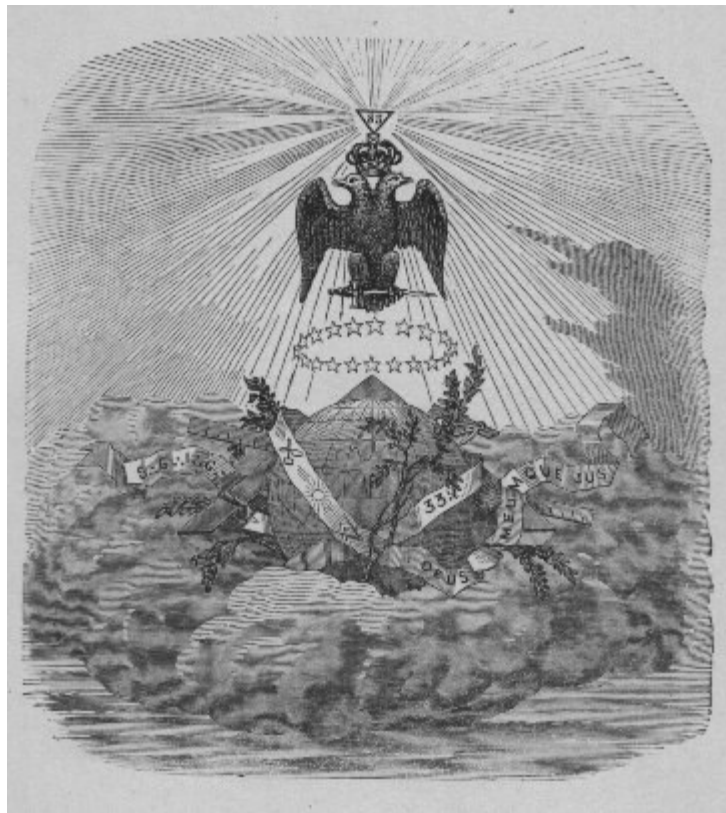


The Ancient and Accepted Scottish Rite of Freemasonry

Instructions to all the Degrees



Introduction to the Ineffable and Sublime Degrees of the Ancient and Accepted Scottish Rite

While the degrees of the Ancient and Accepted Scottish rite commence with the Entered Apprentice, FellowCraft or Companion, and Master Mason, all authority over these degrees by the Supreme Councils is waived, and they are exclusively administered by the Blue or Symbolic Lodges, working under the jurisdiction of Grand Lodges and the representative system. In some countries, the first three degrees are given in Lodges of Perfection.

It is advisable to confer the first three degrees of the Ancient and Accepted Scottish rite on candidates before further advancement.

The Ineffable degrees begin with the fourth or Secret Master, and conclude with the fourteenth, or degree of Perfection. It is not required that a candidate should be in possession of any other than the Symbolic degrees.

To open a Lodge of Grand Elect Masons, opens all the degrees contained within it ; -but a body of any degree may be opened or closed independently. The order of business in bodies of the rite is as follows:

1. The reading of the records of the previous communication or communications as yet unread and approved. It is judicious at every session that the record be read immediately before closing, that proper corrections, if any, may be made, and before the formal record is made up.
2. Report from the Grand Hospitaller or Almoner of any special case for relief or assistance.
3. Reports of Standing Committees.
4. Reports of Special Committees.
5. Applications for reception or admission to membership.
6. Receptions.
7. Unfinished Business.
8. New Business.
9. Passing the Box of Fraternal Assistance:-no body of the Ancient and Accepted Scottish rite can ever be closed without so doing,-and any member wishing to retire before being called upon by the Grand Hospitaller, must deposit his contribution in the box provided and placed near the seat of the Junior Warden. The amount collected is under the immediate charge of the Grand Hospitaller or Almoner, and is dispensed by him with the consent of the presiding officer,-first to a worthy distressed brother; or if there be none such, then to some needy and deserving profane: in either case not permitting the recipient to know from what source the relief comes.

All brethren are required to be clothed with the apron, collar, and jewel of the body in which the degree is open, or that of a higher grade. It is not essential that all the brethren should be clothed in the regalia of the degree being worked at a reception, as this would lead to unnecessary expenditure, accumulation of clothing and depositories. One or more, for exemplification, are recommended, or so many sets as are essential for the proper exhibit of the drama of the degree, and the remainder of the brethren are clothed in the highest grade of the series.

The records of bodies, from the fourth to the thirty-first inclusive, are termed "Engraved Tablets;" those of Consistories and the Supreme Council, "Balustres."

The Battery of mourning, is made by the blow being given upon the left fore-arm.

In closing bodies of the Ancient and Accepted rite, the following formula should immediately precede so doing. The presiding officer asks of his First Assistant if he has any thing further to bring before the body, for the benefit of Masonry in general, of the Ancient and Accepted Scottish rite, or of that body in particular. If the First Assistant has nothing to offer, the same query is made to the Second Assistant; and if he has nothing to offer, both of the Assistants are directed to make known to the brethren in their respective valleys, that if any one of them has any thing which he desires to offer for the benefit, etc., the floor is tendered to him.

If nothing is offered, the Assistants reply to the presiding officer that silence reigns in their respective valleys.

The following formula is required in the declaration either of opening or closing an assemblage in the Ancient and Accepted Scottish Rite

"To the Glory of the Grand Architect of the Universe -in the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors- General of the thirty-third and last degree, and by virtue of the, authority on me conferred, I declare the works of " etc.

FIRST SERIES

The symbolic degrees of Entered Apprentice, Fellow Craft or Companion, and Master Mason, are conferred in a Symbolic Lodge and reference to them here is not deemed essential.

SECOND SERIES

THE INEFFABLE DEGREES CONFERRED IN A LODGE OF PERFECTION

Unless it is expressly stated to the contrary, the officers in a Lodge of any of the Ineffable degrees are as follows:

1. Thrice Potent Grand Master;
2. Deputy Grand Master;
3. Senior Grand Warden;
4. Junior Grand Warden;
5. Orator
6. Treasurer
7. Secretary
8. Master of Ceremonies
9. Hospitaller .
10. Captain of the Guard
11. Tiler

and are stationed as designated. The first four officers of a Lodge of Perfection must be possessed of the 16th grade.

The number of regular members of a Lodge of Perfection does not exceed 27; but of late years this ritualistic law has been abrogated.

Beside the festivals of the 24th of June and 27th of December (the two Sts. John's days), the Lodges every year celebrate the building of the first temple of the Grand Architect of the Universe, on the 15th day of Tishri, when the Prince most ancient and high in degrees shall preside. If the Wardens are the least ancient, their places shall be filled by those most ancient in degrees, whom the T.: P.: Grand Master shall name; and the same rule is to be observed with the other officers.

The Lodges also observe the 9th day of the 5th month Ab, in memory of the destruction of the first temple.

At all receptions, the Orator makes discourses in illustration of the Order, instructs the new brethren, and explains to them the mysteries, and exhorts them to continue their zeal, fervour, and constancy. If he has observed any indiscretion or dispute, he informs the Lodge of it, and takes measures accordingly.

If a brother is a prey to misfortune, it is the duty of every brother to endeavour to alleviate his unhappy situation.

It is the duty of the Hospitable Brother to visit all sick brethren, and see that they are well attended to. If any brother is taken sick, and it shall come to the knowledge of any member, he shall give early advice of it to the Hospitable Brother and to the Lodge, that the necessary succour may be administered.

Should a brother die, all the brethren are expected to attend and assist at his funeral, in the usual manner. It is most proper that the Lodge be then opened in the Perfect Master's degree.

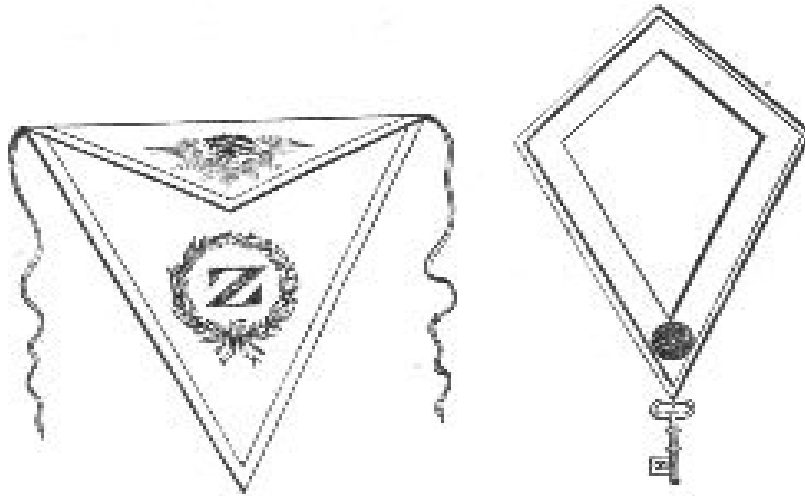
Secrecy in reference to the mysteries, as well as the transactions of the Lodge regarding the character of a brother or applicant, being an indispensable obligation, the T.: Potent should always, before closing his Lodge, remind the brethren of their duty in this respect, and enforce it in the usual manner and form.

It is the duty of every subordinate body in the Ancient and Accepted Scottish rite to make annual returns to the Supreme Council of its transactions during the year; and its By-Laws, before becoming effective, should be submitted to the Deputy for the State for his approval, and a copy transmitted to the Secretary- General of the Supreme Council, for filing.

In cases of expulsions, a vote of two-thirds of the members present should be required.

SECRET MASTER

The Fourth Grade of the Ancient and Accepted Scottish Rite, and the First Degree of the Ineffable Series



ARGUMENT

This grade, as chronologically arranged, originated with King Solomon, immediately after the assassination of Hiram the builder, and at the time the Temple was but partially constructed.

The King of Israel selected seven of the most worthy and expert brethren, Master Masons, and appointed them special guardians of the Sanctum Sanctorum, and of the sacred furniture of that most Holy Place. They were called Secret Masters, and as in due time they were advanced to higher grades, and thus vacancies were created, others were selected to fill their places. But one guard was on duty at a time, yet seven were selected, and this is termed the mysterious number of this degree, it having many allusions, to the seven cardinal virtues; to happiness, to which our brethren thought there were seven degrees; to the seven stages of life; to the seven laws or principles of Noah, given for the government of his posterity; and to the seven days of the week the last having been set apart for the great teaching of this degree, Secrecy and Silence. This degree forms a beautiful introduction to the Ineffable series.

SECRET MASTER

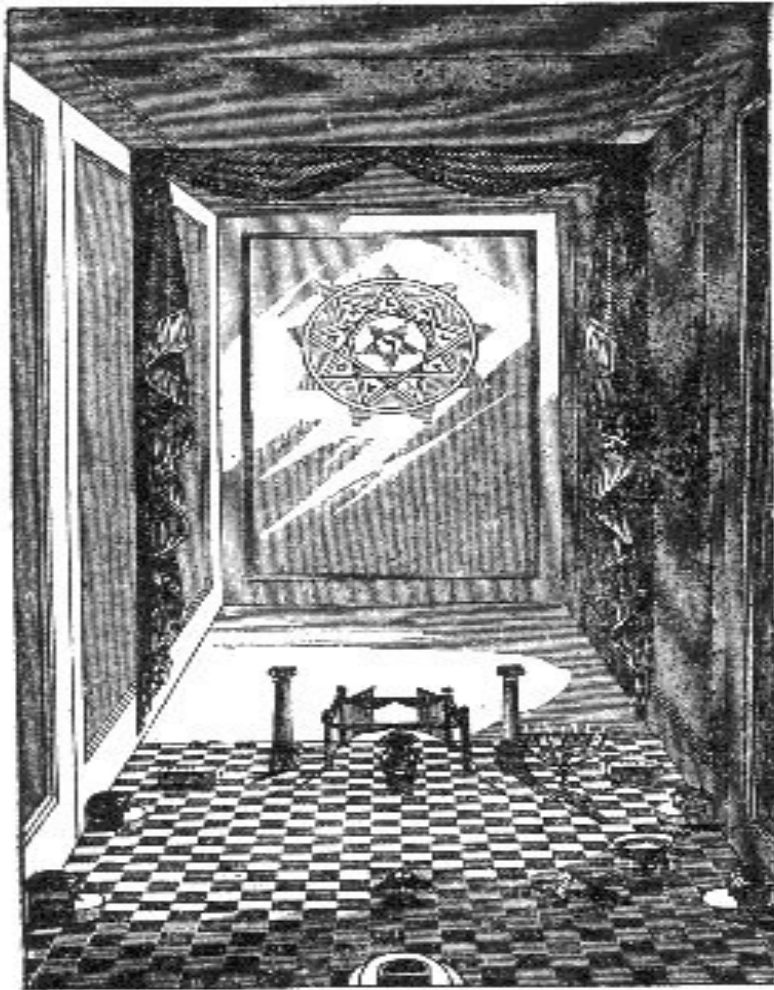
In the grey dawn of morning, even before the sun rising over Mount Olivet flushed with crimson the walls of the Temple, the chosen few, awe-stricken and grave, had assembled. The light from the seven-branch candlestick in the East was reflected back from the golden floor, from the brazen laver of water, with hyssop and napkins, but fell sombrely on the heavy drappings of the sack-cloth on the walls. Amidst the prayers and exhortations, and the solemn chanting of the Levites, the seven entered into a mystic bond, and the duty of secrecy and silence was laid upon them. And then the doors of cedar and olivewood heavily carved and gilded were opened, the

veils of blue, and purple, and scarlet, and richly embroidered white linen were drawn aside, and the mysteries of the Holy of Holies revealed to them.

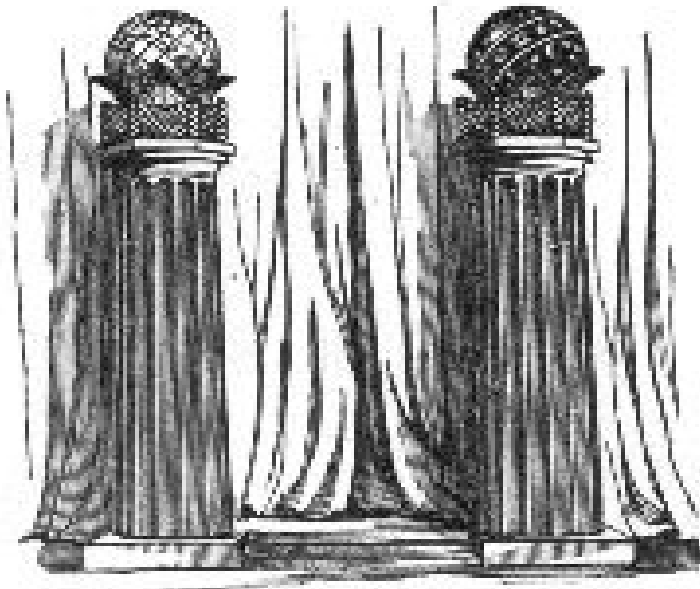
None but the Priests and Levites had entered the Sanctum Sanctorum since the Sacred Ark had been brought thither, and now as the Seven Secret Sentinels put off their shoes and washed their feet, and stepped over the golden threshold, they stood in silence blinded with the light that burst upon them. The spreading wings of the Cherubim covered the Ark of the Covenant, but from all sides the walls glittered with gold and precious stones.

THE LODGE AND ITS DECORATIONS

The Lodge of Secret Masters represents the Holy Place or Sanctuary of the Temple; is hung in black, strewn with white tears, and contains the brazen salver of pure water, with napkins and bunch of hyssop, the seven-branch candlestick, which is burning in the East, and which is the only light in the Lodge.



The Sanctuary is separated from the Holy of Holies by a balustrade of white marble and heavy hangings of black. In the balustrade of white marble there is one door of two leaves, made of olivewood and beautifully ornate. Immediately in front of this entrance are four small columns of white, in quadrangular position, united by rods, from which hangings of four colours, white, blue, purple, and crimson, are suspended: on either side of all these are two brazen columns supporting each a sphere.



Over the East is a large circle, composed of a serpent having its tail in its mouth, enclosing three luminous triangles interlaced, forming nine beams with a blazing star in the centre. In the centre of the star is a 9, and in the interstices of the interlacing triangles, the characters E, A, J, J, Y, A, O, A, H, which are the initials of the nine sacred words.

Within the East is represented the Sanctum Sanctorum of King Solomon's Temple, which afterwards contained the holy ark of the covenant, the ten golden candlesticks, the tablets of the law, the veiled pillar of beauty, the Enochian column, etc.

The jewels of the officers are in crape, as the Lodge is in mourning for the Grand Master Hiram.

The furniture is also draped in black.

The altar of perfumes, which is in the Southeast corner of the Sanctuary, during a Reception is burning

No working-tools are used in this Lodge, for the reason that the labours on the Temple were suspended after the death of Hiram the Builder.

OFFICERS

The Thrice Potent, who represents King Solomon, in the East.

The Grand Inspector, who represents Adoniram, son of Abda, in the West.

The Treasurer is seated as in Perfection.

The Secretary is seated as in Perfection

The Grand Orator is seated as in Perfection

The Master of Ceremonies is seated as in Perfection.

The Captain of the Guard is seated as in Perfection

The Sentinel, with drawn sword, in front of the small curtains at the entrance to the Holy of Holies.

CLOTHING

The King, seated in front and to the left of the guarded entrance to the Holy of Holies, is robed in black, bordered with ermine, holding a sceptre and crowned; he wears a wide blue sash from right to left, to which is attached a delta of gold.

On the triangular altar to his left are the apron, collar, gloves, and jewel of the degree, and a white robe; also a wreath of olive and laurel.

The Grand Inspector is seated in the West, wears a white robe and covering, and the apron, collar, gloves, and jewel of the degree, and holding a drawn sword.

All the officers are clothed similar to the Grand Inspector, but having their appropriate jewels, which correspond with those of the same official stations in the degree of Perfection.

Apron -White, bordered with black, with blue flap. On the flap an eye worked in gold; on the area of the apron, the letter Z within a wreath of olive and laurel.

Collar-Wide white ribbon, edged with black; at the bottom a black rosette, to which is suspended the jewel.

Jewel-An ivory key with the letter Z on the wards.

Gloves - White, with the wristbands bordered with black, and turned over.

Hours of Work - From dawn to close of day.

Battery - At a Reception given in mourning.

Moral - Secrecy, or Silence and Fidelity.

Symbolic Age - Seven.

All present except the officers are robed in black. During a Reception, the Treasurer's station is vacant, as there can be but seven Secret Masters.

The aprons of the Ineffable degrees can be either triangular or square. All Illustrations are of triangular aprons

OPENING.

T.: P.: What are you taught as a Secret Master?

G.: I.: The duty of Secrecy and Silence.

T.: P.: What is the hour?

G.: I.: The morning star has driven away the shades of night, and the great light begins to gladden our Lodge.

T.: P.: As the morning star is the forerunner of the great light which begins to shine on our Lodge, and we are all Secret Masters, it is time to commence our labours.

Who so draweth nigh to the contemplation of the Ineffable mysteries, should put off the shoes of his worldly conversations; for the place whereon he stands is holy ground. Set a watch, O Jehovah, before my mouth, and keep thou the door of my lips,

Brother Adoniram, you will give notice, that I am about to open a Lodge of Secret Masters by the sacred number.

RECEPTION

The candidate is robed in black, etc.

LESSON

T.: P.: The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

Chant:. O Lord ! have mercy upon us, for thy goodness endureth forever.

G.: I.: Woe unto them that draw iniquity with cords of vanity and sin, as it were with a rope.

Chant: O Lord! have mercy, etc.

T.: P.: Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

Chant: O Lord! have mercy, etc.

G.: I.: I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly.

Chant: O Lord! have mercy, etc.

T.: P.: And one cried unto another, saying: Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.

Chant: O Lord! have mercy, etc.

G.: I.: And the posts of the door moved at the voice of him that spake, and the heavens were filled with smoke.

Chant: O Lord! have mercy, etc.

T.: P.: Then said I, Woe is me! for I am undone: because I am a man of unclean lips, for my eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken from off the altar, and he laid it upon my mouth, and said: Lo this hath touched thy lips; thine iniquity is taken away, and thy sin is purged.

Chant: O Lord! have mercy, etc.

G.: I.: .Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.

Chant: O Lord! have mercy, etc.

T.: P.: Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.

Chant: O Lord! have mercy, etc.

G.: I.: He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy towards them that fear him.

Chant: O Lord! have mercy, etc.

T.: P.: As for man, his days are but as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

PRAYER

Our Father, who dost rule the heaven and the earth, and all that in them is: Thou Great Supreme, who art the Author of every good and every perfect gift: deign to guide us in our endeavour to combat darkness, and to direct the mind and thoughts of this our brother at the threshold, in the solemn approach to the innermost mysteries of thy holy Temple, where we seek for truth, for the full understanding of the divine lessons contained in thy ' Word," and the final attainment of the salvation of the soul immortal.

May this brother feel that the doctrines contained in the new vows he is now about to assume are worthy of his noblest Masonic thoughts and of his holiest reverence.

Aid us, O Lord! to so instruct him to look within his own' heart - that innermost sanctuary - that he may prepare to receive the impress of thy Holy Name, which shall be a seal of eternal life.

In Thee, O Lord! alone resides the power! To Thee be all the glory. Amen.

Woe unto those who aspire to that for which they are unfitted.

Woe unto those who assume a burden which they cannot bear.

Woe unto those who assume duties lightly, and afterwards neglect them.

Duty is with us always, inflexible as fate.

In health or sickness, in prosperity or adversity, duty is with us always, exacting as necessity.

It rises with us in the morning, and watches by our pillow at night. In the roar of the city and in the loneliness of the desert, duty is with us always, imperative as destiny.

T.: P.: Who so draweth nigh to the contemplation of the Ineffable mysteries, let him put off the shoes of his worldly conversation and corrupt affections, for the place whereon he standeth is, Holy ground. May we ever remember to keep a watchful eye upon the feet of our affections. Before we approach the house of the Lord, let us seriously consider whether we have taken straight steps in the paths of his commandments, and whether our feet are set in due order and cleansed according to the purifications of the Sanctuary. Let us wash, as it were, in the laver of repentance. Wash you, and make you clean; put away the evil of your doings; acknowledge your iniquities and return unto the Lord, for he will have mercy upon you, and our Elohim will abundantly pardon. Let us incite each other to practise virtue and shun vice. While our feet are prepared for walking in the ways of his commandments, our hands should in like manner be prepared for working in his service.

Saith the father of our ancient Most Potent Grand Master, " I will wash mine hands in innocency, and so will I compass Thine altar, O Jehovah." May he who beareth the keys of David be pleased now to open to this brother a door of entrance to the Ineffable degrees. My brother, you have hitherto seen only the thick veil which hides from your view the Sanctum Sanctorum of God's Holy Temple. Your fidelity, zeal, and constancy have won for you the favour you are now about to receive, of viewing some of our treasures and gaining admission into the Secret or Holy place.

Set a watch, O Jehovah! before my mouth, and keep thou the door of my lips.

Brother Grand Inspector, remove the veil.

Chant: O Lord! have mercy upon us, for Thy goodness endureth forever!

In the Ineffable degrees, every lesson taught is connected, directly or indirectly with our dearest interest in this or in a future world. The whole system tends to promote the glory of God and the good of mankind. In the symbolic degrees these things are taught generally; in the Ineffable and Sublime degrees, in detail.

Genuine Freemasonry, my brother, is a system of morals, and approaches religion: in fact, such was primitive Freemasonry. Ineffable Freemasonry is practised with an eye single to the improvement of our morals, and a reference to those sublime truths which constituted its principal essence in the earlier ages of the world. It rises above all human institutions, and forms a beautiful auxiliary to the practice of religion. In no place, except in God's Holy Word, are the moral and social virtues enforced by such awful sanctions and decrees.

The degrees upon which you are now entering, are called Ineffable, because they treat of the Ineffable name of the Great Jehovah, and of his Ineffable essence.

O Jehovah! our Adonai, how excellent is Thy name over all the earth! Thy name declares the glory of Elohim. There appears to be power in the name which revealeth secrets.

Freemasonry is an art of great compass and extent. A knowledge of its mysteries is not attained at once, but by degrees. Each degree in Ineffable Masonry is intended to inculcate a moral lesson and the practice of some particular virtue. Advances are made only by much instruction and assiduous application. Each step is progressive, and opens new light and information. According to the progress we make, we limit or extend our inquiries; and in proportion to our capacities, we attain a greater or lesser degree of perfection.

Freemasonry is an allegorical system. Every doctrine and ceremony has its mystical reference, which is not always apparent at the first blush; so that where the uninformed and weak find only mystery, the true initiate and thoughtful, possess food for the employment of the noblest faculties. The true Mason will not rest satisfied with mere ceremonies, which in themselves are cold and heartless, but will study to comprehend their mystical signification. We, as Ineffable Masons, retain and continue to practise these signs and symbols, because we believe they work closer into our hearts than mere words.

Permit me now, my brother, to receive you as a Secret Master, and give you rank among the Levites.

The laurel, an emblem of victory, is to remind you of the conquest you ought to gain over your passions; the olive, a symbol of peace, which should over reign among us. With Wisdom, Strength, Prudence, and Fortitude, may you soon obtain the favour of an entrance into the secret vault. It will be your own fault if you are not found worthy, and do not in due time arrive at the sacred place, where, wrapped in divine joy, you may contemplate the pillar of Beauty.

By the rank you now hold among the Levites in the quality of Secret Master, you have become one of the guardians of the Sanctum Sanctorum, and I place you in the number of seven.

The eye upon your apron is to remind you to keep a watchful eye upon the sacred treasures you are set apart to guard, and over the moral conduct of the Craft in general.

Remember, too, that the eye of the Lord is on them that fear him.

Brother Adoniram, it is our order that you cause to be erected a tomb or obelisk, of white and black marble, west-southwest of the Temple, wherein shall be deposited the embalmed remains of our lamented Grand Master Hiram Abif. The white marble shall denote the innocence and purity of our departed Grand Master, and the black the untimely death of him we mourn.

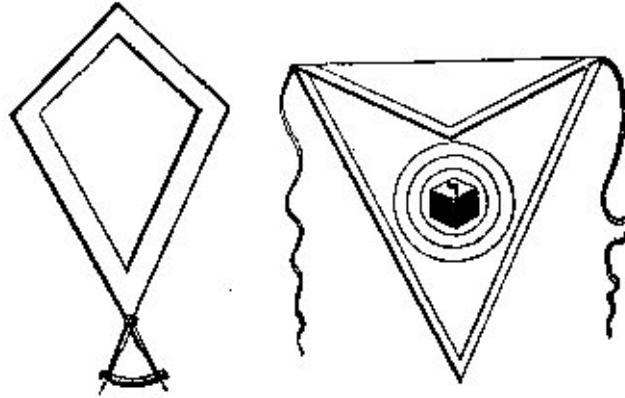
See, therefore, that the solemn duty is speedily executed, and let the obsequies be performed with becoming and imposing ceremonies.

Freemasonry is of heavenly birth the pillars of Wisdom and Strength support it; its foundation-stone is Virtue; its cement, Charity. Like a rock in the midst of the ocean, it rises above every storm, and bids proud defiance to the raging waves which dash against its base.

Freemasonry, in its theoretic and speculative sense, is an acknowledged moral order founded on Charity, the handmaid of Religion, and having for its object the inculcation of divine truths and moral teachings through symbolism.

PERFECT MASTER

The Fifth Grade of the Ancient and Accepted Scottish Rite, and the Second Degree of the Ineffable Series



Argument

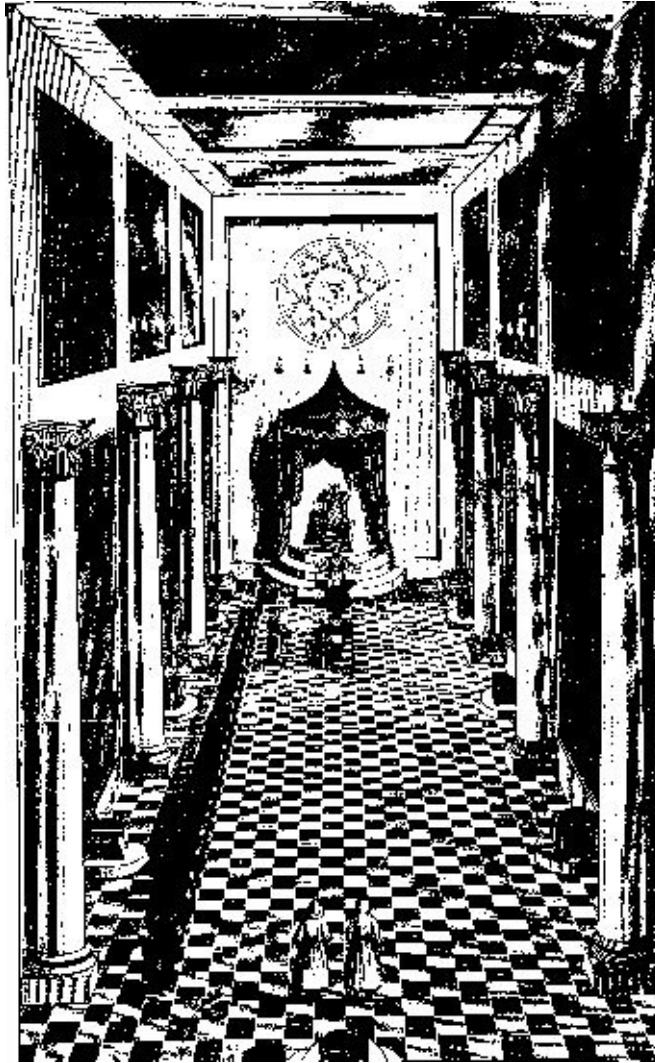
The solemn ceremonies of the degree of Perfect Master, are intended to represent and recall to mind the grateful tribute of respect we owe to the memory of a departed worthy brother. The examination of the mausoleum, its pronouncement of being perfect, and the advantages we should derive in inculcating the virtues of the deceased are vividly depicted and impressed upon the initiate.

Refrain

Our Ancient Brethren, whelmed in grief, Lamented their departed Chief, Let us his pupils long revere, A name to Masonry so dear. Just Hiram Abif, Just Hiram Abif.

In mystic rites our Lodge displays Its sorrows and its fadeless praise. Long may the sweet acacia bloom, And garlands fresh adorn the tomb Of Hiram Abif, Of Hiram Abif.

Look East, look West, its splendors fall, The lesser lights grow dim and pale, The glory once reflected there, Now dawns upon a higher sphere. Blest Hiram Abif, Blest Hiram Abif.



Decorations

The Lodge is hung with green cloth from eight white columns, four on each side, and equidistant. An altar, draped in black, strewn with tears, is placed in the East at the foot of the throne. In front of the altar is a coffin, draped in black, resting on a bier, with the jewel and apron of Grand Master Hiram Abif. Four lights are placed at each of the cardinal points. Marks of blood are in the northeast section of the Lodge. The star in the interlaced triangle of the Secret Master's degree is changed from white to red, so as to throw a lurid light.

Titles

1. The Senior Grand Warden is the Master, and represents Adoniram. He is styled Right Worshipful, or Respectable Master, and is clothed as a Prince of Jerusalem. He is seated in the East.
2. The Junior Grand Warden is seated in the West, represents Zabud, and is styled Grand Inspector. He wears a black robe and cap, together with the order and jewel of a Prince of Jerusalem.

3. The Captain of the Guard represents Zerbal, Captain of King Solomon's Guards, and is dressed as a Perfect Master.

4. The Master of Ceremonies represents Stolkin, and is dressed as a Secret Master.

Clothing

Black robe and hood drawn over the head-apron, collar, jewel, and white gloves, bordered with black.

Apron - White, with a green flap; on the centre is a cubic stone, surrounded by three circles, with the Hebrew letter I in the centre.

Collar - A watered green ribbon, at the end of which is suspended the jewel.

Jewel - A compass open on a segment of a graduated circle at an angle of sixty degrees.

Battery **** denotes life, death, virtue, and immortality.

Moral - That we should learn to pay due respect to the memory of a deceased worthy brother

Reception Ode

The following ode is sung by the Brethren as the Candidate is admitted

Come, ye sighing sons of sorrow, view with me your brother's tomb;

Learn from it your fate-to-morrow, death perhaps may seal your doom.

Sad and solemn flow our numbers, while disconsolate we mourn

The loss of him who sweetly slumbers, mouldering neath the silent urn.

Once, when full of life, he never proved unfaithful to our laws;

Zealous, like him, be we ever, to promote the glorious cause.

To the exalted power Almighty, softly breathe an ardent prayer

On his sacred mound tread lightly, while we wipe the falling tear.

Prayer

O Almighty and Eternal God, there is no number of thy days or of thy mercies. Thou hast sent us into this world to serve thee, but we wander far from thee in the path of error. Our life is but a span in length, and yet tedious, because of the calamities that enclose us on every side. The days of our pilgrimage are few and evil; our bodies frail; our passions violent and distempered; our understandings weak, and our wills perverse. Look thou upon us, our Father, in mercy and pity. We adore thy majesty, and trust like little children to thine infinite mercies. Give us patience to live well, and firmness to resist evil, even as our departed brother resisted. Give us, O most merciful Father, faith and confidence in thee; and enable us so to live, that when we come to die

we may lie down in the grave like one who composes himself to sleep, and that we may be worthy hereafter to be remembered in the memories of man. Bless us, O God. bless our beloved fraternity throughout the world: may we live and emulate the example of our departed brother; and finally, that we may in this world attain a knowledge of thy truth, and in the world to come, life everlasting. AMEN

Address

Death regards not those sweet engagements and pleasing intercourses, and those improving joys which are known to Freemasons. Death summons away, in the midst of his day and usefulness, many a beloved brother of our craft. We behold his sun at meridian, and rejoice at its brightness; but alas it soon sets, and the evening shades of existence close around him forever.

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; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long-home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

This ceremony was originally established to commemorate the death of our Grand Master Hiram Abif, whose labours at the building of the first Temple, and whose tragical death, furnish so much of the mystical knowledge of Ancient Craft Masonry. It is retained by us that it may be improved as a lesson both useful and instructive. Let us look forward to brighter scenes, when our deceased brother, who had been smitten down by the resistless hand of death, shall be raised from his prostrate state at the word of our Supreme Grand Master, and admitted to the privilege of the Perfect Lodge above.



Ritual

The Thrice Puissant, Illustrious, Respectable, and Worshipful Master, who presides, represents the noble Adoniram, the son of Abda, of the tribe of Dan, who conducted the works of the Temple, before the arrival of Hiram Abif at Jerusalem. Afterwards, he was sent to Mount Lebanon, to inspect the work that was there carrying on for the use of the Temple.

He was recalled on the death of Hiram Abiff, and had the honour of being the first of the seven that were substituted in his stead. He is decorated with the orders of the degree of perfection, and those of Prince of Jerusalem.

He sits in Solomon's chair under a canopy, holding a setting maul. There is but one warden, who represents Stolkin. He is ornamented with a jewel of perfection, and sits in the west, holding a mallet. He does the duty of Inspector. The master of the ceremonies represents Zerbel or Beneia,

Captain of King Solomon's Guards. He is decorated with a green ribbon round his neck, in the form of a collar, to which is hung a pair of compasses, the points of which form an angle of ninety degrees; which is the jewel of this degree. His apron is white, lined with green, and he carries a naked sword in his hand. All the brethren are decorated in the same manner with Zerbel, with a similar collar, jewel, and apron; the flaps of the apron down, and the jewel embroidered or painted thereon.

In the middle of the apartment are painted four circles on a square stone, with the letter I in the centre ; the outer circle enclosing the other three.

Form of Opening the Lodge.

T. P. I. R. W. M. Brother Inspector Stolkin, is the lodge tiled, and are we all Perfect Masters?

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Master, it is, and we are all Perfect Masters.

T. P. I. R. W. M. If so, give notice that I am about to open the lodge of Perfect Masters.

S. Respectable brethren, the Thrice Puissant, Illustrious, Respectable, and Worshipful Master gives you notice that he is about to open the lodge of Perfect Masters.

As a call to order, the Thrice Puissant, Illustrious, Respectable, and Worshipful Master knocks four times; the Inspector does the same ; and the same is done by one brother in the south, and another in the north. Then all the brethren make the sign of admiration, with their eyes lifted up to heaven, their arms extended, and hands open. Then, looking down upon the earth, they cross their arms upon their bellies and exclaim altogether - CONSUMMATUM EST.

T. P. I. R. W. M. Brother Stolkin, what is the clock?

S. It is four.

T. P. I. R. W. M. If so, it is time for the workmen to begin their labour. Give notice that the lodge of Perfect Masters is opened *

The Inspector gives this notice, and the work begins.

Reception or Passing

The candidate or secret Master being in the preparing room, decorated as such, the master of the ceremonies moves from his seat in solemn silence, and striking the Inspector four times on the right shoulder, thus addresses him:- Venerable Brother Inspector, Brother N---, a secret Master is in the antechamber, and solicits the favour of being admitted a Perfect Master.

The Inspector then reports him to the chair, on which the Thrice Puissant, Illustrious, Respectable, and Worshipful Master asks :-Is he deserving this honour, and do you answer for his zeal, fervour, and constancy?

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Master, I do.

T. P. I. R. W. M. Let him then be instructed in the usual manner.

The Inspector orders the master of the ceremonies to introduce the candidate, who is to be first examined in the former degrees. He is also divested of his sword and everything offensive. A green silk cord is thrown round his neck, both ends of which are held by the master of the ceremonies in his left hand, with a naked sword in his right. He is thus led to the door of the lodge, on which the master of the ceremonies strikes four times. The Inspector inside repeats four knocks, and informs the lodge that somebody knocks as Perfect Master. The Thrice Puissant, Illustrious, Respectable and Worshipful Master orders the Inspector to inquire who knocks. The Inspector orders the Tiler to open the door cautiously, and to inquire who it is. The Tiler obeys, and is answered by Zerbal, that Brother N---, a secret Master, is desirous of being admitted to the honours of a Perfect Master. The Tiler then shuts the door, and reports the candidate's request to the Inspector, who communicates it to the Thrice Puissant, Illustrious, Respectable, and Worshipful Master, who orders the candidate to be introduced. The door is opened, and he is led to the south side, near the tomb, having the sign of a secret Master on him. The Thrice Puissant, Illustrious, Respectable, and Worshipful Master, seeing him in that attitude thus addresses him

What do you desire, my brother?

CANDIDATE. The favour of being received a perfect Master.

T. P. I. R. W. M. Brother Inspector, teach the brother to travel.

The Inspector leads him by the green silk cord from the south passing by the west, four times round the lodge. At each angle he gives the different signs, from the apprentice upward, and does the same every time he passes the Master. After which, he is carried to the tomb, which he is made to cross saltier (by a leap). He is then led up to the altar, with his right knee a little bent, having still the sign of a secret Master on him. After a short pause the Thrice Puissant, Illustrious, Respectable, and Worshipful Master bids him advance, kneel, and lay his hand on the Bible, to take the obligation. The penalty of which is dishonour, in addition to all former obligations and penalties.

The Thrice Puissant, Illustrious, Respectable, and Worshipful Master takes one end of the cord that is round the candidate's neck and draws it off, saying : my dear brother, I draw you from your vicious life, and by the virtue of the power which I have received from the most illustrious of Kings, I raise you to the dignity of a Perfect Master, on condition that you fulfil and faithfully observe every thing that is prescribed by our bye-laws. This the candidate promises to do.

The first sign of this degree is a sign of admiration. Extend your arms, open your hands and look towards heaven. Then let your hands fall, and cross them on your belly as low as you can, with your eyes looking mournfully towards the earth.

The second sign is, to bring the toes of your right foot reciprocally to each other, until your knees touch. Lay your hand on your heart, and then draw it across your breast, forming a square with your elbow.

The third sign is, to clench each other's wrist, like the Masters: carry your left hand between each other's shoulders, and press four times hard with the fingers on the back, when you give the Master's word, which is M.: B.: Then, interlace the four fingers. of your right hand with the thumbs upright passing against each other and forming a square.

Traditional History First Version

Solomon, having been informed that the body of Hiraïn Abif was found and already deposited on the outside of the temple, towards the north, near to a well, in which his Jewel had been found, was happy to have the poor consolation of finding the precious remains of so great a man. He

gave orders and strict charge to his Grand Inspector, the noble Adoniram, that the funeral obsequies should be as pompous and magnificent as for the king himself. He likewise ordered that all the brethren should attend it with white aprons and gloves and strictly forbid that the bloody stains should be washed away, until he had wreaked his vengeance on the perpetrators of the horrid deed. The noble Adoniram chief of the works of the temple, soon finished a plan for a beautiful monument, which was erected and finished in nine days. It was made of black and white marble. The heart of Hiram Abif was enclosed in an urn, and exposed for nine days on the three steps of the sanctum sanctorum, previous to the finishing of the temple, and then placed on the top of a beautiful obelisk, which was built on the side of the temple, at the west door, a little to the north, in order to mark out the place where the murderers had first deposited him in a pit, before they removed him to the place where Stolkin found him under the sprig of Cassia. The heart of the excellent Hiram Abif was then exposed to public view in the urn with a sword run through it. The brethren came to express their grief on the occasion, kneeling on the first step which led to the sanctum sanctorum. At the expiration of nine days, the heart was deposited on the obelisk, and covered with a triangular stone, on which was engraved, in Hebrew, the characters I. M. R. The I is the initial letter of the ancient master's word, and M. B. are initials of the new word. A sprig of Cassia was entraved over the I.

After this, Solomon had all the triangular medals taken from the Masters, and the Master's word changed to that now given in the third degree. The body of the respectable Hiram Abif was buried in middle of the great chamber, separated from the temple, with all the honours due to so great a man. It was in this chamber that Solomon used to hold his chapter, and confer with Hiram, King of Tyre, and Hiram Abiff, on the sacred mysteries. Three days after the ceremonies were over, Solomon, surrounded by all his court, went to the Temple, and all the workmen were placed in the same order as on the day of the funeral. The king offered up a prayer to the Almighty, then examined the tomb, the canopy, the repeated triangle, and the letters which were engraved thereon. He also examined the pyramid, and finding everything perfectly executed, he cried, in ecstasy. CONSUMMATUM EST. All the brethren answered with the sign of admiration, and said, Amen, amen, amen.

Traditional History Second Version

G.: O.: Some time after the death of our Grand Master Hiram Abiff, King Solomon was informed that the body was found.

The perpetrators of the horrid deed were not at this time discovered, and it was not certain but that they might have the hardihood and effrontery to mingle with the brethren, and seem to join in the general grief, in order to better conceal their guilt and prevent suspicion. In order to ascertain the truth of the matter, King Solomon caused a general muster of all the workmen to be made.

Happy to have the poor consciousness of having found the precious remains of so great and so good a man as Hiram Abif, and having an opportunity of paying a just tribute of respect to his memory, he ordered the noble Adoniram, his Grand Inspector, to make suitable arrangements for his interment. The brethren were directed to attend with white gloves and aprons, and he forbade the marks of blood which had been spilled in the Temple to be effaced until the traitors should be discovered and punished.

In the meanwhile, he directed the noble Adoniram to furnish a plan for a superb tomb or obelisk, of white and black marble, which plan was accepted and the work finished.

Three days after the funeral ceremonies had been performed, King Solomon repaired with his Court to the Temple, and all the brethren being arranged as at the funeral, he proceeded with his

brethren to see and examine the tomb and obelisk, with the inscription there on. Struck with astonishment and admiration, he raised his eyes and hands to heaven and exclaimed "It is accomplished and complete!"



Catechism

Q. Are you a perfect Master ?

A. I have seen the circle and the square enclosing the two columns.

Q. Where were they placed

A. On the place where was deposited the body of our Master Hiram Abif.

Q. What do the columns represent?

A. The columns of Jachin and Boaz, through which I must have passed to arrive at the degree of Perfect Master.

Q. What could Solomon mean by establishing this degree ?

A. He did it in honour of Hiram Abif, in order to imprint on the minds of the people an unaffected love and respect for his memory, and to incite in them a desire to find out his murderers ; for, at this time, it was not known of the murderers' audaciousness to mix themselves with the brethren, and to partake in the general expressions of consternation and grief in order to conceal their guilt, and prevent suspicion. Solomon, to ascertain this ordered a general muster of all the workmen, and found that they all answered to their names excepting the ruffians who had run away. He therefore ordered the noble Adoniram to build an elegant monument for him, at the westsouth-west part of the temple, that there the body should be privately interred, and no brother admitted to the knowledge it, who was not a secret master. The body was also privately embalmed and some time after removed to another apartment separated from the temple, where the King held the chapter.

The heart of that great man, after being exposed nine days, on the third step of sanctum sanctorum, and having received the homage of the brethren who knelt on the first step, was then deposited in the urn, and fixed on the top of the obelisk, with a sword pierced through it, implying that such an atrocious deed had cried aloud for public vengeance.

Q. What instructions have you received from the different degrees through which you have passed?

A. By them I have learned to regulate my morals, cleanse my heart from all stain, in order to qualify myself for the high desire of perfection, at which I hope some day arrive.

Q. What does the square stone in the middle of the circle mean?

A. It teaches us, that the foundation of our building must be laid on a living rock, of which we are originally formed.

Q. For what are the circles ?

A. They are an emblem of the Divinity, which hath neither beginning nor end.

Q. What do they altogether represent?

A. The creation of the universe, which was accomplished by the will of God, and the power which he gave to the primitive qualities,

Q. What do you mean by primitive qualities?

A. I mean heat, cold, and moisture, from the combination of which the four elements sprung.

Q. How came they to be mentioned here?

A. In order to remind us, that God is everywhere, that without the divine influence, no solid building can be raised.

Q. What does the letter I, in the middle of the square signify?

A. It is the initial letter of the Perfect Master's word.

Q. Will you pronounce it?

A. (This is done)

Q. What does it mean?

A. It is the name by which I know the Grand Architect of the Universe.

Q. How have you been received Perfect Master?

A. By a point to my heart and a rope round my neck.

Q. Why a point to your heart ?

A. In memory that I have consented that my heart should be plucked out.

Q. Why had you a rope round your neck ?

A. To teach me that by this humbling power, I must not pride myself in the progress which I make in Masonry and virtue.

Q. How many signs have you?

A. One by five.

Q. Why one by five ?

A. To call to my memory the degrees through which I have passed.

Q. How many tokens have you?

A. One by five, which reminds me of my five points of entrance.

Q. What are they?

A. The four rounds about the Temple, and the fifth, the sign of admiration.

Q. What does the tomb represent, which you perceived when you entered the lodge?

A. The burial of our respectful Master Abif, in the valley.

Q. Why is it placed at the north part of the sanctuary ?

A. To teach us, that a man must divest himself of all worldly care, to be qualified to enter the sanctum sanctorum.

Q. What is the meaning of the rope that comes from the coffin in the north, goes by the obelisk in the south, and binds the columns together which are fixed crossways ?

A. It represents the rope which the brethren made to draw up the body, and afterwards to let down the coffin. That rope was made of green and white.

Q. Does it signify anything else?

A. It further signifies, that we have broken through the darkness of sin.

Q. What have you done in entering the lodge ?

A. I came to the altar, working as an Entered Apprentice. Fellow-Craft, and Master, to cross the two columns.

Q. Why so?

A. To remind me, that it was by the means of having passed through those degrees, that I have obtained the honour of being made a Perfect Master.

Q. Is there no mystery couched under this explanation?

A. It teaches us that we cannot arrive at the sanctum sanctorum by any other method than by a purity of morals, an attitude of intention and secrecy, which are to be learnt in the first degree.

Q. Why did you enter the sanctum sanctorum by the side?

A. That I might learn by it to avoid the common way of mankind.

Q. What is your colour?

A. Green.

Q. For what reason?

A. To imprint on my mind that, being dead to sin, I expect to gain new life by practice of virtue, and to make a progress by these means in the sublime science, which I hope some day to be acquainted with, by arriving at the highest degree.

Q. Who can communicate them to you ?

A. God alone, whose knowledge is infinite.

Q. What do the two pyramids on your draft represent, one being in the south and the other in the north, and what signify the figures on them ?

A. The two pyramids represent Egypt, where the sciences were much cultivated, and whence some had their origin. On the South pyramid is drawn the meteor which guided the Master, in search of the body of Hiram Abif ; and on the North pyramid, the Perfect Master Mason's Jewel is represented.

Q. What does the Perfect Master Mason's Jewel signify?

A. It puts us in mind, that as Perfect Masters, we should act according to the strict rules of propriety, caution, and attention, in the whole tenor of our proceedings through life.

Q. What was the name of the Master of the Apprentices?

A. His name was Boaz, and to him Solomon did the honour, of calling the column on the left side of the Temple after him.

Q. Who was the Master of the Fellow-Craft?

A. His name was Jachin, a man much esteemed and respected by Solomon, who did him the honour of calling right hand pillar after his name, and at which place he paid the Crafts their wages.

Q. What was the name of the Master of the Masters?

A. His name was Mahabone or Macbenach, a very virtuous man, held in the highest esteem by Solomon and one of the first intendants of the building. He was also the intimate friend of Hiram Abif, which induced Solomon to send him in search of the body of his deceased friend, when every former attempt to find it had proved ineffectual. Solomon ordered him to go, and requested three things of him ? First, that he should bring back that respectable man's jewel ; second, that he should bring with him that ever-to-be-lamented man, dead or alive; and third, that he should discover the perpetrators of that horrid deed.

Q. Did Macbenach comply with these three orders ?

A. With fifteen others, who were chosen to attend him on this search, he first went to the Temple, where, seeing the blood that had been spilt in many parts, he traced it to a well in the north part of the Temple, whence he concluded, that Hiram Abif had been killed and thrown into this well. Thus prompted, and further encouraged by a luminous meteor which stood over the well, he determined to have it drawn dry. This being done, he went down into it, found not the body, but the Master's jewel. It appears, that Hiram Abif, when attacked by the ruffians, must have plucked off this jewel, and thrown it into the well near the great staircase, rather than it should fall into the hands of such villains. Macbenach blessed heaven, and jointly with his companions, offered up a prayer of thanksgiving for their signal success. After this they went on, in order to comply with the other part of their instructions. They had the meteor still for their guide, when they stopped it a small hill between Lydria, and Joppa, to rest awhile, and then it was that Brother Stolkin found the body of the respectable Hiram Abif, as is related in the third degree.

Form of Closing the Lodge

T. P. I. R. W. M. What is the clock, Brother Stolkin?

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Adoniram, it is five o'clock.

T. P. I. R. W. M. Since it is five o'clock, and the work is ended, it is time to refresh ourselves, so give notice that I am going to close the lodge.

S. Take notice, brethren, that this lodge is about to closed.

Adoniram, Stolkin, a brother in the south and another in the north, each knock four times. (They all make the sign of admiration and consternation at the tomb, and Adoniram, pronounces the lodge closed.)

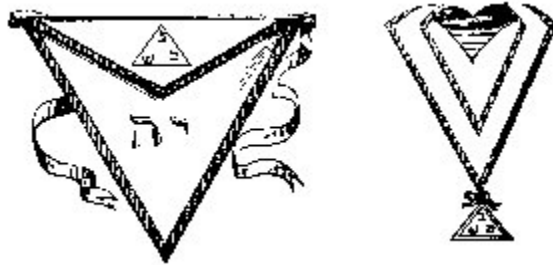
CONSUMMATUM EST.

INTIMATE SECRETARY

or

ENGLISH MASTER'S DEGREE, OBTAINED BY CURIOSITY

**The Sixth Grade of the Ancient and Accepted
Scottish Rite, and the Third Degree of the
Ineffable Series**



Argument

The legend of this degree relates to an incident which occurred in King Solomon's Audience Chamber, upon the supposition of the King of Tyre that a spy or eaves-dropper had been stationed to watch his movements at the time of his complaint that the King of Israel had violated his promise. The life of the supposed spy was demanded, but saved by the intercession of King Solomon, and his zeal and trustworthiness, upon examination, rewarded by his becoming the witness to a new compact.

It is in nowise connected with the degree preceding or succeeding it, and is the mere enactment of an episode occurring pending the period of mourning over the loss of the great builder Hiram.

The ceremony or drama is exciting, and impressive of the lesson intended to be taught, viz. that we should be ever careful never to offend a brother by prying into his secrets, that the Masonic term eaves-dropping is criminal, and "a soft answer turneth away wrath".

The Apartment and its Decorations

The Lodge-room represents the audience-chamber of King Solomon's Temple. It is hung with black, strewn with silver tears. It has twenty-seven lights, nine toward the East, nine toward the West, and nine toward the South. Upon the table east of the centre of the chamber, are two

cross-swords, an hour-glass, a large scroll with seals, a skull, book of the Testimony, and book of the Constitutions.

Officers, and their Costumes

King Solomon and Hiram, King of Tyre, are styled Thrice Illustrious, and are seated near the East, by the table; the only other officer, the Captain of the Guard - representing Zerbab - is stationed in the West. The two kings are robed as in the Degree of Perfection. The brethren are termed Perfect Masters, and during a reception are stationed without the chamber, as guards, with drawn swords, under the charge of Zerbab.

Apron - Triangular, of white lambskin, lined, bordered, and trimmed with bright crimson; on the flap is an equilateral triangle; in the angle of the apex the letter B; and in the one on the left, N; in the right, SH; on the centre of the area of the apron, IH.

Collar - White, bordered and trimmed with crimson, suspended from which is the -

Jewel - A golden triangle, similar to that mentioned on the flap of the apron.

Gloves - White, bordered with crimson.

Battery - *****; thrice repeated.

Address

I honour Joabert for his fidelity and attachment, I gladly acquit him of any intention other than zealous faithfulness. Your friendship, and that of those you govern, I would gladly cultivate; and in accordance with our promise, let the new treaty of alliance be drawn, and Joabert be admitted as our intimate or Confidential Secretary and Witness, in lieu of our lost friend, whom we now so deeply mourn.

Investment

I will now proceed to invest you with the insignia of this degree. The colour of your ribbon and apron. May you be equally faithful to your engagement but now contracted.

Your Jewel - a solid triangle - is emblematical of law and justice, truth and peace, without which no compact can exist: also of the wisdom, strength, and beauty which should characterise all alliances; and of the three virtues, Faith, Hope, and Charity, or Love. It is also said to be emblematical of those Masons who were present at the opening of the first Lodge of Intimate Secretaries, King Solomon, Hiram, King of Tyre, and Joabert, whom you have represented. It has many allusions, with which a knowledge of our Kabala will make you acquainted

I also present you with a sword of defence against any attacks which may be made on your integrity and honour as a Mason. As a Confidential Secretary you are intrusted with an especial confidence, and a full proof of it, we accept you as our Intimate Secretary and a witness to our new alliance.

The room with black hangings, strewn with tears, represents King Solomon's Hall of Audience, to which he was wont to retire to lament the unhappy fate of Hiram Abif. It was in this chamber that King Hiram found him when he came to visit him on the occasion represented at your

initiation in this degree. The tears are emblematical of the repentance of Joabert in this chamber, and the grief of Solomon and all true Craftsmen of his day for the loss of Hiram Abif.

Ritual

Form of the Lodge

This lodge is lighted with twenty-seven lamps, in three branches, nine in each, and placed, as in the third degree, east, west, and south, hung with black, and strewed with tears.

At a reception, there are only two brethren in this lodge, who represent Solomon, King of Israel, and Hiram, King of Tyre. They are dressed in blue robes, lined with ermine, with crowns on their heads, and sceptres in their hands. A table stands between them, on which are placed two swords, a cross, and a roll of parchment. The brethren in this lodge are called Perfect Masters, wear white aprons, lined, bordered, and trimmed with fiery red, a collar of the same to hang round their necks, with a plain triangle painted on the flap of the apron, and white gloves bordered with red.

The room in which this lodge is held represents the Hall of Audience for Masons. It is opened and closed by twenty-seven knocks of a hammer, nine strokes at short intervals, and an interval between the eighth and ninth.

Form of Opening

Solomon strikes his twenty-seven, and Hiram does the same.

The brethren present bend their right knees, cross their hands, and raise them so that their thumbs touch their forehead. Then, altogether, they repeat the word *Jova* in a low voice. They then draw their swords and retire; Solomon having appointed them guards, with a captain and lieutenant, whose business it is to see that the others behave themselves with decency, to keep the lodge well tiled, and to drive away brethren who would, come near it: thus there remain in the lodge only the two kings.

Form of Reception

The candidate being in the anti-chamber, the Captain of the Guards orders one of the men to take away his hat, sword, gloves, apron, and jewel of a Perfect Master. He is then placed at the lodge-door, which is purposely left on the jar, that he may peep in at the two kings. When he is well fixed, the Guards make a noise, which being heard by Hiram, he looks about, and seeing a man peeping, throws up his hands and cries in a rage: O heavens! We are overheard ! Solomon says, That cannot be, as my guards are at the door. Hiram, without reply, runs to the door, seizes the listener by the hands, and drags him into Solomon's presence, and says, Here, see then!

Solomon asks what shall be done with him. Hiram says we must put him to death, and puts his hand on his sword.

Solomon quits his place, runs to Hiram, lays his hand upon the sword, and says: Stop, my brother. He then strikes hard on the table, on which the Captain and his Guards enter and salute the kings, by drawing their right hands from their left shoulder to their right hip. Solomon says to them: take away this guilty man, and let him be forthcoming when wanted: your lives must answer for him. (They depart with the prisoner.)

Solomon and Hiram remain alone for some time, as if in contemplation, and talking very low. Solomon strikes the table loudly, when the Captain and his guards enter, leading the candidate, and remain with him in the west, till by a sign given by Solomon, they bring him before the throne. The brethren then take their places, and Solomon thus addresses the candidate:

By my treaties and solicitations, I have so far prevailed on my ally, the King of Tyre, whom you by your curiosity, had so offended, as to oblige him to pronounce a sentence of death upon you ; I have so far prevailed on him, as not only to procure his pardon for your offence, but have even obtained his consent to receive you as an Intimate Secretary to the articles of our new alliance. Do you think that you can inviolably keep secret what we are about to communicate to you, and will you bind yourself to do it by an inviolable obligation?

Answer. I do and will.

The penalty of this obligation is to have the body opened, entrails plucked out, heart torn to pieces and the whole thrown to the wild beasts of the forests, guaranteed by three amens.

Solomon then shows the draft of the lodge to the candidate. and thus explains it to him. The window represented in the clouds is, in emblem of the dome of the Temple In the glass of it is the letter J, which is the initial of the name of the Grand Architect of the Universe, *Jova*. The building at a distance represents Solomon's Palace, with the door and great gate to go in by the mausoleum. The tears marked out represent the mason's audience chamber, hung with black, where Solomon used to shut himself up, when he could spare a minute from business, to lament the unhappy fate of Hiram Abif. It was in this chamber, that Hiram, King of Tyre, found him in a deep meditation, when he came to visit him. The letter A signifies alliance ; the first P to the fight, of the mausoleum promise; the other to the left perfection.

Solomon orders the candidate to advance, and says to him, I receive you as Intimate Secretary, on the condition that you will as faithfully fulfil your duty, and be as much attached to this order, as the person was whom you are about to succeed in office. The colour of the ribbon with which I now decorate you must ever bring to your memory the wounds which that great man received from the traitors who so inhumanly murdered him; and, likewise, of the blood which he rather chose to spill than to reveal the secrets with which I am about to entrust you. We expect, my brother, that your fidelity will be proof against all temptations and dangers; and that the sword which I give you will serve to protect you against any villains who shall dare attempt to surprise you into a confession of our mysteries.

The first sign is to draw your right hand from your left shoulder to your right hip, as the penalty of your obligation.

The second sign is to raise both your hands, cross them, and let them fall by your sword, at the same time lifting up your eyes to heaven.

The grip is to take each other's right hand, in the usual manner of saluting.

Traditional History First Version

You will now go to the Grand Orator and learn the history of this degree.

G.: O.: Solomon, in consequence of the treaty established between his ambassadors and Hiram, King of Tyre, solemnly covenanted to furnish a certain number of measures of oil, honey, and wheat, besides the grant of twenty cities, in lieu of the timbers hewn in the forest of Libanus for the building of the Temple, as well as for the stone hewn in the quarries of Tyre. King Hiram went

to see the cities so assigned to him, and had the mortification to find them a barren and sandy soil, almost depopulated, and the inhabitants of a rude and uncultivated class, the cities greatly fallen to decay, and that the province in that condition was likely to be a burden rather than an advantage to his treasury.

He determined to go in person to Jerusalem and expostulate with Solomon on his breaking the spirit of his promise; while, in truth, it was the intention of King Solomon, before putting the King of Tyre in possession, to rebuild and adorn the cities, and to change the inhospitable land into cultivated gardens, fields, and meadows.

Arriving at Jerusalem, King Hiram entered the palace, and, without waiting to be announced, went through the court and angrily passed the guard into the audience-chamber, where he found King Solomon alone, mourning over the death of Hiram Abif.

Joabert, the favourite of King Solomon, newly appointed Lieutenant of the Guards - all composed of Perfect Masters - seeing King Hiram enter in such excitement and rage, and not knowing him personally, feared that he intended some violence, and approached the door of the audience-chamber, to be ready to rush in and defend his master if there should be occasion. His zeal and devotion causing him to neglect the precaution which merely curiosity would have observed, he was seen by King Hiram, seized upon by him and dragged into the hall, where he would have been at once slain by the enraged king but for the interference of his own sovereign, who immediately called the guard and ordered them to seize the guilty man and be answerable for his appearance when wanted.

The guards being sent away, King Solomon explained to Hiram that he had intended to rebuild the twenty cities and to furnish the fields with husbandmen before giving them to him: he also assured the king that, of all the favourites and lords of his court, Joabert had always evinced the warmest attachment to his person, and he knew him sufficiently well to be convinced that the indiscretion he had been guilty of was not attributable to the desire to gratify any idle curiosity, but to watch over his safety and interests. He therefore entreated the king to withhold the sentence he had determined to pronounce against him.

The King of Tyre, knowing how gratifying it would be to King Solomon that his favourite should be pardoned, and convinced by the statement of the Captain of the Guard, readily assented, and the two kings renewed their alliance, which was to be perpetual, with mutual promises of fidelity; to which treaty Joabert was selected as the witness or Confidential Secretary - which position had theretofore been filled by the lamented Hiram

In this you are taught to be zealous and faithful to be disinterested and benevolent - to act the peacemaker in case of dissensions, disputes, and quarrels among your brethren and to beware of eaves-dropping.

Traditional History Second Version

Solomon, in consequence of the treaty established between him and the ambassadors of Hiram, King of Tyre, solemnly covenanted to furnish Hiram with a certain number of measures of oil, honey, and wheat, and a grant of province consisting of thirty governments, in exchange for timber, hewn formed, and drawn from the Forest of Lebanon, by King Hiram's people, and hewn stones to be formed in the quarries of Tyre, and fitted for immediate use.

This treaty was to have been fulfilled as the Temple should be finished. But Solomon allowed a year to elapse, without paying any regard to its fulfilment: during which, Hiram visited the province, and had the mortification to find it a barren and sandy soil, inhabited by an uncultivated people, so that its possession was rather likely to be a burden than a benefit. Not hearing from

Solomon, he determined to go in person to Jerusalem, to expostulate with him for having neglected to comply with the terms of the treaty.

On his arrival, he entered the palace, went through the guard room, where, Solomon's court was assembled, and rushed directly into the king's apartment, who happened to be alone, bemoaning the loss of Hiram Abif. Hiram walked so hastily, and seemingly in so passionate a manner, as to raise the suspicion of Joabert, one of Solomon's favourites. Struck with a notion that Hiram had some evil design on Solomon, Joabert followed to the door to listen, and was discovered there by Hiram, who exclaimed : - "O heavens ! We are discovered !" And running to the door, seized Joabert by the hand and dragged him into Solomon's presence, saying, Here he is ! Solomon, who could not doubt the trespass, said, what shall we do with this criminal ? Hiram replied, we must kill him, and drew his sword for that purpose on which Solomon, rushing from his throne, cried, My Brother, and suspend your wrath awhile. He gave a knock on the table, on which the guards came in. Solomon said to them, Seize that guilty man, and be answerable for his appearance when requested.

The guards retired with the prisoner, and Solomon thus addressed Hiram. This Sir, is the only person among my favourites, and the lords my court, who has zeal and an affectionate attachment to my person. I know him sufficiently to be convinced that his indiscretion is less to be attributed to an imprudent curiosity than to his apprehensions for my safety. Your looks, change of countenance and hasty manner in passing through the guard room, were the causes that excited his curiosity and alarm for my person. I therefore, entreat of you to recall the sentence of death, which you have pronounced against him, and I will be answerable for his zeal and discretions.

Hiram seeing how agreeable it would be to Solomon that his favourite should be pardoned, readily consented, and the two renewed their treaty, which was to be perpetual with different claims, and promises on both sides of lasting friendship to which Joabert was Intimate Secretary. This, my brother, is what is represented to you in your reception Intimate Secretary.

Catechism

Q. Are you an Intimate Secretary?

A. I am (with the eyes lifted to heaven.)

Q. How were you received?

A. By my curiosity.

Q. Did you run any risk by it?

A. Yes, a risk of losing my life.

Q. What was done to you after you were elected?

A. I was committed to the care of the Guard, and expected to have sentence of death passed upon me.

Q. Were they Intimate Secretaries of Perfect Masters ?

A. I was then ignorant of it, but have since found that my resolution, firmness, and perseverance, procured me the favour of being the first initiated into this degree.

Q. What are the pass-words?

A. *These are given.*

Q. What do they Signify?

A. Joabert is the name of him that listened at the door, and Zerbel is the name of the captain of the King's Guards.

Q. What is your grand word?

A. *It is given.*

Q. What were you before you were an Intimate Secretary?

A. A favourite of King Solomon's.

Q. From what country did you come?

A. From Capula.

Q. What is your name?

A. Capulist

Q. How many governments did Solomon give to Hiram, King of Tyre, in return for the work done by his people for the temple?

A. Thirty.

Q. Where was it that you were received?

A. In Solomon's hall hung with black and illuminated with twenty-seven lamps.

A. What signifies the letter J which you saw in the window?

A. Jova.

Q. What does the word signify?

A. It is the third pronounciation of the Grand Architect of the Universe, which in this degree signifies to return thanks to God for the work is complete.

Q. What signify the A and two P's in the triangle?

A. The A means alliance, the first P, promise, the second, perfection.

Q. Why is the lodge lighted with twenty-seven lights?

A. To represent the twenty-seven hundred candlesticks which Solomon ordered to be made for the illumination of the temple.

Q. What does the door in the draft lodge represent?

A. The door of Solomon's palace.

Q. What means the triangle that hangs to your ribbon?

A. The three theological virtues - Faith, Hope and Charity.

Form of Closing the Lodge

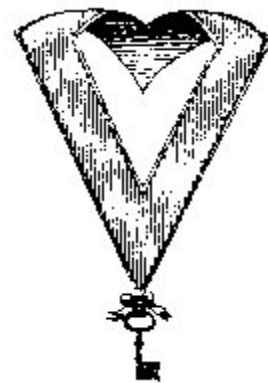
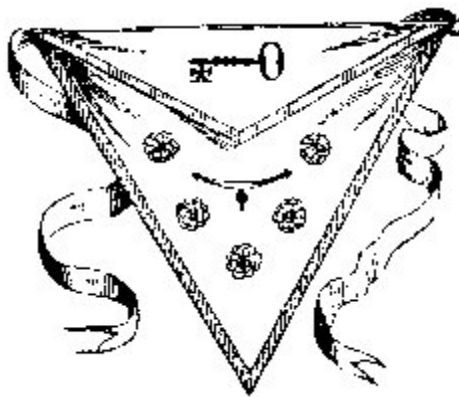
Solomon strikes twenty-seven, by three-times nine; which are repeated by Hiram. The brethren bend their right knees, cross their hands, raise them so as to bring their thumbs to their temples, and, in a low voice, pronounce the word *Jova*.

PROVOST AND JUDGE

Or

THE PRIESTLY ORDER OF ISRAEL

The Seventh Grade of the Ancient and Accepted Scottish Rite, and the Fourth Degree of the Ineffable Series



Argument

In accordance with the legend of this degree, King Solomon upon the death of the Grand Master, Hiram, found it necessary to appoint several Judges, in order that justice might be administered among the workmen upon the Temple, their complaints heard, and their disputes decided; for

difficulties and disturbances were now more frequent, pending the temporary cessation of work and the period of mourning.

This duty of judgement had devolved upon the lamented Hiram, and his loss caused the appointment of Tito and his associates to listen to and adjust the complaints that might be brought before them.

The Apartment and its Decorations

The apartment represents the middle chamber of King Solomon's Temple, where the records were kept. It is draped with red, and in the East is a blue canopy representing the sky, which is embellished with stars.

Under the centre of the canopy is suspended an ebony box, ornamented with jewels, which contains the records of the tribunal of Provosts and Judges.

In the middle of the chamber hangs an equilateral triangle, in the centre of which is a Hebrew letter; under the triangle is hung an equipoised balance.

The Lodge-room is lighted by five lights - one in each corner and one in the centre of the chamber.

Officers, Titles, Etc.

Thrice illustrious - represents Judge Tito, Prince of the Herodim, the oldest of the Provosts and Judges, and is seated in the East.

Senior Warden - represents Adoniram, in the West.

Junior Warden - represents Abda, father of Adoniram, and is also seated in the West.

Orator - represents Josaphat, son of Ahilud, in the South.

Master of Ceremonies - in the North.

Captain of the Guard - in the North.

Sentinel - at the entrance.

The seven officers should be in white robes, and all the other brethren in black robes.

Regalia, Jewels, Etc

Apron - Triangular, white, edged with red; in the middle of the area a pocket, surrounded by five white and red rosettes; on the flap is painted or embroidered a key.

Collar - Red, from which is suspended the

Jewel - A golden key.

Battery *****_*

Hour - Break of day - eight, two, and seven.

This lodge is held in Solomon's private arch, under the sanctum sanctorum, and over the sepulchre of Hiram Abif, which place he was finally installed with his jewel.

The officers are twelve; Tito Zadok, the High Priest King Solomon; Hiram, King of Tyre, with nine grand officers. The two kings are under the High Priest. The first of the nine grand officers is called Senior Provost.

The lodge is hung with red, and illuminated with twelve great lights in the form of a triangle.

The High Priest sits under a rich blue canopy, ornamented with purple, scarlet and gold, the four famous colours that adorned the veil of King Solomon's Temple and the Tabernacle in the wilderness, under Moses, the great and inspired lawgiver.

Tito Zadok, in addition to the office of High Priest, bears that of Prince of Jerusalem and Harodim. Solomon and Hiram are styled royal chiefs. These three officers have each a sceptre in his hand. The two kings wear crowns, and the High Priest the regular habit of the office.

The candidate for this degree, having been admitted and obligated, is thus addressed by the High Priest.

Brother N , you having taken the solemn obligation of this degree, I do, in virtue of the power to me given, constitute and appoint you a Provost and Judge, with the title of High Priest of Jerusalem and Harodim, and Grand Superintendant over the Architects of the Temple, in the place of your late Grand Master, Hiram Abif. And we do here invest you with these four. golden keys, suspended to this red ribbon, and with this apron bound with the same colour, as an emblem of the ardour and zeal of Hiram Abif. The first of these keys will open the private arch of King Solomon. The second will let you into the tomb of the immortal widow's son. The third will let you into the sanctum sanctorum, or holy of holies. And the other will enable you to find the sacred treasure in the ark of the covenant.

Opening Hymn

Blest is the man who walks upright

Whom righteousness directs

Whose generous tongue disdains to speak

The thing his heart rejects

Who never did a slander forge,

His neighbours fame to wound,

Nor hearken to a false report

By malice whispered round.

Who, Vice, in all its pomp and power,

Can treat with just neglect,
And Piety, though clothed in rags,
Religiously respect.
Whose soul in wickedness disdains
His powers to employ,
Whom no rewards can ever bribe
The guiltless to destroy.

Opening Address

To render justice and judgement is more acceptable to the Lord than a sacrifice. Ye shall not fear the face of man, for the judgement is God's

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

J.: W.: Open thy mouth and judge righteously, for he that followeth after righteousness and mercy, findeth life, happiness, and honour

T.: I.: Hear the causes between your brethren, and judge righteously between man and man, and between the citizen and the stranger. Ye shall not respect persons in judgement, but shall listen to the humble as well as to the great.

S.: W.: See that ye judge not falsely, nor slay the Innocent and the righteous; and take no gift, for a gift blindeth the wise and perverteth the words of the righteous. Blessed are the peace-makers, for they shall see the Lord.

J.: W.: You shall have one manner of law, as well for the stranger as for one of your own country. One ordinance shall be for you and the stranger that sojourneth with you: one law and one custom shall be adjudged for all.

T.: I.: Love justice, you that are the judges of the earth. Justice is perpetual and immortal. Oppress not the poor just man, but spare the widow, and honour the ancient gray hairs of the aged. Let not your strength be the law of justice, nor hold that which is feeble to be nothing worth.

Let justice be ever meted out by you; yet let it be tempered with mercy, for as ye judge, so shall ye be judged.

My brother, it is your desire to become a Provost and Judge. Are you aware that he, who would assume that character and would judge and decide between his brethren, must himself be a just and upright man-impartial, cautious, merciful-of pure morals and blameless life and conversation- and that he must, first of all, give judgement against his own faults?

He who would assume the character of Judge is guilty of a great offence if he does not fully inform himself of the laws and that jurisprudence which he is called on to construe, to apply, to

administer, and to enforce - nay, he who ignores his own offences or errors, and punishes the same offences or errors in another, is a false judge and a disloyal Mason.

Let the unjust judge tremble, for God will smite him with the sharp sword of his wrath. Let the unjust qualified, who usurps the seat of judgement, remember the fate of those who laid their unholy hands upon the ark, and were smitten with God's anger for their presumption.

Having full confidence, my brother, in your zeal and devotion, I with pleasure receive you as a Provost and Judge over the workmen of the Temple. It gives me joy, my brother, thus to recompense your zeal and attachment to the institution of Masonry. Well assured of your prudence and discretion, we, without hesitation, intrust you with our most important secrets; and we doubt not that you will discharge all your duties in this grade as you have done in those you have already taken. You have now a twofold duty to perform-as a Judge, to decide all matters of difference that may arise among your brethren; and as a Provost, to rule over the workmen of the Temple. Be just, impartial, and merciful.

Investiture.

I now invest you with the apron, collar, and jewel of this degree. I decorate you in this quality with this golden key, suspended to a red collar.

Your apron is white, bordered with red, as an emblem of the ardour and zeal of the Masters: the pocket in the middle of the area is intended for the key of the box wherein is contained the plans and records of the tribunal, which key is represented to you by that on the flap. It teaches you to lock carefully up in your heart the secrets of Masonry, and to keep the key ever in your own possession; and it is especially emblematical of that justice and uprightness that alone can unlock to you the mysteries contained in the higher degrees, and enable you to advance towards perfection. The golden key also opens an urn of gold.

The Lodge represents the middle chamber of King Solomon's Temple.

The triangle is emblematical, here as elsewhere in Masonry, of the Deity, of his omnipotence and omniscience; and it is also emblematical of the three great requisites of a Judge - possessed by him in their perfection and infinitude -- Justice, Equity, and impartiality. Let that emblem and the balance be ever before your eyes, and remind you of the obligation which you have taken in this degree, of the duties which devolve upon you, of the responsibilities which rest upon you, and which, with God's eye ever fixed upon you, you cannot evade or avoid.

Catechism

Q. What is denoted by Tito Zadok

A. Tito Zadok, the Prince and High Priest of Jerusalem.

Q. What means the second name?

A. It denotes the High Priest to be just.

Q. What was the intention of King Solomon in forming this degree ?

A. To appoint grand superintendents over the architects to carry into execution the plans of Hiram Abiff in the outer works of the Temple, and to honour the great servant of the most high lord, who was, for that purpose, created Prince of Harodim, and Jerusalem, set above the great and

learned King of Tyre, and the most powerful king then on earth, whose wisdom far exceeded that of all men. This High Priest was the first admitted by these two kings into this degree and within the holy place of the temple.

Q. Who was the second Mason exalted to this degree?

A. Zadok, the great favourite of King Solomon, and to him, was entrusted the four keys of the sacred treasures contained in the oracle, above it in the obelisk of Iiram Abif, and below it in the sacred private arch of Solomon.

Q. In what manner did Zadok obtain admission into the Sacred places?

A. Into the obelisk he had free access without attendance. Into the sanctum sanctorum, or holy of holies, only with permission and in the presence of Tito Zadok, the High Priest who opened with the second key of the door the holy place leading to the sanctum sanctorum, and having the glorious veil of the temple, which separated the holy place from the most holy sanctum sanctorum, thrown aside by twelve of the priesthood, representing the twelve tribes of Israel, he was permitted, during the reading of the law by the Senior Priest of the tribes of Israel, to view that glorious treasure exhibited in due form by the High Priest. Into Solomon's private arch he entered, accompanied by Solomon himself and Hiram, king of Tyre, while the nine grand officers guarded the nine arches that led from the residence of the king on Mount Sion to the arch under the holy Mount Moriah. And with his fourth he entered the sepulchre of Hiram Abiff, under the arch of Solomon, and, on that solemn and secret spot, he took the great obligation of this degree, in the presence of the kings of Jerusalem and Tyre.

Q. What was the result of the initiation of Zadok the Priest into this degree?

A. He was so struck with admiration, in beholding the furniture of this holy place, in the bowels of the earth, he fell prostrate, and pronounced J.:

Q. What does that denote?

A. The glorious light of God. King Solomon perceiving him in that attitude, at the instant the words were pronounced advanced and raised him exclaiming, J.: Az.: B.:

Q. What does that denote?

A. The sight of God. Solomon delivered to him the four keys belonging to this degree, by which his knowledge was daily increased.

Q. What else was to be seen in that sacred lodge?

A. A triangle in the middle of the circle, and in centre of it the T T two crosses.

Q. What is denoted by the two roses?

A. The white rose represents the purity and, innocence of Hiram Abif; and the red, on the circle stone, his blood open for the honourable cause of Masonry.

Traditional History

Orator. It is said that King Solomon, after the death of the Grand Master Hiram, in order that justice might be administered among the workmen upon the Temple, their complaints heard and their disputes be decided, appointed seven Provosts and Judges to adjust their demands, listen to their complaints, and settle any disputes and differences that might arise among them. He appointed Tito, Prince Of Herodim, to be the chief Provost and Judge,

Adoniram, and Abda, his father, and four others learned in the law of Moses, to complete the number and constitute the Tribunal. They held their sittings in the middle chamber of the Temple, where the records of the Tribunal were kept, in a box of ebony, studded with precious gems, the key of which was committed to the Provosts or Judges; and there they considered and adjusted the demands and differences of the workmen, and determined all appeals from the judgement of a single Provost and Judge administering the same laws to the Phoenician as to the Hebrew, and endeavouring to do entire justice, according to the law of Moses, between man and man.

The necessity for a Court of Judges did not exist until after the death of the Grand Master Hiram, as the number of difficulties and dissensions among the workmen was not so numerous, and judgement was arrived at by the ready decisions of Hiram, which all quietly acquiesced in.

As a Provost and Judge, it is your especial duty to render justice to all, to hear patiently, remember accurately, and weigh carefully the facts and the arguments offered. In our intercourse with others, there are two kinds of injustice: the first, of those who offer an injury; the second, of those who have it in their power to avert an injury from those to whom it is offered, and yet do it not. So active injustice may be done in two ways-by force and by fraud.

Respect not persons in judgement, but listen to the humble as well as to the great. Fear God, for judgement is God's.

While you would administer justice, show mercy. Exhibit the subduing influences of pity, the might of love, the control of mildness, the commanding majesty of that perfect character which mingles grave displeasure with grief and pity for the offender. So brother Masons should treat their fellow Masons who go astray - not with bitterness, nor yet with good-natured easiness nor worldly indifference.

The human heart bows not willingly to what is infirm or wrong in our nature. If it yields to us, it rather yields to what is divine in us. The wickedness of my neighbour will not submit to my wickedness. Therefore deal faithfully but patiently and tenderly, with evil.

Remember that it becomes not frail and sinful humanity to be vindictive towards even the worst of criminals. Perhaps we owe it solely to a kind Providence having kept from us those temptations, under which we, too, like them, would have fallen.

Finally, as a true Mason and Judge, always remember the injunction: "Thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour."

Beware of injury to your neighbour. If you have wronged another, you may grieve, repent, and resolutely determine against any such weakness in future; you may, so far as it is possible, make reparation. This is well. The injured party may forgive you, according to the meaning of human language, but the deed is done, and all the powers of Nature, were they to conspire in your behalf, could not make it undone; the consequences to the body, the consequences to the soul, though no man may perceive them, are there-written in the annals of the past, and must reverberate throughout all time.

Repentance for a wrong done, bears, like every other act, its own fruit-the fruit of purifying the heart and amending the future; but not of effacing the past.

Even the pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise; their quickly attenuated force soon becomes inaudible to human ears. But the waves of air thus raised perambulate the surface of earth and ocean; and in less than twenty hours every atom of its atmosphere takes up the altered movement, due to that infinitesimal portion of primitive movement, which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence.

The air is one vast library, on whose pages is forever written all that man has ever said or even whispered.

There, in their mutable but unerring characters, mixed with the earliest as well as the latest signs of mortality, stand, forever recorded, vows unredeemed, promises unfulfilled. God reads that book, though we cannot.

So earth, air, and ocean, are the eternal witnesses of the acts that we have done. Every criminal is, by the laws of the Almighty, irrevocably chained to the testimony of his crime. No more fearful punishment to a superior intelligence can be conceived, than to see still in action, with the consciousness that it must continue in action forever, a cause of wrong, put in motion by itself ages before. There is its perpetual, its inevitable punishment, which no repentance can alleviate, and no mercy can remit.

Let us be just, also, in judging of other men's motives.

No man need covet the office of Judge, for, in assuming it, he assumes the most serious and oppressive responsibility.

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

Form of Closing

High Priest. Companions and explorers of the bowels of the earth, be pleased to assist me in closing the lodge of Judges of the holy city of Jerusalem. Pray, Senior Companion, what is the last duty?

Senior Provost. To Seal the sepulchre of our departed grand master, lock up our secrets, and retire in peace from the mansion of the dead.

H. P. Take the emblems of your office, and see that duty faithfully performed.

The Senior Companion receives from the two kings their seals - the one with the arms of Jerusalem, the other with the rod of Aaron budding - with which he closes the tomb, and seals the sepulchre of Hiram Abif.

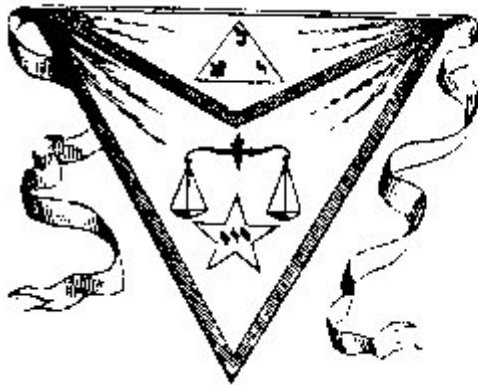
The High Priest does the same with the seal which represents the arms of the twelve tribes. Each joins the proper report as pointed out, and the lodge is closed.

INTENDANT OF THE BUILDINGS

or

MASTER IN ISRAEL

**The Eighth Grade of the Ancient and
Accepted Scottish Rite, and the Fifth Degree
of the Ineffable Series**



Argument

The death of Hiram the Chief Architect, threw the workmen of the Temple of King Solomon into great confusion; and for a time the construction of the building was stayed, for the want of essential plans and an expert director of the work. The period of mourning having expired, King Solomon, upon consultation, determined to appoint five Superintendents - one for each of the five Departments of Architecture - and under their supervision the building progressed. The ceremony of installing the Superintendents, is in this degree exhibited, instructions given, and lessons of virtue inculcated.

The Apartment and its Decorations

The apartment represents the middle chamber of King Solomon's Temple, with various symbols of truth and wisdom displayed. The hangings are crimson, with a blue canopy in the East, sprinkled with stars.

The lights are twenty-seven in number, in groups of nine each - each group forming a triple triangle.

The altar is immediately in front of the Master, on which are five other lights. Over the Master is suspended a blazing star, with five points, and in its centre the Hebrew letter J (I), thrice repeated; this star is surrounded by the triple interlaced triangle.

Officers, Titles, Etc.

The Lodge consists of five members only, representing the five Chief Architects, who were appointed temporarily, in the place of the lamented Grand Master Hiram.

The Master sits in the East, is termed Thrice Potent, and represents Adoniram, the son of Abda, President of the Board of Architects.

Senior Warden, in the West, represents Joabert, a Phoenician, Chief Artificer in Brass.

Junior Warden, in the South, represents Stolkin, a Hebrew, Chief Carpenter.

Master of Ceremonies, in the North, represents Selec, the Giblemite, Chief Stone-mason.

Captain of the Guard, in the North, represents Gareb, a Hebrew, Chief Worker in Silver and Gold and Engraver.

During a reception, the Thrice Potent represents King Solomon, and is robed and decorated as in Perfection; the Senior Warden represents Zadok, the Priest and is clothed in a white robe and mitre; the Junior Warden represents Ahishar, Governor of the House, and wears a black robe and the collar and apron of the degree.

The brethren sit about the Lodge in the form of a triangle.

Regalia, Jewels, Etc.

Apron - Triangular in shape, white, lined with crimson and bordered with green; on the area is depicted a five- pointed star, with the Hebrew J (I), thrice repeated, in the centre, and over that a balance; on the flap is a triangle, with one of the following letters in each angle: (the initials of the words Ben-khurim, Achar, and Jakinah).

Cordon, or Order - A broad crimson sash, worn from the right shoulder to the left hip; at the point is suspended the Jewel, by a green ribbon.

Jewel - A golden triangle, similar to that described on the flap of the apron.

Steps - Five Grand Steps, the heels to a square.

Age - Three times nine - equal to twenty-seven

Battery - *****

Reception

ODE

If Thou true wisdom from above, wilt graciously impart.

To keep Thy perfect laws I will, devote my zealous heart.

Direct me in the sacred ways, to which Thy precepts lead,

Because my chief delight has been, Thy righteous paths to tread.

T.: P.: My Brethren, to become an Intendant of the Building, it is necessary that you be skilful architects and learned in the knowledge of the East and Egypt. But it is equally necessary that you should be charitable and benevolent, that you may sympathize with the labouring man, relieve his necessities, see to his comforts and that of his family, and smooth for him and for those who depend upon him the ragged way of life, - recognizing all men as your brethren, and yourselves as the almoners of God's bounty.

Lesson

T.: P.: I will restore Thy judges, as at the first. and Thy councillors, as at the beginning; for the light of the righteous shall be established, as the Lord giveth wisdom: out of His mouth cometh Understanding and Knowledge.

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

J.: W.: When thou beatest thine olive-trees, thou shalt not go over the boughs again; it shall be for the stranger, the fatherless, and the widow: when thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, the fatherless, and the widow.

T.: P.: If there be among you a poor man, and one unable to work, of thy brethren, within any of thy gates, thou shalt not harden thy heart nor shut thine hand from thy poor brother, but shalt open thy hand unto him, and shalt surely lend him sufficient for his need; for thou art but God's treasurer, to dispense his benefits to the poor.

S.: W.: If thy brother be waxen poor, and be compelled to serve thee, thou shalt not rule over him with rigor, but shalt fear thy God. Nor shalt thou discharge those whose labour is their life because thy profits are not large; but thou shalt be God's almoner, for He hath but lent thee all the wealth thou hast and thou art but his trustee for the poor, the suffering, and the destitute.

Investiture

The battery of five, the five lights on the altar, the five steps, the five-pointed star, and the travel five times about the body of the Lodge, are all emblematical of the first five Chief Architects.

The age is that of a Master Mason (9), multiplied by that of an Entered Apprentice (3), representing that the Architects, or Intendants, were thrice powerful as Masters and Chiefs of Architecture; hence the number of lights in the Lodge.

My brother, I now with pleasure decorate you with a crimson cordon or order, to which is suspended by a green ribbon a triangular plate of gold-the Jewel of the degree. The crimson is emblematical of that zeal which should characterize you as an Intendant of the Building; and the green, of the hope that you will honour and advance the Craft, and supply, so far as in you lies the power, the place of our late Grand Master Hiram.

I also decorate you with this triangular apron, of white, lined with crimson and bordered with green. On it you will observe the five-pointed star.

The number five in this degree, my brother, has many allusions, some of which have already been explained to you; it is also to remind us of the five points of fellowship : that we are to go on a brother's errand or to his relief, even barefoot and upon flinty ground; to remember him in our supplications to the Deity; to clasp him to our heart and protect him against misfortune and slander; to uphold him when about to stumble and fall; and to give him prudent, honest, and friendly counsel. Such are the duties you are especially to observe and to teach to others, for they are the first ordinances of Masonry.

Form of the Lodge

This lodge is hung with red, and illuminated with twenty-seven lights, distributed by three times nine, besides five great lights, which are placed at the foot of the altar, opposite to Thrice Puissant Master, who represents Solomon, King Israel. The first warden represents Tito Prince Herodim ; the second, Adoniram, the son of Abda. Solomon stands in the east, and the wardens in the west, forming a triangle. Adoniram acts as Grand Master of the ceremonies. All the brethren wear a red triangular collar round their necks, to which a triangle is suspended, on one side of which are engraved the initials of the following words - Benhoram, Echad, Jachinai signifying Freemasons have one God. Oh! the eternal ! On the reverse the initials of Judaha, Ky, Jaca - signifying God, the Lord. In the middle of the triangle, on the one side, is engraved G, and on the other side, the letter A, signifying Grand Architect. The apron is white, lined with red, and bordered with green. It has a star in the middle, darting nine rays. Above that is drawn or embroidered a pair of scales. On the flap is a triangle: with the letters B, A, I, in the angles.

Form of Opening the Lodge

The Thrice Puissant Grand Master holds a sceptre his hand and says, - Illustrious brethren, are we tiled?

A. Thrice Puissant Master, we are safe and secure here.

Q. What is the clock?

A. It is break of day.

The T. P. M. then strikes the altar five times, which is repeated by Tito and Adoniram with their mallets.

T. P. M. As it is break of day, it is time to begin work. My brothers, this lodge is opened.

All the brethren clap their hands five times, and make the sign of admiration, by carrying their right hand to their foreheads, the fingers a little extended to prevent the light; then extend their arms and hands, looking to heaven. After this, they let their hands fall on their bellies, forming a triangle, with the two thumbs and fore-fingers.

Form of Reception

The candidate must be barefoot. The Thrice Puissant Master says - Brother Tito, how shall we repair the loss which we have sustained by the melancholy and traitorous murder of our never-to-be-forgotten master, Hirain Abif? You know that it was he alone who was to be entrusted with the

decorations of the secret chamber, where everything the dearest and the most respectable initials were to be concealed. There the ark was to be deposited, and, by the presence and protection of the Almighty, was insured. Scarcely had this great master set about this work, when he was snatched from us by the most horrid and infamous plot. Most illustrious wardens, advise me what to do.

Tito. Thrice Puissant Master, I am fully aware of the loss we have sustained, as well as of the difficulty we have to repair it. In my opinion, the only remedy we have is, to appoint a chief for each of the five orders of architecture, and that we unite to give him every assistance in our power towards the completion of this third secret master.

T. P. M. Most illustrious prince and brother Tito, your advice is too good to be neglected ; and to show you how much I am swayed by it, I now appoint you, Brother Adoniram, and Abda his father, to inspect the work. Go to the middle chamber, and see if there be any of the chiefs of the five orders of architecture there.

The grand Master of the Ceremonies withdraws to the other room, and inquires if there be any chiefs there. The candidate answers, - I am here. The G. M. C. puts to him the following

Q. Are you possessed of zeal to apply with scrupulous attention to the works which the Thrice Puissant Master will commit to your care?

A. I look upon it as the greatest happiness and advantage I am blessed with. to have an opportunity of conversing with him on the great and glorious work, when he purposed to erect a temple to the Almighty, worthy of his glory.

Adoniram receives from the candidate the sign, token, and word of the three first degrees; after which he leads him to the door of the lodge, and knocks three, five, and seven times at intervals. The door is opened by a brother, to whom Adoniram says, - The brother, whom I introduce, is one who works in the middle chamber. He is allowed to pass, and is taken by the hand by Adoniram, with the master's grip, to the middle of the lodge, where he is instructed to kneel on a square flag stone, opposite to a table, behind which Tito sits, who puts a sprig of cassia, or any other green sprig, into his hand, and then in that position, he takes the obligation: the penalty which is, to observe all rules laid down by the grand council of the princes of Jerusalem, under the penalty of all former obligations, with the addition, "that his body may be severed in two, and bowels torn out, and given as a prey to the fowls of the air, in justice and equity." Amen. Amen. Amen.

The obligation over, a brother comes behind, covers him with a red veil, lifts him up, sets him on a stool in the middle of the lodge, and thus addresses him

My dear brother - Solomon, King of Israel, being willing and desirous to carry on to the highest degree of perfection, if possible, the works commenced by Hiram Abif, he has thought proper, to effect this business, to employ the five chiefs of the five orders in architecture, assisted by the three Princes Herodim Tito, Abda, and his son Adoniram. He was well convinced of their zeal and abilities, and therefore, hoped to see the work completed in a masterly manner. We flatter ourselves, my dear brother, that you will contribute with all your might to this grand end. As you represent a dead man, it must be to you an emblem, that, in order to succeed in this great work, you must execute it with the same spirit as our respectable master, Hiram Abif, would have done. You must also be possessed of the same spirit and resolution as he was - which was to prefer death to the divulging of the mysteries of the Order. We hope you will follow his example. I will now raise you, not as you were raised before, but as Hiram Abif was raised by Stolkin.

Adoniram takes the candidate's right elbow in his left hand, with the right gives him the master's grip, and, by three pulls lifts him and throws the veil from his face. All the Puissant Grand Masters give him the sign, token, and word.

The first sign is that of amazement and surprise, which is done by lifting your hands as high as your cheeks, the fingers perpendicular, and both thumbs touching the ears, so as to form two squares. In walking, you stop as if astonished; and when standing, throw your body back.

The second sign is to clap your right hand to your forehead. with your fingers and nails turned on the eyes, and say, - Ben, horam. Your brother answers by interlacing the fingers of both hands, and by putting the back part of them to the left side of the belly, and looking up to heaven, says, - Echad.

The third sign is that of grief, figurative of the Fellow Craft's sign. Carry your right hand to your heart, and at the same time your left hand low down on the left side, as if to struggle. Then move your elbow three times in a circular manner from side to side, and say, - Ky; to which the other responds. -Jaca.

The token is to touch each other's heart, pass and take each other with the right hand by the middle of the arm, and, with the left hand, by the elbow: pass it three times. The one utters the grand word Jachinai, and the other answers Judah.

Catechism

Q. Are you an Intendant of the Building?

A. I have taken five steps of exactitude, and have penetrated into the inner part of the temple. I have seen the effects of the great and resplendent light in the middle of which I have seen, in Hebrew characters, the three mysterious letters - I, I, I without knowing what they mean.

Q. How were you received Intendant of the Building ?

A. By acknowledging my ignorance.

Q. Why were you raised to that degree ?

A. In order to expel the darkness in which I am encircled, and to get such light as would regulate my heart, and enlighten my understanding.

Q. In what place were you introduced ?

A. In a place full of wonder and charms, where virtue and Sovereign wisdom reside.

Q. What is the duty of an Intendant of the Building ?

A. To keep the brethren steady in the practice of virtue, by setting them a good example to correct their works.

Q. Why is it required, in this degree, before you are admitted, to show that you are well instructed in the three first degrees of Masonry?

A. To shew that it is only gradually that we can arrive at perfection.

Q. What do you learn from the three first degrees?

A. The first teaches moral virtue ; the second, political virtue ; and the third, heroic virtue.

Q. Why were you obliged to take your steps backwards as well as forwards in your different degrees?

A. To show that the progress; towards virtue was slow and gradual; that we must by humility curb that pride which is natural to us, before we can presume to hope for perfection and also, that we must judge so far impartially of our action and so far effectually govern our passions, as not to leave anything exceptionable in our conduct.

Q. Can you explain the mysteries of our lodge?

A. I will endeavour to do it in the best manner I can.

Q. What do the three mysteries in your jewel signify?

A. Jachinai signifies divine beauty - Judah divine wisdom. The three letters I, in the middle of the triangle of the blazing star, are the initials of the sacred and nameless word.

Q. What does the circle in the inside of the third triangle imply?

A. The immensity of God's power, which hath neither beginning nor end.

Q. What do the three in the circle mean?

A. Oh! the Eternal alone possesseth the attributes of Divinity.

Q. What are the chief attributes of the Divinity?

A. Beauty 6. Omniscience 11. Justice 7. Wisdom 7. Eternity 8. Compassion 10. Boundless 10. Perfection 8. Creation and mercy 14. These make in all the number 81.

Q. Explain to me the square of nine, which you see in the triple triangle.

A. Nine, thrice multiplied by three, makes 81.

Q. Why do you place Solomon, King of Israel, in the temple?

A. In memory of his being the first who constructed a temple to his Lord.

Q. Why do you place a brazen sea in the temple?

A. To let us know that the temple of God is holy, and that we must not enter it before we are purified from all uncleanness.

Q. What does the left side of the temple signify?

A. Masonry, under the laws of types and ceremonies.

Q. What does the right side of the temple signify?

A. Freemasonry, under the laws of grace and truth.

Q. What is the meaning of the tomb, which is under the threshold of the door of the sanctuary in your degrees of Perfect Master and Provost and Judge ?

A. It shows that we must be purified by death, before we can enter, into the mansions of bliss.

Q. What does the candlestick with seven branches signify?

A. The presence of the Holy Spirit in the heart of those who faithfully observe the law.

Q. Why are you barefooted at the time of reception?

A. Because Moses was so when on the mount.

Q. What did you hear before you entered the lodge?

A. Five great strokes.

Q. What do they denote?

A. The five points of felicity.

Q. What happened in consequence, and what was done with you?

A. A warden immediately appeared, who supported and carried me round the temple five times.

Q. What was his intention in so doing?

A. Surprise, wonder, and grief took possession of my mind all the time.

Q. Why were you thus affected?

A. I was thus affected at the sight of what was enclosed in the blazing star.

Q. Pray what could that be?

A. Something that was mysterious, and appertaining to the Grand Architect of the universe, which I hope to be acquainted with in time.

Q. Why had the stars five points or rays?

A. It was to show, first, that in the construction of the temple the five orders of architecture were made use of : Second, to represent the five points of felicity : third, the five senses, without which man is imperfect : fourth, the five lights of Masonry; and fifth, the five zones of Masonry.

Q. What are the five points of felicity?

A. To walk, to intercede for, to pray, to love, and to assist your brethren, so as to be united with them in heart and mind.

Q. Why were you seized with wonder?

A. It was on seeing the beauty and ornaments of the temple, whereof I saw but a part.

Q. Why did you not see the whole?

A. A thick veil concealed a part of my view; but I hope that the strong desire which I have to improve in my zeal for the royal art will disperse the cloud in time, which now obstructs my sight from them.

Q. Why were you seized with grief?

A. Because all the wonders I saw brought to my remembrance the melancholy end of our respectable master, Hiram Abif.

Q. How were you made to walk?

A. By the five points of exactness.

Q. And what do you mean by this?

A. I mean the five solemn steps which I took in advancing to the foot of the throne of the powerful King of Israel, where I took my obligation in his presence.

Q. Why, at your reception, were you obliged to represent a dead man?

A. It denotes to us that good Masons should be silent to the world, and refrain from its vices.

Q. What do the scales imply which are put into your hand?

A. An emblem of justice to my brethren. By the said scales I ought also to weigh my own actions, and to regulate my own conduct, in order to justify the good opinion conceived of me by appointing me a master in Israel, and an Intendant of the Building.

Q. Have you seen your illustrious and Perfect Master today?

A. I have seen him.

Q. Where was he placed, and how clad?

A. He was placed in the east under a canopy, bespangled with brilliant stars, and clad with azure and gold.

Q. Have you any remains of darkness about you?

A. The morning star lights me, and the mysterious stars guide me.

Q. Where were you thus conducted?

A. I cannot tell you.

Q. How old are you?

A. Twenty-seven.

Q. What number have you marked?

A. Five, seven, and fifteen.

Q. Where did you remark them, and what do you mean?

A. 1 remarked them in the arrangement of the lights, and have already explained the two first numbers. The last represents the fifteen masters, headed by Mahabone, who found the body of Hirani Abif.

Q. Why do you wear a green ribbon, and the same colour on your apron

A. To teach me that virtue and zeal in Masonry are the only roads to lead me to true and sublime knowledge.

Q. What does your jewel represent?

A. The triple essence of the Divinity.

Form of Closing in this Degree

T. P. M. What is the clock, Illustrious Warden?

A. Thrice Puissant, the day is at an end.

T. P. M. Remember, illustrious brethren, and think often of the five point's of felicity. It is time to rest.

The T. P. M. and wardens strike five times each. All the brethren clap five, seven, and fifteen times, and the lodge is closed.

Traditional History

G.: O.: My brother, but little need be said to you of the history of this degree, as it is fully given in the reception. You have on this occasion represented one of the five chief architects appointed by King Solomon to conduct the work upon the Temple, in the place of Hiram, the chief architect, who had been murdered. The king was always desirous of carrying to the highest state of perfection the work he had begun in Jerusalem, and upon the loss of the skilful Hiram, much concern was felt as to whether the original design of the structure could be completed and, also, as to whether the arrangements that had been projected for ornamentation and decoration would not fail for want of skill and ability on the part of the workmen. Pending these difficulties, on consultation, it was recommended by the High Priest, Sadoc, and Ahishar, Governor of the House, that five artificers, who had been pupils of Hiram, should be placed, as chiefs, over five departments in the construction of the edifice, and that at least the building could proceed, until they could find a Grand Master Architect.

Adoniram, the son of Abda, was selected as the President of the Board of Architects, the others being Joabert, a Phoenician the chief artificer in brass; Stolkin, a Hebrew, chief carpenter; Selec, the Giblemite, chief stone-mason; and Gareb, a Hebrew, chief worker in silver and gold, and chief engraver.

King Solomon was well aware that the zeal and abilities of these brethren would be exerted to the utmost in bringing to perfection so glorious a work. In like manner, we expect you to do all in your power to promote the grand design of Masonry, and to bring to perfection the works of this Lodge of Intendants of the Building, exercising and propagating charity and benevolence, educating the poor orphan, comforting the sick and distressed, and providing refuge for the unfortunate.

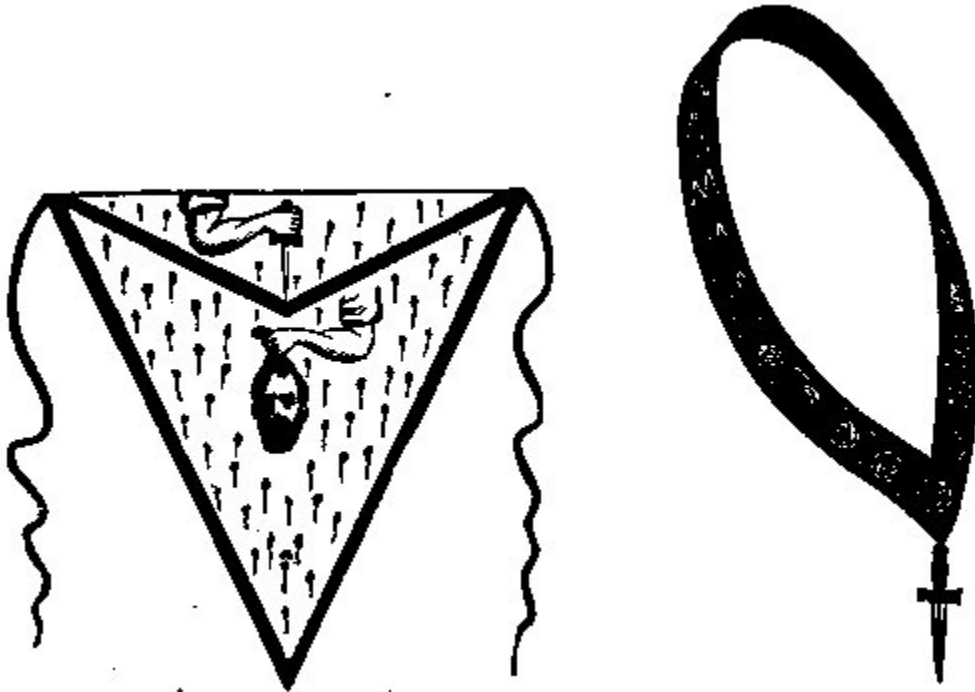
You have learned in your previous degrees that, in order to succeed in the great work of erecting a temple not made with hands, and dedicated to the Grand Architect of the Universe, you must emulate the same spirit, the same fortitude and resolution possessed by our Grand Master Hiram - preferring your integrity to your life.

You will still advance toward the light -- toward the star blazing in the distance - which is an emblem of the divine truth, given by God to the first men, and preserved amid all the vicissitudes of ages in the traditions and teachings of Masonry. Here, as everywhere in the world, Darkness struggles with Light, and clouds and shadows intervene between you and the truth.

You are now, my brother, a student of the morality of Masonry, with which, we trust, you will become imbued, as for some time you will be exclusively occupied in its study. Step by step you must advance toward perfection in the moral code of Masonry: each Masonic degree is meant to be one of those steps: each is a development of a particular duty, and in the present one you are taught charity and benevolence. With these two virtues, man can best prepare for that future which he hopes for. The law of our being is love of life-this wonderful creation of God-and its interests and adornments, love of the world; not a low and sensual love, not love of wealth, fame, ease, power, and splendour, not low worldliness, but the love of earth as the garden on which the Creator has lavished such miracles of beauty - as the habitation of humanity - the dwelling-place of the wise, the good, the active, and the loving - the place for the exercise of the noblest passions, the loftiest virtues, and the tenderest sympathies : this is the charity or love we would teach in this degree, for God himself is love, and every degree of charity that dwells in us is the participation of the divine nature.

MASTER ELECT OF NINE

The Ninth Grade of the Ancient and Accepted Scottish Rite, and the Sixth Degree of the Ineffable Series



Argument

The three degrees called elect, or Elu - namely, Elect of Nine, Elect of Fifteen, and Sublime Master Elected - are intimately and essentially connected. They are of an important and interesting nature, the first of the three being established to reward the fidelity and zeal of one of the favourites of the King of Israel, who was the first to detect and bring to justice a certain Craftsman, who, pending the construction of the Temple, had been engaged in an execrable deed.

The great purpose of the degree is to inculcate and illustrate this lesson: That we should be careful how we allow ourselves to be led away by an excess of zeal, even in a good cause, to indict, as an individual, the punishment justly due for the violation of human or divine laws

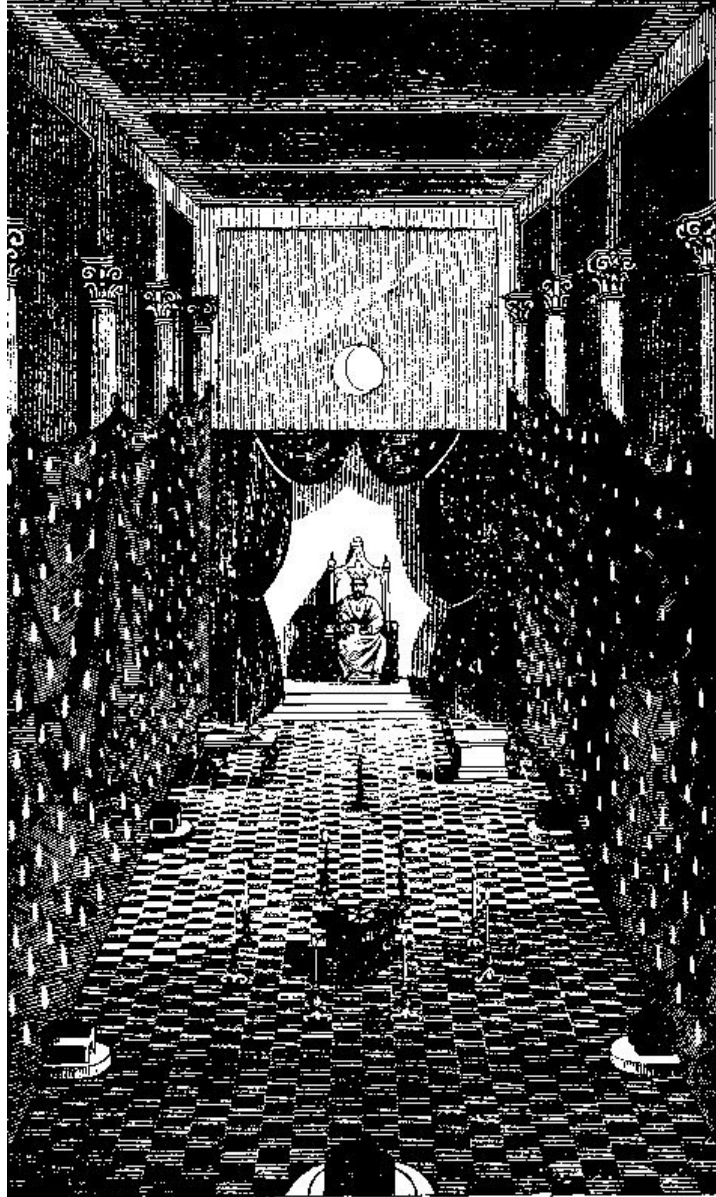
Free, Ancient and Accepted Scottish Masonry has no ambition to be considered a Charitable Institution, in the modern acceptation of that term. In that regard, we are widely different from those secret associations whose chief claim to public consideration is in the assistance they render to the unfortunate poor. However laudable alms-giving may be, we are not prepared to accept it with them as a full and complete exercise of all our duties as conveyed in the word Charity. Alms-giving is not the full scope of Charity as taught in the old Free Masonic schools of Philosophy. The greatest of the divine virtues given to man is Charity.

It is that great vital principle of fraternity, of equality, and of liberty, which prompts a man to love his neighbour as himself - it is humble, retiring, hath no shadow of envy, hatred, or malice; it is that love to mankind which prompts us to rush to the rescue of our brethren in adversity, as well as to rejoice with them in their prosperity. In brief, this is the substance of all our teachings and all else is but subsidiary.

Decorations, Etc

The hangings are black, strewed with flames, suspended from eight columns, four on each side. There are nine great lights - eight forming an octagon round the altar, which is in the centre: the other light is placed half-way between the altar and the East. The altar is covered with black, and on it are placed the Book of the Testimony, two cross-swords, and a dagger.

An urn, containing a number of white and black ballots, on the Secretary's desk. There is also a room representing a cavern.



Titles

The body is styled a Chapter, and members, who represent the first Nine The officers are:

Thrice Potent Master, represents King Solomon;

Senior Inspector, represents King Hiram;

Junior Inspector, represents Adoniram;

Orator, represents Zabud;

Secretary, represents Sadoe;

Treasurer, represents Josaphat;

Hospitaller, represents Ahisar

Master of Ceremonies, represents The Stranger Pharos, and a poor herdsman;

Captain of the Guard, represents Banacas.

Clothing

Apron - White, lined and bordered with black, sprinkled with blood; in the centre a bloody head held by the hair; on the flap, an arm holding a dagger.

Sash - A broad black watered ribbon, worn from the right shoulder to the left hip; at the lower end nine red rosettes, four on each side, and one at the bottom, from which pendent the:

Jewel - A dagger, hilt of gold and blade of silver.

During a reception the Thrice Potent and Senior Inspector wear Royal robes, with crown and sceptre; the Secretary wears robes and mitre of the High Priest.

The Junior Inspector and other officers, robed in black with cowles, and the apron, sash, and jewel of this degree, sit * * * during the working of the degree, with right elbow on the knee and head on the right hand as if fatigued.

Stranger clothed as a shepherd.

Battery-* * * * * _ *

The lights are not lighted until the Chapter is opened.

Hour-First hour of night.

Age-Eight and one.

Opening

Q. What are we taught as a Master Elect of Nine?

A. That we should be careful how we suffer ourselves to be led away by an excess of zeal, even in a good cause, to exercise as individuals the vengeance due for the violation of divine and human laws.

Q. What further does the degree illustrate?

A. The overthrow of ignorance by freedom

Form of the Lodge

The chamber in which this chapter is held represents the apartment in Solomon's palace. The hangings are red and white columns intermixed and strewed with flames. The master represents

Solomon, King of Israel, and is styled the Most Sovereign. There is but one warden, who sits alone in the west, representing Stolkin, and is called the Inspector. All the rest of the brethren must be in black and placed in the south, as the lights are placed, eight close, and one at a distance. When there is a reception, all the brethren, being in mourning, sit with their hats flapped, and the right leg over the left, their heads leaning on their right hands, in a doleful character. Their aprons are lined and bordered with black. They wear a broad black ribbon from their left shoulder to their right hip, on the breast of which are painted three heads of fear and terror. A poniard hangs to this ribbon, with nine red roses painted on it near the bottom, four on each side, and one in the centre. Each brother has a naked poniard lying at his feet. The plan of the draft of the lodge or chapter is an oblong square, at the upper part of which, to the right, is drawn the city of Jerusalem. At the left is represented a cave near the sea-side and the river Joppa, surrounded with rocks, in which a man is seen, lying with his head on a rock, a lamp burning by him, a poniard at his feet, a running stream of water, and a cup. Over the mountain the setting sun is seen. In the middle of the draft appears a bush, which seems to be on fire, occasioned by the reflection of a rainbow. A brilliant star is fixed immediately over the cave, above the setting sun, to point out the retreat of the murderer. On the draft is likewise seen a winding road which leads from Jerusalem to Joppa. On this road a dog ' is seen near to the cave, which is the figure under which the unknown person is drawn. A man closely follows, and, at a distance, are seen eight other men walking without order. Near the room where this chapter is held there must be a small room made to represent a cave, and a large stone in it for the candidate to sit upon, a little table with a lamp lighted and, under it, the word REVENGE written. A poniard lies on the table, a spring or fountain runs in the room, a cup to drink out of, and an effigy of a man asleep.

In this chapter, the sovereign sits under a canopy, in an elevated chair of state covered with black. Before him stands a table covered with black and a grey coloured carpet, on which is a bible, a sceptre, and a dagger. Solomon strikes with his sceptre, and Stolkin strikes with his poniard, which he holds in his hand as a symbol of revenge.

Form of Opening

Q. Are you an elected Knight?

A. One cavern received me, one lamp gave me light, and one spring refreshed me.

Q. What is the clock?

A. Break of day.

The Master knocks eight and one. The inspector imitates him, and the brethren clap the same number with their hands. The Master says This chapter is opened.

Form of Reception

The master of the ceremonies brings the candidate to the door, knocks eight and one, which are repeated by the Master, all the brethren being in their proper postures. The Inspector rises and receives the candidate, whom he brings into the middle of the chamber, opposite to the Thrice Puissant. After a little silence, he is asked by the Master:What do you want here?

A. I am come to solicit the favour of being initiated into the degree of the Nine Elected Knights.

Q. What motives induce you to think that you deserve to have the honour conferred upon you?

A. My zeal, fervour, and constancy, which I promise shall be doubled hereafter, have made me aspire to this favour.

T. P. M. Learn, my brother, that you are to impute your present admission into this chapter, less to a desire in us to confer this degree upon you, than to an inclination to make a trial of your conduct and courage, and of your compliance with the obligations which you have contracted in the different degrees through which you have already passed. Know, my brother, that, at this moment, we have in our power one of the murderers of our respectable Master, Hiram Abiff, who groans under the enormity of his guilt and expects every instant to undergo the rigorous torture which his crimes merit, to serve as an example to deter others. This I have learnt from a stranger, who will conduct those I send to the place where the miscreant is hidden.

My dear brother, this chapter is fully convinced of your zeal, and is much disposed to confer higher degrees on you. So, now the opportunity offers of your being the first to revenge the craft, by bringing this villain to condign punishment if possible, adequate to the enormity of his crimes. - Do you find yourself disposed to vindicate the royal art, and to sacrifice the traitor in honour of masonry ? - Give me an answer.

A. I shall be happy of the opportunity to revenge the death of our dear Grand Master.

T. P. M. I must previously inform you that this man is, perhaps, one of your acquaintances, probably your friend, or your brother; but in such a case as this every sentiment must give way to that of revenge, which, with you, is to stifle every other consideration, because no bad consequences will attend your accomplishment of this revenge. Besides, this is the only opportunity that offers of making us sensible of your zeal, by which you will be admitted into this degree; therefore, determine immediately.

A. I am determined.

T. P. M. Suffer yourself to be conducted, and follow the stranger to the place where the criminal is hidden.

The candidate is now blindfolded and conducted to the cave, where he is seated on a stone, opposite to the sleeping murderer. When seated, the guide tells him that he shall have to leave him for a while ; another brother shakes a parcel of chains and groans heavily. The guide places the candidate's left hand on the table, tells him to lay his head on his arm, and his right hand on his thigh and thus addresses him

My dear brother, I must leave you a little while, be of good courage, and not daunted. Promise me faithfully that you will remain in the posture in which I now leave you, however much alarmed you may be by any noise which you may hear. Attend to what I say ; for, if you neglect it, your life may be the cost. As soon as you hear a masonic knock, take the bandage from your eyes, and closely examine every object that is around you. When you hear a second knock drink out of the cup, which you will find near your left hand. When you hear a third knocking you must do exactly as a voice shall bid you. Although I leave you alone, believe me, the eyes of the whole chapter are upon you ; therefore, I beg that you will not fail to comply with these instructions. Farewell, I leave you. He quits the room, and shuts the door sharply after him. In a minute or two he knocks three distinct knocks; after awhile he knocks again, as before; and then again when a voice tells the candidate to take that dagger and strike the villain, first on the head, then in his heart. Cut off the head and follow me with it in your left hand, and the dagger in the right. He is again brought to the door of the lodge, and knocks eight and one. The door being opened, the Master says -

Q. Who, comes there?

A. Joabert, who has discovered where the traitor was concealed, and having revenged the death of our respectable Master, Hiram Abif, comes to lay the villain's head at the feet of Solomon, King of Israel.

He is then admitted. Holding the head out, he strikes at it. with the dagger, which brings him to the throne, where he falls on his knees, with the head and dagger exposed in his hands. The king, seeing the candidate, rises with great indignation, and says : - Wretch! what have you done? My orders were, that the traitor should be taken and brought to me, not that you should put him to death. Your disobedience of orders shall, therefore, cost you your life. Stolkin, put him to death.'

On hearing this the brethren fall on one knee, and beg pardon from Solomon for the candidate, saying, that it was an excess of. zeal and love for the memory of our respected Master, Hiram.Abif, that prompted him to disobey the King's orders. While this entreaty is making, Stolkin seizes the candidate and stands ready to execute his orders.

Solomon says - Stop! My Brother Joabert, I freely forgive you, the second time, as you meant no wrong, but beware of the third offence - The head and poniard are then taken from him, and the obligation is administered.

The penalty of this obligation embraces all those of the foregoing with a promise to revenge masonry in general ; to protect the order of one's own brethren with all one's might and power ; to submit one's self to perish by the same weapon which will be given as an honourable mark of this order, and, as a reward for zeal and constancy.

The Thrice Puissant raises the candidate and gives him the dagger, saying : - I deliver you this vindictive weapon : makea good use of it when required.

The first sign of this order is for one to take a poniard or sword and stab another on the forehead. The one that is struck claps his hand to his forehead to see if it is bloody.

The second sign is to strike your poniard to the heart of another, and say Necum. The other answers by laying his hand upon his heart, and saying - Joabert.

The grip is to take the thumb of the other's right hand, and in the bottom of yours, clench all the fingers of both hands and place the thumb erect. Is signifies the elect eight close by and one by itself.

The passwords are given

The grand word signifies the faithful guardian, chief of the Tabernacle, friend and chosen favourite.

The candidate is led to the west, the brethren resume their proper attitudes, and the Thrice Puissant delivers the following:

Discourse

Thrice respectable brother elect, the unanimity and earnestness with which this respectable assembly require your pardon, disposed my heart to grant it, especialy as your crime was only an overflow of zeal. In this you have imitated Joabert, the favourite of Solomon, King of Israel, as I am about to relate. You doubtless recollect the lamentable catastrophe of our respectable Master, Hiram. Abif. His death is the constant subject of our griefs and tears, and, in this, we imitate the

wisest of kings, who bemoaned the irreparable loss which he had sustained. You know that Solomou, on hearing that he was missing, put a stop to the building, and swore that no person should be paid his wages, until this great man was found dead or alive. You also recollect that the brethren went in search of him, and that Stolkin's good luck on this melancholy occasion, endeared him to the king, and procured him his greatest confidence. Nor was Solomon contented with having the funeral obsequies of that great man celebrated with as much splendour and magnificence as possible but was also determined to take public satisfaction with the perpetrators of that horrid crime, and to sacrifice them to the manes of his deceased friend. He issued a proclamation, offering a reward to any person who would give information where the villains were concealed ; and that he would even forgive the real assassin if he would come into his presence, acknowledge his guilt, and give up his accomplices, so that they might suffer condign punishment for the expiation of the greatest of crimes. This proclamation was long out to no purpose. But one day, when Solomon was sitting in his hall, giving audience to more than ninety masters and other officers of the order, Jerbel, Captain of the Guards, entered and informed him that an unknown person wanted to speak to him in private, as he had a matter of high importance to impart. The brethren were alarmed at the readiness with which the king consented to a private audience from fear of danger to his person ; but the audience being short, a speedy return removed those fears. He informed them, this unknown person was acquainted with the retreat of the murderers of Hiram Abif, and had offered to accompany such people as would accompany him and inform themselves of the truth of what he asserted. The brethren, to a man, immediately stood up and offered their services on that occasion. The king was highly pleased at their zeal, but declared, that among such a number of virtuous brethren, they who should be employed in the honour of taking these victims of vengeance should be determined by lot. The names of the Intendants of the Buildings who were present were put in a box, when the king declared the nine whose names should be first drawn should follow the unknown stranger and bring the traitors alive, to be made an example to the latest posterity. Lots were accordingly drawn, and joy gladdened the faces of those whose names came out. These received instructions from the king to follow the unknown man, who would conduct them to the cave which was the retreat of the traitors. They departed, but one of the nine, Joabert, whom you this day represent, animated with uncommon ardour, and thinking his brethren walked too slow, got before them, and was the first that came to the cave, which was situated near the sea side, not far from Joppa. Near it was a bush, which seemed to burn ; and a star, which had conducted them, stood fixed over the cave. Joabert, inflamed with rage, entered, and by the aid of a lamp which was burning, saw the villain asleep lying on his back. A dagger lay at his feet, which Joabert seized and struck with all his might, first on the head, and then in the heart. The villain sprang up with fury ; but, immediately dropped dead at his feet, and pronounced the word Necum. Joabert cut off his head, and then quenched his thirst at the spring in the cave, when he was joined by his brethren, whom he was just going to meet. They, seeing the head of the villain, represented to Joabert that he had committed a fault by his zeal, and that thus putting an end to the villain's life, he had rescued him from the tortures which Solomon had prepared for him. They promised to intercede and use their influence with the king to procure his pardon. All quenching their thirst, Joabert taking the head, they walked back to Jerusalem. On seeing them Solomon was about to give orders for the intended tortures ; but, espying the villain's head in the hands of Joabert, he could not restrain his wrath, and ordered Stolkin to put him to death. This would have been instantly executed had not all the brethren thrown themselves on their knees and begged him off, as the illustrious brethren of this chapter have done for you. From the historical circumstances related you may see what useful instruction can be drawn. First, by the traitor's death, you see that crimes never go unpunished ; but that, sooner or later, they meet their deserts. Secondly, you may learn from Joabert's danger, how unsafe it is to exceed orders ; and that it is a necessary strictly to comply with the orders of your superiors. Thirdly, by the pardon procured for this zealous brother, you may learn, how easily the heart of a good king is influenced to be merciful. You also see how necessary it is to have friends who will interest themselves warmly for us on critical occasions. And now, my dear brother, we will put an end to this discourse by applauding your reception with eight and one.

Catechism

Q. Brother, are you a master elect?

A. I have been made acquainted with the cave.

Q. What have you seen in the cave?

A. A light, poniard, and a fountain, with the traitor Ehyroh.

Q. Of what use to you were these things?

A. The light to dispel the darkness of the place, the poniard to revenge the death of our respectable master Hiraïn Abif, and the fountain to quench my thirst.

Q. Where were you made a master elect?

A. In the hall of audience, in Solomon's palace.

Q. How many Intendants of the Building were there present at that time?

A. Nine, of which I was one.

Q. From what order or number of people were those chosen?

A. From upwards of ninety, mostly Intendants of the Building, and some masters.

Q. By what motives were you prompted to become master?

A. The desire of revenging the death of our respectable Master, Hiram Abif, by destroying his murderer, Ehyroh

Q. Where did you find the assassin?

A. At the bottom of a cave, situated at the foot of a burning bush, by the seaside near to Joppa.

Q. Who showed you the way?

A. An unknown person.

Q. What road did you pass through?

A. Through dark and almost inaccessible roads.

Q. What did you do when you came to the cave?

A. I laid hold of a dagger, there found, and, with it, struck the villain so forcibly on the head and the heart, that he immediately expired.

Q. Did he say anything before he expired?

A. He only answered one word.

Q. What was it?

A. Necum, which signifies revenge.

Q. How was your election consummated?

A. By revenge, disobedience, clemency, and 8 and 1.

Q. Explain this.

A. By revenge, I destroy the traitor; by disobedience, I exceeded the orders given to me by the king ; by clemency through the intercession of my brethren, I obtained the king's pardon; and, lastly, by 8 and 1, as we were only nine chosen for the business.

Q. What did you do after killing the traitor?

A. I cut off his head, quenched my thirst at the spring, and, quite fatigued, laid myself down to sleep, where I remained until my companions entered the cave crying out revenge.

Q. How did Solomon receive you on presenting the head of the traitor to him?

A. With indignation, as he had proposed to himself much gratification in punishing the villain, and even doomed me to death; but on account of my zeal forgave me.

Q. What did the dark chamber represent, into which you were conducted before your reception

A. It is the representation of the cave where the traitor was found by me.

Q. How came you to be left there blindfolded?

A. To call to my mind the traitor's sleep, and how often we may think ourselves secure, after committing a crime, when we are in the most danger.

Q. How did the elect walk?

A. Darkness obliged them to put their hands before their heads, to prevent injury, by coming against an obstruction. And, as the road was bad and uneven, they were obliged to cross their legs, and, for that reason, we sit in that position in the chapter.

Q. What does the dog represent, which you see in the draft?

A. The unknown person, or good citizen, who conducted the elect.

Q. What does the naked arm with the dagger mean?

A. That revenge ever attends

Q. What does the black ribbon with the poniard signify?

A. The grief still subsisting for Hiram Abif, though his murderer was punished, as it was perpetrated by masons, and some of them yet unpunished.

Q. What emblems do you use to explain the number of nine elected ?

A. First nine red roses, at the bottom of our black order. Second, nine lights in the chapter. And third, nine strokes to gain admittance. These are the emblems of the nine elected, and red is the emblem of the blood that was spilt in the temple, and ordered to remain there, till revenge was completed

Q. How do you wear the black order in this chapter?

A. From the left shoulder to the right hip, with a poniard hung to the bottom of it.

Q. What colour is your apron?

A. A white skin - ordered and lined with black, spotted with red, and on the flap is painted a bloody arm holding a bloody dagger.

A. With what is this chapter hung ?

A. White; red and white mixed with flames ; white flames and red flames ; and red on the white. The one indicates the blood that was spilt, and the other, the ardour and purity of the elect.

Q. Why have you no more than one warden?

A. Because the chapter was always held in Solomon's palace, where there was no one but his favourite privy to what passed.

Q. What was there more to be done ?

A. Nothing, as everything is achieved, and Hiram Abif revenged.

Q. Give me the password.

A. It is done.

Q. Give me the grand word.

A. It is done

Q. Have you any other passwords?

A. There are two.

Q. Give them to me.

A. It is done.

Q. At what time did the nine elected set out on their journey to the cave?

A. Just at dark.

Q. When did they return?

A. At the break of day.

Q. How old are you?

A. 8 and 1 perfect.

Reception

My brother, I now designate and present to you the jewel of this degree. It is the avenging blade, which will be sure to find the perjured and guilty traitor.

I invest you with the other symbols of this degree. This apron and sash denote the melancholy death of our Grand Master Hiram Abif. The bloody arm and red roses, the instrument and the blood shed by the eight and one knights to atone for his death.

You will now go and salute the Grand Inspector, and then repair to the Grand Orator for the history of this degree.

Traditional History

G.: O.: After the death of the Grand Master, the assassins having made their escape, a great assembly of Masons was convened by King Solomon, to consult as to the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a herdsman, who demanded to speak to the king. On being admitted to an interview, he acquainted King Solomon that he had discovered persons concealed in a cave near the coast of Joppa, answering the description given of the traitors; and he offered to conduct those whom the king should select to the place of their concealment.

This being communicated to the Masters, they one and all eagerly requested to be made participators in the vengeance due the assassins. Solomon checked their ardour, declaring that only nine should undertake the task; and to avoid giving any offence, ordered a selection of nine of the brethren by lot, to accompany the stranger. At the first hour of the night, the favourite of King Solomon and eight others, conducted by the stranger, travelled onward through a rough and dreary country toward the coast of Joppa. On the way, the most ardent of the nine, learning that the murderers were hidden in a cavern not far from where they then were, pressed on ahead, found the cavern, entered it with the shepherd, where, by the dim light of the lamp, he discovered one of the assassins asleep, with a dagger at his feet. Inflamed at the sight, and actuated by an impatient patient zeal, he immediately seized the dagger and stabbed him, first in the head and then in the heart. The assassin had only time to say "Necum" [pronounced nay-coom], or "vengeance is taken," and expired.

The avenger then quenched his thirst at the fountain. When the eight arrived at the spot, they asked him what he had done. He replied, "I have slain the assassin of our Grand Master, and have performed a feat for the honour and glory of the Craft, for which I hope to be rewarded." He then severed the head from the body, and taking it in one hand and his dagger in the other, with the eight returned to Jerusalem.

In his zeal, however, he hastened into the presence of the king, passing the guards at the entrance. Solomon was at first very much offended that it had been put out of his power to take

vengeance in the presence of, and as a warning to, the rest of the workmen, and ordered the guards to put his favourite to death but by the intercession of his brethren he was pardoned for his zeal, and they became reconciled. Solomon established the grade of Master Elect of Nine, and conferred it upon the nine companions.

Form of Closing the Chapter

Solomon makes the sign by putting his hand to his forehead and says : - My brethren, let us renew our obligation. (The brethren make the sign with their daggers, first striking the head and then the heart. Solomon strikes 8 and 1 : Stolkin does the same and the chapter is closed.)

MASTER ELECT OF FIFTEEN

The Tenth Grade of the Ancient and Accepted Scottish Rite, and the Seventh Degree of the Ineffable Series



ARGUMENT

This degree is a continuation of the series known as the Elu, or Elect degrees, and recounts in detail the mode of the arrest and punishment of the remaining assassins; and reminds us that the unerring eye of Justice will discover the guilty, and they suffer the punishment their crimes deserve. It is intended, morally, to instruct us that ambition and fanaticism, enslavers of mankind, are overthrown and dispelled by the sword of justice and freedom.

THE CHAPTER-ITS DECORATIONS, ETC

The hangings are black, sprinkled with red and white tears. There are fifteen lights, five in the East, and five before each Warden-four forming a square and one in the centre-all of yellow wax. The altar may be covered with black, strewn with silver tears. On the altar the Great Lights, Book of Constitutions, two crossed-swords, and two daggers.

OFFICERS, TITLES, ETC

The Thrice Potent Grand Master, who represents King Solomon.

The Senior Grand Warden represents King Hiram, and sits on his right.

The Junior Grand Warden, in the West, represents Adoniram, the son of Abda.

The Orator represents Zabud, the king's friend.

The Secretary represents Sadoc, the Priest.

The Treasurer represents Josaphat, the son of Ahilud, the Chancellor.

The Hospitaller represents Ahishar, Governor of the House.

The Captain of the Guard represents Zerbal.

The Master of Ceremonies represents the stranger who gave information of the place of concealment of the assassins.

The number of members is regularly fifteen, and no more.

ORNAMENTS AND JEWELS

The apron is white, lined, edged and fringed with black, and the flap black.

In the middle are painted or embroidered three gates, and over each gate a head impaled on a spike.

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

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

During a reception the officers are dressed as in the ninth degree.

The age 5 times 3, or 15 years.

The hour for opening is the sixth hour of the night; the hour for closing is the sixth hour of the day.

Battery - *****

OPENING

The fifteen lights are not burning.

Q. What is the cause to which the Illustrious Elu of the Fifteen are now devoted?

A. That of the oppressed against the oppressor, and of Toleration against Intolerance.

Q. When did the fifteen Elus depart from Jersulalem?

A. On the 15th day of the month Tammuz

Q. When did they arrive at Gath?

A. On the 18th day of the same month.

Q. What is your age?

A. 5 times 3, or 15 years, complete.

Q. What is the hour?

A. The sixth hour of the night.

Cause, then, the brethren to assemble around the altar, that, renewing our pledges to one another, we may open this Chapter of Illustrious Elus of the Fifteen.

Brethren, you will please assemble around the altar, that this Chapter may be opened in due and ancient form.

G.: Or.: To the cause of every people that struggle against oppression!

J.: G.: W.: To the cause of all who defend Right and Justice against Tyranny!

S.: G.: W.: To the cause of Toleration against Intolerance and Persecution!

T.: P.: To the cause of Free Thought, Free Speech, Free Conscience!

All. We devote ourselves, our hands, our hearts, our intellects!

T.: P.: Now, henceforward, and forever !

All. Amen!

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

S.: G.: W.: As my lights shine in this Chapter, so shall the light of religious and political Toleration rise upon the world.

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

T.: P.: So mote it be! My brethren, this Chapter is duly opened in due and ancient form.



RECEPTION

The demands of justice remain unsatisfied. Excellent Grand Orator, what saith the law as to him who slayeth his brother?

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

Such is the law; and the land of Israel is not yet purified of the innocent blood of our brother shed upon the floor of the Temple. One of his assassins has suffered swift punishment, but two remain at large, nor have yet been traced from their retreat in the mountains of Joppa. I fear they have escaped by sea, and are beyond our reach.

Most Potent King, doubt not that the Lord will at length give the two assassins into thy hand.

T.: P.: I therefore declare you to be duly invested with the rank and dignity of Illustrious Elu of the fifteen which degree I declare to be devoted now and always hereafter to Liberty and Toleration; and I invest you with its collar, apron, and jewel, which need no explanation.



HISTORY

G.: O.: About six months, it is said, after the execution of the assassin, as detailed in the degree of Master Elect of the Nine, Bengaber, an intendant of King Solomon, in the Country of Gath, which was tributary to him, caused diligent inquiry to be made if any person had lately taken shelter in that region who might be supposed to have fled from Jerusalem: he published at the same time an accurate description of the traitors who had made their escape. Shortly afterward he received information that persons answering the description had lately arrived there, and, believing themselves to be perfectly secure, had begun to work in the quarry of Ben-Dekar.

As soon as Solomon was made acquainted with this circumstance, he wrote to Maaka, King of Gath to assist in apprehending them, and to cause them to be delivered to persons he should appoint to secure them, and have them brought to Jerusalem to receive the punishment due to their crimes.

Solomon then selected fifteen Masters in whom he could place the greatest confidence, and among whom were those nine who had been in the cavern, and sent them with an escort of troops in quest of the villains. Five days were spent in the search, when Zerbab, who bore King Solomon's letter to King Maaka, with Stolkin and another of his companions, discovered them cutting stone in the quarry. They immediately seized them, and, binding them in chains, conducted them to Jerusalem. On their arrival they were imprisoned in the tower of Achizar, and the next morning received the punishment which their crimes deserved.

This degree, my brethren, as you learned by your reception and obligation, is devoted to the same objects as those of the Elu of the Nine; and also to the cause of the oppressed against the oppressor, and of toleration against intolerance; that is, to the cause of human freedom, corporal and mental, against tyranny exercised over the soul or body.

The assassins of Hiram Abif, whose capture and execution are recounted in this degree, are the symbols of those special enemies of freedom of the body and the soul - Ambition, of which tyranny or despotism is born; and Fanaticism, from which springs intolerance and persecution. To the objects of this degree you have irrevocably consecrated yourself, and whenever in your presence a Chapter of this degree is opened, you will be most impressively reminded of your solemn vows here taken at our altar.

SUBLIME MASTER ELECTED

The Eleventh Degree of the Ancient and Accepted Scottish Rite, and the Eight of the Ineffable Series



ARGUMENT

This the third of the Elu or Elect Degrees, was intended to emblematically illustrate the reward conferred by King Solomon upon twelve of the Masters Elect of Fifteen who were instrumental in bringing to justice the assassins of the Master Builder Hiram, constituting them Governors over

the twelve tribes of Israel, - instructing us that the true and faithful Brother will sooner or later receive his just reward, and morally teaching us to be earnest, honest, and sincere, and to protect the people against illegal impositions and exactions.

THE LODGE-ITS DECORATIONS ETC

This Lodge is also called a Chapter, and is decorated like that of the Tenth degree, with the same hangings.

It is lighted, however, by 12 lights, by threes, in the East, West, North, and South-each three forming an equilateral triangle.

OFFICERS, TITLES, ETC

Same as in the Tenth degree.

The Chapter regularly consists of twelve members only.

CLOTHING, ORNAMENTS, AND JEWELS

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

The cordon is a black ribbon, Worn from right to left. Over the heart is painted or embroidered upon it a flaming heart; and over that, the words *Vincere aut Mori*

The altar is uncovered, and supports the four great lights, cross-swords, and two daggers. Points of swords, when on an altar, should always be from the East.

The jewel is a dagger, worn suspended to the sash.

The age is 12 years.

Battery - *****



OPENING

Q. What is your name?

A. Emeth.

Q. What does it signify?

A. A true man - just, fair, sincere, faithful, fearing God.

Q. Where were you received a Prince Emeth, or Elu of the Twelve?

A. In a place representing the audience-chamber of King Solomon.

Q. How many compose a Chapter of Sublime Elu of the Twelve?

A. Twelve or more.

T.: P.: What does it signify?

A. That my faith cannot be shaken, and my confidence is in God.

Q. What are the characteristics of an Elu of the Twelve?

A. He is frank, fair, sincere, straightforward, reliable, honest, and upright, and thus is Emeth, a true man.

Who were the first Elus of the Twelve?

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

G.: Or.: That the people among whom we live may be protected against illegal impositions.

J.: G.: W.: That they may be secured in the enjoyment of their political and social rights.

G.: W.: That the burdens of the government may be equally apportioned.

All. We are and will forever remain united.

G.: Or.: We will be true unto all men.

J.: G.: W.: We will be frank, honest, and sincere in all things.

S.: G.: W.: We will be earnest in doing that which it may be our duty to do.

T.: P.: No man shall repent that he has relied upon our word.

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



RECEPTION

Justice will surely overtake the guilty, and the offence be unerringly followed by its consequences. Freedom of the State can only be attained and perpetuated by instructing the people, by following ignorance into its darkest dens, and there smiting it mortally, without mercy. My brethren, the affairs of the living, too long neglected in our sorrow for the dead and our pursuit of the assassins, now demand our attention. Many complaints have accumulated, and much wrong and oppression is charged to exist.

I will create twelve of the fifteen Master Elus to be Governors in Israel, with the title of Princes Emeth, giving them in charge the collection of the revenues of my realm, and supreme control, each in his province, as my vice-regents and immediate representatives. They shall, also, when assembled, constitute a Chapter, and a new degree in Masonry be thus created, called the Sublime Elu of the Twelve. And, in order that no one may be offended or mortified, let the twelve be selected by lot.

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

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

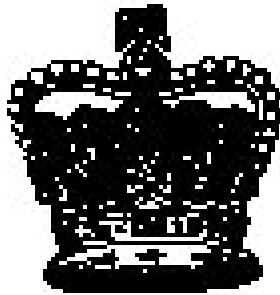
P... I invest you, my brother, with the apron, collar, and jewel of this degree; remember that you wear them as the successor and representative of a Sublime Elu or Prince Emeth of the Court of King Solomon; and that your conduct and conversation must be such as becomes one invested with so high an honour. The flaming hearts are symbols of that zeal and devotedness that ought to animate you, and the motto is your pledge that you will rather die than betray the cause of the people, or be overcome through your own fear or fault.



HISTORY

G.: Or.: The history of this degree is brief. After punishment had been inflicted on the murderers mentioned in the preceding degrees, King Solomon instituted this degree, both as a recompense for the zeal and constancy of the Elus of the Fifteen, who had assisted him to discover them, and also to enable him to elevate other deserving brethren from the lower degrees to those of places in the higher, which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights, and made the selection by ballot, that he might give none offence, putting the names of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and

gave them command over the twelve tribes. He gave them the name of Emeth, which is a Hebrew word signifying a true man. He exhibited to them the precious things which were deposited in the tabernacle. These, my brother, are the chief objects delineated on our tracing-board, and these you should make the constant subject of your reflections. These last three degrees constitute what are called the Elu degrees of the Ancient and Accepted Scottish rite. They elucidate a particular part of the legendary history of Freemasonry, and constitute a peculiar system which is necessarily contained in every rite. In the York rite the Elus are combined into one, and form a part of the third degree. In the French rite they constitute a separate degree, called "Elu," and forming the fourth degree of that rite. In some of the other systems of Masonry the Elus have been divided into numerous degrees, but their purport is always the same to give details of the detection and punishment, by chosen or elected brethren, of those murderers who first stained the escutcheon of Freemasonry by an atrocious crime.



—

CLOSING

T.: P.: Brother Senior Grand Warden, what is the hour?

S.: G.: W.: The twelfth hour of the day, Thrice Potent.

T.: P.: Then it is time to close this Chapter of Sublime Elu of the Twelve. Cause the brethren to assemble around the altar, that, renewing our pledges to each other, we may close in due and ancient form.

S.: G.: W.: Brethren, you will please assemble around the altar, and assist the Thrice Potent Grand Master to close this Chapter in due and ancient form

GRAND MASTER ARCHITECT

The Twelfth Degree of the Ancient and Accepted Scottish Rite, and the Ninth Degree of the Ineffable Series



ARGUMENT

The degree of Grand Master Architect is alleged to have been established as a school of instruction for the more advanced workmen of the Temple, to assure uniformity in work, vigour in its prosecution, and to reward those more eminent in science and skill. The degree partakes of a scientific nature, in which the rule of architecture and the connection of the liberal arts with Masonry are dwelt upon, and portions of the Fellow Craft or Companion degree are amplified and extensively illustrated. This grade requires of the neophyte that he be thoroughly qualified intellectually and morally, to be admitted, and instructs him that virtue is as necessary as talents to every Grand Master Architect.

THE CHAPTER-ITS DECORATIONS, ETC

Bodies of this degree are styled Chapters. The hangings are white strewn with crimson flames.

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

In the North is painted the North Star, and a little below it the seven stars of the Great Bear. In the East, behind the columns, is a luminous star, representing the morning star rising in the East.

Upon the altar, which is in the centre of the room and covered with a black cloth with tears, are the Great Lights, Book of the Constitutions, and on it, all the contents of a case of mathematical instruments.

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

Over the columns, in the East, hangs a triangle, enclosing the word of the degree.

OFFICERS, TITLES, ETC

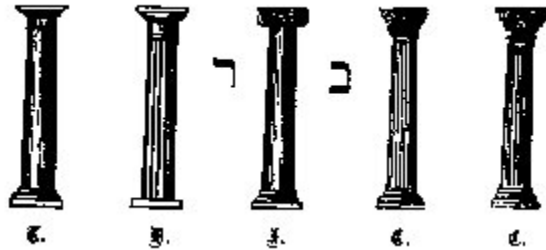
The same as in the three preceding degrees.

CLOTHING, ORNAMENTS, JEWEL, ETC

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

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

The jewel is a triangle of gold: on each angle, on one side, is a star enclosed by a semicircle. In the centre, on the same side, is an equilateral triangle, formed by arcs of circles, in the centre of which is a letter N. On the reverse side are five columns, of the different orders of architecture, with the initial letter of the proper order below each, in old English letters, arranged from left to right, Tuscan, Doric, Ionic, Corinthian, and Composite. Above these columns are a sector and a slide-rule; below them, the three kinds of compasses, the plain scale, and parallel ruler; and between the second and third, and third and fourth columns, are the letters R.: B.:



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

The age of a Grand Master Architect is the square of 3 x 5, or 45 years.

Battery -*****-**

OPENING

In the Opening, the following explanations of the instruments of a Grand Master Architect are given:

Q. What are the instruments of a Grand Master Architect?

A. The different compasses, the parallel ruler, the protractor, the plain scale, the sector and the slide rule.

Q. What lesson do the different compasses teach us?

A. That life and time constitute but a point in the centre of eternity; while the circle of God's attributes is infinity.

Q. What lesson does the parallel ruler teach us?

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

Q. What lesson does the protractor teach us?

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

Q. What lesson does the plain scale teach us?

A. That we live not only for ourselves, but for others, so as in just and proper measure to serve our selves, our families, our friends, our neighbours, and our country.

Q. What lesson does the sector teach us?

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

Q. What lesson does the slide-rule teach us?

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

Q. Where were you received and made a Grand Master Architect?

A. In a place representing the Chamber of Designs, assigned to the Master Khurum in King Solomon's Temple.

RECEPTION

J.: G.: W.: A wise man will hear and increase in learning, and a man of understanding will attain unto wise counsels; to understand a proverb, and the interpretation; the word of the sages and their obscure sayings.

J.: G.: W.: Wisdom preventeth them that covet her, so that she first sheweth herself unto them. He that awaketh to seek her shall not labour; for he shall find her sitting at his door. The Lord giveth wisdom; out of his mouth come knowledge and understanding.

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

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

S.: G.: W.: Get wisdom! Exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her. She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee.

T.: P.: No evil can overcome wisdom. She glorifieth her nobility by being conversant with God, and the Lord of all things loveth her. For it is she that teacheth knowledge of God and is the expounder of His works.

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

LECTURE

It is the true Masonic Light. He who obeys the Masonic law shall find it. The degree which you seek was first conferred upon Adoniram, the son of Abda, when he was appointed Chief Architect of the Temple, and as such the successor of the Master Hiram after having been for a time the chief of the five Intendants of the Building, and after his skill and science as an architect had been thoroughly tested, and he found to be superior to the other four Intendants. It was but the ceremony of his investiture with that office. Afterward it became an honorary degree, conferred first upon the other Intendants, and then upon the Elus, as a mark of honour and distinction. As he advanced, the ancient Freemason ceased to work with the instruments of the labourer the square, the level, the plumb, and the trowel, and assumed those of the Architect and Geometrician. As he advanced, also, he passed from that branch of geometry and mathematics which occupies itself with the earth, its surface and the things, that belong to it, with right lines and angles, and all the figures formed thereby, to the mathematics of the heavens and the spheres. We no longer occupy ourselves with geometry and mathematics as sciences, nor expect of our initiates a knowledge of their problems, or even of their terms. To us the instruments of the geometrician, and all the figures, plane and spherical, drawn by these instruments, have a symbolical meaning. By means of the morality of Masonry, we advance toward its philosophy, and every degree is a step in that direction. If you would succeed to the rank held by Adoniram,. you must assume the obligation which it imposes.

INVESTMENT

T.: P.: I invest you with the apron, collar, and jewel of this degree. Their colours white and blue, will remind you of what is commonly called symbolic Masonry, or the Blue degrees, - the foundation, but not the completion and perfection of Masonry. Upon the apron and jewel you see the five orders of Architecture, and the instruments of a Grand Master Architect; the symbolic meaning of which you have yet to learn. I now present you with the instruments with which a Grand Master Architect works. Listen, and you shall learn their uses, and of what they are the symbols to us in this degree.

T.: P.: Such are the instruments of a Grand Master Architect, and such the lessons which they teach us. Forget not that you have solemnly sworn to practise all the virtues which they symbolically teach; for thus only can you deserve, how proudly so ever you may wear the title of a Grand Master Architect.

HISTORY

The history of this degree is brief, as its ceremonies are simple. After the murderers of the Master Hiram Abif had been discovered, apprehended, tried, and punished, his monument and mausoleum completed, and the matters which concerned the revenue of the realm provided for,

King Solomon, to assure uniformity of work and vigour in its prosecution, and to reward the superior and eminent science and skill of Adoniram.. the son of Abda, appointed him to be chief Architect of the Temple, with the title of Grand Master Architect, and invested him with that office, as sole successor and representative of the deceased Master Hiram Abif, and at the same time made him Grand Master of Masons and the Masonic peer of and King Hiram of Tyre Afterward the title conferred upon other Princes of the Jewish Court as an honorarium, and thus the degree became established. You have heard what are the lessons taught by the working instruments of a Grand Master Architect, and I shall not now enlarge upon those lessons. The great duties which they inculcate demand much of us, and take for granted our capacity to perform them fully. We hope that we are not mistaken in believing that you possess that capacity, and in expecting that you will be always be found equal to the task which you thus have thus imposed upon yourself.

CLOSING

S.: G.: W.: The sun has set, and the evening star has risen.

T.: P.: The hour of rest has arrived. Give notice to the Grand Masters that this Chapter of Grand Master Architects is about to be closed, that they may aid in so doing.

S.: G.: W.: Brethren in the North, the Thrice Potent Grand Master is about to close this Chapter of Grand Master Architects, and desires your assistance since the hour of rest has arrived.

ROYAL ARCH OF ENOCH

or

MASTER OF THE NINTH ARCH

**The Thirteenth Grade of the Ancient and
Accepted Scottish Rite, and the Tenth
Degree of the Ineffable Series**

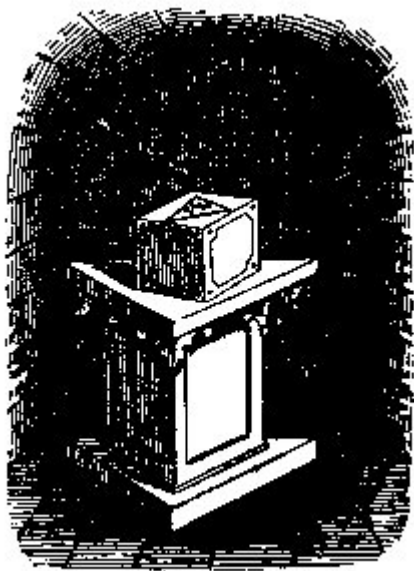


ARGUMENT

This degree, in fact, forms the climax of Ineffable Masonry; It Is the keystone of the arch, and discovers that which is revealed in the succeeding degree of Perfection. It is a most important and interesting grade, and so intimately connected with its successor as to appear like a section of that degree.

The shaded beauties of the sacred words that have been hitherto revealed, and the lessons and virtues that have so gradually been inculcated, in this degree receive a climax, and culminate in the development of the great mystery of Ineffable Masonry.

The dark clouds and mists that have hitherto veiled the sacred mysteries now begin to be dispelled: the glorious dawn illuminates the East with its bright effulgence, and its rays penetrate into dark and hidden places.



DECORATIONS

This Chapter of Royal Arch of Solomon represents the audience-chamber of King Solomon., The hangings are alternately red and white.

Lights-Three in the East, three in the West, and three in the South.

OFFICERS

King Solomon is seated in the East. Hiram, King of Tyre, is also in the East, on the left of King Solomon.

Senior Warden represents Gibulum, and is seated in the West.

Junior Warden represents Stolkin, and is seated in the South.

Treasurer (who represents Joabert), Secretary, Master of Ceremonies, Captain of the Guard, and other officers, stationed as in a Lodge of Perfection.

All Officers and Companions, except the Kings, clothed in black, with apron, collar, and jewel of this degree or of their particular office.

King Solomon wears a yellow robe, purple chasuble, lined with blue, sleeves reaching to the elbows, and rich purple sash, with jewel.

King Hiram. of Tyre wears a purple robe, yellow chasuble, and rich purple sash, with jewel.

Apron-Purple silk or velvet, bordered with white; in the centre of the area, the Enochian delta, with rays.

Collar-Purple silk or velvet, and suspended to it the:

Jewel-A gold triangle, on which is engraved the delta of Enoch, with rays. On the obverse side of the jewel is a representation of the first three recipients of this degree, two of them lowering the third into the subterranean vault. Around this device, the initials of the words

"Regnante Sapientissimo Salamone, Gibulum, Joabert, et Stolkin invenerunt pretiosissimum Artiffi cum thesaurum subter ruinas Enoch A Mundi 2995."



Age-7 times 9=63

Battery- *** _***_***

There should be a separate apartment, without apparent door or window; opening overhead, covered with a trap-door, representing a flat stone with an iron ring to it.



OPENING.

T.: P.: The Lord is great in Zion. Let all the earth praise him for his great and terrible name, for it is holy.

S.: W.: Exalt the Lord our God, and worship on his holy hill.

J.: W.: He spake from the cloudy pillar and from the fire; and from the depth cometh forth the riches of secret places.

T.: P.: Exalt the Lord our God, for he is holy; and his name, for it is from everlasting to everlasting

J.: W.: What is man, that he should magnify him, or that he should set his heart upon him ?

J.: W.: We are but of yesterday, and know nothing. Our days are but a shadow: they flee and we know not.

T.: P.: Canst thou, by searching, find out God? Canst thou find out the Almighty to perfection ? He is as high as heaven. What canst thou do? He is deeper than hell. What canst thou know?

S.: W.: His eyes are upon the ways of man, and lie seeth all his doings.

J.; W.: O God, let thy work appear unto thy servants, and thy glory unto the children of men !

T.: P.: Let the beauty of the Lord be upon us, and establish thou the work of our hands: O Jehovah, establish thou it!

S.: W.: I will sing unto the Lord as long as I live; I will sing praises unto my God while I have my being.

J.: W.: My meditations of him shall be sweet; I will be glad in the Lord.

T.: P.: Mark the perfect man, and behold the upright: for the end of that man is peace. "Mine eyes shall be on the perfect man." saith the Lord The perfect of the land shall dwell with me: they shall walk in my name, and serve me forever."

Companions, let us give thanks unto the Lord, who hath given us the treasures of darkness and the hidden riches of secret places.

PRAYER

O thou real and eternal Lord God, source of light and of love- thou Sovereign Inspector and Mighty Architect of the wonders of Creation-who from thy throne in the highest heaven in mercy looketh down upon all the dwellers of the earth - lend, we beseech thee, thine ears to the prayers and petitions of thy unworthy servants now assembled in thy presence, to teach the mysteries of that Sublime Edifice which is erected and dedicated to thy Most Holy and Glorious Name. Pour upon us, and all the members of the Mystic Craft throughout the two hemispheres, the rich blessings of thy Providence. Give us strength to overcome temptations, to subdue our passions, and to practise virtue. Fill our hearts with fear without desolation; with confidence without presumption; with piety without illusion; and with joy without licentiousness. Fill our hearts with tender affections for thy divine goodness, and love for our neighbours: make us faithful to our friends and charitable to our enemies. Dispose our hearts, O thou God Eternal! to receive the splendid impressions of Religion and Humanity; our minds, the great lights of Science; and direct our footsteps in the bright paths of virtue.

Let all our actions prove to an admiring world that our lives are sincerely dedicated to Thee, our God, and to the relief of our fellow-creatures. And finally, when we yield up our breath to Thee, the Source of Life, may we, bearing the rich harvest of good actions, be admitted into that Sublime and Eternal Lodge where happiness reigns without alloy, and where, around the throne of the Great Jehovah, we shall sing hallelujahs to his name.

Now unto the King Eternal, Immortal, Invisible, the only Wise God, be the kingdom, power, and glory, forever and ever. Amen!

Omnes: God grant it so may be!

RECEPTION

I shall now invest you with the apron, collar, and jewel of a Knight of the Ninth or Royal Arch.

The colour of your apron and collar is purple, and denotes the royal origin of the degree and the dignity of your station.

The jewel alludes to the delta or golden plate found in the subterranean arch, a more full description of which will be obtained by attending to the history and lecture of the degree.

HISTORY

G.: O.: Companions: this is the history and legend of this degree. Enoch, the son of Jared, was the sixth in descent from Adam. Filled with the love and fear of God, he strove to lead men in the way of honour and duty. In a vision the Deity appeared to him in the visible shape of a pure golden triangle, and said to him, " Enoch, thou hast longed to know my true name: arise and follow me, and thou shalt know it."

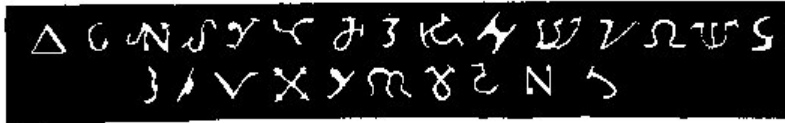
Enoch, accepting his vision as an inspiration, journeyed in search of the mountain he had seen in his dream, until, weary of the search, he stopped in the land of Canaan, then already populous with the descendants of Adam, and there employed workmen; and with the help of his son Methuselah, he excavated nine apartments, one above the other, and each roofed with an arch, as he had seen in his dream, the lowest being hewn out of the solid rock. In the crown of each arch he left a narrow aperture, closed with a square stone, and over the upper one he built a modest temple, roofless and of huge unhewn stones, to the Grand Architect of the Universe.

Upon a triangular plate of gold, inlaid with many precious gems, he engraved the ineffable name of God, and sank the plate into one face of a cube of agate.

None knew of the deposit of the precious treasure; and, that it might remain undiscovered, and survive the Flood, which it was known to Enoch would soon

overwhelm the world in one vast sea of mire, he covered the aperture, and the stone that closed it and the great ring of iron used to raise the stone, with the granite pavement of his primitive temple.

Then, fearing that all knowledge of the arts and sciences would be lost in the universal flood, he built two great columns upon a high hill—one of brass, to resist water, and one of granite, to resist fire. On the granite column was written in hieroglyphics a description of the subterranean apartments; on the one of brass, the rudiments of the arts and sciences.



ENOCHIAN ALPHABET.

The granite column was overturned and swept away, and worn to a shapeless mass by the Deluge, but that of brass stood firm,

and was found by Noah. Thenceforward the true name of God remained unknown until he said unto Moses in Egypt, when he ordered him to go to Pharaoh, and cause him to send forth the children of Israel out of Egypt: "I am that which I was and shall be: I am the God of thy fathers; the God of Abraham, of Isaac, and of Jacob. Thus shalt thou say unto the children of Israel, HE who is hath sent me unto you. I am the Lord, that appeared to Abraham, to Isaac, and to Jacob by my name AL-SHEDI but my name - I did not show them."



THE ARK OF PHILE.

Moses engraved the ineffable name upon a plate of gold, and deposited it in the ark of the covenant. Moses made the name known to Aaron and Joshua, and afterwards it was made known to the chief priests. The word being composed of consonants only, its true pronunciation was soon lost, but the word still remained in the ark; and in the time of Othniel in a battle against the King of Syria, those who bore the ark were slain, and the ark fell to the ground. After the battle, the men of Israel, searching for it, were

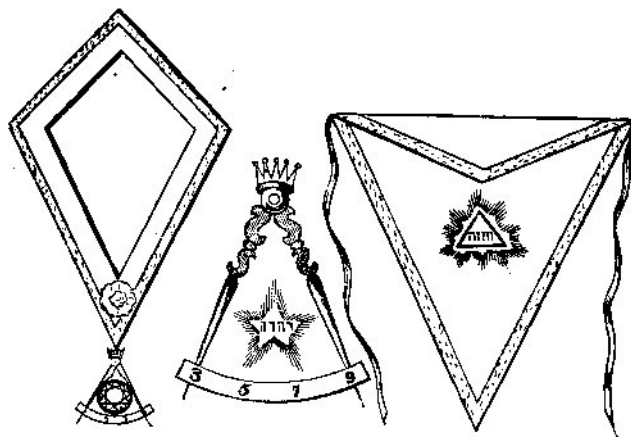
led to it by the roaring of a lion, which, crouching by it, had guarded it, holding the golden key in its mouth. Upon the approach of the High-priest and Levites, he laid down the key, and withdrew. Hence, upon the golden key worn by the treasurer, you see the initials of these words: "In are leonis verbum inveni"----'In the lion's mouth I found the word.' This plate of gold was melted down, and made into an image of Dagon by the Philistines, who took it in battle.

David intended to build a temple to God. but bequeathed the enterprise to Solomon, his son, and Solomon selected a place near Jerusalem; but finding

overthrown columns of Enoch's temple, and supposing them to be the ruins of a heathen temple, and not wishing to select a desecrated spot, selected Mount Morlah for the site of his Temple to the true God. Under this temple he built a secret vault, the approach to which was through eight other vaults, all under ground, and to which a long and narrow passage led under the king's palace. In the ninth apartment was placed a twisted column of white marble, on which it was intended to place the ark, and in this apartment he held his private conferences with King Hiram of Tyre and Hiram Abif, they only knowing the way by which it was approached. Solomon proposed to erect a Temple of Justice, and selected as a site the spot where Enoch's temple had stood, and to that end directed that the fallen columns and rubbish should be removed. Gibulum, Joabert, and Stolkin were selected to survey the ground and lay off the foundations.

GRAND, ELECT, PERFECT AND SUBLIME MASON

The Fourteenth Degree of the Ancient and Accepted Scottish Rite, and the Eleventh Degree of the Ineffable Series



ARGUMENT

The Lodge represents the Secret Vault under the Sanctum Sanctorum, in which is the Pillar of Beauty, and on this is placed the Holy four-letter Name. This degree reveals and explains the tetragrammaton, completes the construction of the Holy Temple, and narrates the destruction of both it and the city of Jerusalem, together with the death of Solomon.

TETRAGRAMMATON

There is a word-no mortal tongue, May dare its mystic sounds combine, Nor saint bath breathed,
nor prophet sung, That holiest of the names divine!

Nor may the finger of the scribe, Presume that hallowed word to write, Accursed alike from
Israel's tribe, Were he who dared that name indite!

Yet though no lip nor pen may dare, That name unspeakable impart, 'Tis ever breathed in secret
prayer, 'Tis ever written on the heart!

With care preserved, the sacred word, Is erst indeed a blessed dower, We bow before thy name,
O Lord, And own its great and marv'lous power!

יהו—כא—ל—א
יהו—כא—ל—ו
יהו—כא—ל—ם
אום—AUM

FORM AND DECORATIONS

The Lodge should be cubical in form; the brethren (if convenient) sitting about the Lodge so as to
form a triangle.



Lights-3, 5, 7, and 9. 3 lights North, in form of a Triangle. 5 lights South, in form of a Pentagon. 7 lights West, in form of a Heptagon. 9 lights East, forming three Equilateral Triangles, in a line.

The Lodge should contain a Pillar of Beauty; the Ark of Alliance; the Seven-Branch Golden Candlestick; a representation of the Burning Bush; the Table of Shewbread; the Altar of Perfumes; the Altar of Sacrifices; the Brazen Salver; the Enochian Pillar, the Golden Urns and Vases; the Gold Delta of Enoch; the Book of the Testimony; the Square and Compasses; the Cubic Stone; the Tables of the Law the Bread and Wine; the Silver Hod and Golden Trowel; the Silver Plate and Cup.

Pillar of Beauty - Twisted column, pure white marble, about three and a half feet high, on which should be the cube of agate, measuring about six inches on each face, on the upper side of which is the triangular Enochian plate of gold, set in with precious stones, and having on it the Ineffable name.



Pillar of Enoch - Marble pieces put together, found in ancient ruins, with Enochian characters upon it.



Brazen Salver - Large brazen basin, containing water on a pedestal three and a half feet high, with ten lavers at, its base.

Altar of Sacrifices - Length and breadth equal to one half the height, with gilded horn on each corner, and covered with gold.

Table of Shewbread - On it twelve loaves of Shewbread, in two piles of six loaves each, and cup with wine.

Altar of Perfumes - On it an urn, with incense burning; size and shape of Altar of Sacrifices.

All the altars should be covered with white cloths.

The Secret, afterward Sacred Vault, is approached by a long narrow passage of nine arches, between which and the Sacred Vault should be a small anteroom; arches dimly lit by one lamp only, hung from the ceiling.

Hangings - Crimson, with pillars at stated intervals.

Burning Bush in the East, behind the Thrice Puissant; in its centre the Ineffable Triangle.

Lightning, Boxes, Torches, Thunder-drums, Trumpets, Organ, Gong, etc.

CLOTHING AND DECORATIONS.

OFFICERS JEWELS.

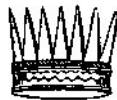
1. THRICE POTENT GRAND MASTER - Crowned Compasses, with blazing sun in the centre.
2. DEPUTY GRAND MASTER Crowned Compasses, with full moon in the centre.
3. SENIOR GRAND WARDEN Gold Trowel.
4. JUNIOR GRAND WARDEN Sword of Justice.
5. ORATOR Gold Scroll.
6. TREASURER Gold Key.
7. SECRETARY Gold Pen.
8. MASTER OF CEREMONIES . Staff.
9. HOSPITALLER Winged Staff.
10. CAPTAIN OF THE GUARD ... Spear.
11. TILER Flaming Sword.
12. ORGANIST Gold Lyre.

The jewels of all the officers are set in gold triangles, and are suspended from collars of white watered silk, having a rosette of white and red at the bottom.

The two Kings in royal robes, with crowns, sceptres, etc.

King Solomon - Yellow robe or mantle, with a blue vestment and an Eastern crown and sceptre.

King of Tyre - Purple robe, with yellow vestment, richly trimmed with fur and gold; Mural crown and sceptre.



Apron - White watered silk, lined with white and bordered with gold, triangular in form, and the Ineffable Delta in the centre.

Collar - White watered silk, bordered with gold, from which is suspended the:

Jewel - Crowned Quadrant, having a golden sun with nine points in the centre; on the reverse is a blazing star; in the centre of the star, the Enochian or Solomonian characters; upon the segment of the circle are engraved, 3, 5, 7, 9.

Ring - Flat band of gold; on the outside a delta, enclosing the symbol of Enoch; on the inside the following inscription: "Virtue unites, death cannot separate." Also the name of the owner, and date of receiving this degree.

Girdle - Nine colors: blue, red, and yellow 3 ; green and purple, 5 ; white and black, 7 ; stone and flame color, 9; all interwoven with olive-green.

Gloves-White.

Robes-Black. Caps and swords.

Battery -3, -5 -7, -9

Age - Square of 9 = 81

LESSON FOR OPENING AND CLOSING



T.: P.: The Lord is in his holy Temple; his eyes behold and his eyelids try the children of men.

S.: W.: Lord, who shall stand in thy presence, and who shall abide in thy tabernacle?

J.: W.: He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart. He that backbiteth not with his tongue, nor doeth evil with his neighbour but honoureth them that fear the Lord.

T.: P.: Who shall ascend into the hill of the Lord, or who shall stand in his holy place?

S.: W.: He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive blessings from the Lord, and righteousness from the God of his salvation.

J.: W.: Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors! and the King of glory shall come in.

T.: P.: For now have I chosen and sanctified this house, that my name might be there forever; and mine eyes and my heart shall be therein perpetually.

S.: W.: Who is this King of glory?

J.: W.: The Lord strong and mighty, the Lord of hosts, our Adonai: he is the King of glory.

T.: P.: I will wash my hands in innocency and so will I encompass thine altar, O Jehovah!

S.: W.: As for me, I will walk in my integrity. My foot standeth in an even place, and here will I bless the Lord forever.

J.: W.: Keep thy tongue from evil, and thy lips from speaking guile: depart from evil, and do good; seek peace, and ensue it. Thus saith the Lord of hosts: Amend your ways and your doings, and I will cause you to dwell in this place forever.

T.: P.: But whoso confesseth his sins, and forsaketh them, shall have mercy.

S.: W.: Who can say I have made my heart clean - I am pure from sin? For there is not a just man on earth, that doeth good and sinneth not - no. not one.

J.: W.: They shall fear the name of the Lord from the west, and his glory from the rising of the sun.

T.: P.: From the rising of the sun even unto the going down of the same, my name shall be great among the gentiles; and in every place incense shall be offered, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.

S.: W.: Sing unto the Lord; sing praises unto his name. Extol him that rideth in the heavens, by His name Jah and rejoice before him.

J.: W.: He discovereth deep things in the darkness, and bringeth to light from the shadow of death.

T.: P.: Gather together unto him those that have made a covenant with him by sacrifice, and offer up to him a holy libation with a perfect heart. How excellent is thy loving-kindness and thy righteousness to the upright of heart! for with thee is the foundation of life, and in thy light shall we face the light which shineth more and more unto the perfect day.



PRAYER

Almighty and Sovereign Grand Architect of the Universe, who, by thy divine power, doth continually search and penetrate the most secret recesses of our hearts, draw near us, we beseech thee, by the sacred fire of thy love. Guide us, by thy unerring hand, in the path of virtue, and by thine adorable presence aid us to keep out all impiety and perverseness.

May the mysterious inscription settle in our minds a true notion of thine unspeakable essence and power, as we preserve the memorials of thy fear. We beseech thee that our thoughts may be engaged, and our hearts set, on the grand work of Perfection which, when attained, will be an ample reward for all our labour

Let peace and charity link us together in a pleasing union, and may this Lodge of Grand Elect Masons exhibit a faint resemblance of that happiness the elect will enjoy in thy Kingdom forever.

Give us a spirit to refuse the evil and choose the good, that we may not be led astray by those who unworthily assume the title of Grand Elect: may our doings tend to thy glory and our advancement toward Perfection.

May a sweet perfume ascend from the altar of our hearts and be acceptable to thee, O God, our Adonai ! Bless us, O God, and prosper the work of our hands. Keep us through life, and accept us in death. Amen.

Amen. So mote it be.

RECEPTION

And God spake all these words, saying: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am. a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that, love me and keep my commandments.

Thou, shalt not take the name of the Lord thy God. in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God hath given thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

T.: P.: Before the altar of a broken and a contrite heart, with the fire of holy zeal mortify your sins by the hatred thereof. May we all offer up to him on the altar of our hearts a sacrifice of humility and praise, with the fire of fervent charity. From our hearts, too, those altars of incense, may the perfume of our prayers arise for the bestowment of heavenly blessings.

PRAYER

Almighty and Sovereign Grand Architect of the Universe, thou who ridest in the heavens by thy name Jah, let all the earth keep silence before thee. There is no God like unto thee in the heavens above or in the earth beneath, who keepeth covenant and showeth mercy unto thy servants that walk before thee with all their hearts.

When we draw nigh thy majesty, may we ever preserve the memorials of thy fear, and the indelible character of thine ineffable essence, in our hearts. Oh, purify our hearts, we beseech thee, by the fire of thy holy love, and guide our feet in the way of peace, and in the perfect path which shineth more and more, with a shining light, unto the perfect day. May we all have an interest in that covenant which is well-ordered in all things and sure. May we dwell together in unity, and be all of one mind, having compassion one to another, and love as brethren.

May all Elect Masons, like the Elect of God, put on charity, which is the bond of perfection. May our loins be girt about with the girdle of truth; and finally, having been faithful in all our course, may we be brought to behold the light ineffable, and admitted into that sacred place where the sun shall no more give light by day; neither for brightness shall the moon give light, but the Lord, our Adonai, shall be with us an everlasting light, and our God our glory.

Bless us, and bless the work in which we are engaged; and may the alliance we are about to perfect be eternal.

Amen! So mote it be!



T.: P.: Let me impress you with an ardent zeal for the honour and glory of the Grand Architect of the Universe, to the end that you may always live in his adorable presence, with a head disposed to contrive, a heart to feel, and a hand to execute all those things toward him and your fellow-creatures which are so well pleasing in his sight.

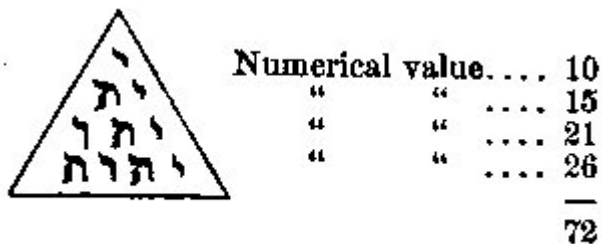
Behold how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment on the head, that ran down on the beard, even Aaron's beard, that went down to the skirts of his garments.

Ointment and perfume rejoiceth the heart; so doth the sweetness of a man's friend by hearty counsel

Let him reprove me: it shall be an excellent oil, which shall not break my head.

If thy brother be waxen poor and old, and fallen to decay, thou shalt relieve him. Give of thy bread to the hungry, and of thy wine to cheer the bout of the sorrowful; and forget not to pour the oil of consolation into the wounds that sorrow, sickness, or affliction hath rent. into the heart of thy fellow-traveller. By kindness and commiseration, fail not to pour the balm of oil and of wine into the bleeding heart. Our labour of duty and love will soon be ended. As the lightning writes its fiery path on the dark cloud and expires, so the race of man, walking amid the surrounding shades of mortality, glitter for a moment through the dark gloom, and vanish from our sight forever.

The holy angels are called Elect, and with great propriety allusion is made in this degree to the Shem Hamphorosh, by which we arrive at the great name of God, which, placed in the shape of a triangle, exhibits this figure



Seventy-two triangles, seventy-two names of Deity, seventy-two attributes, seventy-two angels, and, as the book Zohar asserts, seventy-two steps composing the ladder that Jacob saw in his dream, which the cherubim, seraphim, ophanim, and other holy angels, ascended and descended.

We are further reminded by this book that-" The holy and blessed One raised Enoch from the world to serve him, as it is written, 'for God took him God showed him all the repositories of the superior and inferior kingdoms, and he showed him the tree (alphabet) of life, respecting which Adam had received his command, its leaves and its branches we see all in his Book."

ODE

Lo, nature guards our vestal fire, Which never can expire. With hearts that never change or falter,
We here surround one common altar

Religion builds it, and a beam From Heaven's own throne - no fitful gleam. Wraps it in flames,
while hand in hand, We round this blazing altar stand.

Let us, as Elect Masons true, Virtue's eternal league renew; While celebrating friendships feast,
Love be our ever welcome guest.

And now in adoration bow To Him who hears and seals each vow: Glory to God, who reigns
above, And to our fellow-creatures, love!

INVESTMENT



I now invest you with the apron, girdle, collar, and jewel of a Grand Elect Mason ; and with the greatest pleasure salute you with the title, and grace you with the symbols thereof.

The collar is emblematical of ardent zeal, affection, and charity. The crown upon your jewel is a symbol of the royal origin. of the degree. The compass, extended to ninety degrees, denotes the extensive knowledge of the Grand Elect: the sun, in the centre, that our actions should be as open as the full blaze of the noon-day sun, and our charity as diffusive as its beams. This jewel, suspended upon your breast, should make you attentive to your duties, and cause you to walk so as to adorn your station.

The apron, my brother, which you wear, is white, lined with white, and bordered with gold. The white is to remind us of innocence, and of that purity which was required for an entrance to this place; the gold, of wisdom, which should characterize all Grand Elect Masons. Its form is supposed to be the true form used by the Perfect Master Mason at the building of the Temple, and alludes to the golden triangle or delta of Enoch which adorns the centre.

The girdle, which I also invest you with, is the ancient girdle of a Grand Elect Mason. It was used of old to bind up and strengthen the body, and enable man to persist in his labours it is, therefore, an emblem of activity, promptness, and perseverance. The girdle was also used to bind up the garments, and prevent them from flying open and discovering nakedness in it, therefore, it is an emblem of charity, the observance of which has laid you under renewed obligations. It was also used for beauty and ornament. Let it be your endeavour to be adorned and rich in the many virtues and qualities which are represented by its various colours.

The colours are arranged according to the mystic numbers of this degree-3, 5, 7, 9.

The three are blue, red, and yellow, by the due mixture of which the primitive colours are all formed.

The five consist of the first three, and green and purple.

The seven consist of the first five, and of white and black.

The nine consist of the first seven, and of stone and flame colour

They are thus explained: The blue is an emblem of friendship; the red of zeal; the yellow of wisdom, on account of its resemblance to gold. Wisdom, saith the wisest of kings, is far better than fine gold. The green is a beautiful emblem of hope, and of that immortal part of man which never, never dies; the purple, being a royal colour of dignity and majesty; the white, of purity and innocence ; the black, of seriousness and modestness of demeanor. The next colour is that of stone, which denotes firmness and durability, and is an emblem of constancy, fidelity, and decision of character - qualities which should be possessed by those who take the degree of Grand Master Architect, and attempt to walk in the footsteps of our Grand Master H.: A.; and the flame colour of ardent affection and charity, the peculiar traits of a Grand Elect Mason.

The various colours united in this one girdle are expressive of that unity, and the olive interwoven of that peace, which should link us together as brethren. As these various colours shine in your girdle so let the various virtues they represent. shine in your heart and life.

CHARGE

Thus, my brother, by your meritorious and unblamable conduct, assiduity, constancy, and integrity, you have at last attained the title of Grand Elect Mason, which is the summit of Ancient Craft Masonry, and upon your arrival to which I most sincerely congratulate you.

I most earnestly recommend to you the strictest care and circumspection in all your conduct, that the sublime mysteries of this degree be not profaned or disgraced.

As to what remains of completing your knowledge of Ancient Craft Masonry, you will find, by attending to the following history of the degree, and a careful study of its mysteries.

You will now proceed to the Grand Orator, in the South, who will instruct you in the

HISTORY

G.: Or.: My brother, you were informed in the degree of Royal Arch that King Solomon builded a secret vault, the approach to which was through eight other vaults, all under ground, and to which a long and narrow passage led from the palace. The ninth arch or vault was immediately under the Holy of Holies of the Temple. In that apartment King Solomon held his private conferences with King Hiram and Hiram Abif. After the death of Hiram Abif the two kings ceased to visit it, resolving not to do so until they should select one to fill his place; and that, until that time, they would make known the sacred name to no one. After Adoniram, Joabert, and Stolkin had discovered the cube of agate and the mysterious name, and had delivered it to King Solomon, the two kings determined to deposit it in the secret vault, permit the three Masters - who discovered it to be present, make known to them the true pronunciation of the ineffable word, constitute the last degree of Ancient Craft Masonry, and term it Grand Elect Mason.

The cube of agate was so deposited.

Afterward the twelve Princes of Ameth, the nine Elect, and the Chief Architect were admitted to this degree. The secret vault was thereafter called Sacred Vault, and was originally built by Hiram Abif and none but Grand Elect Masons knew of its existence, or knew other than the substituted word.

The Temple was completed in the year 3000 - six years, six months, and ten days after King Solomon had laid the first cornerstone ; and its completion was celebrated with great pomp and splendid magnificence.

Subsequently, while the Temple was being dedicated, King Solomon conferred this sublime degree on the twenty-five brethren we have mentioned, and in the form you have but now witnessed.

And when the singers and trumpeters were to make one sound in praise and thanks to the Lord, saying, " Praise the Lord, for he is good: his mercy endureth forever." that the Temple was filled with a cloud, and the name was fully pronounced.

On the second day, an audience was given to all Masons, from the degree of Master to the Royal Arch, and all vacancies were filled.

On the third day, King Solomon devoted his time to advancing and raising Fellow Crafts and Entered Apprentices.

Thus far the wise King of Israel behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and much intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple by offering incense to the idol Moloch, which, only should have been offered to the living God. The Grand Elect Masons saw this, and were sorely grieved, being fearful that his apostasy would end in some dreadful consequences, and perhaps bring upon them those enemies whom Solomon had vainly and wantonly defied. The people, copying the follies and vices of their king, became proud and idolatrous, neglecting the true worship of God for that of idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance on the kingdom of Israel. This prince sent an army, with Nebuzaradan, captain of the guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed that superb model of excellence, the Temple. The people were carried away captive to Babylon, and the conquerors carried away with them all the vessels of gold and silver.

This happened four hundred and seventy years, six months, and ten days after the dedication. After the city was taken, and the king's palace and the Temple demolished, some of the Grand Elect Masons bethought themselves of the Sacred 'Vault and the inestimable treasure it contained. Repairing to the ruins of the Temple at night, they found that, the way which led down to the vault had not been discovered, nor the slab of marble which covered it disturbed but upon it they found the dead body of Galaad, an eminent brother, and Chief of the Levites. He had been intrusted with the custody of the Sacred Vault and the care of the lamps that burned continually.

Finally, when the time arrived that the Christian Princes entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Masons, anxious for so pious an undertaking, offered their services to the confederates, upon condition that they should have a chief of their own election, and whose name was only made known in the hour of battle; which being granted, they accepted their standard and departed.

The valour and fortitude of these Elected Knights were such, that they were admired by, and took the lead of, all the Princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity to the cause of virtue and religion, became desirous of being initiated. Upon being found worthy, their desires were complied with, and thus the Royal Art, meeting the approbation of great and good men, became popular and honourable, and was diffused to the worthy throughout these dominions, and thus continued to spread, far and wide, through a succession of ages to the present day.

You will now, my brother, be seated among the Grand Elect.

CLOSING

PRAYER

O Most Holy and Glorious God, thou who dwellest between the Cherubim, and art known in heaven and on earth by thy name Jah we approach thee with awe and reverence, and implore thy blessing upon us, who know thy great and ineffable name, ere we depart from this sacred place to our several places of abode, and mingle again in the busy scenes and strifes of life. Oh, fill our hearts, we beseech thee, with thy love and fear, that our tongues may speak of thy goodness, and our actions correspond with the lessons taught in this holy place.

Make us steadfast in our obligations to our brethren and in our duty to our fellow-man.

Bless us and prosper us in life, and in death receive us, O Lord, our Adonai! Amen.

Omnes. So mote it be!

ODE

No solar beam nor lunar ray, illumed the dark, the narrow way, That led me to the door; I proved myself a Knight, and then The Sacred Vault I entered in, By mystic numbers, four.

'Twas there, impressed with holy awe, A gold engraven plate I saw, With dazzling splendour shine. To us, the " Grand Elect" alone, Its secret characters are known, Ineffable - divine.

This precious treasure, long concealed, Was by three worthy Knights revealed Where erst a Temple stood. Its ancient ruins they explored, And found the grand, mysterious word, Made known before the Flood.

Fulfilled was then the promise made, And Beauty's Pillar soon displayed The TREASURE they had found: Their ardent zeal and piety - Their dangerous toil and constancy, Were with due honours crowned

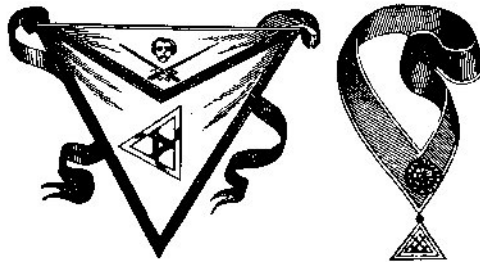
Hours like those we all shall prove, Who, joined in pure and social love, Perfection's work pursue. May the Sublime Grand Architect, By his unerring laws, direct The honoured, chosen few.

May all who friendship's feast partake The good pursue, the bad forsake, And may each rite and sign A happy, lasting influence shed: The quadrant crowned, the oil, the bread, The golden ring, the wine!

Long as I live this ring I'll wear, Symbol of an alliance dear To every brother's heart; And bless the sacred tie that binds, In virtue's chain; for virtue joins, What death can never part."

KNIGHT OF THE EAST OR SWORD

The Fifteenth Degree of the Ancient and Accepted Scottish Rite, and the First Degree of the Historical Series



PREFATORY

The annual meetings of all Councils of Princes of Jerusalem are held on the 20th day of the tenth month Tebet: stated meetings, at such other times as may suit their convenience. Officers should be elected at every annual meeting, all installed on the 23rd day of the eleventh month - Adar - thereafter

Originally, it was the province of every Council of Princes of Jerusalem to inspect and watch over, with due care and fidelity, Lodges of Perfection, and see that their "work" was done in conformity with the regulations and landmarks of the order. This duty of a Council has never been abrogated, but is seldom exercised.

The Grand Feast-day of Princes of Jerusalem shall be celebrated on the 23rd day of the eleventh month, Adar, which is the anniversary of the day when thanks were given to the Almighty for the reconstruction of the Temple. Their other Feast-days are as follows:

The 20th day of the tenth month, called Tebet, when " the ambassadors made a triumphant entry into Jerusalem, on their return from Babylon."

The equinoctial days, in the months of March and September, in memory of the Temple having been built twice.

Five members constitute a quorum: a Council can not be opened with a less number.

If a Prince gives another Prince a challenge, he should be excluded forever.

Princes are strictly to observe the rule enforcing justice and good order, and their conduct in life should be irreproachable.

If any member of a Council or Lodge shall be present at, or aid, or assist in giving or receiving any of the sublime or symbolic degrees in a clandestine or irregular manner, contrary to the true intent and meaning of the statutes and regulations of the Supreme Council, or of the constitutions and laws of true Ancient, Free and Accepted Masonry, he subjects himself to expulsion.

A Prince of Jerusalem who visits an inferior Council or Lodge, should present himself clothed with the dress and ornaments of a Prince; and when his approach is announced, the presiding officer sends a Prince of Jerusalem to examine him, and if he reports in his favour he should be received under the arch of steel, and be escorted by four Brethren, and seated on the right hand of the presiding officer. An entry of his name and rank should be made on the engraved tablets, that he may thereafter receive due honours without examination; the same ceremonies should be observed when he retires as when he entered.

Princes have the right of being covered in all subordinate Lodges, Chapters, or Councils, and of addressing the Chair without first asking permission.

If at any election of officers, a Prince of Jerusalem solicits votes for himself or any other person, he should be forever expelled.

ARGUMENT

This degree, which is intimately connected with the one that succeeds it, relates to the Babylonish captivity, which lasted seventy years, the release and return of the 42,360 captives to Jerusalem, and the attempt to build the Second Temple under the direction of Zerubbabel or Sheshbazzar. King Cyrus also permitted the return of the Holy Vessels and Ornaments which had been removed by Nebuzaradan at the time of the destruction of the First Temple.



The return of the captives was contested at the bridge over the river Euphrates, but unsuccessfully; and finally, when labouring to lay the foundation of the Temple, beset on every side by enemies, Zerubbabel ordered that the Masons should work with the sword in one hand and a trowel in the other, that they might be able at any moment to defend themselves from attack.

The Second Temple was forty-six years in construction.

The purpose of the Degree of Knight of the East or Sword is to animate and encourage the Mason to be active in his duties, by presenting in an effective manner some illustrious examples of Humility, Patience, Truth, Wisdom, Chivalric courage and Devotion, as displayed by our ancient Brethren. and also to preserve the remembrance of the events upon which the grade is founded. In this, and the succeeding degree, the initiate appears in a double capacity, as a Craftsman and a Warrior, who must be constantly on the alert, ready either for work or for combat.

APARTMENTS

A Council of Knights of the East or Sword requires three apartments:

First - Hall of the West.

Second - Hall of the East.

Third - Road from Jerusalem to Persia.

FIRST APARTMENT

Represents a Grand Lodge of Perfection at Jerusalem. The hall is decorated with red, the furniture in general disorder, and the altars prostrated. The lights are seventy in number, arranged in groups of seven each. A curtain at the East end of the hall conceals a blazing glory.

SECOND APARTMENT

Represents the interior of the Palace of King Cyrus, and should be decorated according to the usual custom of the Orientals. A throne occupies one end of the hall, with seats for the Minister of State and Counsellors. The room is hung in green. It is brilliantly lighted, by no particular number or arrangement of lights. In the East is a superb throne. In the West are two oriental seats in the North and South, seats for the brethren. The Throne is elevated by two steps, and adorned with gold-lace and fringe.

Behind the throne is a transparency representing the dream of Cyrus to wit, a roaring lion ready to spring upon him; above it a brilliant Glory, surrounded with luminous clouds; and in the centre of the Glory the Ineffable name of God, in Samaritan letters. Out of the clouds an eagle emerges, bearing in his beak a pennant, upon which are the words, "Restore Liberty to the Captives." Below the luminous clouds are Nebuchadnezzar and Belshazzar, loaded with chains, the former on all-fours, eating grass.

IN THE THIRD APARTMENT

A bridge is represented extended, over a river, and a rude altar at the end near the first apartment.

OFFICERS IN THE FIRST APARTMENT

1. Thrice Potent Grand Master.
2. Senior Grand Warden.
3. Junior Grand Warden.
4. Grand Orator.
5. Grand Master of Ceremonies.
6. Grand Captain of the Guards.

All in black robes with their appropriate jewels.

CHARACTERS IN THE SECOND APARTMENT

1. Cyrus, King of Persia, in royal robes.
2. Grand Master of Cavalry.
3. Grand Master of Infantry.
4. Grand Master of Palace.
5. Grand C. of Guards.
6. Counsellors.

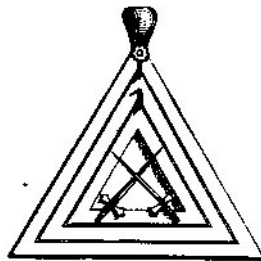
All in appropriate costumes.

Guard, soldiers, etc, with javelins or pikes.

King Cyrus and the Grand Masters of Cavalry, Infantry, and of the Palace, wear an order, or broad watergreen colored sash, with a green rosette at the bottom, worn from the right shoulder to the left hip.

The green turbans have a golden sun embroidered on the front.

The apron, worn only in the first apartment, is of crimson velvet edged with green; on the flap are embroidered in gold a bleeding head and two swords crossed; in the centre of the apron, three triangles forming a chain with triangular links.



The jewel of gold is three triangles, one within the other, diminishing in size, and enclosing two naked swords crossed, hilts downward, resting on the base of the inner triangle.

The term knight will be added to all titles except the Master's. Each Knight wears a silver trowel with an ebony handle at his right side.

Step - advance boldly by four and one, sword in hand.

Age - ten weeks of years.

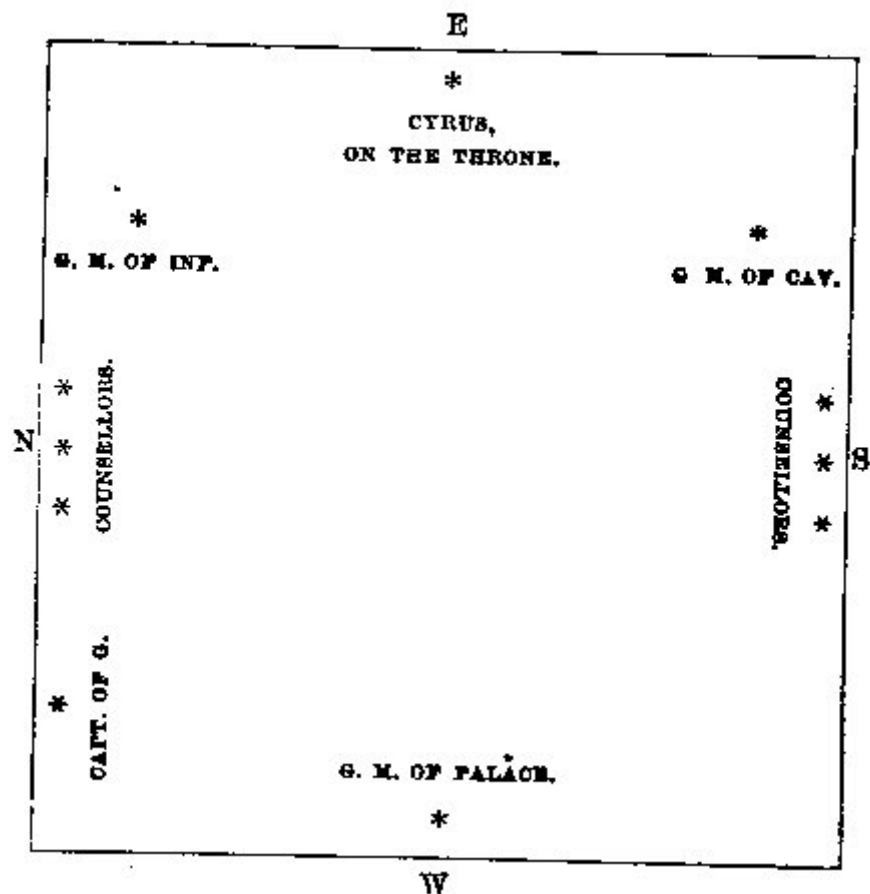
Battery - five and two.

Banner of the order - green silk bordered with red; on it are represented a lion and a wolf.



OPENING AND RECEPTION

The labours in the Council of Princes of Jerusalem being suspended, the members who are to sustain the parts in the second apartment, or Hall of the East, will immediately repair to that apartment and robe themselves, in order that they may be in readiness when Zerubbabel arrives, and will be stationed as follows



While the second apartment is being prepared, the candidate, who has been clothed with a black robe, is permitted to enter the first apartment without obstruction, where he discovers the brethren engaged in earnest conversation, in groups of two or more.

Previous to admitting the candidate into the Lodge, a copy of the following will be placed in his hands by the Tyler:

Brother-You are summoned to appear this day at a convocation of Grand, Elect, Perfect and Sublime Masons, at our usual rendezvous. The seventy years of captivity have nearly expired. Cyrus has ascended the throne. We may now be restored to liberty. Come to us. Obey the sign.

PRAYER BY THE GRAND ORATOR

O Lord our God, and the God of our fathers! thou didst appoint a stated period for the captivity of thy people in Egypt and Babylon, and thou hast taught us the signs whereby we may learn the approach of our redemption from the long captivity which thy just judgment inflicted upon us. Arise, O Lord! and have mercy upon thy Zion, for the time to favour her, yea, the set time, is come. Stir up the heart of Cyrus, thy servant; for it is written, "The heathen shall fear the name of the Lord, and all the kings of the earth thy glory." Into thy hands we commit our undertaking. From thee alone do we expect success in our endeavours; for vain is the help of man without thee.

Finally, O Lord, we pray thee to incline the hearts of all our brethren to assist in the work on which we this day solicit thy blessing.

Amen. So mote it be.

Rise, my brethren! The God of Battles is with us. Our petition. has been heard. Let our deliberations to-day be guided by sound discretion. Have faith, my brethren, and success will attend us.

God speaketh once -yea, twice - but man perceiveth it not. In a dream - in a vision of the night - when deep sleep falleth upon men, then he openeth the ears of men, and sealeth their instructions.

"An angry lion was about to throw himself upon me and devour me, and, while quaking with fear, I looked for some place of shelter. A splendid light, proceeding from a 'glory,' suddenly dazzled my sight, and I perceived two of my predecessors, Nebuchadnezzar and Balthasar, in the garb of slaves, and loaded with chains. I heard a voice saying to me: 'Loose the bonds of wickedness.' 'Undo the heavy burdens.' 'Let the oppressed go free.' Break every yoke.'

My spirit was troubled, and my sleep fled from me.

Thus saith Cyrus, King of Persia: All the kingdoms of the earth hath the Lord God of heaven build him a given me, and he has charged me to house in Jerusalem, in Judea. Who among you are of his people? The Lord his God be with him, and let him go up.

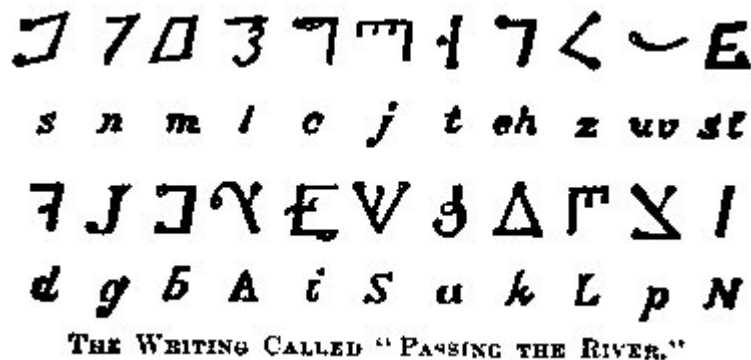
You see represented, my brethren, the desolation into which has fallen the work of the greatest of Masons; the walls of the Temple demolished, the altar overthrown, the ornaments devastated, and fear and suspicion among the workmen. But at length a change is taking place; our hopes are revived, our chains are broken, our losses are about to be repaired, and our works recommenced. The stones for rebuilding will be taken from the quarries of Tyre, and the wood from the forests of Lebanon, because the second Temple should in all parts be like unto the first, to signify that Masonry is a unity and cannot suffer any material change. You will now visit the outer works and reflect; for of the principal architects of the first Temple, God was the first, Solomon was the second, and Hiram was the third.

Knights, the glorious work of rebuilding the Temple is now our object. For you, Zerubbabel and your companions, has been reserved so great a work. The obligation which you have just taken secures its execution. We stand in need of chiefs to guide us, and who, at the same time, will be our defenders. In the swords with which you are armed, and which you know so well how to preserve, we have the warrant of a successful protection.

Knights, if you consent that Zerubbabel and his associates shall rule the labours of Masonry, building temples and tabernacles in our hearts, and protecting the workmen from their enemies, give the + of assent.

Approach and receive the attributes of your new state, and a knowledge of the mysteries of our reunion.

You have been decorated by King Cyrus with the title of "Knight of the East," and I now decorate you with that of "Knight Mason." This trowel is its symbol. You will work henceforth, Sir Knights,' with the trowel in one 'hand and the sword in the other. This sash of water-green colour must accompany you in all Lodges. It is the mark of knighthood, to which you were admitted by the king, and signifies our hope of being re-established. We have added, in order to preserve the memory of our liberator, this rosette, which is Placed at the bottom of the sash.



DECREE

Cyrus, The King, to Sysina and Sarabason, sendeth greeting.

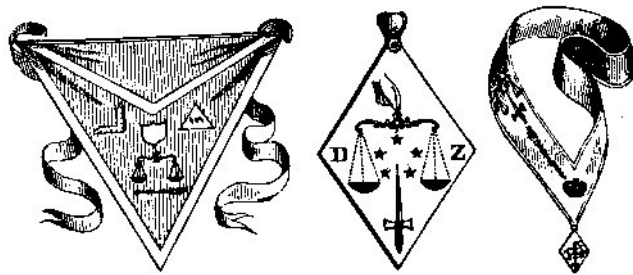
Be it known unto you, that I have given leave to all the Jews that are in my dominions, to return into their own Country, and there to rebuild their Capital City, with the Holy Temple at Jerusalem, in the same place where it stood before. I have likewise sent my messenger, Mithridates and Zerubbabel, the Governor of Judea, to superintend the building, and to see it raised sixty cubits upward from the ground and as many over; the walls to be three rows of polished stones, and one of the wood of the Country, together with an Altar for Sacrifices; and all this to be done at my charge.

It is my further pleasure that they receive entire to themselves, all the profits and revenues that were formerly enjoyed by their predecessors, and that they have an allowance paid them of 205,500 drachmas, in consideration of beasts for Sacrifices, wine and oil; and 2,500 measures of wheat, in lieu of fine flour, and all this to be raised upon the tribute of Samaria; that the priests may offer up sacrifices according to the laws and ceremonies of Moses, and pray daily for the King and the Royal family, and for the welfare and happiness of the Persian Empire: and let no man presume to do anything contrary to the tenor of this my royal will and proclamation, upon pain of forfeiting life and estate.

CYRUS.

PRINCE OF JERUSALEM

The Sixteenth Degree of the Ancient and Accepted Scottish Rite, and the Second Degree of the Historical Series



ARGUMENT

The Sixteenth Degree, or Prince of Jerusalem, being a continuation of the fifteenth grade, represents historically the troubles and trials of the ancient Masons, in their endeavours to rebuild the Temple; their obtaining permission, and their final success, under the authority and will of Darius the successor of King Cyrus, in the completion of that noble edifice, in the sixth year of his reign, - which Temple was like unto, if not more magnificent than, the first, built by the great King Solomon. This Temple covered the same ground as the one destroyed by Nebuzaradan, and was furnished with the same precious vessels returned by King Darius from Babylon to the Jews.

The grade of Prince was conferred by King Darius and ratified and confirmed by the Knight Masons at Jerusalem, as a Masonic acknowledgment to Zerubbabel and his companions for their preservation, and frank averment of Masonic virtues, despite the highest honours tendered by the king.

Formerly, Princes of Jerusalem were entitled to many privileges and prerogatives by virtue of their rank. They had exclusive control over Sublime Freemasonry, from, the 4th to the 15th Degree inclusive. Grand Councils of this Grade granted Charters to Lodges of Perfection, and also governed and controlled the symbolic grades of the Scotch Rite, in all countries where no regular Grand Lodge was established. According to the G. Constitutions of 1786, Art. 6, it was provided, 11 That the power of the Supreme Council shall not interfere with any grade under the 17th, or K. of the E. and W. This power is now exercised by the Supreme Council.

APARTMENTS

The apartments are four in number: The first represents the Council of the Knights of the East or Sword, when at their labours endeavoring to rebuild the Temple -the furniture being in disorder,

the altars overturned, and pieces of masonry lying in confusion in different parts of the room. The platform of the East is concealed by a drop-curtain, the Master presiding at the front of the same.

The second apartment represents the road from Jerusalem to Babylon, and by scenic effects should indicate the open country.

The third apartment is the throne-room of King Darius of Persia. The furniture should be of the most magnificent Oriental kind, draped with green hangings, with golden furniture and aurora-colored trimmings. No Masonic emblems or devices should be seen.

The fourth apartment is the banquet-hall of Darius and should be in keeping with the throne-room

OFFICERS-FIRST APARTMENT

1. Most Equitable Sovereign Prince Grand Master, represents Zerubbabel, son of Shealtiel.
2. Grand High Priest Deputy Grand Master, represents Joshua, son of Jozadak.
3. Most Enlightened Senior Grand Warden, represents Seraiah, Prince of Judah.
4. Most Enlightened Junior Grand Warden, represents Mordecai, Prince of Benjamin.
- .5. Valiant Keeper of Seals, represents Esdras, Prince of the Law.
6. Valiant Grand Treasurer, represents Ananias, Prince of the Temple.
1. Grand Master of Ceremonies, represents Solamiel, Prince of Workmen.
8. Grand Master of Entrances, represents Nehemiah, Prince of the Guards.
9. Grand Tyler.

JEWELS

All of which are enclosed in squares.

1st Office - A hand of justice and a mallet, designating Just Ruler.

2d Officer - Circle, surrounding a Delta, designating Eternity of Deity.

3d. Officer - Small pillar of strength and shield, designating the Lion of Judah.

4th Officer - Compass on a segment of a circle, design Measure of Peace.

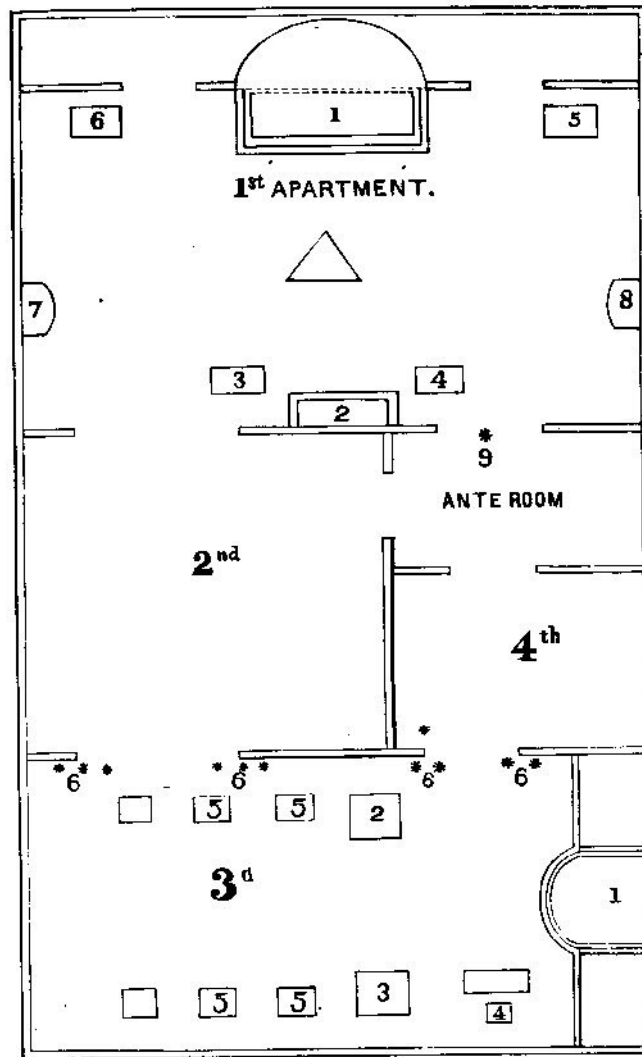
5th Officer - Balance in equipoise, designating Justice.

6th Officer - Parallelogram with vase, designating The Unbounded Treasure for the Temple

7th Officer-Trowel and plum, designating conductor of the Works.

8th Officer-Spear, designating Guardian of Secrecy.

9th Officer-Flaming sword, designating Vengeance



COSTUMES

The costumes of all the officers, except that of the Grand High Priest, at a reception, are those of Knights of the East or Sword i. e. black robes with hoods, water-green coloured sashes, with rosettes, swords, belts, and trowels. The apron of the fourteenth grade may properly be worn.



The costume of the Grand High Priest consists of a figured tunic of white linen reaching to the feet, over which is worn a purple robe about fifteen inches shorter, upon the border of which are suspended seventy-two small bells, and as many pomegranates, alternating. An ephod is also worn, without sleeves, which extends to the hips, and is gathered in at the waist by a ribbon. A breastplate is also suspended from the neck, nine inches square, containing twelve precious stones, representing the twelve sons of Jacob and upon it were also the Urim and Thummim the first of which words is generally rendered "light," and the other "truth, or perfection." Attached to the ephod, and upon each shoulder, is a precious stone. On the one on the right shoulder are the names of the six eldest of the children of Israel, and on the one on the left the names of the six youngest. On the head of the High Priest is a purple or blue linen tiara, to the front of which is attached, by a purple or blue ribbon, a plate of gold, containing the words, "Holy to the Lord," in Hebrew. Sandals should be worn on the feet.

Lights Seventy in number, representing so many years of trials.

Battery - * ****

Apron-Crimson, edged with gold, lined with aurora colour. The flap is aurora-colour. Painted or embroidered on the area of the apron are a square, a shield, a Delta, hand of justice, a pair of balances in equipoise, and a sometimes a representation of the Temple.

Order - A wide aurora-coloured ribbon edged with gold, worn from right shoulder to left hip. Sometimes embroidered in front are, a balance, a hand of justice, a poniard, five stars, and two crowns.

Jewel-A lozenge-shaped mother-of-pearl. Encrusted on it in gold is a hand holding a balance in equipoise: under it a two-edged sword, hilt down, with five stars surrounding the point, the centre one larger than the others, and the letters D and Z in Hebrew, one on the left and the other on the right of the balance.

OFFICERS-THIRD APARTMENT

1. Darius, King of Persia, son of Hystaspes.
2. The Satrap of Media, father-in-law of the king
3. The Satrap of Assyria.

4. Artaban, Scribe.

Counsellors, Courtiers, Knights, Guards, etc.

COSTUMES

Darius Long white robe, trimmed richly with purple, and aurichalcan (metallic trimming of gold and copper mixed, esteemed the most precious of metals) over which a long white flowing robe, hanging from the shoulders, and a crown, surmounted with seven spikes, representing the seven conspirators- the front, or seventh spike, taller than the other six. The Order of the King, a horse, neighing, rampant. Over all, a sash of a Prince, which is transferred to the person of Zerabbabel, when created a Prince of Jerusalem.



CROWN OF KING DARIUS

[Darius conspired, with six other nobles, to destroy Smerdis, who usurped, the crown of Persia, after the death of Cambyses. Darius obtained the crown by a species of cunning.]

The Satraps Counsellors, Knights, etc., appropriately costumed.

RECEPTION

Zer.: O King, the Masonic people whom I have the honour to govern, wishing to testify to you their joy at the advancement of your august majesty to the throne, have deputed me, with these illustrious Knights, my companions, to tender to you their congratulations on your ascension to the throne of all the East. You have their sincere wishes for your health and happiness.

In consequence of the kindness and benevolence with which you formerly favoured me, they have been induced to hope that, in choosing me as their representative, you would be pleased the more graciously to receive what I have to Communicate in their behalf; and I myself am happy, while paying you their tribute of respect, to have the opportunity to acquit myself also of what is due to our former friendship.

Darius.: Zerabbabel your people have not misjudged. They could not have selected an agent to act for them that could possibly have been more acceptable to me than thou art.

We notice with pleasure that you have not forgotten our ancient ties of affection and friendship; and Darius will not, on his part, forget those ties which were dear to him while yet in private life.

Your arrival among us is very opportune, to enable you to participate in the feast we give this day to the grandees of our kingdom, and to this we invite you and your associates. Previous to which we wish you to pronounce your opinion on a certain question that shall be propounded for discussion.

Satrap of Assyria, do you state the question, and the reward we have promised to him who shall answer it in the most satisfactory manner.

Sat.: of A.: The King of Kings, wishing to dispense his favours with a liberal hand, has deigned to promise the second place near his august majesty, the privilege of being clothed in purple, wearing a golden baldric, and being seated on a golden throne, to him who shall be able in the most satisfactory manner to resolve the question: "What is that which holds the most powerful sway over mortals?"

Can it be possible that a question like this can for one moment be a subject of doubt or deliberation to any one who adverts to thee, thou Son of the Sun? You have this day, composing your court, one hundred and twenty-seven potentates of the most distant nations. Peace and war are in your hands. The life and death of your subjects depend upon your will. A word from your lips is a decree to all the earth. All we possess belongs to thee. Our very persons are yours. The universal world has no master but you. There cannot be a more puissant, than Darius, King of all the East-Sovereign of Sovereigns. Therefore I say, The King Darius."

Sat.: of M.: What remains for me to say, O King? Shall I dare to differ in opinion from the Satrap of Assyria, who has received the plaudits of your whole court? He contends there is nothing greater than yourself. O King! I acknowledge your greatness--the eclat of your name, the splendour of your throne, the magnitude of your power, and the grandeur of your riches.

But greater than all this is the empire of Beauty! This softens the heart of the most ferocious, gains over judges the most severe, and triumphs over masters the most imperious. Deprived of fortune, it needs it not. If devoid of worldly rank and dignity, it rises above all. All stations of life are sub subject to it. The power of the gods of the earth, though respected and feared, is as nothing in comparison with the power of Beauty.

The will of sovereign rulers often depends upon its caprice. What was my daughter Apame? Without wealth or rank, before her beauty elevated her to the nuptial bed of Darius. To-day this great Prince rules over you. In her turn, she reigns over him. He wills what she desires - he does what she approves. Does she rejoice, he is pleased. Is she melancholy, he is afflicted. She is the soul that gives the impress and the bias to all his movements. From her he learns to find something more interesting than kingly greatness. She sees him at her feet, and he voluntarily submits all his imperial glory to her beauty. Therefore I say, "Beauty."

Zer.: What is this, O Darius, I hear in your court? Is it already corrupted by flattery and effeminacy? Reject! reject with indignation those sentiments of yourself that have just been uttered. Strength and power reside in kings. Beauty has its influence, but it is the mark of wisdom to acknowledge the empire of Truth. Truth is omnipotent - greater than any transitory throne - more enduring than any frail decaying beauty. These are both of short duration but truth lives forever.

The power of kings, as well as that of beauty, is subject to the revolutions of chance. Truth changes never - always pure, always simple. It is the essence of the Grand Architect of the universe. It is the tie of all treaties. It is the motive of every just action, the basis of all laws, the seal of sovereign majesty, the object of every good man's search. We love those who demonstrate it, and detest those who conceal it. Lying disguises it, and, by borrowing its appearance, furnishes the best proof and clearest avowal of its superiority. Considerations more powerful than human, O King, induce me thus to dare to speak to you in its favour in opposition to the too flattering sentiments which might have seduced you from the true path. You are yourself, great Prince, I am sure, about to confirm by your decision the empire of Truth.

Darius.: Yes, Zerabbabel; come, and by receiving the reward so justly due you, cause to shine forth the triumph of truth. Receive this order.

The highest reward we can bestow upon you will not be commensurate with your deserts for having saved us from this snare of corruption. We are infinitely indebted, besides the recompense offered, and in order to attach nearer to our person so precious a friend as thou art, Zerubbabel, we tender you, this moment, the office of Grand Master of our House.

Zer.: Sovereign of Sovereigns, for the favours which you lavish on me, I have not words to express my heartfelt gratitude; but the will of Him who regulates the destinies of all men, does not permit me to be the master of my own destiny. I am irrevocably bound to the fortunes of my people whom I conduct; and the accomplishment of the decrees of heaven, relative to the re-edification of God's holy Temple, will not allow me to accept what you are so willing to do for me this day.

DECREE

Darius, King of Kings, Sovereign of Sovereigns, to Saraboyan, Grand Master of the Army, and to our other Grand Officers, and to our people beyond the river, Greeting:

Zerubbabel and the Deputies of the Jews, having brought their complaints of the troubles with which you harass them, in their efforts to reconstruct their Temple and city, which Cyrus, of glorious memory, had permitted them to build, we write this letter; commanding you, as soon as you receive it, without fail to second, with all your zeal and our authority, the execution of the work.

If any one dare to impeach these our commands, or in any way hinder the execution of them, we order you to crucify him, and to confiscate his property for the use of the holy Temple.

As a mark of our confidence in Zerubbabel, we create him Sovereign Prince of Jerusalem, and on the Knights that accompanied him in his embassy we confer the rank and title of Princes, with such powers as he shall establish on them; and we grant him full power and authority to install Princes, and elevate to the dignity of Princes of the Cities those whom he may see fit, and deem worthy and capable.

We delegate to him plenary authority, and we declare the Temple, and the workmen employed on it, to be free from all imposts from us.

Thus we will and order. Done at our Castle of Ecbatam, the 20th day of the month Tebet, in the year of the world 3483, in the year of Cyrus the fifteenth, and of our reign the second.

[Seal] Darius

You have already been invested, illustrious Prince, with the sash adopted by the Masonic Princes, in token of their golden memory of the unbounded liberality of Darius, King of Persia, to the oppressed Jews. May its aurora-colour, with the early dawn, daily bring to your mind the beauties of lasting friendship for your fellow Princes, against whom you never can combat, and in whose favour as well as in your own, you have assumed new vows. It is suspended from the right shoulder to the left hip. The apron of this grade is triangular, and in rich keeping with the sash. The area is crimson, in token of the sufferings of the Jews from the Samaritans, when building the second Temple: the trimmings and triangular flap aurora-color, for like reasons as mentioned in describing the sash. Upon the area of the apron are wrought, in gold, a representation of the second Temple and precious vessels.

The jewel is made of mother-of-pearl, in the form of a lozenge, having incrustated upon it, in gold and silver, a balance at equipoise, on either side of which is a D and a Z in Hebrew: beneath the centre of the scale, a dagger with point up ; resting on which is a star, with two smaller stars on either side thereof. The mother-of-pearl denotes purity; the scales, justice; the dagger, vengeance; the five stars, Zerubbabel and his four companions.

HISTORY

Knights, and Princes, I deem it unnecessary to narrate to you an extended history of this degree. Like the preceding one, the ceremony is so replete with the incidents relating to the history of the re-edification of the Temple, that little need be added.

The first fourteen degrees of Ineffable Masonry have reference to the construction of the first Temple the demolition of it by Nebuzaradan, under the authority of Nebuchadnezzar and Balthasar, and the conveying to Babylon of all the precious vessels and material; also, the driving into the fastnesses of the mountains and the uncultivated country all Masons Of whatever grade.

The fifteenth and sixteenth degrees have direct reference to the reconstruction of the Temple by Zerubbabel; first, by permission of Cyrus, King of Persia-as exemplified in the fifteenth degree- and then more completely by the sanction of his successor, King Darius, who (with Artaxerxes) made every effort to restore the Temple in its beauty, and to refurnish it with the precious vessels taken from the first edifice.

After the sacking of Jerusalem, and the destruction of King Solomon's Temple, the Masons remained captives and exiles for seventy years, during all which period they kept faithfully their promise to rebuild the Temple of their God, by preserving some portions of the holy furniture and holding Masonic Lodges. Shortly subsequent to obtaining permission of King Cyrus to reconstruct the edifice, and while the foundation was not yet complete, Cyrus died. Great apathy and indifference, in consequence, existed among the brethren, more especially as they were the subjects of hatred by the various tribes of Samaritans and Syrians, who constantly harassed them; and they were compelled, if they continued their work at all, to labour with the sword in one, hand and the trowel in the other. In the second year of the reign of King Darius, however, the High Priest succeeded in arousing a spirit of industry, and obtaining the consent of Zerubbabel to again make application for protection and liberty to rebuild the Temple.

Darius, or Darayavaste, in the Persian part of the great triangular inscription at Behistun, on the frontier of ancient Media, reigned 485 years B. C. He was 29 years old when he ascended the throne, and reigned 36 years.

The friendship of Darius for Zerubbabel, in his younger days, gave opportunity for the pressure of the suit of the Jews; and by the power of truth - as exhibited in the striking incident in the ceremony - permission in its amplest form was obtained from the king, and Zerubbabel created a Prince: which honour was confirmed by the Jews, and made a Masonic grade of distinction.

TRIUMPHAL CHORUS

Raise the glad voices of triumph, No longer shall tyrants enslave us; Lo! he is coming to save us, Judah's lion to save.

Crown him with garlands of laurel, Clothe him in raiment of honour, Welcome to Salem our Brother, Zerubbabel the brave.

Huzza I warmly we welcome our brother, Zerubbabel the brave.

Welcome the day of rebuilding ,The Chief of whom we honor shall lead us The prayers of the righteous shall aid us Once more is Judah free.

And on the mountain so holy Our Temple shall raise to the Lord. In Zion his name be adored! To Him bend the knee.

Hosanna! In Zion our God be adored; To Him bend the knee.

Glory to God in the highest ! He leads us from bondage and night, He brings us to freedom and light, His name shall he adored.

And on the bells of the horses Shall be written in letters of gold

The Prophetical phrase as of old,

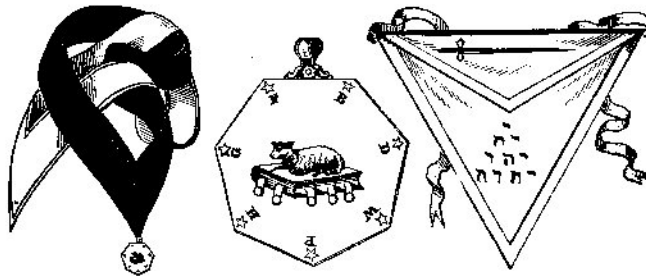
"Holiness to the Lord!"

Hosanna! once more we will sing as of old

"Holiness to the Lord! "

KNIGHTS OF THE EAST AND WEST

The Seventeenth Degree of the Ancient and Accepted Scottish Rite, and the First Degree of the Philosophical Series



In all bodies of the Ancient and Accepted Scottish Rite, brethren who have attained the degree of Grand, Elect, Perfect and Sublime Mason, are entitled to, and should of right, be covered, except when a degree is being worked; at which time all should conform, and lend their endeavours to aiding in the effectiveness of the drama, by robing and costuming accordingly.

The following engraving designates the most appropriate, convenient, and economical form of covering, it being light, composed posed of four sides, purple, with movable joints, in order that It can be pressed flat - fillet of crimson, and crowning-button of white velvet.



"He who discovereth secrets is a traitor; and he who keeps his tongue, keeps his soul."- KING SOLOMON

PREFATORY

Bodies of these historical degrees are styled - Sovereign chapters." The diploma of a Knight Rose-Croix is called a Brief. All written documents are called Engraved Columns. The following are the articles for the general government of Knights Rose-Croix:

ART. 1 - The principal festival of the Rose-Croix Knights is held on Thursday preceding Good Friday. It is incumbent on all Chapters to assemble on that day; and if a Knight should be where there is no Chapter, he is to observe the time in communion of spirit with all Knights around the globe.

Art 2. - S.: P: of Rose-Croix are styled Knights, Princes, and Perfect Masons of Heredom.

ART. 3 - The Princes have the right of presiding in all Lodges working under the A.: and A.: rite; and if the chair is refused them, they take their place at the right of the Master: if this honour is not offered them, they may seat themselves on the floor in the N.: E.: of the Lodge in token of humility, when the works will at once cease.

Art. 4. - All Princes of Rose-Croix are forbidden any Chapter or Lodge, without the jewel or order belonging to this degree; and they should never sign any Masonic document without affixing their quality to their name, and dating it "from the Orient of Herodim."

ART. 5. - When a Knight visits a Chapter not his own, he places himself in humility; but the M.: W.: may cause him to take a place by his side in the East. A Knight Rose-Croix is not to be tyled when he presents himself for admission into a Lodge. He should therefore have a special brief evidencing his rank.

ART. 6. - A regular Chapter must meet at least five times in a year; that is, Ash-Wednesday, Thursday before Easter, Good Friday, Easter Sunday, Ascension Day, and Christmas. They should also join with their brethren in the observance of St. John's days.

ART. 7. - If a Knight of Rose-Croix, being alone, hears of another Knight sojourning, not over three leagues from him, he should invite him to participate in the observance of Holy Thursday; in which case they meet each other half-way.

ART. 8. - No Chapter can be opened unless five Knights be present. The minutes must be signed by at least three of the Knights present.

Art 9. - A Knight of Rose-Croix must be charitable. He must relieve the indigent, visit the sick and the prisons. No Chapter should be held without a collection for the poor. The Sovereign is the Treasurer of this fund, as necessity may require.

ART. 10. - Duels between Knights are strictly forbidden, under the most severe penalties.

ART. 11. - A Knight of Rose-Croix is bound by his honour to the service of his God, his government, and his country, to the last drop of his blood.

ART. 12. - No Knight of Rose-Croix can refuse to attend the Chapter when summoned, unless sick - when he shall present his reasons to the Chapter.

ART. 13. The Chapter must be lighted with white or yellow wax candles, or pure olive-oil.

ART. 14. - No discussions foreign to the business of the Chapter can be allowed. Calumny, satire, and personal remarks are ever to be avoided as crimes.

ART. 15.-The grade of S.: P.: It.: Croix de II.: should never be conferred without the most scrupulous inquiries and circumspection as to the moral, religious, and other necessary qualifications of the applicant.

ART. 16. - No document can be valid unless signed by the Sovereign Secretary, and sealed by the Keeper of the Seals.

ART. 17. - The officers must be elected annually on Holy Thursday, and immediately enter on their duties. The retiring officers should be prepared to hand their books, accounts, and funds to their successors on that day.

ART. 18. - No serving brother can be admitted in any Chapter. The two brethren last received must act in that capacity.

ART. 19. - If a Knight of Rose-Croix dies, all the Knights must participate in the funeral ceremonies, and wearing under their coats, if they cannot openly display them without scandal, the order and jewel of the grade. Great care must be taken that the deceased is buried with his collar.

ART. 20.-A Knight at his admission adopts as his own some characteristic, the choice of which is left to himself as Fortitude, Toleration, &c., but expressed in Latin, as *Eques a Fortitudine*, &c. Those of the first three officers and Master of Ceremonies are always the same - Knights of Wisdom, of Strength, of Beauty, of Alarm.

ART. 21. - A Knight R.: Croix, in writing his name, writes the consonants only; and an unequal number, if there be more than two. To his name may be append + this mark in red ink.

ARGUMENT

The Seventeenth degree of the Rite Ancient and Accepted, is the first of the series of Modern or Accepted degrees, as used in contradistinction to the term Ancient, It may also be designated, the first of the Philosophic degrees.

The Word is again lost, and, figuratively, the third Temple - in the heart of man - is to be built and dedicated to the God of Truth. The revelations made in the ceremony of initiation cannot be fully understood in this degree, as they are introductory to the succeeding degree of Rose-Croix, in which *mysterium consumum est*.

When the Knights and Princes united to conquer the Holy Land, they took an oath to spend, if necessary, the last drop of their blood to establish the true religion of the Most High God. Peace having been made, they could not practically fulfil their vows, and therefore, on returning to their respective countries, they resolved to do in theory what they could not do in practice.

They took the name of Princes of Jerusalem and Knights of the East and West, in memory of the place where this Order was first instituted, and because their doctrines came from East and West. They have, ever since their first establishment, adhered to their customs and forms of reception. In the year 1118, the first Knights of the Order, to the number of eleven, took their vows between the hands of Armelfo Guavi Mundos, Prince Patriarch of Jerusalem, who hailed from the province of Amiens in France.

APARTMENTS AND DECORATIONS

But one spacious apartment, beside the Preparation room, is needed. It should be in the form of a heptagon, hung with crimson, sprinkled with stars of gold. In each angle is a square column, on the capitals of which—beginning at the southeast and going round by the southwest, in regular succession—are the initials respectively of the following words: Beauty, Divinity, Wisdom, Power, Honour Glory, Force; and on the bases of these columns are the initials respectively of the words Friendship, Union, Resignation, Discretion, Fidelity, Prudence, and Temperance. On each column is a brilliant light.

In the East is an altar upon a canopied platform, to which you ascend by seven steps, supported or upheld by four lions, having between them a cherabimic figure with six wings and four heads, representing respectively the heads of a lion, an ox, a man, and an eagle.

In front of the altar is a throne, always vacant, and a footstool.

The seat of the Master is at the foot of the platform, in front, and over the seat hangs a two-edged sword, surrounded by seven stars.

In the East are displayed the Sun and Moon.

In the West are two thrones, raised three steps each, for the two Wardens.

Around the room are twenty-four seats richly decorated.

An assembly of Knights of the East and West is called a Preceptory, and is composed of twenty-four members.

On the right of the Master is a small table, having on it a ewer, napkins, and vase of perfumed oil.

On the altar is a silver basin with perfumed water, a chafing dish with live coals, and a large Book, sealed with seven great seals of green wax, at least two inches in diameter, attached to red ribbons that, at the other end, pass through holes in one lid, being slightly attached to it by a drop of wax, so as to be easily separated, leaving the seals whole.

The tracing-board of the degree is a heptagon, embraced within a circle, the upper portion forming a rainbow. At the angles of the heptagon, on the outside, are the initials of the seven words which are on the capitals of the columns of the degree (B. D. W. P. H. .G. F.); at the angles on the inside are the initials of the seven words which are on the base of the columns, (F. U. R. D. F. P. T.). Near the centre of the heptagon is the figure of a man in a long white robe, with a golden girdle round his waist, and standing on a section of the globe: hair and beard white as snow: his right hand extended, holding seven stars surrounding the ~: his head encircled by a glory emanating from a Delta: a two-edged flaming sword in his mouth. Around him stand seven golden candlesticks, with candles burning; and over each of these, one of the letters E. S. P. T. S. P. L., the initials of the names of the seven Churches—Ephesus, Smyrna, Pergamos, Thyatira,

Sardis, Philadelphia, Laodicea. The Sun and Moon are also depicted, and the basin and chafing dish.



OFFICERS

Venerable Master, represents John the Baptist.

Zealous Brother Senior Warden.

Zealous Brother Junior Warden.

Faithful Brother Treasurer.

Faithful Brother Secretary.

Faithful Brother Lecturer.

Faithful Brother Examiner.

Faithful Brother Senior Deacon.

Faithful Brother Junior Deacon.

Faithful Brother Outer Guard.

Faithful Brother Inner Guard.

All brethren are termed Faithful, and represent the disciples of John the Baptist

CLOTHING, ETC

All are clothed in long white robes, with a red cross on the breast, circlets of gold upon their heads (coronet shaped), and gold belts.

Apron - Yellow satin, triangular in shape, lined with crimson and bordered with gold; on the flap a two edged sword, and in the centre of the area a tetractys.

Order - Broad white ribbon, worn from right to left, and crossed by a broad black one from left to right from the latter is suspended the

Jewel - Heptagonal medal of gold and silver. On one side are engraved the same letters as are on the capitals of the columns, with a star over each: in the centre, a lamb lying on the Book of the Seven Seals: on the obverse side, two swords crossed, with points up, the hilts resting on an even balance: in the corners, the initials of the seven Churches.

Battery - *****_*

OPENING

PRAYER

(With responses.)

V.: M.: Hear us, our Father, God of the ancient patriarchs, whom they adored on the plains of Chaldea

Response: Be gracious unto us, O God.

V.: M.: We wander in the desert in darkness - we turn to the East and look for the promised light.

Res. Send us the dawn of day, our Father.

V.: M.: We sit in the shadow of death, and our feet tread the margin of the sea that covers Sodom. Our tents whiten the desert upon its sterile shore. Send us thy light to guide our feet into the way of peace.

Res. Thy light to be the life of men.

V.: M.: Send us the new law of love for which the world pines and languishes. Make wax and bloodshed to cease among the nations, and heartburnings among the faithful to be no more.

Res. Help us to love one another.

V.: M.: Save us from our enemies, and from the hand of all that hate us. Help us to serve thee without fear all the days of our life.

Res. Amen. So mote it be. Amen.

Soft music upon the organ during the above prayer and responses. The following hymn will then be sung.

HYMN.

Dayspring of eternity, Dawn on us this morningtide, Light from light's exhaustless sea, Now no more thy radiance hide. With new glories put to flight. Shades and cares of lingering night, Flood the earth with peace and joy, And the powers of wrong destroy.

V.: M.: The first faint blush of dawn dims the fight of the morning star, and this preceptory is about to be opened.

Music soft and low during the following.

V.: M.: The glittering seven fade in the north, and the day cometh.

J.: W.: Ye shall keep my Sabbaths, and reverence my sanctuary.

S.: W.: Ye shall obey my judgments, and keep my statutes.

V.: M.: Ye shall not profane the name of your God.

J.: W.: Ye shall love and venerate, every man, his father and mother.

S.: W.: Ye shall not glean your vineyards, nor gather every grape, nor wholly reap the corners of your fields, but leave something for the poor and the stranger.

V.: M.: Nor steal nor deal falsely, nor lie one with another.

J.: W.: Nor defraud nor despoil your neighbours,

W... Nor go up and down as tale-bearers among the people.

V.. M Thou shalt not hate thy brother in thy heart, nor suffer thy neighbour to go astray for want of warning.

J... W... Ye shall rise up respectfully before the hoary head, and honour the presence of the aged man, and fear your God.

S... W... Ye shall not vex the stranger in your land; for ye were strangers in the land of Egypt, These are the statutes and judgments of the Lord your God.

RECEPTION

The candidate is subjected to an examination the most strict in regard to the pledges he has given in the degrees of Ancient Craft Masonry: also as to his proficiency in the Kabala of those degrees.

(Ceremonies of purification and sanctification are here introduced.)

V.: M.: (* * *) He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God.

S.: W.: (* * *) He that hath an ear, let him hear what the Spirit hath said unto the churches: He that overcometh shall not be hurt of the second death.

J.: W.: (* * *) He that hath an ear to hear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and on the stone a new name written, which no man shall know but him that shall receive it.

V. : M.: He that overcometh, and laboureth in my service unto the end, to him will I give power over the nations and his influence shall control and guide them; and I will give him the morning star.

S.: W.: He that overcometh shall be clothed in robes of white, and I will not erase his name from the Book of Life, but I will own him as mine before our Father and all his angels.

J.: W.: Him that overcometh will I make a pillar in the Temple of our God, and he shall remain there forever; and I will write upon him the name of God, and the name of the city of God - the New Jerusalem-and mine own new name.

V.: M.: To him that overcometh will I grant to sit with me near my throne, even as I also overcame and am seated with my Father. Be zealous, therefore and repent.

HYMN

From East to West, o'er land and sea, brothers meet, and friend, agree;

Let incense rise from hearts sincere, The dearest offering gathered here.

Our trust reposed on God alone, Who never will contrite hearts disown;

Our faith shall mark that holy light ,Whose beams our dearest joys unite

V.: M.: Light comes from God. When clouds and darkness are around us, we should implore his aid. Let us do so, my brethren.

PRAYER

Our Father, who, when darkness brooded upon the vast chaos, and the universe lay a confused mass of struggling forces, without form and void, didst move upon it, and saidst, " Let there be light !" and light was; thou who didst set the light against the darkness, and calledst the one Day and the other Night; thou who didst set the lesser and the greater lights in heaven, enable this

candidate to find the light he seeketh. Let the dawn of the new day arise to him, and shine upon the clouds of error, and cause the darkness of ignorance to flee away and be seen no more forever. Amen.

Omnes. Amen! amen!

V.: M.: And amen!

The living know that they shall die, but the dead know not anything; neither have they any more a reward, for the memory of them is. forgotten: also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything done under the sun.

S.: W.: 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; while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain.

V.: M.: In the day when the limbs are not yet trembling with age, nor the head bowed with sorrow, nor the eyes dim with weeping; before thou goest to thy long home, and the mourners go about the streets; before the silver cord is loosened, and the golden bowl is broken, and the pitcher shivered at the spring, and the wheel shattered at the cistern; before the dust returns to the earth as it was, and the spirit to God who gave it.

CHANT

We give Thee thanks, O Lord God Omnipotent, who art eternal, And, to whom the past, the present, and the future are one:

Because thou wilt in due time assert thy power, and vindicate thy justice, thy wisdom and thy goodness, When evil shall reign no more.

INVESTITURE

I invest you with the apron of this degree: its colour is emblematical of the dawn; its shape, of the Deity and of justice; the Tetractys upon it, of the universe, with the Deity in its centre. I invest you with the order of this degree: its two colors, white and black, are emblematical of the contest between good and evil. I invest you with the jewel of this degree: its heptagonal shape will be explained hereafter, as also will the devices upon it ; its materials, gold and silver, sun and the moon, the great lights of symbolize the day and night - themselves emblems of strength and beauty, the two pillars at the threshold of Masonry. In the year 1127 Pope Honorius II at the request of Stephen, a Patriarch of Jerusalem, ordained the Knights should be clothed in white; to which Pope Eugenius III added a red cross, to be worn on the breast.

I finally present you with this coronet, in token of your present rank in Masonry. Remember that it, like the other insignia of the Ancient and Accepted Rite, is honourable only so long as it is worn with honour. On the brow of the dishonest, the dissipated, the vicious, or the base, honours undeserved are the extremest disgrace. See, therefore, that you wear it worthily and well.

HYMN

Truth dawns upon the human soul, And error disappears; No longer darkness hath control O'er wearied lengthened years.

No longer for men's sorrow groan, Their sins, their shame, their tears, But still and stately past
God's throne, March onward, banish fears.

The sun is radiant in the sky, The earth in regal state Waits but the Hallelujah cry That opens the
holy gate.

LECTURE

My brother, this Preceptory is in the form of a heptagon, hung with crimson, and sprinkled with
stars of gold. In each angle is a column, on the capitals of which, beginning at the southeast and
going round by the southwest in regular succession, are the initials respectively of the words
Beauty, Divinity, Wisdom, Power, Honour Glory, and Force - the seven mystic characters of the
heptagon, signifying:

Beauty, to adorn our works.

Divinity, to study which is one of our principal aims.

Wisdom to invent and work.

Power to punish and confound the calumnies of wicked brethren and the profane.

Honour is an indispensable quality in a Freemason, to labour with respectability.

Glory, that the true Freemason is an equal to the prince or potentate.

Force, which is necessary to support and maintain us

On the bases of the columns you will observe the initials of the seven qualities which should be
possessed by brethren of this grade:

FRIENDSHIP, UNION, RESIGNATION, DISCRETION, FIDELITY, PRUDENCE, TEMPERANCE.

Friendship is a virtue which ought to reign among the brethren.

Union is the foundation of our society.

Resignation to the regulations and decrees of the order without murmuring.

Discretion, that as a Mason you should be on your guard and never suffer yourself to be
surprised in relation to our mysteries.

Fidelity, to observe all your engagements.

Prudence, to conduct yourself so that the profane, though jealous, may never be able to censure
your conduct.

Temperance, to always avoid every excess which may tend to injure the soul or body.

The seven vices which all good and true Freemasons will ever strive to avoid are:

HATRED, PRIDE, DISCORD, INDISCRETION, PERFIDY, RASHNESS, CALUMNY.

Hatred injures all the fine feelings of the heart.

Discord is contrary to the very principle of society

Pride prevents the exercise of humility.

Indiscretion is fatal to Freemasonry.

Perfidy should be execrated by every honest man.

Rashness leads into unpleasant and difficult dilemmas

Calumny, the worst of all, should be shunned as a vice which saps the very foundations of friendship and society.

The Book of the Seven Seals, which only one can open, is Masonically explained as representing a Lodge or Council of Masons, which the all-puissant alone has the right or power to convene or open.

The breaking of the first seal displayed a bow, arrows rows, and crown, signifying that the orders of this Preceptory should be executed with as much promptness and exactitude as an arrow sent from a bow, and be received with as much submission as if they came from a crowned head.

The second seal displayed the sword, denoting that this Preceptory and the order in general is always armed for its defence and to punish the guilty.

The third seal revealed the balance - the symbol that Masonry should always act with justice in all her ministrations.

The fourth seal produced the skull, which is the representative of that brother who has caused himself to be excluded from the Lodge or Preceptory.

The fifth seal displayed a white cloth stained with blood, invoking us that we should not hesitate if necessary, to spill our blood in the defence or in the promotion of the cause of Freemasonry.

The sixth seal when opened caused the sun to be darkened and the moon to be changed to blood, as a representation of the power of Supreme Councils to interdict the works of inferior bodies, when irregular, until they shall have acknowledged their error and submitted to the rules and regulations of the Craft.

The seventh seal when broken was followed by silence, broken by the successive blasts of the seven trumpets, signifying that Freemasonry is extended over the surface of the earth on the wings of the wind and fame, and supports itself with honour The perfume from the altar represents the good odour of virtue, and denotes that the life of a good Freemason should be free from all reproach and perfumed by a good report.

Your Masonic age is very ancient, and you are termed a Patmian, as coming from Patmos.

The seven golden candlesticks denote the seven churches - to wit, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea.

The two-edged sword pendent in the East has been explained when referring to the opening of the second seal, and that none, not even the Ven.: Master, is exempt from the exercise of judgment and justice.

The Ven.: Master represents John the Baptist, and the twenty-four seats the twenty-four elders or disciples who were Esseneans.

HISTORY

Lecturer.: This, my brother, is the first of the Philosophical degrees of the Ancient and Accepted Rite, and the beginning of a course of instruction which will fully unveil the heart and inner mysteries of Masonry. Do not despair because you have often seemed on the point of attaining the inmost light, and have as often been disappointed. In all time truth has been hidden under symbols, and often under a succession of allegories - where veil after veil had to be penetrated before the true light was reached and the essential truth stood revealed.

We are about to approach those ancient religions which once ruled the minds of men, and whose ruins encumber the plains of the great Past, as the broken columns of Palmyra and Tadmor lie bleaching on the sands of the desert. They rise before us - those old, strange, mysterious creeds and faiths - shrouded in the mists of antiquity, and stalk dimly and undefinedly along the line that divides time from eternity, and forms of strange, wild, startling beauty mingle in the vast throng of figures with shapes monstrous, grotesque, and hideous.

The religion taught by Moses, which, like the laws of Egypt, enunciated the principle of exclusion, borrowed at every period of its existence from all the creeds with which it came in contact. . While by the study of the learned and wise, it enriched itself with the most admirable principles of the religions of Egypt and Asia, it was changed in the wanderings of the people, by everything that was impure or seductive in the pagan manners and superstitions. It was one thing in the time of Aaron and Moses, another in that of David and Solomon, and still another in that of Daniel and Philo.

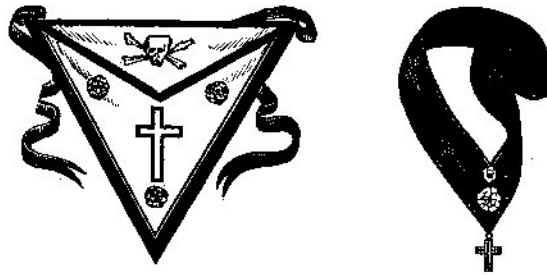
At the time when John the Baptist made his appearance in the desert, near the shores of the Dead Sea, all the old philosophical and religious systems were approximating to each other, while the philosophers of Greece, all (except the disciples of Epicurus) more or less Platonicians, seized eagerly upon the beliefs and doctrines of the East. The Jews and Egyptians, before then the most exclusive of all people, yielded to that eclectism which prevailed among their masters, the Greeks and Romans. It was held by a vast number, even during the preachings of Paul, that the writings of the Apostles were incomplete, that they contained only the germs of another doctrine, which must receive from the hands of philosophy not only the systematic arrangement which was wanting, but all the developments which lay concealed therein-mysteries handed down from generation to generation in esoteric tradition.

KNIGHT OF THE ROSE CROIX

or

PERFECT PRINCE DE HEREDOM KNIGHT OF THE EAGLE AND PELICAN

**The Eighteenth Grade of the Ancient and
Accepted Scottish rite and the Second
Degree of the Philosophical Series**



ARGUMENT

The Novice is still in search of the Truth and the lost Word he journeys for a period of years, learning the three virtues which are to guide him: from a place of horror and gloom, merges, at the appointed time, the sacred initials, giving glory to Masonry and light and life to the world.

This degree, like the one preceding it, is philosophical. The end of all philosophy is to free the mind from those encumbrances which hinder its progress toward perfection and to raise it to the contemplation of Immutable Truth and the knowledge of divine and spiritual objects. This effect must be produced by easy steps, lest the mind, hitherto conversant only with sensible things, should revolt at the change.

Knight of the Eagle and Pelican is one of the titles applied to a Rose-Croix H-R-D-M Freemason; yet that degree is not strictly an order of knighthood, in the commonly received sense of the term.

In these degrees, it is readily perceivable that we have now fully entered upon a long course of instruction into all the mysteries of the esoteric doctrine.

There are a number of Rose-Croix degrees differing in a measure from each other in the work and in their teachings. The Alchemical or Hermetic Masons taught a different degree in all

respects from the so-called Christian, Rose - Croix; and they again a different one from the universal, tolerant, and more acceptable grade. The following words of one of the most eminent students of Masonry, and an ardent admirer of the A.: and A.: Rite, may be quoted here.

If anywhere brethren of a particular religious belief have been excluded from this degree, it merely shows how gravely the plans and purposes of Masonry may be misunderstood; for whenever the door of any one degree is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that degree is no longer Masonry, which is universal, but some other thing, that is exclusive, and accordingly Intolerant, Each degree erects a platform on which the Israelite, the Mahommedan, and the Christian may stand side by side and hand in hand, as brethren." Whatever your religion, your birth- place, or your language, you are among brethren. One language is spoken in common, the language of the Scottish Rite of Masonry, which speaks directly to the heart.



APARTMENTS

The ceremony of Reception of a Knight of the Eagle and Pelican requires properly four apartments, as follows.

FIRST APARTMENT

The first apartment is hung in black, spread with white tears; and is lighted simply by the taper of the Most Wise, the two lights on the throne, and the dim light of three transparencies.

Three columns, of the Doric, Ionic, and Corinthian orders of architecture respectively, about five feet in height, are appropriately placed in the Chapter, and support on their capitals transparent inscriptions of the three virtues, one on each, which should be removed when the Chapter is closed.

The canopy in the East is black, bordered with white fringe; on the platform below it is the irregular throne of the Chapter, surmounted by three crosses, the centre one most prominent, with a full-blown white rose upon it: on either side thereof is a candlestick with a yellow wax candle lighted. Both throne and crosses are to be concealed by two black curtains coming together before them, and which are opened at the appointed time.

The Most Wise Master has before him a small low table covered with black, and on it, lighted, one wax candle, a Book of the Testimony, a compass and square, and a triple triangle; also the regalia for the candidate.

By the table is a. low black seat or ottoman. The furniture and properties are in disorder. A ewer, with water and napkins, should be placed in the South.

SECOND APARTMENT

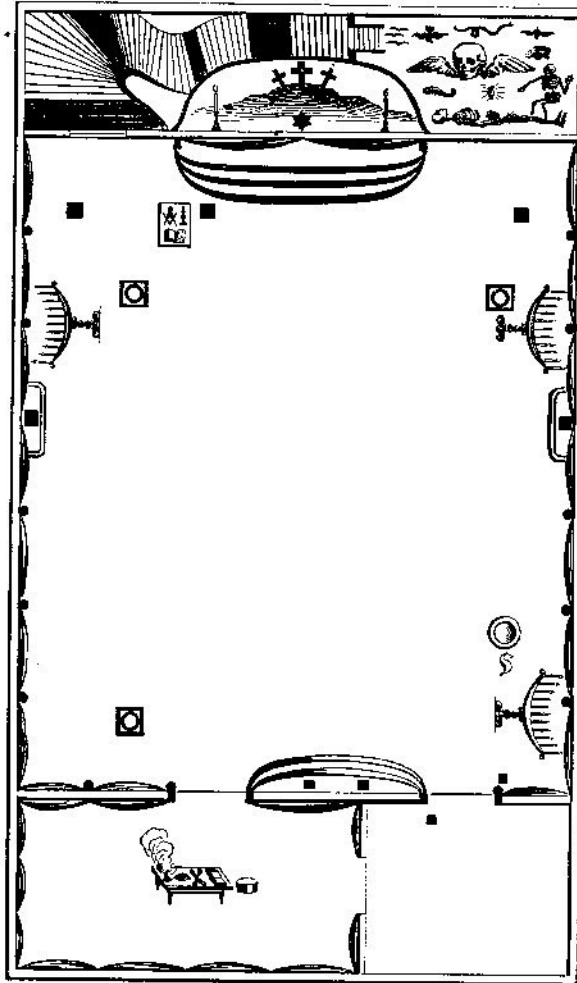
The second apartment should represent two small apartments, the one leading imperceptibly into the other. The one labyrinthian, with ascending and descending steps, interlacing each other; the other.

THIRD APARTMENT

A small apartment draped or painted black, called the "Chamber of Reflection," in which if; a rude chair and table; on the latter, a skull and cross-bones and an ancient-shaped dim-burning lamp, also a Book of the Testimony.

FOURTH APARTMENT

Which may very properly and advantageously be represented by a judicious rearrangement of the first apartment. All the furniture and properties are in order, perfect harmony and accord exist, for the Word is found; the room should therefore be decorated in an appropriate and dazzlingly magnificent manner. The thirty-three lights, composed of three candelabra of eleven branches each, with yellow wax candles, must now shine forth in their brilliancy, and the blazing star with six beams is seen in the East. The hangings are red.



OFFICERS, AND THEIR JEWELS

Most Wise and Perfect Master, or Most Wise Tirshatha.

Most Excellent and Perfect Knight Senior Warden.

Most Excellent and Perfect Knight Junior Warden.

Most Perfect Knight Orator.

Most Perfect Knight Master of Ceremonies.

Most Perfect Knight Secretary.

Most Perfect Knight Treasurer.

Most Perfect Knight Guardian of the Tower.

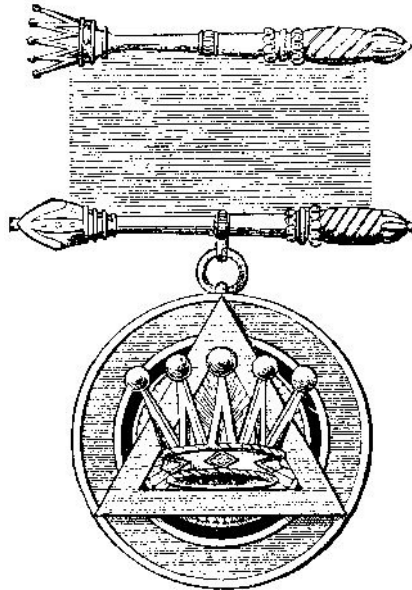
All brethren are addressed as Respectable and Perfect Knights.

The Most Wise wears on his breast a flaming star of silver, with seven points: in the centre the letter I, in gold; around it the initials F. H. C: his characteristic is -Wisdom.

The Senior Warden wears a triangle: his characteristic is Strength.

The Junior Warden wears a square and compass-the one fastened on the other: his characteristic is Beauty.

These Jewels are used in addition to the Grand Jewel, which is worn by all the Knights.



CLOTHING AND DECORATIONS

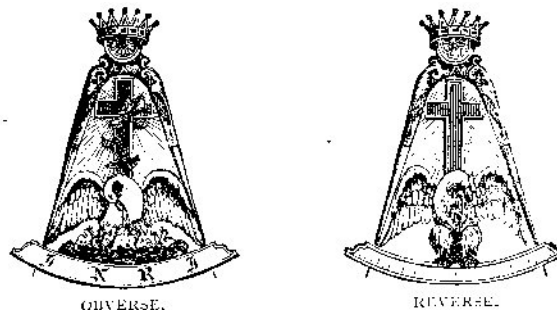
The Knights should be dressed in black or dark clothes, and wear over the same a chasuble of white cloth bordered with black ribbon or wool, one inch wide

The chasuble has a black cross both before and behind -extending its entire length-made of wide ribbon or other material; it is lined with white, and should be worn only in the first apartment. Over all is worn from right to left a black watered SASH, bordered with crimson, three inches wide, in the middle of which, and where it crosses the breast, is a small red ribbon cross; near the bottom, two inches from the rosette, is also a small red ribbon cross; at the bottom is a small red rosette and over it one smaller of a black color: from the lower rosette hangs a small gold cross.

Apron - Of white leather or satin, bordered with red, as is also the flap. There are three red rosettes arranged in triangular form around the apron. On the area is a representation of a red passion cross, seven inches long; and on the flap a death's head and cross-bones, either painted or embroidered.

Grand Jewel - Is an open compass, its points resting on a quarter circle. Between the legs of the compass is a cross, reaching from the head of the compass down to the quarter circle; on the cross is an opened rose; at the foot of the cross, on one side is an eagle with wings extended against the points of the compass, head down- wards; on the obverse side is a pelican, tearing its breast to feed with blood its young, seven in number, in a nest under it; on the head of the compass on each side of it is an antique crown with seven points; on the quarter circle, on one

side is engraved the hieroglyphical characteristic of the Knight, and on the other side the cabalistic letters of the degree.



The compass and arc of the circle of the Jewel should be composed of gold, and the eagle and pelican of silver. This Jewel should be worn suspended to a black watered COLLAR, three inches wide, bordered with crimson; there should be three crimson ribbon crosses on it - one on each side, and one at the point above the crimson rosette at the bottom.

All the jewels when worn in the first apartment should be covered with black crape.

In the centre of this first apartment at a reception, there is a confused mass, representing the debris of an edifice in ruins, composed of broken columns, chapters, and every species of Masonic emblems. If anything is placed upon the two side crosses in the East, it must be a human skull and two thigh-bones crossed.

The Banner of the Rose-Croix, hanging in the East to the left of the M.: W.:, is a square piece of white satin, lightly sprinkled with crimson, edged with a gold fringe, upon which is embroidered or painted the side of the jewel representing the "Pelican," with the words "Lux E Tenebris" above the pelican, and the words "Faith, Hope, Charity" below, painted in gold on a ribbon.

Visitors are expected to salute the M.: W.: and the two Wardens, with their swords; then facing the East, return their swords and give the sign of recognition to each of the same officers; again face the East and stand under the sign of G.: S.: -the Knights of the Chapter remaining standing at salute. At the close of the welcome by the M.: W.:, the swords will be sheathed, the Battery given, and with the sign the acclamation. A visitor may then respond to the M.: W.: Such visitors as are entitled may then be conducted to the East.

The title "Perfect" is not used among the Knights in the first apartment.

In the fourth apartment the collar and sash are turned, presenting the same appearance; except where it was black it should be crimson, and where it was crimson it should be black.

When a candidate is admitted he is called a probationer or novice: when fully received he becomes a neophyte, or one newly born.

The *crux ansata* in the East should be of gold. The labours are supposed never to close, and when a Chapter is about to work, it is said the labours are resumed.

The labours begin when the Word is lost, and are suspended when the Word is recovered.

A novice must be subjected to three ballots.

Battery -*****_*

RECEPTION

The stars have disappeared, the light of the sun and moon is obscured, and darkness has fallen upon the face of the earth.

My brother, you are still engaged as a Mason in search of light and truth; of which search, the many journeys you have made in the different degrees are symbolical. But your search is not for the truth of any particular creed or religion-that search would be in vain, for what is truth to one is not truth to another: often by argument and evidence, but almost always by the accidents of birth, education, and circumstances, our religious belief is formed; and argument and testimony strike the mind of man, when arrived at his religious creed and faith, only to glance off and leave no impression.

Our symbols and ceremonies envelop the great primitive truths, known to the first men that lived: with whatever particular meaning they may have- peculiar, or believed to be peculiar, to particular creeds, and differing, as the faith differs of those who receive them-we have nothing to do.

We are about to conduct you through certain forms and ceremonies, to display to you certain symbols and emblems; we do not give you in advance their interpretation, but only indicate to you their general tendency; we place the thread in your hands that will guide you through the labyrinth; it is for you to apply and interpret the symbols and ceremonies of the degree in such manner as may seem to you truest and most appropriate.

A vast multitude of men believe that the Redeemer of man has already appeared upon the earth: many believe he was a man; many, the Son of God; and many, the Deity incarnate: a vaster multitude still wait for the Redeemer: each will apply our symbols and ceremonies according, to his faith.

PRAYER

Great and dread Being, Father, who wast, when beside thee there were time and space alone; a single thought of whom shaped itself into an universe of suns and worlds, and infinite myriads upon myriads of living creatures; eternal as time and infinite as space; to whom all the past and all the future now is and ever will be present; thou by whom no creature that lives is forgotten or unregarded, look with favor upon us and upon this our brother; deign to bless him, to protect him, and make his labours fortunate; watch over him; illuminate his mind with wisdom, that he may understand our symbols; and teach him to trust in thee. Amen!

Faith is the substance of things hoped for, the evidence of things not seen. By faith Abraham, when he was tried, offered his only-begotten son. By faith the children of Israel forsook Egypt, not fearing the wrath of the king; by faith, they passed through the Red Sea as by dry land, which the Egyptians essaying to do, were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. Faith subdueth kingdoms, worketh righteousness, obtaineth promises, stoppeth the mouths of lions. By faith, a steady course we steer through ruffling storms and swelling seas; By faith, we pass the vale of tears safe and secure, though oft distressed; By faith, subdue the king of fears, And go rejoicing to our rest.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is : for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river. She shall not wither when the heat cometh, but her leaf shall be green; and she shall not be careful in the year of drought, neither shall she cease from yielding fruit.

The hope of the righteous shall be gladness, but the expectation of the wicked shall perish.

The wicked is driven away in his wickedness, but the righteous hath hope in his death.

The hope of heaven our spirits cheer; No more we grieve for sorrows past nor any future conflict fear, so we may safe arrive at last.

O Lord, on thee our hopes we stay to lead us on to thine abode, assured thy love will far o'erpay the hardest labours of the road.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal.

Though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind. Charity envieth not. Charity vaunteth not itself-is not puffed up. Charity never faileth.

Blest is the man whose softening heart feels all another's pain, to whom the supplicating eye is never turned in vain.

To him protection shall be shown, and mercy from above descend on those who thus fulfil the Mason's law of love.

And now abideth Faith, Hope, and Charity, these three, but the greatest of these is Charity.

Hosanna in the highest! on earth peace and good-will toward men.

CHARGE

By virtue of the powers with which I am invested by the Supreme Council, and by the consent of these Knights, my brothers and equals, I do admit and receive and constitute you a Perfect Prince Freemason of H-R-D-M, Knight of the Eagle and Pelican, under the distinctive title of Rose-Croix, now and forever, henceforth, to enjoy all the prerogatives attached to this grade.

My Brother, virtue and humility are the foundations of this degree; henceforward be you, therefore, virtuous, modest, and unassuming; mark our guiding star of prudence, and so live that you may not disgrace or dishonor the name that you have earned, the characteristic to which you are entitled, and the jewel which you will hereafter wear.

LECTURE

My Brother, each of us makes such application to his own faith and creed, of the symbols and ceremonies of this degree, as seems to him proper. With these special interpretations we have nothing to do, the the legend of our Grand Master Hiram, in which some see figured the condemnation and sufferings of Christ; others, those of the unfortunate Grand Master of the Templars; others, those of the first Charles; and others still, the annual descent of the sun at its winter solstice to the regions of darkness - the basis of many an ancient legend: in no other way could Masonry possess its universality - that character which has ever been peculiar to it from its origin, and which enabled two kings, worshippers of a different Deity, to sit together as Grand

Masters while the walls of the first Temple arose; and the men of Gebal, who bowed down to the Phoenician gods, to work by the side of the Hebrews to whom those gods were an abomination.

Pythagoras said: "God is neither the object of sense nor subject to passion, but invisible, only intelligible, and supremely intelligent. In his body he is like the light, and in his soul he resembles Truth. He is the universal Spirit that pervades and diffuses itself over all nature. All beings receive their life from him. There is but one only God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but being himself all in all. He sees all the beings that fill his immensity: the only Principle, the Light of heaven, the Father of all. He produces everything, he orders and disposes everything; he is the Reason, the Life, and the Motion of all being !"

The peculiar cipher of this degree is subject to your use. The Feast of Bread and Wine is to us the symbol of fraternity and affection, and of that perfect union which must ever exist among Knights of the Rose-Croix.

Masonry has a mission to perform, with her traditions reaching to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends. She invites all men of all religions to enlist under her banners, and to war against evil, ignorance, and wrong. You are now her knight, and to her service your sword is consecrated: may you prove a worthy soldier in a worthy cause, and may the great and Supreme Architect be always with you, and bless you with life ever-lasting.

ANTHEM

The Royal Craft, in days of old, On Mount Moriah's brow did raise a Temple roofed with glowing gold! Where Israel sang Jehovah's praise. Nature and Reason here unite another House of God to rear, in which a God of love and light, is worshipped without fear.

Our Father, Friend and Lord divine, rend thou the veil of passion's night, in all our souls truth and love enshrine! Robe every child of earth in light!

That all of Adam's erring seed may cease from strife, and fruitful toil. To every clime and every creed bring peace and plenty, wine and oil!

And when these Temples, framed by thee - our bodies - open their portals wide, and our imprisoned spirits flee to seek what thou dost wisely hide.

Free and Accepted may we prove, when angels bring us near to thee, prepared, in thy Grand Lodge above, to take our last Sublime Degree.

ORDINARY

CEREMONY OF THE TABLE

To the glory of the Grand Architect of the Universe; in the name and under the auspices of the Supreme Council and Sovereign Chiefs of Exalted Masonry, and by virtue of the authority on me conferred, I call this Chapter from labour to refreshment.

This Chapter is now called to refreshment. Before we part, let us eat together the bread earned by our labours, and thank our heavenly Father for furnishing us with the means. for sustaining life. Brother Master of Ceremonies, visit the avenues.

Sovereign Creator of all things and source of light and life, who providest for all our necessities, bless the nourishment for the body we are about to take, and make it to give us strength to labour for thy glory and the advancement of all the great interests of humanity. Amen.

Take; eat, and give to the hungry !

Take; drink, and give to the thirsty !

Peace be with you, my brethren, and remain with you always. Remember that your duty is, not to be better than your brethren, but to be better than yourselves; that the more you have, the more you owe to those who -need assistance. The Peace of our Master be with you always.

NOTE - This Ceremony is a manifestation of fraternal love, as inculcated by Masonic philosophy. Rose-Croix Knights after the benediction silently disperse, and the Chapter remains at refreshment until regularly convened or called by the Most Wise. Thus a Rose-Croix Chapter is seldom if ever closed, as the Table Ceremony is indispensable whenever there is a call to refreshment, which should be at every assembling.

HOLY THURSDAY, OR MAUNDAY THURSDAY

DECORATIONS, ETC.

A stated meeting of all Chapters Rose-Croix is held on Thursday before Easter: this meeting is indispensable. If a Rose-Croix Knight be necessarily alone, he must, in spirit at least, feast that day with his brethren. A wreath must be placed upon the cross in the East. The Pelican feeding its young should be prominently displayed in the Chapter-room upon a white column. Two additional yellow wax candles should be burning on the irregular throne in the East. The three columns, Faith, Hope, and Charity, should be displayed in Position. The silver salver with Passover-bread and goblet of whitewine should also be provided. The altar should be plain and hung with black, with the Book of Constitutions, and a square, compass, and *Crux ansata* of gold upon it. On the *Crux ansata* should be enamelled the letters.

A little in front of the Master, on his right and left, are two triangular columns, draped in white, five feet in height. Upon each is a triangular transparency, on one side of which is a word. This word, on the column on his right, is I.: on that on his left I.: In the West, a little in front of the Wardens, on the right and left, are two columns, precisely alike, each with a similar transparency. On that upon the right is the word R.: and on that upon the left, the word N.: Each transparency turns upon a pivot, so that the words (until then concealed) may be displayed at the proper moment, which will not transpire until Easter Sunday.

On this most solemn festival, a young lamb, roasted, is to be eaten at the feast. It must be white, without spot or blemish, and killed with a single blow of a knife. One of the brethren must prepare it; and the head and feet must be cut off, and burned as an offering.

At the repast, each must eat a piece. If a brother be travelling, and meet another brother on the road, they are obliged to go to some convenient place to perform this duty. This particular repast is styled the Mystic Banquet.

On Holy Thursday, in the rear of the East will be depicted the following scene. The Celestial Vault studded with stars; the sun absent, and the moon obscured with clouds. In the extreme East, among the clouds, an Eagle hovers. In the centre of the scene is the representation of a mountain, on the summit of which is a cubical stone, and on that a crimson rose. Around the mountain, below, hang clouds and darkness; and further to the West, at its base, are all the

ancient working-tools of Masonry, in fragments, with the two mystic columns prostrated, and each broken in two. The words Wisdom, Strength, and Beauty will be displayed on a ribbon over this scene.

The above general arrangement of the Chapter-room will remain until Easter Sunday.

CEREMONY-HOLY THURSDAY

M.: W.: This Chapter is now called to refreshment. Before we part, let us eat together the bread earned by our labours, and thank our Heavenly Father for furnishing us with the means for sustaining life.

B.: M.: of Cer.: Visit the avenues, and see if there be any brother, or even any of the profane, who suffer from hunger or thirst: if there be, bring him in, for whoever he may be, he is our brother, and we will freely divide with him our bread and wine.

Brothers and Knights, let us assemble around the altar of fraternal love, joyfully strengthening the tie which binds our hearts together.

(In silence and order, the Knights follow the M.: W.: to table.)

INVOCATION

Sovereign Creator of all things, and source of life and light, who providest for all our necessities, bless the nourishment for the body we are about to take, and make it to give us strength to labor for thy glory and the advancement of all the great interests of humanity. Amen!

BRIEF OF ADDRESS

From time immemorial, man has plighted his faith and confidence in his fellow-man by drinking from the same cup and eating from the same loaf. Among Eastern nations at the present day has this method of solemnizing a pledge been retained. We learn from history, and our fathers of the Masonic faith, that in the ancient mysteries of Judea and Egypt, the newly initiated were presented with bread and wine as a symbol of the new life they were about entering upon, and that they were henceforth to be devoted to the laws of truth, and knowledge of their rights and duties.

This ceremony is noted as having been practised in the mysteries of Judea and Eleusis, in their initiation to what they called the degree of Perfection. The Hebrews acquired the custom from the Egyptians, and celebrated their feasts of the Spring full moon, with bread and wine. With us it is simply a manifestation of fraternal love, as inculcated by Charity and Masonic philosophy. The solemn feast of the Rose-Croix Knights is held this day, and commemorates the feast of the Passover, observed by the Jews.

Respectable and Perfect Knights, the feast of which we are about to partake is thus ordered:

"On the 10th of the month of Nisan, they shall take to them every man a lamb, a lamb for a house; and if the household be too little for the lamb, let him and his neighbors next unto his house take it, according to the number of the souls. Your lamb shall be without blemish, a male of the first year and ye shall keep it up until the 14th day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening; and they shall eat the flesh in that night, roasted with fire, and ye shall let nothing of it remain until the morning, nor break any bone of it; and that which remaineth of it until the morning, ye shall burn with fire and thus shall ye

eat it: with your loins girded, your shoes upon your feet, and your staff in your hand; and ye shall eat in haste; it is the Lord's Passover. And this day shall be unto you for a memorial, and ye shall keep it as a feast to the Lord throughout your generations, a feast by an ordinance forever."

This feast, and the bread and wine of which we partake, are to us symbols of fraternity and brotherly affection, and of that perfect union that must ever subsist among Brother Knights of the Rose- Croix.

Thus, Brother Knights, are we assembled, solemnly and fraternally pledging ourselves one to another in brotherly love, in the presence of the angels and of that great Intelligence that surrounds us in our every action.

We belong to no creed or school, but to universality, where Truth is the base and Morality the handmaid: we are Knights of Masonry, and to her service our swords are consecrated: may we prove worthy soldiers in a worthy cause.

The Most Wise then takes two cakes whole of the Passover-bread, and a broken one, in his hand together, and breaks the upper cake; but he must not eat thereof till he breaks a piece off the broken one; then saying the correct word gives a piece of each to every one at the table.

Both pieces are eaten together. After this commences the general feast of the lamb and white wine.

The Ceremony of Extinguishing the Lights will then proceed.

CEREMONY OF EXTINGUISHING THE LIGHTS

This ceremony takes place on every Thursday before Easter, after the Table Ceremony, and begins the moment the "Word" is returned to the Most Wise, and when all have resumed their positions.

At the West end of the table is a candelabra with seven branches of unequal size, so as to form a triangle, the middle branch making the top of the triangle.

In each a yellow wax candle must be burning. All being around the table, at a sign from the Most Wise, the officers in reverse order proceed to perform their allotted tasks.

Behold, the Emancipator of mankind, the friend of the poor and destitute, the comforter, who, covering with the mantle of his word the nakedness of the lowest among the low, has introduced them into the Banquet-room of Immortality, there to enjoy the seat which has been from all eternity prepared for them by the Father.

Guests of one day, and disinherited the next! the friend is dead, the benefactor is no more! Woe unto us! Woe unto us! Woe unto us! Error, Error triumphs, Truth has disappeared, ignorance has extinguished the light of philosophy.

Thy fate is sealed, thou must die! and thy Knights will not be there to defend thee. Pray unto our Father to guide us in the arduous path of life, so that, when the last hour shall have come, we may rise to the bosom of our only friend, contemplate his beaming countenance, and enjoy forever the sublime lessons which he, no doubt, delivers to the pure beings who surround him.

"Love ye each other."

Close, as in the Table Ceremony, with the Benediction.

EASTER SUNDAY

DECORATIONS, ETC

On Easter Sunday the altar will be splendidly decorated, and hung with white and crimson, and strewn with flowers and garlands, as in fact should be the entire room; the altar should also have upon it the Book of Constitutions, etc., as on the occasion of Holy Thursday; the words on the columns should be displayed; and the representation in the East should be changed to the following:- The whole East represents the sun and moon shining in a clear sky, glittering with stars. In the extreme East is seen in the sky a cross surrounded by a glory, and by a bright cloud, in which appear the heads of seven angels; on the cross is a white rose in full bloom, and in its centre a letter. In the centre of the scene is the representation of a mountain, on the summit of which is a blazing star, with seven luminous points, and in the centre of that is also the letter. In the north is an eagle, hovering in the air; the square, compasses, trowel, and other Masonic emblems are scattered about, as also the cubical stone. The words Faith, Hope, Charity, and Truth will be displayed on a ribbon over this scene.

CEREMONY-EASTER SUNDAY

Proceed as on Holy Thursday till the time for the THE ADDRESS, which may be delivered by the Most Wise, Orator, or such Brother Knight as may be selected for the special occasion.

The Address should be brief, and explanatory of the joyful feast about to be partaken of, and at which greater license is given than on the Feast of Holy Thursday. The feast is not confined to any particular class of food, nor to white wine. The following hymn of praise may succeed the Address:

HYMN.

O God we lift our hearts to thee, and grateful voices raise;
We thank thee for this festive night,
accept our humble praise.

Here may our souls delight to bless the God of truth and grace,
who crowns our labours with success,
among the rising race!

May each unholy passion cease, each evil thought be crushed,
each anxious care that mars our peace in Faith and Love be hushed.

Oh! may we all in Truth abound, and Charity pursue;
thus shall we be with glory crowned, and love as angels do.

All being in readiness, the following ceremony must transpire:

CEREMONY OF RE-LIGHTING ON EASTER SUNDAY

This ceremony takes place immediately after the Ceremony of the Table. As in the Ceremony of Extinguishing the Lights, it begins as soon as the "Word" has been returned to the Most Wise. Each Knight is then at his post, and the music has stopped. The table is arranged as in the

Ceremony of Extinguishing the Lights; the yellow wax candles have remained unlit since the previous Thursday. The Knights being round the table, at a signal from the Most Wise, the officers in reverse order discharge their several duties.

We have at last re-entered the Banquet-room, and we resume therein the seat which our Father had provided for us.

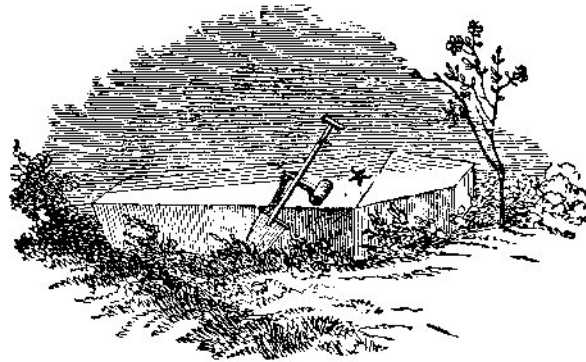
Immortal guests, no power can henceforth deprive us of our inheritance! Glory unto our Father! Glory unto our Father! Glory unto our Father! Love and Liberty give light and life to philosophy.

Truth reappears.

Proceed then, my brethren; think and act upon your own responsibility. You are now of age! Now you are redeemed! You have your own life in charge, now and forever! The Master shall ever follow you on the way! He will be your witness, your helper! He will aid your weakness and extend his hand to you in the hour of peril! The doors of the Infinite are opened unto you.

Close as in the Table Ceremony, with the Benediction

FUNERAL CEREMONY



DECORATIONS OF THE CHAPTER-ROSE-CROIX.

The throne, altar, and seat of the officers must be hung with black. In the place formerly occupied by the deceased, there must be a chair covered with black cloth, strewn with tears, and an escutcheon of the Scottish Rite colours, upon which is written the name of the deceased. The escutcheon is surmounted with a death's head resting on two thigh-bones crossed. The collar of the highest degree possessed by the deceased, surrounds the escutcheon. At the lower extremity of the escutcheon hangs the jewel of the order, and behind it is a sword across its scabbard, the point downward.

The walls of the Chapter are strewn with black garlands. The coffin is placed in the centre, and upon it the regalia of the deceased, whose feet shall be turned toward the west. The candlesticks, three in number, are black, surrounded with black crape, and bearing eleven lights each.

Between the coffin and the West there must be a triangular pyramid. On the first side is the All-seeing eye of Providence, within the circle formed by a serpent biting its tail; on the second, a death's head, over which is a butterfly; and on the third, a Genius, holding in the right hand a torch reversed and extinguished, and in the left, a torch erect, burning.

Before the Altar is an antique tripod surrounded with black crape, on which is a vessel containing perfumed alcohol; on each side, a basket of flowers on a truncated column; on the opposite side, the banner of the Chapter, with a knot of black crape. Above the coffin is a sepulchral lamp; and near the tripod, pans of incense and perfumes. There should be an organ in the West: a vessel filled with water, another filled with wine, and a third one filled with milk, are located respectively in the east, west, and south of the coffin; a vessel for ablutions in the north; and in the hands of the Master of Ceremonies, a torch for the Most Wise.

At the East end of the Chapter there should be a kind of representation of the Elysian Fields, with abundance of flowers, verdure, and light, all of which are concealed by a thick black curtain, which is drawn aside at the moment of departure for the last resting place.

CEREMONY

The labours of the Chapter are resumed in the usual manner, observing to make the mourning battery.

The Most Wise will then address the Chapter on the ceremony of the day, and the merits of the deceased.

W.: Sir Knight Mas.: of Cer.:, engrave on the columns of this Sovereign Chapter, that on the - day of -, in the vulgar era, the soul of our beloved brother, Sir Knight - -, has returned to his Father, and that we have intrusted his mortal coil to the earth.

PRAYER

M.: W.: O Grand Architect of the Universe! Almighty God! All live and breathe in thee! For thee, light and darkness are but one! Thou seest us at our death as thou hast seen us at our birth, and, like the manifestations of life, the secrets of the grave are known to thee; in both states we are in thy presence. May our beloved brother forever dwell with thee as he has dwelt with us. May his death teach us how to die, and be unto us a preparation for that immortality which we hope to enjoy in thy bosom. Amen.

INVOCATION

M.: W.: O thou merciful Father, whose supreme wisdom has put an end to our present life, and who, by the admirable providence of thy designs, hast decreed the cessation of the pangs and sorrows of suffering virtue, the deliverance of the oppressed and the terror of the iniquitous; thy infinite power has combined all things with a view that nothing should perish, and that our bodies, like our souls, should escape annihilation. Oh! thanks to thee for the feeling with which this consoling idea inspires us; for it soothes the regret which the sight of this coffin awakens within our hearts! May the immortal soul of our brother enjoy peace and happiness, and those pure ecstasies to which his assiduous labours in the cause of light and truth have entitled him.



Perfect Knight, our Brother ---- hears not our call. As this torch, he once lived and gave light, and he was a guide unto all seeking for light; but like it, a breath has extinguished his life and sunk him into the dark bosom of death. It is in vain that we call his name in these precincts. He is no more . No more shall we hear his voice . Let us then pay the last tribute of our respect to his memory, and from the eternal bourne wherein he now travels, may he be conscious of our sorrow.

Knights, the gloomy colours covering these walls, and our attributes, the dull silence which dwells in that coffin, the sorrow which prevails in our hearts, and these dismal trophies of death, may remind us that from the very bosom of corruption arise the perfumes and joys of life! Death is but the initiation of eternal life; a pure conscience fears it not.

HYMN

Cease, ye mourners, cease to languish, O'er the graves of those ye love; Pain and death, and night and anguish, Enter not the world above.

While in darkness ye are straying, Lonely in the deepening shade, Glory's brightest beams are playing round the immortal spirit's head.

Cease, ye mourners, cease to languish, O'er the graves of those ye love: Far removed from pain and anguish, They are chanting hymns above.

Light and grace at once deriving from the hand of God on high, In his glorious presence shining, They shall never, never die.

Let the strength which for thee was once derived from the vegetable kingdom, return to its source, and with thy mortal remains, to that material life which so beautifully expounds the wise designs of our Almighty Father.

May death purify thee! May the waters of charity wash off all thy faults; and, in presence of this grave wherein thou retest, may we remember thy virtues only.

Oh! thou, who art now freed from all the snares of duplicity, flattery, intolerance, hypocrisy, and falsehood, may truth shine for thee in all its glory, and to the errors and falterings of humanity reconcile thee

May the soul of our brother return to its celestial abode, as the perfume of this incense rises toward heaven! May the Grand Architect receive it in his Eternal Chapter, and bestow upon it the reward in store for the righteous.

M.: W.: My brothers, it is now the hour to carry our brother to his grave: let us follow, in silence, his coffin to the last resting-place. Weep ye not as those who have not Hope, for when, according to the laws of nature, our last hour shall have chimed, we shall follow him to meet beyond the grave, and rise from darkness to light.

HYMN

On thy bosom, mighty Lord, gently may we fall asleep trusting in thy sacred word, Keep us, O our Father keep from the terror of the grave. Save us, Judah's Lion save.

As we pass the vale of death, Round us throw the arm of love: When we yield this fleeting breath, Bear us to thy Lodge above, In the "house not made with hands," Compassed round with angel bands

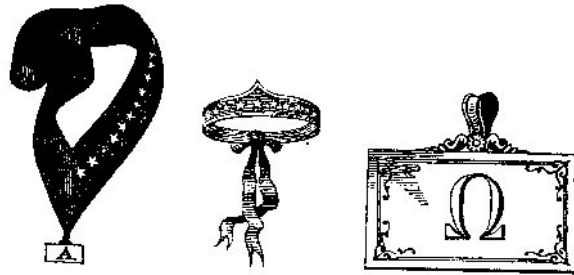
In the resurrection morn, Raise us with thine own right hand. Freed from envy and from scorn, Bring us to the better land, Where from labour brethren cease, Share refreshment, dwell in peace.

GRAND PONTIFF

or

SUBLIME SCOTCH MASON

The Nineteenth Grade of the Ancient and Accepted Scottish rite and the First Degree of the Historical and Philosophical Series



PREFATORY

The Eleven degrees of the Areopagus, conferred under the authority of the Chapter of Knights Kadosh, and which form the fifth series of the A.: A.: Scottish Rite, most beautifully unfold the errors and frailties of humanity, and most thoroughly instruct us how to overcome them and advance toward that perfect state hoped for by mortality. We still proceed in the construction of the Third Temple as initiated in the degrees of the Rose-Croix, and with the hope and endeavour to make the world a Temple fit for the dwelling-place of the G.: A.: of the Universe.

The laws governing the Consistory rule and control in the Areopagus.

No Rose-Croix Knight should attempt to enter upon this series, unless he has fully made up his mind to calmly, thoroughly, and with the best of his intellect, study to fully comprehend its teachings and follow its revelations, deductions, and analogies to a complete issue, for otherwise he is treading upon dangerous ground.

With the Areopagus ends all instruction in the A.: A.: Scottish Rite; what follows is practical, and is intended as the summing up of all Masonry.

Let the Historical and Philosophical degrees of the Areopagus be well heeded.

The novitiate, before embarking in them, should be warned to take due heed of these culminating degrees of Universal Religion.

ARGUMENT

In entering upon a new series or division of the degrees of the Ancient and Accepted Rite, we are still in pursuit of good, and labouring for the destruction of evil, following the same laws as those laid down in the two preceding degrees, and taking another bold step toward the purification of our own souls, and sowing, for others to reap fruits of eternal happiness.

This degree is founded upon certain apocalyptic mysteries relating to the New Jerusalem; it rests upon the three characteristic virtues taught in the Eighteenth degree, and proclaims the Alpha and Omega.



APARTMENTS

The apartments are two, beside the Preparation Room

THE FIRST APARTMENT

is styled the Chapter Room, and is hung with blue hangings, sprinkled with stars of gold; it is lighted from the East by the triple interlaced triangle, with the sun in the centre, in full blaze. Behind the curtain that conceals the platform in the East should be a fine representation, by scenic effect, of the New Jerusalem - a square city, suspended in the clouds, and represented as descending from the heavens to the earth by slowly unrolling or lowering the same. The city is represented surrounded by a halo; it has twelve gates of pearl-three on each side-and at each gate an angel, with a name written on his crown, which are the names of the twelve tribes of the

children of Israel. Through the city flows a river, on either side of which is a flourishing tree, bearing twelve fruits, answering to the twelve precious stones in the Grand Pontiff's breastplate.

Under this movable painting is a representation of the city of Jerusalem in ruins; and in it a serpent, with three heads, in chains, as if about to be crushed by the descending celestial city.

An empty salver is stationed in the centre of the Chapter-room.

THE SECOND APARTMENT

is a plain dark room, with a portion divided off by a dropped curtain; in the room, a single chair.

OFFICERS, AND THEIR DECORATIONS

Thrice Potent (wearing a breastplate with twelve precious stones).

Warden.

Orator.

Senior Deacon.

Junior Deacon.

Master of Ceremonies.

Captain of the Guard.

All the officers and Grand Pontiffs wear long white robes; as also a fillet of sky-blue satin round the forehead, having twelve golden stars embroidered thereon.

Order - A broad crimson sash, edged with white, with twelve silver stars on the front of the same, and worn from the left shoulder to the right hip.

Jewel - A golden parallelogram, with the Greek Alpha on one side and the Omega on the other.

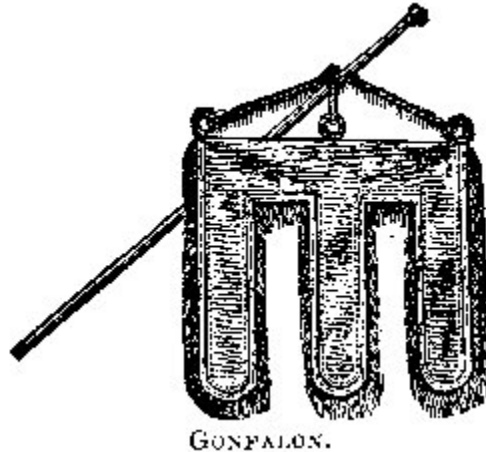
The Grand Pontiffs style each other "Faithful" or "True Brothers."

Battery - ***_***_***_***

The following is the arrangement of the Chapter at the commencement of a

RECEPTION

The Chapter-room is hung in black, and the altars are draped; all the brethren are robed in black; the sun is turned to blood.



HYMN

Truth dawns upon the human soul And error disappears, No longer darkness hath control O'er weary lengthened years.

No longer for men's sorrow groan, Their sin, their shame, their tears, But still and stately past God's throne March onward banish fears.

The sun is radiant in the sky, The earth in regal state, Waits but the "Hallelujah" cry Then hope's the Holy Gate.

And ancient time waits but the Light, That lifts the fearful pall; Then sin no more the world shall blight, And Good shall conquer all.

PRAYER

T.: P.: O thou dread, eternal, and most merciful Being, who alone canst aid thy servants in their mighty task of battling against the evils of this world, in expelling ignorance and intolerance - hear our prayer.

Seven Breth.: Hear our prayer.

T.: P.: Thou who dost ever listen to the breathing, burning prayer of justice and of truth, guide thine erring children in the paths of righteousness, and teach them to shun all injustice and superstition- hear our prayer.

Seven Breth.: Hear our prayer.

T.: P.: We humbly pray thee, that thou wilt also imbue our hearts with the true light, that dark ingratitude, indolence, and intemperance may find no shelter there; that the hallowed spirit of our Maker may hold dominion over our souls, while instructing others; that they may be in like manner imbued with the Holy Spirit, and may successfully struggle against the demons of darkness and perdition. Against all such, Father of light and life, hear our prayer.

Seven Breth.: Hear our prayer.

T.: P.: Heavenly Father, in the earnestness of our prayer, let now this awful embodiment of woe and the emblem of foul evils pass from us, for we know without prayer we cannot drive from our hearts those demons of the soul's destruction.

Change, O heavenly Father, change the spirit within us! Teach us what is good! Teach us thyself and may we understand! Let evil give place to good, as we now pledge our vows henceforth, as true and devoted Pontiffs, to devote ourselves, our hearts and hands, to the cause of truth and justice as against all the evils of the world. In this, our vow, hear our prayer.

Seven Breth.: Hear our prayer.

T.: P.: And now, unto the Great Jehovah be all praise, and honor, and glory; and may we all say, Amen.

Seven Breth.: Amen.

The Chapter is now arranged with the blue hangings and stars of gold; the sun is changed to its bright appearance; and the curtain in the East is drawn aside, displaying a large gold cross with a white rose upon it placed on a prominence on the staging.

PRAYER

O Heavenly Father, source of all intelligence and goodness, we appear before thee clothed in white garments, symbolic of the purity of our hearts, and of that beneficence and virtue we would crave from an all-merciful Providence-grant our prayer.

Omnes.: Grant our prayer.

T.: P.: Give us Faith, that we shall see the New Jerusalem, that we may receive thy commendation for our works, and join in singing with the innumerable throng that surrounds thy throne, Holy, holy, holy is the Lord God of Sabaoth!

Omnes.: Grant our prayer.

T.: P.: Give us Hope for the salvation of the soul, and aid us in the struggle for the perfection of our intelligence, and in the advancement of man toward a true, understanding of thy will.

Omnes.: Grant our prayer.

T.: P.: Fill our souls with the love of God and of a just appreciation of our fellow-man. May the immensity of thy love, and thy care even of the falling sparrow, imbue our hearts with never-failing Charity.

Omnes.: Grant our prayer.

T.: P.: By the Mystic Rose and Cross, by the power of thy Word, as thou art the Alpha and Omega, grant us wisdom and the exercise of justice, and fill our hearts with gratitude to our Maker for all his goodness to us.

Omnes.: Grant our prayer.

INVESTITURE

This Robe of white linen with which I now invest you is emblematical of that equity and purity which should characterize one who is consecrated to the service of Truth; and reminds us also of the vesture of the one hundred forty and four thousand who refused to wear the mark of the beast on their foreheads; for it is so written, They shall walk with me in white, for they are worthy; he that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but I will confess his name before my Father and before his angels.

This Cordon of crimson, bordered with white, teaches you that the zeal and ardour of a Knight and Pontiff ought to be set off by the greatest purity of morals and perfect charity and beneficence: the twelve stars upon it, and upon the fillet, allude to the twelve gates of the new city.

This Fillet is the peculiar emblem of your Pontificate; and as the slightest contact with earth will soil its spotless purity, remember that so the least indiscretion will soil the exalted character you have now voluntarily assumed.

Receive this Jewel, and let the letters upon it - the first and last of the Greek and Hebrew alphabets - remind you of him who was from the beginning, and ever shall be the Alpha and the Omega, the First and the Last - on whose promises we rely with perfect confidence; in whose mercy and goodness we implicitly trust, and for the fulfillment of whose wise purposes we are content to wait.

LECTURE

O.: My brother, the true Mason labours for the benefit of those who come after him, as well as for the advancement and improvement of his race. That is a poor ambition which contains itself within the limits of a single life. All men who deserve to live desire to survive their funerals, and to live afterward in the good that they have done mankind, rather than in the marble of men's memories. Most men desire to leave some work behind them that may outlast their own day and generation: that is an instinctive impulse given by God, and is often found in the rudest human heart - the surest proof of the soul's immortality and of the fundamental difference between men and the wisest brutes. To plant the tree that, after we are dead, shall shelter our children, is as natural as to love the shade of those our fathers planted. The rudest unlettered husbandman, painfully conscious of his own inferiority, will toil and stint himself, to be enabled to educate his child, that he may walk in a higher sphere of usefulness in this world.

We build slowly and destroy swiftly. Our ancient brethren who built the temples at Jerusalem, with myriad blows felled, hewed, and squared the cedars, and quarried the stones, and carved the intricate ornaments which were to compose the temple: by stone after stone, with the combined efforts and long toil of Apprentices, Follow Crafts, and Masters, the walls arose; slowly the roof was framed and fashioned; and many years elapsed before at length the building stood finished, all fit and ready for the worship of God, gorgeous in the sunny splendors of Palestine. So they were built. A single motion of the arm of a rude, barbarous Assyrian, or drunken Roman or legionary Goth of Titus, moved by a senseless impulse of the brutal will, flung in the blazing brand; and with no further human agency, a few short hours sufficed to consume and melt the temple to a smoking mass of black and unsightly ruin.

Be patient, therefore, my brother, and wait. The issues are with God, to do if right belongs to us. Therefore faint not, my brother, nor be weary in well-doing; be not discouraged at men's apathy, nor disgusted with their follies, nor tired of their indifference. Care not for returns and results, but see only what there is to do, and do it, leaving the result to God.

Sworn Knight of Justice, Truth, and Tolerance - good Knight and true - Grand Pontiff - be patient, and work.

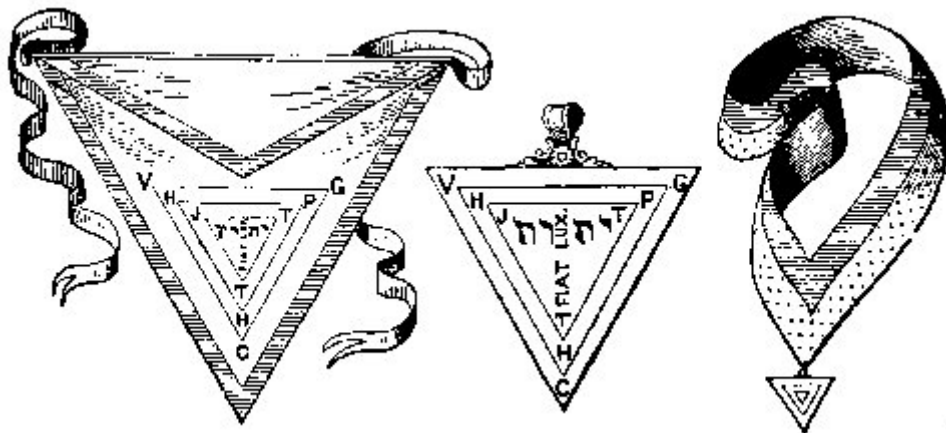
The hour is accomplished.

GRAND MASTER OF ALL SYMBOLIC LODGES

or

MASTER AD VITAM

**The Twentieth Grade of the Ancient and
Accepted Scottish rite and the Second
Degree of the Historical and Philosophical
Series**



ARGUMENT

The duties, powers and privileges of a Master in opening and closing a Lodge and conducting the work are herein defined. The right of supervision over subordinates, the personal representation of specific virtues, the definition of titles, etc., are also herein designated ; and the true position and relationship of the officers, to each other are given. Further, that the right to govern in a Lodge is not only that acquired by a formal selection through the suffrages of the brethren, and a

subsequent installation, but by the power of Masonic intelligence attained, through patient labour and the study of Masonic law, and of the true understanding and ability to teach the tenets, doctrines, and symbolic legends of the Order. Exemplification is given in brief, but much important instruction of the true manner of conferring degrees in the Ancient and Accepted Scottish Rite is impressed upon the candidate ; and he is charged, as a Master of all Symbolic Lodges, to preserve Masonry in its primitive purity.

THE APARTMENT, AND ITS DECORATIONS

But one apartment is needed, and the assembly is styled a Lodge; the hangings are blue and gold. In the East is a throne, ascended by nine steps, and is surmounted by a canopy. Over the East, lighting the Lodge, is a glory surrounding a triangle, in the centre of which are the words "Fiat lux." In the centre of the room is the triangular altar, on which rest a Bible, Square, Compass, Sword, and Mallet. The altar has three columns about it, forming a triangle, on which are these words: on that in the East, "TRUTH;" on that in the West, "JUSTICE;" on that in the South, "TOLERATION."

The rough and smooth ashlar and working-tools of a Symbolic Lodge are disposed about the apartment. The Lodge is lighted by nine lights of yellow wax, in a candlestick with nine branches, placed between the altar and the South; the lights are arranged in three triangles, one within the other.

OFFICERS, ETC

Venerable Grand Master is stationed in the East.

Senior Warden West.

Junior Warden South.

Orator North.

Treasurer is stationed as in a Symbolic Lodge.

Secretary

Senior Deacon

Junior Deacon

Hospitaller is stationed to the left of Senior Warden.

A Lodge cannot be opened with less than nine members. The brethren are sometimes termed Grand Masters.

Apron - Yellow, bordered and lined with blue; in the centre of the area are three equilateral triangles, one within the other, with the initial letters of the nine great lights in the corners, arranged as follows: At the apex of the outer triangle, the letter C; at the righthand corner above, G; at the left-hand corner, V; at the apex of the middle triangle, H; and at the right and left hand corners, P and H; at the apex of the inner triangle, the letter T, and at the right and left hand

corners, T and J. In the centre of the inner triangle is the Tetragrammaton, and across it, from below upward, the words "Fiat lux."

Cordon-A broad sash of yellow and blue, passing from the left shoulder to the right hip.

Jewel - Of gold; upon it the triangles, letters, and words, as upon the area of the Apron.

Battery - ** - *

RECEPTION

INVESTITURE

The Apron, my brother, with which I now invest you is triangular in shape, as indeed are all the aprons used in this Order. It is unnecessary to state to you that its form relates to the fourth great light, which reminds us of the Deity and his attributes; the yellow relates to the superiority of the grade, while the blue border and lining is the emblem of Truth, which encompasses it; the triple triangle on the area exhibits the threefold power of God, and their angles the nine great lights, with the initial letter of each 'm the respective corners; the Tetragrammaton, crossed by the words, " Fiat lux,," in the centre of the triangle, needs no explanation.

The Cordon is yellow and blue, for reasons already set forth in describing the apron.

The Jewel, also, is described by the representation on the area of the apron.

I now present you with this Gavel, as a symbol of a Grand Master of all Symbolic Lodges of our Order: remembering you are a Master Ad Vitam, or for life - that is, during your mortal existence and your correct Masonic deportment in life - you are entitled to assume the gavel in all Symbolic Lodges of the Ancient and Accepted Rite, providing there are none present superior to you in rank; but never fail to keep in mind the three requisites of a Master - Toleration, Justice, and Truth. As the presiding officer of a Lodge, it will be your particular duty to dispense light and knowledge to the brethren. That duty is not performed - nor is that which the old charges require, that, at opening and closing, the Master shall give, or cause to be given a lecture, or part of a lecture, for the instruction of the brethren - by asking and receiving the answers to three or four merely formal and trivial questions. On the contrary, that duty is far higher and more important; and it behooves the Master to be prepared to perform it. Nor should any one accept the office of Master, until, by acquaintance and familiarity with the history, morals, and philosophy of Masonry, he is fitted to enlighten and instruct his brethren. That you may ever remember that duty, you will now, under the direction of the Senior Warden, proceed symbolically to perform it, by restoring to us the splendor of our nine great lights in Masonry.

LECTURE

The true Mason, my brother, is a practical philosopher, who, under religious emblems, in all ages adopted by wisdom, builds, upon plans traced by nature and reason, the moral edifice of knowledge. Masonry and Philosophy, without being one and the same thing, have the same object, and propose to themselves the same end - the worship of the Great Architect of the Universe.

As Grand Master of all Symbolic Lodges, it is your especial duty to aid in restoring Masonry to its primitive purity.

You have become an instructor. Masonry long wandered in error. Instead of improving, it degenerated from its primitive simplicity. Less than two hundred years ago its organization was simple and altogether moral; its emblems, allegories, and ceremonies easy to be understood.

Innovators and inventors overturned that primitive simplicity. Ignorance engaged in the work of making degrees, and trifles, and gewgaws, and pretended mysteries, absurd or hideous, usurped the place of Masonic truth. Oaths, out of all proportion with their object, shocked the candidate, and then became ridiculous, and were wholly disregarded. Acolytes were exposed to tests, and compelled to perform acts, which, if real, would have been abominable, but being mere chimeras, were preposterous, and excited contempt. Eight hundred degrees of one kind and another were invented. Infidelity, Hermeticism, Jesuitry, were taught under the mask of Masonry.

The rituals of the regular Orders, copied and imitated by ignorant men, became nonsensical and trivial. Candidates were made to degrade themselves, and to submit to insults not tolerable to a man of spirit and honour. It has even been seriously questioned whether, notwithstanding the beautiful order and systematic arrangement of the degrees in the Ancient and Accepted rite - free as they are from all incongruities, and perfect as the lessons are in the teachings of the various virtues - the number might not advantageously have been reduced, and thus Masonry have been simplified.

In the heterogeneous mass of over eight hundred degrees called Masonry, was found Judaism and chivalry, superstition and philosophy, philanthropy and insane hatred, a pure morality and unjust and illegal revenge, strongly mated, and standing hand in hand within the temples of peace and concord; and the whole system was one grotesque commingling of incongruous things and fine conceptions overlaid and disfigured by absurdities engendered by ignorance, fanaticism, and senseless mysticism.

And empty and sterile pomp, with lofty titles arbitrarily assumed, and to which the inventors had not condescended to attach any explanation that should acquit them of the folly of assuming temporal rank, power, and titles of nobility, made the world laugh and the initiate feel ashamed.

Some titles we retain ; but they have with us meanings entirely consistent with the spirit of equality which is the foundation and peremptory law of its being - of all Masonry. The Knight, with us, is he who devotes his hand, his heart, his brain to the science of Masonry, and professes himself the sworn soldier of Truth. The Prince is he who aims to be chief (princeps) - first or leader - among his equals, in virtue and good deeds. The Sovereign is he who, one of an order whose members are all sovereigns, is supreme only because the law and constitutions are so which he administers, and by which he, like every brother, is governed. The titles, Puissant, Potent, Wise, and Venerable, indicate that power of virtue, intelligence, and wisdom, which those ought to strive to attain who are placed in high office by the suffrages of their brethren; and all our other titles and designations have an esoteric meaning, consistent with modesty and equality, and which those, who receive them should fully understand.

As Master of a Lodge, it is your duty to instruct your brethren that the degrees are all so many constant lessons, teaching the lofty qualifications which are required of those who claim them, and not merely idle gewgaws, worn in ridiculous imitation of the times when the nobles and priests were masters, and the people slaves; and that in all true Masonry, the Knight, the Pontiff, the Prince, and the Sovereign are but the first among their equals; and the Cordon, the Clothing, and the Jewel, but symbols and emblems of the virtues required of all good Masons.

As Master of a Lodge, you will be exceedingly careful that no candidate, in any degree, be required to submit to any degradation whatever, as has been too much the custom in some of the degrees; and take it as a certain and inflexible rule, to which there is no exception, that Masonry

requires of no man anything to which a knight and gentleman cannot honourably, and without feeling outraged or humiliated, submit.

The degrees of the Ancient and Accepted rite form a connected system of moral, religious, and philosophical instruction: sectarian of no creed, it has been deemed not improper to use the old allegories based on occurrences detailed in the Hebrew and Christian books, and drawn from the ancient mysteries of Egypt, Persia, Greece, India, the Druids, and the Essenes, as vehicles to communicate the great Masonic truths - as it has used the legends of the Crusades and the ceremonies of the order of knighthood.

The Ancient and Accepted rite of Masonry has now become, what Masonry at first was meant to be - a teacher of great truths, inspired by an upright and enlightened reason, a firm and constant wisdom, and an affectionate and liberal philanthropy.

We teach the truth of none of the legends we recite. They are to us but parables and allegories, involving and enveloping Masonic instruction, and vehicles of useful and interesting information. They teach us wisdom, and the folly of endeavoring to explain to ourselves that which we are not capable of understanding: we reproduce the speculations of the Philosophers, the Kabbalists, the Mystagogues, and the Gnostics. Every one being at liberty to apply our symbols and emblems as he thinks most consistent with truth and reason, and with his own faith, we give them such an interpretation only may be accepted by all. Our degrees may be conferred in France or Turkey; at Peking, Ispahan, Rome, or Geneva; upon the subject of an absolute government or the citizen of a free State; upon sectarian or theist. To honour the Deity, to regard all men as our brethren and equally beloved by the Supreme Creator of the universe, and to make himself useful to society and himself by his labour, are its teachings to its initiate in all the degrees.

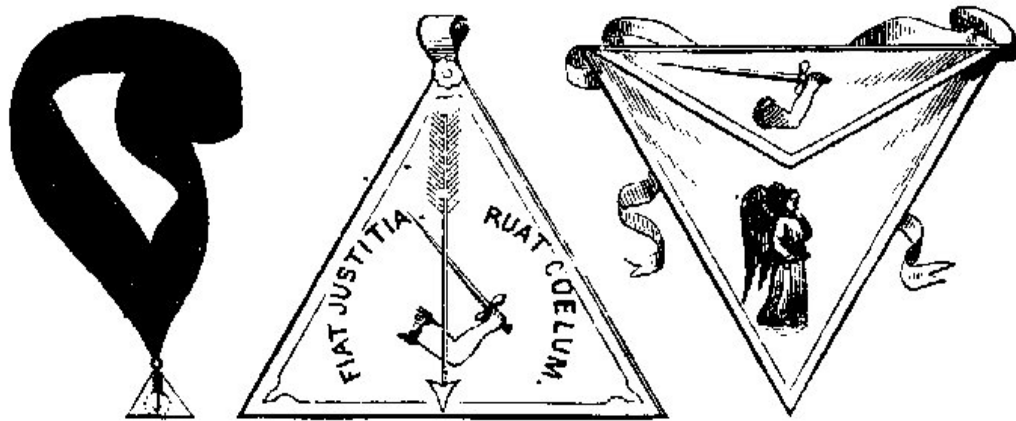
Oh that Temple of God, from the House of the Past, shineth down o'er the centuried years; and my heart, through the veil of the mysteries vast, the voice of King Solomon hears, asking me, with the sign of a Master, why my soul no Temple rears. With the Three Great Lights ever shining above, And the tools of my craft at hand. Why I build no fabric of prayerful love, with the arch of a lifetime spanned; and the wings of embracing cherubs, overbrooding its altars grand.

Oh the House of the Lord that our lives might raise how it gleams from our fair youth-time: How its manifold arches and architraves blaze through the wilderness dust of our Prime. Yet our years, when they moulder to ashes, behold build wrecks sublime. For the House that we build in a lifetime's length. From the midst of our worldly din, hath no Jachin and Boaz, established in strength and no Holy of Holies within; and we bear up no Ark of the Covenant from out of our Desert of Zin.

Oh the Cedars of Lebanon grow at our door, and the quarry is sunk at our gate; and the ships out of Ophir, with golden ore for our summoning mandate wait; and the Word of a Master Mason may the House of our Soul create. While the Day hath light let the light be used for no man shall the night control. Or ever the silver cord be loosed, or broken the golden bowl, may we build King Solomon's Temple in the true Masonic Soul.

NOACHITE, OR PRUSSIAN KNIGHT

The Twenty-first Grade of the Ancient and Accepted Scottish Rite, and the Third Degree of the Historical and Philosophical Series.



ARGUMENT

Whosoever hath been wronged by the great, or oppressed by the powerful; whosoever hath been unjustly accused, or his household outraged; whosoever hath fallen into the hands of corrupt judges; whosoever hath suffered by bribery or extortion; let him come freely forward and prefer his complaint, and right shall be done him by the Grand Chapter of Prussian Knights, from whose judgment there is no appeal; - coming from the North and the South, the East and the West, to hear the complaints of the oppressed, judge the guilty, and teach men how to be free.

As Knight and Mason, it is our bounden duty to shield and protect the innocent, as it is to assist the distressed; and that, while rendering justice, we remember our vows, believing all guiltless until convicted; and yet, while it is the obligation that formally makes a Mason, a violation of that vow by an overt guilty or wilful act dissolves the knot of our alliance, and, without the form of trial, we cease to be of the Brotherhood.

Whatever be our rank, if we wilfully err, we have no claims upon a brother or the Order, either in sustaining us in that error - whatever may be its advantages - or in relieving us from its

consequences.

The members are denominated Knights or Prussian Masons. The mysteries for the initiation are only to be celebrated when the moon is at its full. None to be admitted but Masons. At the time of the Crusades the Knights of the various nations were confederated in Palestine, and mutually communicated their secrets in Masonry. The Prussian Knights initiated the Christian Princes and their attendants who were Masons.

THE CHAPTER-ITS DECORATIONS, ETC

Bodies of this degree are styled GRAND CHAPTERS.

The apartment in which the reception takes place must not be in a confined situation, as the only light permitted is from the moon.

A Grand Chapter must be held in this retired place, on the night of the full moon, in each lunar month. The place is lighted by a large window or opening, so arranged as to admit the rays of the moon, the only light allowed, at as early an hour of the night as practicable.

This presiding officer is styled "Lieutenant Commander." The Commander is unknown to the members. The other officers are - the Warden of the North, the Warden of the South, the Orator, styled "Knight of Eloquence," the Secretary, styled "Knight of the Chancery," the Treasurer, styled "Knight of the Finances," the Master of Ceremonies, the Warder, who acts as Captain of the Guards, and the Standard Bearer, who stands at the right hand of the Lieutenant Commander. The Knights are styled "Prussian Knight-Masons"

The dress is mainly black. except the gloves and apron: with sword and spurs. The members of this degree wear their swords, aprons, and gloves, trimmed with yellow, and their jewels pendant by a black ribbon to a button of their waistcoats.

The order is a broad black ribbon, worn from right to left; and the jewel is a golden triangle traversed by an arrow, point downward, suspended from the collar. On the jewel is an arm upraised. holding a naked sword, and around it the motto, "FIAT JUSTITIA RUAT COELUM"

The apron and gloves are yellow. On the upper part of the apron is an arm, naked and upraised, holding a naked sword; and under it a human figure, erect, with wings, the forefinger of his right hand on his lips, and the other arm hanging, by his side, holding, a key in the left hand being the Egyptian figure of Silence.

The blazonry of this degree is: 1st. Azure, a moon argent, surrounded with stars or; 2d. Sable, an equilateral triangle traversed by an arrow or.

The statutes of the Order forbid holding a Table Lodge.

Battery -***

The form of the assembled Lodge is triangular, and an arrow with its point towards the earth is the symbol. The members should be ranged on each side forming an avenue; the Master in front facing the moon.

RECEPTION

The chapter is opened by the G. C. striking thrice with the blade of the sword, and returning it to the scabbard. He then raises his hand towards the moon, the brethren doing the same, and, in this posture, declares that the chapter is lighted. The Knights examine the drawing until the candidate is properly prepared for introduction. He is to be uncovered, without a sword, and to wear a white apron and gloves. The drawing is to be divided into two apartments the ground of one is blue, a silver moon and -olden stars are to be depicted on it; the other is black, with a triangle and a golden arrow delineated.

The Knight of Introduction, who precedes the candidate, strikes thrice ; and the Knight of Defence, whose department is to take care of the avenues, announces him by one on the inside, opens the door, and demands, the secret of the order, which is delivered and reported to the Grand Commander who replies :-The Worthy Knight is at liberty to enter, if he be alone ; but if accompanied it remains for him to be acquainted with the motives that induce his companion to wish for admittance. This is answered, that it is a master who is desirous of being admitted a Prussian Mason.

L. C. Let him enter and be examined.

The Knights draw their swords, and present the points to candidate.

L. C. I declare, brave Knights, that he is worthy of your countenance. Give me your assent [which is done]. Brother N---, will you renounce pride all the days of your life?

Candidate. I promise so to do.

L. C. Dost thou agree and promise that thou wilt be just and righteous, and in all things strive to emulate that Patriarch from whom we take the name of Noachites; who, alone with his family, was found worthy to be saved, when God destroyed mankind with the Deluge?

Candidate. I promise so to do.

L. C. Dost thou promise that thou wilt be neither haughty nor vain-glorious; nor obsequious to the great, nor insolent to thy inferiors?

Candidate. I promise so to do.

L. C. Dost thou promise that thou wilt be humble and contrite before the Deity; and ever bear in mind the fate of Phaleg and his followers, who endeavored to build a tower whereby they might climb beyond the reach of another Deluge, and defy the omnipotence of God?

Candidate. I promise so to do.

L. C. Dost thou promise, as a member of this Tribunal, to give righteous judgment only, against all persons whomsoever; to, be impartial between the high and the low; to be cautious and slow to determine, and prompt to execute; to smite the oppressor and the wrong-doer, and protect the widow, the orphan, the poor, and the helpless; to be swayed neither by bribe nor fear, nor favor nor affection; and still to temper justice with mere , remembering that there is no man who doth not err and sin?

Candidate. I promise so to do.

L. C. Example is far superior to precept ; commence your career with an act of humility.

The candidate is led to the feet of the Grand Command by three reverences on his left knee, and being prostrate before him, is commanded to kiss the pommel of his sword. Before he is permitted to rise the Knight of Eloquence addresses him on the subject of vanity, and draws his conclusions on the evil consequences attending it from, the example of Peleg and Solomon.

L. C. Do you promise upon the faith of a Mason, to keep the secrets with which I shall entrust you, on the conditions -,first, that you will never reveal to any of the children Adam the mysteries of our order; second, that you will sociate with us in future ; third, that you will never suffer at the peril of your life any man to wear the Jewel of this order, unless he makes himself known to you as a Prussian Mason?

Candidate. I engage myself to fulfil the prescribed condition

L. C. Knight of Eloquence you are at liberty to make known the history of our excellent order.

K. E. To every Prussian Mason be it known notwithstanding the recent vengeance which the Deity had taken up mankind for their iniquities, by causing universal deluge notwithstanding the Deity had given the rainbow as a sign reconciliation, vouchsafing that favour declared that the world should not be again destroyed by waters, the descendants Noah, from their want of faith in the divine prediction, being apprehensive of a second deluge, said,-Let us build a city whose top may reach the heavens, and let us make a name lest we be scattered abroad upon the face of the earth.

To accomplish their designs, they began to erect a high tower in plain of Shinar; but this enterprise being displeasing in the eye of their Maker, as tending to frustrate or delay the execution of his design, that mankind should not always continue together, he obliged them to discontinue the project, by confounding their language, so that one could not understand another.

From this circumstance the city took its name of Babel, which signifies confusion; and a dispersion of the people and a planting of nations ensued. It was on the night of the full moon that the Lord worked this wonder, in remembrance of which, the Noahites hold their lodges at this season. The architect was named Peleg; at least, it was he who gave the idea of this building. As a punishment for his contumacy, and the presumption of his brethren, he was deprived of his speech; and to avoid the outrages of his companions, who considered him as the cause of the failure of their design, he travelled into countries remote from Shinar, and from thence, only by moonlight, as he was fearful of massacre if his person were recognised. His place of retirement was Prussia, where having, erected a triangular dwelling, he, by humiliation, and contrition for the part he had taken in the plain of Shinar, obtained remission for his sins, and had his speech restored to him.

This dwelling of Peleg's was discovered fifteen cubits deep from the surface of the earth, in the year 553. In it was found a stone of white marble, on which was inscribed the particulars I have related in the Hebrew tongue, and, adjacent was the following epitaph :-Here repose the ashes of the grand architect of the tower of Babel. The Lord had pity on him because he became humble.

Thus we communicate our grand secret to you, unknown to every one but ourselves. We trust it to you with pleasure. Misfortune to you, if you are weak enough to transcribe it. Be circumspect,

and for that purpose practise humility, after the example of our grand architect.

The knights sheath their swords, and the candidate is invested with his. The Jewel is tied to the button of his waistcoat. His apron and gloves are decorated with yellow borders and he is entrusted with the Sign, grip, word, and password.

The ceremony is concluded by the L. C. observing, that the lodge is obscured, and that it is time to retire. A table lighted with candles is introduced, and, if a supper be provided it is to consist wholly of vegetables.

CATECHISM.

Q. Who are you?

A. Tell me who you are, and I will tell you who I am

Q. Do you know the children of Noah?

A. I know three of them.

Q. Who are they?

A I particularise them by their initials S H J.

Q. Tell me the words.

A. Begin and I will reply.

Q. Shem, Ham.

A. Japheth

Q. What does this letter signify?

A. The initial letter of the secret word.

Q. Present the signs.

A. The arms extended towards the moon, and the face towards the east.

Q. Why is the face towards the east?

A. Because it is the part in which the moon rises.

Q. Give me the grip.

A. The hand is clenched thrice.

Q. Deliver the pass-word.

A. Peleg.

Q. How do you know the architect of the tower of Babel

A. I have mentioned him.

Q. Who acquainted you with his history?

A. The Knight of Eloquence.

Q. In what lodge?

A. In a lodge where the moon gave light.

Q. Was this edifice praiseworthy?

A. It was not, as it was never completed.

Q. What is the reason to be assigned?

A. The foundation was laid in pride.

Q. Is it to imitate the children of Noah that you retain your memory?

A. No; but to avoid the danger which they experienced.

Q. Where were the remains of Peleg deposited?

A. In a tomb.

Q. Was he not considered a reprobate?

A. No. The stone on his remains informs us that his Creator had mercy on him on account of his subsequent humility.

Q. In what manner were you received a Prussian Mason?

A. By, three humiliations, and by kissing the pommel of the sword of the Grand Lieutenant Commander.

Q. Why did you submit to these humiliations?

A. As a proof of my obedience to the dictates enjoined in this degree.

Q. Why do knights wear a triangle?

A. In memory of the temple of Peleg.

Q. Why is the arrow reserved in the centre of it?

A. In remembrances of the remission that took place from his contrition, and that the cup of wrath was turned away from him.

L. C. So may it be turned aside from all his successors

Lecture

To be Delivered after the Ceremony, but before the Lodge is closed, for the instruction of the newly made Prussian Knight-Mason.

The Knights of this Order originally united themselves together in the times of the Crusades; when, in consequence of the general disorder that prevailed all over Europe, and the multitude of estates and titles left to be disputed, wrong and violence went unrebuked, and became superior to the law.

Composed at first of a few Masons, who had learned the rules of justice from the teachings of the Order, they exerted only a moral influence, owing to the purity of their lives and the justice of their opinions. They called themselves Noachite Masons; because they strove to imitate the primeval justice and purity of the beloved Patriarch. Finding that where their influence was most needed, mere advice and exhortation, addressed to the rude Barons and haughty rapacious priesthood, had no effect, they assumed the power to enforce performance of their judgments; and through the common people and a multitude of the poorer Knights who had found the benefit of their protection, and who revered their justice, they found a ready means of compelling obedience and inflicting punishment. Their number was limited, and their persons unknown. They met always at night, when the moon was full; and the more perfectly to remain unknown, allowed no light but hers.

Lest their own members should become haughty and vain-glorious on account of the mysterious power they possessed, they inculcated humility, and incessantly reminded each other of that haughtiness and pride which led the descendants of Noah to erect the Tower of Babel; and of the miseries of Peleg, who suggested the idea of its building, and who therefore condemned himself to a rigorous penitence, and buried himself in the vast solitudes of Northern Germany, in what is now the kingdom of Prussia, where he is said to have builded a temple in the shape of a Delta, and therein to have passed his life, imploring the mercy of God.

The Order was popularly known as the Holy Vehmne, and even kings trembled at its judgments. It continued to exercise its vast powers until law and civilization rendered them no longer necessary; but the Order still continued to exist, deciding Masonic controversies only and inflicting no other than Masonic punishments. As in time the Order came to flourish, particularly in Prussia, the members took the name of Prussian Knights.

The Chapters of this degree are no longer tribunals to try and punish for offences committed without the limits of Masonry. They claim no jurisdiction except between their own members, and exercise none between those of the inferior degrees, except by their consent. And in all their judgments it is their rule and duty to judge of other men's motives and actions by the same rules by which they judge their own; to believe others equally as honest in their views as themselves; and to find for the conduct of others the same excuses that they find for their own; for this alone is justice. And they prove their humility by their tolerance; which causes them to believe that their opinions are as likely to be erroneous as the opinions of others to the contrary, and that the Deity alone knows what is truth.

They meet only on the nights of the full moon, and allow no other light than hers, because such

was the ancient custom of the Order, derived from the mysteries of Ceres and the old worship of Isis. In the heavenly host they admire the work of the Supreme Creator, and the universal laws of harmony and motion, the first two laws that emanated from God.

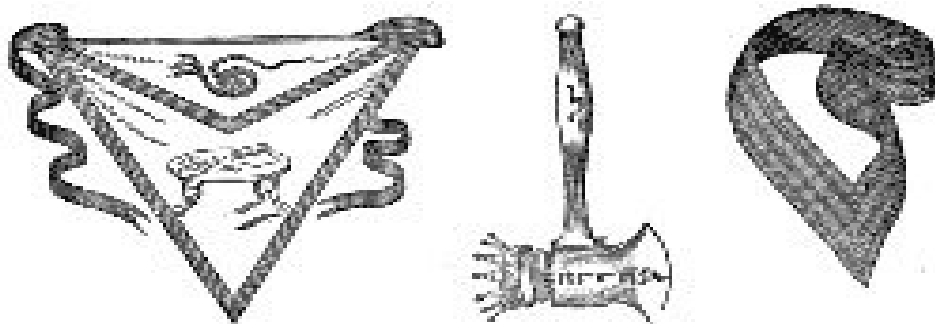
L. C. By the authority vested in me as Lieutenant Commander of this Lodge of Prussian-Knight Masons, and the humble representative of our Grand Commander I now close this lodge of Noahites.

KNIGHT OF THE ROYAL AXE

or

PRINCE OF LIBANUS

**THE TWENTY-SECOND GRADE OF THE
ANCIENT AND ACCEPTED SCOTTISH RITE,
AND THE FOURTH DEGREE OF THE
HISTORICAL AND PHILOSOPHICAL SERIES.**



ARGUMENT

The object held in view in the degree of Knight of the Royal Axe, is to teach all men that labour is honourable, and that we should strive to improve the condition of the tolling millions. We are all workmen in our several vocations, whether in actual labour, preparing plans for the labourers, or studying the calculations of Philosophy, the advancement of civilisation and knowledge, or the destruction of ignorance and barbarism.

LODGES, OFFICERS, DECORATIONS, ETC

Bodies of this degree are styled Colleges. There are two apartments. The first is a plain room, of moderate dimensions, without any fixed number of lights, and prepared to represent a workshop on Mount Lebanon. The second is hung with red, and lighted by 36 lights, arranged by sixes, and each six by twos. It represents the Council-room of the Round Table. In the centre of the room is such a table, around which the brethren sit. The altar. is in the East, and upon it are an open Bible, the square and Compasses, and an Axe.

The officers are a Chief Prince, who is styled "Thrice Puissant," a Senior and a Junior Grand Warden, a Master of Ceremonies, and Captain of the Guard.

The order is a broad, rainbow-coloured ribbon, worn as a collar. It may be worn as a sash, from right to left, and is lined with purple. The jewel, suspended to the collar, is an axe and handle of gold. On the top or end of the handle are letters

The letters on the top are the initials of the names of Noah and Solomon; those on the handle, of Libanus and Tsidun; those on one side of the blade, of Adoniram, Cyrus, Darius, Zerubbabel, Nehemiah, and Ezra; and those on the other side, of Shem, Kham, Yapheth, Moses, Ahaliab, and Betselal.

The apron is white, lined and bordered with purple. On the middle a round table is embroidered, on which are mathematical instruments, and plans unrolled. On the flap is a serpent with three heads.

The tracing-board is a view of the mountains and forests of Lebanon, the summit of the mountain covered with snow; and of the Temple erected of its cedars and pines. It is in the form of an axe.

In the workshop the Senior Warden presides, and is styled "Master Carpenter." He and all the brethren wear frocks or blouses and aprons.

There is no particular alarm or battery in the workshop.

OPENING PRAYER

Thou who didst create the universe, and hast builded it in infinite magnificence, as thou art infinite in skill and wisdom, bless us in our daily labours, and prosper the work of our hands! Teach us and all men that labour is honourable! Improve the condition of the toiling millions! Teach the rich and the haughty compassion for those over whom they have control; and hasten the coming of the day when all men shall acknowledge the great truth, that to work well in our appointed sphere is the most acceptable prayer that man can offer up to thee. Amen !

HISTORY

The Tsidunians or Phoenicians were ever ready to aid the Israelites in their holy enterprises. The tie between them was the mysteries, into which the principal persons of both nations were initiated; Moses having necessarily received them in Egypt, before he could marry the daughter of a priest of On. These mysteries, modified by Solomon, or perhaps at an earlier day by Joshua, or even Moses, to suit the genius and manners of the Jewish people, became Masonry, such as it was practised at the building of the Temple, and such as it has in part come down to us. Khurum, King of Tsur, in Phoenicia, and Khurum Abai, also a Phoenician and not a Jew, were likewise initiates; and hence the intimate connection between them and Solomon, as Masons. The people of Tsidun, a city of Phoenicia, were employed by Noah to cut cedars on Mount Libanus, of which

to build the ark, under the superintendence of Japhet. His descendants repopled Tsidun and Phoenicia, and procured and furnished the cedar from Lebanon to build the Ark of the Covenant; and at a later day his posterity, under Adon Khurum, cut in the same forests cedars for King Solomon; and at a time, still later, they felled timber on the same mountains to construct the second temple.

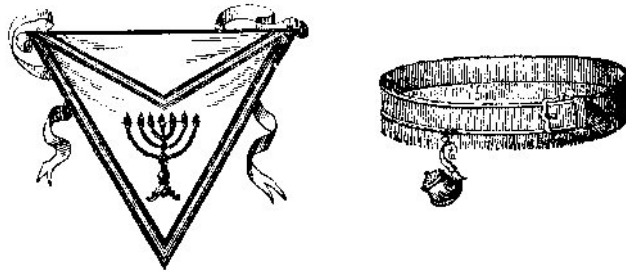
Upon the same mountain they established Colleges of Artificers, like those in Etruria, and afterward at Rome; from which latter many deduce Masonry. But the Etrurians, who emigrated from Assyria to Egypt and afterward to Etruria -better known as the Hyksos, from Rosen on the Tigris, or as the Shepherd Kings-carried with them the same mysteries, which went also with them into Phoenicia; and the Etrurian and Roman Colleges were in all respects like those of Mount Libanus. These artificers everywhere adored the Grand Architect of the Universe, and had their signs and words by which to recognise each other. Solomon himself, whose wisdom necessarily gave him a true idea of the dignity of labour, built a palace on the mountain, to which he often repaired to inspect the progress of the work. The names of the Patriarchs who were the inspectors and conductors of the workmen on the mountain at different periods, are preserved in our passwords. The institution of Colleges upon Mount Libanus was perpetuated by the Druses, from whom the Crusaders obtained a knowledge of this degree.

CLOSING ADDRESS

When God in His eternal council conceived the thought of Man's creation, He called to Him the three ministers that continually waited upon the throne - Justice, Truth, and Mercy - and thus addressed them: 'Shall we make Man?' Justice answered: 'O God, make him not, he will trample on Thy laws;' and Truth also answered: 'O God, make him not, for he will pollute Thy sanctuaries.' But Mercy, dropping on her knees and looking up through her tears, exclaimed: 'O my God, make him and I will watch over him with my care through the dark and dreary paths he will have to tread.' And God made Man, and said to him: "O Man, thou art the child of Mercy - go and deal with thy brother."

CHIEF OF THE TABERNACLE

The Twenty-Third Grade of the Ancient and Accepted Scottish Rite and the Fifth Degree of the Historical and Philosophical Series



ARGUMENT

This degree is intimately connected with, and is preliminary to, that which immediately follows, called Prince of the Tabernacle. The form of the Tabernacle is distinctly defined, and the old sacerdotal ceremonies of the ancient temples described and portrayed, with useful explanation and instruction.

Unholy sacrilege and presumptuous interference with sacred ceremonies are forbidden and punished; and only those with hearts divested of all impurity, are commended in the performance of holy rites.

THE LODGE-ITS DECORATIONS, ETC

Lodges in this degree are styled Courts. The hangings are white, supported by red and black columns, by twos, placed at intervals, according to the taste of the architect. The Court represents an encampment of the Twelve Tribes, in the desert, near Sinai. The standards of the tribes, made after the following model,



are planted around the Court near the walls, in the following order:

In the East, that of Judah: the colour of the standard being crimson, in stripes or waves; and the device a Lion, couchant, between a crown and sceptre.

Next to Judah, on the side toward the North, that of Issachar: colour of the standard, greenish yellow; device, an Ass, couchant, between two burdens or packs.

Next to Judah, on the side toward the South, that of Zebulon: colour, light green, and device a Ship.

Next toward the South, that of Simeon: colour yellow; device, a naked Sword.

In the South, that of Reuben: colour a brilliant crimson; device, a Man.

Next to Reuben, on the side toward the West, that of Gad: colour, bluish green; device, a field covered with Stars.

Next toward the West, that of Manasseh: colour variegated. like agate; device, a Vine running over a wall.

In the West, that of Ephraim: colour variegated, like opal; device, a Bull.

Next toward the North, that of Benjamin: colour, violet; device, a Wolf

Next toward the North, that of Asher: colour, blue; device, a Tree in full leaf.

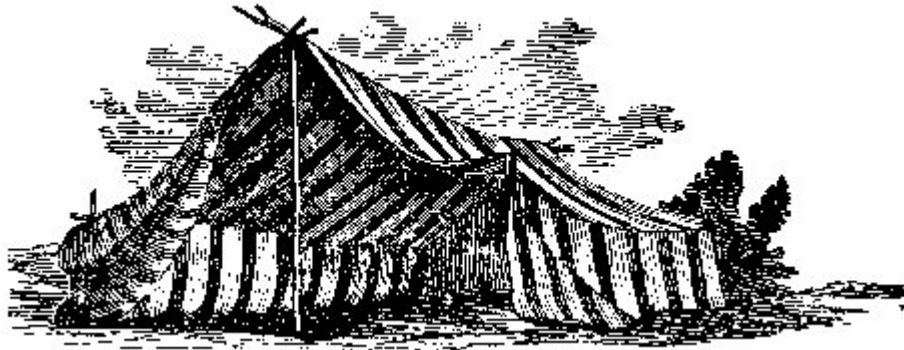
In the North, that of Dan: colour, that of the gold-stone; device, an Eagle, holding a serpent in his beak.

Next to Dan, toward the East, that of Naphtali: colour, bluish green; device, a female Deer running at speed.

In the centre of the Lodge is a representation, reduced in size, of the Tabernacle of Moses, described in Exodus, Chapters xxvL and xxxvi., as nearly accurate as circumstances and the means of the Court will allow.

First comes the Court of the Tabernacle, which was a rectangular enclosure, 150 feet long from East to West, (if the cubit be taken to have been 18 inches), and 75 feet wide, from North to South. It was formed (except the gate or entrance) by curtains of white linen, 7.5 feet high, supported by pillars of acacia-wood, set in brass sockets, and with hooks and fillets of silver. There were of these pillars, 20 on the North side, 20 in the South, and 10 in the West. On the East, the white curtains on each side of the entrance measured 22.5 feet, and were supported by three pillars on each side. The gate itself was 30 feet wide, formed by curtains of tapestry, of blue, scarlet, purple, and white linen thread, wrought with admirable skill in needlework.

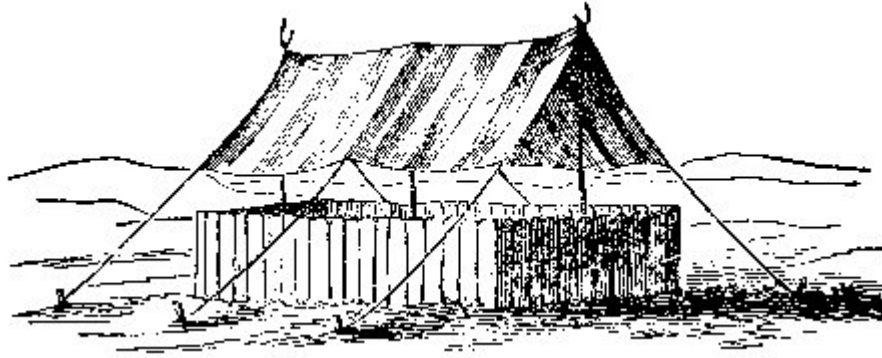
Within the Court, the Tabernacle *Mishkan* was set. It was a double tent, the foregoing word particularly applying to the inner curtains, and *Ahel*, to the outer curtains of goat's hair. The Tabernacle is also termed Mikdash, or Sanctuary. It was constructed of curtains, woven of fine thread, of white linen, blue, purple, and scarlet, embroidered with cherubin. The length of each curtain was twenty-three cubits or forty-two feet, and each was six feet in width. They were ten in number; and five of them were coupled or sewed together in one piece, and five in another; and these two were so arranged that they could be fastened together along their edges, by fifty loops on one edge of each, and fifty hooks of gold; so that "it should become one Tabernacle."



Over this Tabernacle was a Tent [*Ahel*] or cover, of cloth of goats' hair, composed of eleven curtains, each thirty cubits or forty-five feet long, and six feet wide. Of these, five were coupled together in one piece, and six in another; and the two pieces were so arranged, with fifty loops on one edge of each, and fifty hooks of brass, that they could be fastened together, "that it might be one."

In the East, and especially in Arabia, customs and fashions have not changed; and the shape of the tent is now what it was in the days of Moses. The shape of the tent is of an oblong, eight or ten feet high in the middle. It can vary in size, and have accordingly a greater or less number of poles to support it from three to nine. And it is usual for one large tent to be divided into two or more apartments by curtains, for the different portions of the family. The tents of the Bedouins are not conical, as they are often represented in pictures, but have a roof edged with drop-curtains, or such curtains as might be made from the dark tanned skins of goats, hung around the eaves.

Below is a drawing of a Bedouin tent.



Thus the Tabernacle in the Court-room should represent a tent, oblong in shape, stretched upon a frame of poles and forks, one pole in the middle serving as a ridge-pole. Over this, hanging to the floor, on the North and South sides, and the rear or West, and stretching on top, on each side, to and over the ridge pole, should be two curtains, joining together by hooks and loops in the middle of the rear, of white, blue, scarlet, and purple linen or cotton thread woven together, and embroidered with cherubim, or animals with the bodies of lions, the feet of oxen, the faces of men, and the wings of eagles. Over this should be similar curtains of gray woollen stuff; and on top, as a covering red morocco, and over that, tanned leather.

The hanging curtain at the mouth of the tent, and the veil dividing the Tabernacle into two parts, should be as above described; as also should the enclosure of the Court, if not the fence.

The furniture of the Court is as follows:

In front of, and perhaps ten feet from the entrance of the Tabernacle, is the altar of sacrifice, made of white wood, hollow, and plated on top with brass. It is to be four and a half feet high, and seven and a half feet square, with projections in the shape of tongues of flame (called horns in the Bible) at each corner, standing up-right. It is made to be carried by staves of light wood, banded with brass, passing through rings in two of the sides.

Between this altar and the Tabernacle is a laver or large basin of bronze, with a foot to it, filled with water.

In the front part of the tent, in front of the veil, on the North side, is the Table of the Presence or Shew-bread. It is made of white wood, and is three and a half feet long, one and a half feet broad, and two and one-fourth feet high, the top covered with plates of brass, gilded, and with a gilded rim or border round its edge on the top. Below the top is a strip of wood four inches wide, with a similar rim or border round its lower edge. A little lower down, at equal distances from the top, is a ring, gold-plated, on each leg, through which gilded staves pass to carry it.

On this table are twelve small loaves of wheat bread, in two piles of six each, sprinkled with frankincense and salt; and a large bowl of pure wine.

On the south side of the tent, opposite the table, is the candelabrum, gilded, representing pure gold. It consists of an ornamented base, of a shaft rising out of it, and six arms, coming out by threes from two opposite sides of the shaft, each two arms equidistant from the central shaft, forming a semicircle, and all being in one line and of equal height or level on top. On the summit of the central shaft, and on those of the six arms, are lamps, not candles, all in globular shades, but the central one being much the largest. These lamps are to be fed with pure olive-oil.

Before the middle of the veil, and in the outer part of the tent, is the altar of incense, eighteen inches square and three feet high, with flames or horns of brass at each corner, the top covered with a plate of yellow metal, imitating gold, with a rim of the same round it, and two gold rings on each of two opposite sides, below the rim, for gilded staves or rods to pass through, by which to carry it.

In the centre of the inner portion of the tent (the Kadosh Kadoshim, or Holy of Holies,) stands the Ark of the Covenant, of wood, three and three-fourth feet long, two and one-fourth feet broad, and two and one-fourth feet high, with short feet at each corner. It is plated within and without with brass, so as to appear like pure gold, and has round, its upper edge a rim or cornice, gilded to represent gold. On the two longer sides, at the corners, are four brass rings, to receive the staves of wood, gilded, by which it is carried.

On the Ark is a lid, called the Expiatory (or Mercy-Seat), as long and wide as the Ark, and representing solid gold. At each end is, also, as of solid gold, a cherub, or winged figure of a female, each with two wings long enough to meet half-way between them, higher than their heads. Their heads should be bent down as though looking upon the Expiatory.

On the altar of incense are the roll of the Book of the Law and a poniard; and on the Book of the Law, the Square and Compasses.

The presiding officer sits in the East, represents Aaron, and is styled "Most Excellent High Priest." The Wardens sit in the West, and represent his two sons, Eleazar and Ithamar, 'and are styled "Excellent Priests." The Orator, Secretary, and Treasurer sit in the East of the Tabernacle, the Master of Ceremonies in the West of it, the Captain of Guards on the South of it, and the Sentinel on the North. The other officers and members sit on the North, South, and West of it. All except the first three officers are styled "Worthy Levites."

The presiding officer wears a robe or gown, of pure white linen, reaching to the feet, fitting close to the body, with loose sleeves coming as low as the elbows - covering the shoulders, and closed round the neck. This is girded to the body, just under the breast, by a girdle four fingers broad, wound round and round the body from the breasts to the navel, and the ends hanging down to the ankles. The robe is embroidered with needlework, in different colors; and the girdle is of loosely woven white cotton, embroidered with flowers of blue, scarlet, and purple. Over the robe or gown is the "robe of the Ephod," an Egyptian tunic of blue stuff, woven in one piece, with an aperture for the neck in the middle of it, and apertures for the arms; without sleeves, large and loose, and reaching to the knees. Round the hem, at the bottom, is a fringe of blue, scarlet, and purple tassels, in the form of pomegranates, with a small gilded bell between each two; this is also tied round with a girdle, white, embroidered with blue, scarlet, and purple, and gold interwoven.

He wears also the Ephod, a short cloak with the sleeves, of gold, blue, purple, scarlet, and fine linen thread, embroidered richly, and covering the shoulders, by shoulder pieces that unite the back and front parts, which are separate. On each shoulder of it is an agate, set in gold, and each having upon it six names of the tribes, according to precedence of birth. This Ephod has strings, that go out from each side, and tie to the body.

He also wears the breastplate or gorget, ten inches square, of the same sort of cloth as the Ephod, doubled so as to form a kind of pouch, to hold the Aurim and Themim. On its outside are twelve precious stones, in four rows, as they are named in Exodus xviii. 17-20; on each side of which is engraved the name of one of the tribes. This is fastened to the front of the Ephod by means of dark blue ribbons, tied in four rings of gold at the corners of the breastplate, and four that meet them on the ephod itself. The rings at the upper corners are on the inside of the breastplate, but those below are outside. There are also two other rings of gold, larger, at the

upper corners, on the outside, from which cords of twisted gold-thread reach and fasten to the agates on the shoulders. And it is further fastened by a sash or girdle, of the same stuff as itself, to which the lower side is attached, and which is tied in front of the body, and hangs down to the lower edge of the Ephod.

The Urim or Aurim, and Thummim or Themim, carried in the pouch or breastplate, are small images of sapphire (or blue stone), of Re and Thmei, Light and Truth, in a sitting posture, each holding the tau cross.

The bonnet is a turban of fine white linen, circular, covering half the head, something like a crown, of thick linen swathes doubled round many times, and sewed together, surrounded by a linen cover, to hide the seams of the swathes. The mitre of the High-Priest is this turban, with another above it, of swathes of blue, embroidered, so that the whole is conical in shape. In front of the turban, on the forehead, is a plate of gold, extending from one ear to the other, fastened by strings tied behind, and also by a blue ribbon attached to the mitre; on which is engraved the inscription: "HOLY TO THE LORD"

The two Wardens wear the same dress in all respects, except the breastplate, and the mitre, instead of which they wear the bonnet or turban of white linen.

The High-Priest and Wardens wear no apron. The other officers and members wear a white apron, lined with scarlet, and bordered with red, blue, and purple ribbons. In the middle is painted or embroidered the golden candelabrum with seven lights.

They also wear a red leather belt, fringed along the lower edge with gold, and edged with gold; from which hangs a small silver censer, or ornamented cup, with a long handle, the end whereof, on which the cup sits, is shaped like an open hand. This is also the form of the jewel of the degree.

For receptions there is also a dark apartment, with an altar in the centre, on which are placed a feeble light and three skulls. In front of the altar is a skeleton.

Battery - ** - ** - ** - *

RECEPTION

1. Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Mitzrayim, and how I bare you on the wings of eagles, and brought you unto myself.

2. Now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine.

3. And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

INVOCATION

H.: P.: O mighty and inscrutable Being, for whose very self there is no name whatever, and even the ineffable word expresses a limitation of thy infinite essence! Of whom all the deities of all the nations are but personifications of single attributes: we bow down unto thee as the simple absolute existence, that with a thought didst from thyself utter all the worlds! Eternal Father, of

whose thought the universe is but a model Unchangeable! Coeval with time, and coextensive with Space! Whose laws of harmony, that thy will is, rule all the movements of the suns and worlds! Thou art the all: in Thee all things exist. O guide and guard us, and lead us safely toward thee, that we faint not by the wayside, nor wander into the darkness like lost children. Amen.

All. So mote it be!

LECTURE

H.: P.: I accept and receive you, my brother, as a Levite and Chief of the Tabernacle, and consecrate and devote you henceforth to the service of the children of light; and I now invest you with the belt, jewel, and apron of this degree. The jewel, or censor is of silver, is ever to remind you to offer up unceasingly to God the incense of good deeds and charitable actions, dictated by a pure and upright heart.

Josephus tells that the mixture of materials, in the curtains of the Tabernacle, and the clothing of the priests, was not without design. "It served," he says, "as a symbol of the universe. For the scarlet seemed emblematical of fire; the fine linen, of the earth; the blue, of the air; and the purple, of the sea; two of them being thus compared for their colour: the fine linen and the purple on account of their origin, as the earth produces the one, and the sea the other."

To us, in this degree, the white of the apron, its principal and chief colour, is symbolical of the infinite beneficence of God; the blue, of His profound and perfect wisdom; the crimson, of His glory; and the purple, of His power.

The candelabrum with seven branches, upon the apron, wrought in gold, represents to us, as it represented to our ancient Hebrew brethren, what were known in the earlier ages as the seven planets, or principal heavenly bodies: the Sun in the middle, with Mars, Jupiter, and Saturn on one side, and Venus, Mercury, and the Moon on the other. It also represents the seven archangels whom the Hebrews assigned to the government of those planets; Zerakhi-el, the Dawn, or Rising of God, to the Sun; Auri-el, the Light of God, to Mars; Gabari-el, the Strength of God, to Jupiter; Mayak-el, the Semblance of God, to Saturn; Khamali-el, the Mercy of God, to Venus; Raph-el, the Healing of God, to Mercury; and Tsaph-el, the Messenger of God, to the Moon: of whom Mayak-el, or Michael, was represented with the head of a lion; Auri-el, or Uriel, with that of an ox; Raph-el, or Raphael, with a human head and the body of a serpent; and Gabari-el, or Gabriel with that of an eagle; and all of the seven being attributes and manifestations of El, the great Semitic Nature-God of the ancient Patriarchs; as to whom, and these planets, and angels, and their connection with Masonry you will be more fully instructed as you advance

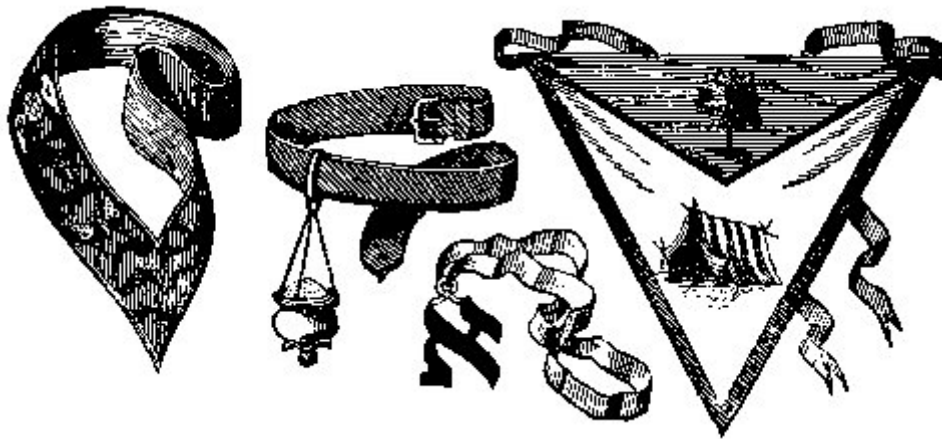
The number 7 is the sacred number in all theogies and in all symbolisms. It is the spirit, assisted by all the elementary powers; the soul, served by nature; the Holy Empire (*Sanctum Regnum*), spoken of in the clavicules of Solomon. It reappears everywhere in the Hebrew writings and in the Apocalypse; and here, particularly, in the seven lamps of the candelabrum. Under the symbols of the seven planets which it represents, the ancients figured the seven virtues so peculiarly Masonic:

Faith, that aspiration toward the infinite, was represented by the Sun; Hope by the Moon; Charity, by Venus; Force (or Fortitude), always victor over rage and anger, by Mars; Prudence, by Mercury; Temperance, by Saturn; and Justice, by Jupiter (Tsadue, the Just), conqueror of the Titans.

The world, our ancients brethren believed, is governed by seven secondary causes; and these are the universal forces designated by Moses under the plural name Elohim, The Gods. These forces, analogous and contrary the one to the other, by their counter-action, produce the equilibrium, and regulate the movements of the spheres. The Hebrews called them the Seven Great Archangels. The seven planets correspond with the seven colors of the prism, and the seven notes of the musical octave. The seven sacraments are also referred to in this great universal number of the Master Mason.

PRINCE OF THE TABERNACLE

The Twenty-Fourth Grade of the Ancient and Accepted Scottish Rite and the Sixth Degree of the Historical and Philosophical Series



ARGUMENT

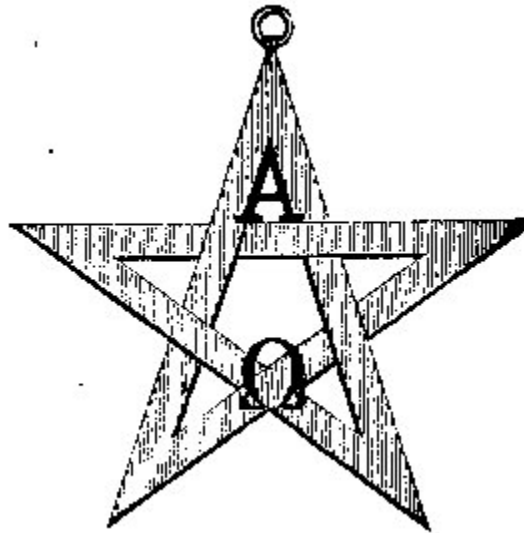
The degree of Prince of the Tabernacle illustrates the ceremonies of the Priests in the ancient Temples, and explains the esoteric meaning of their many avocations in equipping the Temple and sustaining their various sacerdotal duties. This degree is most intimately connected with, and should be considered a continuation of, that of the Chief of the Tabernacle. The especial duties of a Prince of the Tabernacle are to labour incessantly for the glory of God, the honour of his country, and the happiness of his brethren; to offer up thanks and prayers to the Deity in lieu of sacrifices of flesh and blood.

THE COURT-ITS DECORATIONS, ETC

The Hall consists of two apartments. The first, which is the smaller, adjoins the second, and is called the Vestibule, where the brethren clothe themselves. It is furnished at all points like a Master Mason's Lodge, except that instead of a printed Bible, a roll of parchment, representing the Book of the Law, lies on the altar, upon the Book of Constitutions; and that the letter *Yod* is suspended in the East, instead of the G.

The second apartment is furnished in every respect like the Principal apartment in the 23d degree, with these additions:

In the East is suspended the Pentagram, or Blazing Star, in the following shape, of vermillion, illuminated as a transparency:



There are two sets of hangings around the room, one red and the other black.

On the table of shew-bread, in the Tabernacle, is a silver vessel containing perfumed oil.



OFFICERS AND CLOTHING

The Assemblage is styled "The Court." The presiding officer represents Moses, and is styled "Most Puissant Leader." He sits in the East. Near him, on his right, is the second officer, who represents Eleazar, the High-Priest, the son of Aaron. He is styled "Most Excellent High-Priest," and wears the full-dress of his office, as described in the 23d degree. On the left of the Leader sits the third officer, clothed as the Priests in that degree, and representing Ithamar, the son of Aaron. He is styled "Excellent Priest."



The Orator represents the Puissant Prince Eliasaph, the son of Lael, of the house of Gershon, and sits in the West.

The Secretary represents the Puissant Prince Eliazaphan, the son of Uzziel, of the house of Kohath, and sits to the south of the Tabernacle.

The Treasurer represents the Puissant Prince Zuriel, the son of Abibael, of the house of Merari, and sits to the north of the Tabernacle.

The Expert represents Aholiab, and sits to the right of the Leader, in front.

The Assistant Expert represents Bezeleel, and sits to the right of the Orator, in front.

The Grand Master of Ceremonies represents Caleb, the son of Jephunneh, and sits facing the Leader in front of the Tabernacle.

The Grand Captain of the Guards represents Joshua, the son of Nun, and sits on the right side of the Tabernacle, facing the East.

All the officers, except the Leader and Wardens, and all the other members, are styled "Levites" and these officers and members all wear a turban of white muslin; broad, watered scarlet ribbon, worn from right to left; a girdle of red leather, fringed below with gold, and edged with gold-lace, from which girdle a small silver censer is suspended. (See 23d degree.)

On the front of the ribbon are embroidered, in gold, a winged globe, and under it a scarabaeus, under which in a brilliant butterfly; all symbols of immortality.

The apron, which is not worn by the first three officers, is of white lambskin, lined with scarlet, bordered with light green, and the flap with light blue. In the middle of the apron is printed a representation of an Arabian tent, in gold; and on the flap a representation of a myrtle-tree, of violet color.

The jewel is the letter N, suspended from a short collar of narrow, watered, violet-colored ribbon.

The Most Puissant Leader wears a tunic of blue silk, its collar decorated with rays of gold representing a glory, and the body of it sprinkled with stars of gold.

On his head he wears the white turban, with a purple band round the forehead, embroidered with stars of gold; and also surmounted by a small triangle of gold, the apex downward.

RECEPTION

My brother, the initiate is he who possesses the lamp, the cloak, and the staff.

The lamp is reason enlightened by science; the cloak is liberty, or the full and entire possession of one's self, which isolates the sage from the currents of instinct; and the staff is the assistance of the occult and eternal forces of nature.

The lamp lights the past, the present, and the future, which are the three sides of the triangle. It burns with a threefold flame; the cloak is in three folds; and the staff is divided into three parts.

This number, nine, is that of the reflexes of the Deity, and expresses the divine idea in all its abstract power. Hence it is sacred in Masonry. For that it was that Hermes made it the number of initiation; because the initiate reigns over superstition, and by superstition, and can walk alone in the darkness, supported as he is upon his staff, wrapped in his cloak, and lighted by his lamp.

Reason has been given unto all men; but all do not know how to use it. That is a science that must be learned. Liberty is offered to all; but all have not the power to be free. That is a right which we must conquer. Force is within the reach of all men; but all men do not know how to lean upon it. That is a power of which one must possess himself.

These are to us, in this degree, the three great lights on the east, west, and south of the altar.

To attain the Holy Empire, that is to say, the science and power of the Magi, four things are indispensable: an intellect enlightened by study; an audacity which nothing checks a will that nothing can conquer; and a discretion that nothing can corrupt or intoxicate. To Know, to Dare, to Will, to be Silent - these are the four words of the Magus, written in the four symbolic forms of the sphinx.

All the phenomena of nature depend on one single immutable law, represented by that symbolic form, the cube; and this furnished the Hebrews with all the mysteries of the divine tetragram.

Take care that thou dost not mistake the shadow for the reality. In everything, the vulgar habitually do so. They turn from the light, and wonder at the obscurity which they themselves project.

Listen and learn. Interpret our symbols for yourself. In every rough ashlar of marble is hidden the perfect cube. One is the symbol, the other its meaning. The sun and moon in our lodges are the truth, and the reflection of the truth in doctrine. Allegory, the mother of all dogmas, is the substitution of the impression for the seal, of the shadow for the reality. It is the falsehood of the truth, and the truth of the falsehood.

A dogma is not invented; a truth is veiled and a shadow produced, to suit weak eyes. The initiator is not an impostor, but a revealer - that is, in the original meaning of the word, one who veils anew. He is the creator of a new shadow.

The work of God is the book of God. For the letters to appear, there must needs be two colours on the page. Search and discover. You are about to be taught by symbols. Forget not the universal law of equilibrium. The ancients, in their evocations, always erected two altars, and sacrificed two victims, one black and one white; and the Priest, holding in one hand the sword, and in the other the rod, had to have one foot naked and the other shod.

Prepare, now, for admission to the inner mysteries.

M.: P.: My brethren, the power of darkness has prevailed over the Prince of light. The earth mourns, and is wrinkled with frost. The leaves drop from the trees; snow shrouds the mountains, and cold winds sweep over the shuddering skies. All nature laments; and we share the common sorrow. Excellent Senior Warden, let prayers be offered up in the tabernacle for the return of light and the reascension of the Sun, and of that moral and spiritual light of which he is the type.

S.: W.: Most Puissant, all the nations of the earth do fast and pray. Our ancient taskmasters on the banks of the Nile mourn for Osiris. The Chaldeans lament for Bel, and the Phoenicians for Thammuz. The Phrygian women clash their cymbals and weep for Atys; on the Syrian hills and over the Etruscan plains the virgins lament for Dionusos; while far in India the Brahmans pray for the return of Cama; and in Persia the Magi predict the resurrection of Mithras. The dead will rise again, as the wheat grows from the grain; and all the world will then rejoice.

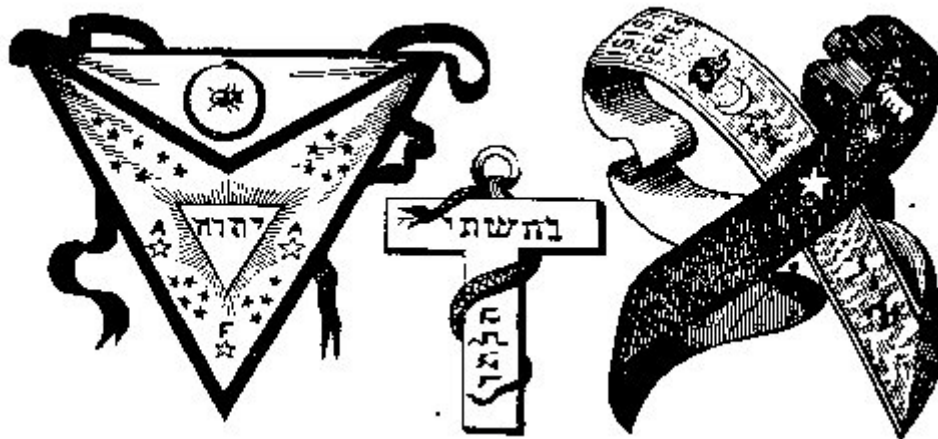
M.: P.: We, like our ancient masters, mourn Osiris - the type to us of the sun, of light, of life. The scorpion and the serpent rule the winter waves, on which the frail ark tosses that contains his

body. Weep, my brethren, for Osiris! Weep for light lost, and life departed, and the good and beautiful oppressed by evil ! Man hath fallen from his first estate, and is lost, as the sun hath sunken into the icy arms of winter. Wee for Osiris, type of the good, the true, the beautiful! How shall his body be recovered from the embraces of the hungry sea; and earth again be gladdened by his presence?

Brethren, behold a new Priest of the Tabernacle, to be instructed and prepared to fulfil all his duties as a Prince of well-doers in this frail Tabernacle of life, that he may be raised on the great day of account, a shining monument of God's glory, in the tabernacle of eternity.

KNIGHT OF THE BRAZEN SERPENT

The Twenty-Five Grade of the Ancient and Accepted Scottish Rite and the Seventh Degree of the Historical and Philosophical Series



ARGUMENT

The Degree of Knight of the Brazen Serpent relates to the time when the camp of the Israelites was pitched at Punon, on the eastern side of the mountains of Hor, Seir, or Edom, In Arabia Petraea, on the confines of Idumaea, after the death of Aaron, when the new moon occurred at the vernal equinox, in the fortieth year of the wandering of the children of Israel in the desert.

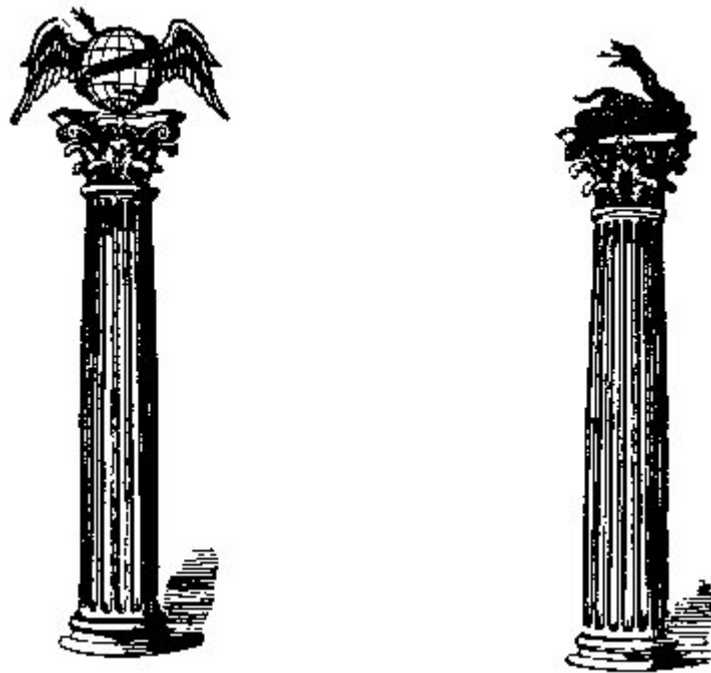
The duties of a Knight of the Brazen Serpent are: To purify the soul of its alloy of earthliness, that through the gate of Capricorn and the seven spheres It may at length ascend to its eternal home

beyond the stars; and also to perpetuate the great truths enveloped in the symbols and allegories of the ancient mysteries of Faith.

THE LODGE - ITS DECORATION, ETC

The Lodge, in this degree, is styled the Council. The camp, standards, and tabernacle with its court, are as in the two preceding degrees. In the East is a transparency on which is painted a cross, with a serpent coiled round it and over the arms.

On the right of the presiding officer is a short column, on which is a winged globe encircled by a serpent. On the left of the Senior Warden and right of the Junior Warden are similar columns, on each of which is a serpent or basilisk, his body coiled in folds, and his head and neck erect above the folds. The globe and all the serpents are gilded.



The presiding officer represents Moses, and, is styled "Most Puissant Leader." The Senior Warden, sitting in the West, on the left, represents Joshua, the son of Nun; and the Junior Warden, in the West, on the right, represents Caleb, the son of Yephannah. The former is styled "Most Valiant Captain of the Host;" and the latter, "Illustrious Chief Prince of the Tribes." The Orator sits on the right of the Most Puissant Leader, represents Eleazar, the son of Aaron, and is styled "Most Excellent High-Priest." He wears the full dress of the High-Priest, as prescribed in the two preceding degrees.

The Secretary represents Ithamar, the son of Aaron, sits on the right of the presiding officer, at the side of the hall, a little to the front, and is styled "Excellent Scribe." He wears the Priest's dress, as prescribed in the two preceding degrees.

The Treasurer represents Phinehas, the son of Eleazar, sits on the left of the presiding officer, at the side of the hall, a little to the front, and is styled "Excellent Recorder." He also wears the Priest's dress, as before prescribed.

The Expert sits on the south side, and the Assistant Expert on the north side of the Tabernacle; the Grand Master of Ceremonies in front of the Senior Warden, and the Grand Captain of the Guard near the door of entrance. These brethren are all styled "Respectable;" and the other members are addressed as "Brother and Knight A," or "B."

The order is a crimson ribbon, on which are depicted the words, one under the other, Osiris, Ormuzd, Osarsiph, Moses; and under them a bull, with a disk, surmounted by a crescent between his horns. This is worn from left to right; and across it, from right to left, is worn a broad, white, watered ribbon, on which are the words Isis, Ceres, over a dog's head and a crescent. On the right breast, on the left breast, and at the crossing of these orders, is a star of gold. Under that on the right breast is the letter A [for Aldebaran]; under that on the left breast the letter A [for Antares]; and under that at the crossing of the orders, the letter F [for Fomalhaut]. On the crimson cordon is the word [Gevurah-Valour]; and on the white, [Aun - Virtus], meaning active energy or generative power, and passive energy or capacity to produce.

The jewel is a tau cross, of gold, surmounted by a circle - the Crux Ansata - round which a serpent is entwined. On the upright part of the cross is engraved the word [*HoLaTal*, he has suffered or been wounded], and on the arms the word [*NeChuShTaN*, the Brazen Serpent].

The apron is white, lined and edged with black; the white side spotted with golden stars, and the black side with silver ones. Those on the white side represent, by their position and distances, the Pleiades, the Hyades, Orion, and Capella. Those on the black side represent the stars of Perseus, Scorpio, and Bootes. In the middle of the white side is a triangle in a glory, in the centre of which is the word *HoLaTal*. On the flap is a serpent in a circle, with his tail in his mouth, and in the centre of the circle so formed a scarabaeus or beetle. Over this is a star of gold, with the letter R [Regulus] over it; on the right side of the apron another, with the letter A [Aldebaran] over it; on the left side another, with the letter A [Antares] over it; and at the bottom of the apron another, with the letter F [Fomalhaut] over it.

Battery - ***** - *** - *

RECEPTION

So much of the truth as it is given to mortals to know, is within the reach of those alone whose intellects are unclouded by passion or excess. To attain it, to comprehend the delicate distinctions of the thought in which the truth is embodied, the intellect, like a keen instrument of the finest steel, must be able to dissect the thought, and distinguish one from the other its invisible nerves. The edge of the instrument is blunted by the indulgence of the sensual appetites, or of the intemperate passions of the soul.

Therefore it is that the sages have always required of those who sought to scale the heights of philosophy a preparatory discipline, of long-continued temperance and self-restraint; and fasting is enjoined, as well as prayer.

If thy intellect is dull and coarse by nature, or clouded and confused by indulgence, the symbolisms of the Kabala will have no meaning to thee; and we shall address thee in a foreign tongue.

Thus it is that true Masonry has always been, and always must be, confined to a few; since to the mass its truths are foolishness and valueless.

Most Puissant Leader, the soul of the people was discouraged, because of the way, journeying from Mount Hor, by the way of the Red Sea, to compass the land of Edom; and they spake

against Adonai and against thee, saying: " Why hath Al-Shadai and his servant Moses brought us up out of Egypt, to die in the wilderness? There is no bread nor any water, and our souls loathe this light manna. We go to and fro these forty years; and as Aaron died in the desert, so also shall we all die here. Let us put trust in Adonai no longer; but let us call on the great gods Amun and Astarte, Osiris and Isis, to deliver us from this misery." And as they cried aloud on them, lo! Adonai sent fiery serpents among them, by whom much people hath died. And those that remain have repented and, said unto me: "Put chains upon thy neck in token of our penitence, and go unto Moses our leader, and beseech him to pray unto Adonai that he take away the serpents from us;" and I have done as they desired.

My brother, life is a war, in which one must prove his soldiership, in order to rise in rank. Force is not given. It has to be seized.

He only is worthy of initiation in the profounder mysteries who has overcome the fear of death, and is ready to hazard his life when the welfare of his country or the interests of humanity require it; and to die even an ignoble death, if thereby the people may be benefited.

I have prayed for the people, and Adonai hath said unto me: "Make thee an image of a venomous springing serpent, and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live."

The plague of serpents is stayed; and as they have fled to their caves, so the celestial serpent flees, with the scorpion, before the glittering stars of Orion. The great festival of the vernal equinox approaches, and it is time to prepare ourselves by purification for the Passover. Light will soon prevail once, more over darkness; and the pulses of life again beat in the bosom of the earth, long chilled by the wintry frosts.

Let the brazen cross and the serpent be borne before the congregation, and be forever a symbol of Faith, by the dying out whereof in the hearts of nations, they fall into decay; and lest the knowledge of its true symbolic meaning should in time be lost, and the people hereafter imagine it to be something divine, and worship it, we will perpetuate the remembrance of this day's events, and the true meaning of this and our other symbols, and of the fables of Osiris and Ormuzd, and Typhon and Ahriman, as the last degree of those sacred mysteries which Joseph, the son of Jacob, like myself, learned from the Egyptians, and which I have taught to you such as our forefathers practised on the plains of Chaldaea.

The Father sends fiery serpents to sting and slay his children. Yet he commands us to forgive those who trespass against us. And this law is not the mandate of his will, but the expression of his nature. Who will explain this great mystery?

Below, upon the earth, the serpent is the minister of death. Its image, lifted on high, heals and restores life.

The first sages who sought for the cause of causes saw good and evil in the world; they observed the shadow and the light; they compared winter with spring, old age with youth, life with death, and said: "The first cause is beneficent and cruel. It gives life and destroys."

Are there, then, two contrary principles - a good and an evil?" cried the disciples of Manes.

No! the two principles of the universal equilibrium are not contrary to each other, though in apparent opposition; for it is a single wisdom that opposes them one to the other.

The good is on the right, the evil on the left; but the supreme good is above both, and makes the evil subserve the triumph of the good, and the good serve for the reparation of the evil.

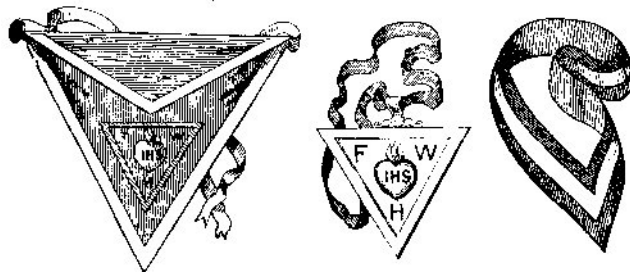
Wherefore this first cause has always revealed itself by the cross; - the cross, that one composed of two, each of the two divided, so that they constitute four; - the cross, that key of the mysteries of India and Egypt, the tau of the patriarchs, the divine symbol of Osiris, the stauros of the Gnostics, the keystone of the Temple, the symbol of occult Masonry; - the cross, that central point of junction of the right angles of four infinite triangles; the four - in - one X of the divine tetragram.

PRINCE OF MERCY

or

SCOTTISH TRINITARIAN

The Twenty-Sixth Grade of the Ancient and Accepted Scottish Rite and the Eighth Degree of the Historical and Philosophical Series



ARGUMENT

When Domitian was emperor of Rome, in the night of persecution, when danger and death hung on their footsteps, the Christian Masons met in the Catacombs, - an assemblage of whom is represented in this Degree of Princes of Mercy, who were representatives of the faithful by means of the Triple Covenant, the points of which were - that made with Nosh when God set his bow in the heavens; that made with for him and his descendants; and that made with all the earth, that the day should come when light, truth, and happiness should be victorious over darkness, error, and misery.

The assemblages generally met to celebrate the Mysteries in the great Temple of Elephants; then in the secret chambers of that of Bouddha at Salsette; in the roofless fanes of Persia, in the forest temples of the Druids, in the pyramids of Memphis, in the vaults of Crete and Samothrace, in the great temple of Eleusis, under the Holy of Holies at Jerusalem, and in the Catacombs under Rome.

DECORATIONS, ETC

Bodies of this degree are styled Chapters. The hangings are green, supported by nine columns, alternately white and red; upon each of which is a chandelier, holding nine lights. The canopy over the throne is green, white, and red; and before the throne is a table, covered with a cloth of the same colors. Over the throne hangs a triple interlaced triangle of broad bars, two of which are white, and one black; and in its centre the letter *yod*. Instead of a gavel, the presiding officer uses an arrow, the plume of which is red on one side and green on the other, the spear white, and the point gilded.

By the altar is a statue or statuette of white marble, the naked figure of a virgin. Over it is a drapery of thin white gauze. This represents Truth, and is the palladium of the Order of Princes of Mercy.



The altar, placed in the centre of the room, is of a triangular shape, each side measuring 18 inches, and its height being 36 inches. The top is a plate, like gold, on which, formed of different colored stones, is the word *HoLaTa!*; and under that a passion cross, on either side of which, above the arms, are the Greek letters Alpha and Omega. At each corner is a flame of brass.

The presiding officer is styled "Most Excellent Chief Prince."

The Wardens, "Excellent Senior Warden," and "Excellent Junior Warden."

The Expert and Assistant Expert are styled "Respectable Senior and Junior Deacons."

The Captain of the Guards is styled "Valiant Guard of the Palladium;" and the Tiler, "Captain of the Guard."

The other officers are styled "Venerable."

The Chief Prince wears a tricolored tunic, green, white, and red, and a crown with nine points. The other members wear white tunics. All wear the Order, which is a broad tricolored ribbon, green, white, and red, worn from right to left.

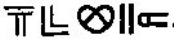
The apron is scarlet, with a wide border of white. In the centre is an equilateral triangle, the bars forming the sides of which are green. In the centre of this are the emblems on the jewel, embroidered in gold. The flap is sky-blue.

The jewel is an equilateral triangle, of bars of gold, with a flaming heart of gold in the centre. On the heart are the letters I.: H.: S.: ; and on the respective sides of the triangle, W.: on the right, F.: on the left, and H.: at the bottom. This jewel is suspended from a small collar of narrow, watered, purple ribbon, and hangs on the breast.

The March is 3 equal steps, the first taken with the left foot.

The Order is, standing, the right hand on the right hip.

The age is 9 by 9, or 81.

The Tessera, or mark, given to the initiate, is a small fish, of ivory or mother-of-pearl, on one side of which is the word *HoLaTal* and on the other .

Battery - *** - *** - ** - *** - *** - *

RECEPT ION

M.: E.: Listen to the ancient dogmas and teachings.

Or.: Thus said the holy books of ancient India: There are three supreme gods, the three forms and aspects of the first, the supreme, single, invisible God, cause of all phenomena, and soul of the world: and these three, the powers of creation, preservation, and destruction, distinct in persons, are but one God, the triple form of the Supreme, the word A.: U.: M.:, first utterance of the Eternal.

J.: W.: Said the ancient Hindoos: Chrishna, the second person of the Trimourti, born of a royal virgin, without sin, descended into hell, arose again, and ascended to heaven. He will appear again at the end of the world, will become man, and mounted on a white horse, with a sword glittering like a comet, will traverse the world and destroy the guilty. The great serpent shall consume the universe; but the, seeds of creation shall be preserved in the lotus; and a new creation shall commence.

S.: W.: Above all existences, said the ancient Bouddhists, is the spirit, universal, indestructible, who during incalculable time preserves all that is, and remains in repose, until the laws of destiny oblige him to create new worlds. From him flow the Bouddhas, each a trinity of intelligence, law,

and unison, each a Redeemer. The stars shall salute him at his nativity, and all mankind unite in orisons to God.

M.: E.: From the supreme divinity and ancient unlimited time, said the old Persians, emanated the pure light. He will in the fourth age create Sosiosch the Saviour, who shall prepare the human race for the general resurrection.

Or.: Mithra, it was said in the ancient Sabean Mysteries, is the Grand Architect of the universe himself, appearing in visible shape, the spirit of the sun and light, the eye of Ormuzd. He is three and one; for his essence illuminates, warms, and makes fruitful at once. He is the incarnate mediator, bringing back souls to God.

J.: W.: The Supreme God Alfader, said our ancient brethren the Druids, is eternal. He made heaven, earth, and air, and men, and gave to men immortal souls.

S.: W.: Amun-Re, said the ancient Egyptians, the uncreated, is the Supreme Triad, father, mother, and son, from whom the long chain of Triads descends to the incarnations in human form. Osiris, final conqueror of Typhon, shall sit in judgment on all the dead, and pronounce the final sentence, on each according to his deserts.

M.: E.: He, said the Hebrew Kabalists, is the Supreme, the hidden lamp, whereof is no cognition. He is found to have three heads, contained in one head. Wisdom is the father, and intelligence the mother, and from them flows truth. These three are - Chochmah, wisdom; Binah, the mother of understanding; and Daath, intellectual cognition.

Or.: Again, hear ye! In the beginning was the Word, and the Word was with God, and the Word was God: all things were made by him: in him was life, and that life was the light of mankind; the true light, which lighteth every man that cometh into the world. And the Word became incarnate, and dwelt among men, and they beheld his glory, the glory of the first-born of the Father. Thus said the ancient Christian Masons; and they said also: There are three that bear record in heaven; the Father, the Word, and the Holy Spirit, and these three are one.

J.: W.: Thus in all ages the golden threads of truth have gleamed in the woof of error. Fortunate the Mason who, by the light of wisdom, the true Masonic light, second emanation from the Deity, can discern the golden threads, God's hieroglyphics, written when time began; and read them aright, as they were read by our ancient brethren in the early ages!

S.: W.: Thus in all ages the word of God, his thought, not uttered in a voice audible to mortal ears, has spoken in the souls of men, and taught them the great truths of reason, philosophy, and religion. Fortunate the Mason to whom that word, the Deity manifest, is audible, intelligible, significant; God's thought, that made the stars and all that is, and the great laws of harmony and motion!

M.: E.: Thus in all ages rosy gleams of light, piercing the dark clouds of error, have taught mankind that truth and light, perfect and glorious, linger below the horizon, in time to rise to fill God's universe with light and glory, at the dawn of his promised day. Fortunate the Mason, who with firm faith and hope accepts these struggling rays that gild the clouds, as ample evidence that in God's good time his dawn of day will come, and be eternal.

CHANT

You have assumed the name of Constans, and thus profess yourself firm, intrepid, and persevering. This Lodge represents a Lodge of Christian Masons held at night, in the gloomy catacombs under Rome, in the time of the persecuting Emperor Domitian; and you represent a Catechumen who, having attained the second degree of the Essenian and early Christian Mysteries, sought by receiving the third and last degree to become one of the faithful or the elect.

Whatever your faith, you at least believe, as they did, in the unity and providence of God.

PRAYER

Infinitely Illustrious and Supreme Father, infinitely various of counsel, who consumest all things, and again thyself reproducest and reapest them; who directest the ineffable harmonies that are the law of the boundless universe ! Universal Parent of eternally successive being; who art everywhere present; of whose essence are justice, mercy, and goodness ; author of life and soul, of all that moves; aid us to keep thy commandments and perform our duties! Keep us from the slippery descents of vice, and help us to stand firm in the ways of duty. Support and strengthen this our brother, and all Masons everywhere. Fill our souls with love for thee. Save us from persecutors; teach us and all our brethren to be tolerant of error, the common lot of man; and send our life a happy, blameless end.

All. Our Father who art in heaven, hallowed be thy name, etc. Amen! So mote it be.

M.: E.: My brother, you have ascended too high in Masonry to be longer subjected to physical tests and trials, or you would again in this degree have represented the Fellow Craft, or Companion, advancing toward the Master's degree.

In the early days of Christianity, there was an initiation like those of the Pagans. Persons were admitted on special conditions only. To arrive at a complete knowledge of the doctrine, they had to pass three degrees of instruction. The initiates were consequently divided into three classes: the first, auditors, the second, catechumens, and the third the faithful. The auditors were novices, prepared by ceremonies and instruction to receive the dogmas of Christianity. A portion of these dogmas was made known to the Catechumens; who, after particular purifications, received baptism, or the initiation of the theogenesis (divine generation); but in the grand mysteries of that religion, the incarnation, nativity, passion, and resurrection of Christ, none were initiated but the faithful. These doctrines, and the celebration of the holy sacraments, particularly the Eucharist, were kept with profound secrecy.

To avoid persecution, the early Christians were compelled to use great precaution, and to hold meetings of the faithful [of the household of faith] in private places, under concealment by darkness. They assembled in the night, and they guarded against the intrusion of false brethren and Profane persons, spies, who might cause their arrest, During the early persecutions they took refuge in the vast catacombs which stretched for miles in every direction under the city of Rome, and are supposed to have been of Etruscan origin. There, amid labyrinthine windings, deep caverns, hidden chambers, chapels and tombs, the persecuted fugitives found refuge, and there they performed the the ceremonies of the mysteries.

They conversed together figuratively and by the use of symbols; and those who were initiated were bound by solemn promise not to disclose or even converse about the secrets of the mysteries, except with such as had received them under the same sanction.

This then is the history of the suffering of Jesus the Christ, and its Masonic application as made by the Christian Mason. Some of the ceremonies of the first three degrees, which, whatever your faith, may not be uninteresting to you, since you are in no wise required to receive them as correct, are as follows:

M.: E.: Behold, the darkness is past, and the true light now shineth. My brother, you have before this been brought to light in Masonry, when the Worshipful Master, with the aid of the brethren, first made you a Mason. You have been taught to believe in the true God. You have passed through degrees intended to remind you of the Essenian and Hebrew mysteries; and in this you have heard described those practised by the first Christians. As you were not required to profess a belief in the tenets of the Essenes or the Pharisees, so neither here are you required to believe in the divine mission or character of Jesus the Nazarine. We shadow forth the secret discipline of the early Christians, as we do the other Mysteries, as the diverse and often eccentric forms in which Masonry has developed itself in the different ages of the world. Masonically, we know not whether you be Christian, Jew, or Moslem.

If you be Christian, you will see in this degree a Christian ceremony; and so you have the right to interpret it. Your brethren will respect your faith, as they have a right to demand that you shall respect theirs. If you be not a Christian, you will see in it a mere historical allegory, symbolizing great truths, acknowledged alike by you and them.

While you were veiled in darkness, you heard repeated by the voice of the great past its most ancient doctrines. No one has the right to object, if the Christian Mason sees foreshadowed in Chrishna and Sosiosch, in Mithras and Osiris, the divine Word, that, as he believes, became man, and died upon the cross to redeem a fallen race. Nor can he object if others see in the Word that was in the beginning with God, and that was God, only the logos of Plato and Philo, or the uttered thought or first emanation of light, or the reason, of the great, silent, uncreated Deity, believed in and adored by all.

We do not undervalue the importance of any truth. We utter no word that can be deemed irreverent by any one of any faith. We do not tell the Moslem that it is only important for him to believe that there is but one God, and wholly unessential whether Mahomet was his prophet. We do not tell the Hebrew that the Messiah, whom he expects, was born in Bethlehem nearly two thousand years ago; and as little do we tell the Christian that Jesus the Nazarine was but a man, or his history the revival of an older legend. To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all.

Masonry is a worship; but one in which all civilized men can unite. It trusts in God, and hopes; it believes, like a child, and is humble. It draws no sword to compel others to adopt its belief, or to be happy with its hopes. And it waits with patience to understand the mysteries of nature hereafter.

The greatest mysteries in the universe are those which are ever going on around us; so trite and common to us that we never note them or reflect upon them. There are other forces in the universe than those that are mechanical.

Here are two minute seeds, not much unlike in appearance, and two of larger size. Hand them to Chemistry, which tells us how combustion goes on in the lungs, and plants are fed with phosphorus and carbon, and the alkalies and silex. Let it decompose them, analyze them, torture them in All the ways it knows. The net result of each is a little sugar, a little fibrin, a little water-carbon, potassium, sodium, and the like - one cares not to know what.

We hide them in the ground; and the slight rains moisten them, and the sun shines upon them, and little slender shoots spring up and grow; and what a miracle is the mere growth! the force, the

power, the capacity, by which the little feeble shoot, that a small worm can nip off with a single snap of its mandibles, extracts from the earth and air and water the different elements with which it increases in stature, and rises imperceptibly toward the sky!

One grows to be a slender, feeble stalk, like an ordinary weed; another a strong bush, armed with thorns, and sturdy enough to bid defiance to the winds; the third a tender tree, subject to be blighted by the frost, and looked down upon by all the forest; while another spreads its rugged arms abroad, and cares for neither frost nor ice, nor the snows that for months lie heaped around its roots.

But lo! out of the brown foul earth, and colourless invisible air, and limpid rain-water, the chemistry of the seeds has extracted colours-four different shades of green, that paint the leaves, which put forth in the spring upon our plant, our shrub, and our trees. Later still come the flowers-the vivid colours of the rose, the beautiful brilliance of the carnation, the modest blush of the apple, and the splendid white of the orange. Whence come these colours? By what process of chemistry are they extracted from the carbon, the phosphorus, and the lime? Is it any greater miracle to make something out of nothing?

Pluck the flowers. Inhale the delicious perfumes, each perfect and all delicious. Whence have they come? By what combination of acids and alkalis could the chemist produce them? And the fruit - the ruddy apple and the golden orange - the texture and fabric how totally different! the taste how entirely dissimilar! the perfume of each distinct from its flower, and from the other. Whence the taste and this new perfume? The same earth and air and water have been made to furnish a different taste to each fruit, a different perfume not only to each fruit, but to each fruit and its own flower.

Is it any more a problem whence come thought and will and perception, and all the phenomena of the mind, than this, whence come the colours, the perfumes, the taste of the fruit and flower ?

And lo! in each fruit new seeds, each gifted with the same wondrous power of reproduction - each with the same wondrous forces wrapped up in it to be again in turn evolved; - forces, that had lived three thousand years in the grain of wheat found in the wrappings of an Egyptian mummy; forces, of which learning, and science, and wisdom know no more than they do of the nature and laws of action of God. What can we know of the nature, and how can we understand the powers and mode of operation, of the human soul, when the glossy leaves, the pearl-white flower, and the golden fruit of the orange are miracles wholly beyond our comprehension?

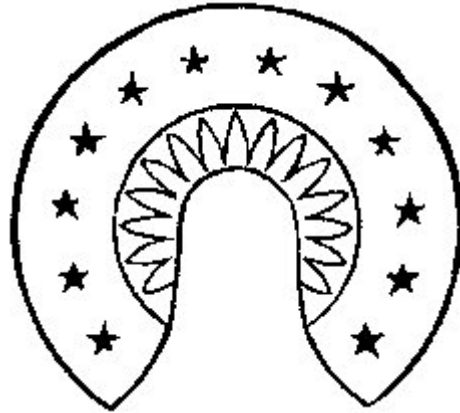
We but hide our ignorance in a cloud of words; and the words too often are mere combinations of sounds without any meaning.

What force draws the needle toward the north? What force moves the muscle that raises the arm, when the will determines it shall rise? Whence comes the will itself ? Is it spontaneous - a first cause, or an effect? These too are miracles, inexplicable as the creation, or the self-existence of God.

On being now again brought to light, you see upon the altar before you the luminous delta, with three equal sides, in all ages the representation of Deity, the trinity of wisdom, power, and harmony; and upon it the ineffable name, and the cross, in all time the emblem of eternity.

M.: E.: My brother, the colours of this degree are green, red, and white. They symbolise the Masonic trinity. The green is an emblem of the infinite wisdom; the red, of the supreme energy, force, or power; and the white, produced by mingling all the colours, of the divine harmony.

On the three sides of the jewel you see the letters W.: F.: and H.: - the initials of the words Wisdom, Force, and Harmony; and on the inflamed heart in the centre, three letters which the Christian Mason reads as the initials of the phrase, Jesus Hominum Salvator; but which you are at liberty to read S.: L.: H.: - Sapientia, Imperium, Harmonia - Wisdom, Power, and Harmony.

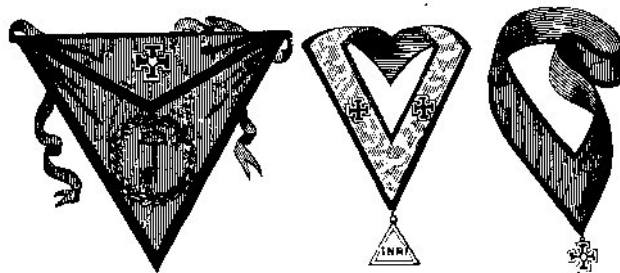


Perhaps you suspect that there is still remaining behind an inner meaning of the word "Trinity," connecting itself with your title of Scottish Trinitarian.

It may be so. Masonry discloses its secrets cautiously, and never makes the whole truth known at once.

KNIGHT COMMANDER OF THE TEMPLE

**The Twenty-Seventh Grade of the
Ancient and Accepted Scottish Rite
and the Ninth Degree of the Historical
and Philosophical Series**



ARGUMENT

The degree of Knight Commander of the Temple is sometimes called Teutonic Knight of the House of St. Mary of Jerusalem. The Order originated at the siege of St. Jean d'Acre, when tents were made for the sick and wounded of the sails of the ships; and while they fought the infidel Saladin by day, and nursed the sick and wounded soldiers by night, the Knights engaged themselves to guard the city of Jerusalem against the Saracens; to protect Christendom; to succour and assist the feeble and oppressed, and to defend the innocent, Their five excellent qualities were Humility, Temperance, Chastity, Generosity, and Honour; and they practised all the Masonic virtues. This is the first strictly chivalric degree of the Ancient and Accepted Scottish rite.

LODGES, FURNITURE, ETC

Bodies of this chivalric degree are styled Chapters. The hangings are scarlet, with black columns at intervals, on each of which is an arm or branch, holding a light. The hangings and columns are so arranged as to make the shape of the Chapter a circle.

The canopy and throne are of scarlet, sprinkled with black tears.

In front of the East is a candelabrum, with three circles of lights, one above the other. In the lowest circle are twelve lights; in the middle one nine; and in the upper one six.



In the centre of the room is a very large round table, on which are five lamps, with globular shades of ground glass, arranged in the shape of a passion-cross, the vertical shaft extending East and West, the head of the cross to the East. These lamps must be fed with olive oil. On this table is a crucifix, a copy of the Pentateuch in Hebrew, a crown or garland of laurel, a sword and large key, crossed, an apron and pair of gloves of the degree; and scattered upon it, in no particular order, all the working tools of the Symbolic Lodge. Around this table all the Commanders sit.

In the West are the following sentences:

"IN MANY WORDS THOU SHALT NOT AVOID S1N."

"LIFE AND DEATH ARE DISPENSED BY THE TONGUE"

OFFICERS AND TITLES

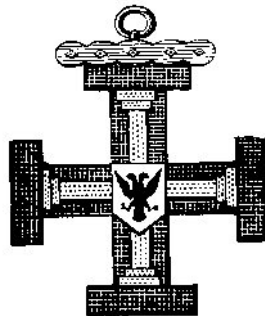
The Sovereign Grand Commander of the Supreme Council of the 33d degree is the Grand Master of the Order. The Commander-in-Chief of the Consistory in which the Chapter is held is the Provincial Grand Master.

The presiding officer of a Chapter is styled "Commander in Chief," with the title of "Eminent." The Senior Warden is styled "Marshal;" and the Junior Warden, "Turcopilier;" the Orator, "Hospitaller;" the Master of Ceremonies, "Draper;" the Secretary, "Chancellor;" the Treasurer, "Seneschal;" the Expert and Assistant Expert, "First," and "Second Lieutenant;" and a "Captain of the Guard." In addressing each, the words "Brother Knight" are prefixed to his official title. The Tiler is styled "Sentinel." There is also a "Chaplain."

The Eminent Commander sits on the east side of the table; the Marshal and Turcopilier on the West side, the latter on the right of the former; the Hospitaller on the south side; the Draper on the north; the Secretary on the left of the Eminent Commander, half way between him and the Hospitaller; and the Treasurer on the right of the Eminent Commander, half way between him and the Draper; the First Lieutenant on the right of the Hospitaller; the Second Lieutenant on the left of the Draper; and the Captain of the Guard on the right of the Junior Warden. The Chaplain sits on the right of the Eminent Commander.

DRESS, DECORATIONS, ETC

The apron. is of scarlet-colored lambskin, lined and edged with black. The flap is white, and on it is a Teutonic Cross (described as a cross potent sable, charged with another cross double potent or, surcharged with an escutcheon of the Empire, the principal cross surmounted by a chief azure, semee of France). Thus:



In the middle of the apron is a key, in black, and round it, embroidered in green of the proper shade, a garland or wreath of laurel.

The gloves are white, lined, edged, and embroidered with red.

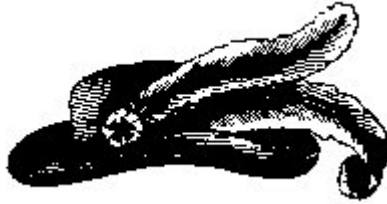
The order is of white watered ribbon, edged with red, worn as a collar (en camail), at the bottom of which the jewel hangs. On each side of the collar, is embroidered in black and gold the Teutonic Cross.

A sash is worn across the body, from right to left, being a broad watered scarlet ribbon, edged with black, at the end of which hangs a gold cross of the Order.

The jewel is a triangle of gold, on which is enameled the word INRI.

The hilt of the sword is in the shape of a cross, and gilt. The scabbard and sword-belt are black. Under these decorations, each wears a tunic of white woollen stuff, reaching to the mid-thigh; and over all a Knight's mantle of scarlet velvet, reaching nearly to the ground, lined with white silk. On the breast of the tunic is embroidered a Teutonic Cross, as above described; and on the right side of the mantle a passion-cross, in black.

The hat is broad-brimmed, with red plumes, and a black and white cockade.



A gilt spur is worn on each heel.

Battery - **** - *** - **

RECEPTION

The following dirge is sung in the adjoining apartment.

DIRGE

O mason, who dost sleep away, Life's brief, uncertain, stormy day; We all must die, we all must die, And death is ever drawing nigh.

The Brother Terrible on high with sonorous voice to all will cry, "We all must die! We all must die!" Judgment is ever drawing nigh.

Assemble, Masons, one and all! Rise in the body at my call!" We all must die! We all must die! And heaven, we trust, is drawing nigh

Those who formerly entered this Order consecrated themselves to the service of the sick and suffering, were constantly employed in works of mercy, and devoted themselves to the service and defence of the Christian faith. They were no longer allowed to act for themselves; but on the contrary were obliged absolutely to renounce their own will and pleasure, and implicitly to comply with that of their superiors. The change of circumstances and manners make this strictness to be no longer required; but you will contract with us an analogous engagement.

E.: C.: By my authority and power as Commander-in-chief of this Chapter, and in the name of the Grand Master of the Order, I hereby constitute, create, and dub thee a Knight Commander of the Temple. Be true, devout, and brave! Arise, A. B., no longer a serving brother, but a Knight; and may glory and good fortune attend you.



Receive now the five trophies of this degree.

I crown you with this garland of laurel. This especially is meant to crown your good works, done to the Order, the Lodges, and your brethren; and to encourage you to persevere.

I present you with the apron and gloves, the collar, sash, and jewel of the Order. The colours of these decorations are white, red, and black. For whom this latter colour, the emblem of sorrow and mourning, is worn, you will know at a proper time.

I present you with the sword of a Knight, to enable you to maintain the rights of Masonry and of men, and to punish their enemies and tyrants. If in that contest you should fall, you will have fulfilled the noblest destiny of a Knight and gentleman.

I present you with the spurs of a Knight. As you have worn them worthily, so may you wear them with honour. God forbid that for any act of base unworthiness you should ever be deprived of them.

I present you with the pallium or mantle of the Order. This cross is the sign of the Order, which we command you constantly to wear.

Take this sign in the name of God, for the increase of faith, the defence of the Order, and the service of the poor. We place this cross upon your breast, my brother, that you may love it with all your heart; and may your right hand ever fight in its defence and for its preservation, as the symbol of knightly Masonry.

HISTORY

When St. Jean d'Acre, the ancient Ptolemais, on the southern side of which was Mount Carmel, was besieged by the Christian forces, for nearly two years, under Guy of Lusignan, King of Jerusalem, Conrad, Marquis of Montferrat, and other princes and leaders from every country in Europe, - and especially by Henry VI. of Germany, son of Frederick Barbarossa, joined, near the end of the siege, by Philip Augustus of France and Richard Coeur de Lion of England, - they were long afflicted with famine, until they ate the flesh of horses with joy, and even the intestines sold

for ten sous; men of high rank, and the sons of great men, greedily devoured grass; the starving fought together like dogs for the little bread baked at the ovens; they gnawed the bones that had already been gnawed by the dogs; and noblemen, ashamed to beg, were known to steal bread.

Sickness, also, caused by the rains and the intense heat, decimated the Christian forces. The wounded German soldiers, whom none of the others understood, could not make known their sickness nor their necessities. Certain German nobles from the cities of Bremen and Lubeck, who had arrived at Acre by sea, moved by the miseries of their countrymen, took the sails of their ships, and made them a large tent, in which for a time they placed the wounded Germans, and tended them with great kindness.

Forty nobles of the same nation united with them, and established a kind of hospital in the midst of the camp; and this noble and charitable association, like the Knights of the Temple and of St. John of Jerusalem, soon and insensibly became a new Hospitaller and Military Order. This was in the year 1191. In 1192, Pope Celestin III., at the request of the Emperor Henry VI., solemnly approved of the Order, by his bull of the 23d of February. He prescribed, as regulations for the new Knights, those of St. Augustine; and for special statutes, in all that regarded the poor and the sick, those of the Hospitallers of St. John; in regard to military discipline the regulations of the Templars. This Order, exclusively composed of Germans, was styled "The Order of Teutonic Knights of the House of St. Mary of Jerusalem;" as the Templars were styled, "of the House of the Temple at Jerusalem."

A great number of noblemen, who had followed that Prince (Frederic of Suabia, second son of the Emperor) to Acre as volunteers, some actuated by religious enthusiasm, and some by the desire of glory, joined the soldiers of the Temple and of the Hospital, or engaged in attending on the wounded and caring for the sick of their nation. This was the origin of the Teutonic Order, the first branch of that of the Templars.

The chiefs, desiring to advance these pious gentlemen and to gratify the German nation, proposed to them the institution of a new Order of Chivalry, to be at once hospitaller and military. Forty German lords, distinguished by their nobility; and feats of arms, agreed to these, and became the Founders and original members of the Order. On entering the Order, they bound themselves by the three solemn vows, and also obliged themselves to serve the poor, in imitation of the Hospitallers, and to follow the claustral and military discipline of the Templars, in peace as well as in war.

Their title of Knights of the House of St. Mary of Jerusalem was given them, because while, the city of Jerusalem was under the government of the Latin Christians, a German had erected there, at his own expense, a hospital and oratory for the sick of his nation, under the protection of, and dedicated to, the Virgin Mary.

To distinguish this Order from the other two, they adopted the black cross. It is ordinarily said that they also adopted the white mantle; but about the year 1210, the Templars of Palestine complained to Pope Innocent, that after they had received from the Holy See the white mantle as the distinctive dress of their Order, the Teutonic Knights, and especially those of St. Jean d'Acre, had assumed to wear it.

Innocent wrote to the latter, and to their Grand Master, Herman Bart, a gentleman of Holstein, and directed that, in order to avoid all occasion for jealousy or quarrel, they should content themselves with their ordinary dress, and leave the white colour to the Templars; and at the same time he ordered the Patriarch of Jerusalem to see to it that the Teutonic Knights should follow their first custom, and to censure, and so compel them to do it, if necessary.

It is true that they paid little regard to the mandate of the Pope, and soon adopted the white mantle again; but it was not their primitive dress; and therefore we, in this degree, wear a different colour.

The leading objects of the three great military orders were the same.

The Teutonic Knights soon rivalled the other orders in numbers and influence.

In the year 1226, most of the Teutonic Knights went from the Holy Land to Prussia; the people of which were still idolaters, waging cruel war against their Christian neighbors, murdering priests at the foot of the altar, and employing the sacred vessels for profane uses.

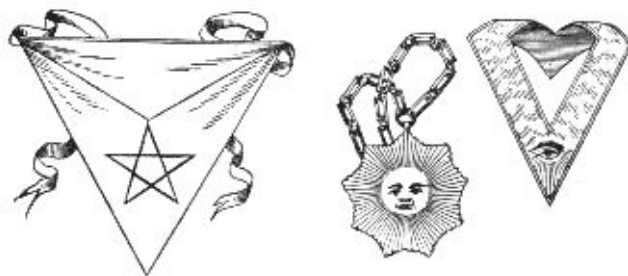
For many years the Teutonic Knights held Prussia as a fief depending on the crown of Poland.

After the Order of the Temple had been "suppressed, extinguished, and abolished," in the year 1312, by the papal bull of the 6th May of that year, by which all persons were forbidden to enter the Order, or to assume the name of Templars, or to wear their dress, under pain of excommunication, an extension of the same, in the same year, adjudged all the Property and estates of the Templars to the Knights of Rhodes (of St. John, or the Hospitallers, afterward Knights of Malta), except such as were in the realms of Spain, and without prejudice to the right of any kings, princes, or lords to any property of the Order in other countries.

A Knight Commander of the Temple should have five excellent qualities, which are represented by the five lights that form the symbolic cross upon our table, - Humility, Temperance, Chastity, Generosity, and Honour.

KNIGHT OF THE SUN OR PRINCE ADEPT

THE TWENTY-EIGHTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE TENTH DEGREE OF THE HISTORICAL AND PHILOSOPHICAL SERIES.



ARGUMENT.

There is but one God, uncreated, eternal, infinite, and Inaccessible: that the soul of man is immortal, and his existent life but a point in the centre of eternity: that harmony is in equilibrium, and equilibrium subsists by the analogy of contraries: that analogy is the key of all the secrets of nature, and the sole reason of being of all revelations: and, finally, that the Absolute is Reason, which exists through itself: that evil, and wrong, and misery are the necessary discords that unite with the concords of the universe to make one great harmony forever. Such is the argument of this the last philosophical degree of the Ancient and Accepted Scottish Rite; its doctrine is derived from the Kabala, and is the same as that of the Hermetic philosophers who wrote on Alchemy.

Nature is revelation, and the light of truth shines everywhere in the world, Magism was made for kings and priests alone. He who dreads to lose his own ideas, and fears new truths, and is not disposed to doubt everything, rather than admit anything at random, should not seek to learn the teaching of this degree, for they will be useless and dangerous to him; he will misunderstand them and be troubled by them, and yet be more troubled should he chance to comprehend them.

He who prefers anything to reason, truth, and justice, whose will is uncertain and wavering, who is alarmed by logic and the naked truth, should not rashly engage in the pursuit of the high sciences; but once on the road, he must reach the goal or perish; to doubt is to become insane, to halt is to fall, to back is to precipitate one's self into an abyss.

Sancta Sancis! The holy things for the holy! SANCTO: SANCO: SEMONI - DEO FIDIO SACRUM'

In the Veda there are only three deities Dyaus in heaven, Indra in the sky, and Agni on the earth. Dyaus, Indra, Agni, however, are but manifestations in the Sun, the bright Sky, and the Fire derived from the solar light. In the Vedic hymns, we find perpetual allusion to the sun with his life-bestowing rays. The Persians, the Assyrians, the Chaldeans, all worship the sun. Sun worship was introduced into the mysteries not as a material idolatry, but as the means of expressing an idea of restoration to life from death, drawn from the daily reappearance in the east of the solar orb after its nightly disappearance in the west.

The Sun is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify absolute authority. Sol is the fire of heaven which lights the generative fires of earth, the genial parent who renews in its season all nature, and gives fertility to both animal and vegetable creation, and which, therefore, came to be worshipped as the giver of procreative power. As men are, so will their ideas of God be; each one, according to his cultivation and idiosyncrasies, projects on his mental canvas the highest ideal of the Illimitable of which he is capable. Had man worshipped nought less noble and elevating than the Sun he would have done well; for he could adore nothing greater save the Supreme Creator of the Sun.

THE COUNCIL-CHAMBER-ITS FURNITURE, ETC.

Bodies of this degree are styled Councils. Each Council consists of not less than ten members. The hangings of the Council-Chamber should represent the open country-mountains, plains, forests, and fields. The chamber is lighted by a single light. This is a great globe, suspended in the South, and represents the sun. The only additional light is from the transparencies.

In the East is suspended a transparency, displaying the sign of the Macrocosm or of the Seal of Solomon, the interlaced triangles, one white and the other black



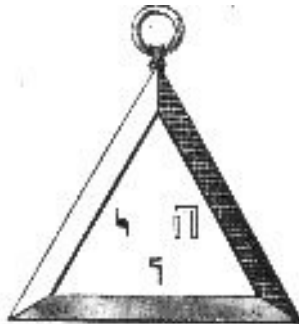
Above the transparency in the East are, in gilded letters, the words *Lux e Tenebris*.

In the West is suspended a transparency, displaying the sign of the Microcosm or the Pentagram, traced on white with lines of vermillion, and with a single point upward, thus:



In the South is a painting of the Temple of Solomon. At the entrance to it, to which an ascent by seven steps is represented, is painted a man, holding in his arms a white lamb, between the columns Jachin and Boaz.

In each corner of the chamber is suspended, about six feet above the floor, an equilateral triangle; its three sides coloured respectively white, black, and red, and each side measuring about eighteen inches, thus:

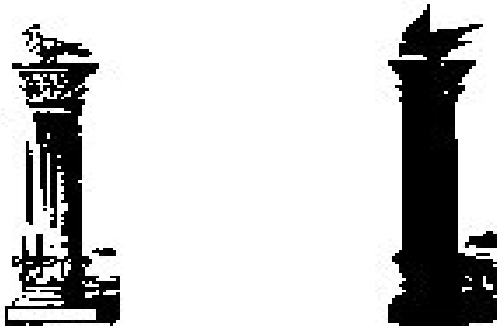


'In the North is a transparency, on which the following figure appears:



On the right of the presiding officer, in the East, on a gilt pedestal, is a caduceus, gilded; the upper part of it a cross, surmounted by a globe-two serpents twining around the caduceus, their heads rising above the cross.

On the right of the officer in the West, on a white pedestal, is a white dove, its wings folded; and on his left, on a black pedestal, a black raven, its wings extended, as if just alighting.



On the east, west, and south of the altar, in the centre of the chamber, are three candlesticks, the candles not burning; and over each candlestick the letter S.



The ceiling of the chamber should represent the heavens, with the crescent moon in the West; the principal planets, and the stars in the constellations Taurus and Orion, and those near the pole-star.

The altar is square, with a gilded horn or flame at each corner. On it is a plate of white marble, upon which is inlaid in gold the pentagram. Upon this lies the book of constitutions open, and near it a censer.

OFFICERS- THEIR STATIONS, CLOTHING, ETC.

The presiding officer is styled "Father Adam." He sits in the East, clothed in a saffron-colored robe, and with head covered. In his right hand he holds a sceptre, its handle gilded, and on the top a globe of gold. His jewel is a sun of gold, suspended by a chain of gold, worn round the neck. The reverse side of the jewel is a hemisphere of gold, showing the northern half of the ecliptic and zodiac, with the signs from Taurus; to Libra inclusive.

When the degree is conferred, no jewel or apron is worn.

There is but one Warden. He sits in the West, and is called "Brother Truth." He wears a rose-coloured robe, and bears a white rod, at the end of which is an eye of gold. His jewel is like that of the Master.

The order of the degree is also worn by each of these officers. It is a broad, white, watered ribbon, worn as a collar. On the right side is an eye of gold.

The apron is of pure white lambskin, with no edging or ornament except the pentagram, which is traced on the middle of it with vermilion.

There are seven other officers, who are styled, collectively, "The Seven Malakoth", Kings, Envoys, Angels), and, separately, the first, second, third," etc, Malak, or, "Brothers Gabriel, Uriel, Michael, Raphael, Zarakhiel, Hamaliel, and Tsaphiel." The first is called "Malak Malakoth." These officers wear robes of a bright flame-color, with the cordon of the degree, and for a jewel a seven-pointed star of gold. They wear also the apron. The jewel may be suspended from the collar.

These officers are stationed thus:

Gabriel sits in the northeast, having on his right his banner, square in shape, of crimson silk, having upon it the figure of an eagle, and the sign of the planet Jupiter.



Michael, in the southeast, having on his right his banner of black silk, of like shape, bearing the figure of a lion, and the sign of the planet Saturn.



Uriel, in the southwest, his banner of flame-colored silk, of like shape, on his right, bearing the figure of a bull, and the sign of the planet Mars.



Raphael, in the northwest, his banner of green silk, of like shape, on his right, bearing the figure of a man, and the sign of the planet Mercury.



Zarakhiel, in front of Father Adam, his banner of purple silk, of like shape, on his right, bearing the sign of the Sun.



Tsaphiel, in front of Brother Truth, his banner of white silk of like shape, on his right, bearing the sign of the Moon.



And Hamaliel, in the South, his banner of blue silk, of like shape, on his right, bearing the sign of the planet Venus.



Gabriel wears also bracelets of pure tin; Michael, of lead; Uriel, of steel; Raphael, of hollow glass, partly filled with quicksilver; Zarakhiel of gold; Tsaphiel of silver; and Hamaliel of polished copper. The banners of Michael, Gabriel, Uriel, and Hamaliel are fringed with silver; those of the others with gold. The other members of the Council are termed Aralim (plural of Aral, Lion of God; hero). They wear the collar and apron, but no robe. Their jewel is a five-pointed star, suspended by a flame-coloured ribbon on the left breast.

Of these brethren, one acts as Herald, one as Expert, one as Tiler.

OPENING

The following is the beautiful and expressive prayer used in the opening of this sublimely philosophical degree.

PRAYER

O uncreated reason, spirit of light and wisdom, whose breath gives and withdraws the form of everything! The universe is thy utterance and revelation. Thou, before whom the life of beings is a shadow that changes, and a vapour that passes away! Thou breathest forth, and the endless spaces are peopled; thou drawest breath, and all that went forth from thee return to thee again. Unending movement, in eternal permanence! we adore and worship thee with awe and

reverence. We praise and bless thee in the changing empire of created light, of shadows, of reflections, and of images; and we incessantly aspire toward thy immovable and imperishable splendour. Let the ray of thy intelligence and the warmth of thy love reach unto us! Then what is movable will be fixed, the shadow become a body, the dream a thought. Incline us, O Spirit of Spirits to obey thy will ! Help us, O Eternal Soul of Souls to perform our duties! O imperishable breath of life, O mouth that givest and takest away the existence of all beings, in the flow and reflow of thy eternal word, which is the divine ocean of movement and of truth; make our efforts to do good effectual, and let the light of thy divine truth shine in the souls of all mankind! Amen!

RECEPTION

But little of the immense amount of instruction contained in the degree of Knight of the Sun can be given in a manual of the rite; the degree is voluminous, and the monitorial parts are extensive, and it is deemed more appropriate that they should be laid before the student and neophyte directly from the ritual in the hands of the Commander-in-chief of the Consistory. The following points are however inscribed.

1. Science is preserved by silence, and perpetuated by initiation. The law of silence is absolute and inviolable, only with respect to the initiated multitude. Science makes use of symbols; but for its transmission, language also is indispensable wherefore the sages must sometimes speak. But when they speak, they do so, not to disclose or to explain, but to lead others to seek for and find the truths of Science and the meaning of the symbols.

2. The Hermetic Masters said, " Make gold potable, and you will have the universal medicine." By this they meant to say, appropriate truth to your use, let it be the spring from which you shall drink all your days, and you will have in yourselves the immortality of the sages. We are the authors of our own destinies; and God does not save us without our co-operation. Death is not, for the sage. It is a phantom which the ignorance and weakness of the multitude make horrible Change is the evidence of movement, and movement reveals life alone. Even the body would not be decomposed if it were dead. All the atoms that compose it retain life, and move to free themselves. The spirit is not the first to be disengaged that it may live no longer. Can thought and love die, when the basest matter does not? If change should be called death, we die and are born again every day; for every day our forms change. Let us fear, then, to go out from and rend our garments, but let us not dread to lay them aside when the hour for rest comes!

3. The divine light, that outshining of the supreme reason or word of the Deity, "which lighteth every man that cometh into the world," has not been altogether wanting to the devout of any creed. The permanent revelation, one and universal, is written in visible nature, is explained by reason, and completed by the wise analogies of faith. Faith has in all ages been the lever whereby to move the world.

4. There is no invisible world. There are only different degrees of perfection in the organs

The body is the gross representation, and, as it were, the temporary envelope of the soul.

The soul can perceive, by itself, and without the intervention of the bodily organs, by means of its sensibility and lucidity, the things, whether spiritual or corporeal, that exist in the universe.

There is no void in nature; all is peopled.

There is no real death in nature; all is living.

5. What we call death is change. The supreme reason, being unchangeable, is therefore imperishable. Thoughts, once uttered, are immortal. Is the source or spring from which they flow less immortal than they? How could the thoughts exist, if the soul from which they emanated were to cease to be? Could the universe, the uttered thoughts of God, continue still to exist if he no longer were?

6. Nature is the primary, consistent, and certain revelation or unveiling of God. It is his utterance, word, and speech. Whether he speaks to us through a man, must depend, even at first, on human testimony, and afterward on hearsay or tradition. But in and by his work we know the Deity, even as we know the mind of another man, and his thoughts, by his acts and words. We can no more be face to face with the soul of another man than we can with God.

7. Analogy is the last word of science, and the first of faith. Harmony is in equilibrium; and equilibrium subsists by the analogy of contraries. The absolute unity is the supreme and last reason of things. This reason can neither be one person or three persons: it is one reason, and the reason, surpassing and transcendent. Religions seem to be written in heaven and in all nature. That ought to be so; for the work of God is the book of God, and in what he writes we ought to see the expression of his thought, and consequently of his being; since we conceive of him only as the supreme thought.

In the West, over the Warden, you behold the holy and mysterious pentagram, the sign of the microcosm, or universe, called "The blazing star," the sign of intellectual omnipotence and autocracy, which has been partially explained to you heretofore. It represents what is called in the Kabala microprosopos, being in some sort a human figure, with the four limbs, and a point representing the head. It is the universe contained within the Deity. It is a sign ancient as history and more than history; and the complete understanding of it is the key of the two worlds. It is the absolute philosophy and natural science.

All the mysteries of Magism, all the symbols of the gnosis, all the figures of the occult philosophy, all the kabalistic keys of prophecy, are summed up in the sign of the pentagram, the greatest and most potent of all signs.

The white dove and black raven in the West represent the two principles of Zoroaster and Manes, good and evil, light and darkness; and the fourth and fifth sephiroth of the Kabala, the mercy or benignity, and the justice or severity of the Deity.

The candidate in the ancient initiations surrendered without reservation his life and liberty to the Masters of the Temples of Thebes or of Memphis; he advanced resolutely amid innumerable terrors, - that might well lead him to suppose that it was intended to take life. He passed through fire, swam torrents of dark and foaming water, was suspended by frail ropes over bottomless gulfs. Was this not blind obedience, in the fullest sense of the word? To surrender one's liberty for the moment, in order to attain a glorious emancipation, is not this the most perfect exercise of liberty itself? This is what those have had to do, what those have always done, who have aspired to the Holy Empire of magical omnipotence. The disciples of Pythagoras imposed on themselves a complete speechlessness for many years; and even the followers of Epicurus only learned the sovereignty of pleasure, by a self-imposed sobriety and calculated temperance. Life is a warfare, in which one must prove himself a man, to ascend in rank. Force is not given: it must be seized.

If the sacred Scriptures are inspired, God himself has told us that he makes good and creates evil. It is owing to human vanity that no man has ever dared to reason with common sense on this subject. Man pursues, tortures, and kills the most innocent animals, birds, and fishes, to gratify his appetite, or for mere pleasure. He crushes thousands of insects without a thought of wrong; nay, he destroys, as does every other animal, myriads of animalcules and infusoria daily, unconsciously, and without being able to avoid it. Throughout the whole scale of animal creation,

one creature lives by devouring another, and every step taken, or movement made, or breath drawn by each, crushes out life. Pain and sickness, calamity and death, are the lot of all created beings.

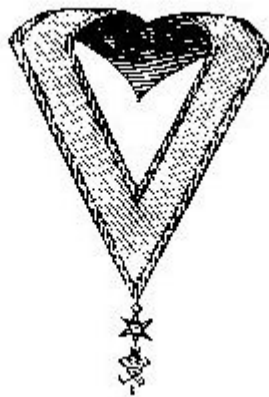
The world teems everywhere with life, and is peopled with innumerable myriads of beings sensitive to pain. It was not created for man alone; and it is not only precisely what the divine and perfect wisdom intended, but it is all that a material world, peopled by beings with material bodies, could by possibility be. The millennium on this earth is the real Utopia, fabulous and impossible, of visionary dreamers. Man is what the Deity meant he should be-imperfect, feeble, fallible, liable to err, and sensitive to pain, but capable of improvement and progression, and of a heroism that can smile at agony, be content with destitution, preserve an equal mind under the lash of injustice, and without unmanly fear await the approach of death and count the pulses of his life. The man who can do this has attained the equilibrium of faith and reason, and may claim to be called Magus, Prince, Adept, and Knight of the Sun.

KNIGHT OF ST ANDREW

OR

PATRIARCH OF THE CRUSADES

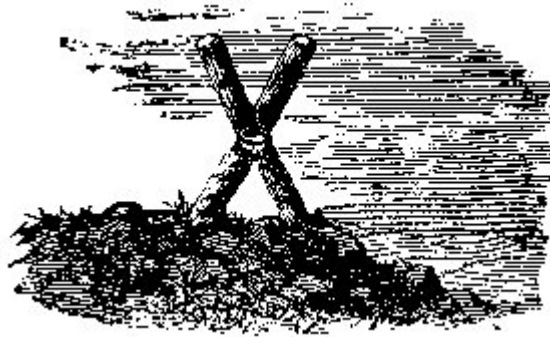
The Twenty-Ninth Grade of the Ancient and Accepted Scottish Rite, and the Eleventh Degree of the Historical and Philosophical Series



ARGUMENT

The degree of Knight of St. Andrew is intended to inculcate equality - representing the poor knight equal to the monarch; and exhibits the requisites of knighthood - protection to the defenceless and innocent, the possession of virtue, patience, and firmness and represents the Knight as the exponent of truth, and one alike without fear and without reproach.

The Cross of St. Andrew, in heraldry, is termed the Cross Saltire, emblem of suffering and humility. Tradition says that St. Andrew was crucified on the 30th of November, on a cross of that form.



The beautiful Masonic doctrine of Toleration is exemplified in this, the last of the instructive degrees of the Historical and Philosophical Series.

The lecture of this degree is inserted in this volume, and is a fitting climax to the theory of Universal Religion.

APARTMENTS, AND THEIR DECORATIONS, ETC

Two apartments are necessary, beside the preparation-room.

THE FIRST APARTMENT

The hangings are crimson, supported by white columns; seats of the Master and Wardens, crimson, with gilt ornaments, while those of all the other knights are blue.

In each corner of the Chapter-room is a St. Andrew's Cross; and nine lights, by threes, are on the East, West, and South sides of the altar, in the centre of the room. During a reception this hall represents the court of Salah-eddin (Saladin), the great Sultan of Egypt and Syria. No Masonic emblems appear. A parchment Koran lies on a table in front of the throne, and Saracenic standards, displaying the Crescent, stand near the seats of the Grand Master and the Wardens. The Chapter-room at this time is hung with green and gold. Ottomans, in lieu of chairs, and other Saracenic and Eastern properties, should be disposed about the hall.

THE SECOND APARTMENT

The second apartment should be a well-furnished room, in the Eastern style, arranged with accommodations for washing, and containing a table, on which are a cross-hilted sword, and a Bible or Koran.



OFFICERS, AND THEIR DRESS WHEN IN THE CHAPTER

1. VENERABLE GRAND MASTER
2. SENIOR WARDEN
3. JUNIOR WARDEN.
4. MASTER OF CEREMONIES
5. SENIOR DEACON
6. JUNIOR DEACON
7. TREASURER
8. SECRETARY
9. CAPTAIN OF THE GUARD
10. HOSPITALLER

11. SENTINEL

The Knights are all dressed in crimson robes, with a deep scarlet sash around the waist, a green collar edged with crimson about the neck, to which the Jewel is suspended, and a white silk sash worn from the left shoulder to the right hip, ornamented with gold fringe. On the left breast is the large white Cross of St. Andrew.

The Jewel is two interlaced triangles, formed by arcs of large circles, with the concave outward, made of gold, and enclosing a pair of compasses open to twenty- five degrees. At the bottom, and to one of the points, is suspended a St. Andrew's Cross of gold, surmounted by a knight's helmet; on the centre of the cross is the letter *yod*, enclosed in an equilateral triangle, and this again in a ring formed by a winged serpent; between the two lower arms of the cross may be suspended a key; on the corners of the cross the letters

Assemblies of this degree are styled Chapters.

The -Battery is nine, by **_***_****

OFFICERS AND THEIR COSTUME, IN THE COURT OF SALADIN

The throne is occupied by the Master of Ceremonies, who represents the Sultan, while the Grand Master represents Hugh of Tiberias, Lord of Galilee. The Senior Warden represents Malek Adhel, brother of the Sultan (Malek Adhel, Sayf-eddin-the just king and sword of religion). The Junior Warden, in the South, represents Malek Modaffer, Taki-edden-(the victorious king and devoted to religion) -Prince of Hamah and nephew of the Sultan. The Senior Deacon, seated on the right of the throne, is Malek Daher-(triumphant king)-son of the Sultan and Prince of Aleppo; the Junior Deacon, on the left of the throne, Malek Afdel-(excellent king)-son of the Sultan and Prince of Damascus; and the Captain of the Guard - who accompanies the Grand Master, and, after introducing him, seats himself on the right of the Senior Warden, the Emir of Emessa.

The Knights all wear the Turkish costume - hat is, the wide trowsers, vest and turban, all white, and a red sash around the waist, with a scimeter.

Behind the throne is a banner, in the shape of a shroud, white, on which, in black, are these words.

"Salah-eddin, king of kings-Satah-eddin, victor of victors - Salah-eddin must die."

RECEPTION

M.: of C.: Noble knight, since your forces entered this land of ours, I have learned something of your institution of knighthood, and would fain know more. I understand the sanctity of the knightly word, as you may see by the confidence I have placed in yours; and I have also heard from those who have been in your camps, as prisoners and otherwise, that there is among you a strange equality, so that a knight, though poor, may sit in the presence of a monarch. Tell me if that be so.

G.: M.: It is. Thou hast not been misinformed. The name of Knight, and gentle blood, entitle the possessor to place himself in the same rank with sovereigns of the first degree, so far as regards

all but kingly authority and dominion. If the greatest king were to wound the honour of the poorest knight, he could not, by the law of chivalry, refuse satisfaction by single combat.

M.: of C.: And how may he aspire to mate in marriage?

G.: M.: With the noblest and proudest dame in Christendom. The poorest knight is free, in all honourable service, to devote his hand and sword, the fame of his exploits, and the deep devotion of his heart, to the fairest princess that ever wore a coronet.

G.: M.: Thou must profess thy belief in the one true and everliving God; and ye Saracens worship not the true God.

M.: of C.: Thou art mistaken, prince, for thou knowest not our faith. Doth not the Koran say, "There is no God but God-the living, the self-substisting?" Your God is our God; there is no God but He - the most merciful. To God belongeth the east and the west - therefore, whithersoever ye turn yourselves to pray, there is the face of God; for God is omnipresent and omniscient. We believe in God, and that which hath been sent down to us, and that which hath been sent unto Abraham and Ishmael, and Isaac and Jacob, and the tribes; and that which was delivered unto Moses and Jesus; and that which was delivered unto the prophets from their Lord. We make no distinction between any of them, and to God are we resigned. So speaketh the Koran everywhere.

G.: M.: Princely Saladin, didst thou ever think of the Lord Jesus Christ, or does thy faith allow thee to believe in him?

M.: of C.: Doth not the Koran say that whosoever believeth in God and the last day, and doeth that which is right, shall have their reward with their Lord? Doth it not say, "We formerly delivered the book of the law unto Moses, and caused apostles to succeed him, and gave evident miracles to Jesus, the Son of Mary, and strengthened him with the Holy Spirit? The angels said: O Mary, verily God hath chosen thee - verily God sendeth thee the good tidings, that thou shalt bear the Word, proceeding from himself; his name shall be Christ Jesus; God shall teach him the Scripture and wisdom, and the law and the gospel, and shall appoint him his apostle to the children of Israel. God took him up unto himself, and God is mighty and wise. And there shall not be one of those who have received the Scriptures who shall not believe in him before his death; and on the day of resurrection he shall be a witness against them?" These are the words of the Koran; and all the followers of the Prophet believe that Christ was an apostle from God, born of a Virgin and inspired, and did teach the truth.

You will now wash both hands and face, which, with the ceremonies performed, is a symbol of that baptismal rite observed among all Eastern nations, by way of purification - emblematical of that purity and innocence of soul, without which no one can enter into the order of knighthood nor into the pure abode of happiness above.

The candidate for knighthood not only serves a long apprenticeship in arms, and shows himself valiant and daring, and above all base apprehension of death, but should pass through a long and rigid probation, to prove himself, for his virtue, temperance, faith, constancy, and nobleness of heart, fit to be enrolled in the ranks of Chivalry. These, under circumstances, may be dispensed with, and the Order conferred even upon the field.

I do enjoin both of you, if you are not resolved to be henceforward virtuous, chaste, humble before God, merciful, tolerant, generous, and charitable, to proceed no further, lest hereafter you should be disgraced before the whole world as false and disloyal knights. Remember, your word must hereafter never be broken; you must never strike a prostrate foe, nor slay the prisoner that can no longer resist, nor refuse moderate ransom, nor defile yourselves with many women; and

all true and loyal knights must be your brothers, and all distressed virgins your sisters, and all poor and destitute orphans your children.

PRAYER

Our Father, who art in heaven - the God of Abraham, Isaac, and Jacob - the one only true God I look now upon these candidates, about to become knights and thy servants; aid them to perform punctually the vows they are about to assume; strengthen their good resolutions, and suffer not temptation to overcome them. Make them true knights, and teach them to exercise whatever powers they have with gentleness and moderation, and for the benefit of mankind and thy glory. Aid them to be true and loyal, frank and sincere; and may their knighthood here below be but preparatory to their final initiation into the mysteries of thy heaven of perfect happiness and perfect purity. Amen!

My brethren, I need not enlarge further to you on the duties of a knight. The Order of Knights Ecossais is a chivalric order, of great antiquity, and has numbered among its members many kings and princes; but its greatest boast is its intimate connection and alliance with an Order more ancient still.

In the name of God, St. Andrew, and St. Michael the Archangel, I dub thee Knight of the Ancient and Venerable Order of G.: Scottish Knights of St. Andrew-known also as Patriarchs of the Crusades.

Rise, good Knight and true Mason: be faithful, fearless, and merciful.

LECTURE

Masonry is the handmaid of religion. The Brahmin, the Jew, the Mahometan, the Catholic, the Protestant - each professing his peculiar religion, sanctioned by the laws, by time, and by climate - may retain their faith, and yet may be Masons.

Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. Masonry is the universal morality which is suitable to the inhabitants of every clime - to the man of every creed. It has taught no doctrines except those truths that tend directly to the well-being of man; and those who have attempted to direct it toward useless vengeance, political ends, the Kabala, Hermeticism, Alchemy, Templarism, and Jesuitism, have merely perverted it to purposes foreign to its pure spirit and real nature.

The best, and, indeed, the only good Mason, is he who, with the power of labour, does the work of life the upright mechanic, merchant, or farmer-the man who exercises the power of thought, of justice, or of love - whose whole life is one great act of performance of Masonic duty. The natural work of Masonry is practical life: the use of all the faculties in their proper spheres and for their natural functions.

Love of truth, justice, and generosity, as attributes of God, must appear in a life marked by these qualities. The natural form of Masonry - is goodness, morality, living a true, just, affectionate, self-faithful life, from the motive of a good man. It is loyal obedience to God's law. The good Mason does that which is good, which comes in his way, from a love of duty; and not merely because a law enacted by man or God commands his will to do it. Not in vain does the poor or oppressed look up to him.

You find such men in all Christian sects, Protestant and Catholic; in all the great religious parties of the civilized world - among Buddhists, Mahometans, and Jews. They are kind fathers, generous citizens, and unimpeachable in their business: you see their Masonry in their works and in their play. The true Mason loves not only his kindred and his country, but all mankind; not only the good, but also the evil among his brethren. Though the ancient and the honourable of the earth bid him bow down to them, his stubborn knee bends only at the bidding of his manly soul. His Masonry is his freedom before God, not his bondage unto men.

The old theologies, the philosophies of religion of ancient times, will not suffice us now; there are errors to be made way with, and their places supplied with new truths, radiant with the glories of heaven. There are great wrongs and evils in Church and State, in domestic, social, and public life, to be righted and outgrown. Masonry cannot in our age forsake the broad way of life; she must journey on in the open street, appear in the crowded square, and teach men by her deeds - her life - more eloquent than any lips.

This degree is much devoted to Toleration, and it inculcates in the strongest manner that great leading idea of the Ancient Art - that a belief in the one true God, and a moral and virtuous life, constitute the only religious requisites needed to enable a man to be a Mason.

It has ever the most vivid remembrance of the terrible and artificial torments that were used to put down new forms of religion or extinguish the old. It sees with the eye of memory the ruthless extermination of all the people, of all sexes and ages - because it was their misfortune not to know the God of the Hebrews, or to worship him under the wrong name - by the savage troops of Moses and Joshua. It sees the thumbscrews and the racks; the whip, the gallows, and the stake; the victims of Diocletian and Claverhouse; the miserable covenanters; the non-conformists; Servetus bound, and the unoffending Quaker hung. It sees Cranmer hold his arm, now no longer erring, in the flame, until the hand drops off, in the consuming heat. It sees the persecutions of Peter and Paul, the martyrdom of Stephen, the trials of Ignatius, Polycarp, Justin, and Irenaeus; and then, in turn, the sufferings of the wretched Pagans under the Christian emperors, as of the Papists in Ireland, and under Elizabeth and the besotted Henry; and all that in all ages have suffered by hunger and nakedness, peril and prison, the rack, the stake, and the sword - it sees them all, and shudders at the long roll of human atrocities.

Man never had the right to usurp the unexercised prerogative of God, and condemn and punish another for his belief. Born in a Protestant land, we are of that faith: if we had opened our eyes to the light under the shadows of St. Peter's at Rome, we should have been devout Romanists; born in the Jewish quarter of Aleppo, we should have condemned Christ as an impostor; in Constantinople, we should have cried, 'Allah il Allah - God is great, and Mahomet is his Prophet.' Birthplace and education give us our faith.

Few believe in any religion because they have examined the evidences of its authenticity, and made up a formal judgment, upon weighing the testimony. Not one in ten thousand knows anything about the proofs of his faith. We believe what we are taught; and those are most fanatical who know least of the evidences on which their creed is based.

What is truth to me is not truth to another. The same arguments and evidences that convince one mind, make no impression on another: this difference is in men at their birth. No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion. Each thinks it impossible for the other to be sincere; and each, as to that, is equally in error. "What is truth?" was a profound question - the most suggestive one ever put to man. Many beliefs of former and present times seem incomprehensible. They startle us with a new glimpse into the human soul - that mysterious thing, more mysterious the more we note its workings.

Here is a man, superior to myself in intellect and learning, and yet he sincerely believes what seems to me too absurd to merit confutation; and I cannot conceive, and sincerely do not believe, that he is both sane and honest; and yet, he is both. His reason is as perfect as mine, and he, is as honest as I am.

The fancies of a lunatic are realities to him. Our dreams are realities while they last; and in the past, no more unreal than what we have acted in our waking hours. No man can say that he hath as sure possession of a truth as of a chattel.

When men entertain opinions diametrically opposed to each other, and each is honest, who shall decide which hath the truth, and how can either say with certainty that he hath it? We know not what is the truth. That we ourselves believe and feel absolutely certain that our own belief is true, is, in reality, not the slightest proof of the fact, seem it never so certain and incapable of doubt to us.

Therefore no man hath, or ever had, a right to persecute another for his belief; for there cannot be two antagonistic rights; and if one can persecute another because he himself is satisfied that the belief of that other is erroneous, the other has, for the same reason, equally as certain a right to persecute him.

The truth comes to us as the image of a rod comes to us through the water, bent and distorted: an argument sinks into and convinces the mind of one man, while from that of another it rebounds most quickly. It is no merit in a man to have a particular faith, excellent, and sound, and philosophic as it may be. It is no more a merit than his prejudices and his passions.

The sincere Moslem has as much right to persecute us, as we to persecute him ; and therefore Masonry wisely requires no more than a belief in one great. all-powerful Deity, the Father and Preserver of the universe. Therefore she teaches her votaries that toleration is one of the chief duties of every good Mason. The Masonic system regards all the human race as members of one great family - as having the same origin and the same destination; all distinctions of rank, lineage, or nativity, are alike unknown. The whole tenor of the life of the benevolent Founder of the Christian religion was unremitting benevolence; his kind offices were extended alike to Gentiles and Jews, to publicans and sinners, as well as to his disciples.

Yet Masonry is eternally vigilant that no atheist or base libertine contaminates with his unhallowed tread the Sanctum sanctorum of our temple; such can never gain admission there, without the grossest violation of vows the most sacred and solemn. It requires the acknowledgment of the existence of the Grand Master of the Universe, and to reverence his great and sacred name, irrespective of sectarian ideas; in a word, to practise every virtue which adorns and ennobles the human character, and fly every vice which sullies and degrades it. It inculcates a generous love for all mankind, it matters not of what religious creed.

No evil hath so afflicted the world as intolerance of religious opinion; the human beings it has slain in various ways, if once and together brought to life, would make a nation of people, which, left to live and increase, would have doubled the population of the civilized portion of the world; among which civilized portion it chiefly is that religious wars are waged.

No man truly obeys the Masonic law who merely tolerates those whose religious opinions are opposed to his own. Every man's opinions are his own private property, and the rights of all men to maintain each his own are perfectly equal. Merely to tolerate, to bear with an opposing opinion, is to assume it to be heretical, and assert the right to persecute, if we would, and claim our toleration as a merit.

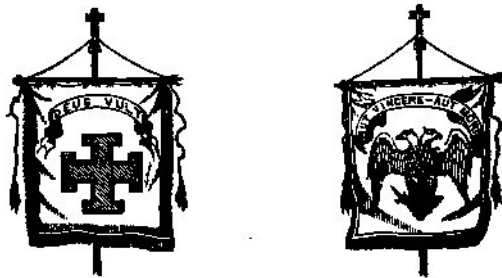
The Mason's creed goes further than that; no man, it holds, has any right, in any way, to interfere with the religious belief of another. It holds that each man is absolutely sovereign as to his own belief, and that belief is a matter absolutely foreign to all who do not entertain the same belief; and that if there were any right of persecution at all, it would in all cases be it mutual right, because one party has the same right as the other to sit as judge in his own case - and God is the only magistrate that can rightfully decide between them.

To that Great Judge Masonry refers the matter; and, opening wide its portals, it invites to enter there, and live in peace and harmony, the Protestant, the Catholic, the Jew, the Moslem - every one who will lead a truly virtuous and moral life, love his brethren, minister to the sick and distressed, and believe in the One, All-Powerful, All-Wise, Everywhere- Present God-Architect, Creator, and Preserver of all things-by whose universal law of Harmony ever rolls on this universe: the great, vast, infinite circle of successive death and life; to whose ineffable name let all true Masons pay profoundest homage! For whose thousand blessings poured upon us let us feel the sincerest gratitude, now, henceforth, and forever.

Amen.

Knight Kadosh

The Thirtieth Grade of the Ancient and Accepted Scottish Rite, and the First Degree of the Chivalric Series



PREFATORY

The three chivalric degrees of Knight Kadosh, Inquisitor Commander, and Prince of the Royal Secret are intimately connected, and form the Templar degrees of the Ancient and Accepted Scottish Rite.

The labours of Masonry are well-nigh ended, so far as instruction is concerned,-the virtues of the Order are rehearsed, and the reward for a due reverence of the obligations and a retention and observance of the vows and tenets of the Institution is accorded.

We now approach the Holy Empire, which signifies the attainment of the science and power of the Magi.

The four words of the Magi are, To Know, to Dare, to Will, to be Silent, and are written in the four symbolic forms of the Sphynx.



The accomplishment of these degrees brings us to the completion of the third Temple; and the Royal Secret is solved, as to whether we have made this world a Temple fit for the abiding-place of the Grand Architect of the universe.

If it be asked, for what good are the Superior degrees cultivated? We might answer, that as to personal benefits, the opportunity to do good and communicate; to practise all the Masonic virtues, as well as enjoy all the pleasures of fellowship and sociality-so far as these are considered within the sphere of the Masonic acquirements of any brother-the original working degree of Ancient Craft Masonry will for him suffice. Only to one who wishes to attain a more extensive knowledge of, and become fully accomplished in, the religious, philosophic, and chivalric departments of our Order, as they were cultivated in the different ages of the world gone by, as well as at the present day, would we recommend initiation into the high degrees. He only will be competent to appreciate the honours and privileges attached to them, who possesses the disposition and ability to study the deeper and higher mysteries of our Kabala, and will not rest satisfied until he has discovered a satisfactory solution to every Masonic problem, and can, in every case, explain "de que fabulum narratur;" who can thoroughly understand the moral mysteries, as well as those of art and science, which our legends unfold, and who has a laudable ambition to participate in the most exalted sphere, with congenial associates, in that subtle communion and fraternization which genuine 'Sublime Freemasonry' is peculiarly calculated to afford.

ARGUMENT

A Knight and Soldier of the Cross called Knight Kadosh proves himself practically a true defender of the Temple of the Most High God; and while armed with steel outwardly, he is inwardly armed with Faith and Love - Faith to God and Love to his fellow-man. It is his duty to defend the Order, to protect and assist all worthy pilgrims, the weak and the injured, the needy and the oppressed, with becoming humility and meekness, and yet with fidelity and prudence, as vowed on the Mystic Ladder.

This practical trial degree of the Knight Templar is replete with effective incident, and stands prominently forward as an interesting and exciting drama.

APARTMENTS, FURNITURE, AND DECORATIONS

Bodies in this degree are termed Chapters.

The main Hall is decorated with red and black columns.

The Throne in the East is surmounted by a double-headed Eagle, crowned, holding a poniard in his claws; over his neck is a black ribbon, to which is suspended the Cross of the Order; on his breast is an Equilateral Triangle, around which are the words: "*Nec proditor Nec proditor, innocens feret.*"



There are 9 lights of yellow wax.

A drapery of white and black curtains, strewed with red crosses, descends between the wings of the Eagle, and forms a pavilion.

Behind the throne are two banners, one white with a green Teutonic cross upon it, and the motto "Deus Vult;" the other with a red cross on one side, and on the other a double-headed Eagle, holding a poniard, with the motto, in silver letters, "Aut vincere, Aut mori."

JUDGES' HALL

Black, lighted by a single lamp, of triangular or antique form, suspended from the ceiling. Everything in this apartment should be sombre.

There are five Judges, robed in black, and masked, each with a sword, at reception. The Judges are seated, Knights in attendance standing, who are also in black robes, and cowls over their heads, with their hands crossed over their breasts.

CAVE OR CHAMBER OF REFLECTION

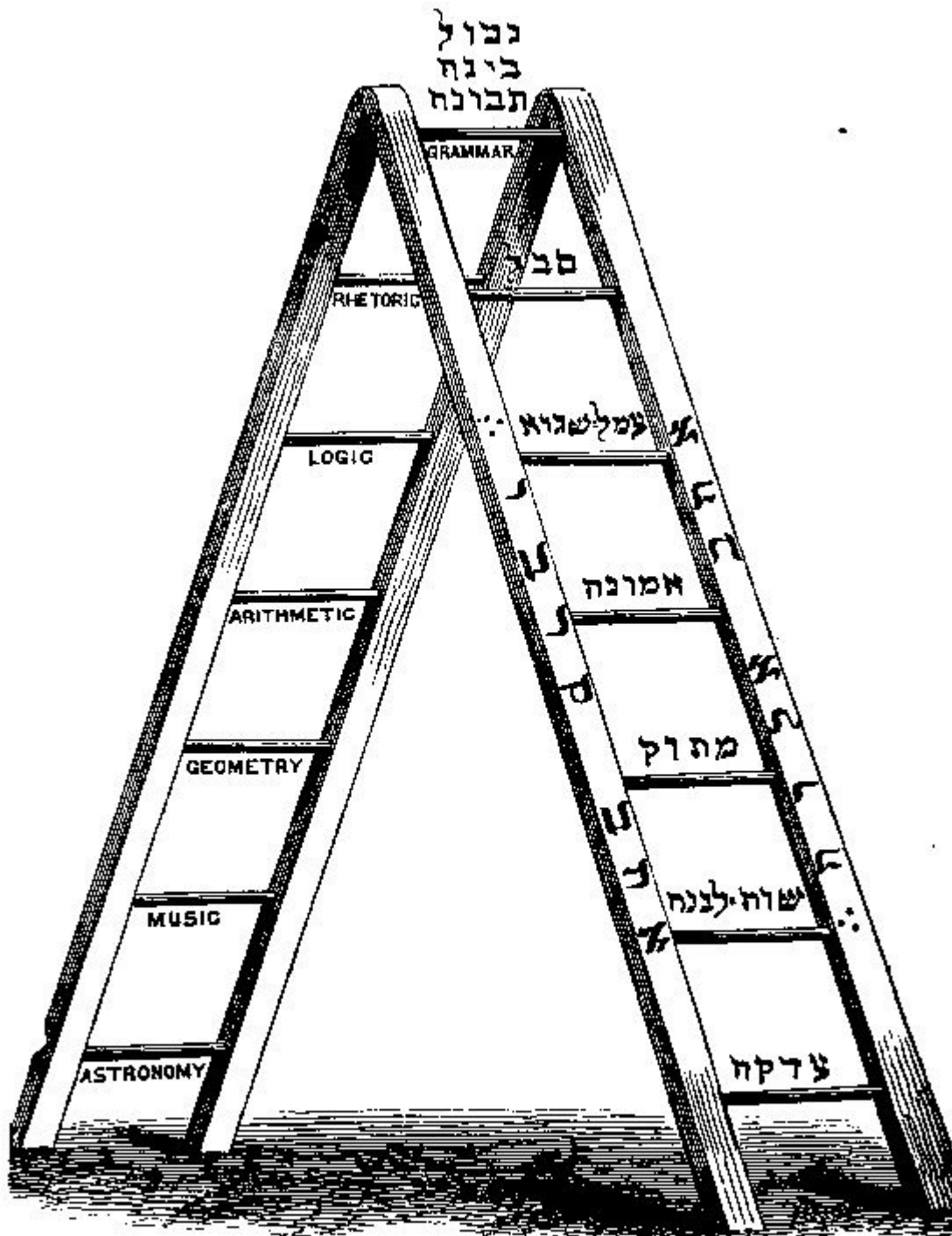
Is strewed with emblems of mortality, and is entered by descending a flight of stairs: but one light is used.

This chamber should be sombre in all its appointments, and is intended to represent the tomb of Jacques de Molay.

A rude altar, over which is placed a single lighted candle, a Bible, and a cup of wine; near the altar a gong.

MYSTERIOUS LADDER

Is covered until the candidate is obligated. This Ladder has two supports and seven steps. The first support on the right is called O.: E. the second support on the left is called O.: K.:



The first Chamber is termed "Judges' Hall".

The second Chamber is termed the "Chamber of Reflection."

The third Chamber is termed "Forum".

The fourth Chamber is termed "Senate Chamber."

The fifth Chamber is termed "The Road to the Holy Land."

Five Knights constitute a quorum, and should be dressed in black, with white gloves.

Kadosh signifies holy, consecrated, separated.

The Jewel is a Teutonic cross of gold, enamelled with red, in the centre of which are the letters J.:
B.: M.:

On the reverse a skull transpierced by a poniard, and is hung to the sash.

Battery - ***** - *

OFFICERS OF THE COUNCIL

GRAND COMMANDER, in the East;

GRAND CHANCELLOR, right of Grand Commander;

GRAND ARCHITECT, left of Grand Commander;

GRAND MASTER OF CEREMONIES, in the North;

GRAND TREASURER, right of Grand Commander in the North.

GRAND SECRETARY, left of Grand Commander in the South.

GRAND CAPTAIN OF THE GUARD, in the South;

SENTINELS, GUARDS, and KNIGHTS.

DRESS OF A KNIGHT KADOSH

The regular costume of a Knight Kadosh, as prescribed by the Ancient Rituals, is as follows:

A white tunic of fine woollen stuff in the shape of a Dalmatica, with large sleeves; reaching to the knees, bordered with black, and having on the left breast a red Latin cross.

A mantle of black velvet, very full, and reaching midway between the knee and ankle, edged with red velvet, and having on the left breast a red Latin cross.

It is clasped in front of the throat with a plain Teutonic cross of gold.

A wide-brimmed hat of black felt, with a plume of red ostrich feathers, on the left side; and covering the lower end of the plume, a Teutonic cross of gold: on the front is a sun of gold, its rays extending the whole width of the front.



A knight's collarette, with points of linen cambric, with or without lace.

A black belt of leather with a true Teutonic cross in front, as a clasp, of jet and gold, on which are the letters J.: B.: M.:

Closely-fitting pantaloons of white casimere; and worn over them yellow morocco boots, coming up half-way to the knee, bound around the top with narrow gold lace, and having tassels of white silk in front. Gold spurs.

A sword with straight silver guard, in a black scabbard, hangs from the belt; on the scabbard and hilt are the figures 30.

A collar of black watered silk ribbon, four inches wide, edged with narrow silver lace, and worn over the tunic and under the mantle. On the front part of the collar are embroidered in scarlet silk the letters K-H, two Teutonic crosses, a double headed Eagle, with wings extended, a crown resting on the two heads, holding a poniard in his claws.



The crown, both heads, and the blade of the poniard, are of gold; the handle of the poniard is oval, one-half black, and the other white.

At the end of the cordon, or when a collar is worn, then under the sash, is a poniard, its blade of steel, its handle oval, And one-half of it ivory, the other half ebony.

Round the body is a black sash, edged with silver.

Gloves are of white kid.

RECEPTION

The reception commences by the introduction of the aspirant to the Judge's Hall, where he obtains permission to proceed to the Chamber of Reflection.

"Whoever shall be able to conquer the fear of death shall come safe out of the bowels of the earth,

and have the right to be admitted into the 'Mysteries of the Order.'

Pending the following prayer and the remaining ceremonies in this chamber, the "Miserere" will be heard in the distance, on the organ.

G.: M.: of C.: You will then kneel with me, my brother, in the midst of these decaying relics of mortality, sad emblems of life and hope departed, and offer up with me prayers and supplications to the God of heaven.

"Our Father, who art in heaven," etc., etc.

He heapeth up riches and cannot tell who shall gather them. In the midst of life we are in death; yet to whom may we flee for succor, but to thee,

O Lord! who, for our many sins, art justly displeased. O God most holy! O God most mighty! Ever and glorious Lord! save us from the pains of eternal death! Amen!

The following is the prayer of Jacques De Molay, just prior to his execution, and may very properly be introduced at this time:

Forgive, O God, those false accusers who have caused the entire destruction of the Order whereof Thy Providence has made me the head. And if it please thee to accept the prayer which I now offer, grant that the day may come when the world, now deceived, may better know those who have sought to live for thee.

"We trust to Thy goodness and mercy to compensate us for the tortures and death which we are now to suffer and that we may enjoy Thy divine presence in the mansions of happiness."

G.: Com.: It becomes my duty, at this time, to glance at the history of Masonry from its earliest date; but it would be impossible, within the limited time allowed me, to enter into a detailed account of the various incidents connected with this subject; I will, therefore, merely allude to some of the prominent points.

The incidents attending the erection of the Temple it is to be presumed you are already acquainted with. The conspiracy of the three assassins of the Grand Master, H.: A.: the incidents of his death so peculiarly reminding us of the death of the great exemplar Jacques De Molay; the zeal and energy of the brethren in the apprehension and punishment of the assassins; the wisdom of King Solomon in selecting a chosen few, and making them perfect in the arts and sciences; the elevation of the twelve Sublime Knights, elected to carry out the work of perfection; the great object and duty of the twelve, and their connection with our Grand Master, the builder of the third temple, in their completion of the first temple, and their partaking of a vow to carry out his great designs; and our ancient Grand Master tasting of the bitter cup of death; the zeal and energy of our ancient brethren, Gibulum, Joabert, and Stolkin, in penetrating into the bowels of the earth and bringing thence the valuable treasures to enrich and adorn the temple of God; the

rewards conferred on them by King Solomon in admitting them to perfection, the apostasy of Solomon; the destruction of the Temple; the finding of the sacred vault, and the dead body of Galaad at the entrance thereto, and the destruction of the Golden Delta; the captivity of seventy years, and return to Jerusalem under Zerubbabel; the incidents of the Knights of the East or Sword and Princes of Jerusalem; the establishment at Jerusalem of the Knights of the East and West; the Rose-Croix degree, and its connection with the building of the third temple; the Knights of Jerusalem and Knights of the Temple, called Knights Templars or Crusaders; the formation of the Order of Knights Templars; their devotion and heroism in the cause of Christianity.

You are now, my brother, about to be instructed in a portion of the secret mysteries. But before entering upon them, let us offer up our supplications to Heaven, as on all important occasions. You will kneel and join me in my appeal.

PRAYER

O thou Eternal, beneficent, and all-glorious and gracious Grand Architect of the Universe! We, from the secret depths of our hearts, offer up to Thee a living sacrifice. We pray thee to fill our hearts with Thy love and the love we should feel for each other. We are brethren, journeying the rugged path of life to that bourne from which we cannot return. We humbly beseech thee, O Heavenly Father to inspire our enemies with a just sense of the evils they have done, and a conviction of their wrong-doing: that they may make atonement for their manifold injuries and injustice to us; which do not belong to us, Thy servants, to redress them ourselves; for thou hast said, O Lord, " Vengeance is mine, I will repay that by their eyes being opened we might be reconciled, and by a hearty union take possession of those blessed lands, where the original temple was first, established, and where thou hadst said, "I will dwell;" where we might be gathered together in one fold or band of brothers, there to celebrate Thy great and holy Name; and on the holy mountain, in whose bowels was deposited the ever-glorious and awful Name, celebrate Thy praise. Amen!

All. So mote it be !

G.: Com.: You will now rise, my brother. I now charge you to make yourself familiar with the history of the Knights Templars; of their rise and progress; their great and glorious exploits; their numbers, wealth, and high standing in every kingdom of Europe; their percecution and fall, and the sufferings of the Grand Master, Jacques de Molay, and his brave Knights, by order of Pope Clement V.; the cruelty and barbarity of Philip the Fair and the potentates and governments of Europe; the actions of the Knights of Malta in the destruction of the Templars, and their receiving and holding many large possessions, the property of the Templars, as a reward for their treachery; the dispersion of the Templars, and their many sufferings and death. The facts and history, my brother, can be obtained from the sources I previously mentioned.

The incidents on the road to the Holy Land will here transpire and are symbolised by the Sephiroth..

G.: Com.: Be firm, faithful, and true unto death. I arm you with this Sword, Sir Knight, as a defence against your enemies and the enemies of the Order; you will wield it also. for the defence of poor pilgrims, and in defence of innocence and virtue. I also arm you with this dagger, it is the avenging blade and the dagger of mercy; and I now invest you with these knightly gold spurs.

Wisdom is symbolized by gold. Never let wisdom, with temperate zeal and true love, forsake you.

You are now, Sir Knight, invested with the knightly spurs, in testimony of the zeal and activity with which you are henceforward and forever to be goaded on in the performance of your duties; and,

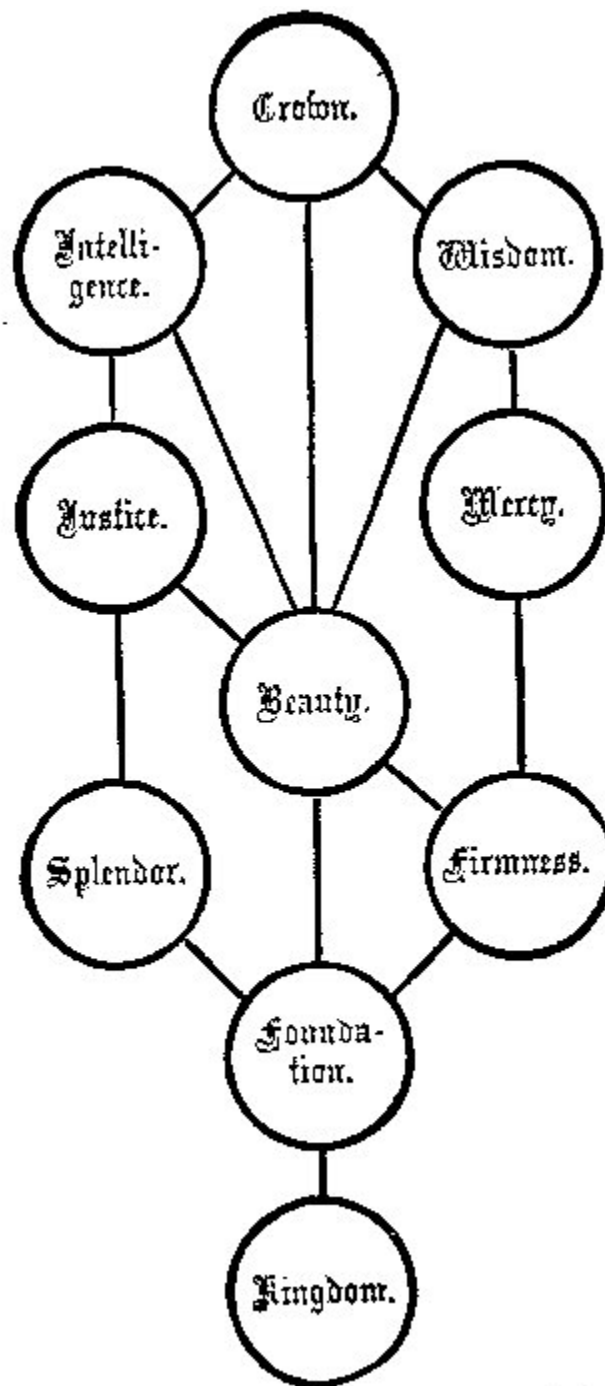
beware lest through negligence or unfaithfulness, you shall be deemed unworthy of our confidence, and be ignominiously degraded from our Order.

I also present you with the Collar and Jewel. You will now take your place in the ranks of the Order.

You are in the ranks of those who shall be elected to the grand work, and we trust and hope that the delicious perfumes of your good, actions will give you the true happiness you desire.

SEPHIROTH

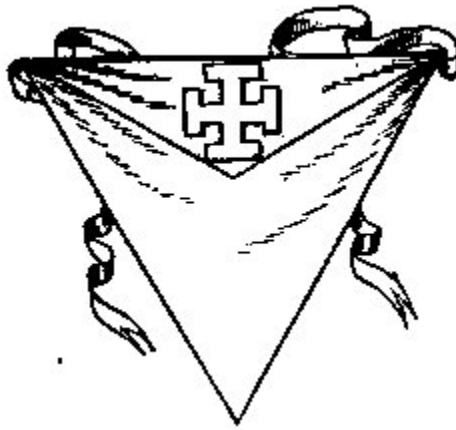
This division of the ten Sephiroth into three triads was arranged into a form called by the Kabbalists the Kabbalistic Tree, or the Tree of Life, as shown in the following diagram



In this diagram the vertical arrangement of the Sephiroth is called - Pillars." Thus the four Sephiroth in the centre are called the Middle Pillar the three on the right, the Pillar of Mercy and the three on the left, the Pillar of Justice.

GRAND INSPECTOR INQUISITOR COMMANDER

The Thirty-First Grade of the Ancient and Accepted Scottish Rite, and the Second Degree of the Chivalric Series



ARGUMENT

The practical test of the neophyte in the degree of Knight Kadosh, is in this degree of Inquisitor Commander changed to a thorough examination under charges against Masonic law and duty before the Order of the Five Brethren.

The wise sayings of sages and lawgivers are quoted for instruction, to remind the Knight of the serious vows that he has assumed, and how to preside in judgment and expound the law; to judge justly and punish sternly; but ever remembering the frailty and imperfection of human nature, to pardon and forgive while there yet remains hope of reformation.

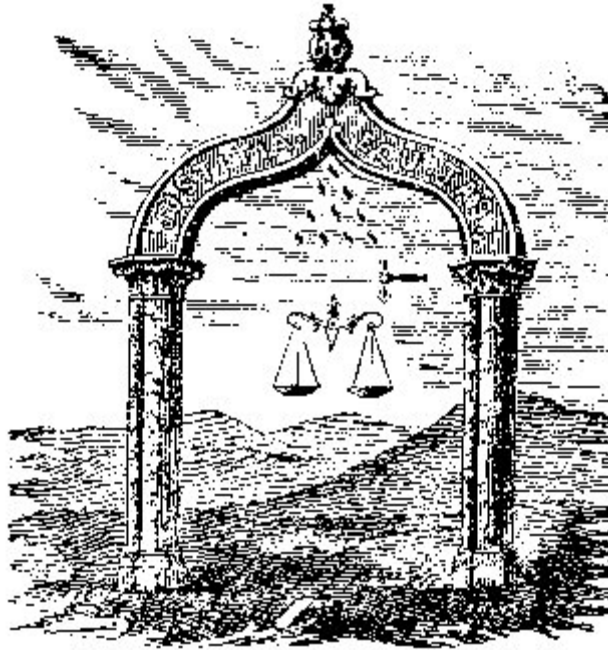
To render judgment is a stern duty and an unwelcome task to be performed; for in this a man usurps, to some extent, the functions of God; he should therefore himself be just, Upright, impartial, disregarding persons, influence, rank. and power.

DECORATIONS

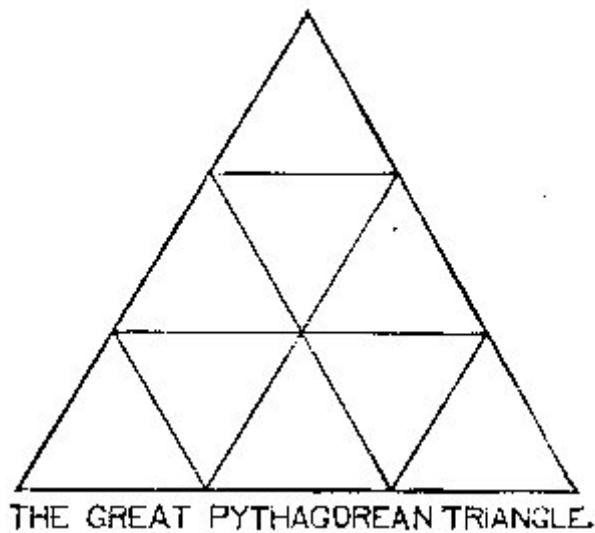
The hangings are white, as also the canopy under which is the throne of the President. There are ten gilded columns; one on each side of the President in the East; one on each side of the

Counsellors in the West; three on the south side of the Tribunal, and three on the north; equidistant from each other.

Over the column on the right of the President is inscribed in large letters the word *Justitia*. Over that upon his left, the word *Equitas*.



From these two columns springs a Gothic arch, from the apex whereof is suspended over the head of the President the Tetractys of Pythagoras, thus:



and under it a naked sword and the scales of justice.

Over the column on the right of the Counsellors is inscribed the word *Lenitas*; upon the left, the word *Misericordia*. From these two columns springs a Gothic arch, from the apex whereof is suspended in letters of gold the sacred word of the eighteenth degree.

On the three columns in the south, going from east to west, are the busts of Moses, Zoroaster, and Minos, with the name of each inscribed on his column.

On the columns on the north, also going from east to west, are the busts of Confucius, Socrates, and Alfred the Great, with the name of each inscribed on his column.

In front of the President is a table, on which are the Square and Compasses, the Plumb and Level, an hourglass, a skull and cross-bones, a small pair of Scales, a naked Sword, and the Book of Constitutions.

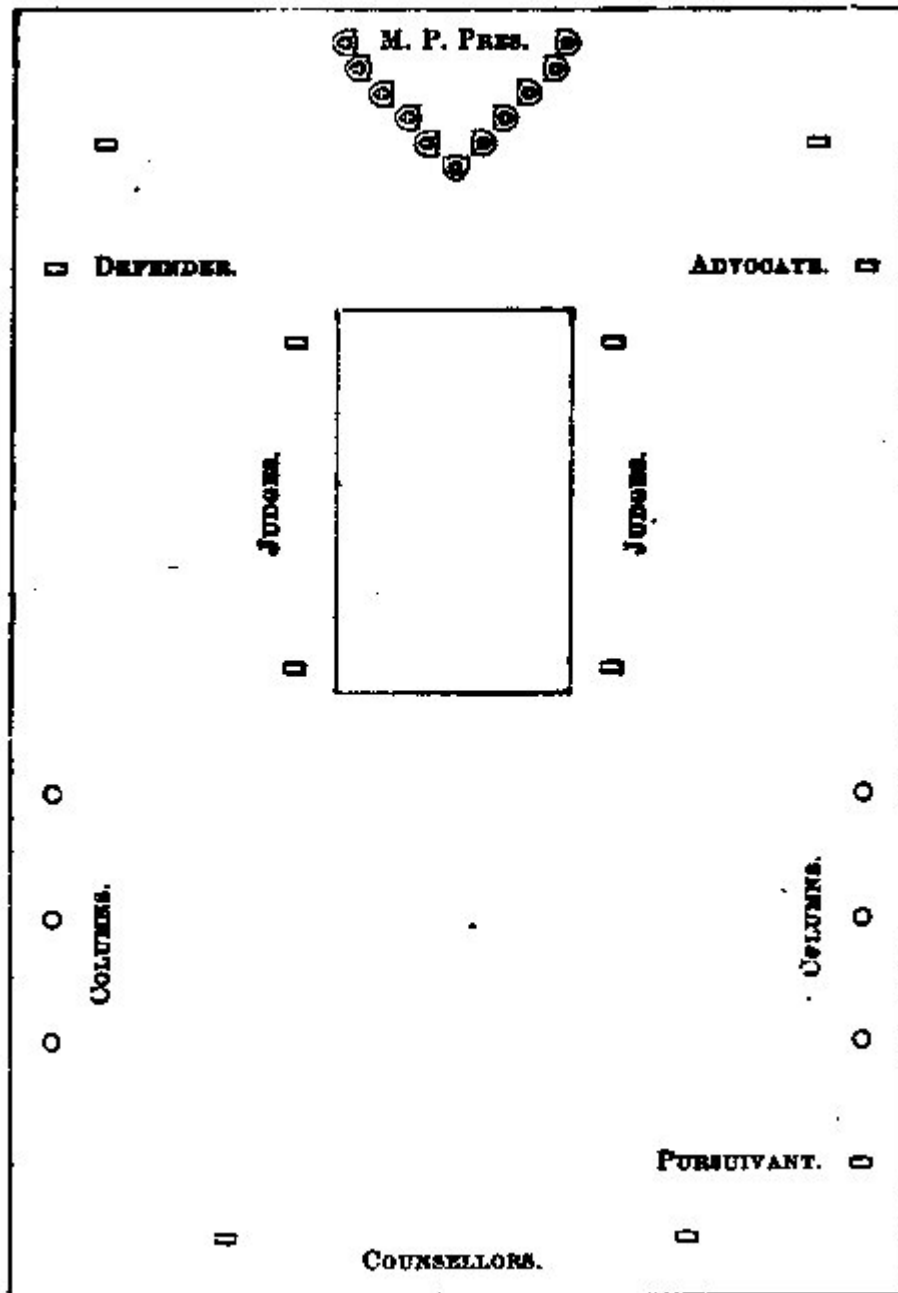
In the centre of the room are ten lights, in the east ten, and in the west ten; each ten being arranged in the form of the Tetractys.

The altar is covered with a black cloth; Judges' table covered with green cloth.

TITLES, OFFICERS, AND THEIR STATIONS

The assembly is styled Supreme Tribunal.

The presiding officer is styled Most Perfect, President and sits in the east.



The Wardens are styled Counsellors, and sit in the west.

The Secretary (Keeper of the Seals and Archives) is styled Chancellor, and sits on the right of the President.

The Treasurer sits on the left of the President.

The Advocate is stationed in the south.

The Defender is stationed in the north.

The Pursuivant is stationed on the right of the Counsellors.

All the members of the Supreme Tribunal, except the President, are styled Illustrious.

REGALIA, DECORATIONS, ETC

No apron is worn in the Supreme Tribunal. In the inferior bodies the Grand Inspector Inquisitor Commanders, wear one of entirely white sheep-skin, with a Teutonic cross, embroidered in silver, on the flap.

The collar is white; at the point is a triangle emitting rays, embroidered in gold, in the centre of which is the number 31 in Arabic figures.

In the inferior bodies, instead of a collar, a Grand Inspector Inquisitor Commander may wear around his neck a golden chain, from which hangs the cross of the Order; the links of the chain are formed of the interlaced attributes of the eight fundamental degrees of Masonry-viz., 1st, 2d, 3d, 4th, 14th, 16th, 18th, and 30th

The jewel is a silver Teutonic cross.

The hat, same as Kadosh.

When a Grand Inspector Inquisitor Commander, wearing the proper insignia, visits a Lodge of an inferior degree, he announces himself as a Grand Inspector Inquisitor Commander. He is proved in the ordinary manner, and the report is made in the ear of the Master, who causes all the members to be placed around the altar; he then sends the two Wardens to receive him, by whom he is conducted to the altar. The Master then leaves his seat, and placing the three gavels upon the altar, he presents them to the visiting brother, who accepts, and returns them to the Master, and to each of the Wardens, after which he is conducted by the Master to the seat of honour.

RECEPTION

PRAYER

Hear us with indulgence, O infinite Deity, whose attributes are infinite, and yet infinitely harmonious. Thou, of whose essence all justice, equity, and mercy, intermingled into one infinite excellence. Thou, to whom all thoughts and all actions of men are known and visible, as thine own; to whom the infinite past and the infinite future are one now; and the infinitudes of space in all directions are here. Give us the wisdom and the will to judge justly, accurately, and mercifully; and when we come to be finally judged by thee, do not thou judge us as, in our feebleness and passion, we may have judged others; but forgive us and take us home to thee. Amen!

If the Knight Kadosh, when performing his pilgrimage, proves himself recreant of any obligation, he should here be accused of the same.

If deemed an unworthy Knight by the Judges on any accusation, he should be returned to the outer world for a probationary period; if not, the Most Perfect President proceeds, first taking a vote of the Judges.

M.: P.: Pres.: Illustrious Knight, you desire to take upon yourself an arduous, responsible office. There is but one infallible, unerring Judge. All human judgment is, at best, uncertain; serious in its consequences, it must often, when time develops its errors, produce regret, and sometimes remorse. It is not wise to seek to judge our fellow-man; it is a stern duty, and an unwelcome task to be performed, and not a privilege to be coveted; and woe unto that man who assumes the prerogative of judgment, and, to some extent, usurps the functions of God, not being himself just, upright, impartial.

Subsequent to the dismissal of the Inquisition, and preparatory to the lessons and warnings being given, the music will be played.

I was the just King Alfred of Saxon England; I framed wise laws, made upright judges, independent of my will and that of the people, and caused just and speedy judgment to be given. In all my realm, justice and right were sold to none; denied to none; delayed to none. I slept little, I wrote much; I studied more. I reigned only to bless those over whom I had dominion. I have vanished into the thin past, and many ages have marched in solemn procession by my grave, yet I still live in the memory of men. They call me great king, wise law giver, just judge; follow, then, my example, or shudder to sit in judgment on thy fellows.

I was Socrates, the Athenian; I knew the holy mysteries, and revered God in nature. In the sacred groves of Athens, I taught to young and old that God was one, and the soul of man immortal. I taught obedience to the laws and decrees of the people of Athens, and the council of five hundred. When I sat in the court of the Areopagus, I swore by the paternal Apollo, by Ceres, and by Jupiter the King, that I would sentence uprightly and according to law - or, when the law was silent, to the best of my judgment; and that I would not receive gifts, nor should any other for me; nor receive bribes from any passion, prejudice, or affection; nor allow any other person to do the like by any means, whether direct or indirect, to prevent justice in the court. And when, by an unjust judgment, the same court condemned me to death, I refused to flee and escape, lest I should bring the laws into disrepute; holding the good citizen bound to submit to even the unjust judgment of the State. If thou wouldst fain become a judge of others, first prepare thyself by learning to obey the laws.

I was Confucius, who read and interpreted to the people of ancient China the great laws engraved by the finger of God, in everlasting letters, upon the pages of the many-leaved book of nature. I said to them, desire not for your country any other benefit than justice; the great law of duty is to be looked for in humanity. "Justice is Equity," to render to every man that to which he is entitled. He who would stand above the ordinary level of man must be exempt from prejudices and self-conceit and obstinacy, and be governed by the mandates of justice alone. Hear much, reflect much, and say nothing superfluous. Let doubt of guilt be acquitted; and presumption of innocence be solid proof. "That is the noblest recompense of human virtue!" Do thou strive so to live and act, to obey and govern, and thou, too, mayest live in the good opinion of men, after thou art dead, and thine influences may make thee, too, a king over the minds of men.

I was Minos, the lawgiver of Crete. I taught the Cretans that the laws which I enacted were dictated by Zeus, the Father; for all true and righteous laws, and all human justice, are but developments of that eternal and infinite justice, that is of the essence of the Deity. He who assumes to judge his brethren clothes himself with the prerogative of God. "Woe unto thee," if, being thyself vicious or criminal, thou dost assume to judge others; and still more, if thou givest corrupt judgment; for then will thy memory be execrated, and in all time it shall be the bitterest reproach to an unjust judge to call him by thy name.

I was Zoroaster, whose words became law to the Persians. I said he is the best servant of God, whose heart is upright, who is liberal, with due regard to what is just to all men; who turns not his eyes toward riches, and whose heart wishes well to everything that lives. He alone is just who is charitable, and merciful in his judgments; and he alone is wise who thinks well, and not evil, of

other men. Satisfy thine own conscience, and fear neither the outrages of fortune nor the injuries of enemies. Crime is not to be measured by the issue of events, but by the bad intentions of the doer. Study, therefore, the dominion of thyself, and quiet thine own commotions, and hold it the noblest ovation to triumph over thy passions.

I was Moses, the leader and lawgiver of the Israelites. I was initiated into the mysteries and wisdom of Ancient Egypt; and that wisdom dictated the statutes by which Israel was governed. Thou shalt take no gift; for the gift blindeth the wise and perverteth the words of the righteous. Ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor honour the person of the mighty. Ye shall hear the small as well as the great. Ye shall not fear the face of man; for judgment is of God.

Sen.: Couns.: Thou hast heard the words of the great sages, lawgivers, and philosophers of antiquity. Behold! the monogram of the greatest lawgiver that has ever come among men, and listen reverentially to his teachings. If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. But if ye forgive men their trespasses, your heavenly Father will also forgive you. With what judgment ye judge, ye shall be judged. And with what measure ye mete, it shall be measured to you again. If thy brother trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. Judge not according to the appearance, but judge righteous judgment. If thy brother trespass against thee, rebuke him, and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent," thou shalt forgive him. Blessed are the merciful; for they shall obtain mercy.

You have heard the lessons of immortal wisdom, once uttered by mortal lips that have long since mouldered into dust. Through those lips God spake unto men; for of him alone cometh all wisdom.

M.: P.: Pres.: I invest you with the white collar and jewel of this degree; see that the purity of the former and the lustre of the latter be never sullied or dimmed by injustice, inhumanity, or impurity.

SUBLIME PRINCE OF THE ROYAL SECRET

The Thirty-Second Grade of the Ancient and Accepted Scottish Rite, and the Third Degree of the Chivalric Series



ARGUMENT

This is the third and last of the Kadosh degrees, and consummates the Templarism of Masonry. The degree was originally a Christian degree of knighthood; its object was, for a long time, to reconquer the Holy Land and plant the Banner of the Cross once more on the ruined walls of Jerusalem. Many of the Knights of the Crusades were Masons, and thus became acquainted with the legend which Masonry had preserved.

The Knights Kadosh are the legitimate successors of the Templars.

None but earnest and sincere men, unselfish, and whose philanthropy is not a mere name, but a practical reality, should enter here - such as will do Masonry good service in the war which she is waging against the ancient enemies of the human race - a lover of wisdom and an apostle of Liberty, Equality, and Fraternity.

No virtue is acquired in an instant, but step by step.



DECORATIONS

Bodies of this degree are styled Consistories. The hangings are black, strewed with tears of silver, skeletons, human skulls, and cross-bones.

In the East is a throne, to which you ascend by seven steps, draped with black satin, like the hangings, but strewed with flames without tears. Before the throne is an altar covered with black satin, strewed with tears; on it are painted or embroidered a death's-head and two cross-bones; over the death's-head is the letter J, and under the cross-bones the letter M. On this altar are the Book of Constitutions and Statutes of the Order, a naked sword, a sceptre, and a balance. In the West are the two Wardens. In front of each is a table, covered with crimson cloth, lined and edged with black, and strewed with tears. On each cover, in front, are the four letters N-K... M-K... On each table are two naked swords crossed.

The Hall is divided into two parts by a balustrade.

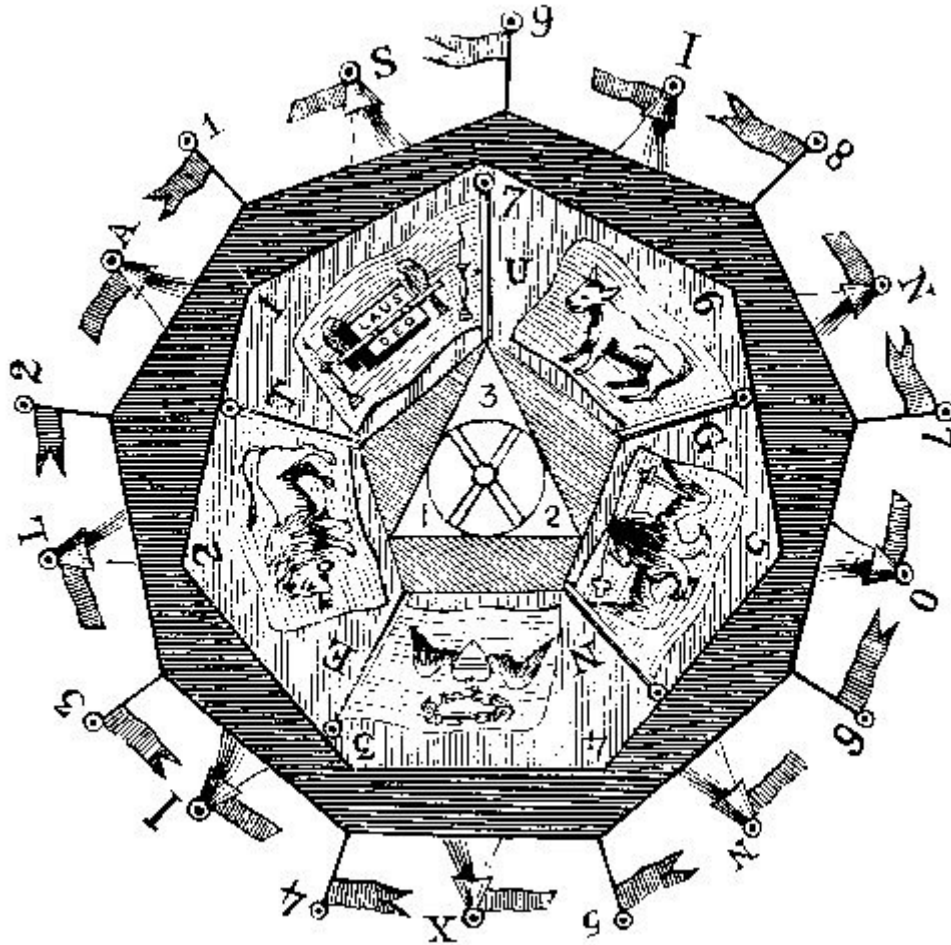
In the West is the camp of the Princes.

OFFICERS AND TITLES

The Master is styled Illustrious Commander-in-Chief; the two Wardens, Lieutenant Commanders; and the Orator, Minister of State. Beside these officers, there are a Grand Chancellor, Grand Secretary and Keeper of the Seals and Archives, Grand Treasurer, Grand Engineer and Architect, Grand Hospitaller, Grand Master of Ceremonies, Grand Captain of the Guard, Grand Standard-Bearer, and Grand Sentinel.

There are also in the Hall, west of the officers, on the right and left, fourteen members, clothed in red, without aprons, and each having on his breast, suspended from a black ribbon worn as a collar, the jewel of one of the degrees-viz.: numbering these members from one to fourteen, they wear respectively the jewels of the 30th, 28th, 25th, 21st, 19th, 18th, 16th, 14th, 13th, 10th, 8th, 7th, 5th, and 3d degrees.

The first five are the Standard-Bearers of the Corps that encamp around the pentagon, and the last nine are Commanders of the Corps that encamp around the nonagon; the camp is as shown in the following illustration:



The names of the first five are as follows:

1st. Bezaleel for the Standard ...T

2d. Aholiab for the Standard... E

3d. Mah-Shim for the Standard ...N

4th. Garimont for the Standard ... G

5th. Amariah for the Standard ...U

The names of the others are:

1st. Malachi for the Tent ...S

2d. Zerubbabel for the Tent ...A

3d. Nehemiah for the Tent ...L

4th. Joabert for the Tent ...I

5th. Paleg for the Tent ...X

6th. Jehoiada for the Tent...N

7th. Aholiab for the Tent...O

8th. Joshua for the Tent...N

9th. Ezra for the Tent...I

THE CAMP

Is a nonagon, enclosing a heptagon, which encloses a pentagon, and that an equilateral triangle, and that again a circle. On the sides of the nonagon are nine tents with a flag, pennon, and letter to each. Each tent represents an entire camp, and the several sides of the nonagon are thus assigned by the rituals to the Masons of the several degrees from the 1st to the 18th, as follows:

S.: Flag and pennon white, sprinkled lightly with crimson. That tent indicates the camp of the Knights Rose-Croix and Knights of the East and West, 18th and 17th degrees. The Commander, Malachi.

A.: Flag and pennon light green. That tent indicates the camp of the Knights of the East or Sword and Princes of Jerusalem, 16th and 16th degrees. The Commander, Zerubbabel.

W.: Flag and pennon red. That tent indicates the camp of the Grand, Elect, Perfect and Sublime Masons, 14th degree. The Commander, Nehemiah.

L.: Flag and pennon black and red. That tent indicates the camp of the Knights of the Royal Arch and Grand Master Architects, 13th and 12th degrees. The Commander, Joabert.

I.: Flag and pennon black. That tent indicates the camp of the Sublime Knights Elected, Elect of Fifteen and Knights Elect of Nine, 11th, 10th, and 9th degrees. The Commander, Paleg.

X.: Flag and pennon red and black, in diamonds. That tent indicates the camp of the Intendants of the Building, 8th degree. The Commander, Jehoiada.

O.: Flag and pennon red and green. That tent indicates the camp of the Provost and Judges and Intimate Secretaries, 7th and 10th degrees. The Commander, Aholiab.

N.: Flag and pennon green. That tent indicates the camp of Perfect Masters and Secret Masters, 5th and 4th degrees. The Commander Joshua.

I.: Flag and pennon blue. That tent indicates the camp of the Masters, the Fellow-Crafts and Apprentices of Symbolic Masonry and Volunteers, 3d, 2d, and 1st degrees. The Commander, Ezra.

On each of the external sides of the pentagon is a standard, each designated by a letter, and each supposed to indicate the camp of a corps of Masons, occupying a side of the pentagon, viz.

T.: Field purple; on it the Ark of the Covenant in gold, between two green palm-trees, or two lighted candlesticks of gold. Motto at the base, "*Laus Deo.*" Around this standard are stationed

the Knights Kadosh and the Grand Scottish Knights of Saint Andrew, 30th and 29th degrees. Standard Bearer, Bezaleel.

E.: Field blue; on it is a golden lion, holding in his mouth a key of gold, and a gold collar around his neck, with the figures 525 on the collar. Motto at the base, "*Custos Areani*," and in some rituals, "*Ad Majorem Dei Gloriam*" - the latter is the motto of the Jesuits. Around this standard are stationed the Knights of the Sun, the Commanders of the Temple, and the Princes of Mercy, 28th, 27th, and 26th degrees. Standard Bearer, Aholiab.

N.: Field white; on it is a flaming heart, with black wings, crowned with a green laurel wreath. Motto, at the base, "*Ardem Gloria Surgit*." Around this standard are stationed the Knights of the Brazen Serpent, the Princes of the Tabernacle, and the Chiefs of the Tabernacle, 25th, 24th, and 23d degrees. Standard Bearer, Mah-Shim.

W.: Field green; on it is a black eagle, with two heads, with an imperial crown of gold resting on both heads; holding in his dexter claw a sword, point in base; and in his sinister claw a bloody heart. Motto at the base, "*Corde Gladio Potens*." Around this standard are stationed the Princes of Libanus and the Knights Noachite or Prussian Knights, 22d and 21st degrees. Standard Bearer, Garimont.

U.: Field gold; on it is a black ox. Motto at the base, "*Omnia Tempus Alit*." Around this standard are stationed the Masters Ad Vitam. and the Grand Pontiffs, 20th and 19th degrees. Standard Bearer, Amariah.

At the angles of and inside the triangle are supposed to be encamped the Princes of the Royal Secret and the Grand Inspector Inquisitor Commanders, with such Knights of Malta as, having proved themselves true and faithful, may have been received among us.

CLOTHING

The Illustrious Commander in Chief is clothed in the modern costume of royalty, of crimson; he is armed with a sword and shield. On the table, in front of him, lie his Abacus and balance. The Lieutenant Commanders are also armed with a sword and shield, with beads covered.

Neither the officers nor members when in costume wear any apron, but only the collar, to which is suspended the jewel of the Order.

The collar is black, edged with silver; on the point is embroidered, in red, a Teutonic cross, and in the centre of the cross a double-headed silver eagle. The collar is lined with scarlet, and on the lining is embroidered a Teutonic cross, in black.

The girdle is black, with silver fringe, and on the front is embroidered a red Teutonic cross.

The Jewel is a double-headed white and black eagle, resting on a Teutonic cross, of gold.

The apron is white, satin or velvet, lined, and edged with black; on the flap is embroidered a double-headed eagle and flags of three colors on either side thereof.

In the middle of the apron is embroidered the plan of the camp of the Princes.

Kadosh hat - feathers white and crimson.

Battery - * - ****

RECEPTION

G.: M.: of C.: My brother, the 32d degree of the Ancient and Accepted Rite, which we are now conferring on you is the military organization, as the 31st degree is the judicial organization of the Order.

The camp which you are entering, and its several parts, are all symbols, the meaning of which we will hereafter endeavour to explain to you. As you pass around and through this camp, we will give you the necessary explanation as to its external features, and recall briefly to your mind the characteristics of the several degrees whose standards float over the camp, to aid you in hereafter understanding the esoteric meaning of the whole. The external lines of the camp form a nonagon, or a figure of geometry with nine equal sides. You perceive that on each side of the nonagon is a tent with a flag and pennon; that each flag and its pennon are of a different color from the others, and that each tent is designated by a letter. Each represents a camp, and the several sides of the nonagon are assigned by our rituals to the Masons of the different degrees from the 1st to the 18th.

At the 9th tent were encamped the Apprentices, Fellow-Crafts and Masters of the Blue or Symbolic Degrees, and the volunteers. The commanding officer represents Ezra.

The 1st degree shows you man, such as nature has made him, with no other resources than his physical strength.

The 2d degree teaches the necessity and holiness of labour, and consequently of knowledge.

The 3d degree teaches us that our unavoidable destiny is death; but at the same time, in the ceremony and in the very name of Hiram, it shadows forth the great doctrine of another life, and the immortality of the soul.

At the 8th tent were encamped the Secret Masters and Perfect Masters, or the Masons of the 4th and 5th degrees. The commanding officer represents Joshua.

At the 7th tent were encamped the Intimate Secretaries and Provosts and Judges, or the Masons of the 6th and 7th degrees. The commanding officer represents Aholiab.

At the 6th tent were encamped the Intendants of the Buildings, or the Masons of the 8th degree. The commanding officer represents Jeloiada.

At the 5th tent were encamped the Knights Elect of Nine, the Illustrious Elect of Fifteen, and the Sublime Knights Elected, or the Masons of the 9th

10th, and 11th degrees. The commanding officer represents Paleg.

At the 4th tent were encamped the Grand Master Architects and the Knights of the Royal Arch, or the Masons of the 12th and 13th degrees. The commanding officer represents Joabert.

At the 3d tent were encamped the Grand, Elect, Perfect and Sublime Masons of the 14th degree. The commanding officer represents Nehemiah.

At the 2d tent were encamped the Knights of the East or Sword, and Princes of Jerusalem, or the Masons of the 15th and 16th degrees. The commanding officer represents Zerubbabel.

At the 1st tent were encamped the Knights of the East and West and the Knights Rose Croix of Heredom, or the Masons of the 17th and 18th degrees. The commanding officer represents Malachi.

G.: M.: od C.: Sir Knight, you have now passed round the nonagon, and a full explanation has been given you of each tent by its commander. Within this nonagon you perceive is traced a heptagon, or a figure of geometry with seven equal sides; and within that a pentagon, or one with five equal sides.

On each of the external angles of the pentagon you perceive a standard, designated by a letter, which indicates the camp of a corps of Masons occupying externally a side of the pentagon.

At the 5th standard were encamped the Grand Pontiffs and Masters Ad-vitam, or the Masons of the 19th and 20th degrees. The commanding officer represents Amariah.

At the 4th standard were encamped the Noachites or Prussian Knights, and the Knights of the Royal Axe or Princes of Libanus, or the Masons of the 21st and 22d degrees. The commanding officer represents Garimont.

At the 3d standard were encamped the Chiefs of the Tabernacle, the Princes of the Tabernacle, and the Knights of the Brazen Serpent, or the Masons of the 23d, 24th, and 25th degrees. The commanding officer represents Mah-Shim.

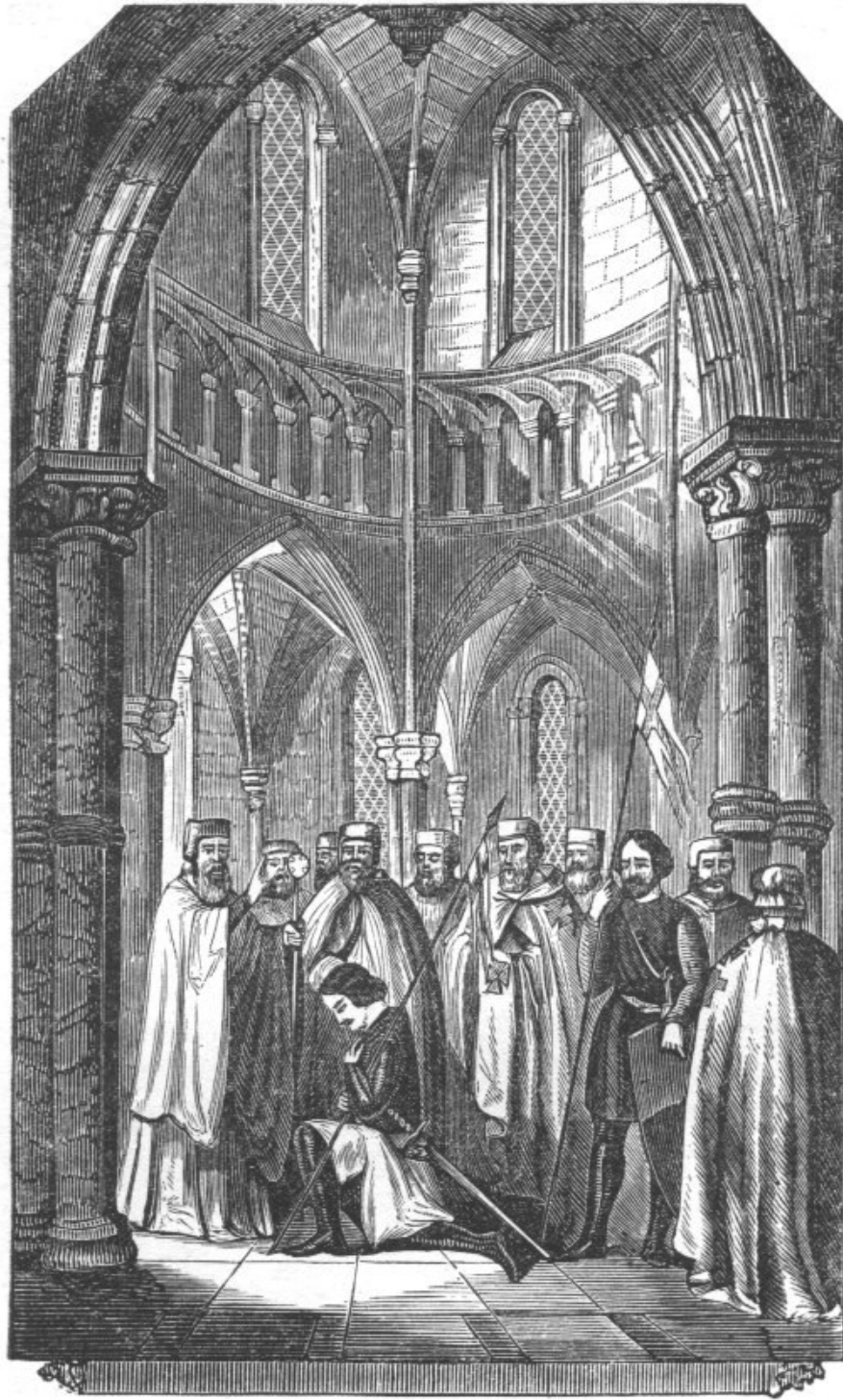
At the 2d standard were encamped the Princes of Mercy or Scottish Trinitarians, the Grand Commanders of the Temple, and the Princes Adept or the Knights of the Sun, or the Masons of the 26th, 27th, and 28th degrees. The commanding officer represents Aholiab.

At the 1st standard were encamped the Grand Scottish Knights of St. Andrew or Patriarch of the Crusades and the Knights Kadosh, or the Masons of the 29th and 30th degrees. The commanding officer represents Bezaleel.

G.: M.: of C.: Sir Knight, enclosed in this pentagon you observe an equilateral triangle; at its angles are said to be encamped the Princes of the Royal Secret, the Grand Inspector Inquisitor Commanders, and such Knights of Malta as, having proved themselves true and faithful, have been accepted and received among us. Within the triangle is a circle, in which are said to be the quarters of the Sovereign Grand Inspectors General of the 33d degree, who serve as Lieutenant Commanders under the Most Puissant Sovereign Grand Commander. In most of the engraved tracing-boards of this degree, within the circle is a cross with five arms of equal length, which were to be the quarters of the five Princes who, as Lieutenant Commanders, were in turn to be second in command, and whose standards float at the five angles of the pentagon.

C.: in C.: Sir Knight, if you have in good faith assumed the obligations of the preceding degrees, the general features of which have now been summarily recited to you, and if you have studied and understood the doctrines which they teach and the principles which they inculcate, you are entitled to our regard and esteem, and are fitted to do the duties of a good Mason; for you have bound yourself to do all that virtue, honour, and manhood can require and you have learned all that ancient and modern philosophy can teach in regard to the great mysteries of God and the universe.

PRAYER



Kind and indulgent Father of the great family of men! Supreme Intelligence, author of Life and Light! aid us in our efforts to make this world more worthy of thee, and bless with thy favour our

brother who marches to restore to light those who have forgotten thee and thy truth ! For the infinite love thou bearest to thy suffering children, aid him and us in our warfare against ignorance, and against those who mislead, impose upon, and deceive thy people; and make the light of thy knowledge shine in all the corners of the earth. Amen!

While the armour is being buckled on the novice, the following will be heard in an adjoining apartment:



HYMN to the tune Spanish Chant.

Unto thee, great God, belong mystic rites and sacred song; Lowly bending at thy shrine. Hail, thou Majesty Divine.

Glorious Architect above source of light and source of love, Here thy light and love prevail: Hail! Almighty Master, hail

The Knightly Armour of the Templar should be complete in every respect, and should be fully explained to the novitiate as it is piece by piece buckled upon him.

Sir Knight, thou art now in form and semblance, and by declaration of principle, and, we trust, in spirit, a true Knight Templar: as such, it is your sworn duty to aid us in endeavouring to make this world a Temple fit for the abiding-place of the Great Architect of the Universe.

C.: in C.: Receive this sash; its colour is an emblem of sorrow and mourning for the miseries and sufferings of humanity. Receive, also, and wear this Teutonic cross of gold, the jewel of the Order; deserve it by the services you shall hereafter render to the good cause in which you now claim to be a chief and leader.

INVOCATION

This beautiful prayer should be intoned with organ accompaniment.



C.: in C.: O thou Immutable, thou Immaculate and Immortal.

Choir Chant: Holy, holy, holy, Lord God of Sabaoth, we implore thee.

C.: in C.: By whose will we are born and by whose will we die, thou never-ending, thou great eternal, by whose beneficence we call thee Father.

Choir Chant. Holy, holy, holy, Lord God of Sabaoth, we implore thee.

C.: in C.: Thou infinite Spirit of Light and Life, be with us. Let thine outstretching wings, expansive as the eagle's, give us shelter

Choir Chant. Holy, holy, holy, Lord God of Sabaoth, we implore thee.

C.: in C.: Be thou to us like the night-dew's cooling balm upon earth's fevered brow. Teach us to know and dread thy wrath. Fill our hearts with love, and, when the end of life draws near, waft us with gentle winds to thy blest abode, where thy myriads chant

Choir Chant. Holy, holy, holy, Lord God of Sabaoth, we implore thee.

C.: in C.: Aid us, O Lord! to make this world a temple of Peace and Love, fit for thy great abode.

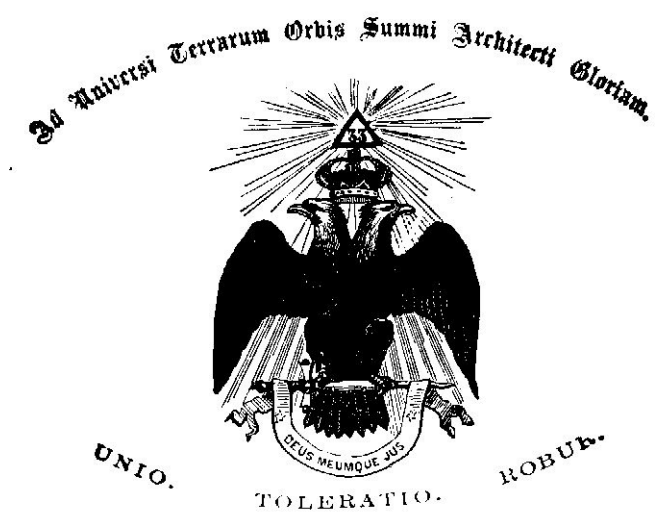
Choir Chant. Holy, holy, holy, Lord God of Sabaoth, we implore thee.

Choir. Amen! Amen! Amen!

C.: in C.: (natural voice) and Amen!

SOVEREIGN GRAND INSPECTOR- GENERAL

The Thirty-Third and Last Degree of the Ancient and Accepted Scottish Rite



PRERATORY

It may not be improper, in connection with this, the last degree of the Ancient and Accepted Scottish Rite, although but a casual allusion is made to the ritual of the grade, to premise that Masonry is not of itself a Religion.

Like the Sun, it disseminates light and is the source of light; but, unlike that great luminary, which illuminates but one-half the globe at one and the same time, Masonry with its effulgence lights perpetually the entire Universe, and sends its rays of healing, consolation, and good cheer, dispelling ignorance, superstition, and error.

Every good Mason respects the religion of his brother, though differing, perhaps, from his own, and hopes that all may be true in those respects where differences arise, and that each may be sufficiently near the truth to solve for himself the great problem of life and death; and surely no one who has looked thoughtfully on the checkered road through the wilderness, of this life, or who has stood, even for a moment, near the brink of the cold river of death, would be otherwise than reverential in the presence of any shrine to which a fellow creature may kneel for aid or consolation;-

For we are doomed our native dust to wet with many a fruitless shower; and ill it suits us to disdain the Altar, to deride the fane where simple sufferers bend in trust to win a happier hour.

To those who seek in this work a knowledge of the tenets and inculcations of the Rite, who may peruse the instructions and formula herein contained, the hand of sympathetic fellowship is

extended, believing that the result of a careful study, combined with the ambition of the Enthusiast, will convince each and all that the Rite of which we essay to teach is replete in all its parts with the highest morality and fraternal devotion, leading man to sublimest thoughts and appreciation of the Present and a Hereafter; ever realizing in its surroundings and adornments the truth of that happy thought of England's youthful poet:

A thing of beauty is a joy forever: Its loveliness increases; it will never pass to nothingness.

The assembly is styled a Supreme Council, only one of which is allowed in any country except the United States, where there are two.

DECORATIONS

Hangings, purple; with skeletons, death's heads, crow bones, etc., painted or embroidered thereon. In the East a magnificent throne; over it a purple canopy trimmed with gold. Beneath the canopy is a transparency representing a delta, in the centre of which are seen the ineffable characters.



Near the centre of the room is a quadrangular pedestal covered with scarlet cloth, on which rests a naked sword. On the north side of the council chamber is a skeleton erect, holding the white banner of the Order, opposite which, in the South, is the flag of the country. Over the interior portion of the entrance is a blue scarf bearing the device DEUS MEUMQUE JUS.. In the East is a candelabra with five branches; in the West, one with three branches; in the North, one with a single branch; and in the South, another with two branches; 5 + 3 + 1 + 2 (11) lights.

The hat of a S.: P.: R.: S.: may appropriately be worn.



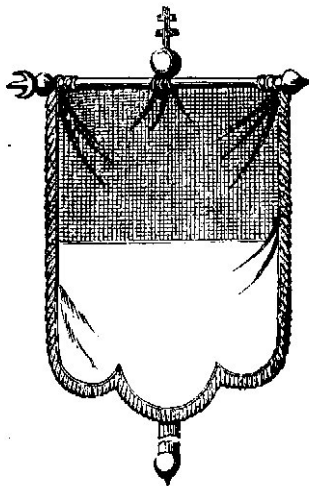
INSPECTOR-GENERAL

The Thirty-third degree, or Inspector-General, being mainly executive in its character, and but seldom conferred, it is not deemed essential or for the benefit of the brethren generally to introduce any portion of its lectures here. It is conferred as an honorarium on those who for great merit and long and arduous services have deserved well of the Order.



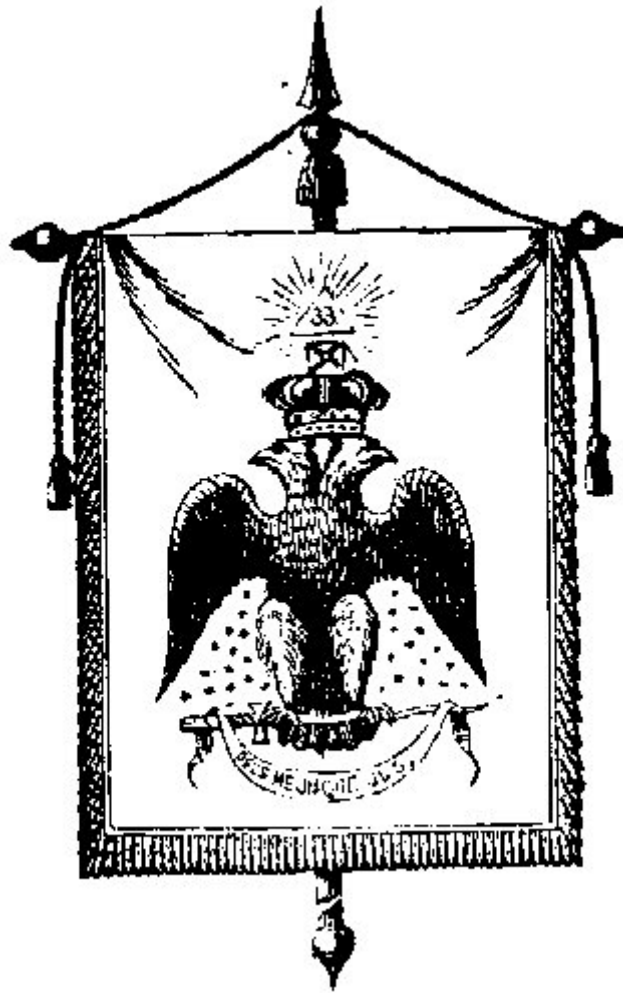
THE FUNDAMENTAL STATUTES AND GRAND CONSTITUTIONS OF THE SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE.

1786.



ARTICLE I

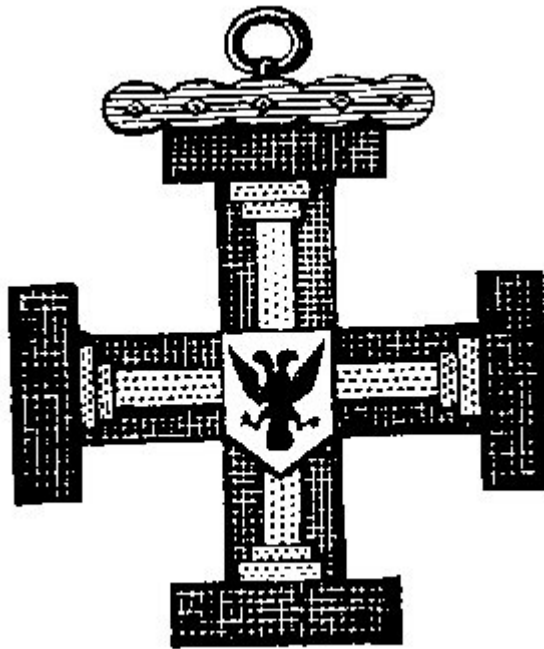
The Banner; of the Order is white, bordered with a fringe of gold, and having in the centre a double-headed black eagle, its wings displayed, beak and legs gold, holding with one claw the hilt, gold, and with the, other the blade, steel, of a sword placed horizontally, hilt to the right and point to the left. From the sword hangs, lettered, gold, the motto, in Latin, DEUS MEUMQUE JUS. The eagle is; crowned with a triangle, of gold and a purple fillet fringed and starred with gold.



ARTICLE II

The distinctive insignia of Sovereign Grand Inspectors General are:

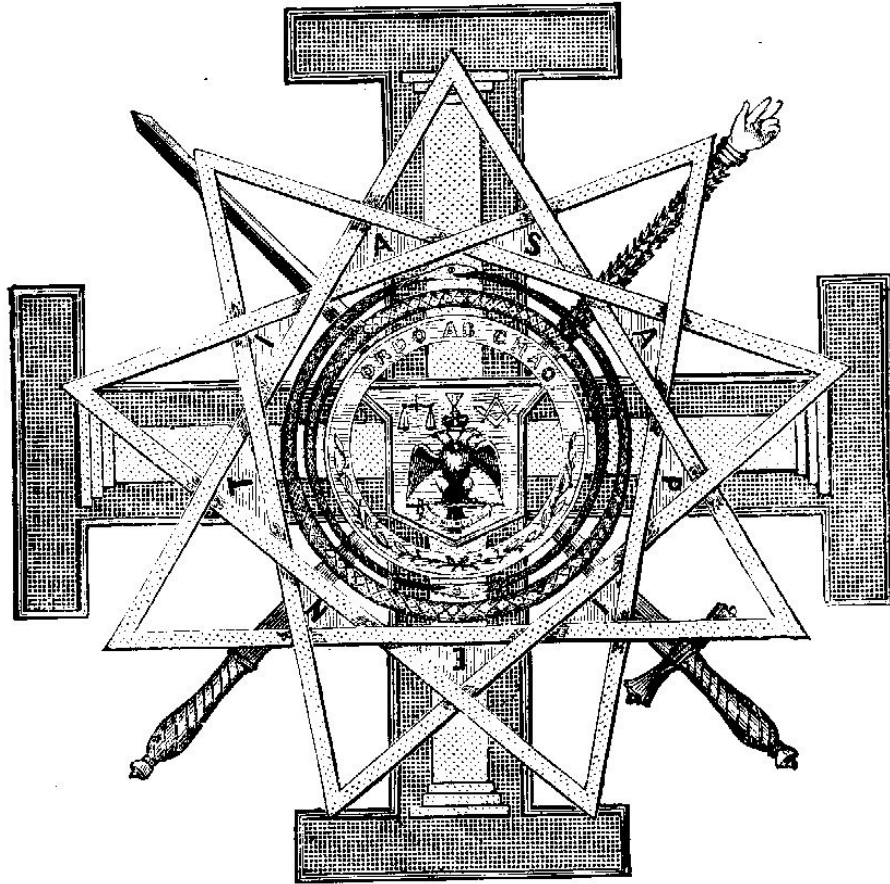
1. A Teutonic Cross worn on the left breast.



2. A broad white watered ribbon bordered with gold, and having on the front a golden triangle glittering with rays of gold, in the centre whereof is the number 33; and on each side of the upper angle of the triangle is a sword of silver pointing towards its centre. This ribbon, worn from the left shoulder to the right, ends in a point, with gold fringe, and has at the junction a rosette of crimson and leek-green ribbon, whereon is the general jewel of the Order.

3. The Jewel is an eagle like that on the banner, wearing the golden diadem of Prussia.

4. The Grand Decorations of the Order rest on a Teutonic Cross. They are a nine-pointed star, formed by three triangles of gold, one upon the other, and interlaced. From the lower part of the left side toward the upper part of the right extends a sword, and, in the opposite direction, a hand of Justice. In the middle is the shield of the Order, blue; upon the shield is an eagle like that on the banner; on the dexter side of the shield is a golden balance, and on the sinister a golden compass resting on a golden square. Around the whole shield runs a stripe of blue, lettered in gold with the Latin words "ORDO AB CHAO;" and this stripe is enclosed by a double circle formed by two serpents of gold, each holding his tail in his mouth. Of the smaller triangles formed by the intersection of the principal ones, those nine that are nearest the blue stripe are coloured red, and on each is one of the letters that constitute the word S. A. P. I. E. N. T. I. A.



5. The first three officers of the Supreme Council wear also a white scarf or sash, flinged with gold, hanging from, the right side.

ARTICLE III

The Great Seal of the Order is a silver shield bearing a double-headed eagle, like that upon the banner of the Order, crowned with the golden diadem of Prussia, and centre the number 33. The eagle may, however, be over that a triangle of gold emitting rays, and in its surmounted by either the crown or triangle alone.

At the base of the shield, under the wings and claws of the eagle, are thirty-three golden stars in a semicircle. Around the whole is this inscription:

SUPREME COUNCIL OF THE 33D DEGREE FOR

POWERS AND DUTIES OF DEPUTIES OF THE SUPREME COUNCIL

CONSTITUTION

ART. 36.-1. There shall be a DEPUTY OF THE SUPREME COUNCIL for each State and Territory, who shall represent the SUPREME COUNCIL in his district, with power to visit and preside over any body of the Rite therein, and to do any act he may deem necessary in order fully to represent the Supreme Council.

2. He shall perform any duty specially assigned to him by the SUPREME COUNCIL, or the Most Puissant Sovereign Grand Commander.

3. He shall inspect all works of the Rite therein, correct irregularities, see that the Constitutions and the Regulations of the SUPREME COUNCIL and the General Laws of the Rite are respected and obeyed and he may suspend the charter or the functions of any officer of any subordinate body until the next Annual Session of the SUPREME COUNCIL, when he shall present the matter to it for such action as it may deem necessary ; provided, however, that such officer, or any member or members of such body, may appeal from his order to the Most Puissant Sovereign Grand Commander for his decision; but the pendency of such appeal shall not vacate such order. If, in consequence of the suspension of any officer or officers, there is no one remaining who succeeds to the chair under the Constitutions and Ritual, the Illustrious Deputy may appoint an officer with full powers to preside during such suspension, or until the vacancy is regularly filled. Such suspension of the charter shall not of itself affect the Masonic standing of the members of the body.

4. He may transmit and present directly to the SUPREME COUNCIL, or the Most Puissant Sovereign Grand Commander, the petitions for dispensations, charters and letters patent preferred to him by Consistories, Chapters, Councils, Lodges, or individuals under his jurisdiction, having first obtained the recommendation of the Council of Deliberation, when such recommendation is required.

5. He shall collect all dues from the various Bodies of the Ancient Accepted Scottish Rite in his jurisdiction, and on or before the fifteenth day of July in each year forward the same, with a detailed statement thereof, to the Grand Secretary-General.

6. He shall lay before his Council of Deliberation a full report of the work in his jurisdiction, calling attention to such things as demand its special consideration.

7. He may, when unavoidably necessary, specially deputize in writing another member of the Thirty-third Degree, resident of the State, to perform for him, in his name, any specially enumerated official act, and shall be responsible for the acts of such substitute. In all such cases he shall send a copy of such deputisation to the Most Puissant Sovereign Grand Commander.

8. Should he be obliged to leave his State on temporary business for an uncertain period of time, he may, with the consent of the Most Puissant Sovereign Grand Commander, appoint an Active Member as Deputy to act for him in his absence.

9. Any Brother or Body aggrieved by an act or decision of an Illustrious Deputy, may appeal therefrom to the SUPREME COUNCIL at its next Annual Session ; but such an appeal shall not be suspensive. In such case it shall be the duty of the Illustrious Deputy to present such appeal and a copy of all papers relating thereto to the SUPREME COUNCIL as soon as practicable after the opening of its next Annual Session.

