESTY.

* * * * *

העלמים.

* * * * *

HISTORY.

King Solomon, having learned that the body of Khirum had been discovered, and deposited in the western part of the unfinished temple, and being greatly rejoiced that the precious remains of his brother, the artificer, were found, immediately ordered Adoniram, who was afterward appointed Chief Architect and Inspector of the Works in his stead, to prepare a funeral that should correspond with the eminent virtues of the deceased. And that the recollection of his sad fate might be more vividly remembered, and the general indignation against his murderers not be diminished, he directed that the stains made by his blood upon the floor of the temple should not be washed out, until they should be apprehended and punished for their awful crime.

All the workmen upon the temple, on Mount Lebanon and in the quarries, were ordered to be present at the funeral ceremonies. In nine days Adoniram completed a superb mausoleum to the memory of the Master, destined to receive his body; a tomb of white marble, surmounted by a triangular obelisk, of the black marble of Egypt, upon which was a great urn of the same, pierced with a sword. On the urn was carved a branch of acacia, and on its base the letters $\therefore \text{ג} \therefore \text{ז}$. In this urn his heart was to be deposited, it having for that purpose been embalmed.

This monument was erected in the western part of the temple, rather to the north, marking the spot where the murderers first deposited the body, after they committed the great crime. It being determined not to perform the funeral ceremonies until the monument should be completed, the body was embalmed and placed in a coffin, and kept in an apartment of the temple where it had been the habit of

the three Masters to hold their meetings and communicate the mysteries of Masonry, common to the Hebrews and Phœnicians.

Three days after the monument was completed, the remains of the murdered Master were deposited therein by King Solomon, assisted by Adoniram and Zabûd, and by all the princes, nobles and captains, and all the workmen, with Khirum King of Tsûr, who had come from his own country to be present at the imposing ceremony.

Annually afterward the anniversary of this funeral was religiously observed; and on each such occasion some brother represented the deceased Master, and was thereafter called a Perfect Master, [Morah Salam,] because he was thenceforward required to be, in his character and conduct, a representative of the Master Khirum, whose place he had occupied in the coffin, and worn his clothing and his jewel.

And still further to perpetuate the memory of the murder of the Master, a representation of it was thereafter substituted in the Master Mason's degree, in place of the ceremonies brought by Moses from Egypt, and of those practiced in Phœnicia, all of them emblems of one great truth and leading idea, common to all the ancient nations, and hereafter to be at the proper time unfolded to you.

* * * * *

LECTURE.

* * * * *

A desire for our name to be perpetuated to after times by monuments erected by public gratitude, in memory of noble deeds, is a worthy spring of action everywhere, and most of all in a republic. It is an inducement to great actions; and a monument to the memory of a great and good man is an orator in bronze or marble, teaching glorious lessons to after generations; the silent but impressive evidence of his immortal influences, and itself exercising an influence not often

inconsiderable upon men's actions, their country's welfare, and the world's destiny. The record of noble acts and heroic devotion is more fitly written on the enduring marble, or the pyramid of granite, than on the paper pages of a destructible book. The marble or the granite is itself a book, like those on which the Hierophants of Egypt cut in hieroglyphics the history of the ancient ages. Such monuments regard not alone those to whom they are erected. How noble an office do they not fulfill, in making known to the men and nations of the future, that a people or a fraternity had loftiness of soul enough to appreciate, honor and glorify great deeds! They are the best evidences of the worth of those who erect them; silent exhorters to lofty actions; perpetual teachers of the old lessons of manly virtue and unselfish patriotism.

* * * * *

The Master Khirum was an industrious and an honest man. What he was employed to do he did diligently, and he did it well and faithfully. *He received no wages that were not his due.* Industry and honesty are the virtues peculiarly inculcated in this degree. They are common and homely virtues; but not for that beneath our notice. As the bees do not love or respect the drones, so Masonry neither loves nor respects the idle and those who live by their wits; and least of all those parasitic acari that live upon themselves. For those who are indolent are likely to become dissipated and vicious; and perfect honesty, which ought to be the common qualification of all, is more rare than diamonds. To do earnestly and steadily, and to do faithfully and honestly that which we have to do—perhaps this wants but little, when looked at from every point of view, of including the whole body of the moral law; and even in their commonest and homeliest application, these virtues belong to the character of a Perfect Master.

* * * * *

We think, at the age of twenty, that life is much too long for that which we have to learn and do ; and that there is an almost fabulous distance between our age and that of our grandfather. But when, at the age of sixty, if we are fortunate enough to reach it, or unfortunate enough, as the case may be, and according as we have profitably invested or wasted our time, we halt, and look back along the way we have come, and cast up and endeavor to balance our accounts with time and opportunity, we find that we have made life much too short, and thrown away a huge portion of our time. Then we, in our mind, deduct from the sum total of our years the hours that we have needlessly passed in sleep ; the working hours each day, during which the surface of the mind's sluggish pool has not been stirred or ruffled by a single thought ; the days that we have gladly got rid of, to attain some real or fancied object that lay beyond, in the way between us and which stood irksomely the intervening days ; the hours worse than wasted in follies and dissipation, or misspent in useless and unprofitable studies ; and we acknowledge, with a sigh, that we could have learned and done, in half a score of years well spent, more than we *have* done in all our forty years of manhood.

To learn and to do!—this is the soul's work here below. The soul grows as truly as an oak grows. As the tree takes the carbon of the air, the dew, the rain and the light, and the food that the earth supplies to its roots, and by its mysterious chemistry transmutes them into sap and fiber, into wood and leaf, and flower and fruit, and color and perfume, so the soul imbibes knowledge, and by a divine alchemy changes what it learns into its own substance, and grows from within outwardly with an inherent force and power like those that lie hidden in the grain of wheat.

The soul hath its senses, like the body, that may be cultivated, enlarged, refined, as itself grows in stature and proportion ; and he who cannot appreciate a fine painting or statue, a noble poem, a sweet harmony, a heroic thought,

or a disinterested action, or to whom the wisdom of philosophy is but foolishness and babble, and the loftiest truths of less importance than the price of stocks or cotton, or the elevation of baseness to office, merely lives on the level of commonplace, and fitly prides himself upon that inferiority of the soul's senses, which is the inferiority and imperfect development of the soul itself.

To sleep little, and to study much; to say little, and to hear and think much; to learn, that we may be able to do, and then to do, earnestly and vigorously, whatever may be required of us by duty, and by the good of our fellows, our country and mankind; to be honest in our contracts, sincere in affirming, frank in bargaining, and faithful in performing; to pretend not what is false, nor cover what is true, nor lie either in a little thing or in a great, neither in the substance nor in the circumstance, nor in word nor deed, avoiding whatsoever deceives, equally with what is false—these are the duties of every Mason who desires to imitate the Master Khirum.

* * * * *

It should be the earnest desire of every Perfect Master so to live and deal and act, that when it comes to him to die, he may be able to say, and his conscience to adjudge, that no man on earth is poorer, because he is richer; that what he hath he has honestly earned, and no man can go before God, and claim that by the rules of equity administered in his great chancery, this house in which we die, this land we devise to our heirs, this money that enriches those who survive to bear our name, is his and not ours, and we in that forum are only his trustee. For it is most certain that God is just, and will sternly enforce every such trust; and that to all whom we despoil, to all whom we defraud, to all from whom we take or win anything whatever, without fair consideration and equivalent, he will decree a full and adequate compensation.

Be careful, then, that thou receive no wages, here or elsewhere, that are not thy due! For if thou dost, thou wrongest some one, by taking that which in God's chancery belongs to him; whether that which thou thus takest be wealth or rank, or influence or reputation.

* * * * *

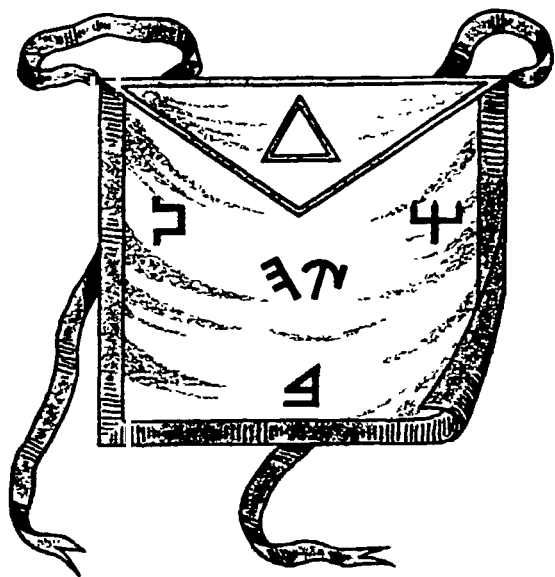
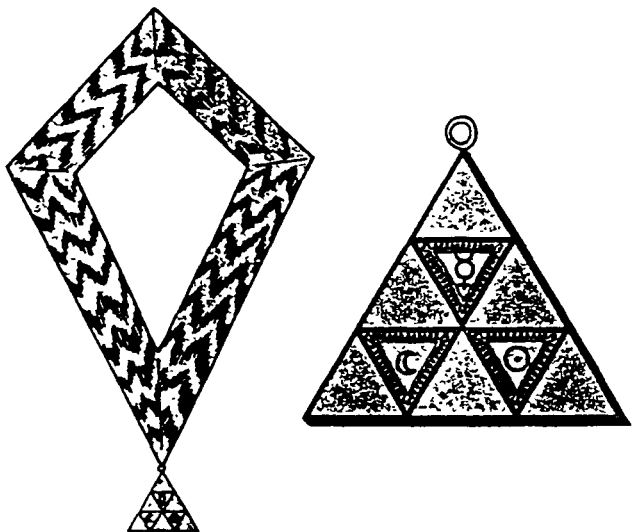
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מדרגה ששה.



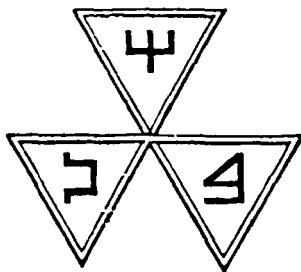
אברהם שזר.

Sixth Degree



See page 44 for description.

(The Triple Delta below, without Delta back-plate, is used on other 6° designs but not as a pendant. See Morals and Dogma for another design.)



(EARLY LITURGIES PROTRAYED THE OLD
PHOENICIAN LETTERS B, N, SH.)

VI.

𐤃𐤕𐤍𐤑𐤁𐤕

INTIMATE SECRETARY.



The place in which this Lodge is held represents the audience-chamber of King Solomon. It is hung with black, strewn with silver tears, and lighted by twenty-seven lights, in three candle-sticks, each having nine branches so arranged that its lights form three equilateral triangles. These candelabra are set on three sides of the altar, as the lights are in the Master's Lodge.

Upon the altar are two naked swords, crossed, the Bible, a roll of parchment and the book of constitutions.

OFFICERS, DECORATIONS, ETC.

The Master and Warden represent the Kings of Israel and Tsūr. They sit in the East, clothed in blue mantles lined with ermine, each wearing a crown and holding a scepter.

There is but one other officer, the Captain of the Guards, who is called Zermal.

When there is a reception the Master and Warden alone are in the room. The other brethren are all in an adjoining room, armed with swords, and representing King Solomon's guards. At other times they sit in the Lodge, and Zermal occupies the West.

The Apron is of white lambskin, lined and bordered with bright crimson. On the flap is painted or embroidered a triangle with equal sides. In the middle of the apron are the Phœnician letters $\therefore \text{A} \text{B}$. Below this word, at the bottom of the apron, is the letter $\therefore \text{C}$; in the upper right hand corner $\therefore \text{D}$; and in the upper left hand corner $\therefore \text{E}$.

The Jewel is a triple delta upon a triangular plate of gold. In the center of each delta is engraved or enameled $\odot$ on the right, $\oslash$ on the left and $\oslash$ above.

The Cordon is a broad watered crimson ribbon, worn from right to left, or a collar of the same, with the jewel suspended from it.

The AGE of an Intimate Secretary is 11 years.

The hours of labor are from the third to the sixth hour of the day.

TO OPEN.

* * * * *

Z. To punish idle curiosity; to reward zeal and fidelity, and to reconcile disputes and dissensions among the brethren.

* * * * *

. Let those who are here for idle curiosity, only, depart from among us! Let all, by zeal and fidelity, merit honor and reward! Let disputes and dissensions cease, and brotherly love reign among us!

* * * * *



RECEPTION.

* * * * *

⊕. the twenty cities in the land of Galilee.
They please me not, nor are they such as thou didst promise me. Thou hast not kept thy faith. My servants did cut thee down as many trees out of Lebanon as thou didst want, and conveyed them on rafts by sea to Yapū—cedars and fir-trees and pine-trees from Lebanon—providing timbers in abundance for the houses which thou didst desire to build; and I sent thee Khirum, the Master, a wise and most skillful man, to devise ingeniously all the work needed for thy houses, who hath lost his life in thy service. There was peace between us, and we made a league together, notwithstanding that my Gods were not thine; because we were brethren in the Sacred Mysteries; and thou didst promise to give me twenty towns for the services to be rendered thee.

* * * * *

⊕. Solomon, thy wisdom surpasses that of all men of the East and of all the Mitzraïm; and yet thou art not wise enough to know that cunning is not wisdom. He is not wise, because he is not honest, who doth not keep his word, in the spirit as well as in the letter.

* * * * *

⊕. Thou didst promise me twenty towns. I looked not to receive so many ruined and dilapidated villages, surrounded by howling wildernesses; but twenty populous and flourishing places, amid smiling fields and fruitful meadows. These cities which thou hast given me are Cabul, and shall be called so from this day henceforward.

* * * * *



* * * * *

⊙. They are forgiven and forgotten. Forgiveness is a divine virtue; for every day God forgives us much, or he would not suffer us to live. Is there no one whom *we* can forgive, as God forgives *our* faults and errors?

* * * * *

Z. it was not curiosity that led Zabud to listen. Seeing you, Thrice Illustrious King Khirum, whom he knew not personally, enter hastily and angrily into the audience-chamber, and not knowing what evil purpose might have led you thither, he approached the door, that he might be ready to enter, and protect and defend his King, in case his assistance should become necessary. His zeal and attachment causing him to neglect the precautions which curiosity would have taken against discovery, he was seen, and supposed to be an eaves-dropper.

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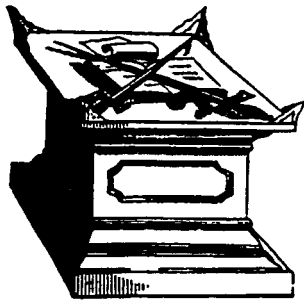
⊙. Let the memory of the dead friend cement more firmly the amity of the living! My brother, if the towns in the land of Galilee suit thee not, choose wherever else thou wilt in my dominions, and whatever cities thou chooseth shall be thine.

⊕. My brother, thy friendship is of greater value than cities or even kingdoms. Accept again the cities as a token of my brotherly regard, and of the renewal of our league and firm alliance. And I give thee also an hundred and twenty talents of gold from my treasury, toward the expenses of the Holy House of Alohim, and thine own palace, and to aid in building the walls of Jerusalem and thy other cities.

* * * * *

⊕ ∴ Let a new treaty be drawn and sealed, as a perpetual memorial to all generations of our people, that shall bind thy people and mine more closely together. Let thy Secretary write the treaty; and sealed with our seals, let it be laid up in the archives of each kingdom.

* * * * *



הנדרים.

SECRECY ZEAL AND FIDELITY PEACE-MAKING.

* * * * *

⊙ ∴ Again, as in the Fifth Degree, you are to assume the place of our lamented Master, and become still more strongly bound to practice the virtues by which he was so eminently distinguished. The representation of his tomb is still before you. The black hangings and the tears remind us of the affliction which overwhelmed our ancient brethren at his death. Let them recall to your mind his Virtues and excellencies, and incite you so to act that your memory may be honored among Masons.

Receive this sword, type of that zeal, ardor and resolution, with which you are hereafter to war against error, vice, wrong and injustice.

I invest you with the Cordon of this degree. Let its color ever remind you that you, like the deceased Master, should be ever ready to shed your blood when Duty, Honor or Manhood demand it.

I invest you with the Apron of this Degree. In its center

are two letters of the mysterious name of *Dany*. The three other letters upon it are the initials of words that mean a *Covenant, Alliance; Agreement or Devine Law; and Completion, Salvation;* the new alliance between the two kings, the promise made by Solomon to Khirum, which the latter imagined had been broken; and its perfect and complete performance, in the spirit as well as in the letter.

They also have a profounder meaning to us as Masons; the *Covenant* made by God with man, by the Creator with his erring creatures; his *Promise* of mercy and forgiveness; and that *Salvation* and state of *Perfection* which await those who emulate the virtues and follow the example of the Master Khirum. When you wear the apron, remember the covenants you have made at the altars of Masonry, with God and your brethren; your vows in the degrees of this Rite especially; and that perfection which a Mason must ever aim at, though he can never reach it here below.

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העלמים.

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HISTORY.

King Solomon, in pursuance of his promise made to his ally Khirum, King of Tsūr, gave to him, before the completion of the temple, twenty towns in the province of Galilee. The latter king, coming to Jerusalem to aid in performing the last duties of brotherhood to the Master Khirum, went to see the towns so presented to him; and finding them almost depopulated, and fallen greatly into decay, the country around them uncultivated and sterile, and the inhabitants small in number, and rude and uncivilized in habits and manners, so that the province, in that condition, would be rather a charge upon his treasury than a source of revenue,

he concluded that his ally, regardless of his royal honor and good faith, had kept his promise in the letter only, while breaking it in the spirit; when, in truth, it was the intention of King Solomon, before putting him in possession, to rebuild and adorn the cities, to place colonies in the country, and to change the waste and inhospitable desert into cultivated gardens, fields and meadows; thus making them worthy of his ally's acceptance, and faithfully complying with his own promise.

* * * * *

LECTURE.

You are specially taught in this degree to be zealous and faithful; to be disinterested and benevolent; and to act the peace-maker, in case of dissensions, disputes and quarrels among the brethern.

Duty is the moral magnetism which controls and guides the true Mason's course over the tumultuous seas of life. Whether the stars of honor, reputation and reward do or do not shine, in the light of day or in the darkness of the night of trouble and adversity, in calm or storm, that unerring magnet still shows him the true course to steer, and indicates with certainty where-away lies the port which not to reach involves shipwreck and dishonor. He follows its silent bidding, as the mariner, when land is for many days not in sight, and the ocean without path or landmark spreads out all around him, follows the bidding of the needle, never doubting that it points truly to the north. To perform that duty, whether the performance be rewarded or unrewarded, is his sole care. And it doth not matter, though of this performance there may be no witnesses, and though what he does will be forever unknown to all mankind.

* * * * *

Every man hath in his own life sins enough, in his own

mind trouble enough, in his own fortunes evil enough, and in performance of his offices failings more than enough, to entertain his own inquiry; so that curiosity after the affairs of others cannot be without envy and an ill mind.

* * * * *

It should be objection sufficient to exclude any man from the society of Masons, that he is not disinterested and generous, both in his acts, and in his opinions of men, and his constructions of their conduct. He who is selfish and grasping, or censorious and ungenerous, will not long remain within the strict limits of honesty and truth, but will shortly commit injustice. He who loves himself too much must needs love others too little; and he who habitually gives harsh judgment will not long delay to give unjust judgment.

The generous man is not careful to return no more than he receives; but prefers that the balances upon the ledgers of benefits shall be in his favor. He who hath received pay in full for all the benefits and favors that he has conferred, is like a spendthrift who has consumed his whole estate, and laments over an empty exchequer. He who requites my favors with ingratitude adds to, instead of diminishing, my wealth; and he who cannot return a favor is equally poor, whether his inability arise from poverty of spirit, sordidness of soul or pecuniary indigence.

If he is wealthy who hath large sums invested, and the mass of whose fortune consists in obligations that bind other men to pay him money, he is still more so to whom many owe large returns of kindnesses and favors. Beyond a moderate sum each year, the wealthy man merely *invests* his means; and that which he *never* uses is still like favors unreturned and kindnesses unreciprocated, an actual and real portion of his fortune.

Generosity and a liberal spirit make men to be humane and genial, open-hearted, frank and sincere, earnest to do good, easy and contented, and well-wishers of mankind.

They protect the feeble against the strong, and the defenseless against rapacity and craft. They succor and comfort the poor, and are the guardians, under God, of his innocent and helpless wards. They value friends more than riches or fame, and gratitude more than money or power. They are noble by God's patent, and their escutcheons and quarterings are to be found in heaven's great book of heraldry. Nor can any man any more be a Mason than he can be a gentleman, unless he is generous, liberal, and disinterested. To be liberal, but only of that which is our own; to be generous, but only when we have first been just; to give, when to give deprives us of a luxury or a comfort, this is Masonry indeed.

He who is worldly, covetous, or sensual, must change before he can be a good Mason. If we are governed by inclination and not by duty; if we are unkind, severe, censorious or injurious, in the relations or intercourse of life; if we are unfaithful parents or undutiful children; if we are harsh masters or faithless servants; if we are treacherous friends or bad neighbors or bitter competitors or corrupt unprincipled politicians or overreaching dealers in business, we are wandering at a great distance from the true Masonic light.

Masons must be kind and affectionate one to another. Frequenting the same temples, kneeling at the same altars, they should feel that respect and that kindness for each other, which their common relation and common approach to one God should inspire. There needs to be much more of the spirit of the ancient fellowship among us; more tenderness for each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune.

* * * * *

The generous man cannot but regret to see dissensions and disputes among his brethren. Only the base and ungenerous delight in discord. It is the poorest occupation of humanity to labor to make men think worse of each other, as the press, and too commonly the pulpit, changing places

with the hustings and the tribune, do. The duty of the Mason is to endeavor to make man think better of his neighbor; to quiet, instead of aggravating difficulties, to bring together those who are severed or estranged; to keep friends from becoming foes, and to persuade foes to become friends. To do this, he must needs control his own passions, and be not rash and hasty, nor swift to take offense, nor easy to be angered. Wherever there is strife and hatred among the brethren, there is no Masonry; for Masonry is Peace and Brotherly Love and Concord.

* * * * *

Such are the lessons of this degree. You have vowed to make them the rule, the law and the guide of your life and conduct. If you do so, you will be entitled, because fitted, to advance in Masonry. If you do not, you have already gone too far.

TO CLOSE.

* * * * *

⊙.: Does any dispute remain unreconciled, or any enmity unappeased, among the brethren?

* * * * *

⊙.: Doth any Brother entertain ill-will against his Brother, or hath any one an unsettled quarrel with his Brother? If so, it must be settled before we part.

* * * * *

⊙.: Doth any one complain of promise unperformed, or performed in letter only; or of any wrong, or injury, or injustice, by act or word? If so, let him now make it known, that the promise may be fulfilled, or the injury atoned for.

* * * * *

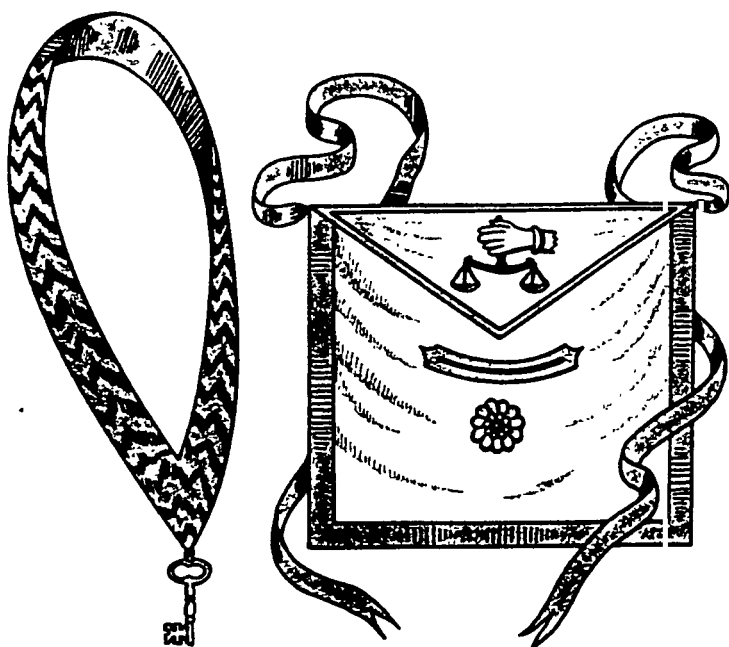
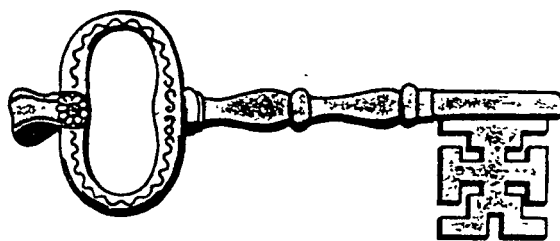


מדרגה שבעה.



קמחא זי סגא.

Seventh Degree



See page 56 for description.



VII.

⚡ ⚡ ⚡ ⚡ ⚡

PROVOST AND JUDGE.



THE LODGE—ITS DECORATIONS, ETC.

The Lodge of Provosts and Judges is hung with scarlet, and lighted by five Great Lights, one in each corner of the hall, and one in the center.

In the East is a canopy, painted to represent the sky, with the stars shining. Under it is suspended a small box, colored to represent ebony, and ornamented with jewels, in imitation of that which contained the records of the Tribunal of Provosts and Judges.

In the center of the Lodge, over the altar, hangs a gilded equilateral triangle, having in its center the word **⚡**. Under this hangs an equal balance.

The altar is covered with a white cloth, and upon it are the Book of Constitutions, the Hebrew Pentateuch, a small gilded balance, and two naked swords, crossed.

OFFICERS, TITLES, ETC.

The Master is styled "Venerable Chief Provost and Judge." He represents AZARIAH the son of Nathan.

The Wardens represent ALIHOREPH and AHAIAH, sons of Shaisha, the scribes.

The Recorder represents YEHOSEPHAT, the son of Akhailud.

The candidate represents ZABUD, the son of Nathan.

The Wardens are styled "Senior and Junior Inspectors."

The Apron is of white lambskin, edged with red. In the center of it is a pocket, with a red and white rosette. On the flap is painted or embroidered, a Hand of Justice.

The Cordon is a broad watered crimson ribbon, worn from right to left. From it hangs the jewel, which is a key of gold.

The AGE of a Provost and Judge is 12 years.

The Lodge opens and closes at the same hour—the last hour of the night.

TO OPEN.

* * * * *

⊙.: Brother Senior Inspector are you a Provost and Judge?

⊕.: I dispense justice to all the workmen, and administer the law without prejudice or partiality.

⊙.: Where were you made a Provost and Judge?

* * * * *

⊙.: What is the especial emblem of your rank?

⊕.: An equal balance, symbol of justice, accuracy and impartiality.

* * * * *



RECEPTION.

* * * * *

⊙.: Let him who desires to advance in Masonry first kneel and bow his head to God, in whom he puts his trust!

* * * * *



1.—Thou shalt provide out of all the people able men, such as fear God, men of truth, and haters of injustice, and set them to judge the people at all seasons.  E.: A.:

2.—Thou shalt not follow a multitude to do evil; neither shalt thou, floating on the popular current, speak in a cause in order to pervert judgment.  F.: C.:

3.—See that ye judge not falsely, nor slay the innocent and the righteous; and take no gift; for a gift blindeth the wise, and perverteth the words of the righteous.  M.:

4.—Ye shall do no unrighteousness in judgment; ye shall not lean to the side of the poor, nor honor the person of the great; but shall impartially judge your neighbor.  S.: M.:

5.—Ye shall have one manner of law, as well for the stranger as for him of your own country. One ordinance shall be for you and for the stranger who sojourneth with you.  P.: M.:

6.—Love justice, ye that are the judges of the earth; for he that speaketh unjust things cannot be hid; neither shall the chastising judgment pass him by.  I.: S.:

7.—The just that is dead condemneth the wicked that are living. They shall live forevermore; and their reward is with God, and the care of them with the Most High.

* * * * *

○.: he who would assume the character of Provost and Judge, and in that character judge and decide between his brethren, must himself be a just and upright man, impartial, courteous, merciful, of pure morals and blameless life?

* * * * *

⊙. he who pardons his own errors and offenses, and punishes the same in others, is a false judge and disloyal Mason?

* * * * *

⊙. the grave responsibility of deciding between man and man, where incorrect decision is injustice?

* * * * *

⊙. he who would assume the character of judge, is guilty of a serious offense, if he does not fully inform himself of the laws which he is to be called on to construe and enforce?

* * * * *

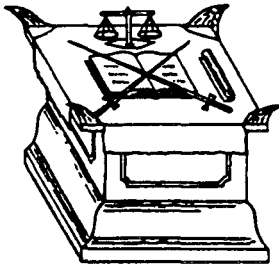
⊙. Let the unjust judge tremble; for God will smite him with the sharp sword of his wrath!

⊕. Let the corrupt magistrate shake with terror; for remorse shall pursue him far beyond the grave!

⌘. Let him who, unqualified, usurps the seat of judgment, remember the fate of those who laid their unholy hands upon the ark!

⊕. Judge not, that thou mayest not be judged; for whatsoever judgment thou renderest against others, even that shall God pronounce against thee!

* * * * *



הנדרים.

SECRECY JUST AND IMPARTIAL JUDGMENT.

* * * * *

העלמים.

* * * * *

⊙. I now invest you with the apron, collar and jewel of this degree. The latter represents the key of the Chief Provost and Judge, wherewith he unlocked the box of ebony that contained the records of the tribunal. It teaches you to lock carefully up in your heart the secrets of Masonry, and to keep the key ever in your own possession; and it is especially emblematical of that justice and uprightness that alone can unlock to you the mysteries contained in the higher degrees, and enable you to advance toward perfection.

It is said that King Solomon, after the death of the Master Khirum, in order that justice might be administered among the workmen upon the temple, their disputes be decided and their complaints heard, appointed seven Provosts and Judges to adjust their demands, listen to their complaints, and settle any disputes and differences that might arise among them. He appointed Azariah ben Nathan to be the Chief Provost and Judge; Alihoreph and Ahaiah, beni Shaisha, to be Masters of the Records, with the title of "Inspectors;" and four others learned in the laws of Moses, to complete the number and constitute the tribunal. They held their sittings in the middle chamber of the temple, where the records of the tribunal were kept; and there they considered and adjusted the demands and differences of the workmen, and determined all appeals from the judgment of a single Provost and Judge, administering the same laws to the Phœnician as to the Hebrew; and endeavoring to do entire justice, according to the law of Moses, between man and man.

Such is the brief account which has come down to us of the establishment of this degree. The lesson which it inculcates

is justice, in decision and judgment, and in our intercourse and dealing with other men.

The triangle that hangs above your head is emblematical here, as elsewhere in Masonry, of the Deity; of his omnipresence, omnipotence and omniscience; and has his Holy Name in its center. It is also emblematical of the three great requisites of a judge, possessed by him in their perfection and infinitude, and with which, though in an infinitely less degree, every human judge should be invested—*Justice, Equity, and Impartiality*. Let that emblem and the *Balance* be ever before your eyes, and remind you of the obligation which you have taken in this degree; of the duties which devolve upon you; of the responsibilities which rest upon you, and which, with God's eye ever fixed on you, you cannot avoid or evade.

* * * * *

LECTURE.

* * * * *

Those who are invested with the power of judgment should judge the causes of all persons uprightly and impartially, without any personal consideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. That is the cardinal rule, which no one will dispute; though many fail to observe it. But they must do more. They must divest themselves of prejudice and preconception. They must bear patiently, remember accurately, and weigh carefully the facts and the arguments offered before them. They must not leap hastily to conclusions, nor form opinions before they have heard all. They must not presume crime or fraud. They must neither be ruled by stubborn pride of opinion, nor be too facile and yielding to the views and arguments of others. In deducing the motive from the proven act, they must not assign to the act either the best or the worst

motives, but those which they would think it just and fair for the world to assign to it, if they themselves had done it; nor must they endeavor to make many little circumstances, that weigh nothing separately, weigh much together, to prove their own acuteness and sagacity.

* * * * *

Wrong and injustice once done cannot be undone, but are eternal in their consequences; once committed, are numbered with the irrevocable past. The wrong that is done *contains* its own retributive penalty as surely and as naturally as the acorn contains the oak. Its *consequences* are its punishment Punishment is not the *execution* of a *sentence*, but the *occurrence* of an *effect*. It is ordained to follow guilt, not by the decree of God as a judge, but by a law enacted by him as the Creator and Legislator of the Universe. It is not an arbitrary and artificial annexation, but an ordinary and logical consequence; and therefore must be borne by the wrong-doer, and through him may flow on to others.

* * * * *

Masonry, by its teachings, endeavors to restrain men from the commission of injustice and acts of wrong and outrage. Though it does not endeavor to usurp the place of religion, still its code of morals proceeds upon other principles than the municipal law; and it condemns and punishes offenses which neither that law punishes nor public opinion condemns. In the Masonic law, to cheat and overreach in trade, at the bar, in politics, are deemed no more venial than theft; nor a deliberate lie than perjury; nor slander than robbery; nor seduction than murder.

* * * * *

Let us be just, also, in judging of other men's motives. We know but little of the real merits or demerits of any fellow-creature. We can rarely say with certainty that this

man is more guilty than that, or even that this man is very good or very wicked. Often the basest men leave behind them excellent reputations. There is scarcely one of us who has not, at some time in his life, been on the edge of the commission of a crime. Every one of us can look back, and shuddering see the time when our feet stood upon the slippery crags that overhung the abyss of guilt; and when, if temptation had been a little more urgent, or a little longer continued, if penury had pressed us a little harder, or a little more wine had further disturbed our intellect, dethroned our judgment, and aroused our passions, our feet would have slipped, and we should have fallen, never to rise again.

* * * * *

When we condemn or pity the fallen, how do we know that, tempted like him, we should not have fallen like him, as soon, and perhaps with less resistance? How can we know what *we* should do if we were out of employment, famine crouching, gaunt and hungry, on our fireless hearth, and our children wailing for bread? *We fall not because we are not enough tempted!* He that *hath* fallen may be at heart as honest as we. How do we know that *our* daughter, sister, wife, could resist the abandonment, the desolation, the distress, the temptation, that sacrificed the virtue of their poor abandoned sister of shame? Perhaps they also have not fallen, because they have not been sorely tempted!

* * * * *

We shall, therefore, be just in judging of other men, only when we are charitable; and we should assume the prerogative of judging others, only when the duty is forced upon us; since we are so almost certain to err, and the consequences of error are so serious. No man need covet the office of judge; for in assuming it he assumes the gravest and most oppressive responsibility. Yet you have assumed it; we all assume it; for man is ever ready to judge, and ever ready to

condemn his neighbor, while upon the same state of case he acquits himself. See, therefore, that you exercise your office cautiously and charitably, lest, in passing judgment upon the criminal, you commit a greater wrong than that for which you condemn him, and the consequences of which must be eternal.

* * * * *

On all accounts, therefore, let the true Mason never forget the solemn injunction necessary to be obeyed at almost every moment of a busy life: "*Judge not, lest ye yourselves be judged; for whatsoever judgment ye measure unto others, the same shall in turn be measured unto you.*" Such is the lesson taught the Provost and Judge.

* * * * *

TO CLOSE.

A Provost and Judge must be always ready to dispense justice; and all hours are alike to him.

Masons should always act with *Justice*.

They should deliberate with *Impartiality*.

And they should decide according to *Equity*.

* * * * *

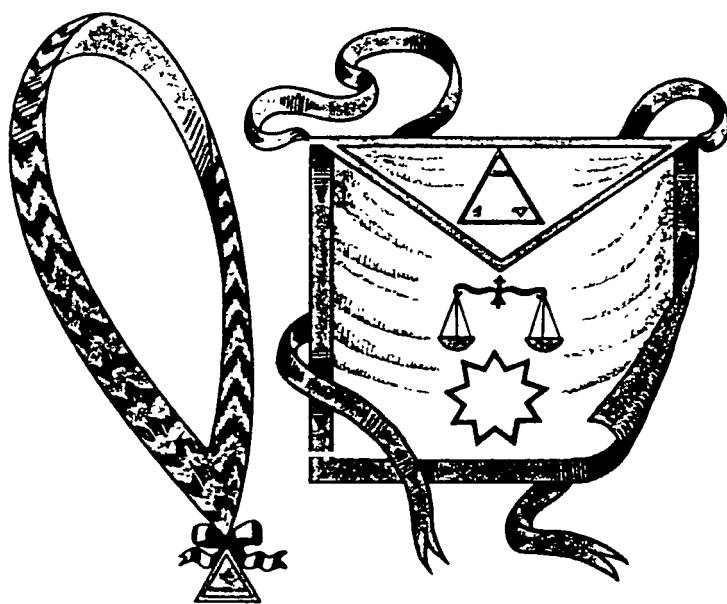


מדרגה שמנה.

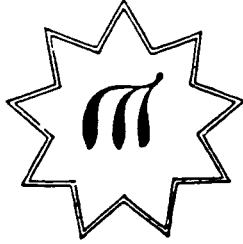


זיגל פון דער קאמפאניע

Eighth Degree



See page 68 for description.



VIII.

◊ ρ π ρ ρ ρ ρ π ρ ρ ρ ρ ρ



INTENDANT OF THE BUILDING.



THE LODGE—ITS DECORATIONS, ETC.

The hangings of this Lodge are crimson. It is lighted by twenty-seven lights, arranged in three groups, of nine each, and each group forming a triple triangle. These are in front of the East, West and South.

In front of the Master, to the right, is a small table, on which are five other lights, four forming a square, with one taller one in the center.

Over the presiding officer hangs a nine-pointed star, in the center of which is the word . ρ π ρ

OFFICERS AND TITLES.

The Lodge regularly consists, and is always supposed to consist, of five members only, representing the five persons who were appointed Superintendents of the Building, in the place, for the time being, of the deceased Master Khirum.

The Master sits in the East, is styled "Venerable Master Intendant," and represents ADONIRAM BEN ABADA, President of the Intendants.

The other members are the Wardens, styled "First and Second Directors," who sit in the West, and the Expert and Assistant Expert, styled "First and Second Inspectors," who sit in the North.

⊕ represents JOABERT, a Phœnician, chief of the artificers in bronze; ○ represents SATOLKIN, a Hebrew, chief of the carpenters; ♪ represents ZELEC, a Gebal, chief of the stonemasons; and ♂ represents GAREB, the Hebrew, chief of the workers in silver and gold, and engravers.

During a reception the Master represents King SOLOMON; the Senior Warden, TSADOC, the High-Priest; and the Junior Warden, AHISHAR, Mayor-domo, or Governor of the House. The Expert acts as Master of Ceremonies, and represents ZABUD BEN NATHAN.

DECORATIONS, JEWELS, ETC.

The Cordon of the degree is a broad watered crimson ribbon, worn from right to left, at the end of which hangs the jewel, attached by a green ribbon.

The Jewel is a delta of gold, on one side of which is engraved or enameled the word $\text{ܕܠܐܝܗܐ} = 14$, and on the other, the word ܕܡܠܟܐ , in ancient Samaritan.

The Apron is white, lined with red and bordered with green. In the center of it is painted or embroidered a nine-pointed star, and over that a balance. On the flap is a triangle, with one of the following letters at each angle $\text{ܕ} \text{ܠ} \text{ܕ} \text{ܕ}$.

The AGE of an Intendant of the Building is 15 years.

The labors commence at day-break, and end at the twelfth-hour of the day.

TO OPEN.

* * * * *

§ ∴ GAREB, the Hebrew, whom I represent, was the chief of the workers in silver and gold, and principal engraver, after the death of the Master Khirum. As he furnished designs to the workmen under him, so it is my duty to furnish good examples to the brethren, by the practice of those virtues that adorn the character of a Mason.

* * * * *

h ∴ ZELEC, the Giblemite, whom I represent, was the chief of the stone-masons. As he saw to it that the foundations and walls of the temple were built strong and solid, so it is my duty to inculcate those manly virtues which give strength and solidity to the character of a Mason; and which alone can make the order perpetual.

* * * * *

○ ∴ SATOLKIN, whom I represent, was the chief of the carpenters, and rose to the highest honors. It is my duty to inculcate and practice the sobriety, temperance, punctuality and industry that make labor honorable.

* * * * *

⊕ ∴ YEHU-ABER, the Phœnician, whom I represent, was the chief of the artificers in bronze, and completed the great works commenced by the Master Khirum. It is my duty to imitate these illustrious men in their deeds of usefulness and charity, and of devotion to Masonry.

⊙ ∴ And it is my duty, representing Adoniram, the son of Abada, to superintend and approve the work of the Lodge, to encourage the timid, to repress the forward, and to reward the worthy.

* * * * *

⊕. The chief employment of an Intendant of the Building is to carry onward the great Masonic works of charity and benevolence; to found schools for the children of the poor; hospitals for the sick, and houses of refuge for the unfortunate.

* * * * *



RECEPTION.

* * * * *

○. The lamented Master Khirum was fond of the society of the young who were eager to learn, and delighted to communicate to them the arts and sciences which he had studied in the East and in Egypt. His chief favorites were Adoniram ben Abada, Joabert, the noble Phœnician, Satolkin of the tribe of Benjamin, Zelec, the Phœnician from Gebal, and Gareb of the tribe of Naphthali, to whom he taught all the learning that he had gathered from the sacred books of the Egyptian priests and of the magi of Persia.

He often spoke to me of these, his scholars, saying that when he was dead, they would be able to take his place. He often entrusted to Adoniram the superintendence of the whole work; and he made Joabert the chief artificer in bronze; Satolkin, chief of the workers in wood; Zelec, chief of the stone-masons; and Gareb, chief of the workers in silver and gold, and the engravers They were greatly trusted by our deceased Master, and he believed them fitted to succeed him. They may at least conduct the work until one can be found qualified in all respects to be appointed Grand Master Architect. They will partially supply the great loss we have sustained, if they can do no more.

* * * * *

⌌. Such are the lessons of the preceding degrees. To become an Intendant of the Building it is required that,

besides being skillful artificers and learned in the knowledge of India, Media, Chaldæa and Egypt, you should be charitable and benevolent, that you may sympathize with the laboring man, relieve his necessities, see to his comfort and that of his family, and smooth for him and those who depend upon him the rugged pathway of life.

* * * * *

1.—Thou shalt not oppress a hired servant or a laboring man that is poor and needy. On the day when he earns it, thou shalt give him his hire, nor shall the sun go down upon it; for he is poor, and it is his life: lest he cry against thee unto the Lord, and God punish thee for this sin.

2.—If thy brother be waxen poor and fallen into decay with thee, then thou shalt relieve him, though he be a stranger or a transient person, that he may live with thee.

3.—If there be among you a poor man, and one unable to work, of thy brethren within any of thy gates, thou shalt not harden thy heart, nor shut thine hand from thy poor brother.

4.—When thou cuttest down thy harvest in the field, thou shalt not wholly reap the corners of thy field, nor gather the gleanings of thy harvest. They shall be for the stranger, the fatherless and the widow.

5.—If thy brother be waxen poor and be compelled to serve thee, thou shalt not rule over him with rigor; but shalt fear thy God.



הַנְּדָרִים.

SECRECY PERFORMANCE OF DUTIES BENEVOLENCE
AND CHARITY.

* * * * *

⊙.: I accept and declare you Intendants of the Building and chief architects upon the Masonic Temple. As successors of our revered Master, strive to follow his excellent precepts and to imitate his illustrious example; and see that you do not prove unfaithful to the trust confided to you, or dishonor the rank and title which you now receive.

* * * * *

העלמים.

* * * * *

⊙.: I invest you with the apron of this degree. Let its three colors, white, red and green, teach you to imitate that purity of morals and zeal for the service of Masonry which have made the memory of our deceased Master immortal in the recollections of men.

I invest you also with the cordon and jewel of the degree. You do not need to be told of what the triangle is an emblem. When you wear them, remember that you do so as the successor of the Master Khirum; and be careful that you do no act inconsistent with the character which as such it becomes you to maintain.

CHARGE.

* * * * *

You have represented one of the five artificers appointed by King Solomon to conduct the work upon the temple, for the time being, in the stead of the Master Khūrūm, who had been murdered; and you have been taught the important lesson, that none are entitled to advance in the Ancient and Accepted Scottish Rite who have not by study and application made themselves familiar with Masonic learning and jurisprudence. The degrees of this Rite are not for those who

are content with the mere work and ceremonies, and do not care to explore the mines of wisdom that lie buried beneath the surface. You still advance toward the *Light*, toward that star, blazing in the distance, which is an emblem of the Divine *Truth*, given by God to the first men, and preserved amid all the vicissitudes of ages in the traditions and teachings of Masonry, in all the sanctuaries of initiation in the world. How far you will advance depends upon yourself alone. Here, as everywhere in the world, darkness struggles with light, and clouds and shadows intervene between you and the *Truth*.

When you shall have become imbued with the morality of Masonry, with which you are, and for some time will be, exclusively occupied—when you shall have learned to practice all the virtues which it inculcates—when they have become familiar to you as your household gods—then you will be prepared to receive its lofty philosophical instruction, and to scale the heights upon whose summit Light and Truth sit enthroned. Step by step, men must advance toward perfection; and each Masonic degree is meant to be one of those steps. What if the number is infinite? Each of our few is a development of a particular duty; and in the present you are taught charity and benevolence; to be an example of virtue; to correct your own faults; and to endeavor to correct those of your brethren.

LECTURE.

* * * * *

§ .'. To go upon a brother's errand or to his relief, even barefoot and upon flinty ground; to remember him in your supplications to the Deity; to clasp him to your heart, and protect him against malice and evil-speaking; to uphold him when about to stumble and fall; and to give him prudent, honest and friendly counsel, are duties plainly written upon

the pages of God's great code of law, and first among the ordinances of Masonry.

The first sign of the degree is expressive of the diffidence and humility with which we inquire into the nature and attributes of the Deity; the second, of the profound awe and reverence with which we contemplate his glories; and the third, of the sorrow with which we reflect upon our insufficient observance of our duties, and our imperfect compliance with his statutes.

* * * * *

Masonry utters no impracticable and extravagant precepts, certain, because they are so, to be disregarded. It asks of its initiates nothing that it is not possible and even easy for them to perform. Its teachings are eminently practical; and its statutes can be obeyed by every just, upright and honest man, no matter what his faith or creed. Its object is to attain the greatest practical good, without seeking to make men perfect. It does not meddle with the domain of religion, nor inquire into the mysteries of regeneration. It teaches those truths that are written by the finger of God upon the heart of man, those views of duty which have been wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, and stamped as sterling by the response they find in every uncorrupted mind. It does not dogmatize, nor vainly imagine dogmatic certainty to be attainable.

* * * * *

A Mason's contentedness must by no means be a mere contented selfishness, like his who, comfortable himself, is indifferent to the discomfort of others. There will always be in this world wrongs to forgive, suffering to alleviate, sorrow asking for sympathy, necessities and destitution to relieve, and ample occasion for the exercise of active charity and beneficence. And he who sits unconcerned amidst it all,

perhaps enjoying his own comforts and luxuries the more, by contrasting them with the hungry and ragged destitution and shivering misery of his fellows, is not contented, but selfish and unfeeling.

It is the saddest of all sights upon this earth, that of a man lazy and luxurious, or hard and penurious, to whom want appeals in vain, and suffering cries in an unknown tongue. The man whose hasty anger hurries him into violence and crime is not half so unworthy to live. He is the faithless steward, that embezzles what God has given him in trust for the impoverished and suffering among his brethren. The true Mason must be and must have a right to be content with himself; and he can be so only when he lives not for himself alone, but for others also, who need his assistance and have a claim upon his sympathy.

"Charity is the great channel," it has been well said, "through which God passes all his mercy upon mankind. For we receive absolution of our sins in proportion to our forgiving our brother. This is the rule of our hopes and the measure of our desire in this world; and on the day of death and judgment, the great sentence upon mankind shall be transacted according to our alms, which is the other part of charity. God himself is love; and every degree of charity that dwells in us is the participation of the Divine nature."

These principles Masonry reduces to practice. By them it expects you to be hereafter guided and governed. It especially inculcates them upon him who employs the labor of others, forbidding him to discharge them, when to want employment is to starve; or to contract for the labor of man or woman at so low a price that by over-exertion they must sell him their blood and life at the same time with the labor of their hands.

* * * * *

These degrees are also intended to teach *more* than morals. The symbols and ceremonies of Masonry have more than

one meaning. They rather *conceal* than *disclose* the Truth. They *hint* it only, at least; and their varied meanings are only to be discovered by reflection and study. Truth is not only symbolized by Light, but as the ray of light is separable into rays of different colors, so is truth separable into kinds. It is the province of Masonry to teach *all* truths—not moral truth alone, but political and philosophical, and even religious truth, so far as concerns the great and essential principles of each. The sphynx was a symbol. To whom has it disclosed its inmost meaning? Who knows the symbolic meaning of the pyramids?

* * * * *

⊙.'. You will hereafter learn who are the chief foes of human liberty, symbolized by the assassins of the Master Khirum; and in their fate you may see foreshadowed that which we earnestly hope will hereafter overtake those enemies of humanity, against whom Masonry has struggled so long.

* * * * *

TO CLOSE.

* * * * *



⊙.'. Go forth into the world, my brethren, and be charitable and benevolent, that ye may be content. . . .

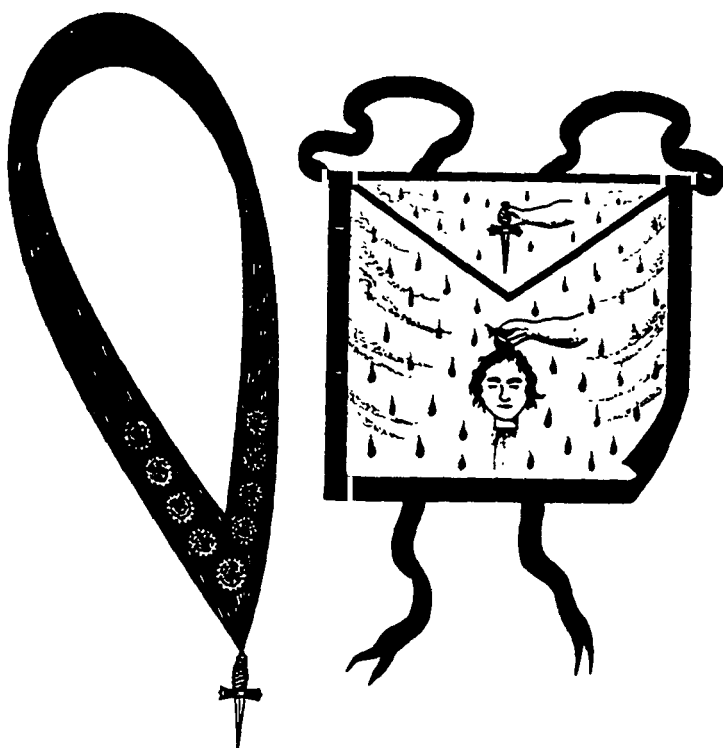
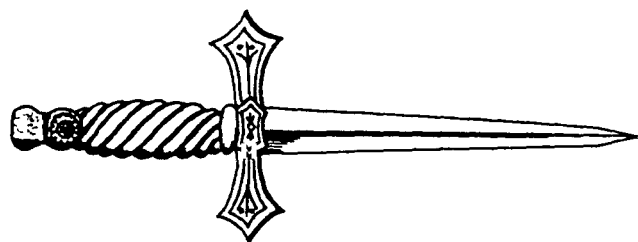
Ω

מדרגה תשעה.



אין חזקתו אף לא נ.

Ninth Degree



See page 80 for description.



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(ELECTED KNIGHTS OF THE NINE)*



* Former titles for 9°-14° shown in parentheses.

A Mason of this degree has sometimes been styled "Elect of the Nine;" sometimes "Master Elect of the Nine," and sometimes "Elected Knight (or Knight Elu) of the Nine;"—the word *Elu* meaning, in French, Elect or Elected.

The officers of a Chapter are:

The Master or President, who is styled "Venerable;"

The Senior and Junior Inspectors, sit in the West;

The Orator, who sits in the South;

The Hospitaller, who sits in the North;

The Secretary and the Treasurer;

The Master of Ceremonies;

The Captain of the Host.

During a reception the Master represents King SOLOMON; the Senior Inspector, King KHIRUM, sitting on the Master's right; the Junior Inspector, in the West, ADONIRAM; the Orator, ZABUD; the Hospitaller, AHISHAR; the Secretary, TSADOC the priest; the Treasurer YOSAPHAT, son of Ahilud the Chancellor; the Captain of the Host, BANAIAS, son of Joiada, commander-in-chief of the army; and the Master of Ceremonies; the Stranger who gave information of the hiding-place of Abairam, the assassin.

CLOTHING, DECORATIONS, ETC.

The Apron is of white lambskin, spotted with red, and lined and bordered with black. On the flap is painted or embroidered an arm holding a dagger; and in the middle of the apron an arm holding a bloody head by the hair.

The Cordon is a broad black watered ribbon, worn from the right shoulder to the left hip. At the lower end of this are nine red rosettes, four on each side and one at the bottom; and from the end of the cordon hangs the Jewel, which is a dagger, its hilt of gold and its blade of silver.

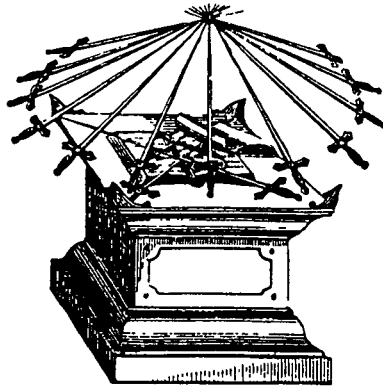
During a reception, the Master and Senior Inspector wear royal robes, with crown and sceptor; and the Secretary wears the robes and oriental miter of the High-Priest.

The AGE of an Elu of the Nine is 16 years.

The hours of work are from the first to the twelfth hour of the night.

TO OPEN.

* * * * *



* * * * *

○. To the cause of civilization and enlightenment, against barbarism and error!

⊕. To the cause of all who sit in darkness, and have not known the light!

⊙. To the cause of education, in its eternal struggle against ignorance!

* * * * *



RECEPTION.

○. We still lament the death of our Master Khirum, and the demands of justice are still unsatisfied. The most strenuous exertions have been made, without effect, to discover the assassins. We fear that they have found means to escape beyond the limits of the kingdom, and that so justice will be defrauded, and the blood of our brother cry aloud in vain to heaven.

△. Wherever the assassins go, their consciences bear them company. God is wise and just, and will most

surely punish them; for the murderer cannot hide from him nor escape from his own remorse.

* * * * *



* * * * *

∴ Wise King Solomon, my herds feed on the mountains east of Yapū. Three days ago, searching for one that had strayed, I penetrated into the deepest recesses of the hills. I found in a narrow valley the slain carcass of the animal I sought; and following the track of him who had killed it, I came upon a cavern in the steep side of a mountain, its mouth overgrown with bushes; and hiding myself near it, among the rocks, I saw at night-fall three persons enter, coming from the valley. Then I crept near, and listening, learned that they were the assassins of the chief builder of the temple, of whom thy officers had been in search. Then cautiously withdrawing, I came hither with all speed on foot, to give the king information.

* * * * *



Joabert . . . Satolkin . . . Zerbal . . . Ben Khur . . . Ahinadab ben Adar . . . Ben Dekar . . . Baana ben Khūshi . . . Shamai ben Ala . . . Geber ben Arai.

* * * * *

∴ My brethren, the lot has fallen on you to undertake this service. Accompany the stranger by the way he came, to the place where he discovered the murderers. Let not the law and justice be defrauded of their due; but taking the assassins alive, bring them hither to be tried, and punished

according to their deserts. If you succeed, you shall receive new honors, and your names, as the Nine Elect, be magnified in Israel. Go, and prepare to set forth at night-fall.



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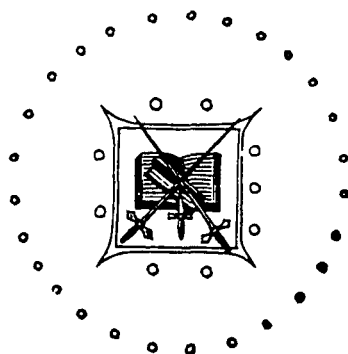


* * * * *

Sat.. We followed the stranger through the most difficult and dangerous ways, until we came near the cavern, in the mountains east of Yapū; and there, in the darkness, we lost sight of him and Joabert. Soon after we saw two men prowling among the rocks, and pursued but could not overtake them; for, knowing the mountains well, they outran us and escaped. In the meantime, guided by a glimmering light, we found the cavern, which the stranger and Joabert had already entered, and discovered Abairam, the principal murderer, asleep . .

* * * * *

⊙. It pleases me well. Let such new order be created, and patents issued to these nine brethren, Joabert being the first president; and let it be devoted to the extirpation of Ignorance, chief enemy of freedom and instrument of the fear and cruelty of tyrants, and of which Abairam is the symbol; and to the diffusion of useful knowledge among men, and the elevation and enlightenment of the common people



הַנְּדָרִים.

SECRECY . . . INSTRUCTION AND ENLIGHTENMENT OF THE PEOPLE

* * * * *

—ψ ∴ DISINTERESTEDNESS!

—γ ∴ COURTESY!

—φ ∴ DEVOTION!

—□ ∴ FIRMNESS!

—△ ∴ FRANKNESS!

—⋈ ∴ GENEROSITY!

—○ ∴ SELF-DENIAL!

—⊕ ∴ HEROISM!



—⊙. PATRIOTISM!—*And may it and all these knightly virtues ever animate and inspire us all to perform whatever duties Masonry and our country may require!*

* * * * *

העלמים.

* * * * *

⊙. The apron of the degree is white, spotted with red, lined and bordered with black. It is an emblem of Masonry and Truth, sprinkled with the blood of those who have been persecuted for the sake of both; and of the darkness of ignorance, error and intolerance, wherewith the world is shrouded, and through which Masonry moves like a star, dispensing Light and Knowledge and Toleration.

The Arm, holding a Dagger, embroidered on the flap, reminds us of the execution of the sentence registered in Heaven against Ignorance and Error.

The Hand holding the bloody Head represents the just punishment of those who degrade and brutalize the human soul, by hiding from it the light of knowledge.

* * * * *

The color of the Cordon of this Degree reminds us ever to lament the prevalence, in the world, of ignorance, oppression, and mis-teaching and to strive to overcome them by means of the nine excellent qualities of an Elu of the Nine of which the nine rosettes, like the nine great lights, are symbols.

The Jewel suspended to the cordon, with its hilt of gold and its blade of silver, is no emblem of the poniard of the bravo, but of the weapons of legitimate warfare which an Elu of the Nine may lawfully use; and especially of the two-edged Sword of Truth, with which every Mason should be armed.

* * * * *

The ceremonies of this degree need no explanation. Its history is fully told in the incidents of your reception. Supposed to have been originally created to reward the fidelity and zeal of Joabert* and his eight fellows, it was consecrated to disinterested patriotism and the cause of education and enlightenment; and your vows have made known to you the duties you have assumed. They are summed up in this simple mandate: "Labor to instruct, inform and enlighten the people, and devote yourself to the honor and interests of your country."

* * * * *

The knife or dagger was, in the middle ages, part of the armor of a Knight; and when the Christian Knights sacked Jerusalem, they smote the miserable Moslems with the heavy sword in one hand, and the broad-bladed dagger in the other. And with it, in the combats à outrance, the *coup de grâce* was given to a prostrate foe.

The Master Khirum is, to the Elu of the Nine, the symbol of Liberty or Freedom, physical or corporeal, mental or intellectual, moral, political and spiritual. Spiritual freedom is freedom from prepossessions, prejudices and errors. It is the independence of the soul, that equipoise which no Breunus or Benedict disturbs by flinging his sword or crosier into the scale, and dictating what shall be done or believed. It is, therefore, the undisturbed and allodial possession of Truth; and without it there can be no genuine freedom of the intellect, or even of the body. Over an ignorant people, tyrants, temporal and spiritual, will inevitably domineer, usurpation, civil or military, will use its ignorance as an instrument and weapon; and it will be enslaved by ambition and by fanaticism or hypocrisy.

Ignorance, therefore, symbolized by the chief assassin, Jubelum, Abairam, Abaibal or Akirop, is the principal enemy of

* ידוע-אבר—Yeho-aber; also, in some French rituals Johaben, ידוע-אבר, wing or feather; אבן rock, stone; ידוע, God.

human freedom. It is an outlaw, to be everywhere smitten with the sword and dagger of Truth. Decapitation is the symbol of that utter extirpation which is the fit doom of that ignorance that takes the soul captive, and has struck down liberty in every age of the world, and caused the populace to demand the crucifixion of every Messiah of the race, and the release of malefactors. It, at least, is entitled to no quarter.

The darkness and gloomy shadows of the cavern are a symbol of the shades in which alone ignorance can dwell, since it always flees before the light, which is Truth. The single lamp is Instinct, to which ignorance reduces man, depriving him of the day-light of reason. And the fountain is tradition, a slender stream flowing from the past into the present, which even in the thickest darkness of barbarism keeps alive some memory of the old Truth, in the human heart.

* * * * *

LECTURE.

* * * * *

§ The duties of life are more than life. "The law imposeth it upon every citizen, that he prefer the urgent service of his country before the safety of his life. If a man be commanded to bring ordnance or munition to relieve any of the king's towns that are distressed, then he cannot for any danger of tempest justify the throwing of them overboard; for there it holdeth which was spoken by the Roman, when the same necessity of weather was alleged to hold him from embarking, *Necesse est ut eam; non ut vivam*; It needs that I go; it is not necessary I should live."

How ungratefully he slinks away, that dies, and does nothing to reflect a glory to heaven! How barren a tree he is, that lives, and spreads, and cumpers the ground, yet leaves not one seed, not one good work, to generate another

after him! All cannot leave alike; yet all may leave *something*, answering their proportions and their kinds. Those are dead and withered grains of corn out of which there will not one ear spring. He will hardly find the way to heaven who desires to go thither alone.

* * * * * *

Masonry is action, and not inertness. It requires its initiates to work, actively and earnestly, for the benefit of their brethren, their country and mankind. It is the patron of the oppressed, as it is the comforter and consoler of the unfortunate and wretched. It seems to it a worthier honor to be the instrument of advancement and reform than to enjoy all that rank and office and lofty titles can bestow. It is the advocate of the common people, in those things which concern the best interests of mankind. It hates insolent power and impudent usurpation. It interposes its hand in war as well as peace, between vengeance and its victims. It pities the poor, the sorrowing, the disconsolate; it endeavors to raise and improve the ignorant, the sunken and the degraded.

* * * * * *

It is not the mission of Masonry to engage in plots and conspiracies against the civil government. It is not the fanatical propagandist of any creed or theory; nor does it proclaim itself the enemy of kings. It is the apostle of liberty, equality and fraternity; but it is no more the high-priest of republicanism than of constitutional monarchy. It contracts no entangling alliances with any sect of theorists, dreamers or philosophers. It does not know those as its initiates who assail the civil order and all lawful authority, at the same time that they propose to deprive the dying of the consolations of religion. It sits apart from all sects and creeds, in its own calm and simple dignity, the same under every government. It is still that which it was in the cradle of the human race, when no human foot had trodden the

soil of Assyria and Egypt, and no colonies had crossed the Himalayas into Southern India, Media or Etruria.

It gives no countenance to anarchy and licentiousness; and no illusion of glory, or extravagant emulation of the ancients inflames it with an unnatural thirst for ideal and Utopian liberty. It teaches that in rectitude of life and sobriety of habits is the only sure guarantee for the continuance of political freedom; and it is chiefly the soldier of the sanctity of the laws and the rights of conscience.

It recognizes it as a truth, that necessity, as well as abstract right and ideal justice, must have its part in the making of laws, the administration of affairs, and the regulation of relations in society. It sees, indeed, that necessity rules in all the affairs of man. It knows that where any man, or any number or race of men are so imbecile of intellect, so degraded, so incapable of self-control, so inferior in the scale of humanity, as to be unfit to be entrusted with the highest prerogatives of citizenship, the great law of necessity, for the peace and safety of the community and country, requires them to remain under the control of those of larger intellect and superior wisdom. It trusts and believes that God will, in his own good time, work out his own great and wise purposes; and it is willing to wait, where it does not see its own way clear to some certain good.

It hopes and longs for the day when all the races of men, even the lowest, will be elevated, and become fitted for political freedom; when, like all other evils that afflict the earth, pauperism, and bondage or abject dependence shall cease and disappear. But it does not preach revolution to those who are fond of kings, nor rebellion that can end only in disaster and defeat, or in substituting one tyrant for another, or a multitude of despots for one.

Wherever a people is fit to be free and to govern itself, and generously strives to be so, there go all its sympathies. It detests the tyrant, the lawless oppressor, the military usurper, and him who abuses a lawful power. It frowns

upon cruelty, and a wanton disregard of the rights of humanity. It abhors the selfish employer, and exerts its influence to lighten the burdens which want and dependence impose upon the workman, and to foster that humanity and kindness which man owes to even his poorest and most unfortunate brother.

It can never be employed, in any country under heaven, to teach a toleration for cruelty, to weaken moral hatred for guilt, or to deprave and brutalize the human mind. The dread of punishment will never make a Mason an accomplice in so corrupting his countrymen, and a teacher of depravity and barbarity. If anywhere, as has heretofore happened, a tyrant should send a satirist on his tyranny to be convicted and punished as a libeler, in a court of justice, a Mason, if a juror in such a case, though in sight of the scaffold streaming with the blood of the innocent, and within hearing of the clash of the bayonets meant to overawe the court, would rescue the intrepid satirist from the tyrant's fangs, and send his officers out from the court with defeat and disgrace.

Even if all law and liberty were trampled under the feet of Jacobinical demagogues or a military banditti, and great crimes were perpetrated with a high hand against all who were deservedly the objects of public veneration; if the people, overthrowing law, roared like a sea around the courts of justice, and demanded the blood of those who, during the temporary fit of insanity and drunken delirium had chanced to become odious to it, for true words manfully spoken, or unpopular acts bravely done, the Masonic juror, unawed alike by the single or the many-headed tyrant, would consult the dictates of duty alone, and stand with a noble firmness between the human tigers and their coveted prey.

* * * * *

The true Mason identifies the honor of his country with his own. Nothing more conduces to the beauty and glory of one's country than the preservation against all enemies of its

civil and religious liberty. The world will never willingly let die the names of those patriots who in her different ages have received upon their own breasts the blows aimed by insolent enemies at the bosom of their country

But also it conduces, and in no small measure, to the beauty and glory of one's country, that justice should be always administered there to all alike, and neither denied, sold or delayed to any one; that the interest of the poor should be looked to, and none starve or be houseless, or clamor in vain for work; that the child and the feeble woman should not be overworked, or even the apprentice or slave be stinted of food or overtasked or mercilessly scourged; and that God's great laws of mercy, humanity and compassion should be everywhere enforced, not only by the statutes, but also by the power of public opinion. And he who labors, often against reproach and obloquy, and oftener against indifference and apathy, to bring about that fortunate condition of things when that great code of divine law shall be everywhere and punctually obeyed, is no less a patriot than he who bares his bosom to the hostile steel in the ranks of his country's soldiery.

* * * * * *

He has already lived too long who has survived the ruin of his country; and he who can enjoy life after such an event deserves not to have lived at all. Nor does he any more deserve to live who looks contentedly upon abuses that disgrace, and cruelties that dishonor, and scenes of misery and destitution and brutalization that disfigure his country; or sordid meanness and ignoble revenges that make her a by-word and a scoff among all generous nations; and does not endeavor to remedy or prevent either.

* * * * * *

Remember that life's length is not measured by its hours and days, but by that which we have done therein for our

country and kind. An useless life is short, if it last a century; but that of Alexander was long as the life of the oak, though he died at thirty-five. We may do much in a few years, and we may do nothing in a lifetime. If we but eat and drink and sleep, and let everything go on around us as it pleases; or if we live but to amass wealth or gain office or wear titles, we might as well not have lived at all.

* * * * *

TO CLOSE.

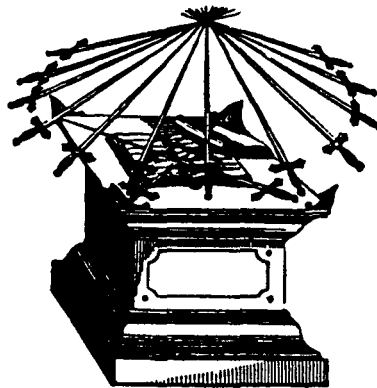
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⊕. The hour of the return of the Elus of the Nine, with the head of the murdered Abairam; since which time the nine lights burn in our Chapter.

⊙. The hour of rest has come



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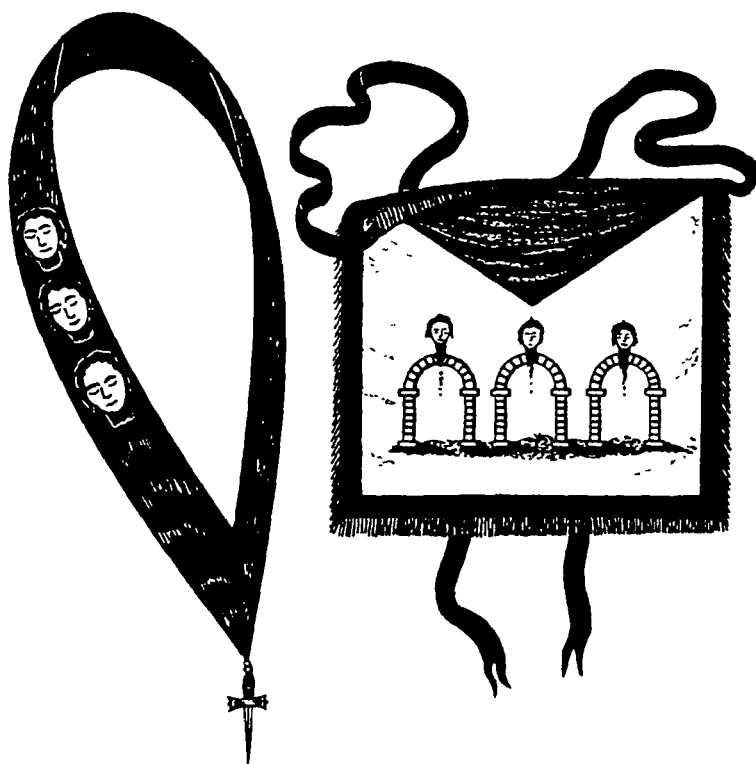
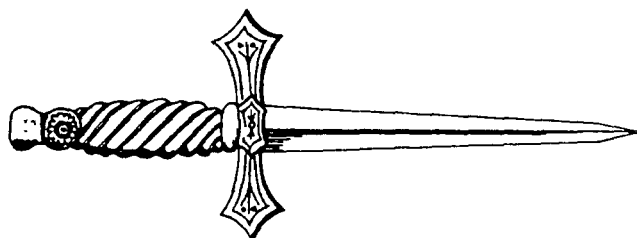


מדרגה עשרה •



אֵלֶּיךָ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

Tenth Degree



See page 96 for description.

CLOTHING, DECORATIONS, ETC.

The Apron is white, lined, edged and fringed with black, and the flap black. In the center are painted or embroidered three gates, and over each gate a head impaled on a spike.

The Cordon is a broad watered black ribbon, worn from right to left, on the front of which are painted or embroidered three heads.

The Jewel is a dagger, its hilt gold and blade silver, hanging at the end of the cordon.

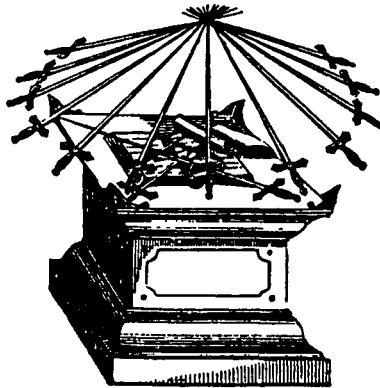
During the reception, $\odot$, $\oplus$ and $\triangle$ are dressed as in the ninth degree.

The AGE of an Elu of the Fifteen is 17 years.

The hours of labor are from the sixth hour of the night to the sixth hour of the day.

TO OPEN.

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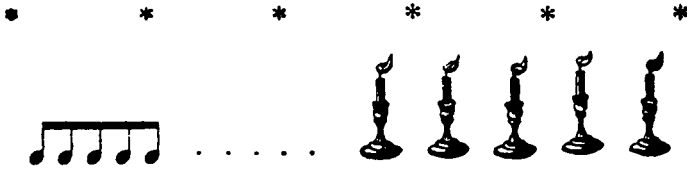
$\mathfrak{z}$ ∴ To the cause of every people that struggles against oppression!

$\odot$ ∴ To the cause of all who defend right and justice against tyranny!

$\oplus$ ∴ To the cause of toleration against intolerance and persecution!

$\odot$ ∴ To the cause of free thought, free speech, free conscience!

We devote ourselves, our hands, our hearts, our intellects, now, henceforward and forever! Amen!



⊙.: As these lights shine in this Chapter, so shall the light of freedom illuminate the world.



⊕.: As my lights shine in this Chapter, so shall the light of religious and political toleration rise upon the world.



○.: As my lights shine in this Chapter, so shall the light of education and intelligence yet shine in all the corners of the earth.



RECEPTION.



⊙.: We still lament the death of our Illustrious Brother Khirum, and the demands of justice remain unsatisfied

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

⊙.: Such is the law; and the land of Israel is not yet purified of the innocent blood of our brother, shed upon the

floor of the temple. One of his assassins has suffered swift punishment; but two remain at large, nor have yet been traced from their retreat in the mountains east of Yapû. I fear they have escaped by sea, and are beyond our reach.

* * * * *

☉. The Nine Elus have even now returned from Galilee and the confines of Phœnicia, and found no trace whatever of the fugitives



☿. Wise King Solomon, returning from Galilee with my companions, and leaving them at Zarthan, I traversed the mountains to Akron and Askalon. At Akron and at Ashdod I came upon the track of the fugitives, and have returned hither to inform my lord the king that they have taken refuge in the land of Gath.

☉. I will forthwith send messengers to my servant Mâkah , King of Gath,* with letters requiring his assistance in searching out and capturing the fugitives. Let Yosaphat, our Chancellor, write such letters, and the Nine Knights Elu prepare to set forth with sufficient escort. And lest their number be too small, let six others go forth with them, selected by lot from among our servants, making fifteen in all. Place thou in an urn, my Brother Adoniram, the names of all our Perfect Masters other than the Nine Elect, and let Tsadôc, the High-Priest, draw forth six names, and let those so drawn, with the nine, go forth upon this expedition.

* * * * *

. . . . Ben Khased . . . Ben Abinadab . . . Akhimaz . . .
Baana ben Ahilud . . . Yosaphat ben Pharoh . . . Ben Gaber.

* * * * *

* מלכה מכך גת. *Mâkah Malec Gath*, (1 Kings, ii. 39:) though some improve the word into *Cheth*.

©. My brethren, it devolves on you to perform an important duty. I place you under the command of Zerbai, who shall bear our letters to Mâkah, our servant, King of Gath. Go thither speedily; and, aided by the king, search his dominions for these murderers. If you discover them, take them alive, and bring them hither to be tried and punished! Prepare to set forth at mid-day!

* * * * *

2. We are now near the city of Gath. Remain here, while I enter the city and present to King Mâkah the letters of our lord the king.

* * * * *

2. Be of good cheer, my brethren! The King of Gath has received with reverence the letters of our lord the king, and hath sent out his guards to scour the country in all directions in search of the fugitives. They may have taken refuge in the quarries



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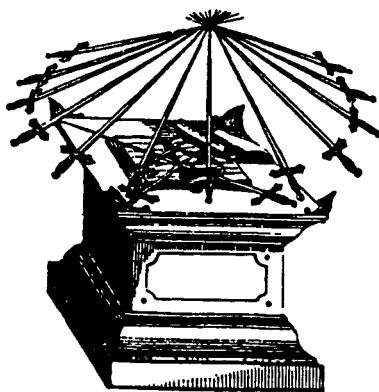
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2. We journeyed hence with all speed, and by the shortest route, to the city of Gath, where, my brethren remaining without the walls, I entered the city, obtained immediate audience of the king, and laid before him thy letters. He received them with all reverence, and forthwith dispatched his guards in all directions, to seek the fugitives. Returning to my fellows, I hastened with them to the quarries

between Gath and Saphir, where I suspected the murderers were concealed, and coming to the mouth of one, I, with Joabert and Satolkin, entered, and found two men at work, whom I recognized as the assassins Having sent this information to King Mâkah. we returned, and have delivered the two fugitives to thy guards.

©.∴ Let them be fettered, and consigned to separate dungeons till the morrow. If, after fair trial, they are found guilty, then let them be forthwith hanged and afterward beheaded, and their heads and that of Abairam set upon the East, West and South gates of the city, as a terror to all evil-doers

* * * * *



הַנְּדָרִים.

SECRECY . . . IX . . . RELIEF OF OPPRESSED . . . TOLERATION.

* * * * *

©.∴ I pronounce thee, my brother, to be duly invested with the rank and dignity of an Elu of the Fifteen, which degree I declare to be devoted, now and always hereafter, to liberty and toleration.

* * * * *

העלמים.

* * * * *

⊙. About six months, it is said, after the execution of the chief assassin, as detailed in the degree of Elu of the Nine, Ben Dekar, an Intendant of King Solomon in the country of Gath, which was a Philistine city tributary to him, caused diligent inquiry to be made if any person had lately taken shelter in that region, who might be supposed to have fled from Jerusalem; and published at the same time an accurate description of the two miscreants who had made their escape. Shortly afterward he received information that two persons answering the description had lately arrived there, and, believing themselves to be perfectly secure, had remained in the mountain country not far from the city.

As soon as Solomon was made acquainted with this circumstance, he wrote to Mâkah the King of Gath, to assist in apprehending them, and to cause them to be delivered to persons he should appoint to secure them, and bring them to Jerusalem to suffer the punishment due to their crime.

Fifteen Masters, including the Nine Elus, were sent with an escort of troops in quest of the murderers. Five days were spent in the search, when Zerbal, who had borne Solomon's letter to King Mâkah, with Joabert and Satolkin, discovered them cutting stone in a quarry, afterward known as that of Ben Dekar. They immediately seized them, and binding them, conducted them to Jerusalem. On their arrival, they were imprisoned in the tower of Akhizar, and the next day were tried and convicted, and received the punishment which their crimes deserved.

This degree is devoted to the same objects as those of the Elu of the Nine, and also to the cause of the oppressed against the oppressor, and of toleration against intolerance; that is, to the cause of human freedom, corporeal and mental, against tyranny exercised over the soul or body.

The two assassins of the Master Khirum (who is to us the symbol of that freedom), whose capture and execution are recounted in this degree, are the symbols of those special enemies of freedom, *Ambition*, of which *Tyranny* or *Despotism* is born, and *Fanaticism*, from which spring *Intolerance* and *Persecution*.

To the objects of this degree you have irrevocably consecrated yourself; and whenever, in your presence, a Chapter of the degree is opened, you will be most impressively reminded of your solemn vows here taken at our altar.

* * * * *

LECTURE.

§. Toleration, holding that every other man has the same right to his opinion and faith that we have to ours; and liberality, holding that as no human being can with certainty say, in the clash and conflict of hostile faiths and creeds, what is truth, or that *he* is *surely* in possession of it, so every one should feel that it is quite possible that another equally honest and sincere with himself, and yet holding the contrary opinion, may himself be in possession of the truth, and that whatever one firmly and conscientiously believes, is truth, to *him*—these are the mortal enemies of that fanaticism, which persecutes for opinion's sake, and initiates crusades against whatever it, in its imaginary holiness, deems to be contrary to the law of God or verity of dogma. And education, instruction and enlightenment are the most certain means by which fanaticism and intolerance can be rendered powerless.

No true Mason scoffs at honest convictions, and an ardent zeal in the cause of what one believes to be truth and justice. But he does absolutely deny the right of any man to assume the prerogative of Deity, and condemn another's faith and opinions as deserving to be punished because heretical. Nor does he approve the course of those who endanger the peace and quiet of great nations, and the best

interest of their own race by indulging in a chimerical and visionary philanthropy—a luxury which chiefly consists in drawing their robes around them to avoid contact with their fellows, and proclaiming themselves holier than they.

For he knows that such follies are often more calamitous than the ambition of kings; and that intolerance and bigotry have been infinitely greater curses to mankind than ignorance and error. Better *any* error than persecution! Better *any* opinion than the thumb-screw, the rack and the stake! And he knows also how unspeakably absurd it is, for a creature to whom himself and everything around him are mysteries, to torture and slay others, because they cannot think as he does in regard to the profoundest of those mysteries, to understand which is utterly beyond the comprehension of either the persecutor or the persecuted.

* * * * *

Twenty-four centuries ago these were the Chinese ethics:

“The Philosopher” [Confucius,] “said, ‘San, my doctrine is simple, and easy to be understood.’ Thseng-Tseu replied, ‘That is certain.’ The philosopher having gone out, the disciples asked what their master had meant to say. Thseng-Tseu responded, ‘The doctrine of our master consists solely in being upright of heart, and loving our neighbor as we love ourself.’”

About a century later, the Hebrew law said, “If any man hate his neighbor, then shall ye do unto him as he had thought to do unto his brother Better is a neighbor that is near than a brother afar off Thou shalt love thy neighbor as thyself.”

In the same fifth century before Christ, Socrates, the Athenian, said, “Thou shalt love thy neighbor as thyself.”

Three generations earlier, Zoroaster had said to the Medians, “Offer up thy grateful prayers to the Lord, the most just and pure Ormuzd, the supreme and adorable God, who thus declared to his prophet Zeradusht, “Hold it not

meet to do unto others what thou wouldst not desire done unto thyself; do that unto the people, which, when done to thyself, is not disagreeable unto thee.'”

The same doctrine had been long taught among the Hebrews, in the schools of Babylon and Alexandria. A pagan declared to the Pharisee Hillel, that he was ready to embrace the Jewish religion; if he could make known to him in a few words a summary of the whole law of Moses. “That which thou likest not done to thyself,” said Hillel, “do it not unto thy neighbor. Therein is all the law; the rest is nothing but the commentary upon it.”

* * * * *

Masonry requires of its initiates and votaries nothing that is impracticable. It does not demand that they should undertake to climb to those lofty and sublime peaks of a theoretical and imaginary unpractical virtue, high and cold and remote as the eternal snows that wrap the shoulders of Chimborazo, and at least as inaccessible as they. It asks that alone to be done which is easy to be done. It overtakes no one's strength, and asks no one to go beyond his means and capacities. It does not expect one whose business or profession yields him little more than the wants of himself and his family require, and whose time is necessarily occupied by his daily avocations, to abandon or neglect the business by which he and his children live, and devote himself and his means to the diffusion of knowledge among men. It does not expect him to publish books for the people, or to lecture, to the ruin of his private affairs, or to found academies and colleges, build up libraries, and entitle himself to statues.

But it does require and expect every man of us to do something, within and according to his means; and there is no Mason who *cannot* do *some* thing, if not alone, then by combination and association. . . .

If a Lodge cannot aid in founding a school or an academy it can still do something. It can educate one boy or girl, at

least, the child of some poor or departed brother. And it should never be forgotten, that in the poorest unregarded child that seems abandoned to ignorance and vice *may* slumber the virtues of a Socrates, the intellect of a Bacon or a Bossuet, the genius of a Shakspeare, the capacity to benefit mankind of a Washington; and that in rescuing him from the mire in which he is plunged, and giving him the means of education and development, the Lodge that does it may be the direct and immediate means of conferring upon the world as great a boon as that given it by John Faust the boy of Mentz; may perpetuate the liberties of a country and change the destinies of nations, and write a new chapter in the history of the world.

For we never know the importance of the act we do. The daughter of Pharaoh little thought what she was doing for the human race, and the vast unimaginable consequences that depended on her charitable act, when she drew the little child of a Hebrew woman from among the rushes that grew along the bank of the Nile, and determined to rear it as if it were her own.

How often has an act of charity, costing the doer little, given to the world a great painter, a great musician, a great inventor! How often has such an act developed the ragged boy into the benefactor of his race! On what small and apparently unimportant circumstances have turned and hinged the fates of the world's great conquerors. There is no law that limits the returns that shall be reaped from a single good deed. The widow's mite may not only be as acceptable to God, but may produce as great results as the rich man's costly offering. The poorest boy, helped by benevolence, may come to lead armies, to control senates, to decide on peace and war, to dictate to cabinets; and his magnificent thoughts and noble words may be law many years hereafter to millions of men yet unborn.

* * * * *

We must not forget that great results are most ordinarily produced by an aggregate of many contributions and exertions; as it is the invisible particles of vapor, each separate and distinct from the other, that, rising from the oceans and their bays and gulfs, from lakes and rivers, and wide morasses and overflowed plains, float away as clouds, and distill upon the earth in dews, and fall in showers and rain and snows upon the broad plains and rude mountains, and make the great navigable streams that are the arteries along which flows the life-blood of a country.

And so Masonry can do much, if each Mason be content to do his share, and if their united efforts are directed by wise counsels to a common purpose. "It is for God and for Omnipotency to do mighty things in a moment; but by degrees to grow to greatness is the course that he hath left for man."

If Masonry will but be true to her mission, and Masons to their promises and obligations—if, reëntering vigorously upon a career of beneficence, she and they will but pursue it earnestly and unfalteringly, remembering that our contributions to the cause of charity and education then deserve the greatest credit when it costs us something, the curtailing of a comfort or the relinquishment of a luxury, to make them—if we will but give aid to what were once Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly and incessantly, as the vapors rise and the springs run, and as the sun rises and the stars come up into the heavens, then we may be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not effete or impotent, nor degenerated nor drooping to a fatal decay.



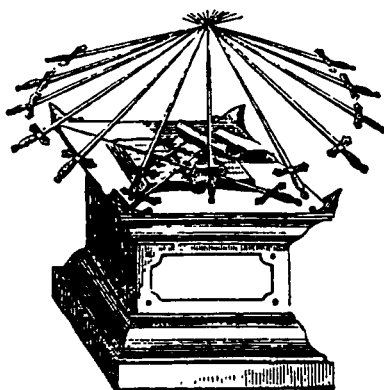
TO CLOSE.

* * * * *

⊕. Venerable President, the hour when the Fifteen Elus returned to Jerusalem.

⊙. The hour of rest has come.

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⊙. . . .							
⊕. . . .							
○. . . .							

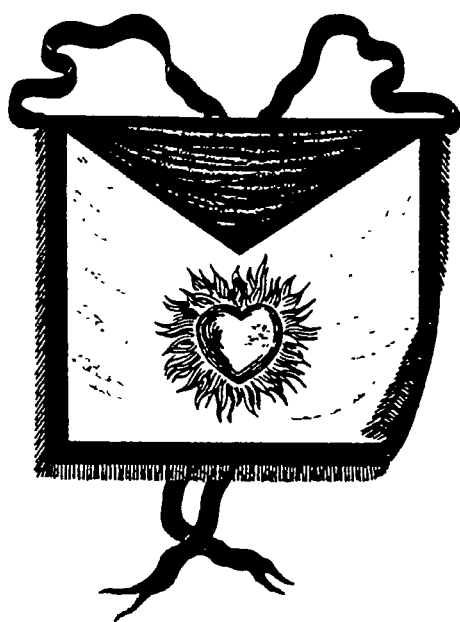
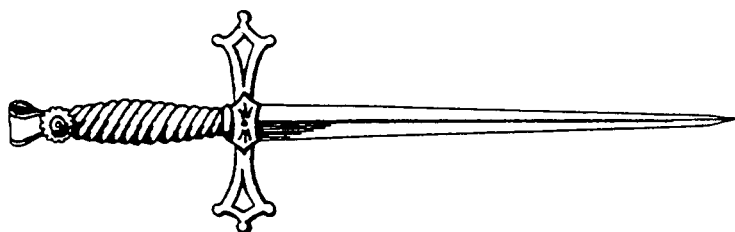
⊙. This Chapter of Elus of the Fifteen is closed. Go in peace!—but first.

מדרגה אחת עשרה.



אֲנִי מְחַיֵּה מֵתִים וְנִסִּים עֲשֵׂה בְּיָמַי

Eleventh Degree



See page 112 for description.

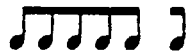


XI.

፩፡፱ ምስጢር ዳኅን ላጠቅላይ ጊጠጥሩኝ

ELU OF THE TWELVE

(SUBLIME KNIGHT ELU OF THE TWELVE)*



This Lodge also is called a Chapter.

The hall is arranged and decorated as in the Tenth Degree, except that it is lighted by twelve lights only, three in each quarter of the room, East, West, North and South, and each three forming an equilateral triangle with its base toward the officer in front of whom it is.

OFFICERS, TITLES, ETC.

The presiding officer is styled "Venerable President," except during a reception.

The Wardens are styled "Brother Senior and Brother Junior Warden," except during a reception. The Experts are styled "Auditor" and "Assistant Auditor;" and the Captain of the Guards, "Marshal."

* See footnote on page 79

Upon a Reception the Chapter represents the court of King Solomon, as in the two preceding degrees. The Master represents King SOLOMON, the Senior Warden sitting with him in the East, King KHIRUM; the Junior Warden, ADONIRAM; the Orator, ZABUD; the Secretary, TSADOC, the High-Priest; the Treasurer, YUSAPHAT, the Chancellor; the Hospitaller, AHISHAR; the Experts, ALIHOREPH and AHAIAH, and the Captain of the Guards, BANAIAS.

The Chapter regularly consists of twelve members only.

CLOTHING, DECORATIONS, ETC.

The Apron is white, lined, edged and fringed with black and the flap black. In the middle of it is painted or embroidered a flaming heart.

The Cordon is a broad black watered ribbon, worn from right to left. Over the flaming heart on the Cordon are painted or embroidered the words "*Vincere aut Mori*; or, in Hebrew, **נָצַח אֵל מוֹת**. (Literally, "Death rather than Dishonor.")

The Jewel is a sword of gold, suspended from the cordon.

The AGE of an Elu of the Twelve is 18 years.

The hours of labor are from the sixth to the twelfth hour of the day.

TO OPEN.

* * * * *

Q. The name of an Elu of the Twelve is **אמת**, *Ameth* or *Amat*, Truth and a True Man.

He is one whose faith cannot be shaken, and whose confidence is in God.

He is frank, fair, sincere, straight-forward, reliable, honest and upright.

Q. Who were the first Elus of the Twelve?

A. Those whom King Solomon made Princes and Governors in Israel.

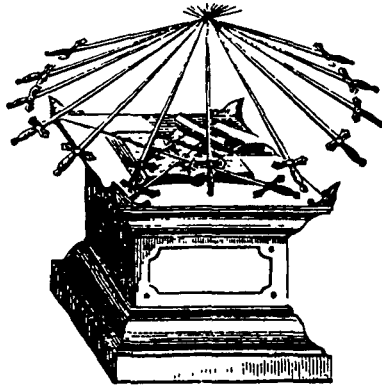
Q. What were their duties?

A. To provide supplies for the King and for his household, each one his month in the year; to see that the taxes were fairly assessed; to superintend the collection of the

revenue; and to protect the people against the rapacity and extortion of the tax-gatherers and farmers of the revenue.

Q.: What are now the duties of an Elu of the Twelve?

A.: To be earnest, honest and sincere; to protect the people against illegal impositions and exactions; to guard their political rights, and to endeavor to make it the law, that those shall bear the burdens who reap the benefits of the government.



§.∴ That the people among whom we live may be protected against illegal impositions.

○.∴ That they may be secured in the enjoyment of their political and social rights.

⊕.∴ That the burdens of the government may be equally apportioned.

— We are and will forever remain united

§.∴ We will be true unto all men.

○.∴ We will be frank, honest and sincere in all things.

⊕.∴ We will be earnest in doing that which it may be our duty to do.

⊙.∴ No man shall repent that he has relied upon our word.

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



RECEPTION.

* * * * *

ψ ∴ According to the sentence of the court, the two assassins of the Master have been executed, confessing their guilt in the hearing of all the people; and their heads, struck off after life was extinct, have been set, with that of Abairam, over the East, West and South gates of the city.

⊙ ∴ Justice is satisfied, the majesty of the law is vindicated, and the land purified of the innocent blood shed in the temple. Henceforward let our departed brother and revered Master be unto us and unto all Masons the symbol of Liberty, Intelligence and Truth, and his assassins of Ignorance, Tyranny and Intolerance; that the murder and its punishment may teach Masons in all ages, not only the great moral lesson that God will not permit crime to go unpunished, and that justice will surely overtake the guilty, and the offense be unerringly followed by its consequences—but also this other—that the freedom of the State can only be attained and perpetuated, by instructing the people, by following Ignorance into its darkest dens, and there smiting it mortally and mercilessly.

My brethren, the affairs of the living, too long neglected in our sorrow for the dead and our pursuit of the assassins, now demand our attention. Many complaints have accumulated, and much wrong and oppression are charged to exist. Our Chancellor will make known to you the nature of these complaints.

□ ∴ From all portions of the realm there have come up complaints in regard to the collection of the revenue. Those who gather the tribute compound with the great and wealthy for bribes, and levy the deficiency on the poor. They practice extortion, and wring from the people much more than they pay into the treasury. Their accounts are in arrears and unsettled; the contributions for the service of

the Temple remain unpaid; and the farmers of the revenue grow rich, while thine army is illy supplied with food.

* * * * *

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

* * * * *

⊙. I will create twelve of the fifteen Elus to be governors in Israel, with the title of Prince Emeth,* giving them in charge the collection of the revenues of my realm, and supreme control, each in his province, as my vicegerents and immediate representatives. . . .

* * * * *

Yūsaphat ben Paroh . . . Ben Abinadab . . . Ben Khūr . . .
Ben Dēkar . . . Akhaimaz . . . Baana ben Khūshaï . . . Gaber
ben Araï . . . Baana ben Akhoilud . . . Shamayè ben Ala . . .
Ben Gaber . . . Ben Khased . . . Akhinadab ben Ada . . .

* * * * *

⊙. My brethren, are you willing to take upon yourselves the duties of governors in Israel and chiefs over the revenue with the resolution to discharge those duties faithfully and impartially?

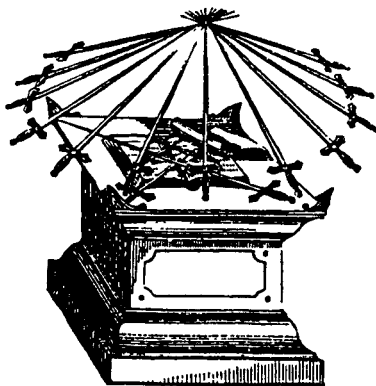
Will you promise to deal honestly and fairly by all men, to know no distinction of persons, and to see that none are subjected to exaction, extortion, or unjust imposition of burdens?

* * * * *

* נַסִּיאַ אֱמֶת *Nasia Ameth*; Prince of Truth.

⊙.°. Let, then, our Chancellor write the decree by which we appoint these twelve to be governors in Israel and chiefs over the revenue; and we give to them supreme control over the revenue of their provinces, with power to judge and punish all who are guilty of extortion and oppression; making them our vicegerents, each in his province, to be obeyed accordingly.

* * * * *



הנדרים.

SECRECY . . . PROTECTION OF THE PEOPLE . . . TRUTH, SINCERITY,
FIRMNESS.

* * * * *

העלמים.

* * * * *

⊙.°. I invest you with the apron, collar and jewel of this degree. Remember that you wear them as the successor and representative of a Prince and Elu or Nasia Emeth of the court of King Solomon; and that your conduct and conversation should be such as become one invested with so high an honor.

The flaming hearts are symbols of that zeal and devotedness that ought to animate you, and of those noble and

heroic souls that have in all ages suffered and sacrificed themselves for their fellows or their country; and the motto is your solemn pledge that you will rather die than betray the cause of the people, or be overcome through your own fear or fault.

HISTORY.

○. The history of this degree is, that after punishment had been inflicted on the murderers of the Master Khirum, King Solomon instituted it, both as a recompense for the zeal and constancy of the Elus of the Fifteen, who had assisted him to discover them, and also to enable him to elevate other deserving brethren, from the lower degrees to those places in the higher, which had been vacated by their promotion. Twelve of these fifteen he made Sublime Knights, selecting them by lot, that he might give none offense. The first twelve drawn he constituted into a Chapter, and gave them command over the twelve tribes. He gave them the title of Prince or Chief, Nasia, and the name Emeth or Ameth, a Hebrew word, signifying a true man. He exhibited to them the precious things brought from the high place Gabaon, to be deposited in the new temple built on the site of the threshing-floor of Ornan or Araūnah, the Jebusite. These, my brother, are the chief objects delineated on our tracing-board, and you should make them the frequent subject of your reflections, for each has a profound symbolic meaning.

The ninth, tenth and eleventh degrees constitute what are called the Elu or Elect degrees, of the Ancient and Accepted Scottish Rite. They elucidate a particular part of the legendary history or mythical traditions of Freemasonry, and constitute a peculiar system which is necessarily contained in every Rite. In the York or English Rite, the Elus are represented only by the Fellow-Crafts sent in search of the murderers, in the third degree. In the French Rite, or *Rit Moderne*, they constitute a single degree, the fourth of that Rite, called "Elu." In some of the other systems of Free-

masonry the Elus have been subdivided into numerous degrees; but their purport is always the same—to give the details of the detection, pursuit and punishment, by chosen or elected brethren, of those murderers who stained, with the blood of the Master Khirum, the floor of the Holy House of the Temple.

As there is no symbol of Masonry that has not more than one meaning—the first explanation, and even the second or third, being often itself a symbol and enigma—you will not be surprised to learn that the meaning of these degrees has often been mistaken or misrepresented.

They were at one time used to conceal the designs of those who, upon the continent of Europe, and especially in France, were plotting revenge for the execution of Charles I. of England. It was then that the name of Romvel [for Cromwell] was given to one of the assassins, and Hobhen [for Bohun, the family name of the parliamentary general the Earl of Essex,] was given to another.

It has also been supposed that the Templars used these degrees and concealed themselves under the name of Elus. Khirum has been supposed to represent the last public and acknowledged Grand Master of that Order, and the Nine Elect to represent the eight original founders of it and the ninth Knight who afterward united with them.

It is singular that the adherents of the Stuarts should have made Khirum the symbol of *royal* power and prerogative, since he has always been, as we have informed you, that of human freedom. As an independent legislature is an indispensable feature of free institutions, the Elect of the Nine and the Elect of the Fifteen shadow forth the two houses, the upper and lower, in which, in modern times, the power of legislation is deposited in all really free governments. Three times three, or nine, is the peculiar number of the Masters; and five times three, the number of the Apprentice multiplied by that of the Fellow-Craft, is appropriate for the more numerous and popular branch, which, fresh from the people,

and elected for short terms, reflects its will, and even its fickle and shifting whims and caprices.

In the present degree is shadowed forth that other free institution without which liberty would often be but a name; the trial by jury of twelve men, whose *unanimous* verdict is necessary to convict of crime; and also the Council of State of the Executive Magistrate, who are his constitutional advisers, and responsible to the people and their representatives for his acts.

When Ignorance, Tyranny and Intolerance are confronted by these antagonists, the victory of Right and Truth is certain.

* * * * *

LECTURE.

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§ .'. The great distinguishing characteristic of a Mason is sympathy with his kind. He recognizes in the human race one great family, all connected with himself by those invisible links, and that mighty net-work of circumstance, forged and woven by God.

Feeling that sympathy, it is his first Masonic duty to serve his fellow-man. At his first entrance into the Order, he ceases to be isolated, and becomes one of a great brotherhood, assuming new duties toward every Mason that lives, as every Mason at the same moment assumes them toward him.

Nor are those duties on his part confined to Masons alone. He assumes many in regard to his country, and especially toward the great, suffering masses of the common people, for they too are his brethren, and God hears them, inarticulate as the moanings of their misery are. By all proper means, of persuasion and influence, and otherwise, if the occasion and emergency require, he is bound to defend them against oppression, and tyrannical and illegal exactions.

He labors equally to defend and to improve the people. He does not flatter them to mislead them, nor fawn upon them to rule them, nor conceal his opinions to humor them, nor tell them that they can never err, and that their voice is the voice of God. He knows that the safety of every free government, and its continuance and perpetuity, depend upon the virtue and intelligence of the common people; and that, unless their liberty is of such a kind as arms can neither procure nor take away; unless it is the fruit of manly courage, of justice, temperance and generous virtue—unless, being such, it has taken deep root in the minds and hearts of the people at large, there will not long be wanting those who will snatch from them by treachery what they have acquired by arms.

* * * * *

For if any people thinks that it is a more grand, a ^{more} ~~more~~ beneficial, or a more wise policy, to invent subtle expedients by stamps and imposts, for increasing the revenue and draining the life-blood of an impoverished people; to multiply its naval and military force; to rival in craft the ambassadors of foreign states; to plot the swallowing up of foreign territory; to make crafty treaties and alliances; to rule prostrate states and abject provinces by fear and force; than to administer unpolluted justice to the people, to relieve the condition and raise the estate of the toiling masses, redress the injured and succor the distressed and conciliate the discontented, and speedily restore to every one his own; then that people is involved in a cloud of error, and will too late perceive, when the illusion of these mighty benefits has vanished, that in neglecting these, which it thought inferior considerations, it has only been precipitating its own ruin and despair.

Unfortunately, every age presents its own special problem, most difficult and often impossible to solve; and that which this age offers, and forces upon the consideration of all

thinking men, is this—how, in a populous and wealthy country, blessed with free institutions and a constitutional government, are the great masses of the manual-labor class to be enabled to have steady work at fair wages, to be kept from starvation, and their children from vice and debauchery, and to be furnished with that degree, not of mere reading and writing, but of *knowledge*, that shall fit them intelligently to do the duties and exercise the privileges of freemen; even to be entrusted with the dangerous right of suffrage?

For though we do not know why God, being infinitely merciful as well as wise, has so ordered it, it seems to be unquestionably his law, that even in civilized and Christian countries, the large mass of the population shall be fortunate, if, during their whole life, from infancy to old age, in health and sickness, they have enough of the commonest and coarsest food to keep themselves and their children from the continual gnawing of hunger—enough of the commonest and coarsest clothing to protect themselves and their little ones from indecent exposure and the bitter cold; and if they have over their heads the rudest shelter.

And He seems to have enacted this law—which no human community has yet found the means to abrogate—that when a country becomes populous, capital shall concentrate in the hands of a limited number of persons, and labor become more and more at its mercy, until mere manual labor, that of the weaver and iron-worker, and other artisans, eventually ceases to be worth more than a bare subsistence, and often, in great cities and vast extents of country, not even that, and goes or crawls about in rags, begging, and starving for want of work.

* * * * *

How to deal with this apparently inevitable evil and mortal disease is by far the most important of all social problems. What is to be done with pauperism and over-supply of labor? How is the life of any country to last, when brutality and

drunken semi-barbarism vote, and hold offices in their gift and by fit representatives of themselves control a government? How, if not wisdom and authority, but turbulence and low vice are to exalt to senatorships miscreants reeking with the odors and pollution of the hell, the prize-ring, the brothel and the stock-exchange, where gambling is legalized and rascality is laudable?

Masonry will do all in its power, by direct exertion and coöperation, to improve and inform as well as to protect the people; to better their physical condition, relieve their miseries, supply their wants, and minister to their necessities. Let every Mason in this good work do all that may be in *his* power.

* * * * *

Virtue is the truest liberty; nor is he free that stoops to passions; nor he in bondage that serves a noble master. Examples are the best and most lasting lectures; virtue the best example. He that hath done good deeds and set good precedents, in sincerity, is happy. Time shall not outlive his worth. He lives truly after death, whose good deeds are his pillars of remembrance; and no day but adds some grains to his heap of glory. Good works are seeds that, after sowing, return us a continual harvest; and the memory of noble actions is more enduring than monuments of marble.

* * * * *

Let the Mason be faithful in the school of life, and to all its lessons! Let him not learn nothing, nor care not whether he learns or not. Let not the years pass over him, witnesses of only his sloth and indifference; or see him zealous to acquire everything but virtue. Nor let him labor only for himself; nor forget that the humblest man that lives is his brother, and hath a claim on his sympathies and kind offices; and that beneath the rough garments which labor wears may beat hearts as noble as throb under the stars of princes.

“God, who counts by souls, not stations,
 Loves and pities you and me;
 For to Him all vain distinctions
 Are as pebbles on the sea.”

* * * * *

Truth, a Mason is early told, is a divine attribute and the foundation of every virtue; and frankness, reliability, sincerity, straight-forwardness, plain-dealing, are but different modes in which Truth develops itself. The dead, the absent, the innocent, and those that trust him, no Mason will deceive willingly. To all these he owes a nobler justice, in that they are the most certain trials of human equity. Only the most abandoned of men, said Cicero, will deceive him who would have remained uninjured if he had not trusted. All the noble deeds that have beat their marches through succeeding ages have proceeded from men of truth and genuine courage. The man that is always true is both virtuous and wise, and thus possesses the greatest guards of safety; for the law hath not power to strike the virtuous, nor can fortune subvert the wise.

* * * * *

To pity the misfortunes of others; to be humble, but without meanness; to be proud, but without arrogance; to abjure every sentiment of hatred and revenge; to show himself magnanimous and liberal, without ostentation and without profusion; to be the enemy of vice; to pay homage to wisdom and virtue; to respect innocence; to be constant and patient in adversity, and modest in prosperity; to avoid every irregularity that stains the soul and distempers the body—it is by following these precepts that a Mason will become a good citizen, a faithful husband, a tender father, an obedient son, and a true brother; will honor friendship, and fulfill with ardor the duties which virtue and the social relations impose upon him.

It is because Masonry imposes upon us these duties that it is properly and significantly styled *work*; and he who imagines that he becomes a Mason by merely taking the two or three first degrees, and that he may, having leisurely stepped upon that small elevation, thenceforward worthily wear the honors of Masonry, without labor or exertion, or self-denial or sacrifice, and that there is nothing to be *done* in Masonry, is strangely deceived.

Is it true that nothing remains to be done in Masonry?

* * * * *

Do Masons no longer form uncharitable opinions of their brethren, enter harsh judgments against them, and judge themselves by one rule and their brethren by another?

* * * * *

Are political controversies now conducted by Masons with no violence and bitterness? Do Masons refrain from defaming and denouncing their brethren who differ with them in religious or political opinions?

What grand social problems or useful projects engage our attention at our communications? Where in our Blue Lodges are lectures habitually delivered for the real instruction of the brethren? Do not our sessions pass in the discussion of minor matters of small business, the settlement of points of order and trivial questions of mere administration; and the admission and advancement of candidates, whom, after their reception, we take no pains to instruct?

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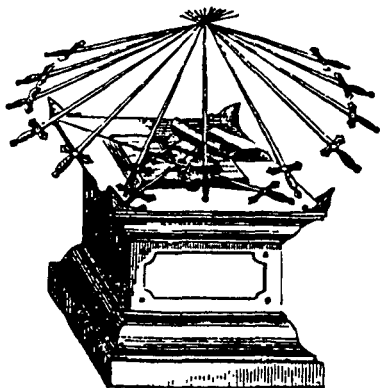
We have high dignities and titles; do their possessors qualify themselves to enlighten the world in respect to the aims and objects of Masonry? Decendants of those Initiates who governed empires, does your influence enter into practical life, and operate efficiently in behalf of well-regulated and constitutional liberty?

* * * * *

After praising each other all our lives, there are **always** excellent brethren, who, over our coffins, shower unlimited eulogies. Every one of us who dies, however useless his life, has been a model of all the virtues, a very child of the celestial light. In Egypt, among our old Masters, where Masonry was more cultivated than vanity, no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment. A grave tribunal sat in judgment upon all, even the kings. They said to the dead, "Whoever thou art, give account to thy country of thy actions! What hast thou done with thy time and life? The law interrogates thee, thy country hears thee, Truth sits in judgment on thee!" Princes came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of the dead man's life, and threw the blaze of the torch of truth on all his actions. If it were adjudged that he had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture. What a lesson the old Masonry taught to the sons of the people!

Is it true that Masonry is effete; that the acacia, withered, affords no shade; that Masonry no longer marches in the advance-guard of Truth? No. Is freedom yet universal? Have ignorance and prejudice disappeared from the earth? Are there no longer enmities among men? Do cupidity and falsehood no longer exist? Do toleration and harmony prevail among religious and political sects? There are works yet left for Masonry to accomplish, greater than the twelve labors of Hercules; to advance ever, resolutely and steadily; to enlighten the minds of the people, to reconstruct society, to reform the laws, and improve the public morals. The eternity in front of it is as infinite as the one behind. And Masonry cannot cease to labor in the cause of social progress, without ceasing to be true to itself, without ceasing to be Masonry.

TO CLOSE.



☉ ∴ My brethren, this Chapter is closed. Go in peace!—
but first

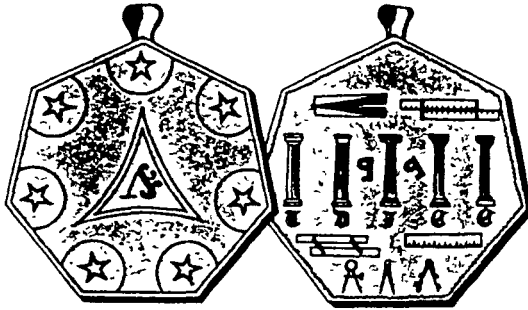


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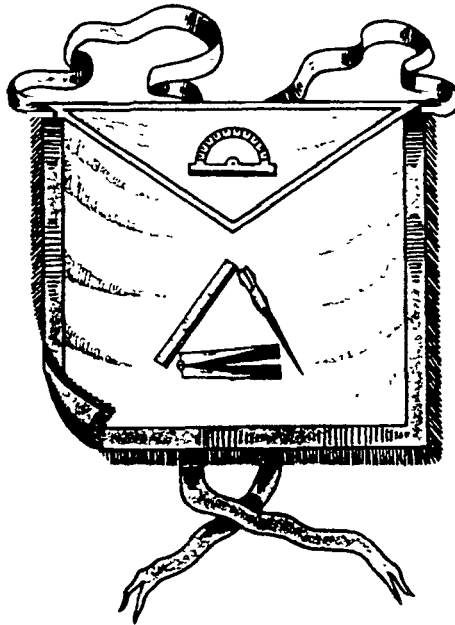


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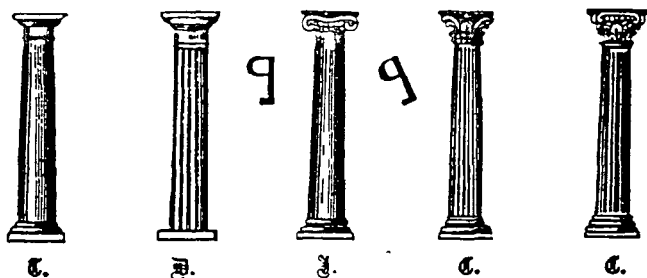
Twelfth Degree



Reverse



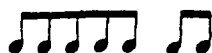
See page 130 for description.



XII.

ವಿಗ್ರಹಗಳ ಗುರುತು ೧೧

MASTER ARCHITECT
(GRAND MASTER ARCHITECT)*



THE CHAPTER—ITS DECORATIONS, ETC.

Bodies of this degree are styled Chapters.

The hangings are white, strewed with crimson flames.

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

In the North is painted the North Star, and a little below it are the seven stars of *Ursa Major*. In the East, behind the columns, is a luminous star, representing Jupiter rising in the East as the Morning Star.

Over the columns, in the East, hangs the seal of Solomon, two triangles interlaced, one white and the other black, with the word **ꣳꣳꣳꣳ** in the center.

* See footnote on page 79.

The Chapter is lighted by three great lights, one in the East, one in the West, and one in the South.

Upon the altar, which is in the center of the room, and covered with a white cloth of linen, are the Hebrew Pentateuch, or a roll of parchment representing it, and the book of constitutions, and on this all the contents of a case of mathematical instruments.

OFFICERS, TITLES, ETC.

The Master is styled "Venerable Master."

The Wardens are styled "Brother Senior (and Junior) Wardens." They sit in the West.

The Orator, Almoner, Expert, Assistant Expert, the Master of Ceremonies and the Captain of the Host are styled "Brother."

CLOTHING, DECORATIONS, ETC.

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

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

The Jewel is a heptagonal medal of gold. In each angle, on one side, is a five-pointed star, enclosed by a semicircle. In the center, on the same side, is an equilateral triangle, formed by arcs of circles, in the center of which is the letter $\mathfrak{N}$ or $\mathfrak{A}$. On the reverse side are five columns, of the different orders of architecture, arranged from left to right, with the initial letter of the proper order below each, in old English letters . . . Tuscan . . . Doric . . . Ionic . . . Corinthian . . . Composite. Above these columns are a sector and a slide-rule; below them, the three kinds of compasses, the plain scale and parallel ruler; and between the second and third, and third and fourth columns, are the letters $\therefore \mathfrak{g} \therefore \mathfrak{A}$.

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

The AGE of a Master Architect is 35 years.

The hours for labor are from the rising of the Morning Star until sunset, and when the Evening Star appears.

TO OPEN.



* * * * *

⊕. I have studied mathematics, and am familiar with the instruments used by a Master Architect.

* * * * *

⊙. What lesson do teach us?

⊕. That Life and Time are but a point in the center of Eternity; while the circle of God's attributes is infinite.

* * * * *

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

* * * * *

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

* * * * *

That we should not live only for ourselves, but for others also, so as in just measure to serve ourselves, our families, our friends, our neighbors and our country.

* * * * *

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

* * * * *

That we should strive to grasp and solve the great problems presented by the universe, and involved in our existence; to know and understand the lofty truths of philosophy, and to communicate freely of our knowledge unto others.

* * * * *

RECEPTION.

* * * * * *

1.—○. A wise man will hear, and will increase learning, and a man of understanding will attain unto wise counsels; to understand an enigma and the interpretation; the word of the sages and their obscure sayings.

2.—○. Wisdom preventeth them that covet her, so that she first showeth herself unto them. He that awaketh to seek her shall not labor: for he shall find her sitting at his door. The Lord giveth wisdom; out of his mouth come knowledge and understanding.

3.—○. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee, and thou shalt understand righteousness, judgment, equity, and every good path.

* * * * * *

1.—⊕. I wished, and understanding was given me; and I called upon God, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison to her. The Lord, by wisdom, hath founded the earth; by understanding hath he established the heavens.

2.—⊕. Get wisdom! Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee.

* * * * * *

1.—○. No evil can overcome wisdom. She glorifieth her nobility by being conversant with God; and the Lord of all things loveth her. For it is she that teacheth the knowledge of God, and is the expounder of his work.

2.—⊙.: She knoweth things past, and judgeth of things to come; she knoweth the subtilities of speeches and the solutions of arguments; she knoweth signs and wonders before they be done; and the events of times and ages. By means of her we shall have immortality.

* * * * *

⊙.: Wisdom is the true Masonic Light. He who obeys the Masonic law shall find it. The degree which you now seek was first conferred upon Adoniram, the son of Abada, when he was appointed Chief Architect of the Temple, and, as such, the successor of the Master Khirum, after having been for a time the chief of the five Intendants of the Building; and after his skill and science as an architect had been thoroughly tested, and he found to be superior to the other four Intendants. It was but the ceremony of his investiture with that office. Afterwards it became an honorary degree, conferred first upon the other Intendants and then upon the Elus, as a mark of honor and distinction and a certificate of their proficiency as architects.

As he advanced, the ancient Freemason ceased to work with the instruments of the laborer, the square, the level, the plumb and the trowel, and assumed those of the architect and geometrician. As he advanced, also, he passed from that branch of geometry and mathematics which occupies itself with the earth, its surface, and the things that belong to it, with right lines and angles, and all the figures formed by these, to the mathematics of the heavens and the spheres.

We no longer occupy ourselves with geometry and mathematics as sciences, nor expect of our initiates a knowledge of their problems, or even of their terms. To us, the instruments of the geometrician, and all the figures, plain and spherical, drawn by these instruments, have a symbolical meaning. By means of the morality of Masonry, we advance toward its philosophy; and each of the degree through which you are now passing is a step in that direction.

* * * * *

הנדרים.

SECRECY . . . GOOD CONDUCT . . . VIRTUES SYMBOLIZED.

* * * * *

העלמים.

* * * * *

I invest you with the apron, cordon and jewel of this degree. Their colors, white and blue, will remind you of what is commonly styled "Symbolic Masonry," or "the Blue Degrees;" the foundation, but not the completion and perfection, of Freemasonry. Upon the apron and jewel you see the five orders of architecture, and the instruments of a Master Architect; the symbolic meaning of which you have yet to learn.

I now present you with the instruments with which a Master Architect works. Listen and you shall learn their uses, and of what they are the symbols to us in this degree

* * * * *

Such are the instruments of a Master Architect; and such the lessons which they teach us. Forget not that you have solemnly vowed to practice all the virtues which they symbolically teach; for thus only can you deserve, how proudly soever you may wear, the title of Grand Master Architect.

CHARGE.

The history of this degree is brief, as its ceremonies are simple. After the murderers of the Master Khirum had been discovered, apprehended, tried and punished, his monument and mausoleum completed by the Intendants of the Building, and the matters which concerned the revenue of the realm provided for, King Solomon, to ensure uniformity

in the work, and vigor in its prosecution, and to reward the superior and eminent science and skill of Adoniram the son of Abada, appointed him to be Chief Architect of the Temple, with the title of Master Architect, and invested him with that office, as sole successor and representative of the deceased Master Khirum; and at the same time made him Grand Master of Masons, and the Masonic peer of himself and King Khirum of Tsūr. Afterward the title was conferred on other architects and on the princes of the Jewish court as an honorarium, and thus the degree became established.

You have heard what are the lessons taught by the working-instruments of a Master Architect; and I shall not now enlarge upon those lessons. The great duties which they inculcate demand much of us, and take for granted our capacity to perform them fully. We hope that we are not mistaken in believing that you possess that capacity, and in expecting that you will be always found equal to the task which you have thus imposed on yourself.

* * * * *

LECTURE.

* * * * *

§ . . We all not only have better intimations, but are capable of better things, than we know. The pressure of some great emergency would develop in us powers, beyond the worldly bias of our spirits; and heaven so deals with us, from time to time, as to call forth those better things. There is hardly a family so selfish in the world, but that, if one in it were doomed to die—one to be selected by the others—it would be utterly impossible for its members, parents and children, to choose out that victim; but that each would say, “I will die; but I cannot choose.” And in how many, if that dire extremity had come, would one and another step forth, freed

from the vile meshes of ordinary selfishness, and say, like the Roman father and son, "let the blow fall on me!" There are greater and better things in us all than the world takes account of, or than we take note of; if we would but find them out. And it is one part of our Masonic culture to *find* these traits of power and sublime devotion, to revive these faded impressions of generosity and self-sacrifice, the almost squandered bequests of God's love and kindness to our souls; and to induce us to yield ourselves to their guidance and control.

* * * * *

Man is no bubble upon the sea of his fortunes, helpless, and irresponsible upon the tide of events. The same difficulty, distress, poverty, or misfortune, that breaks down one man builds up another and makes him strong. It is the very attribute and glory of a man that he can bend the circumstances of his condition to the intellectual and moral purposes of his nature; and the power and mastery of his will chiefly distinguish him from the brute.

* * * * *

Let the Mason not forget that life and the world are what we make them by our social character; by our adaptation or want of adaptation to the social conditions, relationships, and pursuits of the world. To the selfish, the cold and the insensible, to the haughty and presuming, to the proud who demand more than they are likely to receive, to the jealous ever afraid they shall not receive enough, to those who are unreasonably sensitive about the good or ill opinions of others, to all violators of the social laws, the rude, the violent, the dishonest and the sensual—to all these, the social condition, from its very nature, will present annoyances, disappointments and pains, appropriate to their several characters. The benevolent affections will not revolve around selfishness; the cold-hearted must expect to meet

coldness; the proud, haughtiness; the passionate, anger; and the violent, rudeness. Those who forget the rights of others must not be surprised if their own are forgotten; and those who stoop to the lowest embraces of sense must not wonder if others are not concerned to find their prostrate honor, and lift it up to the remembrance and respect of the world.

* * * * *

Believe that there is a God; that he is our father; that he has a paternal interest in our welfare and improvement; that he has given us powers, by means of which we may escape from sin and ruin; that he has destined us to a future life of endless progress toward perfection and a knowledge of himself—believe this, as every Mason should, and you can live calmly, endure patiently, labor resolutely, deny yourselves cheerfully, hope steadfastly, and be conquerors in the great struggle of life. Take away any one of these principles, and what remains for us? Say that there is no God; or no way opened for hope and reformation and triumph, no heaven to come, no rest for the weary, no home in the bosom of God for the afflicted and disconsolate soul; or that God is but an ugly blind *Chance* that stabs in the dark; or a *somewhat* that is, when attempted to be defined, a *nowhat*, emotionless, passionless, the Supreme *Apathy* to which all things, good and evil, are alike indifferent; or a jealous God who revengefully visits the sins of the fathers on the children, and when the fathers have eaten sour grapes, sets the children's teeth on edge; an arbitrary supreme *Will*, that has made it *right* to be virtuous, and wrong to lie and steal, because *It pleased* to *make* it so rather than otherwise, retaining the power to reverse the law; or a fickle, vacillating, inconstant Deity, or a cruel, blood-thirsty, savage Hebrew or Puritanic one; and we are but the sport of chance and the victims of despair; hapless wanderers upon the face of a desolate, forsaken, or accursed and hated earth; surrounded by darkness, strug-

gling with obstacles, toiling for barren results and empty purposes, distracted with doubts, and misled by false gleams of light; wanderers with no way, no prospect, no home; doomed and deserted mariners on a dark and stormy sea, without compass or course, to whom no stars appear; tossing helpless upon the weltering angry waves, with no blessed haven in the distance whose guiding-star invites us to its welcome rest.

* * * * * *

No man can suffer and be patient, can struggle and conquer, can improve and be happy, otherwise than as the swine are, without conscience, without hope, without a reliance on a just, wise, and beneficent God. We must, of necessity embrace the great truths taught by Masonry, and live by them, to live happily. "*I put my trust in God,*" is the protest of Masonry against the belief in a cruel, angry and revengeful God, to be feared and not revered by his creatures.

* * * * * *

Everywhere, human life is a great and solemn dispensation. Man, suffering, enjoying, loving, hating, hoping and fearing, chained to the earth and yet exploring the far recesses of the universe, has the power to commune with God and his angels. Around this great action of existence the curtains of time are drawn; but there are openings through them which give us glimpses of eternity. God looks down upon this scene of human probation. The wise and the good in all ages have interposed for it, with their teachings and their blood. Everything that exists around us, every movement in nature, every counsel of Providence, every interposition of God, centers upon one point—the fidelity of man. And even if the ghosts of the departed and remembered could come at midnight through the barred doors of our dwellings, and the shrouded dead should glide through the aisles of our churches and sit in our Masonic temples, their teachings would be no

more eloquent and impressive than the dread realities of life; than those memories of misspent years, those ghosts of departed opportunities, that, pointing to our conscience and eternity, cry continually in our ears, "*Work while the day lasts! for the night of death cometh, in which no man can work.*"

* * * * *

CLOSING INSTRUCTION.

* * * * *

⊙. The Hebrew word, in the old Samaritan character, suspended in the East, over the five columns, is ADONAI, one of the names of God, usually translated Lord; and which the Hebrews, in reading, always substitute for the True Name, which is for them ineffable.

The five columns, in the five different orders of architecture, are emblematical to us of the five principal divisions of the Ancient and Accepted Scottish rite:

*1.—The *Tuscan*, of the three blue degrees, or the primitive Masonry.

*2.—The *Doric*, of the ineffable degrees, from the fourth to the fourteenth, inclusive.

*3.—The *Ionic*, of the fifteenth and sixteenth, or second temple degrees.

*4.—The *Corinthian*, of the seventeenth and eighteenth degrees, or those of the new law.

*5.—The *Composite*, of the philosophical and chivalric degrees intermingled, from the nineteenth to the thirty-second, inclusive.

The North Star, always fixed and immovable for us, represents the point in the center of the circle, or the Deity in the center of the universe. It is the especial symbol of Deity and of faith. To it, and the seven that continually revolve around it, mystical meanings are attached, which you will learn hereafter, if you should be permitted to advance, when you

* See 218 Ritual.

are made acquainted with the philosophical doctrines of the Orient.

The Morning Star, rising in the East, is an emblem to us of the ever-approaching dawn of perfection and Masonic light.

The three great lights of the Chapter are symbols to us of the Power, Wisdom, and Beneficence of the Deity. They are also symbols of the three first *Sephiroth*, or Emanations of the Deity, according to the Kabalah, *Kether*, the omnipotent divine will; *Chochmah*, the divine intellectual power to generate thought, and *Binah*, the divine intellectual capacity to produce it—the two latter, usually translated *Wisdom* and *Understanding*, being the *active* and the *passive*, the *positive* and the *negative*, which we do not yet endeavor to explain to you. They are the columns Jachin and Boaz, that stand at the entrance to the Masonic temple.

In another aspect of this degree, the Chief of the Architects [רַב בַּנַּיִם, Rab Banaim,] symbolizes the constitutional executive head and chief of a free government; and the degree teaches us that no free government can long endure, when the people cease to select for their magistrates the best and the wisest of their statesmen; when, passing these by, they permit factions or sordid interests to select for them the small, the low, the ignoble and the obscure, and into such hands commit the country's destinies. There is, after all, a "divine right" to govern; and it is vested in the ablest, wisest, best, of every nation. "Counsel is mine, and sound wisdom: I am understanding: I am power: by me kings do reign, and princes decree justice: by me princes rule, and nobles, even all the magistrates of the earth."

For the present, my brother, let this suffice. We welcome you among us, to this peaceful retreat of virtue, to a participation in our privileges, to a share in our joys and our sorrows.

מדרגה שלש עשרה.



◆ 𐌲𐌹𐌸𐌰𐌿𐌳𐌹𐌸 𐌲𐌹𐌸𐌰𐌿𐌳𐌹𐌸 𐌲𐌹𐌸𐌰𐌿𐌳𐌹𐌸

14

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Thirteenth Degree

The illustrations show the reverse of the apron and the sash. The apron is a square piece of fabric with a central triangular emblem containing a caduceus, surrounded by radiating lines. The sash is a long, narrow strip of fabric with a repeating geometric pattern, ending in a triangular tassel.

See page 145 for description.

There is also an apartment representing a subterranean vault. . . .

* * * * *



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OFFICERS, TITLES, ETC.

The presiding officer represents King SOLOMON, and is styled "Venerable Master." He sits upon a throne in the East, crowned, with a scepter in his hand, under a rich canopy.

The Senior Warden represents KHIRUM, King of Tsūr. He sits on the left hand of ☉, crowned, and holding a scepter.

The Junior Warden is styled "Inspector." He sits in the West, and represents ADONIRAM, the son of Abada, holding a drawn sword, and wearing his hat.

The Orator represents AZARIAH, the son of Tsadoc, the High-Priest.

The Almoner represents AHISHAR, who was over King Solomon's household.

The Secretary represents YEHOSEPHAT, the son of Ahilud, the Recorder.

The Treasurer represents ZABUD, the son of Nathan, and the King's Prime Minister and confidant.

The Expert represents ALIHOREPH, son of Shaisha, one of the Scribes.

The Assistant Expert represents AHANIAH, son of the same, and one of the Scribes.

The Master of Ceremonies represents AZARIAH, the son of Nathan, who was over the officers.

The Captain of the Guards represents BENANIAH, son of Jehoiada, who was over the host.

CLOTHING, DECORATIONS, ETC.

⊙ wears a yellow robe, and a chasuble of crimson satin, lined with blue satin, the sleeves coming as low as the elbows. He wears also a broad watered purple Cordon from the right shoulder to the left hip, to which is suspended a triangle of gold bars, on each bar of which is one of the letters of ∴ ∩ ∴ ∩ ∴.

The Warden wears a purple robe, and a chasuble of yellow satin. The Cordon and Jewel are like those of ⊙.

The Inspector wears a white robe, without the chasuble, and the same Cordon and Jewel as the ⊙ except that only the first two letters are used, one each, on two of the bars.

The Treasurer wears a white robe, the same cordon and jewel as the Inspector, and from a button-hole a key of gold suspended by a narrow white watered ribbon. On the key are enameled the letters I. O. L. I. V.

Each of the other officers wears a white robe, and the same cordon and jewel as the Master, except that only the first letter is used on one of the bars.

The brethren who are not officers wear the same cordon, and an Apron of crimson velvet, on which is embroidered a triangle emitting rays, and in the centre of it the letter ∩. The jewel of the brethren is a circular medal of gold, around which, on one side, are the following initials: R. S. R. S. T. P. S. R. I. A. J. ET S., ANNO ENOCHI 2995. On the same side is engraved an aperture in the earth, over which stand two persons lowering a third person into it by a rope. On the reverse side is a triangle emitting rays and in the middle of it the letter ∩. This medal is worn upon the chest, suspended by a narrow white watered ribbon.

The AGE of a Royal Arch Mason is 45 years.

The hours of labor are from sunrise to sunset.

TO OPEN.

* * * * *

Q. Are you a Mason of the Royal Arch of Solomon?

* * * * *

Q.∴ Where did you entitle yourself to become such?

* * * * *

Q.∴ How did you enter therein?

* * * * *

Q.∴ What found you there?

* * * * *

Q.∴ What saw you upon that ——?

* * * * *

Q.∴ What is that N——?

* * * * *

RECEPTION.

* * * * *

⊙.∴ When once the ambition to know the unknowable is awakened, the intellect will struggle upward, and cling and climb higher and higher up the treacherous mountain. Its summit is wrapped in clouds. The foot of the mystic ladder is on the earth. Its top is in the invisible depths of heaven. Better he should never pierce the cloud—better the Olympian lightning should hurl him back from time to time, teaching him humility, than that he should make his way into the misty chambers where it is forged, and find there no beneficent source of fruitfulness, no providing Father. And still above the cloud there soars a glittering peak, far up beyond the reach of vision. It is not the destiny of man to surmount

it. If that Titan, the Intellect, could scale it, he would from thence survey only a desolate and spiritless universe. May it never be given him to ascend the footsteps of the throne itself, and find it vacant; for the Ancient of Days is, in HIS VERY SELF, beyond the reach of human intellect; and it has for him no *Name*.

* * * * *



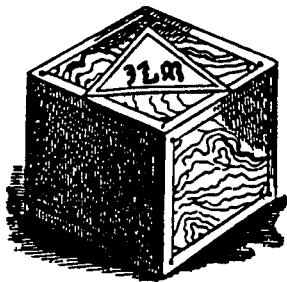
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Darkness and Death, and the Grave, are reserved for all men!

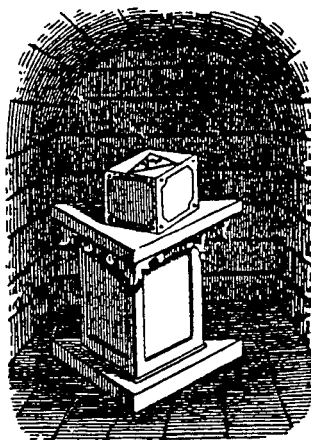
One *fate* comes alike to all; the *night* of *death*, after the short day of life!

After Death and the Grave come the Resurrection, and Light and Life Eternal!

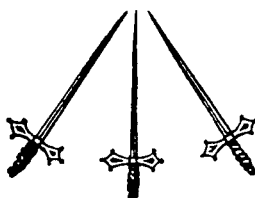
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הנדרים.

SECRECY . . . THE SACRED WORD . . . THREE, AND NO MORE OR
LESS . . . ZEAL, CHARITY, FRIENDSHIP . . . HONOR AND DUTY.

* * * * *

⊙. I receive and accept you as Masons of the
Royal Arch of Solomon, and as the liegemen of Honor and
Duty, henceforward and forever.

* * * * *

העלמים.

* * * * *

There are nine names of Deity appropriated, one
to each of the arches They were used by the different
nations of antiquity, and are as follows: Athom . . . Amun . . .
Bal . . . Alohim . . . Adonai . . . Aum . . . Assur . . .
San . . . Yar.

* * * * *

○. I invest you with the apron of this degree. Its crimson color denotes the zeal and devotedness of a Royal Arch Mason. Upon it you see the triangle, emblem of the Deity, or Infinite Wisdom, Infinite Power and Infinite Harmony, surrounded by rays of glory and with the *Tetragrammaton*, or his name made known to Moses, in the center.

I invest you also with the purple Cordon and the jewel of this degree. Upon the face of the jewel you see a representation of the first three recipients of this degree, two of them lowering the third into the subterranean vault. Around this device are the initials of the following words: *Regnante Salomone, Rege Sapientissimo, Thesaurum Pretiosissimum Sub Ruinis Invenierunt Adoniram, Joabert et Satolkin Anno Enoch, 2995.** On the reverse side you again behold the luminous triangle and the Ineffable Name. Let them ever remind you that the good Mason reveres and adores the Grand Architect of the Universe, and endeavors, by pursuing the path of honor and duty, to perform well and faithfully the part assigned him in this world. . . .

LEGEND AND HISTORY.

○. This is the legend and history of this degree, as it has come to us, partly in the Jewish writings, and partly by Masonic tradition.

Enoch, the son of Yarad, was the sixth in descent from Adam, the father of the human race. Filled with the fear and love of God, while the world grew wicked around him, he adored and revered him, and obeyed his laws, and endeavored to lead men in the ways of honor and duty. He dreamed that the Deity appeared to him in visible shape, and said to him, "Enoch, thou hast longed to know my *true Name* Arise, and follow me, and thou shalt learn it." Then

* In the reign of Solomon, wisest of kings, Adoniram, Joabert and Satolkin found under the ruins the most precious treasure.

it seemed to Enoch that he was taken up, and in an instant transported to a mountain, whose summit was lost among clouds, and seemed to reach the stars, and there he saw upon the clouds, in letters of brilliant light, the awful and mysterious *name*, whose pronunciation was then whispered in his ear, and he was prohibited from uttering it to any man. Instantly he seemed to be transported from the mountain, and to descend perpendicularly into the earth, passing through nine subterranean apartments, one below the other, and each roofed with arches; in the ninth and lowest of which he saw, upon a triangular plate of gold, surrounded by brilliant rays of light, the same Ineffable Name which he had seen when upon the mountain; and thereupon he awoke.

Enoch, accepting his dream as an inspiration, journeyed in search of the mountain which he had seen in his vision, until, weary of the search, he stopped in the land of Canaan, then already populous with the descendants of Adam; and there employing workmen, and, with the help of his son Matusalakh, he excavated nine apartments in the earth, one above the other, and each roofed with arches, as he had seen them in his dream, the lowest being hewn out of the solid rock. In the crown of each roof he left a narrow aperture, closed with a square stone, and over the upper one he built a modest temple, roofless, and of huge unhewn stones, to the Grand Architect of the Universe. Upon a triangular plate of gold, inlaid with many precious gems, he engraved the Ineffable Name of God, and sank the plate into one face of a cube of agate, which he then placed upon a pedestal of white alabaster, in the lowest of the nine apartments.

None knew of his deposit of this precious treasure; and that it might remain undiscovered, and survive the flood which, it was made known to him, would soon overwhelm all the known world in one vast sea of ruin, he covered the aperture and the stone that closed it, and the great ring of iron, used to raise the stone, with the granite pavement of

his primitive temple. Then, fearing that all knowledge of the arts and sciences would be lost in the universal flood, he built two great columns upon a high hill, one of bronze, to resist water, and one of granite, to resist fire. Upon the granite column he engraved, in the hieroglyphics which Mitzraïm afterward carried into Egypt, a description of the subterranean apartments, and of the treasure there deposited; and on that of brass the rudiments of all the arts and sciences then known, and the great truths familiar to the antediluvian Masons.

The granite column was overturned and swept away, and worn to a shapeless mass by the great deluge, and the characters upon it wholly obliterated; but that of brass, by God's providence, stood firm, and was afterward found by Noah, who sought in vain for that of granite, the purport of the inscription upon which he knew from Matusalakh his grandfather, but not the site of the temple or the subterranean apartments, to which that inscription would, he knew, have guided him.

Thenceforward the true name of God remained unknown, until he said to Moses, in Egypt, when he ordered him to go unto Pharaoh, and cause him to send forth the children of Israel out of Egypt; "I AM that which I *was* and *shall be*. I *am* the *Alohi* of thy fathers, of Abraham, of Isaac and of Jacob. Thus shalt thou say to the Beni-Israel, *HE who is* hath sent me unto you." And afterward he said to him, "I am *Yahovah*; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name *Al Shadai*; but by my name *Yahovah* I was not known to them."

That Ineffable Name, meaning the Eternal, Self-Existent Being, Independent, Infinite, without beginning, end or change, itself still only the name of the very Deity manifested as the Creator of all beings and manifested source of emanations, and thus the symbol and key to still another and more occult name not known to the Hebrews alone, Moses engraved upon a plate of gold, and placed this in the

ark of the covenant, where it remained for many years, during the whole time of Joshua and part of that of the judges who succeeded him. Forbidden to make known, it is said, its true pronounciation to the people, he communicated it to Aaron and Joshua only; and it was afterward made known to the High-Priests alone, even the kings of Judah and Israel not often knowing it. The pronounciation of Hebrew words not being indicated by the mode in which they were written, could only be communicated orally; and that of this *Name* was lost among the Jews in the revolutions and disasters that ensued after the death of Joshua and his immediate successors.

But the word still remained in the ark, engraved on the plate of gold; and in the time of Othni-Al the son of Kenaz, younger brother of Caleb, in battle against Kusan-Rasathaim, King of Syria, between the rivers, those who bore the ark were slain by an ambush in a forest, and the ark fell upon the ground. The enemy, attacked and defeated in their turn, were driven from the place before they had time to plunder the ark; and after the battle, the men of Israel, searching for it, were led to it by the roaring of a lion, which, couching by it, had guarded it, holding the golden key in his mouth. Upon the approach of the High-Priest and Levites, he laid down the key and withdrew in peace, allowing them to take away the ark; taught by the Deity himself that the Israelites were his chosen people, entitled to the custody of that which contained his sacred name. Hence, upon the golden key worn by our Treasurer, you see the initials of the words: *In ore leonis inveni Verbum*; "In the lion's mouth I found the Word."

When the Philistines captured the ark, in the time of Samuel, and Hophni and Phineas, the sons of Ali, were slain defending it, those who took it melted down the plate of gold, and made of it an image of Dagon; and thenceforward no one saw the Ineffable Name until the reign of Solomon, King of Israel.

David intended to build a temple to God, and prepared much of the material; but bequeathed the enterprise to Solomon, his son. Solomon selected for its site a level plain near Jerusalem; and his workmen commenced to excavate the foundations; but finding the overthrown columns of the Cyclopean Temple of Enoch, and supposing it to have been a place of worship erected to the false gods of the Canaanites, he returned to the place upon Mount Moriah, which had beforetime been the threshing-floor of Ornan or Araunah the Jebusite, and which David had purchased from him, and there had erected an altar to Yehovah, while the ark still remained at the high place of Gabaon.

After the death of Khirum, the Master, the two kings refrained from visiting the ———, in which everything so vividly reminded them of the brother and companion they had lost; and resolved not again to do so, until they should have selected one to fill his place.

While they were yet undetermined whom to choose, Solomon proposed to erect an edifice for the administration of public justice, upon the site of the ancient Temple of Enoch; and to that end directed that the fallen columns and the rubbish should be removed. Adoniram, the Chief Architect, with Joabert and Satolkin, two of the Intendants of the Building, were directed to go thither, and survey the ground and lay off the foundations for the proposed building. In doing so they removed some of the shattered fragments of the old broken pavement, and discovered a large ring, attached to a square slab of granite, raising which by their united strength, an aperture was disclosed, like a deep well sunk in the earth. Joabert offered to explore it, and furnishing himself with a torch, was lowered into the opening by his companions. After descending for some distance he came to a floor, and discovered in the center of it a slab of granite, with an iron ring, like that above, and raising the slab he saw another aperture, through which he descended to another floor, and thence, in like manner, to another. Weary of his

long suspension, and his torch nearly extinguished, he made known to his companions, by shaking the rope, that he desired to be drawn up. Arriving at the surface, he informed them of his discoveries, and his belief that there were other apartments still below.

Satolkin then offered to descend; and reaching the third floor, discovered a similar stone and ring, and afterward two others, in succession, and reaching the sixth floor, wearied with exertion, and his torch nearly failing, he gave the signal to ascend, and was drawn up, without discovering that there were still other apartments below the sixth.

Adoniram then descended, and passing through three more openings, reached the ninth apartment. As he reached it, his companions dislodged some rubbish above, which, falling upon him, bruised him and extinguished his torch; and he then discovered, in the center of the apartment, a luminous triangular pedestal of white alabaster, hollow, and lighted by an undying fire within; and upon which sat a cube of agate, into one face of which was sunk a plate of gold, thickly encrusted with precious gems that glittered in the light; and enameled on the plate the Ineffable Name of Deity; as the same had been placed there by Enoch, the patriarch.

Since the time of Samuel that word had not been written in the copies of the law of Moses; but wherever it occurred the word *Adonai* had been substituted; so that Adoniram knew not the meaning of the Word; but struck with admiration at the sight, astounded at the perpetual light, fed by no human hand for many centuries, and which seemed to him to indicate the immediate presence of the Deity, and penetrated with gratitude to God for permitting him to make so wonderful a discovery, he fell upon one knee and uttered his thanks to that God whom yet he knew only by his names *Alohim*, *Adonai*, and *Al Shadai*, and then, without rising, placed his right hand behind him, and seizing the rope, gave his companions the signal, and was drawn by them to the surface.

After informing his companions of that which he had seen

and discovered, Adoniram proposed that they should procure ladders of ropes, and descend together into the vault, on the ensuing day. To this they gladly assented, and making known to no one what they had discovered, they procured ladders, and returning the next morning, descended together to the ninth apartment. At the sight of the luminous pedestal and cubical stone of agate, Joabert and Satolkin, affected like Adoniram with astonishment, awe and gratitude, fell, as he also did, again, upon their knees, and raising their hands to heaven thanked God for all his mercies, and especially for allowing them to discover these marvels.

Adoniram and Satolkin first arose, and seeing Joabert, who was a Phœnician, and originally a stone-mason, from the city of Gebal, still upon his knees, they placed their hands under his arms, and assisted him to rise; Adoniram saying to him, in consequence of their great friendship, "*Hamalec Gebalim*," [Chief of the men of Gebal.] Then, examining the cubical stone, and not knowing the meaning of the word upon it, nor, indeed, the characters in which it was written (which only the initiates knew), they resolved to carry it to the two kings, who had then consummated their new and closer alliance; thinking that they might know the meaning of the mysterious word.

Ascending, therefore, with the cubical stone, they carefully closed the entrance, and repaired to the palace, where they found the two kings conferring together. Solomon, immediately on beholding the cube and the inscription upon it, exclaimed to the King of Tsūr, "My brother, behold the True and Ineffable Name of the Eternal, Self-existent and Almighty God, the Grand Architect of the Universe!" and he and King Khirum both fell upon their knees, raised their hands to heaven, and thanked God for all his mercies, and especially for again allowing them to see his Ineffable Name.

Then, rising, King Solomon inquired of the three brethren whence came the marvelous stone; and they thereupon recounted to him their whole adventure, even to the words

spoken by Adoniram, upon raising Joabert from his knees. Then Solomon, after reflecting for a time, said, "My brother of Tsür, I remember well to have heard from my father, David, a tradition that the patriarch Enoch, inspired by a dream in which he saw this Sacred Name, and knowing that the world was to be shortly overwhelmed by a flood, made such a vault as this that hath been discovered, and there deposited, upon a plate of gold, set in a great agate, the Ineffable Name of God; and afterward engraved upon a granite column, which the flood swept away and wore to a shapeless mass, directions in the sacred characters how to discover the place in which the Ineffable Name was so deposited. None were ever enabled to discover it; but it hath now most certainly been found, and we may now make the Word known to those whose eminent merits shall entitle them to receive it, and be thereby enabled to travel into far countries, even beyond Babylon and Persia, and there receive the high consideration due the Masters in possession of the Great Secret; for it is *the true word of a Mason*, and the True Name of the Great Architect of the Universe, known to thee and me, and to our deceased brother, Khirum, the Master."

Then King Solomon said to the three brethren: "My brethren, the Grand Architect of the Universe has bestowed upon you a signal mark of his favor, by selecting you to be the discoverers of the precious treasure of Masonry. I rejoice with you upon this your great good fortune. Wear henceforth the title of Masons of the Ninth or Royal Arch, as a high honor and order of nobility. I make it a degree in Masonry, which shall hereafter be conferred only as a mark of distinction for eminent services rendered to the State or to Masonry. I have fixed upon a place in which to deposit this Sacred Treasure; and when it is so deposited, you shall be present, and shall then learn the pronounciation of this great and Ineffable Word, and the profound mysteries which it involves."

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Afterward the two kings, with Adoniram, Joabert and Satolkin, deposited the cubical stone in the place prepared for its reception; and the degree of Grand, Elect, Perfect and Sublime Mason (alias Perfect Elu) was then established, and received by them as the first five members of the Lodge of Perfection; and they were then rewarded by receiving the true pronunciation and explanation of the Sacred Name, and learning the true nature and attributes of the Deity; to whom, until that time, they had ascribed human attributes exaggerated, and a nature assimilated to that of man.

After the temple had been completed and dedicated, King Solomon selected the twelve Princes Ameth, the nine most Illustrious Elus of the Fifteen, and Zerbal, who succeeded Adoniram as Master Architect, all of them Masons eminently distinguished by their talents and their virtues, and conferred upon them, first the degree of Royal Arch, and then that of Perfection, and assigned them special duties. There were thus twenty-seven Grand, Elect, Perfect and Sublime Masons (alias Perfect Elu), including the two kings and Adoniram, Joabert and Satolkin.

But there were also, it is said, three thousand five hundred and sixty-eight Masons, who had aided in building the temple, and who envied the twenty-five brethren that had been so associated with the two kings. They sent a deputation to King Solomon, to lay their grievances before him. He heard them patiently, and mildly answered that the brethren of whom they were jealous had merited the preference shown them, by extraordinary zeal and eminent services; and said, "Your time is not yet come; continue to perform your duty and wait patiently, and in due time, if you are found deserving, you will receive like rewards."

One of the deputation insolently replied, "We are Master Masons, and do not need to receive the higher degrees created for the king's favorites. We know how the word has been changed, and we will travel as Masters, and as such. earn and receive our wages."

The king, not moved to anger, answered, "Those for whom the sublime degree of Perfection was first created had deserved it by descending into the bowels of the earth, and bringing thence a treasure inestimable to Masons, and which alone was needed to complete the Temple of the God who is Existence. Go in peace! Do as those brothers did! Let your services in the cause of Masonry be as valuable, your zeal and devotedness as great, as theirs; and I, in my justice, will reward you as amply as you shall deserve."

The delegates, returning, reported to their fellows the replies of the king. Most of these were satisfied, and acknowledged his justice, and endeavored by strict performance of their duties to deserve his favor, that they might attain the degree of Perfection. But a small number, vain, jealous, perverse men, determined to explore the ruins, where the treasure had been found, in the hope of making further discoveries; intending, if they found treasures, to escape with them into foreign countries.

Accordingly, twenty or more of them went to the ruins, and at day-break readily discovered the iron ring. They raised the stone, and by means of ladders of ropes descended into the vaults, while some of their fellows who had vainly attempted to dissuade them remained at a distance observing them. Only a little time elapsed, when those at a distance watching saw a flame of fire leap into the air, from the cavity, and the sound of an explosion followed, while the earth shook all around, and thick clouds of smoke ascended and hung over the aperture. When these floated away, and all was still, it was found that the arches had all been shattered and had fallen in, crushing and burying the rash men who had descended. Thus their haughty insolence met its reward. It was supposed that, finding the luminous pedestal in the ninth chamber, and supposing it to contain valuable treasures, they had broken it in pieces, and that the flame had flashed out and filled the vault, and produced the explosion. Nothing remained of the nine apartments, except a chasm in the

earth, partly filled, and which King Solomon afterward caused to be filled up, and the proposed building to be erected over it.

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⊕ ∴ Whether the legend and history of this degree are historically true, or but an allegory, containing in itself a deeper truth and a profounder meaning, we shall not now debate. If it be but a legendary myth, you must find out for yourself what it means. It is certain that the word which the Hebrews are not now permitted to pronounce was in common use by Abraham, Lot, Isaac, Jacob, Laban, Rebecca and even among tribes foreign to the Hebrews, before the time of Moses; and that it recurs a thousand times in the lyrical effusions of David and other Hebrew poets.

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We know that for many centuries the Hebrews have been forbidden to pronounce the Sacred Name; that wherever it occurs, they have for ages read the word *Adonai* instead; and that under it, when the masoretic points, which represent the vowels, came to be used, they placed those which belonged to the latter word. The possession of the true pronunciation was deemed to confer on him who had it extraordinary and supernatural powers; and the Word itself, worn upon the person, was regarded as an amulet, a protection against personal danger, sickness and evil spirits. We know that all this was a vain superstition, natural to a rude people, necessarily disappearing as the intellect of man became enlightened; and wholly unworthy of a Mason;—

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It is noticeable that this notion of the sanctity of the Divine Name or Creative Word was common to all the ancient nations. The Sacred Word *НОМ* was supposed by

the ancient Persians (who were among the earliest emigrants from northern India) to be pregnant with a mysterious power; and they taught that by its utterance the world was created. In India it was forbidden to pronounce the word AUM or OM, the Sacred Name of the One Deity, manifested as Brahma, Vishna and Seeva.

These superstitious notions in regard to the efficacy of the Word, and the prohibition against pronouncing it, could, being errors, have formed no part of the pure primitive religion, or of the esoteric doctrine taught by Moses, and the full knowledge of which was confined to the initiates; unless the whole was but an ingenious invention for the concealment of some other Name or truth, the interpretation and meaning whereof was made known only to the *select few*. If so, the common notions in regard to the Word grew up in the minds of the people, like other errors and fables among all the ancient nations, out of original truths and symbols and allegories misunderstood. So it has always been that allegories, intended as vehicles of truth, to be understood by the sages, have become, or bred errors, by being literally accepted.

It is true, that before the masoretic points were invented, (which was after the beginning of the Christian era,) the pronunciation of a word in the Hebrew language could not be known from the characters in which it was written. It was, therefore, *possible* for that of the name of the Deity to have been forgotten and lost. It is certain that its true pronunciation is not that represented by the word Jehovah; and therefore that *that* is not the true name of Deity, nor the Ineffable Word.

The ancient symbols and allegories always had more than one interpretation. They always had a *double* meaning, and sometimes *more* than two, one serving as the envelope of the other. Thus the *pronunciation* of the word was a symbol; and that pronunciation and the word itself were lost, when the knowledge of the true nature and attributes of God

faded out of the minds of the Jewish people. That is *one* interpretation—*true, but not the inner and profoundest one.*

Men were figuratively said to forget the *name* of God, when they lost that *knowledge*, and worshiped the heathen deities, and burned incense to them on the high places, and passed their children through the fire to Moloch.

Thus the attempts of the ancient Israelites and of the initiates to ascertain the True Name of the Deity, and its pronunciation, and the loss of the True Word, are an allegory, in which are represented the general ignorance of the true nature and attributes of God, the proneness of the people of Judah and Israel to worship other deities, and their low and erroneous and dishonoring notions of the Grand Architect of the Universe, which all shared, except a few favored persons; for even Solomon built altars and sacrificed to Astarat, the goddess of the Tsidunim, and Malcūm, the Aamūnite god, and built high places for Kamūs, the Moabite deity, and Malec the god of the Beni-Aamūn. The true nature of God was unknown to them, like his name; and they worshiped the calves of Jeroboam, as in the desert they did that made for them by Aarūn.

The mass of the Hebrews did not believe in the existence of one only God until a late period in their history. Their early and popular ideas of the Deity were singularly low and unworthy. Even while Moses was receiving the law upon Mount Sinai, they forced Aarūn to make them an image of the Egyptian god Apis, and fell down and adored it. They were ever ready to return to the worship of the gods of the Mitzraim; and soon after the death of Joshua they became devout worshipers of the false gods of all the surrounding nations. "Ye have borne," Amos, the prophet, said to them, speaking of their forty years' journeying in the desert, under Moses, "the tabernacle of your Malec and Kaiūn your idols, the star of your god, which ye made to yourselves."

Among them, as among other nations, the conceptions of

God formed by individuals varied according to their intellectual and spiritual capacities; poor and imperfect, and investing God with the commonest and coarsest attributes of humanity, among the ignorant and coarse; pure and lofty among the virtuous and richly gifted. These conceptions gradually improved and became purified and ennobled, as the nation advanced in civilization—being lowest in the historical books, amended in the prophetic writings, and reaching their highest elevation among the poets.

Among *all* the ancient nations there was one faith and one idea of Deity for the enlightened, intelligent and educated, and another for the common people. To this rule the Hebrews were no exception. Yehovah, to the mass of the people, was like the gods of the nations around them, except that he was the *peculiar* God, first of the family of Abraham, of that of Isaac and of that of Jacob, and afterward the *National* God; and, as they believed, *more powerful* than the other gods of the same nature worshiped by their neighbors--“Who among the Baalim is like unto thee, O Yehovah?”—expressed their whole creed.

The Deity of the early Hebrews talked to Adam and Eve in the garden of delight, as he walked in it in the cool of the day; he conversed with Kayin; he sat and ate with Abraham in his tent; that patriarch required a visible token, before he would believe in his positive promise; he permitted Abraham to expostulate with him, and to induce him to change his first determination in regard to Sodom; he wrestled with Jacob; he shewed Moses his person, though not his face; he dictated the minutest police regulations and the dimensions of the tabernacle and its furniture, to the Israelites; he insisted on and delighted in sacrifices and burnt offerings; he was angry, jealous and revengeful, as well as wavering and irresolute; he allowed Moses to reason him out of his fixed resolution utterly to destroy his people; he commanded the performance of the most shocking and hideous acts of cruelty and barbarity. He hardened the heart of Pharaoh;

he repented of the evil that he had said he would do unto the people of Nineveh; and he did it not, to the disgust and anger of Jonah.

Such were the popular notions of the Deity; and either the priests had none better, or took little trouble to correct these notions; or the popular intellect was not enough enlarged to enable them to entertain any higher conceptions of the Almighty.

But such were not the ideas of the intellectual and enlightened few among the Hebrews. It is certain that *they* possessed a knowledge of the true nature and attributes of God; as the same class of men did among the other nations—Zoroaster, Menu, Confucius, Socrates and Plato. But their doctrines on this subject were esoteric; they did not communicate them to the people at large, but only to a favored few; and as they were communicated in Egypt and India, in Persia and Phœnicia, in Greece and Samothrace, in the greater mysteries, to the initiates.

The communication of this knowledge and other secrets, some of which are perhaps lost, constituted, under other names, what we now call *Masonry*, or *Free* or *Frank-Masonry*. That knowledge was, in one sense, *the Lost Word*, which was made known to the Grand, Elect, Perfect and Sublime Masons (alias Perfect Elu). It would be folly to pretend that the *forms* of Masonry were the same in those ages as they are now. The present name of the Order, and its titles, and the names of the degrees now in use, were not then known. Even Blue Masonry cannot trace back its *authentic* history with its *present degrees*, further than the year 1700, *if so far*. But, by whatever *name* it was known in this or the other country, Masonry existed as it now exists, the same in spirit and at heart, not only when Solomon builded the temple, but centuries before—before even the first colonies emigrated into southern India, Persia and Egypt, from the cradle of the human race.

The Supreme, Self-existent, Eternal, All-wise, All-powerful,

Infinitely Good, Pitying, Beneficent and Merciful Creator and Preserver of the Universe was the same, by whatever name he was called, to the intellectual and enlightened men of all nations. The name was nothing, if not a symbol and representative hieroglyph of his nature and attributes. The name AL represented his remoteness *above* men, his *inaccessibility*; BAL and BALA, his *might*; ALOHIM, his various *potencies*; IHUH, *existence* and the *generation* of things. None of his names, among the orientals, were the symbols of a divinely infinite love and tenderness, and all-embracing mercy. As MOLOCH or MALEK he was but an omnipotent *monarch*, a tremendous and irresponsible *Will*; as ADONAI, only an arbitrary LORD and *Master*; as AL Shadaï, *potent* and a DESTROYER.

To communicate true and correct ideas in respect of the Deity was one chief object of the mysteries. In them, Khirum the King, and Khirum the Master, obtained their knowledge of him and his attributes; and in them that knowledge was taught to Moses and Pythagoras.

Wherefore nothing forbids you to consider the whole legend of this degree, like that of the Master's, an allegory, representing the perpetuation of the knowledge of the True God in the sanctuaries of initiation. By the subterranean vaults you may understand the places of initiation, which in the ancient ceremonies were generally under ground. The Temple of Solomon presented a symbolic image of the universe; and resembled, in its arrangements and furniture, all the temples of the ancient nations that practiced the mysteries. The system of numbers was intimately connected with their religions and worship, and has come down to us in Masonry; though the esoteric meaning with which the numbers used by us are pregnant is unknown to the vast majority of those who use them. Those numbers were especially employed that had a reference to the Deity, represented his attributes, or figured in the frame-work of the world, in time

and space, and formed more or less the bases of that framework. These were universally regarded as sacred, being the expression of order and intelligence, the utterances of Divinity himself.

The Holy of holies of the temple formed a cube; in which, drawn on a plane surface, there are $4+3+2=9$ lines visible, and three sides or faces. It corresponded with the number *four*, by which the ancients represented *Nature*, it being the number of substances or corporeal forms, and of the elements, the cardinal points and seasons, and the *secondary* colors. The number *three* everywhere represented the Supreme Being. Hence the name of the Deity, engraven upon the *triangular* plate, and that sunken into the *cube* of agate, taught the ancient Mason, and teaches us, that the true knowledge of God, of his nature and his attributes, is written by him upon the leaves of the great Book of Universal Nature, and may be read there by all who are endowed with the requisite amount of intellect and intelligence. This knowledge of God, so written there, and of which Masonry has in all ages been the interpreter, is *the Master Mason's Word*.

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The luminous pedestal, lighted by the perpetual flame within, is a symbol of that light of *Reason*, given by God to man, by which he is enabled to read in the Book of Nature the record of the thought, the revelation of the attributes of the Deity.

The three Masters, Adoniram, Joabert and Satolkin, are types of the True Mason, who seeks for knowledge from pure motives, and that he may be the better enabled to serve and benefit his fellow-men; while the discontented and presumptuous Masters who were buried in the ruins of the arches represent those who strive to acquire it for unholy purposes, to gain power over their fellows, to gratify their pride, their vanity or their ambition.

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ENOCH [חֲנוֹךְ, Khanōc], we are told, walked with God three hundred years, after reaching the age of sixty-five—"walked with God, and he was no more, for God had taken him." His name signified in the Hebrew, INITIATE or INITIATOR. The legend of the columns, of granite and brass or bronze, erected by him, is probably symbolical. That of bronze, which survived the flood, is supposed to symbolize the mysteries, of which Masonry is the legitimate successor—from the earliest times the custodian and depository of the great philosophical and religious truths, unknown to the world at large, and handed down from age to age by an unbroken current of tradition, embodied in symbols, emblems and allegories.

The legend of this degree is thus, partially, interpreted. It is of little importance whether it is in anywise historical. For its value consists in the lessons which it inculcates, and the duties which it prescribes to those who receive it. The parables and allegories of the Scriptures are not less valuable than history. Nay, they are more so, because ancient history is little instructive, and truths are concealed in and symbolized by the legend and the myth.

There are profounder meanings concealed in the symbols of this degree, connected with the philosophical system of the Hebrew Kabalists, which you will learn hereafter, if you should be so fortunate as to advance. They are unfolded in the higher degrees. The *lion* [אַרְיֵה, אַרְיָה, *Arai, Araiah*, which also means the *altar*,] still holds in his mouth the key of the enigma of the sphynx.

But there is one application of this degree, that you are now entitled to know; and which, remembering that Khirum, the Master, is the symbol of human freedom, you would probably discover for yourself.

It is not enough for a people to *gain* its liberty. It must *secure* it. It must not entrust it to the keeping, or hold it at the pleasure of any one man. The key-stone of the Royal Arch of the great Temple of Liberty is a fundamental law,

charter or constitution; the expression of the fixed habits of thought of the people, embodied in a written instrument, or the result of the slow accretions and the consolidation of centuries; the same in war as in peace; that cannot be hastily changed, nor be violated with impunity, but is sacred, like the ark of the covenant of God, which none could touch and live.

A permanent constitution, rooted in the affections, expressing the will and judgment, and built upon the instincts and settled habits of thought of the people, with an independent judiciary, an elective legislature of two branches, an executive responsible to the people, and the right of trial by jury, will guarantee the liberties of a people, if it be virtuous and temperate, without luxury, and without the lust of conquest and dominion, and the follies of visionary theories of impossible perfection.

* * * * *

Masonry teaches its initiates that the pursuits and occupations of this life, its activity, care and ingenuity, the predestined developments of the nature given us by God, tend to promote his great design, in making the world; and are not at war with the great purpose of life. It teaches that everything is beautiful in its time, in its place, in its appointed office; that everything which man is put to do, if rightly and faithfully done, naturally helps to work out his salvation; that if he obeys the genuine principles of his calling, he will be a good man; and that it is only by neglect and non-performance of the tasks set for him by heaven, by wandering into idle dissipation, or by violating their beneficent and lofty spirit, that he becomes a bad man.

* * * * *

Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion. For here are inculcated disinterestedness, affection, toleration, devotedness, patriotism,

truth, a generous sympathy with those that suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want, Faith, Hope and Charity. Here we meet as brethren, to learn to know and love each other. Here we greet each other gladly, are lenient to each other's faults, regardful of each other's feelings, ready to relieve each other's wants. This is the true religion revealed to the ancient patriarchs; which Masonry has taught for many centuries; and which it will continue to teach as long as time endures. If unworthy passions, or selfish, bitter or revengeful feelings, contempt, dislike, hatred, enter here, they are intruders and not welcome, strangers uninvited, and not guests.

Certainly there are many evils and bad passions, and much hate and contempt and unkindness everywhere in the world. We cannot refuse to see the evil that is in life. But *all* is not evil. We still see God in the world. There is good amidst the evil. The hand of mercy leads wealth to the hovels of poverty and sorrow. Truth and simplicity live amid many wiles and sophistries. There are good hearts underneath gay robes, and under tattered garments also.

Love clasps the hand of love, amid all the envyings and distractions of showy competition; fidelity, pity and sympathy hold the long night-watch by the bed-side of the suffering neighbor, amidst the surrounding poverty and squalid misery. Devoted men go from city to city to nurse those smitten down by the terrible pestilence that renews at intervals its mysterious marches. Women well-born and delicately nurtured nursed the wounded soldiers in hospitals, before it became fashionable to do so; and even poor lost women, whom God alone loves and pities, tend the plague-stricken with a patient and generous heroism. Masonry and its kindred Orders teach men to love each other, feed the hungry, clothe the naked, comfort the sick and bury the friendless dead. Everywhere God finds and blesses the kindly office, the pitying thought and the loving heart.

* * * * *

Everything within us and without us ought to stir our minds to admiration and wonder. We are a mystery encompassed with mysteries. The connection of mind with matter is a mystery; the wonderful telegraphic communication between the brain and every part of the body, the power and action of the will Every familiar step is more than a story in a land of enchantment. The power of movement is as mysterious as the power of thought. Memory, and dreams that are the indistinct echoes of dead memories, are alike inexplicable Universal harmony springs from infinite complication. The momentum of every step we take in our dwelling contributes in part to the order of the universe We are connected by ties of thought, and even of matter and its forces, with the whole boundless universe and all the past and coming generations of men

The humblest object beneath our eye as completely defies our scrutiny as the economy of the most distant star. Every leaf and every blade of grass holds within itself secrets which no human penetration will ever fathom No man can tell what is its principle of life No man can know what his power of secretion is. Both are inscrutable mysteries Wherever we place our hand we lay it upon the locked bosom of mystery. Step where we will, we tread upon wonders. The sea-sands, the clods of the field, the water-worn pebbles on the hills, the rude masses of rock, are traced over and over, in every direction, with a handwriting older and more significant and sublime than all the ancient ruins, and all the overthrown and buried cities that past generations have left upon the earth; for it is the handwriting of the Almighty

A Mason's great business with life is to read the book of its teaching; to find that life is not the doing of drudgeries, but the hearing of oracles. The old mythology is but a leaf in that book; for it peopled the world with spiritual natures; and science, many-leaved, still spreads before us the same tale of wonder.

* * * * *

Beware, thou who art tempted to evil! Beware what thou layest up for the future! Beware what thou layest up in the archives of eternity! Wrong not thy neighbor! lest the thought of him thou injurest, and who suffers by thy act, be to thee a pang which years will not deprive of its bitterness! Break not into the house of innocence, to rifle it of its treasure; lest when many years have passed over thee, the moan of its distress may not have died away from thine ear! Build not the desolate throne of ambition in thy heart; nor be busy with devices and circumventings, and selfish schemings; lest desolation and loneliness be on thy path, as it stretches into the long futurity! Live not a useless, an impious or an injurious life! for bound up with that life is the immutable principle of an endless retribution, and elements of God's creating, which will never spend their force, but continue ever to unfold with the ages of eternity. Be not deceived! God has formed thy nature, thus to answer to the future. His law can never be abrogated, nor his justice eluded; and forever and ever it will be true, that "*Whatsoever a man soweth, that also he shall reap.*"

* * * * *

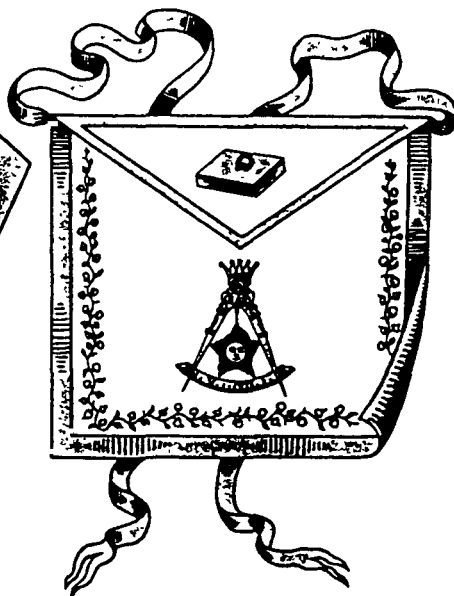
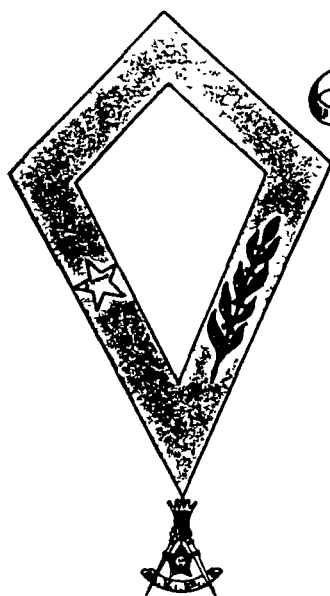
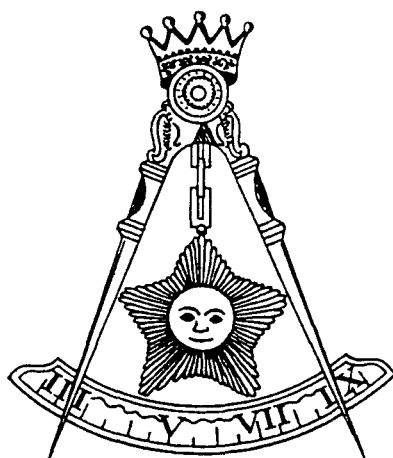
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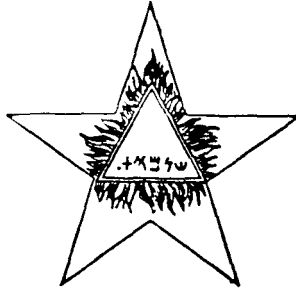
אֶלֶּם אֵלֶּם

לִדְּזֵן פִּתְּמֵם אֶלֶּם זֶלֶם.

Fourteenth Degree



See page 177 for description.



XIV.

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ᚠᚢᚦᚢ ᚠᚢᚦᚢ ᚠᚢᚦᚢ ᚠᚢᚦᚢ

PERFECT ELU

(GRAND, ELECT, PERFECT AND SUBLIME MASON)*

Bodies of this degree are styled Lodges of Perfection.

The Lodge is styled the "Secret Vault." It represents an arched or vaulted subterranean apartment, without any opening to admit the light. It ought regularly to be, and is always supposed to be, a perfect cube, its length, width and height exactly equal.

The hangings are crimson, corresponding to the term "Red Masonry," by which the Masonry of Perfection was formerly known on the continent of Europe. At intervals there are white columns.

In the East, over the throne, is a transparency, on which appear, upon a crimson ground, the interlaced triangles, one white and the other black, thus:

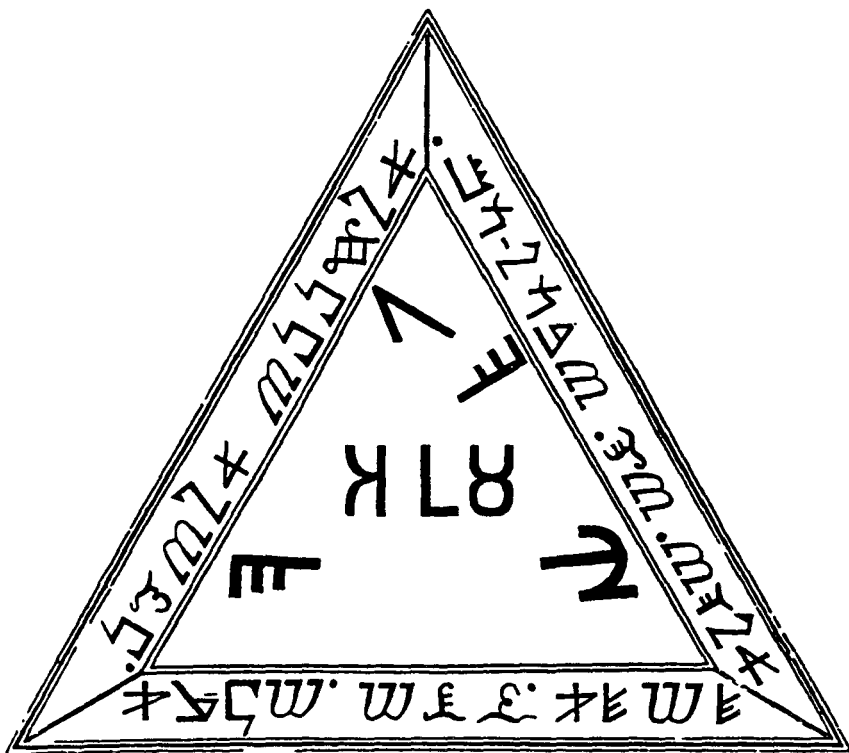


* See footnote on page 79.

with the Phœnician letters IHU, at the points, and those of Sanscrit in the center. The whole should be large, and very brilliant.

In front of the throne are two large round columns, gilded, and wreathed with carved garlands of leaves from base to capital. Between these stands a triangular pedestal, hollow, made to resemble white alabaster, and lighted within. Each side measures eighteen inches, and its height is two and a half feet.

Upon this sets a cubical stone, painted to represent agate, measuring eight or nine inches each way. On the upper face are the Ineffable Names in Phœnician and Sanscrit characters, on a triangular plate of gold, glittering with gems of different colors; and around the plate are nine words in several different languages; the whole being as shown by the following plate:



In front of ☿, in the South, are *three* lights; in front of ☉, in the West, on the right, *five*; in front of ☊, in the West, on the left, *seven*; and in front of ☌, in the East, between him and the columns, *nine*. Those in front of ☿ form an equilateral triangle, the apex toward him; those in front of ☉, a square;

with one in the center; those in front of $\oplus$, a square enclosing a triangle; and those in front of $\odot$, a triple triangle, the three central lights forming an equilateral triangle. If candles are used for these, those in front of $\otimes$ are *blue*; those in front of $\odot$ are *yellow*, except the central one, which is *green*, and taller; those in front of $\oplus$, the triangle *crimson* and the square *orange*; and of each triangle in front of $\odot$, two lights are *white* and one *blue*, the central ones being *white*.

The altar of obligation is in front of $\odot$, toward the center of the room. It is made of white wood, hollow, and plated on the top with yellow metal imitating gold. It is twenty-seven inches square, and two and a quarter feet high, with a rim of yellow metal round it at the top and another at the bottom. At each upper corner is an upright tongue of flame, [the "horns" of the altar,] six inches high of yellow metal; and on each of two opposite side are rings of yellow metal, for the gilded staves or rods to pass through, by which to carry it.

This altar is covered with a white linen cloth, fringed with gold, and reaching on all sides to the floor. On the front (the eastern side) of the cover is embroidered in gold the word ⲉⲓⲙⲓⲛⲓⲛ , meaning *Perfection*.

On this altar are the Hebrew Pentateuch, the book of constitutions, an equilateral triangle of gold bars, the square and compasses of silver, and two naked swords crossed, their hilts to the West.

In front of the Secretary is the altar of incense. It also is made of light white wood, hollow, the top covered with a plate of yellow metal, imitating gold, a rim of the same metal round it at the top, and two rings of the same on each of the two opposite sides, for gilded staves or rods to pass through, by which to carry it. It is twenty-four inches square and two and a half feet high; and at each upper corner is a tongue of flame, of yellow metal, six inches high. On it is an urn of silver, filled with perfumes, ready for burning.

In front of the Treasurer is a table made of light white wood, three and a half feet long, eighteen inches broad, and two and a quarter feet high, the top covered with a plate of yellow metal, with a rim or border of gilded wood round its edge, on the top. Below the top is a strip of wood four inches wide, with a similar rim or border round its lower edge. The legs are in the shape of the leg and paw of a lion; and a little

below the lower rim, at equal distances from the top, are rings of yellow metal, one on each leg of two opposite sides, through which gilded staves pass, to carry it. It is called the table of the Bread of the Presence.

On this table of the Bread of the Presence are twelve small loaves of wheaten bread, in two piles of six each, sprinkled with frankincense and salt; and a large goblet of pure red wine.

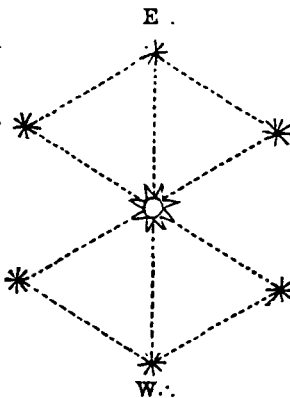
Upon the altar of incense are a small silver vessel containing perfumed oil, and a little trowel of gold.

When there is a reception, all the jewels for the aspirants are placed on the table in front of the Secretary, with a ring for each. The ring is a plain one of gold, as described in the statutes, with the motto

In front of the Senior Warden is a short column, on which is a brazen basin, filled with pure water.

At the altar, on stands the great can-lights, arranged the Seven Emana- of the Bactrian types of the Seven Abarim or Hebrews. larger and higher

The Lodge-room ed by a long and lighted by a single lamp, hanging from above, half-way its length.



the South Side, delabrum with seven thus, representing tions of the doctrine Zarathustra, Proto-Archangels of the The central light is than the others.* should be approach- narrow passage

OFFICERS, TITLES, ETC.

The presiding officer is styled "Venerable Master."

The Senior and Junior Wardens are styled "Brothers or Wardens."

The Secretary, Treasurer, Orator, Almoner, Master of Ceremonies, Senior & Junior Experts, and Captain of the Host, are styled "Brother."

⊙ sits in the East; ⊕ and ○ in the West, the former on the left.

The Secretary is on the Left hand of ⊙, [in the S. E.,] near the wall, and facing him. a little to his front.

The Treasurer is on the right hand of ⊙, [in the N. E.,] near the wall, and facing him, a little to his front.

♂ is in the South; and the Almoner in the North.

♂ is in front of ⊙, facing him, near the altar of obligation.

* The Candelabrum also represents the Sun, Moon and Planets, Venus, Mercury, Mars, Jupiter and Saturn. Pike)

♂ is to the right, in front of ☉, facing the West.

♂ is to the right, on front of ⊕, facing the East

The Captain of the Host is to the right, in front of ☉, facing the East.

The Prelate is at the left hand of the ☉ toward the Secretary, facing the West.

In the passage-way, are three Sentinels, each armed with a sword—one at the further door of the passage, one half-way, and one at the door of the Lodge-room.

CLOTHING, DECORATIONS, JEWELS, ETC.

☉ wears a purple robe of violet colored silk with the cordon and jewel of the degree. All the other members wear the cordon, apron and jewel.

The Apron is of white lambskin, lined with crimson and edged with blue. Around it, on the inside of the edging of blue, is a delicate embroidery in crimson, representing a wreath of flowers. In the middle of the apron is painted or embroidered the jewel, and on the flap is a representation of a flat square stone, to which is attached a ring.

The Cordon is a collar of crimson velvet, worn over the neck and coming to a point on the breast. On the left side is embroidered, in green, a branch of acacia. On the right is embroidered, in silver, a five-pointed star, with the word **⋈** in the center.

The Jewel is a pair of compasses, opened upon a quarter of a circle, and surmounted by a pointed crown. Within the compasses is a medal, representing on one side the sun, and on the other a five-pointed star, in the center of which is a delta, and on that the word **⋈**. This jewel is of gold, and worn suspended from the collar. On the segment of the circle are enameled, at proper distances from each other, the numerals III . . . V . . . VII . . . IX . . .

All the brethren wear swords, cross-hilted, with hilt and scabbard gold-plated, and on the scabbard the numeral XIV., and the word **⋈**. This is worn with a waist-belt of orange-colored morocco.

The dress of the brethren should be black, with white gloves.

The AGE of a Perfect Elu is 49 years.

The hours of labor are from after dawn and before sunrise, to midnight.

TO OPEN.

* * * * *

⊕ ∴ Khirum, King of Tsūr, who aided Solomon, King of Israel, to build the Holy House of the Temple.

* * * * *

⊕ ∴ Of Wisdom and Power in harmonious coöperation.

* * * * *

○ ∴ Adoniram, the son of Abada, who was over the workmen at the building of the temple is the symbol to us of the harmony of the universe, result of the Wisdom and Power of God; of that Harmony which is the fruit of Reason and Faith, acting in their proper spheres; of the moral Harmony that is the result of the equilibrium of Reason and the Passions, the moral sense and the sensual appetites; and of that which flows from the coexistence of Constitutional Liberty and salutary Power directed by Wisdom.

* * * * *

⊕ ∴ Perfect Elus and Sublime Masons are both bound and free, if they are true Masons—*bound* by their obligations, the sacred ties of brotherhood, the laws of God, and their allegiance to honor and virtue—*free* from prejudice, intolerance, envy, and all that makes men slaves when they idly dream of freedom.

* * * * *

○ ∴ We are all equals here because in this Lodge and every other of this degree, authority and liberty are in equilibrium, and there is neither anarchy or despotism; but those who are elected govern, and are not governed by, the electors God is above all, and the Father of all. In the presence of his Infinity, human distinctions are infinitely insignificant. He permits all to call him Father, and disin-

herits none of his children. The affluence of his love embraces all.

* * * * *

⊕.: Masonic *work* is, to assist, encourage and defend the brethren; to protect the oppressed, right the wronged, raise the fallen, relieve want and distress, enlighten the people, serve well the common weal, and be fruitful of all good works.

* * * * *

⊙.: My brethren, let us return thanks to the Grand Architect of the Universe for the many blessings with which he has surrounded us, and implore his aid to enable us to perform our duties!

PRAYER.

Sovereign Architect of the Universe! We pay to Thee the sincere homage of our fervent gratitude for all the blessings which Thy Infinite Goodness has bestowed upon us. We beseech Thee to purify our hearts by the sacred fire of Thy Love, and to guide and direct us in the ways of virtue. Let peace and charity form the chain of our union! Cause us in this Lodge faintly to imitate the state and condition of thy Elect in thy holy and spiritual kingdom! Enable us in all things to discern and adopt the good and reject the evil! Let us not be deceived by pretended zeal and devotion, nor deceive ourselves as to our weaknesses and errors! and aid us in advancing the purposes and attaining the objects of the true and genuine Masonry; and thus enable us to serve our fellows and assist in carrying forward thy great designs. Amen!

So mote it be! Amen!

♪ . . . ♪ . . . ♪ I

♪ . . . ♪ . . . ♪ II

♪ . . . ♪ . . . ♪ III

⊙. In the name and under the auspices of the Supreme Council, etc. by virtue of the powers, etc. I declare this Lodge of Perfection to be duly opened, and its labors resumed. With me, my brethren!

* * * * *

RECEPTION.

* * * * *

 1st P.

  2d P.

  . . . 3d P.

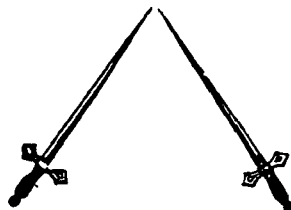
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⌒. H . . . V . . . S . . . N.

* * * * *

⌒. A Mason of the Royal Arch, obedient to honor and duty, and desirous of admission into the secret vault, in the hope there to receive at the hands of the Venerable Master the degree of Perfection.

* * * * *



Soft, slow music.

* * * * *

CATECHISM.

* * * * *

* * * * *

Q. Since you were made a Mason, have you always endeavored to deal honestly and fairly with all men?

Have you endeavored to serve, and refrained from injuring your brethren?

Have you been generous to the widow and orphans of your brethren?

* * * * *

In all ages of the world, the initiate has been purified by water, and Christianity borrowed a ceremony older than itself by scores of centuries. It was practiced by the Hindūs and Chaldæans, by the Egyptians and Etruscans, by the Hebrews centuries before Christ, by the Essenes and the Druids, the Chasidim and the Assadæans, in the rites of Eleusis and the mysteries of Isis and Mithras. From the earliest times it was used in Persia, and practiced by the followers of Zarathustra. The Etruscans baptized with fire, air and water; and we, an order older than any existing religion, do not take the ceremony of baptism from any one, as a religious rite, but from mysteries and ceremonials that were grey with age when Christianity was born. It belongs to us as one of our symbols.

* * * * *

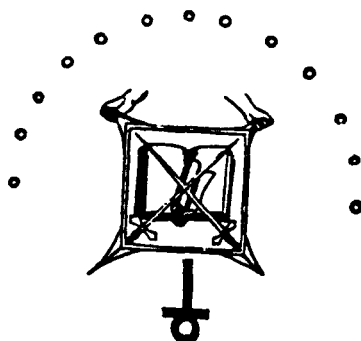


PREPARATION.

Music.



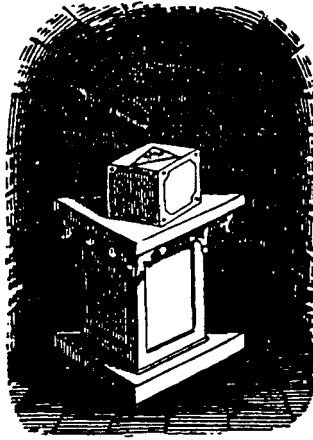
VIII . . . I.



הנדרים.

SECRECY . . . ALLEGIANCE





משחה.

* * * * *

⌘ ∴ *Justice*, in Action and Execution.

○ ∴ *Right*, in Decision and Adjudication

⊕ ∴ *Truth*, in Doctrine and Legislation.

* * * * *

Music.

* * * * *

ODE.

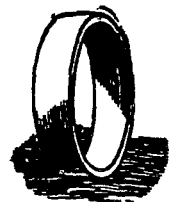
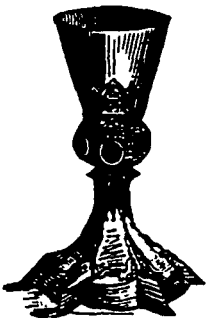
When shall the nations all be free,
And Force no longer reign,
None bend to brutal Power the knee,
None hug the gilded chain?

No longer rule the Ancient Wrong,
 The weak be trampled by the strong?—
 How long, dear God in Heaven! how long
 The People wail in vain?

Do not the archangels on their thrones
 Turn piteous looks to thee,
 When round them flock the prayers and groans
 Of those that would be free?—
 Of those who know they have the right
 To Freedom, though crushed down by might—
 As all the world hath to the Light
 And Air which thou madest free?

The Ancient Empires staggering drift
 Along Time's mighty tide,
 Whose waters, running broad and swift,
 Eternity divide.
 How many years shall pass, before
 Over their bones the sea shall roar,
 The salt sand drift, the fresh rains pour,
 The stars mock fallen pride?

The issues are with God—to do,
 Of right belongs to us.
 May we be ever Just and True,
 For Nations flourish thus!—
 Justice is mightier than ships;
 Right, than the cannon's brazen lips;
 And Truth, averting dark eclipse,
 Makes fortunes prosperous.



☉.: Eat of this bread, my brother, and drink from the same cup with me, as a pledge of brotherhood; and let this ceremony ever remind you that hospitality is a truly Masonic virtue; and that every one of us owes to his brother kind services, and graceful courtesies, and prompt and cheerful assistance and relief.

* * * * *

☉.: I pour out this libation to the memory of our departed brethren; and as an acknowledgment that it is our duty to pour comfort and consolation into the hearts of the distressed, the afflicted and the destitute; and that the thanks and gratitude of the widow and orphan are a Mason's most acceptable offering to God.

* * * * *

This — is a visible mark of the compact that you have now made. Its motto is Promise me that you will wear it during your life time, and that you will provide that, after your death, it shall go into the hands of no other person than your widow, your eldest son, or the friend whom of all you most love, but not to be worn by them.

* * * * *

העלמים.

* * * * *

☉.: I now invest you with the apron of this degree. Of its three colors, white, like the snowy purity of the ermine, represents Justice; blue, the color of the perfectly symmetrical and changeless arch of the sky, represents Right; and crimson, the color of fire, which tries and purifies all things, represents Truth.

I also invest you with the collar and jewel of this degree. The compasses remind us that Science, united to Honor and Virtue, made the architects of the temple the companions of kings; and that the men of intellect and learning, the great

kings of thought, are in this age the rulers of the world. The sun, source of light to our system, and once worshiped as a god; and the star, type of the myriad suns that light other countless systems of worlds, are emblems of that Masonic Light in search of which every Mason travels—the correct knowledge of the Deity, and of his laws that control the universe.

* * * * *

LEGEND, HISTORY, ETC.

You were informed in the Royal Arch degree, that King Solomon builded a secret vault, the approach to which was through eight other vaults or apartments in succession, all under ground, and to which a long and narrow passage led from under his palace; that the ninth vault was immediately under the Holy of Holies of the Temple; that in that apartment King Solomon held his private conferences with King Khirum of Tsūr, and the Architect and Master Khirum; and that after the death of the last, the two kings ceased to visit it, resolving not to do so again until they should have selected one to fill his place; and that until that time they would make known the Sacred Name to no one.

After Adoniram, Joabert and Satolkin had discovered the cube of agate and the Mysterious Name, as you have heard, and had delivered the cube to King Solomon, the two monarchs, after much deliberation, determined to deposit it in the secret vault, and to permit the three Masters who had discovered it to be present, and then to make known to them what was meant by the true pronounciation of the Ineffable Word, creating a new degree, the last of the Masonry of the First Temple, of which those three Masters and themselves should be the first members, to be called "The Degree of Perfection" [Shelemoth]; and its recipients, "Grand Elect, Perfect and Sublime Masons (alias Perfect Elus).

Accordingly, after some days, the cubical stone was so deposited in the secret vault. Then all knelt, and returned thanks to God for his manifold favors shown to them, and to the Phœnician and Hebrew people. Then the correct pronunciation of the Sacred Name was given to the three Masters, and the degree of Perfection, with its sacred numbers, its signs, words and tokens, was instituted; and thus the zeal and devotedness of Adoniram, Joabert and Satolkin were rewarded.

After the twelve Princes Emeth, the first nine of the Elus of the Fifteen, and the Chief Architect, Zerbal, were admitted to this degree, the nine Elus of the Fifteen were assigned to the duty of guarding the approaches to the secret vault, the eldest being stationed at the entrance of it, and the others respectively at the entrances of the other eight. But that has long been dispensed with in our ceremonies; and three sentinels only are required, each of whom has his especial pass-word.

The private entrance to the secret vault having been constructed by the Master Khirum, with the aid of certain Phœnician Architects and Masons (alias Perfect Elu), who being initiates of the mysteries, and solemnly sworn to secrecy as to its existence, had returned to their homes, none others knew of it, except the two kings, and those who were made Grand, Elect, Perfect and Sublime Masons (alias Perfect Elu). To none others was the True Word communicated—all those of inferior degrees knowing only the substitute, adopted at the death of the Master, as the Master Mason's Word.

The temple is *said* to have been completed in the year 3000, six years, six months and ten days after King Solomon had laid the first stone; and its completion was celebrated with the greatest pomp and the most splendid magnificence. The foundation, we are told in the oldest account, that of the first Book Malakim, was laid in the fourth year of Solomon's reign, in the month Zif [or Aijar], and the house was finished in the month Bül [or Khesvan], of the eleventh year.

It was after these ceremonies were performed and the temple dedicated [in the month Ethanim or Tisri,] that Solomon conferred this degree on the twenty-five whom we have mentioned. During three days he gave audience to the brethren. Those to whom he gave the degree he received in the secret vault, exacting from each of them the solemn promise to live in peace and concord; to practice, like their deceased Master, Charity and Beneficence; like him to make Wisdom, Justice and Equity the rule of their life and conduct; to be profoundly secret as to the mysteries of this degree, and never to confer them on any one who should not have proven himself worthy thereof, by his zeal, fervor and constancy; to assist each other in their labors, distresses, difficulties and calamities; and to punish treason, perfidy and injustice. When they had so promised, he gave them his benediction, and showed them the Ark of the Covenant, in which there was then nothing save the two tables of stone which Moses put there at Horeb, when Yehovah made a covenant with the children of Israel, when they came out of the land of the Mitzraim. He offered up sacrifice and incense; united with them in a libation; and then, having embraced each, and presented each with a ring, as a token of the covenant which each had entered into with virtue and the virtuous, and bestowed upon them many other marks of honor, he gave them permission to remain at his court, or to travel into far countries in search of knowledge, as they might prefer.

The second day he gave audience to all Masons from the degree of Master up to that of Royal Arch. He filled all the vacancies in the different degrees, created by the exaltation of the twenty-five brethren to that of Perfection, and made many honorary members of the degree of Master Architect and the other degrees; engaging them never to forget the principles of honor, uprightness and virtue which they had been and then were taught in the different degrees; always to live united in harmony, and to aid and comfort one another in their necessities and dis-

tresses. This was done in the Holy of Holies of the Temple. He gave them the jewels and decorations of the different degrees which he conferred; and bound them by solemn obligations to be faithful and discreet guardians of the mysteries of their respective degrees, and never to communicate them to any but the deserving; and having shown them many other marks of favor, he invited them to remain at his court; giving them permission to travel into foreign countries, if they saw fit; and to those who were of Tsūr to return to their own homes.

The third day he devoted to the Fellow-Crafts and Apprentices, raising those of the former, who were worthy, to the degree of Master, and passing such of the latter as deserved it, by fidelity and obedience, to the degree of Fellow-Craft. He caused them to enter into like obligations, and gave them permission to remain at Jerusalem, or to return to their homes, giving the Intendants of the Building orders to furnish them money for their expenses, in case they should see fit to return to their own countries.

Afterward this great king, renowned for his wisdom, and long the faithful servant of God, and although he had seen the glory of the Lord fill all the house of the Lord, and Yehovah had twice appeared to him, and warned him against serving other gods, became deaf to the voice of duty; and filled with haughty pride at the glory he had gained, vain of his great wealth, and intoxicated with flattery, he forgot the lessons which he had taught to others, multiplied the number of his wives and concubines, and gave himself up to shameless and indecent luxury; and yielding to the blandishments of lascivious women, he built temples to the gods of other nations, and profanely offered up to them the incense which should have been offered to the True God alone, in the Holy of Holies of the Temple.

These acts of their king and Master covered all good Masons with shame, and afflicted them with the profoundest grief. Far from following his example, they

lamented his infatuation, and devoted themselves to bringing up their children in the true principles of virtue; pointing them by way of warning to the irregular and shameful life led by the king, as an example to be avoided. But the people, led by the monarch, frequented the temples of the false gods, and sacrificed upon their altars, practicing all the indecent and obscene rites of the worship of Moloch and Astarte. The Masons long contended against this inroad of vice and evil; but finding their efforts unavailing, and remembering the punishment that similar excesses and crimes had often brought upon their ancestors, they foresaw the future desolation of Jerusalem, and the destruction of the temple, and that the descendants of the Jews, a small people in the midst of enemies, and between the two powerful monarchies of Egypt and Assyria, would expiate in captivity the monstrous sins of their fathers; and many of them, under the successors of Solomon, fled into other lands to avoid the impending disasters.

They were constrained to be extremely careful as to the admission of new members into the Masonic Order, making merit alone the test of qualification; and the Grand Elect, Perfect and Sublime Masons (alias Perfect Elus), especially, received no one until after long probation and by many trials he had been proven worthy.

Upon the completion of the temple, many Masons of the inferior degrees, and some of the Grand Elect, Perfect and Sublime Masons (alias Perfect Elus) journeyed into other countries. Still more followed them, after the excesses of the king became intolerable; and in a few years the Jewish architects and initiates were to be found in every part of the world. They admitted many into the Order, made known to them its truths, and taught them its duties. For a long time they were wisely cautious to admit none but proper persons, who could appreciate the true purposes and objects of the Royal Craft. But by degrees the inferior grades of Masonry, "the lesser mysteries," their teachings narrowed

down, and the symbols so interpreted as to suit the common comprehension, so spread abroad that men were indiscriminately admitted, almost without inquiry, and it was forgotten that Masonry was not meant to be a popular but a select and exclusive institution. Improper men gained admission, and unworthy persons even became blind teachers of the blind, trivialized the ceremonies, and substituted commonplace absurdities for the profound lessons of wisdom of the ancient sages. It came to be no privilege nor any mark of honor to be admitted to the lesser mysteries; dissensions divided the Lodges; ambition entered into them, coveting rank and titles, the secrets were sold for money, and the Masonry of the multitude fell into merited contempt.

But the Grand Elect, Perfect and Sublime Masons (alias Perfect Elus) long avoided these errors. They carefully concealed their secrets from the vulgar, kept strict watch at the doors of their temples, and refused to multiply their initiates. They strove to arrest the downward progress of the fundamental degrees, and refused to confer any degree above that of Master, on those who conducted themselves viciously and unmasonically. But they could not forever close their doors against innovations and irregularities. The mysteries continued to degenerate, and abuses proved both contagious and epidemic. Candidates were admitted in order to gain numbers, or for revenue alone; the degrees were too rapidly conferred, and without a knowledge of the principles or even of the work of the preceding degrees, on the part of the candidates; men of little intellect and information swarmed into the Order, and lowered it to their level; others joined it merely through idle curiosity, and wholly disregarded their obligations; frivolous ceremonies were multiplied, and new degrees invented, and large bodies of men calling themselves Masons threw off their allegiance, pretended to a knowledge of the True Word, without possessing it, and invented new rites; so that the Temple of Masonry became an arena of strife and house of contention. It is the history of human

folly; and the occupation of the present always is to reënact the follies of the past. If the account is legendary only, as to the Hebrew Masonry, it is historical as to the mysteries, all of which fell into decadence by inordinate multiplication of their initiates.

The crimes and follies of the Jewish people produced their natural consequences. Immediately upon Solomon's death his kingdom divided into two, ten of the tribes selecting for themselves a king not of his blood. Israel, under Jeroboam's successors, continued to decay, until the country was subjugated and the people carried into a captivity from which they never returned, nor is it to this day known who or where their descendants are. The descendants of Solomon reigned longer over Judah; but at length, in the reign of Tsadôc-Ihu, Nabacadnatzar, King of Assyria, conquered Yehudah, and Jerusalem was destroyed by Nabuzaradan, his general, the temple razed to the ground, and the treasures of the temple, including the great bronze columnus, Yakin and Boaz, with most of the people, were carried away to Babylon. This occurred four hundred and seventy years after the dedication of the temple.

Some Grand Elect, Perfect and Sublime Masters (alias Perfect Elus), our legend says, had still remained at Jerusalem. They had fought bravely in its defense, and many lost their lives on the walls and in the streets, for the siege lasted many months, and there was treachery within the city. After the city was taken by storm, and the palace and temple demolished, they bethought themselves of the secret vault and the inestimable treasure it contained; and feared lest it should have been discovered and the treasure carried away. During the reign of one of the impious descendants of Solomon, the secret passage leading to it from the king's palace had been walled up by the initiates, and the original descent into it from the Holy of Holies opened.

Repairing to the ruins of the temple at night, and eluding the parties of the victors that patrolled the streets, they found

that the way which led down into the vault had not been discovered, nor the slab of marble that covered it disturbed; but upon that they found the dead body of Galahad, son of Sephoris, chief of the Levites, and an eminent brother of the degree of Perfection. He had been entrusted with the custody of the secret vault, and the care of the lamp that burned continually within the pedestal of alabaster, on which lay the cube of agate, having inscribed upon the triangular plate of gold the Ineffable Word. He, like the Master Khirum, who lost his life rather than reveal this word unlawfully, preferred to be buried under the ruins of the falling temple, rather than, by escaping, to risk a discovery of the sacred treasure, never before profaned by unholy hands.

Removing the body, and descending into the vault, they erased the sacred letters from the plate of gold, and broke the plate in pieces, placed the cube of agate in a corner of the vault, and covered it with rubbish, extinguished the lamp and overturned the pedestal. Then ascending, they conveyed the body of Galahad into the vault, and laid it down by the overturned pedestal, clad in his Masonic clothing, and wearing the insignia and jewel of a Grand Elect, Perfect and Sublime Mason (alias Perfect Elu); and performed over him a brief and solemn ceremony of Masonic burial. Then they reascended, replaced the slab of marble that covered the entrance, and heaped upon it heavy stones and beams of timber, that it might not be discovered until the temple should at some future time be rebuilt.

Then they departed, determining not to make known to any one what they had done, except to those who should afterward be permitted to become Grand Elect, Perfect and Sublime Masons (alias Perfect Elus); and not again to *write* the *Name*, but to hand it down by tradition only, and that only by its letters, without ever pronouncing the whole word. That practice was afterward observed, when the temple was rebuilt by permission of King Cyrus, and has come down to

us; the true pronunciation being confided to none but those who receive this degree. Once in each year, it is said the word was repeated by its syllables, in the temple, the brethren forming a circle, and the High-Priest, in the center, repeating the syllables to a brother, who repeated them to the one next him, and so they passed round the circle and returned to the High-Priest; while a great noise was made without the temple, with trumpets and other instruments of music, that none might hear the sacred syllables; and in that manner the true pronunciation has come down to us.

Such is the legend of the degree. We do not know that it is, in its details, historically true. We know that *some* name was cautiously communicated in the temple, in the manner stated; but we do *not* know why the Hebrew name of God, so well known and commonly used by the patriarchs, should have been forbidden to be pronounced. It is true that its correct pronunciation cannot now be certainly ascertained. We know that the legend has at least *one* esoteric meaning. It is probable that it has more. To the initiates in all the mysteries were taught the true doctrine in regard to the being, nature and attributes of God, the true history of the creation of the universe, the explanation of the great problem of the existence of suffering and evil, and the doctrine of the immortality of the soul and of a future spiritual existence, in which it would ever advance toward that perfection of which this degree is but a faint and imperfect symbol.

In the care taken to conceal the Word from their conquerors and the people, we see that which was habitually taken to conceal these doctrines, hostile as they were to the idolatries and theologies of all the old nations, and to expound and develop them to the favored few alone, who became enrolled among the Masons of this degree.

It will be profitable for you to consider the legends of this and the thirteenth degree as an allegory, and to endeavor to penetrate into the heart of it, and know all its hidden

meanings. The profoundest things have habitually been concealed in legends that seem baseless and absurd, and language that seems jargon, like that of the alchemists. You must explore the nine mysterious vaults, (a number itself significant and symbolical,) with the lamp of Hermes in your hand.

After the destruction of the city and temple, some of the Hebrew initiates were carried away as captives into Assyria; others escaped into Egypt, Persia, Phœnicia, Syria, the desert of the Thebaïd, and even into Greece, Etruria and India. At a later day, in Phœnician vessels, they penetrated into England, Scotland, and Ireland and other European regions. Everywhere they found the mysteries, even in the frozen North, and brethren of the mystic tie in the Magi, the Brahmins, the Druids, the Hierophants of all countries, to whom they were able to make themselves known as initiates. Wherever they went, they carried their own mysteries, substituting in the stead of the more ancient legends of a slain God or Hero, that of Khirum murdered by the three symbolical assassins, whose names, like that of the Hero-Architect, were invented to conceal a meaning and a dogma.

Everywhere, they commended themselves and their Order to the favorable consideration of princes, nobles, and people, by the purity of its principles, the virtues which they practiced, and the great and splendid edifices which they erected. Admitting into their Order good and true men of all ranks and degrees, they were careful not unwisely to multiply the number of those who received the degree of Perfection. Making an artificer and worker in bronze their type of the principle of good, of honor and incorruptible integrity and fidelity, they paid no regard to rank; but virtue, capacity and intellectual attainments were the sole tests of fitness to receive this degree.

From them the Essenes and their great teacher, John the Baptist, received their pure and profound doctrines; and Philo learned the same in the schools of philosophy of

Alexandria. The same doctrines were held in secret by the Brahmins, the Magi, and the Druids, by Confucius, Zoroaster, Menu, Pythagoras and Plato. The book of Ecclesiastes is the work of an initiate, to mislead the vulgar, hiding the profoundest truths under the semblance of materialism and of a sardonic contempt for human life and human nature.

Then came Christianity, making much of the true doctrine public, teaching by allegories and parables, uttering enigmas to divide men into hostile sects, and having its own secret mysteries and institutions and successive degrees. The Jewish traditions and the tenets of the Greek philosophy of the time of Philo and Plotinus were incorporated into the creed of Christianity, by those who followed the first apostles; and the simple and sublime teachings of its founder, largely taken from the old Hebrew books, were overloaded with follies and fictions. The religious mind rioted in the fantastic vagaries of the later gnosticism; and the idolatry of saints and images recalled to mind the paganism of Rome and the worship of idols under the successors of Solomon.

When the powers of Christendom united to conquer Jerusalem and the Holy Land, from the followers of the crescent, the Masons, their traditions, aver, then numerous in every Christian country, eager to participate in the glorious enterprise, enlisted under the banners of different princes. With leaders selected by themselves and known only in the hour of battle, they acted in concert, and were foremost to scale the walls of Jerusalem, and plant on them the sacred standard of the cross. The Christian leaders and princes, finding that they constituted a particular order, in which all, even to the humblest soldier, were equals, sought to become members of it, and many were admitted, and in due time advanced to the degree of Perfection.

New vigor was thus given to Masonry. Carried by those returned from Palestine, into every country, it was protected by the Christian princes, and became a power in every State;

everywhere laboring to exalt the common people, and so being dreaded, at length, and hated, by all despots in church and state. The chivalric and religious orders became connected with it under peculiar circumstances, and new degrees were thus formed and the Order often devoted to new and sometimes to unwise purposes. Everywhere it taught the practice of the noble and heroic virtues; and it continued to exist, in spite of danger and persecution, of the confessional and the inquisition, amid all the revolutions and vicissitudes of empires, the downfall of dynasties, and the overthrow of thrones. It crossed the ocean to America, with those who first began to fell the primeval forests, and made itself a home there, in which to regain all its ancient glories. Undergoing many changes in formulas and ceremonies, it divided into different rites, of more or less degrees, practiced in every country—the newest of all manufactured in the new world; but the cardinal principles of Masonry remain unchanged in all the rites. Let us hope, my brother, that they may so continue, until time shall be no more!

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CATECHISM.

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We are the depositories of the True Word, the great secret, and the ancient doctrines of Masonry. We must lock these up in our hearts, and keep them inviolable, always so regulating our life and conduct as not to prove unworthy of the great trust reposed in us.

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The memories of its great and good men are the noblest treasures of a nation, standing like mountain-tops above the deluge, high above the dark wintry ocean of the past, to invite us to leave *our* names and memories as worthy legacies to our country.

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We are to weigh carefully the qualifications of those who desire to be admitted among us, and reject them without hesitation, if any sordid vice, ignoble passion, selfishness, ingratitude, or want of honor weighs down the scale against them.

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A Grand Elect, Perfect and Sublime Mason (alias Perfect Elu) frees himself from the dominion of iniquity, injustice, envy, revenge and jealousy; he is active in doing good; and speaks of his brethren only to praise them.

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His reward is the knowledge of the True God; a faint but true appreciation of his nature and infinite attributes; a confidence in his wisdom and justice; an implicit trust in his beneficence and love for his creatures, securing him against skepticism and despair He has devoted himself to virtue and the cause of humanity, and become the firm ally of the wise and the good; and he works by the Light of Truth, which emanates from him whose Holy Name glitters upon the triangular plate of gold, and lights the Lodge.

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LECTURE.

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Q. . It is for each individual Mason to discover the secret of Masonry, by reflection upon its symbols and a wise consideration and analysis of what is said and done in the work. Masonry does not *inculcate* her truths. She *states* them, once and briefly; or hints them, perhaps darkly; or interposes a cloud between them and eyes that would be dazzled by them. "*Seek, and ye shall find,*" knowledge and the truth.

The practical object of Masonry is the physical and moral amelioration and the intellectual and spiritual improvement

of individuals and society. Neither can be effected, except by the dissemination of truth. It is falsehood in doctrines and fallacy in principles, to which most of the miseries of men and the misfortunes of nations are owing. Public opinion is rarely right on any point; and there are and always will be important truths to be substituted in that opinion in the place of many errors and absurd and injurious prejudices. There are few truths that public opinion has not at some time hated and persecuted as heresies; and few errors that have not at some time seemed to it truths radiant from the immediate presence of God. There are moral maladies also, of man and society, the treatment of which requires not only boldness, but also, and more, prudence and discretion; since they are more the fruit of false and pernicious doctrines, moral, political and religious, than of vicious inclinations.

Much of the Masonic secret manifests itself, without speech revealing it, to him who even partially comprehends all the degrees in proportion as he receives them; and particularly to those who advance to the highest degrees of the Ancient and Accepted Scottish Rite. That Rite raises a corner of the veil, even in the degree of Apprentice; for it there declares that Masonry is a *worship*.

Masonry labors to improve the social order by enlightening men's minds, warming their hearts with the love of the good, inspiring them with the great principle of human fraternity, and requiring of its disciples that their language and actions shall conform to that principle, that they shall enlighten each other, control their passions, abhor vice, and pity the vicious man as one afflicted with a deplorable malady.

It is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity. No creed has ever been long-lived that was not built on this foundation. It is the base, and they are the superstructure. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to

keep himself unspotted from the world." "Is not *this* the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" The ministers of this religion are all Masons who comprehend it and are devoted to it; its sacrifices to God are good works, the sacrifices of the base and disorderly passions, the offering up of self-interest on the altar of humanity, and perpetual efforts to attain to all the moral perfection of which man is capable.

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To make honor and duty the steady beacon-lights that shall guide your life-vessel over the stormy seas of time; to do that which it is right to do, not because it will insure you success, or bring with it a reward, or gain the applause of men, or be "the best policy," more prudent or more advisable; but because it is right, and therefore *ought* to be done; to war incessantly against error, intolerance, ignorance and vice, and yet to pity those who err, to be tolerant even of intolerance, to teach the ignorant, and to labor to reclaim the vicious, are some of the duties of a Mason.

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The whole world is but one republic, of which each nation is a family, and every individual a child. Masonry, not in anywise derogating from the differing duties which the diversity of states requires, tends to create a new people, which, composed of men of many nations and tongues, shall all be bound together by the bonds of science, morality and virtue.

Essentially philanthropic, philosophical and progressive, it has for the bases of its dogma a firm belief in the existence of God and his providence, and of the immortality of the soul; for its object, the dissemination of moral, political, philosophical and religious truth, and the practice of all the

virtues. In every age, its device has been, "Liberty, Equality, Fraternity, with constitutional government, *law, order, discipline* and *subordination* to legitimate authority—*government* and not *anarchy*."

But it is neither a political party nor a religious sect. It embraces all parties and all sects, to form from among them all a vast fraternal association. It recognizes the dignity of human nature, and man's right to so much freedom as he is fitted for; and it knows nothing that should place one man below another, except ignorance, debasement and crime, and the necessity of subordination to lawful will and authority.

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When despotism and superstition, twin-powers of evil and darkness, reigned everywhere and seemed invincible and immortal, it invented, to avoid persecution, the mysteries, that is to say, the allegory, the symbol and the emblem, and transmitted its doctrines by the secret mode of initiation. Now, retaining its ancient symbols, and in part its ancient ceremonies, it displays in every civilized country its banner, on which in letters of living light its great principles are written; and it smiles at the puny efforts of kings and popes to crush it out by excommunication and interdiction.

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We are all of us, though not all equally, mistaken. The cherished dogmas of each of us are not, as we fondly suppose, the pure truth of God; but simply our own special form of error, our guesses at truth, the refracted and fragmentary rays of light that have fallen upon our own minds. Our little systems have their day, and cease to be; they are but broken lights of God; and he is more than they. Perfect truth is not attainable anywhere. We style this degree that of Perfection; and yet what it teaches is imperfect and defective. Yet we are not to relax in the pursuit of truth,

nor contentedly acquiesce in error. It is our duty always to press forward in the search; for though absolute truth is unattainable, yet the amount of error in our views is capable of progressive and perpetual diminution; and thus Masonry is a continual struggle toward the light.

All errors are not equally innocuous. That which is most injurious is to entertain unworthy conceptions of the nature and attributes of God; and it is this that Masonry symbolizes by ignorance of the True Word. The true word of a Mason is, not the entire, perfect, absolute truth in regard to God; but the highest and noblest conception of him that our minds are capable of forming; and this *word* is Ineffable, because one man cannot communicate to another his own conception of Deity; since every man's conception of God must be proportioned to his mental cultivation, and intellectual powers, and moral excellence. God is, as man conceives him, the reflected image of the man himself.

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Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster can assemble as brethren and unite in prayer to the one God who is above *all* the Baalim, must needs leave it to each of its initiates to look for the foundation of his faith and hope to the written scriptures of his own religion. For itself it finds those truths definite enough, which are written by the finger of God upon the heart of man and on the pages of the book of nature. Views of religion and duty, wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, stamped as sterling by the response they find in every uncorrupted mind, commend themselves to Masons of every creed, and may well be accepted by all.

The Mason does not pretend to dogmatic certainty, nor vainly imagine such certainty attainable. He considers that

if there were no written revelation, he could safely rest the hopes that animate him and the principles that guide him, on the deductions of reason and the convictions of instinct and consciousness. He can find a sure foundation for his religious belief, in these deductions of the intellect and convictions of the heart. For reason proves to him the existence and attributes of God; and those spiritual instincts which he feels are the voice of God in his soul, infuse into his mind a sense of his relation to God, a conviction of the beneficence of his Creator and Preserver, and a hope of future existence; and his reason and conscience alike unerringly point to virtue as the highest good, and the destined aim and purpose of man's life.

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To the Mason, God is our Father in heaven, to be whose especial children is the sufficient reward of the peace-makers, to see whose face the highest hope of the pure in heart; who is ever at hand to strengthen his true worshipers; to whom our most fervent love is due, our most humble and patient submission; whose most acceptable worship is a pure and pitying heart and a beneficent life; in whose constant presence we live and act, to whose merciful disposal we are resigned by that death which, we hope and believe, is but the entrance to a better life; and whose wise decrees forbid a man to lap his soul in an elysium of mere indolent content.

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The true Mason will not be careful that his name should be inscribed upon the mite which he casts into the treasury of God. It suffices him to know that if he has labored, with purity of purpose, in any good cause, he *must* have contributed to its success; that the *degree* in which he has contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed,

however obscurely and unnoticed, is his sufficient, even if it be his sole, reward. Let every Grand Elect, Perfect and Sublime Mason (alias Perfect Elu) cherish this faith. It is a duty. It is the brilliant and never-dying light that shines within and through the symbolic pedestal of alabaster, on which reposes the perfect cube of agate, symbol of duty, inscribed with the divine name of God. He who industriously sows and reaps is a good laborer, and worthy of his hire. But he who sows that which shall be reaped by others, by those who will know not of and care not for the sower, is a laborer of a nobler order, and worthy of a more excellent reward.

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..... The Mason does not dogmatize, but entertaining and uttering his own convictions, he leaves every one else free to do the same ; and only hopes that the time will come, even if after the lapse of ages, when all men shall form one great family of brethren, and one law alone, the law of love, shall govern God's whole universe.

Believe as you may, my brother ; if the universe is not, to you, without a God, and if man is not like the beast that perishes, but hath an immortal soul, we welcome you among us, to wear, as we wear, with humility, and conscious of your demerits and short-comings, the title of Grand Elect, Perfect and Sublime Mason (alias Perfect Elu).

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CLOSING INSTRUCTIONS.

⊙. My brother, Paul has said, in his letter to the Christians at Rome, "All that can be known of God is manifest in men ; for God hath manifested it unto them. For since the creation of the universe, what in him is invisible has been clearly seen, being shown forth by that creation ; even his eternal power and divinity."

The light illumines neither insensible things, nor closed eyes; or, at least, it illuminates them, for the benefit of those only who see. The sentence of the Book of Genesis, "*be light—and light is*"—is the cry of victory of the intellect triumphing over the darkness The Eternal Light, like God, commences every day *to be*, for eyes that open. Truth will eternally be the invention, and, as it were, the *creation*, of the intellect

The initiatory symbolism of the pantacles, adopted throughout the Orient, is the key of all the ancient and modern mythologies. If we do not know their hieroglyphical alphabet, we shall be lost in the obscurities of the Sacred Books

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. . . . The initiation of toil and blood is accomplished, and *there is no longer any temple*, because the Light of Truth is universally diffused, and the *world* has become the *Holy House* of Justice. "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."

Every man who thinks is an Œdipus, required to solve the enigma of the sphynx, or to die

As the ages have passed, the sands have accumulated round the sphynx, which seems to have become gray with the hoar-frost of centuries. The pyramids, always grand, still propound to the nations their enigma, whose solution is lost

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The light alone, without shadow, would be invisible for our eyes, and would produce a dazzlement equivalent to the profoundest darkness

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In the kabalistic symbols, God is always represented by a double image, the one upright, the other reversed, the one white, the other black

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There is a primitive and universal revelation, that explains all the secrets of nature, and makes them accord with the mysteries of grace, reconciling *reason* with *faith*, because both are daughters of God, and concur to enlighten the intelligence by their double light.

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The lights of the divine revelation are distributed with a Supreme Reason, because they descend with order and harmony. God does not light the world with meteors and lightnings, but makes the universes gravitate peaceably, each around its sun.

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. It is for the reason to reign, and for the instincts to obey Liberty is not the license of the passions freed from law. That license would be the most monstrous of tyrannies. Liberty is voluntary obedience to the law; it is the right to do one's duty; and reasonable and just men only are free

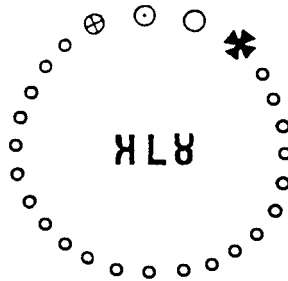
We do not ascend to knowledge by stairs of stone; the hierarchical steps of the spirit are not builded with mortar, like the stories of a tower. Anarchy protests against this materialized hierarchy

It is ideas that raise up or cause the downfall of empires. At the heart of every greatness there is a creed; and for a creed to be poetic, that is to say creative, it must spring from a Truth

* * * * * *

TO CLOSE.

* * * * *



* * * * *

⊙. let us, that it may ever remain engraved upon our hearts and we be not again plunged into darkness, purify our souls of all impurities, and pray for his aid and support!

* * * * *

PRAYER.

Direct us, O Supreme Ruler of the Universe! keep us from falling into the pits which our enemies dig for us! Animate us with thy divine spirit! Extend over us thy beneficent providence, and by means of thy gifts and favors enable us to assist the poor and relieve the needy! Bless and sanctify our works, that they may produce good fruit! Strengthen us with thy holy power; and, that we may add to thy glory, help us to perform our Masonic duties, and to practice all the Masonic virtues! Amen!

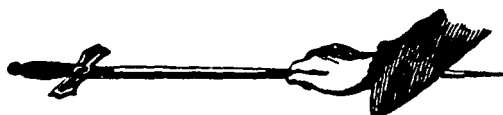
* * * * *

⊙. Brothers Senior and Junior Wardens, Officers and Brethren of this Lodge of Perfection, we are about to close the same, that you may retire in peace, and continue

to do good, and to live virtuously in the presence of the Grand Architect of the Universe!

* * * * *

⊙. The Lodge is closed. My brethren, go in peace!
But first



Ω

DIRGE—5th Degree

Music by Ill. Bro. Thos. Cripps, 32°, New Orleans.

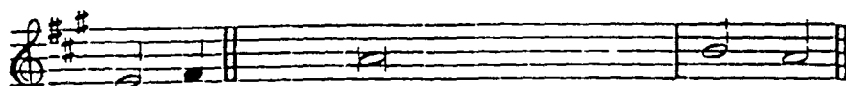
Oh! weep not, mourn not o'er this bier! On such death

Adagio.

Organ.

none should look with fear; He died as dies a

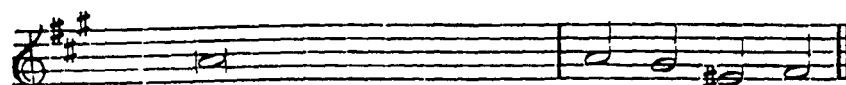
brave, true man: And with his death true life began.



1. De pro - fúndis | clamávi ad te,..... Dó - mine ;||

2. Fiant aures tuæ | inten . . . den - tes ;||

3. Si inquitátes observáveris..... Do - mine ;||

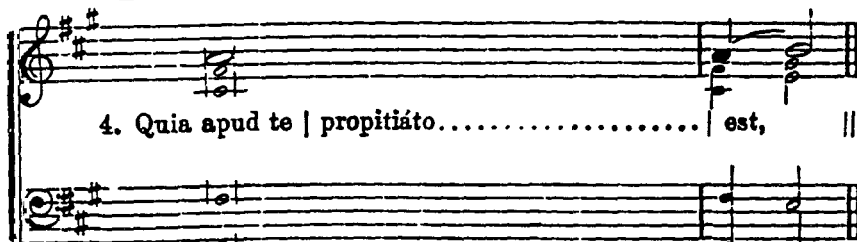


Dómine, | exaúdi..... vo - cem me - am.

in vocem | deprecati ó - nis me - æ.

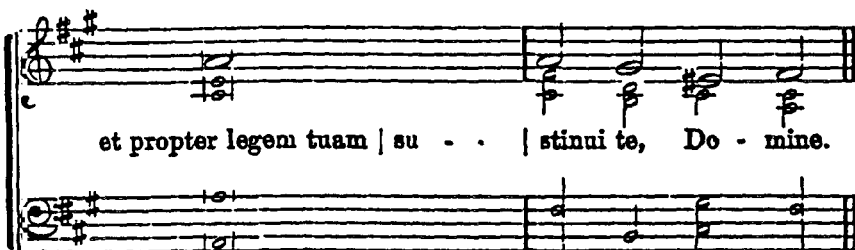
Domine, | quis..... su - sti - né - bit?

A



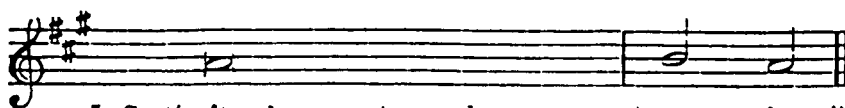
4. Quia apud te | propitiáto..... est, ||

8. Et ipse redimet Isra el,



et propter legem tuam | su . . | stinui te, Do - mine.

ex omnibus iniqui | táti - bus e - jus.



5. Sustinuit anima mea | in verbo..... e - jus ;

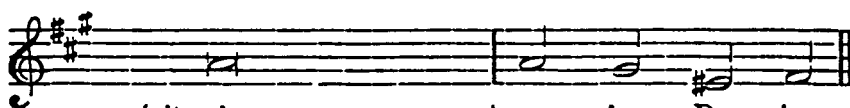
6. A custódia matutina | usque ad..... noc - tem ;

7. Quia apud Dominum | miseri . . . cór - dia,

Eighth verse above

Gloria | Patri et..... Fi - lio,

Sicut erat in princípio | et nunc, et. sem - per ;



sperávit anima..... mea in Do - mino.

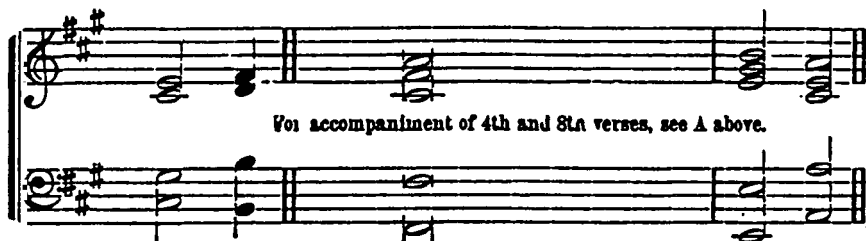
speret Isra . . . el in Do - mino.

et copiósa | apud..... eum re - demp - tio.

et Spi . . . ri - tui San - cto.

et in sæcula | sæcu . . . lo - rum. A - men.

Prelude, ending in F sharp Minor.



For accompaniment of 4th and 8th verses, see A above.



ODE—14th Degree.

Music by Ill. Bro. Thos. Cripps, 32°, New Orleans.

f
When shall the na - tions all be free, And force no long - er

Maestoso.

mf *dim.*
reign; None bend to bru - tal pow'r the knee, None hug the gilded

cres *cen - do.*
chain. No lon - ger rule the an - cient wrong, The

in 8va ad lib......

diminuendo. *cres - cen - do.*

weak be trampled by the strong, How long, O God in

.....

ff

neav'n, how long The peo - ple wait in..... vain?