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THIS BOOK

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THE GRAND COUNCIL

ROYAL AND SELECT MASTERS

of the State of New York.

It has been loaned to

..... Council No. 74

located at.....SCHENECTADY, N.Y.

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above named Council in case of the re-
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THE
DEGREES
OF
ROYAL MASTER
AND
SELECT MASTER

AS REVISED AND ADOPTED BY

THE GRAND COUNCIL
OF THE STATE OF NEW YORK

June 29, 1959

THE OFFICERS OF A COUNCIL OF
SELECT MASTERS
ARE AS FOLLOWS:

1. Master
2. Deputy Master
3. Principal Conductor of the Work
4. Treasurer
5. Recorder
6. Chaplain
7. Captain of the Guard
8. Conductor of the Council
9. Steward
10. Marshal
11. Sentinel

APRONS, DRESS, JEWELS AND PARAPHERNALIA

Councils should be equipped with the following aprons, robes and paraphernalia:

APRONS

The aprons are of such form and size as are usually worn by Master Masons. They are white, bordered on the sides and bottom of the apron and lower edges of the flap with a band of purple, and are provided with purple strings or tape.

DRESS

Subordinate Councils are expected to provide themselves with appropriate robes.

The following is suggested as a proper form:

The Master is dressed in a royal robe of purple, with a crown upon his head.

The Deputy Master is dressed in a royal robe of red, with a crown upon his head.

The Principal Conductor of the Work is dressed in a robe of orange, with a turban on his head.

The appropriate dress for the remaining officers and active members is a robe or gown of purple and a purple turban on the head. The Captain of the Guard, the Steward

and the Sentinel may, however, be clothed in ancient military costume, with a helmet on the head and a sword in the hand.

A plain drab robe and turban for H. A. in first section of the R. M. degree.

Twelve robes with flowing sleeves and twelve turbans, either white or scarlet, for Cherubim.

White robes and turbans for craftsmen in S. M. degree.

The Chapter Robes may be used as follows:

Master, King's robe and crown.

Deputy Master, King's robe and crown in scarlet.

P. C. W., Robe same as Scribe.

C. of G., Uniform same as Captain of Host.

C. C., Robe same as Master of 3d Veil.

Steward, Robe same as Prin. Sojourner.

JEWELS

The Jewels of each of the Officers of a Constituent Council are suspended in a Triangle and are as follows, viz.: that of the Master, the Square, Compass and Trowel; that of the Deputy Master, the Trowel and Level;

that of the Principal Conductor of the Work, a Trowel and Plumb (that of Past Master, a Trowel and the Compasses extended on an arc of sixty degrees); that of the Treasurer, the Trowel and Cross Keys; that of the Recorder, the Trowel and Cross Pens; that of the Chaplain, the Trowel and Open Bible; that of the Captain of the Guard, the Trowel and Battle-Axe crossed; that of the Conductor of the Council, a Trowel; that of the Marshal, the Trowel, Baton and Scroll, that of Steward, the Trowel and Cross Swords; and that of the Sentinel, the Trowel and Sword crossed.

PARAPHERNALIA

A Representation of the Nine Arches.

Three triangular Tables for Stations in the East.

One seven-branched Candelabrum.

One Royal Arch Ark, with triangular bronze plate containing the Royal Arch Cryptogram, Aaron's Rod, Pot of Manna, Book of Law and three ancient squares (*Chapter equipment may be used*), a "beautiful piece of work."

Swords and trowels for workmen at arches.

Chain shackles.

The S. S. in the R. M. degree should contain the seven-branched candelabrum, table of Shewbread and a partially filled table of Holy Vessels; one Trestle Board with several drawings for H. A.'s use.

OPENING COUNCIL S. M.

(Outer and Inner doors closed)

M.—* Ill. Comp. of Tyre, shall we resume our labors in the Secret Vault?

D. M.—Ill. King Solomon, it is my ardent desire to see the Secret Vault completed and the sacred treasures safely deposited therein, that I may return to my own country with the satisfaction of having faithfully discharged my duty to the craft.

M.—* Comp. C. of the G.

C. G.—*(Rises and Gv S of F.)* Ill. Master.

M.—Are all present Select Masters?

C. G.—All present are Select Masters.

M.—Is our number complete?

C. G.—I find the number three times three.

M.—*** See that the Companions are in order as Select Masters.

C. G.—Companions, be in order as Select Masters.

(Comp's face the E. and give sign of pl ou ey.)

C. G.—Ill. Master.

M.—Comp. C. of the G.

C. G.—The Companions are in order.

M.—* Comp. C. of the G., you will see that the Secret Vault is securely guarded.

C. G.—Comp. Steward.

Stew.—Comp. C. of the G.

C. G.—See that the Secret Vault is securely guarded, and inform the Sent. that the Ill. Master is about to open..... Council No..... of Select Masters. Direct him to take due notice thereof and guard accordingly.

Stew.—*(Opens door without alarm)* Comp. Sentinel.

Sent.—Comp. Steward.

Stew.—The Ill. Master is about to open..... Council No..... of Select Masters. Take due notice thereof and guard accordingly.

*(Closes door and gives *** *** ***, answered by Sentinel *** *** ***)*

Stew.—Comp. C. of the G.

C. G.—Comp. Steward.

Stew.—The Sentinel is at his post, and the Secret Vault is securely guarded.

C. G.—Ill. Master.

M.—Comp. C. of the G.

C. G.—The Secret Vault is secure.

M.—Comp. C. of the G., are you a Select Master?

C. G.—I am acknowledged as such and have wrought my regular hours.

M.—What are those regular hours?

C. G.—From IX at night until XII, the time when prying eyes are closed in sleep.

M.—Where were you greeted as a Select Master?

C. G.—In a legally constituted Council of Select Masters, assembled in a place representing the Secret Vault erected by K. S. under the Sanctum Sanctorum of the Temple.

M.—How many compose a Council of Select Masters?

C. G.—IX or more.

M.—When composed of only IX, who are they?

C. G.—The Illustrious Master, Deputy Master, Principal Conductor of the Work, Treasurer, Recorder, Captain of the Guard, Conductor of the Council, Steward and Sentinel.

M.—The Steward's Station?

C. G.—At the entrance to the Secret Vault.

M.—** (*All officers except Master rise.*)
Comp. Steward.

Stew.—Ill. Master.

M.—What is your duty?

Stew.—To guard the entrance to the Secret Vault with sleepless vigilance.

M.—The Conductor of the Council's Station?

Stew.—In the south.

M.—Comp. C. of the C.

C. C.—Ill. Master.

M.—What is your duty?

C. C.—To prepare, introduce and conduct all candidates for reception and greeting, examine visitors and see that they are properly accommodated.

M.—The C. of the G.'s Station?

C. C.—In the West.

M.—Comp. C. of the G.

C. G.—Ill. Master.

M.—What is your duty?

C. G.—To guard well my post, and suffer none to pass it but the select, the faithful, and the worthy; to aid in organizing and preserving order and decorum in the Council; to obey the commands of my chief, and be near at hand to see them duly executed.

M.—The Recorder's Station?

C. G.—On the left (*or right*) of the Illustrious Council.

M.—Comp. Treasurer.

Treas.—Ill. Master.

M.—What is your duty?

Treas.—To number and weigh out the shekels of the Sanctuary, and provide for the helpless orphans

M.—The Principal Cond. of the Work's

station?

Treas.—On the left of the I. M.

M.—Comp. Prin. Cond. of the Work.

P. C. W.—Ill. Master.

M.—Whom do you represent?

P. C. W.—H. A.

M.—What is your duty?

P. C. W.—To sound the silver trumpet at early dawn and eve of day, when the Sun's first and last rays gild the mountain tops, announce high twelve, and proclaim the time for refreshment and labor.

M.—The D. M.'s Station?

P. C. W.—On the right of the I. M.

M.—Comp. Deputy Master.

D. M.—Ill. Master.

M.—What is your duty?

D. M.—As the representative of H. K. of T., with the I. M. in Council, to exhibit the fellowship of Kings; to brighten the chain of friendship; to furnish memorials of the ancient craft, and to aid and support my chief in all the requirements of his office.

M.—The Ill. Master's Station?

D. M.—In the East of the Ninth Arch.

M.—What is his duty?

D. M.—As the representative of Solomon, K. of I., in Council, to recite the secret tra-

ditions; to illustrate the moral principles of our order; to cherish the worthy, and hold in due veneration the ancient landmarks.

M.—Comp. C. of the G.

C. G.—Ill. Master.

M.—What is the hour?

C. G.—Nine at night.

M.—(*rises*). *** Since it is nine at night it is the time to resume our labors. The Companions will repair to their several stations, and after the regular alarm of the mystic nine; each will resume his labor as he may be directed. Give your orders accordingly.

C. G.—Companions, it is the order of the I. M. that you repair to your several stations and, after the regular alarm of the mystic nine, each will resume his labor as he may be directed.

(Companions form west of the altar in column of threes facing east, not more than eight threes representing the eight arches.) (optional)

M.—Companions, attend to giving the signs.

(1st, ha ta he, 2nd, ta ey, 3rd, ha ch aff, 4th, ba qu, and thro to left among the rub.)

BATTERY

M.—*** ** *

D. M.—*** ** *

P. C. W.—*** ** *

(An Opening Ode may be sung.)

M.—Companions, let us pray. Comp.
Chap., you will lead us in our devotions.

PRAYER

O Thou Supreme Grand Master, graciously
preside over all our Councils, and direct us
in all such things as Thou wilt be pleased to
approve and bless. May our professions as
Masons be the rule of our conduct as men.
May our secret retreat ever continue to be
the resort of the just and merciful; the seat
of the moral virtues, and the home of the se-
lect. Amen.

Response—So mote it be.

M.—Comp. C. of the C.

C. C.—Ill. Master.

M.—Attend at the Altar and display the
Great Lights.

C. C.—(*Opens Bible at 31st Chapter of
Deuteronomy.*)

M.—I now declare..... Council No.
..... of Select Masters duly open. Comp. C.
of the G.

C. G.—Ill. Master.

M.—Inform the Sentinel.

C. G.—Comp. Steward.

Stew.—Comp. C. of the G.

C. G.—Inform the Sentinel.

Stew.—*** ** * (*answered by the Sent.*
*** ** *) Comp. Sent.

Sent.—Comp. Steward.

Stew.—The Council is open. (*Close door,
return to Station and report.*)

Stew.—Comp. C. of the G.

C. G.—Comp. Steward.

Stew.—The Sentinel is informed.

C. G.—Ill. Master.

M.—Comp. C. of the G.

C. G.—Your order has been obeyed.

M.—*

BUSINESS

The business of a Council will be transacted in the Select Master degree in accordance with the By-Laws.

Suspending Labor and Opening Council R. M.

M.—***. I now declare labor suspended in the S. V. for the purpose of opening a Cou. of R. M. for work. Comp. C. G. inform the Sent.

C. G.—Comp. Steward, inform the Sen.

Stew.—*** ***. *(Answered by Sen.)*
*** ***. Comp. Sen., labor has been suspended in the S. V. for the purpose of opening a Cou. of R. M. for work. Take due notice thereof and guard accordingly. *(closes door.)*

Stew.—Comp. C. G., the Sent. is informed.

C. G.—I. M., your order has been obeyed.

M.—*.

M.—Comp. C. of the G., are all present Royal Masters?

C. G.—All present are Royal Masters.

M.—See that the Companions are in order as R. M.

C. G.—***Companions, be in order as R.

M.'s. *(ha to he).*

C. G.—I. M., the Companions are in order.

M.—* Is the Sent. at his post and the Sanctuary securely guarded?

C. G.—I will ascertain and report. Comp. Stew., see that the Sent. is at his post and the Sanctuary securely guarded, and inform him that the I. M. is about to open a Council of R. M.'s. Direct him to take due notice thereof and guard accordingly.

Stew.—Comp. Sent., the I. M. is about to open a Council of Royal Masters, take due notice thereof and guard accordingly. *(Closes door and gives *** ***. Answered by Sent. *** ***)* *(Reports to C. G.)*

Stew.—Comp. Capt. of the G., the Sentinel is at his post and the Sanctuary is securely guarded.

C. G.—I. M., the Sanctuary is secure.

M.—Are you a R. M.?

C. G.—I have visited the Sanctum Sanctorum and have seen the glory of Israel.

M.—Where were you received as a R.M.?

C. G.—In a legally constituted Council of R. M.'s, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple.

M.—How many compose a Council of Royal

Masters?

C. G.—Two or more.

M.—When composed of nine who are they?

C. G.—The Ill. M., (& as in *Select Master*).

M.—*** Comp. C. of the G., it is my order that a Council of R. M.'s be now opened for work.

C. G.—Companions, it is the order of the I. M. that a Council of R. M.'s be now opened for work. Take due notice thereof and govern yourselves accordingly.

M.—Companions, attend to giving the sign. (*ha to he*)

(*Sign given-battery, *** *** ** by first three officers.*)

M.—Comp. C. of C., attend at the Altar.

C. of C.—(*opens Bible to 22d Chapter of Revelation.*)

M.—I now declare this Council of R. M.'s duly open. Comp. C. of the G., inform the Sent.

C. G.—Comp. Stew., inform the Sent.

Stew.—*** ** (response by Sent. *** ***) Comp. Sent., a Council of R. M.'s is now open.

Stew.—Comp. C. of the G., the Sent. is informed.

C. G.—I. M., your order has been obeyed.

M.—*.

(The following may be used.)

SHORT FORM

M.—*** Comps., waiving all signs and ceremony, I now declare labor suspended in the S. V. and a Council of R. M. open for work. Comp. C. G. inform the Sent.

C. G.—Comp. C. C. attend at the altar. Rev. 22. (*done*)

C. G.—Comp. Stew. inform the Sent.

Stew.—(*at door*) *** *** *** *Response by Sent.* *** *** *** Comp. Sent. Labor has been suspended in the S. V. and a Council of R. M. opened for work. (*close door* *** *** ** *response by Sent.* *** *** **)

Stew.—Comp. C. G. the Sent. is informed.

C. G.—I. M. your order has been obeyed.

M.—*.

Work R. M. Degree

(In this degree the M., D. M. and P. C. W. represent K. S., H. K. T. and H. A.)

K. S.—Comp. C. G., see that the candidate(s) is (are) prepared and presented.

C. G.—Comp. C. of C. (*response*) Prepare and present the Candidate(s).

(The C. C. retires to the preparation room and pre-

pare the Candidate by divesting him of his outward apparel, his shirt sleeves turned up, wearing apron as a F. C., and places a golden bowl in his hand. They enter without alarm, pass down to the North-East corner of the room, where the P. C. W. as H. A. stands at a table. There should be on the table several articles as described in 1st Kings, vii.48-50)

C. C.—G. M. H. A., I have a piece of work for your inspection.

(G. M. H. A. takes the bowl, examines it carefully and says)

H. A.—This is a beautiful piece of work. The Companion who wrought it is worthy of the confidence of the craft and in due time shall receive his reward.

K. S.—G. M. H. A., what is the hour?

H. A.—High 12, I. K. S.

K. S.—It being high 12, call the craft from Labor to Refreshment.

H. A.—Comps., it is the order of Ill.K.S. that the craft be now called from Labor to Refreshment. Take due notice thereof and govern yourselves accordingly.

(K. S. and H. K. T. retire from East. H. A. goes to the Altar C. C. addresses candidate)

C. C.—It is now high 12, at which hour it is the custom of G. M. H. A. to enter the S.S. and offer up his devotions to Deity.

(Conducts candidates to the West where they stand in line facing the East.)

(H. A. Prays the following prayer:)

Almighty and everlasting God, in thine all pervading strength, arbiter of the fate of nations, yet from whose sight the smallest insect seeks to hide, in vain, I kneel to Thee, in supplication.

Impart to me, at this hour, the strength and power I need for the completion of Thy work, and deign, O Almighty Father, to accept the humble homage of my soul.

Let Thy inspiration fill my soul with beauty, that the work of my hands may glorify Thee on earth forever, that Thine earthly temple shall fill all hearts with a longing to behold Thy Heavenly Temple, that house not made with hands, eternal in the heavens. Father, in mercy, hear my prayer.

(As the prayer is concluded, the C. C. and Candidate proceed toward the South, the C. C. saying:)

C. C.—Grand Master H. A. having concluded his devotions, let us await his return by way of the South Gate.

(H. A. goes to Trestle Board in S. E. corner for Inspection As H. A. leaves Trestle Board, C. of C. with Candidate meet and staph H. A. at South Gate)

C. C.—G. M. H. A., when shall I receive the M. W.?

H. A.—My worthy friend Adoniram, I do not know that you will ever receive it, for it is agreed by S., K. of I., H., K. of Tyre, and myself, that the M. W. can only be given when the Temple is completed, and then only in the presence of all three.

(H. A. turns to pass toward the West, when he is again interrupted.)

C. C.—G. M. H. A., suppose one of you three, even you yourself, should be removed by death prior to that event, how shall I then receive it?

(H. A. stops, stands meditating a few moments, then, taking the Candidate by the right arm, moves slowly around the Altar, going with the sun, saying:)

H. A.—Comp. Adoniram, death is a theme not lightly to be broached by those who are subject to its power. The young may die, the old must die, and the wisest knoweth not how soon. There is none that escapes the inexorable doom. The youngest E. A. upon the checkered pavement below dwells ever in the shadow of death, while the invisible hand extends equally above King Solomon on his ivory throne. We walk upon the ashes of the generations who have gone this way before us, to which our ashes must in turn contribute. It is not for me, Comp. Adoniram, to hope for an exemption from the common doom

of man. I may not live to see the Temple completed; the M. W. may be lost, but if I die (*in front of E. ****, *crossing right arm over left, and pointing down*) it will be buried there.

(Circumambulates 2nd time.)

H. A.—Comp. Adoniram, death terminates the labor of man. Thenceforth the generations may build and occupy, but he will not be there. The teeming brain, the skillful hand, and the sinewy arm are alike useless and superfluous in the grave. As our Most Excellent King Solomon has said, "The dead know not anything; their love, their hatred and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." What an incentive is this to a faithful use of our time and our faculties, that we should build industriously while our strength endures, and labor to complete our work ere the week closes and the Sabbath of Eternity sets in.

My work, Comp. Adoniram, is not complete, though I have labored long and faithfully to execute it. I may not live to see the Temple completed, but if I die (**** pointing down as before*) it will be buried there.

(Circumambulates 3rd time.)

H. A.—Comp. Adoniram, it is through the gate of death that we find an entrance to the place of wages, refreshment and rest.

The Supreme Master of the Universe, before whom we bow in adoration, and whose All-Seeing Eye has marked our labors in the Lodge below, promises to spread before us, in the Celestial Lodge above, all the joys and glories of His Eternal Sabbath. After the strong hand of death has leveled all in the humiliation of the grave, the Almighty Hand of the Supreme Master shall prevail, and exalt every worthy brother to the glorious companionship of that undissolving Lodge. There the designs upon the Trestle Board will be seen completed. There the adoration of the 12th hour will be everlasting joy. There the noontide bliss will eternally shine. There the scales of doubt and darkness shall fall from my eyes, and the wise purposes of the Divine Architect will be displayed in all their splendor.

With this light of faith beaming upon me, Oh death, where is thy sting? Oh grave, where is thy victory? My hope, Comp. Adoniram, rests in the higher Lodge to which I am advancing. I may not live to see the Temple completed, but if I die (***) *pointing down as*

before) the M. W. will be buried there.

(After the 3rd Perambulation, H. A. leaves the Candidate with the C. C. in the South, then proceeds to a position in the center of the room, midway between the West and the Altar, facing East, saying:)

H. A.—Oh, glorious Temple, labor of my great love, erected to the only true God, thou wilt be completed and my name shall be there, and my spirit shall brood over Thee.

(H. A. then goes to the Altar, kneels, and gives the last prayer before returning to his station.)

H. A.—Oh, Thou Most Holy One, unworthy as I am, my soul goes out to Thee in perfect love and trust; there is no death, only life eternal and everlasting joy in Thy presence. My soul shall praise Thee forever and forever. Amen.

(H. A. proceeds to station in N. E.)

K. S.—(*from floor*) G. M. H. A., what is the hour?

H. A.—One hour past high 12, Ill. K. S.

K. S.—It being one hour past high 12, call the craft from Refreshment to Labor.

H. A.—Companions, it is the order of Ill. K. S. that the craft be now called from Refreshment to Labor. Take due notice thereof and govern yourselves accordingly.

C. C. (*to Cand.*)—The craft being called from Refreshment to Labor, we will repair to

our labors.

(Pass out to preparation room.)

SECOND SECTION

(K. S. and H. K. T. seated in the East. Gavel of H. A. on his table, his chair is draped in mourning. A period of time is supposed to have elapsed since the first section, during which the death of G. M. H. A. has occurred. C. of C. with candidates in anteroom advances to door and gives *** ***)

Steward—Comp. C. of G., there is an alarm.

C. G.—Attend to the alarm.

Steward—(Goes to the door and gives *** ***, opens door and says:) Who comes here?

C. C.—Comp. Adoniram, who seeks an audience with K. S.

Steward—Wait until your request has been made known and an answer returned.

(Closes the door and reports.)

Steward—Comp. C. of G., the alarm was caused by Adoniram, who seeks an audience with K. S.

C. G.—I. K. S. (response) Comp. Adoniram seeks an audience with Your Majesty.

K. S.—Let him enter and be received under the wings of the Cherubim.

C. G.—(to Steward) Admit him.

K. S.—Comps. assemble West of Altar preparatory to forming Cherubim. (*Cherubim is completed by arms forming a square, palms inward, touching back of hands, and touching walls, beginning at South Wall, at time indicated by the reading of K. S.*)

Steward—It is the order of I. K. S. that you enter the Sanctuary and be received under the wings of the Cherubim.

(C. of C. enters with candidates and advances to Cherubim.)

K. S. (reads)—And Solomon made all the vessels that pertained unto the House of the Lord; the altar of gold and the table of gold, whereupon the shew-bread was; and the candlesticks of pure gold, five on the right and five on the left before the oracle; with the flowers and the lamps and the tongs of gold; and the bowls and the snuffers, and the basins and the spoons and the censers of pure gold; and the hinges of gold both for the doors of the inner house, the Most Holy Place, and for the doors of the house, to wit, of the Temple.

So Hiram made an end of doing all the work that he had made King Solomon for the House of the Lord. And he set the Cherubim within the inner house; and they stretched

forth the wings of the Cherubim, so that the wing of the one touched the one wall and the wing of the other cherub touched the other wall, and their wings touched one another in the midst of the house.

And behold I come quickly and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates to the city.

(As soon as this is finished the C. of C. and Candidate pass under the wings of the Cherubim and advance toward the East. Companions forming Cherubim disperse and retire quietly to their seats.)

K. S.—My worthy Companion Adoniram, why do you thus break in upon our meditations, and for what purpose do you seek an audience with us?

C. C.—Ill. King Solomon, the Temple is now completed; in all things I have endeavored faithfully to serve you, and I have now come to claim my promised reward.

K. S.—Companion Adoniram, it grieves me to inform you that I cannot now comply with my promise, nor suitably reward your long and

faithful service by communicating to you the M. W. The word can only be given in the presence of three. Since my promise was made a great calamity has befallen the Craft. Grand Master H. A., as you are aware, has fallen, a martyr to his trust, the victim of a foul assassination. Neither the M. W. nor a key to it was found on or about the body, and by his death I fear the M. W. is forever lost. You must remain content with a substitute.

C. C.—Ill. King Solomon, your words recall to my mind a conversation I had with G. M. H. A. just prior to his death. On a certain day near high twelve I carried up a piece of work for his inspection. When the Craft was called from labor to refreshment I did not retire with the rest but lingered behind that I might speak to our Grand Master after he should have concluded his devotions and drawn his designs upon the trestle board. When G. M. H. A. was passing out by way of the South Gate I accosted him and asked when I might expect to receive the M. W. He replied that it was uncertain that I would ever receive it, as the M. W. could only be communicated when the Temple should be completed and then only in the presence of your Majesty, your illustrious Companion of

Tyre and himself. Whereupon I said, "Suppose that one of you three, even you yourself, should be removed by death prior to that event, how shall I then receive it?" He did not immediately reply, but remained for a few moments in deep meditation, and then taking me by the arm, we walked slowly around the Temple courts three times. As we walked he discoursed in the most solemn manner on the subject of death, but assured me that even though he should be taken hence the M. W. would not be lost, and each time as we came opposite the East Gate he struck the ground and, pointing downward, said, "If I die, it will be buried there."

The Craft was soon after called to labor, and I returned to my work; nor did I ever again have an opportunity to converse with him upon this subject.

K. S.—Your story is fraught with deep meaning, Comp. Adoniram, and the information you have furnished is of the highest import.

My worthy Comp. of Tyre, how may we suitably reward Adoniram for the discreet silence he has observed regarding the disclosures just made as well as for his long and faithful service?

H. K. T.—Ill. K. Solomon, the faithful service of Adoniram, as well as the commendable discretion he has exhibited, should not go unrewarded, and as we cannot communicate to him the M. W., I propose that he be elevated to the rank of Inspector of Works, in place of him whose death we now mourn; and, as such position will place him in close companionship with ourselves, I further propose that he be honored with the title of R. M.

K. S.—My Ill. Comp. of Tyre, your suggestion is both wise and timely, and to it I cheerfully accede.

(C. of C. and candidates advance to the East and stand facing K. S. who descends and places the mantle of H. A. upon the shoulders of the Candidate, changing apron to M. M.)

K. S.—Comp. Adoniram, upon your shoulders I place the mantle formerly worn by G. M. H. A., but before you can assume your new rank, or exercise the prerogatives of a R. M., it will be necessary for you to enter into a new obligation, which contains nothing that will conflict with any duty you owe to God, your country, your neighbor or yourself. With this assurance, are you willing to take the obligation. (*Candidate answers.*)

Comp. C. of C., conduct him to the C. of G. in the West, who will teach him how to ad-

vance to the Altar for the eighth time in Masonry in due and ancient form.

(C. of C. returns with Candidate to the West.)

C. C.—Comp. C. of G., it is the order of Ill. K. S. that you teach this Cand. how to advance to the Altar for the eighth time in Masonry in due and ancient form.

C. G.—Cause the Cand. to face the East. (Done.)

(C. Gd. takes position near N. W. corner of Altar, facing Cdde.)

C. G.—Adv o yr r f, bring yr hls tghr, yr ft frmng tw si f an equ tri. (Done. C. of G. *thn tk Can. by lft ar.*) I wl nw condct u t the Al, whr u r abt to be md a R. M. in du nd anct frm, wh i b knlg on bo kn (Done), bo hds rstg up t H. B., S. and C. (Done.)

I. K. S., the Can, i in du frm.

K. S.—*** Companions form in a circle around the Altar. (Done.) (lights lowered.) Sa I, pron yr na nd rpt ftr me.

I,, of my own fr wi and ac, in th pr of the S. A. of the Un., and th C. of R. M., do he and he mo so and si pr and sw th I wi fo ke and co the se of th de and wi no re the ex to hi or th to wh the of right be.

I fu pr th I wi no be pr or as at the con of th de up an pe un he sh ha reg re al the pr de

fr E. A. to R. A. M., inclusive, and the on in a le con Cou. of R. M.

All this I mt so and si pr and sw, wi eq, me re or sec ev in me wh, bi my un no le pe th th of be bu al, sh I ev, kn or wlfly vi th my so ob of R. M., s h m G, a k m s in du pe of the sa. Rise. (lights raised) Comps., be seated.

K. S.—Th stp f R. M. is made by adv one stp wth t r f, br the hls tog, ft frmng two sds f an equ tri.

This is the sign of R. M. With th fin interlaced, plc the hds, palms down, on top of he.

It alludes to the penalty of your obligation, that of be bu al, and is the sign with which you salute the I. M. on entering or retiring from a Council of R. M.

The sign of recognition of this degree is given as follows:

(Taking something with either Masonic or Scriptural inscription in the hand and handing to the C. C., K. S. says:)

Do you know anything about this?

C. C.—I do. I kn the be. Wh do y k ab it? (Handing article back.)

K. S.—I kn the end. Wh is the beg?

C. C.—A. Wh is the end?

K. S.—O.

C. C.—The fi.

K. S.—The la.

C. C.—The beg.

K. S.—Th end.

(K. S. and H. K. T. start to form a lvg ar, but one of the indispensable three being abs, the pl hds on ea oth shldrs and K. S., pointing to feet, says:)

K. S.—Wh do y s th?

H. K. T.—A B Tr.

K. S.—A.

H. K. T.—P H.

(In imparting Grip, it is recommended that K. S., in pointing down, use the hand nearest Candidate.)

K. S.—This is the Gr. of R. M. With th rgt ft forming two sides of an equilateral tri, plc both hands on each others shoulders. The P. W. of this deg. is "A P.H." The principal words are A and O.

Masonic tradition informs us that S. K. I. and H. K. T., meeting in the S. S. shortly after the death of H. A., involuntarily placed themselves in a position to give the M. W., when suddenly realizing that one of their number was missing, they placed their hands upon each other's shoulders and K. S., pointing downward, asked "Wh do y s th?" H. K. T. replied, "A bkn Tr." Then both throwing up their hands, K. S. exclaimed "A". H. K. T. replied "P. H." (*As the explanation is*

given, the gr is again shown.)

HISTORICAL LECTURE

(K. S. directs Candidate to rise and approach the East. Resumes his station and gives the following history:)

K. S.—After the S. S. was completed and a portion of the furniture deposited therein, Adoniram on a certain day near high twelve, went there to deposit one of the holy vessels. At high twelve, when the craft were called from labor to refreshment, Adoniram did not retire with the rest but lingered behind with H. A., whose custom it was at that hour to retire to the S. S. for his noon-day devotions, after which he drew designs for new work upon the trestle board. Adoniram, knowing what his habits were, awaited him at the South Gate and asked when he might hope to receive the M. W. The conversation which ensued between the two craftsmen, and the soliloquy on death by our Grand Master became the foundation upon which was erected this degree of Royal Master.

This conversation having been related to King Solomon by Adoniram, the M. W. was de-

posited in the S. V., as will be more fully explained to you in the succeeding degree, to which this is preparatory.

After the untimely death of G. M. H. A., the two surviving Grand Masters instituted this degree of R. M. in token of their respect for his memory, and as a partial substitute for the M. M. degree. Being unable to form the Triangle in giving the M. W., as one of their number was dead, they substituted the Broken Triangle, being the nearest they could come to the original.

They first conferred the degree upon the noble Adoniram, and then upon other particular friends of H. A. As his friend, we now confer it upon you, and we give it as illustrative of the M. M. and R. A. degrees.

The furniture of the S. S., in the completed and dedicated Temple, consisted of many holy vessels made of pure gold, but the most important article there was the Ark of the Covenant, called the Glory of Israel, which was seated in the midst of the holy place under the wings of the Cherubim. It was a small chest, or coffer, three feet nine inches long, two feet three inches wide and deep. It was made of wood, excepting only the mercy seat, but overlaid with gold, both inside and out.

It had a ledge of gold surrounding it at the top, into which the cover, called the mercy seat, was let in. The mercy seat was of solid gold, the thickness of a hand's breadth. At the two ends of it were two cherubs, looking inward toward each other, with their wings extended; which, embracing the whole circumference of the mercy seat, met on each side, in the middle; all of which, the Rabbis say, was made out of the same mass without any soldering of parts.

Here the Shekinah, or Divine Presence, rested, and was visible in the appearance of a cloud over it. From hence the Bathkol issued, and gave answers when God was consulted. And hence it is that God is said in the Scriptures to dwell between the Cherubim; that is, between the Cherubim on the mercy seat, because there was the Seat or Throne of the visible appearance of His Glory among them.

This concludes the degree of R. M. You will now retire with your Conductor, while necessary preparation is made for the succeeding degree.

(C. of C. and Candidate repair to Altar, salute K. S. with Sign and retire to anteroom.

K. S.—***I declare this Council of R. M.'s

closed and labor resumed in the Secret Vault.

Companion C. of G., inform the Sentinel.

C. G.—Comp. C. of C., attend at the A.
(Done.)

C. G.—Comp. Stew., inform the Sent.

Stew.—*** ** (Same by Sentinel ***
** **) This Council of R. M.'s is duly
closed and labor resumed in the Secret Vault.
(Returns to station) Companion C. of G., the
Sentinel is informed.

C. G.—Ill. Master.

M.—Comp. C. of the G.

C. G.—Your order has been obeyed.

M.—*

WORK S. M. DEGREE

(In this degree the M., D. M. and P. C. W. represent
K. S., H., K. of T., and H. A.)

The following instructions re lights, and arrangement
of Officers is optional.

The preparation room represents King Solomon's
most retired room and the Council Chamber the S. V.,
with its nine arches, eight of which are in process of
construction and the ninth completed. The west part of
the room represents the first arch and the east part the
ninth arch.

Altar is in west. (A gavel on Altar).

Dim light as Candidate enters. Bright light after the
capture.

H. T. K. S. H. A.

ARK (When brought in)

Ahishar

Inner Door.

ALTAR

Outer Door

C. G.

Candidates

(in preparation room)

Council Chamber arranged as shown in diagram.
Lights moderately dim, but brighter in East so that
ninth arch will be well illuminated.

H. K. T. and H. A. seated at their stations. C. of
G. in West. The Steward, as Ahishar, just inside inner
door and the C. of C. in preparation room with the can-
didates clothed as M. M. representing Zbd.

K. S., entering preparation room, from outer room, is
about to pass into S. V. when he is stopped by Zbd.

C. C. (speaking for Cand.)—Illustrious K.
S., behold thou hast long been pleased to call
me thy friend, and yet I learn that there is
secret work going on with which I have not
been made acquainted. How have I lost your
majesty's favor?

K. S.—Thou hast not lost my favor, friend
Zbd, but I cannot now explain the nature of
this work. Be content, for the time will come
when a door will be opened for thy reception.

(K. S. opens door and passes into S. V., taking his
seat in the East. All the candidates except one or two
are now brought in and seated near East, so they may
hear and see what is done in ninth arch.)

K. S.—Comp. H. A., what is the hour?

H. A.—Nine at night, Ill. K. S.

K. S.—My Ill. Comp. of Tyre, shall labor be resumed in the S. V.?

H. K. T.—Ill. King, behold, we three have erected this Ninth Arch of the Secret Vault, and it is my ardent desire to see the remainder of the vault completed and the sacred treasures deposited herein, so that I may return to my own country with the knowledge that though in the years to come our beautiful Temple may not escape the ravages of time and barbarous force, and death may have removed us beyond the veils of these earthly tabernacles, yet here may be preserved to future generations of our brethren the most valuable secrets of our Craft.

K. S.—My Illustrious Companion, thy desires are mine own. Companion Captain of the Guard.

C. G.—Ill. K. S.

K. S.—Summon the workmen and let labor be resumed on the S. V.

C. G.—Comp. Steward, summon the workmen.

(Lights lowered)

Stew.—(at outer door) Workmen, resume your labor on the S. V. (workmen enter and take places at the unfinished arches, tapping

lightly with trowels as though working.) Candidate, having been instructed by C. C., now enters alone through partly open door of preparation room just inside of which Ahishar is asleep.)

(C. G. at entrance to first arch.)

C. G.—Who comes here?

Cand.—A worthy brother desiring speech with K. S.

C. G.—Give the S. and T. of yo en.

Cand.—I cannot.

C. G.—An intdr! An intdr!

(Comps. gather around Cand. with drawn swords. The three G. M.'s enter hurriedly from the Ninth A.)

K. S.—Comp. C. G., what is the cause of this alarm?

C. G.—An intdr h ent o S. V.

K. S.—Put hi to inst d.

(The C. of G. raises his sword as if about to carry out the order of K. S., when, suddenly recognizing the the intruder, he stays his hand and exclaims:)

C. G.—Ill. K. S., are you aware upon whom you are about to execute this sentence? This is none other than your particular friend Zbd.

K. S.—Zbd! Comp. C. G., bi him f and ha him forthcoming wh c f, or yo li sh ans f h esc.

(C. G. places chains upon Can. and retires with him to a place nat near the rest of candidates.)

K. S.—(To H. K. T. and H. A.) Ill. Companions, let us return to the Ninth Arch for consultation. (*They return to the 9th A.*)

K. S.—My Ill. Comps., it grieves me that Zbd should have attempted to enter the Secret Vault without our permission. As you are aware, he has long been my particular friend and favorite. If it were possible, I should be glad to pardon him. My worthy Comp. of Tyre, what is your opinion?

H. K. of T.—Ill. King Solomon, our obligations are such that but 27 can be admitted. Our number is complete. How then can he be pardoned?

K. S.—My worthy Comp. H. A., what do you say?

H. A.—Ill. King Solomon, it would seem that curiosity and disobedience prompted him to enter. He should therefore suffer the penalty.

K. S.—It seems indeed impossible to save him. Let us return to the first arch and announce our decision.

(*They return to the first arch.*)

K. S.—Bring forth the prisoner.

(*All candidates are now brought to the first arch*)

K. S.—My unfortunate friend Zbd, your curiosity and disobedience have cost you your

life. I have consulted with my colleagues and find them inexorable. The nature of our obligation is such that I cannot pardon you. You must therefore prepare for death.

(*C. C. and Cand. fall upon their knees.*)

C. C.—Ill. K. S., I pray Your Majesty to remember my great and sincere attachment to your sacred person, your service and your secrets. Of late, finding a secret work going on with which I was not made acquainted, I feared I had lost Your Majesty's favor, and grieved in silence, until, unable to bear it longer, I humbly made known my fears to Your Majesty, when you directed me to remain content, for a door would soon be opened for my reception.

This assurance satisfied me. This evening, having important business to communicate to Your Majesty, I sought you, as usual, in your private apartment.

On finding the door open, I took it for granted that it had been left open for my reception and entered. I beg Your Majesty to believe that it was not curiosity or disobedience that led me hither, but fervency and zeal in Your Majesty's service.

H. K. T.—Ill. K. S., if this be true, Zbd is not guilty of the charge alleged against him.

His offense was owing to an unguarded expression of your own. He ought to be pardoned and admitted one of your S. M.'s.

K. S.—My worthy Comp. of Tyre, how can that be? Is not our number already complete?

H. A.—'Tis true, Ill. K. S., our number is already complete, but Ahishar, the Stew., is no longer worthy of our confidence. He is sleeping at his post. Let him be dismissed and executed, and Zbd appointed to the work.

K. S.—My worthy Comp., I thank you for this advice. It shall be done. Comp. C. of the G., let Ahishar be put to death instantly.

C. G.—Ahsr, Ahsr! Awake! Arouse! Thou art condemned to death.

Ahi.—Mercy! Mercy! Is there no mercy?

C. G.—None for you. It hath been extended to another.

(Taken out. C. of G. returns and reports.)

C. G.—Ill. K. S., your order has been duly executed.

K. S.—'Tis well.

K. S.—Zbd, are you willing to take upon yourself a solemn obligation to keep the secrets of the Royal Vault?

Z.—I am.

K. S.—Then rise. Comp. C. C., free him from his shackles and conduct him to the

altar.

(Cand.(s) is placed at the altar, kneeling on both knees, both hands resting on the H. B., S. and C.)

C. C.—Ill. K. S., the Cand. is in due form.

M.—***

K. S.—Say I, pron yr na nd rpt af m.

I,, of my own fr wl and ac, in the pr of the Su Ar of the Un and th Ill. Cou. of S. M., do he and he mo so and si pr and sw that I wi fo keep and con the se of th de, and wi no reveal the ex to him or th to wh th of right belong.

I furthermore prom tha I wi st to and ab by the B L., Ru and Reg of any Cou. of S. M. of wh I may beco a mem; also, the Con., La. and Edicts of the Gr. Cou. un wh the sa is holden, so far as th ma co to my kn.

I fu pr that I wi an and ob all du si and su, given or coming to me in a constitutional manner, from a Cou. of S. M. or fr a worthy Comp. of the de, if in my power so to do.

I fu pr th l w he, ai and as all p and dis wo Comps. S. M., the wi and orp, ac to the ne and my ability.

I fu pr th I w no be pr nor as at the con of th de upon an per unless he sh ha reg rec all the pr deg fr E. A. to R. M., inclusive, and then only in a leg con Cou. of S. M.

I fu pr th I w not wr, ch nor de a Cou. of S. M., nor a Comp of th de.

I fu pr th I w no penetrate the ni A with per of the I. M.

All this I mo so a si pr and sw, with eq, me res or sec ev in me wh, bi my un no le pe th th of ha my ey pl ou, my ha ch of, my bo qu and th am the rub, sh I ev kn of wifly vio th my sol ob of S. M., so he me G and ke m st in du per of the sa.

K. S.—This is the First Sign of a S. M.

(The points of the thu and first two fin of each ha placed at the eyes, thrust the hands forward as though plucking out the eyes.)

K. S.—And this is the Second Sign.

(Strike the lft wr₁ with the edge of the right ha and the right wr₁ with the edge of the lft ha, as though chpg off the hands.)

K. S.—They allude to a prtn of the pen of the O. that of ha yo ey pl o a yo ha ch off. Wi these sgn you are to sal the I. M., on ent or ret fro a Cou. of S. M.

This is the G. H. S., or si of dis.

(Draw the edge of the rgt hd fr the lft shoulder to the rgt hip an th lft ha from the rgt shoulder to th lft hip, then throw the hds to the left, as if to throw it among the rub.)

It alludes to the adtl prtn of the pen., that of ha y bo qu a thr am th rub.

The signs by which you will be enabled to

the fi ei A. and in which you were deficient when challenged by the C. G., are as follows:

On be as, "Wh co h?" yo reply, "Gm." The Gu then says, "Adv a g th si a to of yo ent." You answer with the s of Si, thus—. He res wi the s of Sec, thus—. The both gi th signs of Sil and Dar, thus—.

(Sn af Sil: With the thu and last two fingers of the ri hand clased in the palm thereof, place the fir two fi diagonally across the mo.

(Si af Sec: Right ha on the left br.

(Signs of Si and Dark Sign af Silence, as above, left ha over the eyes.)

K. S.—With these signs yo w b en to pa the fi ei A.

(K. S. then takes Can. with his le ha by the le br and says:)

K. S.—Rise, Z., henceforth be du a bl to all you have seen and heard. This is the Gr. of a S. M. Its n is "Ish Sodi," which sig, "Man of my choice," or "Select Man." Z, be obligated a instructed, y are qualified to adv to the ni A.

(K. S. returns to 9th A.)

(C. C. and Cand. approach 1st Arch.)

C. G.—Wh c h?

C. C.—(or Cand.)—Gm.

C. G.—Adv a g th Si an to of yo ent.

C. C. (or Cand.) — (Gives St. of Sil.)

C. G.—(Gives Si of Sec.)

C. C. (or Cand.) and C. G.—(Both give
Sigs of Sil. and Dark.)

C. G.—You have m per to pass the eit As.
(C. C. and Cand. pa ta Ninth A G *** ***)

H. A.—Wh c he?

C. C.—Z, the K fr, desires to be ad.

H. A.—I. K. S., yr fr Z des to be adm.

K. S.—Adm. him.

H. A.—Entr.

(C. C. and Can. enter Ni Ar.)

SECOND SECTION

K. S.—Zabud, my Illustrious Companions being deeply impressed with the zeal you have displayed in our service, have, in unison with myself, determined to reward your devotion by admitting you to the secrets of the Ninth Arch.

God has revealed to us in His Word that this city and the temple which we are now erecting will, at some future period, be destroyed, the nation carried away into captivity, where the worship of the true God will cease for a time among them, and the forms and ceremonies which He has enjoined upon us to pursue will also be forgotten. To avert so dire a calamity from the Craft and the Jew-

ish people, He has enjoined upon us in His Word to deposit the sacred treasures which the people most revere in a secret and secure place, for He has promised us that in three score and ten years he will restore this people to the land which they now inhabit, and He will put it into the heart of a Prince of the House of Judah to rebuild the Temple to His Holy Name, and He will give him a sign as a reward and encouragement for his zeal and fidelity, and the sign shall be the recovery of the word.

(K. S. turns to H. A., saying:)

K. S.—My Worthy Companion and Master Builder, have the craftsmen completed the copy of the Ark of the Covenant?

H. A.—Illustrious King Solomon, the work has been completed, and I will have the Overseers of the Work place it before you.

(H. A. goes to the anteroom and heads a procession bearing the Ark into the room. He superintends placing it upon the pedestal before K. S. and remains at the end of the "A.")

Lights, except those in the East, may be out or dim when the "A" is brought into the room.)

Two or four companions bear the Ark and two companions follow, one bearing the Pot of Manna and the other Aaron's Rod.)

K. S.—The most mysterious and sacred piece of furniture of the Temple, the Ark of

the Covenant, Israel's great palladium in battle, housed for so many years in caves of the mountains, or under tents in the desert, has at last found a resting place within the Holy of Holies of the Temple.

The MasterBuilder has prepared this copy of that sacred Ark, and, also, imitations of the Pot of Manna and Aaron's Rod, to be placed herein as a memorial for the benefit of the Craft in general and the Jewish nation in particular. These are to be deposited here in the security of the Ninth Arch, that the memory of the sacred treasures so much revered by our people may not be lost through the vicissitudes of time.

H. K. T.—(*Descends and after examining the characters on the Ark, says:*) Here have been placed upon the sides of the Ark the date of the present Year of Light and the initials of our names.

(H. K. T. and H. A. remove cover. Take Pot and Rod from carriers. All carriers return to seats.)

K. S.—(*Takes the Book of the Law and reads:*) "And Moses said, this is the thing which the Lord commandeth; fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth

from the land of Egypt. And Moses said unto Aaron, take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

H. K. T.—In humble commemoration of that divine command, I now deposit this imitation of that sacred Pot of Manna in this Ark, lest in time to come the people shall forget how, for forty years, their fathers, led through the wilderness by a pillar of cloud by day and a pillar of fire by night, were fed with that manna which fell from heaven, fresh every morning and new every night.

(H. K. T. slowly and reverently places the Pot in the Ark, and then K. S. reads further from the Law.)

K. S.—"And the Lord said unto Moses, bring Aaron's Rod again before the testimony, to be kept for a token."

H. A.—Obedient to that divine command, I now deposit this imitation of that sacred Rod of Aaron, which budded, blossomed and yielded almonds in a single night while laid up before the testimony in the Tabernacle of the Congregation and as a remembrance of how the fruits in their due season were fed to the C. of I. in their long wanderings

through the wilderness.

(H. A. slowly and reverently places the Rod in the Ark and then K. S. reads further from the Law.)

K. S.—“And it came to pass when Moses had made an end of writing the words of this Law in a book until they were finished, that Moses commanded the Levites, which bare the Ark of the Covenant of the Lord, saying, Take this Book of the Law and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee.”

K. S.—For the information of future generations, should this Temple be destroyed, and its sacred vessels and holy furniture be defiled and dispersed among the nations, I propose that we deposit within the Book of the Law this Key to the characters on the sides of the Ark and engraved on the golden triangle upon the lid of the Ark.

(Rolls the key within the Scroll of the Law.)

K. S.—In further commemoration of that divine command, I now deposit this Book of the Law.

(H. K. T. and H. A. now place the lid on the Ark. K. S. gives three raps with the gavel on the corner nearest his right hand, hands the gavel to H. K. T., who gives three raps on the corner nearest his right hand, and hands the gavel to H. A., who does likewise

and returns it to K. S., who says:)

K. S.—In order to perpetuate the true pronunciation of the M's. W., which was pronounced by those without our sacred mysteries, “Adonai,” the Great and Sacred Name has been engraved within the center of this golden triangle. On the sides of the triangle has been engraved the name of Deity in three languages of the Gentiles, the Chaldaic, the Egyptian and the Syriac.

Should the Children of Israel ever be carried into captivity and remain so long as to forget their mother tongue, on their return, by means of this key, if found, the Word may be restored.

(H. A., much impressed and following K. S's. words closely, bends over the triangle and says:)

H. A.—The M's. W.?

K. S.—Yes, my friend, the M's. W. My Illustrious Companions, I now propose that we place our Grand Master's Squares on the sides of the golden triangle, so that should the wisdom of future generations discover and bring to light this copy of the Ark of the Covenant with its sacred treasures of deposit, it may be known and distinguished that this is the M's. W., deposited by us in this Year of Light. Here do I place the

Square of the ruling Grand Master, Solomon, King of Israel.

H. K. T.—Here do I place the Square of Hiram, King of Tyre.

H. A.—Here do I place the Square of H. A., the Master Builder.

K. S.—(*Raising his hands to heaven, says:*) Oh, Thou wondrous hope of Israel, whose glory surpasseth the power of man to conceive, before whom we bow in humbleness of heart, behold us from amidst Thy glory in the heavens, and vouchsafe to Thy people on this occasion that protecting care and favor which is beyond the power of human tongue to proclaim; for, not until it has been announced that time shall be no more, will it be known on earth or in heaven how much we owe to Thee; then, when the books are opened, and the angels unfold the record, heaven's arches will re-echo with the songs that celebrate Thy glory.

(K. S. pauses a moment with hands uplifted and says:)

K. S.—All is finished.

HISTORY

K. S.—In giving the history of this degree, we revert to the building of the Temple.

Our three Grand Masters, S., K. of I., H., K. of T. and H. A., being in possession of the writings of Moses and the Prophets, well knew that if the Children of Israel deviated from the laws therein contained, their enemies would be let loose upon them, their cities and Temple sacked and destroyed, and all the sacred treasures of the S. S. would be forever lost. In order to prevent this evil, they agreed to erect a secret vault underground, leading from K. S.'s most retired apartment and ending under the S. S. of H.

This S. V. was divided into nine arches or apartments. The Ninth Arch was erected by our three G. M's. as a place wherein to deposit a true copy of all the holy vessels and sacred treasures contained in the S. S. above; also, to meet in Grand Council to confer the M. M. degree when the Temple should be completed. There were employed on the other eight Arches, twenty-two men from Gebal, a city of Phoenicia, together with Ahishar and Adoniram, all of whom were well skilled in the arts and sciences generally, but particularly in sculpture. Their hours of labor were from nine at night until twelve, the time when all prying eyes are closed in

sleep.

During the erection of this Vault, a circumstance occurred which characterizes this degree and upon which the ceremony of initiation is founded.

One of K. S.'s particular friends, whose name was Z., discovered that there was a secret work going on with which he had not been made acquainted, and for a long time he grieved in silence. At length he complained to K. S., and received for an answer, "Be content, friend Z., the time will come when a door shall be open for your reception," meaning that when the Temple should be completed he should receive the M. M. degree. This satisfied him.

One evening, having some particular business with K. S., he went to his most retired room in search of him, and, finding the door of the S. V. open, and not guarded as usual, by the Steward, Ahishar, who was sleeping at his post, he took it for granted that it had been left open for his reception, whereupon he entered and was dealt with as you have already learned.

When the Ninth Arch was completed, our three Grand Masters deposited therein an exact imitation of the Ark of the Covenant,

and placed within it an imitation of the Pot of Manna and Aaron's Rod, and also a true copy of the Book of the Law, or all the writings of the Bible up to that period.

That it might be known by whom and for what purpose it was deposited, they placed on three sides of the Ark the initials of their names, and on the fourth, the time when, meaning, "Deposited in the Year of Light 3000, by S. K. of I., H. K. of Tyre, and H. A., for the benefit of the Craft in general, but the Jewish nation in particular."

The M. W. was then placed on the top of the A., engraved on a triangular plate of gold, on the sides of which, in certain mysterious characters, were engraved the Key or cover words, by which the M. W. may be revealed. A key to these characters was placed inside the A., in the Book of the Law, so that if the Children of Israel should ever be carried into captivity and remain so long as to forget their mother tongue, yet, on their return, by means of this key, if found, the W. might be restored; and that it might be known and distinguished as the M. W., when found, they placed on the top of the A. their three Jewels, one on each side of the triangle, knowing that a description thereof would be handed

down to the latest posterity.

Thus was preserved the long lost M. W., now the G. O. W., or G. and S. N., which R. A. tradition informs us was first communicated by God to Moses at the B. B., and remained in use until near the completion of K. S. Temple.

It was then lost at the death of our G. M. H. A., and lay buried in darkness 470 years, when, as you are aware, at the building of the Second Temple, after the Babylonish captivity, through the merits of Jeshua, Zerubbabel and Haggai, it was again restored to the Craft, in whose possession we trust it may forever remain.

APRON PRESENTATION

This apron which you are now wearing is essentially white in color, like the lambskin or white leather apron with which you were presented when you were made a Mason; symbolizing that purity of spirit which should mark your conduct, and that uprightness and integrity that should attend your steps. It emphasizes that only by right living will that secret vault which you are now erecting within yourself be a fit place in which to deposit Divine Truth.

But this apron is bordered with purple, indicating the high rank to which you have attained. You have now been admitted into the fellowship of Kings. Purple has ever been the color of Kings, and indicates the power to rule. So the purple of the Select Master indicates the power to rule, not over temporal kingdoms, but over the kingdom of your own life. The lessons inculcated in these degrees have enabled you to advance further in your search for Masonic Light, and have taught you how the better to rule and govern the empire of yourself.

Then let this apron ever be to you a symbol of a pure heart and the power to rule your life, and your conduct, through the blessings and guidance of the secrets of Divine Truth safely deposited in the hidden vault of your inner consciousness. And, as you wear this apron within the confines of this sacred retreat, so may you take its symbolism home with you, and ever wear it in your heart and your every day living, so that, when you take your life's work, that rough Ashlar, which you have polished into the perfect Ashlar, and present it to the Grand Inspector of All, He will take it and say: "This is a beautiful piece of work; true work, square work, such

as is wanted for the building of the Temple of Humanity." And when, in due time, your life's span is o'er, and you find the entrance to the place of wages, refreshment and rest, you may indeed be found worthy, and there receive your reward, the "well done, good and faithful servant," of the Supreme Master of the Universe.

(C. C. clothes Candidate as S. M.)

CHARGE TO THE CANDIDATE

Companion, having attained to this degree, you have passed the circle of perfection in Ancient Craft Masonry. In the capacity of S. M. you must be sensible that your obligations are increased in proportion to your privileges. Let it be your constant care to prove yourself worthy of the confidence reposed in you, and of the high honor conferred, in admitting you to this select degree. Let uprightness and integrity attend your steps, let justice and mercy mark your conduct; let fervency and zeal stimulate you in the discharge of the various duties incumbent upon you; but suffer not an idle or impertinent curiosity to lead you astray, or betray you into danger. Be deaf to every insinuation which would

have a tendency to weaken your resolution, or tempt you to an act of disobedience. Be voluntarily dumb and blind, when the exercise of those faculties would endanger the peace of your mind, or the probity of your conduct; and let silence and secrecy, those cardinal virtues of a S. M., on all necessary occasions, be scrupulously observed.

By a steady adherence to the important instructions contained in this degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged, and now having wrought your regular hours, are admitted to participate in all the privileges of a S. M.

(C. C. conducts Candidate to Recorder's desk for the signing of the By-Laws.)

CLOSING COUNCIL S. M.

M—* Comp. C. of the G.

C. G.—III. Master.

M.—I am about to close this Council. See that the S. V. is securely guarded.

C. G.—Comp. Steward.

Stew.—Comp. C. of the G.

C.G.—See that the S. V. is securely guarded, and inform the Sent. that the I. M. is about to close Council No. of S. M. Direct him to take due notice thereof and guard accordingly.

Stew.—*** ***(*Answered by Sent.* *** ***) Comp. Sentinel.

Sent.—Comp. Steward.

Stew.—The I. M. is about to close Council No. of S. M. Take due notice thereof and guard accordingly.

Stew.—Comp. C. of the G.

C. G.—Comp. Steward.

Stew.—The Sentinel is informed.

C. G.—Ill. Master.

M.—Comp. C. of the G.

C. G.—The S. V. is secure.

M.—Comp. C. of the G., are you a S. M.?

C. G.—I am ack as su and have wr my reg hours.

M.—What are the reg hrs?

C. G.—From n at ni til tw, the ti wh pry eyes are cl in slp.

M.—Whe were you gre as a S. M.?

C. G.—In a legally constituted C. of S. M.

assembled in a place repr the S. V. er by K. S. under the S. S. of the T.

M.—Whom di you repr?

C. G.—One of those who for their fidelity and skill were selected to assist in building the S. V.

M.—How many were employed in the erection of the S. V.?

C. G.—Tw-tw fr Gebal, Ahishar, Adoniram, and our thr G. M., tw-sev in all, and no mo.

M.—Why but tw-sev?

C. G.—Beca there were but ni A, and th only could be emp on each A.

M.—Where did the S. V. begin?

C. G.—In K. S.'s most ret ap.

M.—Where did it end?

C. G.—Under the S. S. of the T.

M.—For what purpose was it erected?

C. G.—As a place wherein to dep a tr co of the A of the Cov, cont im of the P M and A. R., also a copy of the B. of the L.

M.—Where was the dep made?

C. G.—In the N. A. of the S. V.

M.—Wh countryman are y?

C. G.—A Phoe.

M.—Of wh ci?

C. G.—Gebal.

M.—What is your na?

C. G.—G*****.

M.—Wh is the nmbr of yr aggregation?

C. G.—3x9, or 27.

M.—Wh are yo impl?

C. G.—The Sw and Tro.

M.—How expl?

C. G.—As the Sw and Tro were used by our ancient brethren for def and pro, and to cement and complete the S. V., so should we as S. M. devoutly guard the inestimable secrets of our venerable fraternity, and unite and cement the brotherhood.

M.—What is the hour?

C. G.—L. Tw.

M.—What remains to be done?

C. G.—Ret in pe, prac vir and main sil.

M.—(***) Comp. C. G., it is my order thatCouncil No.of S. M. be now closed and stand closed until its next stated assembly, unless especially convened by order, of which due and timely notice will be given.

Proclaim this to the Companions present, that, having due notice thereof, they will govern themselves accordingly.

C. G.—Companions, it is the order of the I. M., etc.

M.—Companions, attend to giving the Sgs. (done)

(Battery as in opening.)

CHARGE AT CLOSING

Companions, being about to quit (depart from) this sacred retreat, to mix again with the world, let us not forget, amid the cares and vicissitudes of active life, the bright example of sincere friendship so beautifully illustrated in the lives of the founders of this degree. Let us take the lesson home with us; and may it strengthen the bonds of fraternal love among us: incite our hearts to duty, and our desires to wisdom. Let us exercise Charity, cherish Hope, walk in Faith. And may that moral principle, which is the mystic cement of our fellowship, remain with us and bless us. Amen.

(Responses— So mote it be.)

M.—Comp. C. of the C.

C. C.—Ill. Master.

M.—Attend at the Altar and close the Great Light. (Done)

M.—I now declare the Council duly closed. Comp. C. of the G.

C. G.—Ill. Master.

M.—Inform the Sentinel.

C. G.—Comp. Steward.

Stew.—Comp. C. of the G.

C. G.—Inform the Sentinel.

Stew.—(*Opens door without knocks*) Comp.
Sentinel.

Sent. Comp. Steward.

Stew.—The Council is closed. Comp. C.
of the G.

C. G.—Comp. Steward.

Stew.—The Sentinel is informed.

C. G.—Ill. Master.

M.—Comp. C. of the G.

C. G.—Your order has been obeyed.

M.—*.

**Prayer To Be Used in Councils on
Occasion of the
Death of a Companion**

“Our Father, as we stand in humility before the mystery of death we ask Thy pity for our ignorance and helplessness. Wilt Thou comfort and guide those who are saddened by the passing of our Companion, and ease their sorrow through fine memories and loyal friends. Help us to imitate his virtues, and to so live that we may achieve that immortality in which we believe. Inspire us to live lives which are manly, strong and clean, and to be worthy of eternal life. Amen.”

(*Response*) So mote it be.