

RITUAL
and other
CEREMONIES

of the
ANCIENT EGYPTIAN ARABIC
ORDER NOBLES OF THE
MYSTIC SHRINE
OF
NORTH AND SOUTH AMERICA
AND
JURISDICTIONS, INC.

RITUAL and other CEREMONIES

Combined by the Authority
of the
ANCIENT EGYPTIAN ARABIC
ORDER NOBLES OF THE
MYSTIC SHRINE
OF
NORTH AND SOUTH AMERICA
AND
JURISDICTIONS, INC.
AUGUST 24, 1973

JOHN W. EDGHILL

Attest:

Imperial Potentate

BOOKER T. ALEXANDER

Imperial Recorder

...RITUAL...

PUBLISHED BY THE AUTHORITY
OF
THE IMPERIAL COUNCIL
A. E. A. O. N. M. S. OF N. & S. A.
AND JURISDICTIONS, INC.

AUGUST 21st, 1958

BOOKER T. ALEXANDER

Imperial Potentate

Attest:

MACEO C. MARTIN

Imperial Recorder

ELEVENTH EDITION
June, 1973

To Be Supplied Only by the
Imperial Recorder

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TEMPLE ARRANGEMENT and CEREMONIAL LECTURES

Published by the Authority
of
The Imperial Council
A.E.A.O.N.M.S., N.&S.A.
and Jurisdictions, Inc.
August 21st, 1958



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BOOKER T. ALEXANDER,
Imperial Potentate

Attest:
M. C. MARTIN,
Imperial Recorder

BURIAL TRIBUTE

PREFACE

Agreeably to the wisdom and judgment of the Nobles assembled at the 40th annual convention of the Imperial Council, Ancient Egyptian Arabic Order Nobles Mystic Shrine, at Columbus, Ohio; the following Burial Service was adopted by the Imperial Council, that the Nobility might give due and proper expression of their sympathy, and in a more befitting manner, funeralize their Illustrious dead.

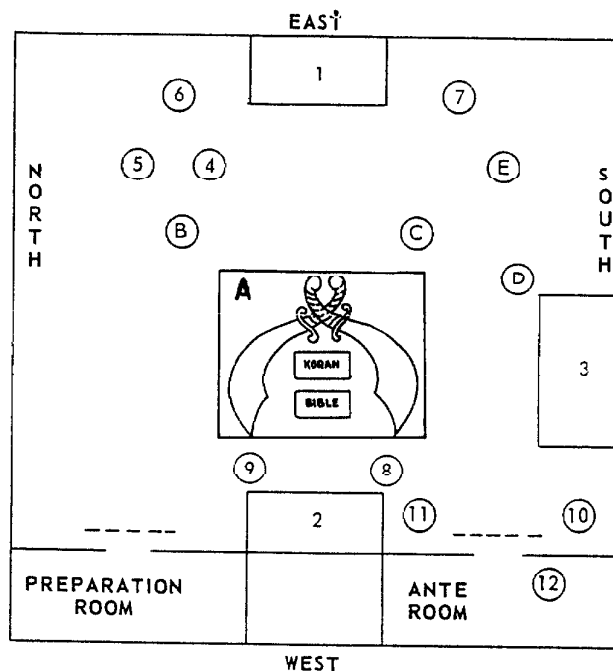
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TEMPLE ARRANGEMENT OFFICERS & EQUIPMENT

Positions — Right or Left — Are Determined
From the East, Facing West



1. ILLUSTRIOUS POTENTATE
2. CHIEF RABBAN
3. ASSISTANT RABBAN
4. HIGH PRIEST AND PROPHET
5. ORIENTAL GUIDE
6. TREASURER
7. RECORDER
8. 1ST CEREMONIAL MASTER
9. 2ND CEREMONIAL MASTER
10. MARSHAL
11. CAPTAIN OF THE GUARD
12. OUTER GUARD

- A. ALTAR OF OBLIGATION —
Draped in Black With Black Cloth Cover
- B. BIER AND COFFIN —
Draped in Black With Black Cloth Cover
- C. ALTAR OF INCENSE —
Draped in Dark Red With Red Cover
- D. ALTAR OF PURIFICATION —
Draped in White With White Cover
- E. BLACK STONE — On An Altar —
Draped in Black With Black Cover

Small Brass Bowl or Incense Burner on Altar of Incense

Small Silver Laver, containing water, on Altar of Purification

SIGNS

- A. 1. Shade eyes with right hand, thumb against right temple.
- 2. Palm of left hand at the back of the head.
- 3. Step off with the right foot.
- 4. Lean forward and exclaim *****
- 5. Assume former position, both feet together.
- B. 1. Place palm of right hand back of head.
- 2. Place left hand in middle of back, with palm out in a supporting position: in immediate riding position, motion one time.
- C. 1. About face to the West facing the Chief Rabban.
- 2. Pierce the eyes with three (2nd, third and fourth) fingers of right hand.
- 3. Salute the Chief Rabban with the word *****
- D. 1. Right face, take position on North side of altar facing the Assistant Rabban in the South: imitate hanging by raising right hand high above head, as if grasping a rope, and pulling it down; alternate with the left hand then the right.
- 2. Then pull in the slack, start with left hand, alternate with right, and then the left. Then turn right, resume position in front of the altar facing the East.
- 3. Hold hands behind you, left hand in palm of right with palms out, salute the Holy Writings by bowing down.
- 4. Return to standing position, release hands and form a triangle with thumbs and forefingers, palms out above the eyes on the forehead;
- 5. Bow down and as you bow, spread hands outward to the side and say "Aleikum Es Salaam;" the Potentate will reply "Es Salaam Aleikum." Noble will then say, "Good evening, Officers and Nobles."

NOTE: The above procedure is to be followed whenever a Noble or Nobles enter the Temple after it has been declared opened by the Illustrious Potentate.

During the opening ceremonies, the Nobility will form a crescent about the Altar; and at the closing will form a circle. In each instance, *signs will be addressed facing the Illustrious Potentate only.*

RECEPTION OF IMPERIAL OFFICERS

The Outer Guard alarms the door and advises the Captain of the Guard that the Imperial Potentate or any Imperial Officer or Officers desire admission, calling them by name and, except for the Imperial Potentate, the name and number of the Temple of which the visiting Imperial Officer is a member, is given.

The Illustrious Potentate directs the first and second Ceremonial Masters to proceed without the door and escort the Imperial Potentate or visiting Imperial Officer or Officers to the Altar of Obligation where the signs are given.

The Illustrious Potentate then directs the first and second Ceremonial Masters to escort the Imperial Potentate or visiting Imperial Officer to the East where he is introduced to the Temple, by the first Ceremonial Master. (If the Illustrious Potentate desires, he may delegate the introduction to whomever he desires.) The sign to be given by the Nobles of the Temple to the Imperial Potentate are: Two Grand Salaams and Signs of Salutation; for all other Imperial Officers, Signs of Salutation only.

The Imperial Officer or Officers are escorted into the Temple in single file, led by the first Ceremonial Master followed by the second Ceremonial Master, who is followed by the Imperial Officers.

The First Ceremonial Master takes a position on the left side of Altar. The Second Ceremonial Master to the right side, leaving the center open for visiting Imperial Officers to give the Signs.

RANK, TITLES AND POSITIONS OF OFFICERS, THEIR COSTUMES AND JEWELS

Illustrious Potentate—First officer; in east. Costume—velvet purple robe, or domino; sleeves flowing and trimmed with yellow or gold braid; yellow or gold-colored sash; high turban of yellow silk or satin, with crescent of gold, and jeweled; jeweled sceptre, with crescent at top. Jewel of office—pyramid with large gold-surfaced sun, with rays and a frowning face, or visage, in the sun; suspended from left breast.

Chief Rabban—Second officer; in the west. Costume—velvet bright green robe, or domino; sleeves flowing and trimmed with purple; broad purple sash; green and purple turban, with crescent at front. Jewel of office—pyramid, with silver-surfaced moon; suspended from left breast.

Assistant Rabban—Third officer; in the south. Costume—velvet blue robe, or domino; sleeves flowing and trimmed with orange; broad orange sash; turban, blue and gold with crescent in front. Jewel of office—a gold-faced pyramid, covered with silver stars; suspended from left breast.

High Priest and Prophet—Fourth officer—right of east. Costume—robe of woven metal cloth, gilt with silver and covered like damask; sleeves flowing and fringed; broad gold and yellow turban, crown shaped and jeweled; sash, yellow, gold and black; carries a crozier. Jewel of office—book or scroll, with pyramid on one page, in silver, and crescent in silver on other; suspended about neck and hanging on front of breast.

Oriental Guide—Fifth officer—right of east. Costume—velvet orange robe, or domino; trimmed with purple; sleeves flowing; broad purple sash; belt with sword; orange and purple turban, crescent in front; carries long Arab staff or spear, trimmed at spear-head with orange and purple ribbon. Jewel of office—pyramid, with gold surfaced, panther-bodies, female-headed sphinx, suspended from left breast.

Treasurer—Sixth officer—right of east.

Recorder—Seventh officer—left of east.

First Ceremonial Master—Eighth officer—right of west.

Second Ceremonial Master—Ninth officer—left of west.

Marshal—Tenth officer—extreme right of west.

Captain of the Guard—Eleventh officer—inside the inner door.

Outer Guard—Twelfth officer—outside the inner door.

TEMPLE

The room is termed the Temple, and the furniture is similar to that of a Masonic lodge room, with some additions. The room is draped with black (or white), edged with purple and blue.

FURNITURE

Pedestal with gavel, large scimitar across pedestal; Altar of Obligation, covered with black cloth, having on it the Bible and Koran, and two scimitars crossed. Altar of Incense, with burning incense, left of east; Bier and Coffin right of east—each halfway between the east and the Altar of Obligation; Laver of Water in the south; the Black Stone in the southeast corner.

WORKING TOOLS

A cylinder about 3 feet in diameter, so constructed that candidates entering from either end cannot pass through. A galvanic battery; an altar on which is placed a gold book with crossed scimitars upon it; three gavels; block and tackle; hoodwinks and blindfolds, boxing gloves, handcuffs, a ladder, a large sponge, chair with metal bottom. a paddle in which a blank cartridge may be fired; bridge of sighs, rugged road, small syringe; firearms, masks or false faces, any kind of uncouth dress to create fear or terror in the candidate; everything in the nature of collapsible furniture which can be afforded; all kinds of noise making instruments.

In the south part of the room is a block covered with black, a curved battle-axe and a dish beside it. In the north part a scaffold built of two upright and one horizontal joists, painted black and strong enough to support the weight of a man, with ring, rope and pulley attached. Uniforms and sabers for Arabic soldiers.

OPENING CEREMONIES

Illustrious Potentate—(One rap with gavel or sceptre.) We are about to open..... Temple for business and ceremonies. Officers will take their stations.

(Officers take their stations, but do not robe. Each officer, except the Illustrious Potentate, arises when addressed, and remains standing.)

Illustrious Potentate—(One rap.) Noble Chief Rabban, that no interloper or spy may intrude upon the ceremonies of our Mystic Rite, it is my command that you summon your proper officers and receive from them our mystic pass; disperse them with alacrity in and about the Temple to receive the same from all within our portals, and communicate to you, that you may give me the assurance that no ignoble here intrudes.

Chief Rabban—(One rap.) Nobles First and Second Ceremonial Masters, have you the Mystic Pass?

First and Second Ceremonial Masters—Noble Chief Rabban, we have.

Chief Rabban—Approach and give it. (First and Second Ceremonial Masters approach and whisper *****.)

Chief Rabban—It is the command of our Illustrious Potentate that you forthwith receive the Mystic Pass from each and everyone in or about the body of the Temple, and return the same to me that I may give assurance that no ignoble spy intrudes upon the ceremonies of our Mystic Rite.

(First and Second Ceremonial Masters, each on one side of the Temple receive the Mystic Pass. Each Noble arises and whispers (*****). The pass is not required of the Illustrious Potentate, Chief Rabban and Assistant Rabban, but should be required of the Outer Guard. If any be present without the pass, the Ceremonial Master announces aloud, "an intruder." The one without the pass is vouched for or expelled. Returning, the Second Ceremonial Master communicates the pass to the First Ceremonial Master and the First Ceremonial Master communicates it to the Chief Rabban.)

Chief Rabban—Illustrious Potentate, our Mystic Shrine is secure and free from jeopardy; there are none present save Nobles of our Mystic Rite.

Illustrious Potentate — It is well. Let us be clothed.

(Officers vest themselves with their robes and jewels. Each member dons fez and white gloves. All are seated.)

Illustrious Potentate—(One rap.) Noble Assistant Rabban, inform the Captain of the Guard, and he his comrade, the Outer Guard that Temple is about to be opened for business and ceremonies, and both take heed to permit no interruption while we are thus engaged.

Assistant Rabban—(One rap.) Noble Captain of the Guard, you will inform your comrade, the Outer Guard, that Temple is about to be opened for business and ceremonies. It is the command of our Illustrious Potentate that you both take heed and permit no interruption while we are thus engaged.

(Captain of the Guard goes to the inner door, opens it, and instructs the Outer Guard. He then closes the door and gives **—* raps, which is answered by the same number from the Outer Guard.)

Captain of the Guard—Noble Assistant Rabban, our Outer Guard stands instructed; we are under a double-guard; picketed by a tried and trusty officer without — one who knows his duty — vigilantly assisted by the Captain of the Guard within.

Assistant Rabban — Illustrious Potentate, our sacred Temple is under a double and trusty guard.

Illustrious Potentate — Since all present are Nobles of the Mystic Shrine and our Temple securely guarded, let us form about the altar and unite in singing our opening ode.

(All arise and form semi-circle, opening towards the Orient.)

High Priest goes to altar on east side and faces the Nobles, when the first verse or more of the Shrine ode is sung.

"Joy is a fruit that will not grow
In nature's barren soil;
The Saviour calls for you and me,
In His vineyard to toil."

The last verse to be sung only at closing of the Temple.

After the ode, the High Priest offers the following prayer:

High Priest and Prophet—"Father and Creator, who hast given us life and being, aid us to perform the duties which Thy law and our vows impose upon us. Thou hast vouchsafed to call us Thy children, and doth graciously permit us to call Thee Father. May Thy name be our glory and our confidence, our defense and guard, our ornament and strength, our dignity and the motive of obedience. May it confirm and sustain us in our good resolutions, and make us steadfast never to desert the post of duty. Let our bodies be chaste, our thoughts pure, our words gentle, our lives useful and innocent, to the honor and commendation of Masonry and the Mystic Shrine. Make us patient of the evils with which we may be afflicted, lovers of the good which Thou commendest, haters of all vice which Thou forbiddest, and satisfied with all Thou sendest. Let us not be tempted with want, nor made contemptible by beggary, nor wantonly proud by riches, nor in love with anything in this world to the disregard of duty. Look upon us with mercy; forgive our imperfections, and accept with compassion the little service we may be able to render to the cause of justice, truth and common humanity. And to Thee be all glory and honor, forever. Amen."

All—So mote it be. Amen, Amen, Amen.

Illustrious Potentate — Noble Oriental Guide, you will now display the Holy writings and other appropriate emblems.

(Oriental Guide opens the Bible (1st chapter of Job — Koran 38th chapter) arranges them on the altar, Koran in front of the Bible, Bible and Koran in arch of two crossed scimitars on the Altar.)

Illustrious Potentate—Nobles, behold the Orient and attend the signs.

(Signs given.)

Illustrious Potentate—(Raps) **—*. Chief Rabban—(Raps) ***—. Assistant Rabban—(Raps) **—*.

Illustrious Potentate — In the name of God, our Father, and by the existence of Allah, the creed of Mohammed, and the legendary sanctity of the Temple of Mecca, I now proclaim this Temple regularly opened for business and ceremony, and hereby forbid any discord that might mar our mystic rites. Noble Captain of the Guard, you will inform the Outer Guard. (Captain of the Guard informs the Outer Guard.)

Captain of the Guard — **Illustrious Potentate**, the Outer Guard has your command and the Temple is secure.

(One * rap. All are seated.)

INITIATION—SECTION I

(This 1st section is sacred — No play should be permitted)

Temple darkened. **Furniture**—Altar of Obligation covered with black cloth, the Bible, the Koran and two crossed scimitars thereon. (Figure A) left of east; Altar of Incense with burning Myrrh, right of east; Bier and Coffin, each half way between east and Altar of Obligation; Laver of Water in south; gong to the left of the Assistant Rabban in the south. The Black Stone placed in the southeast corner of the Temple (the extreme left of the Potentate). Officers in their respective stations and places; members seated.

Illustrious Potentate—Noble First Ceremonial Master, you will retire to the outer walls and ascertain if any Novices await our pleasure.

(First Ceremonial Master comes before the Altar of Obligation, salutes the **Illustrious Potentate** with the sign of salutation and retires and secures the desired information, and returning before the Altar, salutes and reports.)

Note: The last sign given in addressing the **Illustrious Potentate** is the sign of salutation.

First Ceremonial Master—**Illustrious Potentate**, there are without candidates in waiting

— Novices, who seek admission to our Mystic Shrine.

Illustrious Potentate—Noble Recorder, have the petitions of been received in open Temple, and have they paid the required fees, been balloted for and duly elected?

Recorder—**Illustrious Potentate**, they have, and their characters have been canvassed and found to come within the bounds of good report. They have each passed the ordeal of the secret ballot of our Mystic Shrine unsullied and vouched for by Nobles of our rite.

Illustrious Potentate—It is well. Nobles First and Second Ceremonial Masters, accompanied by our Noble Marshal, you will retire without the Temple and prepare these Novices for reception in our Mystic Shrine.

They go to Altar and salute, then retire and prepare the Novices by removing their shoes, coats, vests, and collars and clothing them with white dominoes and slippers; hand-cuffed or tied at the wrists. When the candidates are ready, the Ceremonial Masters take charge of them and give ** * knocks at the outer door. The response from within is a loud clatter of chains being withdrawn, the removal of several large bolts, after which the door is opened by the Oriental Guide.)

Oriental Guide—What is the cause of this clamorous alarm? Who dares intrude upon the ceremonies of our Mystic Shrine?

First Ceremonial Master—(One, two or three) poor sons of the desert who are weary of the hot sands and burning sun of the plains, humbly crave shelter under the protecting dome of the Temple.

Oriental Guide—How may we know them to be worthy and not of treacherous or ignoble birth?

First Ceremonial Master—Their characters having been canvassed and coming within the bounds of good report, they have passed the ordeal of the secret ballot of our Mystic Shrine unsullied, and I espouse their cause and sanction their reception with the secret pass.

Oriental Guide—Give me the pass.

(First Ceremonial Master advances and whispers, *****.)

Oriental Guide—'Tis well; let them enter.

(They enter, preceded by the Marshal, Ceremonial Masters and their assistants, conducting the candidates, Oriental Guide leading the way.)

Illustrious Potentate—(**—*. All rise.)

(Gong sounds once, music. They march twice

around counter-clockwise with music or singing, or both; the gong sounds each time they reach the east; when they arrive at the east after the second circuit, the Illustrious Potentate raps (*); all are seated. Candidates and escort halt.)

Illustrious Potentate—What strange intruders have we here? Our pleasures were most perfect and should be sacred from this turmoil and display.

(Previous to the entrance of the candidates, the Captain of the Guard has chosen a number of Nobles and they have dressed as Arabic soldiers with broad scimitars; they are stationed outside and drilled and ready for duty when wanted. The soldiers now rush in, seize the candidates and hustle them toward the door, when the Oriental Guide supplicatingly answers. Soldiers halt with candidates.)

Oriental Guide—Illustrious Potentate, 'tis I who have ushered in (one, two or three) poor sons of the desert, who being weary of the hot sands and burning sun of the plains, humbly crave that sacred boon of the weary and thirsty traveler — a cup of water and shelter under the protecting dome of our goodly Temple. I do commend them to your favor, having found them worthy and not of treacherous or ignoble purpose, each having passed the ordeal of the secret ballot of our Mystic Shrine unsullied and vouched for by a Noble with our secret pass.

Illustrious Potentate—Noble Guide, know you the penalty of broken faith and do you stand forth as ransom for them all?

Oriental Guide—Illustrious Potentate, I do.

Illustrious Potentate—So be it then. Conduct them once again about our Shrine to our Noble High Priest, that he may imprint upon the tablets of their memories a knowledge of the duties they do here assume.

(Candidates are conducted around to the High Priest and Prophet, who is robed and wearing a mitre.)

High Priest—Strangers, are your motives for coming among us honorable, pure and free from hope of gain or pride of knowledge?

Candidates—They are.

High Priest—Have you a belief in the existence of a Deity, future rewards and punishments?

Candidates—I have.

High Priest—Have you a desire to promote justice and suppress wrong?

Candidates—I have.

High Priest—Have you a due regard for female virtue?

Candidates—I have.

High Priest—Are you willing to jeopardize your life, if need be, to punish the guilty and protect the innocent, and labor in the cause of justice, truth and common humanity?

Candidates—I am.

High Priest—Have you still a desire to unite with us in the inseparable bonds of the Mystic Shrine for the purposes to which you have assented?

Candidates—I have.

High Priest—If you have answered in sincerity and in truth these replies, I can assure you that no conflicting sentiment nor requirement here will mar your principles nor your duties in the outside world, be they what they may. Our alliance, or the rite of our Mystic Shrine, is ancient, honorable, benevolent and secret. It is devoted to the cause of justice, truth, and mercy. It is as ancient as the cornerstone of Mohammed's Temple at Mecca; as secret as the Moslem vow that bound the tribes of Arabia to Allah or their God; as honorable as the Christian; and the tenets to which it is dedicated when assumed cannot be eschewed or cast aloof. We know no retrogression, justice is our escutcheon; charity beyond reason we do not expect; virtue must be regarded for its peerless worth and morality observed for the general good of all. We require absolute secrecy and desire all our disciples to hold an interest in our noble cause and a just observance of the tenets of our faith. Let the preliminary teachings be deeply graven upon your hearts. They are priceless when well observed and attributes that cannot be bought with paltry, sordid gold. By the existence of Allah and the creed of Mohammed—by the legendary sanctity of our Tabernacle at Mecca, we greet you, and in commemoration of the Arab's faith in purity and innocence, we accept your answers as sincere, and you will now be permitted to proceed in the rites and ceremonies of the Mystic Shrine. The Oriental Guide and escort will now conduct you onward, while you will reverently lend an attentive ear to our preparatory service.

(Gong, music. Candidates proceed from station to station.)

Illustrious Potentate—Who is he who hath professed to have conversed in person with the Supreme and maketh himself mightiest of the mighty? Mohammed, the Prophet of the Arab's creed.

(Gong. Music.)

Chief Rabban—Who but Mohammed mingled his religion with his Hourii and said: "Are not these the true sources of happiness?"

(Gong. Music.)

Assistant Rabban—What shall befall them who have reflected with abhorrence that which the Prophet hath revealed? Wherefore their works shall not avail; do they not travel through the earth and see the end of those who were before them?

(Gong. Music.)

High Priest—Why do unbelievers indulge themselves and eat beasts? Shall not their portion be a torment? Appeal to the Prophets for the truth.

(Gong. Music.)

Illustrious Potentate—To whom shall be meted out the boiling waters to drink, that they shall hurst their bowels and shall be cast into molten lava to be consumed? The infidels who wait until the last hour of justice.

(Gong. Music.)

Chief Rabban—Let us be of the number of those who bathe in the fountain of incorruptible waters and rivers of milk, the taste whereof changeth not—and rivers of wine, pleasant and purifying to those who drink, and enter into the vineyards where fruits rare and plenty ever abound, and no evil exists.

(Gong. Music.)

Assistant Rabban—He who follows the plain declaration of his dictator will ever avoid those whose evil works have been dressed for them by the devil and who follow up their own lusts.

(Gong. Music.)

High Priest—There are Moslems among us; there are others who swerve from propriety; but who so seeketh Islam earnestly seeks true direction; but those who swerve from truth and justice shall merit and reap abundance of chastisement.

Illustrious Potentate—Let us purify one another. There are two highways to good and evil; attempt not the city of destruction. Ye all be possessed of the faculty of distinguishing and the power of choosing between wickedness and piety. The punishment of each will be equal to the measure of his sin.

(Gong and music until the candidates arrive at the east, where they halt.)

Illustrious Potentate — Sons of the Desert, you

have advanced through the preliminary ceremonies of the Nobility of the Mystic Shrine as far as it is possible unobligated. Before advancing further in our cause, you will be required to assume a most powerful and binding oath, inseparably uniting yourselves with us, and when once taken, it can never be retracted or departed from. But I assure you, therein is not contained a sentiment exceptionable to all that may become an honest, upright man, be his beliefs what they may. Are you willing to assume such an obligation?

Candidates—I am.

Illustrious Potentate—Conduct the Sons of the Desert to our sacred and holy Altar.

(Candidates are conducted around to the west and to the Altar of Obligation amid sound of gong, drum and music. They kneel at the Altar with bound hands resting upon the Holy writings, heads bowed. Illustrious Potentate strikes *** to summon all around the Altar.)

Illustrious Potentate—(To candidates) Repeat after me:

I,, of my voluntary desire, uninfluenced and of free accord, do here assume, without reserve, the obligation of the Nobility of the Mystic Shrine, as did the elect of the Temple at Mecca, the Moslem and the Mohammedan. I do hereby, upon this Bible, and on the mysterious legend of the Koran, and its dedication to the Mohammedan faith, promise and swear and vow on the faith and honor of an upright man, come weal or woe, adversity or success, that I will never reveal any secret part or portion whatsoever of the ceremonies I have already received, that are about to be communicated to me or that I may hereafter be instructed in, to any person in the world, except it be to a well known member of the Order of the Nobles of the Mystic Shrine, and I knowing to an absolute certainty that he or they be truly and lawfully such, and of good standing with such Nobility. That I will not be present, aid or countenance the conferring of the Order of the Mystic Shrine upon any person who is not a Masonic Knights Templar or a Thirty-second Degree Ancient and Accepted Scottish Rite Mason, in good standing.

I furthermore promise and vow that I will not willfully write, cut, speak, or portray any detail that might be construed into even a clue to the same, except for official Temple work.

Furthermore, I do here register a sacred vow, promising, should I live to become a member, I will impartially cast a black ballot without fear or favor against friend or foe applying for member-

ship in the Nobility of the Mystic Shrine, whom I believe to be disgraced, dishonored, a thief, perjurer, murderer, a lunatic, an idiot or a criminal. And should I, undismayed, pass safely through the Moslem test, and be found worthy of the confidence of my fellows, albeit, I do not actively espouse the cause, still I do promise to be silent, even if neutral, and not oppose the purposes of the Order.

I further promise and vow that I will obey the laws and submit to the decrees of the Imperial Council of the Ancient Egyptian Arabic Order Nobles of the Mystic Shrine of North and South America and Jurisdictions, Inc., and that I will not acknowledge, recognize nor be present in any other body of Nobles of the Mystic Shrine claiming to be superior in authority, nor be present in any Temple not holding constitutional authority from the said Imperial Council of the Mystic Shrine.

I furthermore promise and vow that to the full measure of my ability I will never swerve from justice nor duty. That I will respect virtue; protect the innocent; assist the distressed; promote the inculcation of honor and integrity, and dispense reasonable charity. That I will protect and defend the unsullied honor of any Noble of the Mystic Shrine, when absent, if assailed. And upon this sacred book, by the sincerity of a Moslem's oath, I here register this irrevocable vow, in wilful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague; and may Allah, the God of Arab, Moslem and Mohammed, and the God of our fathers, support me to the entire fulfillment of the same. Amen, Amen, Amen.

Illustrious Potentate—In token of your sincerity, salute the sacred book, the Bible, upon which you lean and rest. (Each Candidate kisses the Bible.)

Illustrious Potentate—Nobles, let us kneel and pray to our Heavenly Father to assist these Poor Sons of the Desert.

(All kneel on right knee. The High Priest comes to the Altar on the east side and offers the following prayer.)

High Priest—Our Father, who art in heaven, the only true God; look kindly upon these Poor Sons of the Desert, now about to become Nobles of this Order, and Thy servants. Aid them to perform punctually the vows they have assumed. Strengthen their good resolutions, and suffer not

temptation to overcome them. Make them true Nobles of the Mystic Shrine, and teach them to exercise whatsoever powers they may possess with gentleness and moderation and for the benefit of humanity and to Thy glory. Aid them to be true and loyal; frank and sincere, and may this be to them and to all Nobles here below, but preparation for final admission into the mysteries of Thy heaven of perfect peace and happiness. Amen.

All — Forgive us our trespasses, O Father, as we forgive those that trespass against us. Amen, Amen, Amen.

Illustrious Potentate — Unbind these Sons of the Desert. They are now of Noble birth. The rays of the hot, flaming sun upon the sterile shores of the Red Sea are strong and more scathing than the hempen thong.

(Illustrious Potentate—Seats the Nobles with one rap (*). Candidates arise and their wrists are unbound.)

Illustrious Potentate — Our Noble Oriental Guide will now conduct the Sons of the Desert to our purifying cavern in the south. It is the Fountain of Mecca. Let them there wash their hands in innocency, cleansing themselves of the snares of sin and vice that they may have had surrounding them, and let them be returned to us free from the stains of iniquity.

(Candidates are conducted to the fountain with music. After washing, they are conducted to the east.)

Illustrious Potentate — My friends, it is with pleasure that I extend to you the greetings of the Nobles of the Mystic Shrine and congratulate you upon having thus far passed the ceremonies of our Order; bear bravely up to the Moslem test and prove your fidelity to our cause. Although vague may appear the prospect in our ceremony and the aspect of our purpose, let me assure you that there is a deep and formidable meaning in it all, and when you shall have passed unflinching and undismayed our final test of your fidelity, nerve and courage, then will you indeed be worthy to espouse our cause; but mark well, should you ultimately decline to enlist actively in our cause, you are still bound by the strongest ties to remain neutral. Remember this and continue faithful unto death; but ere we impart to you our formidable purpose you must prove your fidelity and courage. We do not expect all to join actively in our work, but those who do not unite in the task must applaud our deeds, or by silence favor not an adverse faction to gain sway.

With this admonition, I yield up to our Noble Guide and his cohorts who will conduct you to

the ante-room and blindfold you, and one by one you will be subjected to the Moslem test of courage. And should an unforeseen disaster come, we are duty bound to honor and protect those who are left near and dear to you. Ere you depart, we bid you God-speed and adieu.

High Priest — (Approaching toward the east and raising both hands.) And may Allah protect and support you, that you be not cast into "al hotama" (hell). Now let our secret vaults open to their width, that the vapors of damp stagnation may pass away. Open the passage to the desert and disperse our trusty Arabs in full array for the Moslem test. Away!

(Candidates conducted out under solemn music to be prepared for the second section.)

SECTION 2

(Each candidate is in custody of an Arab soldier, and takes his turn for initiation. They are put through blindfolded; each one should be compelled to traverse the hot sands, devil's pass, mock trial, hanging, and kiss the Black Stone.)

In the Preparation Room they are told by the Oriental Guide—

Oriental Guide—A rough and rugged road is before you; it is beset with danger and with difficulties. Your life will be threatened, and you may lose it. But remember, those who die in the faith, will be resurrected in glory; therefore summon to your aid courage—that truly great Masonic qualification which puts on a fearless and courageous attitude; which scorns the acts of a coward, who but apes the conduct of a hero. Therefore suffer yourselves to be initiated with all the forms and ceremonies of this ancient and honorable institution. Do you all assent to this trial of fortitude—that truly distinctive Masonic qualification?

Candidates—I do.

(Candidates are then led into the room with hands pinioned behind them and blindfolded. They are put on the journey over the "Hot Sands," with an Arab soldier on each side, pricking them with his scimitar to hurry them along, and when one falls down, a blow with the flat of a scimitar causes him to arise. After they have gone around two or three times, two are selected to escape enemies who they are told are approaching on a mission of murdering all who have not passed the "Bung Hole Test.")

THE BUNG HOLE TEST

The large metal cylinder is then produced, stretched out about 30 feet. Each candidate is

asked if he was ever called a coward or turned his back on an enemy. He is prompted to say "No, I perform all I undertake, and never back down or out." They are then led to opposite ends of the big cylinder, caused to enter, and are told to hurry as the enemy is approaching. The center of the cylinder contains a strong network of cord or wire, preventing either from passing through. They meet in the middle and strive to pass each other while the Arabs pound on the outside with clubs and scimitars, till they are satisfied; when they ask the candidates if they wish to go on or back out. They of course back down and out; when they come out they are given a lecture on their assurance and told to never be too sure of a thing until they have tried it. They are one by one stretched out on the floor to rest. While in this position, a small dog, or one who can imitate a dog, is caused to give a sharp yelp, just after a few drops of warm water has been squirted on the candidate's face, and someone says, "Take that dog out; he has just urinated in the face of Mr....." A general laugh takes place, after which the candidate is shown the trick.

The "Bumper" is next used. A slide, such as is used on playgrounds for children is put up, standing about six feet high at one end, with a sharp drop to the bottom at the other end. A ladder is placed for the candidate to reach the board at the top of the slide. This board is hinged so as to let the candidate slide. The candidate ascends the ladder and is seated on the board, his legs hanging over the concave side of the slide. He is then told to take hold of a large rope, about two feet long, held up by a small string or thread, and is instructed under no circumstances to let go of the rope. When he has firmly grasped the rope, the board is dropped, and he is shot down the slide, thumping himself upon any obstructions which may be placed to receive him.

He is then conducted to the Illustrious Potentate, whom he is commanded to approach with humble and great reverence, stooping very low, his head near the ground, his buttocks elevated; he then receives the "Grand Salaam" or stroke of introduction, which is a blow on the buttocks with a paddle so made as to explode a torpedo or blank cartridge. He is then introduced to the Illustrious Potentate, but is told to stand perfectly still during the ceremony. The candidate is stood on a metallic plate, connected with a galvanic battery, which is turned on during the introduction. He is then taken to task for not standing still as told.

A social meeting is then in order, the candi-

dates being personally introduced to the officers and members. A selected candidate is left talking to two of the best boxers. One of them says to the other, "I will bet you a dollar that I can guess nearer to this brother's age than you can." The other takes the bet, and the money is placed in the hands of another Noble. The bettors, after they have made some ridiculous guesses, ask the age of the person. When he tells his age, they quarrel about it; each gives the other the lie. A challenge is then given and accepted. A ring is formed, two of the candidates are chosen as seconds, but as soon as the gloves are produced (large boxing gloves), the Illustrious Potentate appears, stops the fight, fines each of the fighters one hundred dollars, and declares that the seconds (candidates) must fight it out for their respective clients. That is, supposing A and B to be the disputants, A's second must fight B, and B's second with A. The ring is formed and the candidates meeting of course with some skilled Noble, get some rather hard knocks, which the Nobles and other candidates enjoy.

While the fighting is going on, some Noble makes complaint that he has been robbed, his pocket picked. He has previously put a package, or some valuable article in the pocket or clothes of one of the candidates. A general search follows; the missing property is found on a candidate who has not been exercised much, and he is at once charged with the theft, is pitched onto by two or three of the Nobles. Roughly hustled out of the room for trial, stripped of his clothing, except for a pair of drawers, he is then blindfolded, and after being led around the room, is seated on a large sponge filled with ice water; when the news comes that he has been forgiven on account of his good character, which has just been received by telegraph; he is led out and invested with his clothes.

While the foregoing is being enacted, candidates who have escaped the prize fight, etc., are conducted into another room, where they either find several members disguised as women, or find them discussing an expected visit of "Lady Nobles of the Shrine," or they are told that such a visit is to be made that evening and a committee may be appointed to receive them in a proper manner.

(Each candidate is stripped to shirt, drawers and slippers, blindfolded and led around the room several times when he is halted.)

Oriental Guide—(To candidate)—This is the place where our brethren stop to sprinkle the devil's pass with urine. You will contribute a few drops of urine to commemorate the time and place

where all who pass this way, here renounce the wiles and evils of the world and promise to ever worship at the Shrine of Islam. Only a few drops will do.

(The candidate begins to obey instructions and the blinder is jerked from his eyes; he then beholds before him a group disguised as women, with bonnets and capes, peeping over a screen. He is allowed to escape from the room while the on-lookers give him the laugh.)

Meanwhile, and during these scenes another drama is taking place. Some member goes out, calls the most timid candidate aside, and he is left alone with the member who should be his friend. The member then hastily endeavors to encourage him, and tells him confidentially that he will not be harmed; that it is all ceremony, etc., and although organized as a Vigilance Inquisition abroad, in this country it is entirely a social order. Then he gives him a password, sign, etc., hastily in confidence and in full.

When fully confided, he is discovered by some officer or member who becomes enraged at the member so disclosing, and they have some sharp words; the discoverer declares he will report the matter to the Illustrious Potentate.

The member replies, "Do as you please." (This is all on the outside.) It is then whispered about and opinions are expressed so that the rest of the candidates can hear it that there will be trouble about such exposure because it is unlawful to give such information before the candidate is through the initiation. (This candidate is then left until the last.)

Meanwhile, the friend (member) who has betrayed the signs, departs to another room, is divested of his shirt, pants and shoes and at the proper time bound at the wrists, and made up to give him a ghastly appearance. He keeps out of sight and awaits the coming ceremony, or clothes himself with a domino and mask and waits until required.

Another member, preferably a slender, fragile, smooth-faced young man, is selected to be robed as a woman or Arab girl, in flowing robes, gathered tightly at the waist, bare arms and neck, female wig or striped silk handkerchief about the head and otherwise disguised as much as possible. He is covered with a domino and masked to enter the Temple, and seated with a lightweight or spare member — one not too prominent or well-known. This member has on a domino beneath which he has his coat, vest and white shirt; under the shirt is buckled a wide, soft-padded belt, fastened around under the arm-pits with two straps passing over the back from front of shoulders, and

two from the shoulder blades; behind all four, unite in a ring or swivel at the back of the neck, ready for harmless execution by hanging at the proper time.

These disguised members, being all prepared, sit around in dominoes and masked, in some obscure corner to await the ceremonies. Officers and members all robed and masked.

The Laver, Altar of Incense and all the furniture are placed about the Temple on each side. In the north a scaffold is erected of two upright and one horizontal joists; painted black and strong enough to support a man when suspended; a hole is in the center of the horizontal bar and a pulley on the right corner for the rope to slide over, also a strong peg on the center of the right perpendicular bar or post on which to fasten the rope after elevating the man, with a clasp on the end of the noose in the center to hook into the ring at the back of the culprit's neck.

The gibbet should be high enough to enable the executioners to raise the extremities about three feet from the floor and leave a space of two or three feet above the head. A member with white robe, skull and skeleton-faced-mask stands in front of the scaffold, robed in black, to elevate the culprit. (Scaffold may have black curtains about it, if desired, to conceal the executioners at the side.)

Furthermore, a headsman's block is placed in the south covered with black. A headsman with a curved blade battle-axe, clothed in scarlet robe gathered about the waist, with belt and scimitar, wearing scarlet mask, presides at the block. Beside the block lies a false head on the floor with a black cloth covering it. The head may be made up to resemble one of the members, if desired. A small bowl or dish should also be in readiness on a stand for the ceremony of bleeding.

All being now in readiness, the trip over the rough, sandy desert is begun.

The candidates are hoodwinked, and in bare feet, enter one by one, after three loud alarms. At first they proceed on a strip of carpet, then upon a spread of corn husks, then a strip of sheeting; or a long, narrow, shallow pan, strewn with pebbles and sand. (Alcohol has been poured over the sand and pebbles, and they are well heated.) Then follows a ladder with close rounds, folded camp-stools, a roller and any rough road which may be conveniently prepared. During this time pandemonium reigns; drum, fife, rattle, bugle, gong and every din-making instrument which can be procured, is in use. The candidates are given

about all they can stand, and are then conducted back to the outer door. They are again brought in one by one, amid the din, over-powered, thrown into a hammock or canvas, folded in and swung from side to side or bounced upward, carried hastily about and finally placed in some apartment to await the other candidates. When all have passed this ordeal, collect them together in the ante-room, remove the relics of the desert and at once place the Temple in order for the last ceremony or third section.

All being in readiness, officers should be at their posts, executioners at scaffold, skeleton masked in front of same, headsman at the block, etc. In front of east, seven seats are prepared for seven men called the "Council of the Inquisition."

Before the alarm the Potentate calls the "Council" together. The Potentate occupies the center chair, one Rabban on each side, the remaining chairs being filled by other officers or members; the High Priest occupies the east, wielding the sceptre; all masked except the Potentate and the High Priest; room quite dark. Ceremonial Masters are outside with candidates clothed in white robes or dominoes, with shoes on and not hoodwinked.

SECTION 3

First Ceremonial Master — (Outside strikes loudly upon the door with wooden mallet.)

Oriental Guide — (Inside, returns the alarm, opens the wicket and says:) Why this clamorous alarm?

Ceremonial Master—(One, two or three) candidates pursuing the secrets of the Mystic Shrine.

Oriental Guide—Have they the Mystic pass?

Ceremonial Master—They have it not, but I have it for them.

Oriental Guide—Give me the pass.

Ceremonial Master—(In a whisper) *****.

Oriental Guide—Let them enter.

(Chains are drawn; gong sounds low; soft music; door is opened. Candidates conducted to the west, seated in front of the Chief Rabban.)

Illustrious Potentate — My friends, having passed through the ordeal of traversing the hot sands of the desert undismayed, you are now returned for the final ceremonies. But we find ourselves compelled most unexpectedly to hold a secret inquisition to judge and execute upon a

traitorous element within our Temple such penalty as may be decreed. I must, however, stay those proceedings to briefly invest you with the knowledge of our secrets.

If it be your desire to decline an active part; you are sacredly bound to secrecy and silence.

Our mission is to succor the distressed, relieve the oppressed, protect the innocent and punish the guilty; to equalize station, establish harmony in all creeds, crush fanaticism and intolerance and perpetuate the welfare of mankind.

Crime is running rife over the land; our laws are deemed inadequate for the emergency, and we are exponents of a vigilance inquisition to promptly execute and punish the malefactor, the thief, the murderer, the despoiler of innocence and virtue, the violator of obligation and desecrator of the Masonic vow. Our purpose is to strike terror in the heart of the criminal class by bringing them speedily and without mercy to the block or to the bow-string of the Mystic Shrine.

To arrest, judge, and execute within the hour, and thus take the law within our own grasp and summarily punish the malefactor. Blood for blood and life for life, and as our fleet-footed justice overtakes and punishes the evil-doer, aye, even in the heat of misdeed, it will be a lesson to those who remain and know not the fate of the departed.

The day is not far distant when the name and the escutcheon of the Nobles of the Mystic Shrine will strike a pallid terror to the wild devouring element of crime, and the thankful prayers of the unprotected will attest the justice of our cause.

I will now invest you with the salutations, signs, grip, and passwords of our Order.

(Illustrious Potentate proceeds to instruct the candidates in the signs, grip and passwords of our Order.)

Just as the Illustrious Potentate finishes these instructions to the candidates, the Captain of the Guard discovers a member with a disguised female in the Temple and he at once shouts:

Captain of the Guard: — "Most Noble High Priest and Prophet, a spy, an intruder, a traitor is in the Temple."

(All arise; confusion. Ceremonial Masters, Guide and Priest proceed to where the member and female are sitting, trying to hide themselves.)

Captain of the Guard — Most Noble High Priest and Prophet, I have but now discovered an intruder accompanied by a woman; both without

the secret pass, who have gained admission into the Temple.

(The woman is pointed out and the mask snatched from her face.)

High Priest and Prophet—By our faith, we are betrayed!

(Both are seized by the Guide and Ceremonial Masters, and they are surrounded by the excited inquisitors, who shout:)

Inquisitors—To the executioner with them!

Illustrious Potentate—Hold! Stand aside! Strip our mantle from that female form; bind and hold her fast.

(Domino and hood taken off and the woman stands, held fast, white-robed and dismayed.)

Illustrious Potentate—(Pointing to male member.) Strip and hang that spy without delay.

(Officers roughly strip member to shirt and pants. He has been previously painted pale and haggard, and is prepared for execution as before directed.)

Illustrious Potentate—Stranger, have you no defense? If not, you must meet the death of a spy.

(Culprit shakes his head. No.)

Illustrious Potentate—Then let the culprit be executed.

(He is hurried to the scaffold, the executioner, in skeleton mask, adjusts the noose. A loose piece of rope being placed about his neck, to appear real.)

High Priest and Prophet—(Kneeling before the gallows.) Thus do we yield up thy life for our own security, and may justice, peace and mercy abide with thee.

(Executioner places on the black cap; High Priest and Prophet arises and holds up handkerchief; as he lets it drop and gong sounds and the victim is suspended in the air. He struggles an instant and then hangs silent and apparently lifeless.)

Illustrious Potentate — Thus perish our enemies. Noble Guide, seat that miscreant woman by the block and cut a deep crescent upon her naked breast. We cannot take her life.

Oriental Guide—Illustrious Potentate, she has already swooned.

Illustrious Potentate—The better still; she will not know her pains. Cut the crescent on her breast and drag her from our Temple. She'll not forget the Nobles of the Mystic Shrine.

(She is dragged in a chair to the block, a bowl brought, her breast is bared and a knife is seen in the hands of the headsman. The bowl is held in front and an officer stands behind holding under the arm of the woman a rubber bulb with a stem, containing about a pint of red wine; a cut, a groan, and the blood (the wine) flows into the bowl. The bowl is set on the block, a red stained towel is also thrown down, and she is borne from the Temple, in the chair, to an outer chamber.)

High Priest and Prophet — (Taking up the bowl.) Most Noble Council of the Inquisition, now, in testimony of the justice of our cause, let us in this maiden's blood, seal the alliance of our bond of secrecy and silence, and let this day's bloody work in the deepest recesses of every Noble's heart be buried.

(High Priest and Prophet and seven inquisitors drink.)

(Curtain in front of scaffold may be drawn and the executed let down for rest. The officer who detected the member exposing the work, now arises. The member is without and fully prepared.)

High Priest and Prophet—Illustrious Potentate, I now demand censure or punishment upon a member, Noble (mentioning name), upon whose case this inquisitor's tribunal has deliberated; accused he is of treason in our midst, exposing our secrets to a friend and candidate within our very Temple.

Illustrious Potentate—Let him be brought before us.

(Second culprit brought in, stripped, as described, to shirt and pants.)

Illustrious Potentate—Sir, you have been openly accused of treason and betrayal of our faith, not only here, but without our Temple's walls. The Vigilance Inquisition has tried, judged and sentenced you; what is your defense?

Oriental Guide—Illustrious Potentate and Inquisitors of our Council, let me appeal to this tribunal to temper justice with mercy, and in slight extenuation of this crime, let me offer this defense: being loose of tongue when plied with wine and most earnestly importuned by his best beloved friend, he, in part, did yield all in good nature, but intent on friendship and not meaning harm, frivolously related who and what we were and the object of our cause. And this his friend and companion, now comes to beard us in our lair and exonerate himself by the assumption of our vows. Therefore, I do opine, their punishment

should be equal and each to assume the wrong or let the Novice assume it all, for 'tis monstrous to leave his friend to perish for a crime prompted by himself.

Illustrious Potentate—(To candidate.) Stranger Knight thus accused, arise. What say you to this grave charge?

(Candidate answers. No matter what.)

Culprit Member—By my Moslem oath, Illustrious Potentate, all that has been said by our Noble Guide is true. That I have erred I cannot deny, but all that I in confidence imported to him, I am informed that he loosely brawled about, hence I must suffer for his crime.

Illustrious Potentate — Hold, enough! Most High Priest and Prophet, to you do I appeal for judgment. Although our Council has before decided, still do I appeal to you.

High Priest and Prophet—(Advancing on the floor.) Illustrious Potentate and Council of Inquisitors, our cause is sorely tried, our Temple and our Shrine in jeopardy, the crescent turns perpendicular, point and point, and spills its mystic blood; the Hourii weep and justice drops her scale, for spies have gained entrance into our sanctuary. Our safety demands judgment on them both. Let the first in fault and his fellow go to the block together.

The Inquisitors all arise and exclaim: To the block! To the headsman!

(First and Second Ceremonial Masters seize culprit member, conduct him to the block, then seize candidate and conduct him to the west, strip him to his pants and shirt, same as culprit member, and bind his hands.)

Illustrious Potentate—Let the traitor suffer first.

(Culprit member is hurried to the block, blindfolded and is made to kneel, head on the block. A wax or carved head lies out of sight beside the block, covered with a black cloth.)

High Priest and Prophet—(Holding up sceptre.) And now may justice, mercy, and peace abide with you. Strike!

(The axe falls, culprit tumbles on floor; executioner stoops, lifts black cloth from false head and covers head of culprit, seizes false head by the hair, raises it to view and exclaim: *****.)

(Candidate is hoodwinked and made to approach the block and lay his head upon it.)

High Priest and Prophet — Hold! executioner,

mark this stranger's neck with the scimitar, but do not slay him.

(The headsman slaps the candidate on the neck with a damp towel and he is at once taken by force, thrown into the hammock or canvas, carried and placed in a coffin at the east end of the catafalque, while the culprit member and the head are borne to an outer room. Officers all return.)

Illustrious Potentate—Thus doth the evil doer and the malefactor meet with "Nemesis" at the inquisition of the Mystic Shrine. It now becomes our duty to deposit the result of our vigilance in the tomb, isolated from the eyes of a meddling world; a fit abiding place for the remains of the unfaithful. Most Noble Oriental Guide, lest the secret clasp of our mystic catafalque be prematurely known to our Novices, let them be again hoodwinked, that their hearts may be taught secrecy and their tongues silence, ere they are entrusted with the secrets of the Mystic Shrine.

(Candidates are blindfolded. The coffin is then stood on end, or placed at an angle with head on chair, at end of table or tomb nearest the east; the block and executioner are placed on the west side. The culprit is again elevated by the noose, skeleton and executioner at his side, the woman seated in the north; officers and members gathered around the table, standing silent and still; black cloth and frame removed from banquet table and all is in readiness for the finale.)

(If it be possible to use red lights only during the entire third section, this should be done. Lights would be changed to clear at this point.)

Illustrious Potentate—Now let us rejoice that the proud idol of iniquity has been laid in the dust, and that justice has triumphed over sin and error. Ever thus let our light so shine before men that they behold our good works.

(Gong. Hoodwinks removed; music and general jubilee at banquet. Candidate is provided with food, and eats and drinks from coffin, as also the culprit upon the gallows, and the female in the north. After the feast the meeting is closed in the usual manner.)

MYSTIC SHRINE CEREMONIAL

My friends or Nobles of the Mystic Shrine, the order with which you have become united was founded by Mohammed and has as its background the trackless desert of Arabia and the fearless, devoted, and barbaric Arab.

Arabic history and tradition tell us that after the fall and separation of Adam and Eve, they were united near the place now known as "Mecca."

Adam prayed for a Shrine where he might worship. In due time, a Tabernacle of Clouds was given to him.

After the death of Adam, the Tabernacle was withdrawn, and his son, Seth, erected a Temple of Stone in that place; later Ishmael, with his father Abraham, rebuilt on this sacred spot of the Tabernacle of Clouds, the Kaaba or the Sacred Temple of National Worship.

Each year the true followers of the faith would make a pilgrimage to Mecca to worship at the national shrine.

Because of the presence of a lawless element in the city of Mecca, many of these pilgrims were robbed, beaten, and even murdered. Therefore, in the year of A.D. 647, Mohammed organized a group of fearless men as an inquisition or vigilance committee, whose main objects were to protect the weak, dispense justice, and punish the criminals.

The order was firmly established in 1698, and since then has become one of the most highly favored secret organizations in the world.

Because of the ruthless manner which the group used to accomplish its aims, its leaders had to be careful in their selection of new members. Therefore, severe tests and strong obligations were required of each candidate.

You have just passed through those tests and are now a Noble of the Mystic Shrine.

Today the Order is often referred to as the "Play-House" of Masonry, but I assure you that there is a serious side to all our activities.

The events or acts of our initiation, which to you may have seemed a bit of "horse-play," were given to either impress you with the ritual or teach you a lesson that will prove beneficial in later life.

Let us take a moment to examine some of these events.

1. Crossing the Hot Sands.

In crossing the Sands, you represented and imi-

tated the early Pilgrims, who had to cross the Hot Sands of the Desert to reach Mecca.

2. The Rough Road and Sands

The rough roads and sands also were a test of your courage and fortitude.

You also are taught that nothing worthwhile is accomplished without overcoming obstacles and hardships.

3. The Bung-Hole Test

Here, you learn to be cautious in promising to do things that you later find impossible to do. You promised not to turn back, yet you no sooner start on your journey than you have to back out.

4. The Devil's Pass

At this point you were told to follow the example of other Nobles and sprinkle the Devil's Pass with a few drops of urine to commemorate the time and place where all who pass this way renounce the wiles and evils of the world and promise to worship at the Shrine of Islam.

Since this is a male organization, it is one way we have of making sure we are not admitting any impersonators into our ranks. Thus, you had to display your male organ to give a few drops.

5. Prairie Dog

After crossing the Hot Sands, in the cool of the evening, you were told to lie down and rest. While in this position, a little "dog" came along and urinated in your face.

This was to teach you that all Nobles are on the same level. Some may have pretty Fezes, long titles, and hold high positions in the Order. But, as a Noble of the Mystic Shrine, he had the same little dog, or a similar one, urinate in his face as he did in yours.

6 Return of Drunk for Fez

The enactment of the "Drunk" scene has no ritualistic significance but is given to show you what could happen should you allow yourself to over-indulge in intoxicating beverages. We do not prohibit the use of (Camel's Milk), but we do not tolerate misconduct while wearing the Fez. You should conduct yourself at all times as a Noble, especially when before the public.

7. Boxing Bout

This act was given in connection with the losing and finding of a Noble's pocketbook. If you recall, our Order was organized as a vigilance committee, whose object was to protect the weak, apprehend, and punish criminals. We exemplified this by searching and were rewarded for our trouble by finding the "Thief."

We also learn an important lesson from this act: A Noble was falsely accused of taking the pocketbook. We implore you not to be too hasty in making "accusations," because they also may be false and you would be guilty of defaming the Noble's character.

Since a Noble had made the accusation and an argument had ensued, the Potentate ordered the dispute settled by a "Boxing Match," and each was allowed to select some one to take his part.

Let this also teach you that should differences arise between you and another Noble, try to settle them between yourselves instead of carrying the feud to the outside.

8. The Hot Seat; Ice; and Washing

Again your veracity is tested as you sing a song stating that "You Shall Not Be Moved," yet we find you rapidly rising and moving.

The cooling off on a cake of ice is to remind you not to forget your obligation of the Third Degree. But, should you become weak and inclined to be a "Hot Papa," then we recommend and guarantee the "Ice Treatment" to cure your ailment.

The "Washing" is another instance of "Humility," as only a Noble would stoop to wash the "Hind Parts" of another Noble—doing something for him that had not been done for a long time.

9. Well of Zem Zem

When Hagar and her outcast son, Ishmael, were crossing the desert and were about to perish from thirst, an angel revealed to them a "Well" of pure water. This today is known as the Well of Zem Zem, sacred in the eyes of the Faithful, as they believe all who wash in this water become cleansed of their sins.

Since we only want the pure and hardy in our Order, we send you to the Well to be cleansed. Since the Arab travels on a Camel, we provided a Camel for you to ride. However, because the Camel was a bit lazy, we had to whack him a little. Now, we humbly apologize if some of those blows meant for the Camel reached you, as we were only trying to help.

10 Eating Of The Dung

It is the custom of the tribes of Arabs that when crossing the desert, the Chief would go ahead and blaze the trail by dropping his dung.

The tribe following were so devoted to their Chief that they would eat his dung.

You witnessed a Noble using the "Pot"; then you were given a similar "Pot" and told to eat a mixture that appeared to be "Dung." You were also assured that the mixture contained nothing to hurt you.

This was a test of the courage and confidence you had in us as Nobles. Should a Noble or Officer give you advice and wise counsel, listen as he will not lead you astray, but will help you.

11. Grand Salaam

This "Test" was injected to instruct you on how to salute the Potentate. The Salaam is the way the Arab pays homage to his Superior, or shows respect, as we "bow" or "raise our hats."

However, a lesson is also taught; having been told you were a Noble, and to bow to the Potentate, you bent over and placed your "Hind Parts" in the faces of the Nobles sitting behind you, and something happened to you. Let this teach you that should you suddenly receive an award, or a great sum of money, don't let it go to your head and show your "Hind Parts," as something may happen to you again.

12. Mock Trial and Hanging

This event was to impress upon you the purpose of our Order—namely, to apprehend, try, and execute all wrong doers.

When we searched and found the pocketbook, we apprehended the culprit. The Court scene exemplified, the trial, and the hanging, the execution.

The hanging also exemplified the signs used in our Salutation to the Assistant Rabban. (Pulling up the rope three times and pulling in the slack.)

13. Kissing the Black Stone

When Ishmael and his father, Abraham, built the National Shrine near the place where the Tabernacle of Clouds had been, an angel presented them with a dazzling White Stone, which they inserted in the wall of the Temple, and each year the worshipers would journey to Mecca to kiss this Stone. Today so many have kissed the Stone that it has become black, and is known as the Kaaba

Stone or Black Stone of Casper. Our Ritual stipulates that you, in token of your sincerity, seal your obligations by kissing the Black Stone of Casper.

No doubt many times you have stated that you would not "Kiss" anybody's "Hind Parts" to gain a favor. Well, it seems that you wanted to be a Shriner so bad that you were willing to kiss "The Black Stone of Casper." "Shame on you."

Outline of Moslem Tests For Mystic Shrine Ceremonials

Moslem Tests Required

1. Crossing the "Hot Sands" and the "Rough Road."
2. The Devil's Pass.
3. The Mock Trial and Hanging.
4. Kissing the Black Stone.

Tests should be selected that impress the Novice with the necessity of having courage and humility, and with the importance of secrecy in the apprehension, arrest, judgment, and the execution of the lawless. He should also be admonished to remember the helpless and those in need.

Tests With Ritualistic Value

1. Hot Sands and Rough Road.
2. Devil's Pass.
3. The Grand Salaam. — changing method of approach, by instructing Novice on way to address Altar.
4. Mock Trial and Hanging. — Execution of a traitor.
5. Well of Zem Zem. (and Purifying Cavern) Fountain of Mecca.

Tests for Entertainment (Lessons derived from each)

1. Disguising member as a female.
2. The Hot Seat, Electrified Plate, Carpet, or Camel.
3. Eating of Dung or Drinking Toast to Potentate.
4. Sitting on Cake of Ice or Wet Sponge.
5. Boxing Bout.

6. Novices, place in Canvas.
7. Stolen Pocketbook; divulging secrets to a woman.
8. Appearance of a Drunk.

Tests Used in The 1957 Imperial Council Ceremonial

1. Crossing the Hot Sands and Rough Road.
 2. Bung Hole Test.
 3. Devil's Pass.
 4. Prairie Dog.
 5. Finding the stolen Pocketbook.
 6. Ejection of the "Drunk."
 7. Boxing Rout.
 8. Return of Drunk.
 9. Hot Seat.
 10. Ice Test.
 11. Washing with Sponge.
 12. Washing in Well of Zem Zem.
 13. Eating of Dung.
 14. Grand Salaam.
 15. Mock Trial and Hanging.
 16. Kissing of the Black Stone.
- Closing Lecture describing each Test.

NOBLE EUGENE DICKERSON, JR., No. 10
Imperial Director of Creations

SHRINE LECTURE ON INITIATION

Nobles, you have just completed your rugged trek across the hot sands of the desert in search of the great Moslem capital, Mecca, which unfolds in the wilderness of the Arabian desert, half-way between Yemen and Syria.

This city in which you now stand is the Holy City of Islam. This city is so situated in the Desert of Arabia that only by constant trials and tribulations—by passing through hazards, sandstorms, being beset by thieves and experiencing other catastrophies and surviving—were you able to walk therein. It is as if Nature had cooperated with the Moslem faith to guard the secrets of this hallowed spot from the unsanctified.

THE ALTAR

In the heart of this city is the great Mosque, **BAIT ALLAH** (House of God) (the Altar), which is situated, according to Arab tradition, in the center of the world and immediately beneath the throne of the Almighty. Upon the **BAIT ALLAH**, Altar, are a Bible and Koran.

The Koran is the unique history of our founder Mohammed. The work is absolutely unique in its origin and in its preservation, upon the authenticity of which no one has ever been able to cast a serious doubt. The Koran is the actual text as dictated by Mohammed himself, day by day and month by month, during his lifetime. It is the reflection of this master-mind, sometimes inartistic and self-contradictory, more often inspiring and lyrical, and always filled with great ideas which stand out as a whole.

THE BLACK STONE

The Black Stone is really a number of fragments, twelve, to be exact, united by dark cement and held together by a silver band. The whole is oval and about seven inches in diameter. What these stones or fragments are made of no one seems ever to have definitely established. Tradition asserts that the original stone came from Paradise and was handed by the Angel Gabriel to Abraham and Ishmael when they were building the Kaaba.

At the time it was snow white. Its present color is the outcome of having been kissed by the millions who yearly make the pilgrimage to Mecca. This, however, does not clear up the question of its composition.

The obstacle to so doing is that the vast majority of the men who go to Mecca accept the Black Stone as a holy emblem and do not worry

about its geological history. Those travelers who have examined the stone with curiosity as well as reverence differ in their opinions.

Some say that it is a chip of rock from the Abu Kobeis hills to the east of Mecca. Some say that it is a meteorite (a body, usually composed of iron, which has fallen upon the earth from outer space.) Others insist that it is of volcanic origin. None of this is of any real importance, in spite of the controversies which the subject has given rise to on various occasions. Whatever it is made of, the stone has been there for a long time.

Mazimus Tyrius, writing in the second century after Christ, tells of Arabians praying to a God which they represent as a rectangular building in which there is a Black Stone. Some of you may ask, "Why do we use the Black Stone, and why is it so sacred to us?" In ancient times the sacred Stone held a place of great honor. The Black Rock of Mecca is still an object of Mohammedan veneration.

Stones have their own characteristics. If the Stone was a big one, it impressed people by its massiveness. Perhaps it had some peculiar shape, looked like a man or a superman. If it was a little one, it could be carried in the pocket or set up on the tent. Little or big, it was solid, substantial; it did not change like a bush or a stream, and man had not made it. It was part of the creation, as it came fresh from the hand of God. And because this Black Stone was a present from Heaven, it has been revered by Shrinedom to this day.

Christ said to Peter, "Upon this rock I build my church." This allegorical statement was similar to our symbolic Masonry of today. Christ was impressed by the sincere, loyal and reverent way in which Peter had followed Him, so he likened to withstand the storms of time.

We, as true Arabs, should stand firm in our convictions that coming generations will have faith in us and build their tomorrow on our solid foundation of fraternal stability.

MECCA

Mecca, the City of Mohammed is known as the capital of Shrinedom. Mohammed chose this city as its capital because it was where the BENU KINANA had formed a settlement around the Kaaba, the sanctuary of a number of confederate tribes belonging to the district.

The feast annually observed in the days before the full moon of the month DHUL-HIJJAH at Mecca presented strong attractions for all inhabitants in the vicinity round about.

Thus Mecca grew into a great meeting place.

The sanctuary and the Feast of Mecca caused it to grow into a great meeting place. Mecca unfolds in the wilderness of the Arabian desert, halfway between Yemen and Syria, in a land wasted by winds and secular rains, a savage valley enclosed between two sharp and arid chains of rock mountains, making its position so secluded that not until the pilgrims are looking down into its streets do they know that they have arrived at the sacred city.

Long before Mohammed, Mecca was considered a sacred city because of the holy sanctuary in its center.

KAABA

In the middle of the court stands the Kaaba. The Kaaba is a windowless, cube-shaped, flat-roofed building made of grey stone, forty feet high. Enveloping it is a huge black brocade cover, like a tea cozy, on which verses from the Koran are embroidered in gold. Every year the cover, which is called KESOUA, is renewed. The Kaaba is the focal point of Islam toward which Moslems all over the world turn five times a day to pray. The Kaaba has been an object of worship since the dawn of history; Arab legends suggest that the first Kaaba dates back to Adam. This one was destroyed by the Deluge, and another was rebuilt by Abraham and Ishmael. After that it fell into the hands of idolators who built other editions, until Mohammed came and restored its ancient dedication to one God.

WELL OF ZEM ZEM

Seven smaller buildings are disposed around the Kaaba. The most important contains the Well of Zem Zem. This is where Hagar, when she was expelled from the tents of Abraham through the instigation of Sarah, decided to die. Wandering over the desert, she had reached the stony valley of Mecca. Her provisions had given out; her gourd was empty. Frenziedly, she ran to and fro, looking for water. Then, nearly dead from thirst, she flung herself on the parched ground and pushed her baby under a thorny acacia.

"Let me not see the death of my child," she cried, as she covered her head with her mantle. But, before what seemed inevitable happened, an angel appeared and showed Hagar that she was within walking distance of a well. Hagar could no longer walk, but she crawled over to the water, which saved her and Ishmael's lives. This Zem Zem is the same identical well, so called because of the bubbling sound it made when Hagar found it. If we are to believe the Book of Genesis, it is

probably one of the oldest existing wells of the world.

As you journeyed from the main-land to the gates of Mecca, you were forced to cross the hot sands of the desert which was emblematical of the rough roads of life over which everyone must tread.

Your way of life will not be smooth or clear always but rather hard, rough and rugged. The sandstorms of confusion may at times hide your pathway; the hot sands and scorching sun will cause you to be wearied in well-doing.

Thus, we are taught that only those who have the indisputable and necessary appreciation for the tenets of the Order, those persons who can exercise the cardinal principles of Justice, Prudence, Morality and Secrecy will be able to rest at the Temple of Mecca and drink from the Well of Zem Zem.

One must always bear in mind that Shrinedom, in its original concept, had as its purpose the great task of lending refinement, culture, education, and spiritual and moral integrity to those who practiced its principles and cherished its refined qualities; hence our whole ritualistic system is based upon these kindly attributes together with an unflinching faith in Allah.

Eating supposed dung is emblematical of the distasteful things in life. There are a lot of things in life we do not like, but if we are to succeed, we must be able to take the bitter with the sweet.

As you came down the Devil's Pass, your mind reflected to certain Masonic degrees in which deposits were required and differ only in what is deposited. The memory of what you deposited is to teach you to always renounce the wiles and evils of the world and promise to ever worship at the Shrine of Islam, where the air is rich with the wisdom of Allah, and refined by the deeds of venerable Patriarchs gone before.

Another important lesson was given you in the form of the cylinder into which you were asked to enter. The lesson taught is all-important to you as a man and a Mason, and it has its real application in life. You attempted to go through the cylinder but were forced to back down. This shows that "You cannot always carry out your aims and purposes in life, that situations, sometimes, will arise making it necessary for you to back down; but if you are a real man, you will never back down until every means at your disposal has been exhausted."

Washing the buttocks represents man when he

is not able to care for himself, teaching you to always remember that you may some day become helpless in life (old age). When you were young, you could gird yourself and go when and where you pleased, but when Father Time takes his toll, you are helpless and must be cared for. Always remember the helpless and those in need.

The greatest lesson given to you today was that of the "Dog," which expressed humility and meekness. One may be up today with evidences of prosperity abounding, but tomorrow the picture can be changed so that you can be down so low in health or other misfortunes that you cannot defend yourselves from any means of humiliation.

To this end we must respect the feelings of others and practice meekness and humility, "For he who humbles himself shall be exalted, but he that exalts himself shall be abased."

Today you met a man, whom you thought to be a woman, to teach you that you cannot always believe what you see. Deception is one of the greatest stumbling blocks of humanity. This lesson is to inform you to never try to be what you are not. Those of you who have lived a loose, wild, and careless life take heed to the lesson taught you today.

You are required to give the sign of taking in the slack, because it alludes to a part of the obligation; this is to remind you to draw in the slack places in your lives, release the loose ends, and start anew as one who is now a member of the Nobility in the courtyard of Allah.

And, as you go forth as Nobles of the Mystic Shrine, carrying the colors of red, which word denotes charity to all mankind and more especially to the household of the faithful; combined with green, which denotes everlasting life, something that is forever growing in wisdom, strength and beauty; be true to your trust, faithful to the cause and active in the uplift of mankind that Allah may delight to extend His blessings upon you and yours forevermore.

Allah Be Praised.

NOBLE H. Z. PLUMMER, No. 12
Imperial Lecturer

SIGN OF SECRECY

(Place back of right hand to the lips, extending hand forward with palm up, then drop hand to side) and say, "I swear."

CLOSING

Illustrious Potentate—Nobles, I am about to close this Temple. Noble Captain of the Guard, (Captain of the Guard arises and salutes.) when our work has ceased in the Temple, what is your duty?

Captain of the Guard—To see that the Outer Guard stands instructed, and our sacred Temple is duly guarded.

Illustrious Potentate—Attend to that part of your duty and inform the Outer Guard that we are about to close Temple, and order him to permit no interruption while we are thus engaged.

(Captain of the Guard instructs the Outer Guard, through the wicket, then gives the usual raps, which are replied to by the Outer Guard.)

Captain of the Guard—Illustrious Potentate, our sacred Temple is duly guarded; the Outer Guard has your command.

Illustrious Potentate—By whom are we guarded, Noble Captain of the Guard?

Captain of the Guard—By a Noble of this degree, and a trusted officer, without, armed with a three-edged sword, the proper implement of his office, vigilantly assisted by the Captain of the Guard within.

Illustrious Potentate—Knowing we are under double guard, we will proceed to close. Noble Chief Rabban, what is the hour?

Chief Rabban—Illustrious Potentate, the night draws near, and it is time to rest. Even so approaches with the same rapid step, the night of death and the hour of judgment.

Illustrious Potentate—Noble Assistant Rabban, does any work of charity or benevolence remain undone that is within our powers to do?

Assistant Rabban—Illustrious Potentate, none.

Illustrious Potentate — Noble Chief Rabban, what remains to be done?

Chief Rabban—Illustrious Potentate, our duty everywhere; our duty always; evil and wrong never.

Illustrious Potentate—Even so wrong and error reign over all the world, and only here and there truth and the right are victors. Chief Rabban, are you a Noble of the Mystic Shrine?

Chief Rabban—I was a Son of the Desert.

Illustrious Potentate—Then you are a Noble?

Chief Rabban—I sought protection under the

dome of the Temple.

Illustrious Potentate—What induced you to become a Noble of the Mystic Shrine?

Chief Rabban—That I might worship the true God, respect virtue, protect the innocent, assist the distressed, and promote the inculcation of honor.

Illustrious Potentate—How gained you admission to the Temple?

Chief Rabban—I sought the commendation of a Noble, who recommended me to the Temple. My character having been canvassed and coming within the bounds of good report, being worthy, and not of treacherous or ignoble purpose, I espoused the cause of the Mystic Shrine, and my reception was sanctioned with the secret pass.

Illustrious Potentate — What are the cardinal principles of the Mystic Shrine?

Chief Rabban — Justice, prudence, fortitude, morality and secrecy. They are priceless when well observed, and are attributes which cannot be bought with paltry, sordid gold.

Illustrious Potentate—What binds you to our Noble Order?

Chief Rabban—My sacred obligation.

Illustrious Potentate — Having assumed the sacred obligations of the Order, what did you do to make them more binding?

Chief Rabban — I was conducted to the purifying cavern, the Fountain of Mecca, where I washed my hands in innocence, thereby cleansing myself of all the snares of sin and vice that may have surrounded me; and in token of the sincerity of my intentions I sealed the same by kissing the Black Stone of Casper.

Illustrious Potentate—It is well. Let us unite in singing our closing ode. (***)

No more hot sands for us to tread,
Our journey is ended now;
Before the grandest Potentate,
We shall forever bow.

Repeat:

We shall forever bow,
Before the grandest Potentate,
We shall forever bow.

(All arise and form a circle, the Illustrious Potentate and the two Rabbans inside of the circle and in their proper relative positions, the High Priest and Prophet at the west of the Altar, inside.)

(Signs are given, led by the Illustrious Potentate.)

Illustrious Potentate—Noble Oriental Guide, secure the Holy Bible and Koran.

(The High Priest and Prophet then raises his hand and says:)

Our Father, who art in heaven, in whom we trust, and move and have our being; Oh, Thou who willest that man should enjoy all the benefits which Thy munificence holds out to him, deign to receive our prayers and to shed upon the Nobles of this Order Thy precious gifts. And now that we are about to quit this sacred retreat and mix again with the world, help us to serve Thee faithfully, devoting to Thee our hearts, obeying Thee in all things, remaining true to one another. Receive our thanks and gratitude for Thy favors and continue Thy goodness unto us now and forever. Amen.

All — So mote it be. Amen. Amen. Amen.

(Illustrious Potentate and Rabbans return to their stations, others remain standing about the altar.)

Illustrious Potentate—**—*

Chief Rabban—***—

Assistant Rabban—**—*

Illustrious Potentate—Go in peace, and may God and all the angels guard us in all the walks of life. But before we part, let us swear not to reveal any of this day's transactions that should not be known.

All — I swear. (At same time giving sign of secrecy.)

Illustrious Potentate — By virtue of the authority on me conferred, I now declare this..... Temple, No. of the Ancient Egyptian Arabic Order Nobles of the Mystic Shrine of North and South America and Jurisdictions, Inc., closed. Noble Captain of the Guard, you will inform the Outer Guard.

Captain of the Guard — The Outer Guard stands instructed.

Illustrious Potentate gives one (*) rap.

ANCIENT EGYPTIAN ARABIC ORDER
NOBLES MYSTIC SHRINE OF NORTH
AND SOUTH AMERICA AND
JURISDICTION, INC.

"JUBILEE DAY SERVICE"

Foreword

Jubilee Day Service is held on the Sunday nearest the third day of June of each year. This is a public ceremony and should be the principal Public Relations project of the Temple. Preparation for the ceremony should be made with the utmost care and the Illustrious Potentate should put forth every effort to make a good impression upon the persons who attend.

The work should be done by the officers of the Temple BUT the Illustrious Potentate should organize at least three teams and should have regular rehearsals so that they all may be proficient in the work and the best and most qualified of the teams should do the work, always remembering that this is a public ceremony and the Temple should put its best before the public.

The Public Relations Department of the Temple should commence work on this project as soon as appointed. Clubs and other groups should be invited to attend the ceremony and every effort made to insure a good attendance.

It is suggested that the Illustrious Potentate should appoint a Hospitality Committee whose duty should be to welcome all non-Nobles who attend any Shrine affair and particularly this service. It is suggested that our Daughters be requested to participate in the social functions connected with this service.

At the close of the Jubilee services, a reception should be arranged at the church for those who attend and light refreshments be served. At this reception the Nobility should make every effort to interest non-Nobles in the Shrine.

Revised by the Program Committee,
Sub-Committee on Revision:

James Jackson, Sr. W. Avery Jones
David Muckle

Approved by the Imperial Council
at its 64th Annual Session

Booker T. Alexander, No. 13,
Imperial Recorder

Thomas F. Poag, No. 170,
Imperial Potentate

ORDER OF SERVICE

(Illustrious Potentate)
three candles

(Asst. Rabban) (Table) (Chief Rabban)
(High Priest & Prophet)

DAUGHTERS
• PUBLIC

NOBLES
PUBLIC

The Daughters and Public are in their seats.

The Nobility march into the Church, led by the Outer Guard and the Captain of the Guard. The Officers of the Temple last. (Seats are reserved for the officers not taking part in the ceremony on the first row.) The Illustrious Potentate, Chief and Assistant Rabban, High Priest and Prophet take their stations, as outlined above. (The Nobility remains standing). The High Priest and Prophet then lights the candles and the ceremony begins.

Nobles sing first verse of "God of Our Fathers"

God of our Fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor thru the skies
Our grateful songs before Thy throne arise.

Ill. Potentate—(Raps gavel *) Nobles are seated,
(officers remain standing).

High Priest and Prophet—Reads Scripture lesson.

Psalm 75

1. Unto thee, O God, do we give thanks, unto thee de we give thanks: for that thy name is near thy wondrous works declare.

2. When I shall receive the congregation I will judge uprightly.

3. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4. I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5. Lift not up your horn on high: speak not with a stiff neck.

6. For promotion cometh neither from the east, nor from the west, nor from the south.

7. But God is the judge: he putteth down one, and setteth up another.

8. For the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9. But I will declare forever; I will sing praises to the God of Jacob.

10. All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted, after which he says, "Nobles let us bow our heads in this our Thanksgiving Prayer."

Ill. Potentate (Raps gavel ***) and gives following prayer:

Prayer

To the God of our Fathers, who has led these Sons of the Desert, over the burning sands of many a toilsome journey on this our earth pilgrimage. We bow in humble submission to Thy Will and give thanks for Thy guidance and protection that brings us to the house of God to give praise unto Thee.

On this our "Jubilee Day," we publicly gather at Thy Altars, to praise Thee for the victory which Thou didst give after many years of toil and struggle. It is in keeping with the spirit of gratitude, that we now bow our heads, to Thee, as our Great Creator, who giveth all good things, and thank Thee for those to whom Thou didst give the ability to plead our cause in the Courts of the land.

May our gathering today, truly return us unto the Land of Thy Promises. May Thy blessings to others and to us fill our hearts with gratitude and draw us closer to Thee. May the principles of the Ancient Egyptian Arabic Order Nobles Mystic Shrine, spread to all mankind and may man, in his search for peace and comfort, find rest in the principles of right, truth and justice—found alone in Thee, our God. Hear our prayer we beseech Thee. Amen.

(All Nobles repeat — So mote it be, Amen, Amen, Amen.)

Nobles sing second verse of "God of Our Fathers."

Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be Thou our Ruler, Guardian, Guide and Stay,
Thy word our law, Thy paths our chosen way.

Ill. Potentate—(Raps gavel *) Nobles be seated.
Officers remain standing.

Ill. Potentate — Noble Chief Rabban — What are the colors emblematic of the Ancient Egyptian Arabic Order Nobles Mystic Shrine?

Chief Rabban (answers)

The colors are red, yellow and green, Ill. Potentate.

Ill. Potentate (says)

Noble Chief Rabban, tell us the meaning of the

red used in our banner, and why we have picked a red candle, whose rays now brighten our Jubilee.

Chief Rabban (answers)

The red of our banner symbolizes the Courage of the Sons of God as they faced the dangers of the burning sands of the desert, and was exemplified by the leaders of our Order who with a strong faith in God when forces of evil would have denied to us the blessings of life, liberty and the pursuit of happiness, fought on until victory was ours.

Ill. Potentate (says)

Noble Assistant Rabban, tell the meaning of the yellow in our banner, and why we have picked a yellow candle, whose rays now brighten our Jubilee.

(Assistant Rabban answers)

The yellow of our banner symbolizes the wealth of the Cold and the warmth and light of the Sun, that is a comfort and blessing to the Sons of the Desert, as well as a curse to those who in journeying through life forget to follow the teaching of their God. It illustrates the wealth of knowledge possessed by our leaders as they presented our cause before the Supreme Court of our land, and whose decision based upon the acknowledged rights of a liberty loving people, warms our hearts and sends its rays into every nook and corner of our Imperial Domain.

Ill. Potentate (says)

Noble High Priest and Prophet, tell us the meaning of the green in our banner, and why we have picked a green candle, whose rays now brighten our Jubilee.

High Priest and Prophet (answers)

Green, a mixture of yellow and blue, combines the warmth and light of the Sun with the truth of the ages, symbolized by the blue of the heavens. It is suggestive of the rest, peace and plenty of the Green Pastures, which our Father in Heaven has provided for us, beside the still waters; and recalls to our memory the meaning of the message of our Saviour "The Prince of Peace."

Ill. Potentate—(Raps gavel ***) Nobles rise and sing third verse of "God of Our Fathers."

From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

Ill. Potentate—(Raps gavel *) seats Nobility. Officers remain standing.

Ill. Potentate (says)

We are assembled today to commemorate one of the most important events in the history of the Ancient Egyptian Arabic Order Nobles Mystic Shrine, for on the third day of June 1929 the Supreme Court of our land, decided that we were in truth Shriners and entitled to continue our activities as such. This is a fit and proper thing for us to do, for we should ever be mindful of the trials and tribulations we have endured and the goodness and mercy of God in protecting and preserving us. Let us ever be grateful to the LORD of heaven and earth for his many kindnesses to us.

Ill. Potentate (says)

Noble Chief Rabban, who were those who questioned our right to work and act as Shriners?

Chief Rabban (answers)

On December 14, 1918, there were those in the land who because of the difference of race, questioned our right to be known as Shriners and sought to deprive us of the privilege of practicing our ancient mysteries, to accomplish this purpose, they brought suit against us in the Courts of Texas and the Courts of Texas issued orders, which if allowed to stand, would have destroyed us.

Ill. Potentate (says)

Noble Assistant Rabban, were these orders allowed to stand?

Assistant Rabban (answers)

No, in the four corners of the nation, the Nobility girded themselves for battle and the Ancient Egyptian Arabic Order Nobles Mystic Shrine, entered the fray, and God raised up great men amongst us, Noble Ceasar R. Blake, who as Imperial Potentate went up and down the land urging the Nobility to battle; Nobles James E. White, the leader of a group of legal advisors, who planned and fought our battles in the Courts and Charles D. Freeman, the revered treasurer of our order and all those Nobles who gave unstintingly of their money to finance our fight for survival till at last we laid our cause in the hands of the Supreme Court of our land, confident that justice would triumph.

Ill. Potentate (says)

And justice did prevail, for on the third day of June 1929, after eleven long years of litigation, the Supreme Court of our land, Mr. Justice Van Devanter speaking, affirmed and confirmed our right to work and act as Shriners. Truly this is a time for jubilation, for consecration and rededication to the high principles of our Order, so let us shake off our indolence, examine our past deeds,

quit our sins and commence a happy change. At such times, let us think of Robert D. Ruffin and Magnus Robinson, Dabney Smith and Isaac L. W. Holland. C. A. Knox and all those old Nobles who met in Philadelphia in 1900 to reorganize the Mystic Shrine. And I know that their prayers and supplications for our preservation and progress are laid at the foot of the throne of grace. Let us think of all the Nobles through all the years, who have planned and worked to build a greater Mystic Shrine and I know that if we, their heirs, have courage and persevere, success will Crown our efforts and the Mystic Shrine will go onward to accomplish its destiny in the world, fraternity and benevolence.

III. Potentate (Raps gavel ***) and says, Nobles what remains to be done?

All Nobles in unison, (suitable music be played)

To keep unsullied our rich heritage of the past, to hand down to posterity the fruits of a period dedicated to a greater participation on the part of the Negro, and all other groups, in the benefits of the American Way of Life.

III. Potentate (Raps gavel ***) and says

Nobles, Daughters, sisters and brothers, ladies and gentlemen, may I present the speaker of the day, etc., etc.

After speaker finishes the Illustrious Potentate introduces the Grand Master, if present, and the heads of all appendant bodies.

The Illustrious Potentate then invites all present to attend the reception.

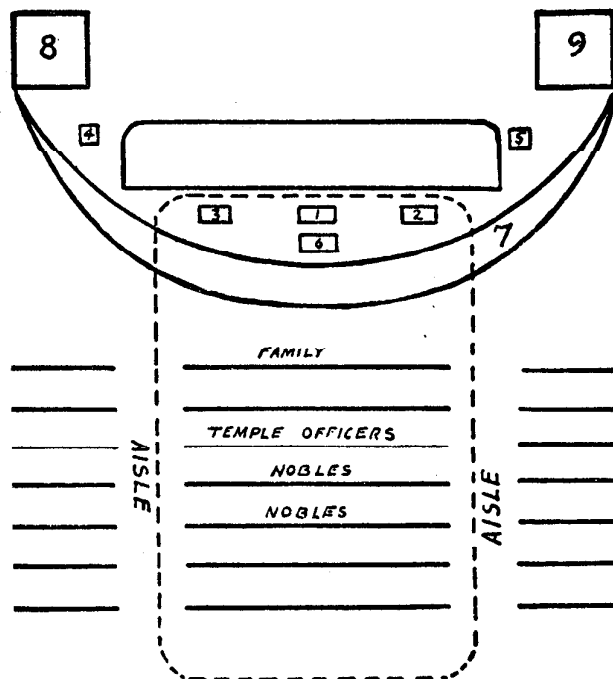
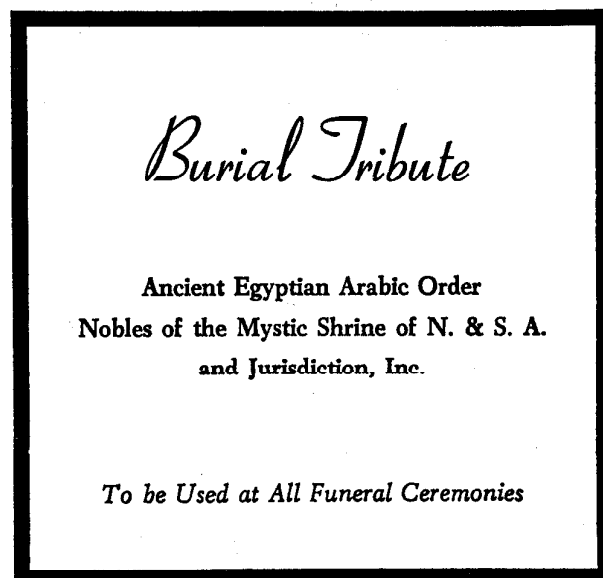
The minister of the Church, if present, closes the meeting.

Committee on Revision

James Jackson, Sr., No. 13

W. Avery Jones, No. 170

David Muckle, No. 12



1. Potentate
2. Chief Rabban
3. Assistant Rabban
4. High Priest and Prophet
5. Recorder
6. Oriental Guide
7. Crescent—All Nobles

- form Crescent, when space permits, in two lines; otherwise, stand at seats during ceremony.
8. Marshal
9. Assistant Marshal

10. Dotted line indicates Potentate leading Nobles once around Church. All singing shrine ode, and upon returning to Coffin give the Grand Salaam, as they pass.

INSTRUCTIONS

SHRINE SERVICES FOR A DECEASED NOBLE ARE TRADITIONALLY EXEMPLIFIED AT 11 O'CLOCK P.M., THE EVENING PRECEDING ACTUAL BURIAL.

The necessary equipment is as follows:

- 3 candle holding candelabra
- 3 colored candles (red, yellow, green)
- A gong

The Nobles, having assembled in an ante room or basement where services are to be held, will at the proper time proceed to march into the area, and take their seats. (Which should be arranged for them in advance.)

At the appointed time, the Marshal and his Assistant will escort the Illustrious Potentate and Officers to their places at the Coffin (as illustrated in diagram), then return to where the Nobles are seated, and say: "Order, Nobles."

All Nobles will arise and follow to the front of the area, and there form a Crescent, in two lines.

If space will not permit this, then the Nobles will arise when ordered by the Marshal and remain standing in their places until such time as the Illustrious Potentate leads the procession once around the area (which will be at the close of the ceremony), when they will fall in line, as directed.

The Marshals, having placed all Nobles, will take their places at the head of the Crescent. (See diagram.)

The Illustrious Potentate, seeing all in readiness, nods assent to the Oriental Guide, who then proceeds to sound the gong three times when the ceremonies start, and each Officer delivers his part, as specified in the ritual.

At the conclusion of the short prayer by the High Priest and Prophet, the Illustrious Potentate says: "Order Nobles, assist me in paying the last tribute of respect to this departed Son of the Desert." The Illustrious Potentate starts the singing of the closing portion of the Shrine Ode, turns to his left, and all Officers follow, according to rank of office, after which the Nobles will follow, starting from the left also, and march once around the area. Upon arriving at the Coffin, each Noble will face the Coffin and give the Grand Salaam, and then proceeds to his seat. (All continue singing until all have resumed their seats.)

When the Illustrious Potentate calls upon the Recorder to present the record (during the ceremony), the following resolution may be used, filling in the spaces for the deceased Noble:

Candelabra with three colored candles (red, yellow, green), carried by High Priest and Prophet, should be lighted before leaving ante room.

RESOLUTION

Whereas, the Grim Reaper—"Death"—that solemn visitor, has invaded our ranks and taken from this life

*,
one of our most beloved Nobles, and

Whereas, we accept this as an act of His Omnipotence, who doeth all things well, and

Whereas, the outstanding character of the deceased, his manifold acts of benevolence and charity, will serve as a monument to posterity, as well as a constant reminder to the Nobility, the frailties of mortal man, and

Whereas, we are agreeably sure that because of this honorable record, while here in flesh and blood, that he will merit and be accorded a final resting place in that Celestial Sphere where Allah rules as Supreme Potentate, undaunted;

Therefore, Be it Resolved, That we the Nobles of

* Temple Number
extend our heartfelt sympathy, and that of the Imperial Council of the Ancient Egyptian Arabic Order Nobles Mystic Shrine, to the family and relatives, and friends in this hour of bereavement, when the Black Camel comes to take his toll. We pray the rich blessings of Allah upon those left, who sustained this irreparable loss.

Be It Further Resolved, That as the body of our brother Noble returns to Mother Earth, from whence it came, that the radiance of the Star in the East, and the splendor of the Crescent guide his soul to the City of Mecca, that Holy City, and there let the Angels dwell with and have compassion upon him, that he may slumber on in eternal peace and quiet.

"Sweetly may he rest!"
Alhamdu Lelahi.

* Fill in name of Noble.

* Fill in Temple name and number.

RITUAL

GONG TOLL—000.

Illustrious Potentate—Job: 19-26: "And though after my skin worms destroy this body, yet in my flesh shall I see God."

GONG TOLL—00.

Chief Rabban—Job: 14, 11-14: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

GONG TOLL—0.

Assistant Rabban—"Oh, that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"

GONG TOLL—000.

Illustrious Potentate—

"If a man die, shall he live again?

All the days of my appointed time, will I wait,

Till my change come.

Thou shalt call, and I will answer thee."

GONG TOLL—000.

Illustrious Potentate—"I admonish you, fellow Nobles, that it is appointed to all men once to die, and after death cometh the resurrection. The dust shall return to the earth and the spirit unto Allah, who gave it.

In the grave all men are equal; the good deeds, the lofty thoughts, the heroic sacrifices, made crossing the sandy desert of life, alone will survive and bear fruit in the lives of those who strive to emulate them. Let us, therefore, always remember that the great objects of our association as Shriners are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to Allah, our neighbor, and ourselves."

GONG TOLL—00.

Chief Rabban—"Remember now thy Creator, in the days of thy Youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

GONG TOLL—0.

Assistant Rabban—"The preparation of the heart in man, and the answer of the tongue is from the Lord. All the ways of a man are clean in his own eyes; but the Lord weigheth the spirit."

GONG TOLL—00.

Chief Rabban—"Man that is born of woman is of a few days, and full of trouble. He cometh forth like a flower, and is cut down. He fleeth also as a shadow, and continueth not. Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

GONG TOLL—0000.

High Priest and Prophet—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and, in His law doeth he meditate day and night."

GONG TOLL—00000.

ALL NOBLES—"It was Jesus who said, 'It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of Allah'."

GONG TOLL—000.

Illustrious Potentate—"Noble Recorder, present the record."

Illustrious Recorder—(Reads resolution, as on page 4.)

GONG TOLL—000.

Illustrious Potentate—"Noble Recorder, what are the appropriate colors of the Order of the Nobles of the Mystic Shrine?"

Illustrious Recorder—"The colors are Red, Yellow, and Green. The High Priest and Prophet will present and explain their symbolical significance."

GONG TOLL—0000.

High Priest and Prophet—"The red candle represents Youth and Manhood, with Vigor and Strength; it also symbolizes the red current that flowed from the heart of Allah into the veins of man, created His image, in the morning of the world, and is the same that courseth through the veins of man today. And this crimson stream will flow through our arteries and the veins of our children and our children's children 'til—

The stars grow old; the sun grows cold, and the leaves of the Judgment Book unfold;

Until then, giving mankind a chance to be redeemed, through the blood of Jesus Christ, who spilled it freely on Calvary's Cross for man's redemption."

GONG TOLL—000.

Illustrious Potentate—"What does the yellow candle signify?"

High Priest and Prophet—"The yellow candle represents old age. The signs of Vigor and Strength are no longer seen. Like frost-bitten leaves of Autumn, changed into a yellow hue, ready to fall because of age."

GONG TOLL—000.

Illustrious Potentate—"What does the green candle signify?"

High Priest and Prophet—"The green candle signifies the undeviating faith of a Noble of the Mystic Shrine, after having passed through the hot sands of the Desert of Life. A life of immortality awaits him beyond the grave."

GONG TOLL—000.

Illustrious Potentate—"The three burning tapers also

represent Youth, Manhood, and Old Age.

"The days of our years are three score and ten; and if by reason of strength they be four score years, yet is there strength, labour, and sorrow; for it is soon cut off, and we fly away."

GONG TOLL—00000.

ALL NOBLES — "Fear Allah, and keep His Commandments; for this is the duty of man. Blessed are the dead, who die in the Lord; Yea, sayeth the spirit, they do rest from their labours, and their works do follow them."

GONG TOLL—0000.

High Priest and Prophet—(A short prayer—below.)

"Father and Creator, who hast given us life and being, aid us to perform the duties which Thy law and our vows impose upon us. Thou hast vouchsafed to call us Thy children, and doth graciously permit us to call Thee Father. May Thy name be our glory and our confidence, our defense and guard, our ornament and strength, our dignity and the motive of obedience. May it confirm and sustain us in our good resolutions, and make us steadfast never to desert the post of duty. Let our bodies be chaste, our thoughts pure, our words gentle, our lives useful and innocent, to the honor and commendation of Masonry and the Mystic Shrine. Make us patient of the evils with which we may be afflicted, lovers of the good which Thou commendest, haters of all vice which Thou forbiddest, and satisfied with all Thou sendest. Let us not be tempted with want, nor made contemptible by beggary, nor wantonly proud by riches, nor in love with anything in this world to the disregard of duty. Look upon us with mercy; forgive our imperfections, and accept with compassion the little service we may be able to render to the cause of justice, truth and common humanity. And to Thee be all glory and honor, forever. Amen."

GONG TOLL—000.

Illustrious Potentate — "Order Nobles, assist me in paying the last tribute of respect to this departed 'Son of the Desert'."

(All Nobles sing; Illustrious Potentate now leads the procession around the area, as in diagram, all giving Grand Salaam as they pass Coffin; continue singing until all are in their seats.)

SHRINE ODE

(TUNE: *Auld Lang Syne*)

No more hot sands for us to tread
Our journey's ended now;
Before the grandest Potentate,
We shall forever bow.

REFRAIN

We shall forever bow,
We shall forever bow.
Before the grandest Potentate
We shall forever bow.

"*Alhamdu Lelahi.*"

"*Heyya Ala Alsulate.*"

THE END

INSTALLATION OF OFFICERS OF A TEMPLE OF THE MYSTIC SHRINE

Adopted by the Imperial Council, A.E.A.O.

NOBLES OF THE MYSTIC SHRINE OF
NORTH AND SOUTH AMERICA
AND JURISDICTIONS, INC.,

December 12, 1900 at
Philadelphia, Pa.

The Temple being duly assembled, the installing officer will appoint a Noble to act as Marshal for the occasion. He will then direct the Recorder to read a list of the names of the officers-elect, presenting themselves for installation.

(The Marshal will arrange in front of the Altar, the several officers, commencing with the Illustrious Potentate, and the other officers in order as their names are called; forming a line in the rear of the Illustrious Potentate.)

Marshal—(To installing officer.)

Illustrious Sir, I take pleasure in presenting to you Noble for installation as Illustrious Potentate of this Temple. I find him to be well qualified and skilled in all mysteries of the Order, and is zealous in diffusing the sacred principles of our time-honored institution, and one in whose integrity and fidelity the Nobles of this Temple repose the highest confidence.

ADDRESS AND CHARGE TO THE ILLUSTRIOUS POTENTATE

Illustrious Potentate — I take great pleasure in receiving you as the presiding officer of this Temple of the Mystic Shrine. It is a station highly honorable to him who diligently and faithfully performs his duties. Before investing you, however, with the emblem of your office as Illustrious Potentate and conducting you to the throne in the Orient, I must require your unequivocal assent to the following interrogations:

1. Do you solemnly vow, upon your honor, that you will exert your best endeavors to promote the happiness of your brother Nobles of the Mystic Shrine?

2. Will you endeavor to promote the general good of the Order and preserve the secrets of our ceremonies with profound respect and reverence?

3. That you will not acknowledge or have intercourse with any Temple that does not work under constitutional authority of this Imperial

Council?

4. That you will ever maintain and support the authority of this Imperial Council of the A.E.A. O.N.M.S. of N. & S. A. and Jurisdictions, Inc., and enforce obedience to its statutes, edicts and regulations?

5. Do you solemnly promise and swear before the Nobles of this Temple, and appealing to heaven for rectitude of your action, that you will use your best endeavors to correct the wrongs, if there be any, and purify the morals of your brother Nobles and promote the peace and prosperity of your Temple?

6. That you will not suffer your Temple to be opened unless there is a constitutional number of Nobles present?

7. That you will not let anyone enter this Temple unless he is properly clothed and is in good standing and a member of a Temple holding its charter from the Imperial Council of the Ancient Egyptian Arabic Order Nobles of the Mystic Shrine of North and South America and Jurisdictions, Inc.?

8. That you will not acknowledge or hold intercourse with any Temple that does not work under a charter or dispensation from the Imperial Council A.E.A.O.N.M.S. of N. & S. A. and Jurisdictions, Inc., (or from the Imperial Potentate) or its deputies under its jurisdiction?

9. That you will not preside over this Temple in a haughty and arbitrary manner, but will use your best efforts to promote peace and good will among the Nobles?

10. That you will faithfully observe and support the By-Laws of the Temple and the Constitution, Rules and Regulations of the Imperial Council of the Ancient Egyptian Arabic Order Nobles of the Mystic Shrine of North and South America and Jurisdictions, Inc., under which this Temple holds its charter of authority?

11. That you will pay proper respect at all times to the Imperial Potentate of the Imperial Council and to its several Imperial Officers, and endeavor to sustain them in the discharge of their lawful duties?

12. Do you submit to all these requirements and promise to observe and practice them faithfully and honestly?

Raise your right hand to God, and answer.

Illustrious Potentate-elect—I do swear, so help me God.

The Marshal will then cause the Illustrious Po-

tentate-elect to kneel at the altar. (The Temple is called up. All will rise except the Potentate-elect. Prayer by the High Priest and Prophet and singing. During the singing, the Potentate-elect will stand at the altar.)

The installing officer addresses the Illustrious Potentate as follows:

With entire confidence in the rectitude of your intentions and in the integrity of your character as a Noble of the Mystic Shrine, and now having been elected to the distinguished position, the highest in the gift of the Nobles, as Illustrious Potentate of this Temple, you will now be invested with your robe and the jewel of your office. (This having been done) I now present you with the Holy Bible and crossed scimitars. The Holy Bible is that great light in every degree of Free Masonry, and especially in the Order of the Mystic Shrine. It is a lamp to our feet and a light to our pathway. It will strengthen our faith. It will inspire our hope and will lead us to noble deeds of charity to all mankind. I will also commit to your charge the charter of this Temple, by the authority of which this Temple is held. You are to carefully preserve it and duly transmit it to your successor in office.

I present you with a Constitution and General Regulations of the Imperial Council of the Ancient Egyptian Arabic Order Nobles of the Mystic Shrine of North and South America and Jurisdictions, Inc. You will cause them to be read frequently and faithfully and punctually obeyed.

I now place in your hand this gavel, the emblem of power and authority, one rap of which will always command attention and respect. One rap will also seat the Temple. Two raps calls up the officers, and three raps calls up the Temple. You will now be conducted to your station in the east.

(This being done, the installing officer approaches the east and says:)

Illustrious Noble, having been honored with the free suffrage of the Nobles of the Mystic Shrine of this Temple and elevated to the highest office within their gift, it becomes your special duty to set them an example of punctuality, diligence, industry and fidelity, and to see that the rest of the officers of this Temple perform their duty faithfully and that the interest and reputation of the Temple is not endangered by imprudence or neglect. The high and important trust committed to your charge as Illustrious Potentate will call forth at all times your best exertions and the exercise of your best faculties. It will be your duty to re-

cite the sacred traditions and illustrate the moral principles of this ancient order, to cherish the worthy and hold in high esteem the ancient rules and regulations of the Order. By doing so, you will be enabled to fulfill the important obligations and responsibilities resting upon you with high honor to yourself and credit to the Temple and fraternity at large. (Temple is called down.)

TO THE CHIEF RABBAN:

Noble, the duty of the station to which you have been elected as Chief Rabban of this Temple is of such a nature as to require your utmost skill and a complete knowledge of the statutes and general regulations of the Imperial Council, for, in the absence of the Illustrious Potentate, you are to enter upon his functions and assume his responsibilities. You will now be conducted to your station in the west.

TO THE ASSISTANT RABBAN:

Noble, you have been elected to the important office in the Temple of Assistant Rabban. Your prompt attendance at the meetings of this Temple is essentially necessary, and in the absence of your two superior officers you will occupy the chair and discharge the duties of that important office. You will be conducted to your station in the south.

(The Temple is called up and stands uncovered.)

TO THE HIGH PRIEST AND PROPHET:

Noble, to you has fallen the sacred duty of the office of High Priest and Prophet of this Temple. Your duties are of the highest importance, and in your hands cannot fail to impress all with reverence, sincerity and solemnity. May the Supreme Ruler of heaven and earth give you strength and protect you. Your good inclinations will undoubtedly aid you in the performance of these solemn services which created beings should constantly render to their great Creator, and which when offered by one whose only profession it is to point to heaven and lead the way, may, by refining our morals, strengthening our virtues and purifying our minds, prepare us for admission into the presence of our Supreme Grand Master, where happiness will be as perfect as it is endless. You will now be conducted to your station on the right of the Illustrious Potentate in the east.

(This being accomplished, the installing officer then commands—cover. The Temple is called down.)

TO THE ORIENTAL GUIDE:

Noble, the office of Oriental Guide, to which you have been elected, is one of much importance in this Temple in the discharge of the duties appertaining to its work. It will require much study, so you will be able to familiarize yourself with the duties of your office, You will now be conducted to your station.

TO THE TREASURER:

Noble, you have been elected to the very important and responsible office in this Temple of that of Treasurer. You will receive all moneys from the hands of the Recorder, giving him a receipt for the same, and will pay them out only when the same has been agreed upon by the Temple and the order signed by the Illustrious Potentate and attested by the Recorder. The qualities which should distinguish you are accuracy and fidelity — accuracy in keeping a true and fair account of the receipts and disbursements; fidelity in carefully preserving the funds of the Temple and in rendering a just account of the same. Your attachment to this ancient institution and your well-known reputation in this community for honesty and integrity of character are a sufficient guarantee to this Temple that your duties will be faithfully performed. You will now be conducted to your station.

TO THE RECORDER:

Noble, in selecting you to discharge the important duties of the office of Recorder, the Nobles undoubtedly believe that you possess all those qualities that should distinguish you. Promptitude, correctness, punctuality and integrity are its four cardinal virtues, and I cannot doubt your resolves to discharge these functions with benefit and advantage to the Order and to reflect honor upon yourself. You will record the proceedings of your Temple, and make returns to the Imperial Council at the proper time; collect all moneys that may be due the Temple, and pay them over to the treasurer, taking a receipt for the same. The possession of these qualities has designated you as a suitable person for the important office to which you have been elected, and I entertain no doubt that you will discharge all the duties incumbent upon you; and when you shall have completed the records of your probation you may be admitted to that Temple above and find your name recorded in the Book of Life. You will now be conducted to your station.

TO THE FIRST AND SECOND CEREMONIAL MASTERS:

Nobles, you have just been elected First and Second Ceremonial Masters of this Temple. It is your duty to collect the general, annual and secret pass words from all the Nobles in and about the Temple at such times as you may be directed, and perform all the other duties that the Ritual of the Order requires. You will be conducted to your stations in the west on the right and left, respectively in front of the Chief Rabban.

TO THE MARSHAL:

Noble, you have been appointed Marshal of this Temple. It is my privilege and pleasure to present to you the emblem, badge or symbol of your office, "The Baton." It is your duty to form all private or public processions of the Order, and take charge of all parades or demonstrations of a like nature, and to otherwise assist the Illustrious Potentate as he may direct you. You are to take an active part in all Shrine ceremonials, assisting the Oriental Guide and his cohorts, and also at the installation of officers of the Temple. Study diligently, that you may become familiar with the many duties of your office, that honor and glory may result from your efforts. You will now observe your station, which is on the extreme right of the Chief Rabban.

TO THE ORGANIST:

Noble, you have been appointed Organist of this Temple. Let me remind you how necessary it is that you should apply yourself with all diligence to the office to which you have been elected. You will now be conducted to your station.

TO THE CAPTAIN OF THE GUARD:

Noble, having been appointed Captain of the Guard of this Temple, you will guard well your post and allow none to enter or retire only by permission of the Illustrious Potentate.

TO THE OUTER GUARD:

Noble, you have been appointed as Outer Guard of this Temple. I take pleasure in presenting you with a sword, which is placed in your hands to enable you to guard the entrance to this Temple against all intruders and eavesdroppers (hands him the sword). It should morally serve as a constant admonition to us to set a guard at the entrance of all our thoughts and at all times to be cautious when we speak. You will allow none to pass in this Temple until they have been reported to the Illustrious Potentate and his

permission obtained. You will now be conducted to your station.

TO ALL OTHER APPOINTED OFFICERS:

Noble, you have been appointed to the office of within this Temple. I take pleasure in presenting you to the membership and admonish you to diligently assist the Illustrious Potentate and officers of the Divan in the promotion and propagation of the Shrine program. You will make regular reports of your activity in writing and present same to the Recorder of the Temple when so required. In the discharge of your duties it is expected that you will seek out qualified assistants when necessary in the conduct of your office in accordance with the Ancient traditions of the Order. May the high and important trust committed unto you claim your earnest attention and the institution ultimately benefit by your profound loyalty and devotion.

Installing Officer — Illustrious Marshal, you will proclaim the elected and appointed officers of Temple, Nobles of the Mystic Shrine, installed in due form.

Illustrious Marshal — By order of the Imperial Council of the Ancient Egyptian Arabic Order Nobles of the Mystic Shrine of North and South America and Jurisdictions, Inc., I proclaim the elected and appointed officers of Temple, installed in due form.

APPENDIX

SIGNIFICANCE OF THE FEZ

When the pilgrimages to Mecca were interrupted by the Crusaders about A.D. 1096, the Mohammedans west of the Nile journeyed to Fez (or Fas), in Morocco, as to a Holy City. Among the flourishing manufacturers of the city was a head covering called Tarbeesh, now known as Fez, which was dyed scarlet. The students in the great school at the city adopted it, and in that way it became a mark of learning and gradually displaced other forms of hats. It was carried in all directions by the caravans and thus became the distinguished head-dress of the Moslems in the Empire. To our Order it symbolizes learning in Masonry and its teachings.

EMBLEMS OF THE ORDER

The Crescent, Pyramid, Sphinx-head, Panther-bodied Female Sphinx, the Urn, Sun, Moon and Stars are among the most common emblems of the Order. They are used to decorate banners, draperies, tombs, regalia, costumes and Temples of the Order of the Mystic Shrine.

CRESCENT

Claws point downward, esoteric reasons, setting of the moon of the old faith at the moment of the rising sun of the new faith in the brotherhood of all mankind. The essential unity of human ties of one blood, the children of our fatherhood.

The secret knowledge symbolized by the Crescent has always had its worshippers in all civilized countries, and remains yet the master key to all wisdom. Plato, when asked the source of his knowledge, referred to Pythagoras, who derived his instructions from the east. The members of this Order imitating the humility of the wisest of mankind, look to the east for light and find the emblem of a newborn light — The Crescent.

In Egypt, Osiris represented the Sun, and Isis the Moon. In the Eastern countries moon-worship was as widely disseminated as sun-worship. In Syria, Adonis represented the Sun and Ashtoroth, the Moon. The Greeks adored her as Diana. The Nobles of the Mystic Shrine retain her image in their mystic rites and emblems as a token of the Queen of the Starry Host of Heaven, who follows the King of the Day, shedding rays of light, which give light and intelligence to the whole world. Light is the symbol of intelligence and through intelligence the world is ruled and crime and degradation made unpopular as well as unprofitable.

The ancient oriental world looked upon the Sun, Moon and Stars as heavenly bodies diffusing Light, Radiance and Glory, not only in the physical world, but in the realm of the spiritual. It is for this reason that these bodies are so prominently symbolized in the ritualistic work of freemasonry and all its branches or offsprings.

The two horns of the Crescent have been likened to the extreme limits of the Mohammedan realm, which spreads itself over India, Africa and Europe. The eastern horn represents the Hellespont, and the western horn the Straits of Gibraltar. The most treasured materials used in making this emblem are the nails from the claws of the Bengal Tiger, joined at their bases by a gold setting which includes the tips, and bears on one side the head of the Sphinx, on the other, a Pyramid, Star and Urn, with the date that the candidate was received into the Order and the quotation, "Rubore et Furor" (Strength and Fury).

KORAN

Koran — The Arabian or Mohammedan Bible. According to Mohammed (the praised), the Koran was presented to him by the Angel Gabriel in a solitary cave near the City of Mecca. In Mohammedan countries only the Koran is used in Temples of the Order. The Koran is opened in the Temple at "Chapter XXXVIII, (entitled) S; revealed at Mecca in the name of the Most Merciful God."

In this and other Christian countries the Holy Bible is opened on the first chapter of the Book of Job in the Temples of the Mystic Shrine.

DESTINY

Destiny, in the Order of the Mystic Shrine, is represented by the Sphinx and Pyramid. We see the rays of light radiating from the Sphinx and Pyramid as a center, each ray being numbered and having its appropriate significance. No person can fail to have a clear conception of his powers, duties and privileges who has associated himself with the Order; his influence should be to diffuse light and charity and ally himself with the powers of good.

CODE

A-y-an of The m-s.

I have T-the-a-Path.

y-a-a-n-then I presume?

I-h been-so-a-by all men of N.B.

Have y-T-any?

I have.

From where to what place have you T?

From T-W-T-T east over T. H. B. S. of T. D.

Where were you stopped at?

At the D. Pass.

What were you required to do?

I was required to contribute a f—d— of U—.

Why were you required to do this?

As a token of my renouncing the wiles and the evils of the world, and b-granted permission to worship at the Shrine.

At what Shrine did you worship?

At the Shrine of Islam in the Temple of

Did you ride?

Yes, I rode a Elejmal mutell Bi'Laufila'l Menzil.

Then what did you do with your Elejmal?

I tied him.

Where did you tie him?

I tied him to A.D.P.-where A-G and T-S-S-do.

SHRINE ODE

"TRUE JOY SOUGHT"

(Tune — Auld Lang Syne)

- 1—Joy is a fruit that will not grow
In nature's barren soil;
The Saviour calls for you and me,
In His vineyard to toil.
- 2—Like Shriners who the test have stood,
And proved their valour strong;
The Saviour wants your services now,
In labor, prayer and song.
- 3—Though sin and vice surround us here,
We must not be dismayed;
Bear bravely up the Noble's test,
In all that's done or said.
- 4—From purifying cavern's spring,
Let crystal waters flow;
Where we may wash in innocence,
As on our journey go.

5—Great nerve and courage you must have,
To do Thy Master's will;
When trouble comes on every side,
He'll whisper peace, be still.

6—With joy we hail the sacred day,
When nearing to the dome;
With God, the greatest Potentate,
We'll worship at His throne.

7—No more hot sands for us to tread,
Our journey's ended now;
Before the grandest Potentate,
We shall forever bow.

Repeat: We shall forever bow.
Before the grandest Potentate
We shall forever bow.

MOSLEM GREETINGS

- 1—Peace be with you.
- 2—With you be peace.
- 3—How is it with you?
- 4—All well, thank God.
- 5—Praise be to God.
- 6—God is most great.
- 7—I do testify that there is no Deity but God.
- 8—Come into prayer.
- 9—Come into salvation.
- 10—Morning Prayer.

MOSLEM GREETINGS

- 1—Aleikum Es Salaam
- 2—Es Salamu Aleikum
- 3—Kifa Haruka?
- 4—Kilum Allahamdu
- 5—Allhamdu Lolahi
- 6—Allahu Akbar
- 7—Ashadu an la Illaha Elli Allahu
- 8—Heyya ala Alsalate
- 9—Heyya ala Alfalah
- 10—Azah