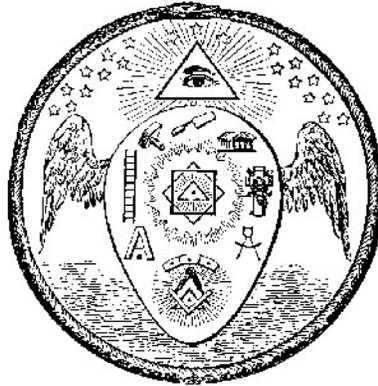


THE COLLEGE SERIES OF DEGREES
of the Antient & Primitive Rite



An Enchiridion for
Perfect Magicians of Ordo Templi Orientis

Edited by Paradoxos Alpha

Second Edition, revised and expanded.

Privately printed for circulation within the Order by
Scarlet Woman Lodge
P.O. Box 81873
Austin, TX 78708 USA

P R E F A C E

To all Excellent Companions
Peace, Tolerance, Truth:
Salutation on all Points of the Triangle;
Respect to the Order

Do what thou wilt shall be the whole of the Law.

The present collection of materials treats of the College Class of Degrees in the Antient & Primitive Rite. This Masonic rite, as administered by John Yarker, was the principal source of Masonic legitimacy for Past Frater Superior Theodor Reuss' development of O.T.O. as a system of synthetic high-grade Freemasonry. The Antient & Primitive Rite was basically a 33 degree synthesis of the 97 degrees of the Rite of Memphis and the 90 degrees of the Rite of Mizraim, all of which are listed as bodies whose wisdom is concentrated in O.T.O., according to our Manifesto (Liber LII).

The degrees of the Antient & Primitive Rite were broken down into seven Classes, of which the first was the Lodge Class, comprising the three degrees of Craft Masonry, ceremonies which have been superseded in O.T.O. by the Oasis Degrees of *Mysteria Mystica Maxima* as devised by Reuss' successor Aleister Crowley. The second Class comprised the College degrees numbered 4° through 7°. In Crowley's "Synopsis of Grades" table (published in *The Magical Link* IX:1, p. 12), these degrees of the 33 degree "Memphis" column are made to correspond to the "L[odge] of P[erfection]" in M.:M.:M.:, and are thus subsumed by the IV° of O.T.O.

In the M.:M.:M.: ceremony of Exaltation, the four College degrees of the Antient and Primitive Rite are expressly conferred upon the candidate, with their proper and specific titles:

- Discreet Master (4°)
- Sublime Master (5°)
- Knight of the Sacred Arch (6°)
- Knight of the Secret Vault (7°)

It is worthwhile to note that these degrees are conferred with full legitimacy, since O.T.O. carries forth its initiatory work under linear authority stemming (partially) from the Antient & Primitive Rite. These degrees do not, however, make us and our Companions Masons. With the implementation of M.:M.:M.:, Crowley dissociated O.T.O. from Masonry. The qualification for initiation to Discreet Master is thus no longer the degree of Master Mason, but rather that of Master Magician.

The corresponding degrees of other systems and rites are also given "by name" at the same juncture in the ceremony of Exaltation. And, although the candidate is informed that "these degrees are never worked," he or she is nevertheless assured that their rituals and secrets are "now open for study" by the Perfect Magician.

As of this edition (Summer, A.L. IV^x), those rituals and secrets are absent from the libraries of some O.T.O. Lodges, and the present collection was conceived to partially remedy that lack. It includes the following information for each of the College Class degrees.

1. An instruction or charge from each degree. These passages were translated by John Yarker from the French of E.J. Marconis, and published as *Masonic Charges and Lectures* in 1880 e.v.
2. The complete catechism summarizing the symbolism of each degree, which would have been required knowledge for advancement to the next degree in the Antient & Primitive Rite. These catechisms were also translated by Yarker from the Marconis rituals, and published in Yarker's *Lectures of a Chapter, Senate & Council* in 1882.
3. The “secrets” of step, sign, grip, word, &c. for each degree. This information is taken from the “Universal Tyler” in Marconis' *The Sanctuary of Memphis or Hermes* (English translation by W.J. Coombes, published by Nocalore Press in 1933). Note that there may have been some differences between the secrets of the Reduced Rite of Memphis under Marconis and those of the corresponding degrees of Yarker's Antient & Primitive Rite.
4. Critical summaries of the degrees by A.E. Waite, from his *New Encyclopedia of Freemasonry*. The accuracy of these summaries is not without question, and Waite's hostility to Yarker is evident, but the summaries do contain useful supplementary information which indicates the dramatic basis of the rituals, as well as some accounts concerning their sources and historical context.

These data taken together should provide some flesh for the skeletal series of titles conferred in our Lodges of Perfection, at least in the case of the Antient and Primitive Rite. The present editor has taken the further liberty of replacing many instances of the word “Mason” with *Magician*, and that of “Masonry” with *Magick*, to further emphasize that these materials are collected for the particular benefit of Perfect Magicians of O.T.O.

Love is the law, love under will.

CONTENTS

Fourth Degree: DISCREET MASTER

The Science of Magick as Related to the Hebrew Temple. _____	1
Catechetical Lecture. _____	3
Formal Secrets and Modes of Recognition. _____	4
Waite's Article: "Discreet Master." _____	5

Fifth Degree: SUBLIME MASTER

The Magician, a Son of God. _____	6
Catechetical Lecture. _____	7
Formal Secrets and Modes of Recognition. _____	8
Waite's Article: "Sublime Master." _____	8

Sixth Degree: KNIGHT OF THE SACRED ARCH

History of the Sacred Vault of Enoch. _____	9
Catechetical Lecture. _____	11
Formal Secrets and Modes of Recognition. _____	14
Waite's Article: "Royal Arch of Enoch." _____	14

Seventh Degree: KNIGHT OF THE SECRET VAULT

The Ineffable Name. _____	16
Catechetical Lecture. _____	17
Formal Secrets and Modes of Recognition. _____	19
Waite's Article: "Grand and Sublime Mason." _____	20

Fourth Degree: DISCREET MASTER

The Science of Magick as Related to the Hebrew Temple

My Brother, Magick was founded in those dark and remote ages when men and civilization were yet in their infancy, and the arts and sciences had shed but few and imperfect rays. Mutual wants and necessities impelled our primeval brethren to seek for mutual aid and assistance; diversity of talent, inclinations and pursuits, rendered each one dependent upon the other; thus society was formed, and as a natural consequence, men of the same habits and pursuits were associated more intimately together not only with a view of mutual improvement and advantage, but from that natural impulse which is felt by congenial minds. In this manner societies were formed, and as civilization began to extend through the world, and the minds of men became enlarged, by the contemplation of the works of nature, the arts and sciences were cultivated by the most ingenious of the people. The contemplation of the planetary system, as the works of an Almighty Artist, and the attributes of their God, gave rise to the ceremonies of religion, and the science of astronomy; the measurement of land and the division and marking of their property gave rise to geometry, and these sciences to the institution into whose mysteries you now desire to be received.

Thus there has been a beautiful and uninterrupted succession of cause and effect in the production of the system of morals which is here taught, and which we firmly believe will prove to be the great instrument in the regeneration and purification of the world.

If we should look upon the earth with its produce, the ocean with its tides, the coming and going of day, the starry arch of heaven, the seasons and their changes, the life and death of man, as being merely the accidents of nature, we must shut up all the powers of judgment and yield up ourselves to the darkest folly and ignorance. The august appearance of the planetary system, day and night, the seasons in their succession, the animal frame, the vegetation of plants, all afford subject of astonishment, of which the greatest is too mighty, but for the hand of a Deity whose works they are; the least, too miraculous, but for the wisdom of their God. It is no wonder then, that the first institutors of Magick should have held the sciences of astronomy and geometry in such repute as to even consider them hallowed, because by their use is demonstrated the wisdom of those immutable laws given by the Creator, at the beginning, for the government of all things.

This Institution, which was originally co-existent with the mysteries of religion and science, is now maintained by us on the principle of rendering mutual aid to each other, as well as to preserve our adoration to the Almighty Artist, and to improve our minds with the principles of science. How should we be able to discern the brethren of the great family, but through such tokens as should point them out from other men. Language is not provincial, and the dialects of different nations would not be comprehensible to men ignorant and unenlightened. Hence it becomes necessary to use an expression which should be cognisable by people of all nations. So it is with Magicians; they are possessed of that universal expression, and of such remains of the original language, that they can communicate their history, their wants and their prayers to every Magician throughout the globe, from whence multitudes of lives have been saved, when sickness, want and misery had brought them to the brink of the grave.

The degrees of the Antient and Primitive Rite being of still higher importance, as containing the real secrets and principles of the mystic institution, were to be guarded in a more particular manner, both from the knowledge of the world and of those who may be unworthy of receiving them. Consequently, it was ordained that the first three, or blue degrees, which are only symbols of Sublime Magick, should be committed to memory, that it might be thereby known from the manner in which a Master Magician discharged the duties of those preparatory degrees, whether he was capable of being entrusted with the real and important secrets of the craft.

Again, the history of Magick, as contained in the higher degrees, gives an authentic detail of occurrences found only in the archives of this sublime institution, and which are so lengthy that they fill many volumes, which it would be impossible to commit to memory unless the whole of our lives were dedicated to it.

On being brought to light your attention was called to the brilliant Delta, or Shekinah, which encloses nine Hebraic characters, each being the initial of a name derived from an attribute of Deity, the whole surrounded by a serpent forming a circle.

The initials in the nine points of the Shekinah are those of the names by which Deity was known to our ancient brethren previous to the time when the Almighty disclosed His true and ineffable name to Moses on Mount Sinai.

The serpent forming the circle represents the immensity of the power of God, which has neither beginning nor end.

You also perceive in the centre of the Shekinah a luminous circle enclosing a brilliant star of five points, with the letter G in the centre, the meaning of which is thus explained:—Glory, Grandeur and Gomel; from which we understand, by—Glory, God; by Grandeur, the man who may be great by Perfection; and Gomel, is a Hebrew word, which signifies thanks to God for His supreme power. It is the first word which Adam spoke on discovering the adorable Eve.

You also behold in the Sanctum Sanctorum the Ark of Alliance, the golden candlestick with seven branches, having a lamp in each, also a table. The Ark of Alliance was placed in the middle of the Sanctum Sanctorum, under the brilliant star and the shadow of the wings of the cherubims, which represent the alliance which God made with his people. The Ark of Alliance was of the form of a parallelogram, two cubits and a half in breadth, and the same in height, made of shittim wood, covered within and without with gold, and decorated with a golden crown borne by two cherubims of gold. The cover of the Ark had a name; it was called the Propitiatory, a place that served to appease God's anger. The Propitiatory contained the testimony which God gave to Moses, the tablets of the law. These tablets were of white marble, and contained the Decalogue, written in Hebrew characters. The commandments taught were disposed on the tablets as follows; the four first pointed out the duty of man to his God, and were engraved on the first tablet; the remaining six pointed out the obligations of man, and were engraved on the second tablet.

The name Sanctum Sanctorum, in Hebrew, is Dabir, denoting speech, and it was there the Divinity resided, and where He delivered His oracles. The hangings of the Sanctum Sanctorum are purple, blue, scarlet and white, implying awe and reverence, truth and constancy, justice tempered with mercy, and purity; they further symbolize the four elements.

Moses, by command of God, constructed the Ark, and for that purpose he chose to assist him, Bezaleel, of the tribe of Judah, son of Uri and Miriam, who was the sister of Moses and Aholiab, of the tribe of Dan, and the most learned of the people. The Israelites testified so much ardour for the works, and offered with so much zeal to carry on the same, that Moses proclaimed by sound of trumpet that he wanted no more. They worked after the model which God had given to Moses, who also instructed him in the number and form of the sacred vessels which were to be made and placed in the tabernacle to serve in the sacrifices.

The seven-branched candlestick alludes to the seven planets, and was composed of seventy parts, which alluded to the seventy divisions of the heavenly bodies.

The eye over the door of the Chapter represents the eye of God, to whose name our works are dedicated, and from whose inspection our actions can never be concealed. The Shekinah signifies visible glory, for it was a symbol of the divine presence, but in our Antient and Primitive Rite we are taught to regard it as an emblem of the cultivated mind, which disperses ignorance. The moral of this degree teaches us Silence and Secrecy.

Catechetical Lecture

Q. Are you a Discreet Master?

A. I have shed tears with the Brethren at the grave where the Sprig of Myrtle was placed.

Q. How were you received as a Discreet Master?

A. My lips were locked with the Key of Silence. I had a Square upon my forehead, and a pair of Compasses in my hand.

Q. What did you perceive at your entrance?

A. Evident marks of the Divine Presence, by which I was seized with wonder.

Q. Why were you seized with wonder?

A. On beholding a portion of the beauty and ornaments of the Temple.

Q. Why did you not see the whole?

A. A part was concealed from my view by a thick veil, but I prayed that the zealous desire which I had to improve in the Royal Art would disperse the cloud which obstructed my sight.

Q. After that did you distinguish anything particular?

A. I beheld a great serpent forming a circle enclosing a triangle, in the centre of which was a luminous circle enclosing a blazing star, from which proceeded nine beams of light; my eyes were dazzled and my mind filled with holy respect and contemplation.

Q. What was enclosed in the brightness of this emblem?

A. The triangle held the great Ineffable name. In the centre of the blazing star was enshrined the letter G. In the nine beams were enclosed nine Hebrew initials, with three of which I was made acquainted, and the others were upon two different occasions afterwards explained as the names of the Divinity, according to the tree of the Cabalists and the Angels' alphabet.

Q. What more did you see?

A. The Ark of Alliance, the golden candlestick with seven branches, the table with shew-bread, and the altar of incense.

Q. Where were they placed?

A. In the middle of the Sanctum Sanctorum.

Q. Of what form was the Ark?

A. An oblong square; it was made of shittim wood lined with gold both within and without, having a golden crown supported by two cherubims of gold.

Q. What was the purpose of the Table?

A. It was used to contain the 12 loaves of shew-bread. They were made of the finest flour, and placed into two heaps, or 6 on the right side, and 6 on the left, and were covered with a pure and bright ewer, as an ornament to the obligation made with God.

Q. Describe the candlestick.

A. It was composed of seven branches to represent the planets; on each branch was placed a lamp pointing north and south. It typifies the Holy Spirit in the heart of those who faithfully observe the law.

Formal Secrets and Modes of Recognition

SIGN. The index and the middle finger of the right hand placed together on the mouth; in reply the same sign is made with the left hand.

GRIP. Take the right hand with the grip of a Master Magician, advance the hand to the elbow, pressing the arm seven times, and at the same time advance the right legs until they touch at the interior.

SALUTE. Seven knocks by 6 and 1.

STEPS. As in the 3rd degree.

AGE. Three times twenty-seven.

INSIGNIA. A blue tunic, white apron attached by black cords; the flap of the apron is blue, with an embroidered eye; in the middle of the apron are two branches, one of laurel and one of olive; forming an open crown, and in the middle the letter *Z*; blue sash, interwoven with black, worn crosswise, at the bottom of which is hung a ivory key with the letter *Z*.

PASS-WORD. *ZISA*, (splendid) so named after the son of Jonathan.

SACRED WORD. 1st word *IOD*; this word in cabalistic form signifies God, principle, unity. 2nd word *ADONAI* (God). 3rd word *IVAH*. These words are derived from the cabalistic form of the word Jehovah, which being combined in various manners, always gives one of the names of God: this ineffable name was one of the mysteries of the interior of the Temple.

Waite's Article: "Discreet Master."

We have seen that according to the Early Grand Rite, and its curious impertinence or folly of a Grade entitled Architect, the heart of the Master-BUILDER was deposited in an urn, and that Candidates for advancement were required—as a test of integrity—to “partake of the heart,” in the form of a Masonic substitute. It is unconvincing as a test of integrity and, so far as I am aware, is the only instance—through all the misguided Rites—of cannibalism moralised and raised into the life of symbolism. It is not, however, the only Grade which is concerned with the heart of the Master and its deposition in a Golden Urn. The Rite of Memphis has a much more dignified and indeed elaborate Ceremony under the name of Discreet Master, being No. 4 in its system. It takes place in the Holy of Holies—as if the Temple were already finished—the Chief Officers being Solomon and the King of Tyre. The Candidate has been pledged, restored to light and his attention directed to a “resplendent luminary” which shines before him in the East. It signifies the Holy Shekinah, but in the muddled attributions of the Grade it represents also the All-Seeing Eye and the Omnipresence of Jehovah. The pageant is at a pause when a Battery occurs without, and it is announced that “the heart of our lamented Grand Master is deposited in the Golden Urn.” A procession is immediately formed and the honour of conveying the sacred ashes is conferred upon the Candidate. They pass outside the Chapter—as if this were the *Sanctum Sanctorum*—and return bearing the trophy, which is celebrated as the Heart of Truth, amidst song, prayer and oration. The Urn is crowned in fine with laurel and with olive-branch, invoking peace and glory on the Master-BUILDER. A moralization upon these emblems follows, the laurel alluding to the victory which must be gained over lower passions and the olive-branch to the bond of union which should join the Brethren together. The Candidate is then raised to the rank of a Levite and placed among the faithful guardians of the Holy of Holies, as one of the seven “who have been elected to supply the place of our Grand Master.” In fine he is appointed “one of the Conductors of the work which is to be raised to Divinity.” He becomes in this manner a Discreet Master, because the Jewel of the Grade is a key, described as “a symbol of fidelity and discretion.” It does not appear to open anything, and the ceremony is not less wanting in real emblematic purpose than its correspondence in the Early Grand Rite.

Fifth Degree: SUBLIME MASTER

The Magician, a Son of God

My brother, in the Fifth Degree of the Antient and Primitive Rite, the Neophyte is called Sublime Master; he is here taught that he is the Son of God, and as such, entitled to divine love. He perceives the intimacy between divine and human nature, between God and man; in one word, the Infinite, with all its consequences, and man being now allied with his Almighty Father, his celestial origin is manifested. He adheres to it with gratitude and joy. God is his soul, his light, his companion. They both unite through a mutual force of attraction, tending to the glory of God and the perfection of man. It is a constant action of the most intimate relations between the true force of life and the happy being who never ceases then to renew his youth in spite of the constant decay, variations and changes of the material form to which he is subjected. He yields without resistance to the many accidents “and the thousand natural shocks that flesh is heir to,” because he feels that the principle, by virtue of which he exists, is everlasting. All that is frail and perishable in him must be relinquished, but all that is spiritual and divine must remain and live for ever. In one word, it is the doctrine of the Immortality of the Soul which is here plainly taught, and in which we firmly believe, because it then appears as the necessary consequence of our origin.

This Degree is a solemn initiation into the relations of God with himself, as necessary and immediate consequences of His existence. His infinite power and unavoidable tendency to produce Himself, more and more to manifest His eternal resources, and impress all over the universe His divine image and attributes, become the favourite study of the candidate. There he is with Almighty God, with Jehovah, and he beholds how the Father of man delights in contemplating His work, and enjoys His prodigious perfections. Thus closes the degree.

Catechetical Lecture

Q. Are you a Sublime Master?

A. I have assisted at the obsequies of the Illustrious Dead.

Q. What lesson have you learnt from this degree?

A. To regulate my morals, and cleanse my heart from all stain, in order to qualify myself for the degree of perfection at which I hope some day to arrive.

Q. What is the meaning of a Square Stone containing the letter Jod in the centre of three circles?

A. It teaches us that the foundation of our building must be laid on the living rock of which we were originally formed. It also represents the Creation of the Universe, which was accomplished by the will of the the Supreme Architect of the Universe, and the powers which he gave the primitive qualities, from which sprang the four elements.

Q. What do the two pyramids on your draft represent, of which one is South and the other North?

A. The two pyramids represent Egypt, where the Sciences were much cultivated.

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

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

Q. Where was the Jewel of our Grand Master found?

A. It was found in a well in the north part of the Temple, where Hiram Abiff must have thrown it when attacked.

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

A. Magick under the law of types and ceremonies.

Q. And the right side?

A. Magick under the law of grace and truth.

Q. What does the tomb signify?

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

Q. What is the composition of our Mystic Cement?

A. Milk, oil, wine and corn. The first represents sweetness, the second wisdom, the third strength, and the last goodness; qualities impressed on the first man by the Supreme Architect, and which ought to distinguish all members of our Rite.

Formal Secrets and Modes of Recognition

SIGN. Place the right hand on the left shoulder, and draw the hand down to the right hip, in designing the shoulder belt; the reply is given by crossing the arms on the breast, then lowering them towards the sword, at the same time raising the eyes towards the heavens.

GRIP. Each one takes the right hand of the other, and the first one says “Berith” (alliance); the second, turning the hand over says “Neder” (vow); then the first, recovering his first position says “Schelemoth” (pure).

KNOCKS. Twenty-seven knocks by 3 times 9.

INSIGNIA. Blue tunic, blue sash with silver fringe.

PASS-WORD. 1st word *JOHABEN* (Son of God); this name is given the recipient. 2nd word *ZERBEL*.

Waite’s Article: “Sublime Master”

A Grade under this title once existed in the archives of the Scottish Philosophical Rite and it is possibly from this source that it was drawn into the great collection of that *chaos embrouillé* which is called the Rite of Memphis. It ranks as fifth in the series, following Discreet Master. It would appear to be identical with No. 6 in the Rite of Mizraim, where it is called Master by Curiosity, and as such would be in close analogy with Intimate Secretary, No. 6 in the Ancient and Accepted Rite. In respect of the first part it is substantially and almost literally identical with the so-called English Master of the Early Grand Rite; but the complaint laid against Solomon by the King of Tyre is suppressed, and his presence in Jerusalem has come about at the express invitation of the former, “to assist us with his counsel in the performance of those Rites and Ceremonies” which must characterize the fit interment of the Master-Builder. The “favourite” of Solomon, having been effusively forgiven for his indiscretion, or “error of curiosity,” in seeking to protect his master, in case of need, against an unknown stranger, is invited to assist at the obsequies—as one advanced to the Honourable Degree of Sublime Master—and witness an alliance to be established between the two kings. The alliance passes out of sight, but the burial takes place in due ceremonial form, a mausoleum having been erected in the second apartment of the Chapter. According to the moral exhortations which form part of the proceedings, (1) respect is due to the dead because the body is the sanctuary of the soul, and “our mortal members are the fit instruments of an immortal mind”; (2) the four sides of the obelisk are indicative of the virtues which should adorn every Sublime Master, namely, Reverence, Truth, Justice and Purity; (3) the opposites to these are the vices of the ruffians who destroyed the Master-Builder, namely, Ignorance, Falsehood, Envy and Egotism.

Sixth Degree: KNIGHT OF THE SACRED ARCH

History of the Sacred Vault of Enoch

Brother, the antique legends of Magick, which date back fifty centuries, have descended to us, fortified by unquestionable authenticity, through the Patriarchs of our Antient and Primitive Rite, Priests of the Most High God, who officiated in the Temples of Israel and of Judah and as Hierophants of Egypt, that land of mystery, of science, and of practical, operative Magick, where to this day wonders of Magick Art still towering to Heaven their gigantic heads, exist as incontrovertible proofs of the antiquity of our Order. These legends inform us that the Patriarch Enoch was born in the year of the world six hundred and twenty two, according to Jewish chronology, that he lived three hundred and sixty-five years, and that he walked with God, and that he was not, for God took him. Filled with the love and fear of the Supreme Architect of the Universe, Enoch strove to direct the minds of men in the paths of honour, truth and wisdom, but in vain; for the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. Allusion to our traditional history is found in the Cabalistical Book of Enoch, which was brought from Abyssinia, and translated from Coptic into English during the nineteenth century of the vulgar era. Enoch, overwhelmed with grief on account of the wickedness of mankind, supplicated God to bring them into the paths of Light and Truth, that they might know, fear and love the holy name of Deity.

While thus pondering how to rescue the human race from their errors and the punishment due to their crimes, he dreamed that the Deity in visible shape appeared unto him saying, "Enoch, thou hast long yearned to know my true name; arise, follow me, and it shall be revealed to thee!" Then it appeared to Enoch as if he was taken up on the wings of the wind and in an instant transported to the summit of a high mountain, whose top was hid in the Heavens and appeared to reach the stars. There he perceived amidst the clouds, in letters of brilliant light, the Mysterious, Omnific Word, whose pronunciation was then and there made known to him. Suddenly he found himself descending perpendicularly into the bowels of the earth, passing through nine subterranean apartments, roofed with an arch, the apex of each forming a keystone, having inscribed on it mysterious characters, emblematic of nine names or attributes by which Deity was known to our ancient brethren.

In the ninth and lowest arch he perceived a pedestal of marble, on which was engraven the same Mysterious, Omnific Name, revealed to him upon the mountain. Upon awakening, Enoch accepted his vision as an inspiration from Heaven, and travelled in search of the mountain he saw in his dream. Wayworn and weary, he rested in the land of Canaan, then already populous with the descendants of Adam. With the assistance of his son, Mathuselah, he constructed in the bowels of the mountain nine apartments, each roofed with an arch and having a keystone with mysterious characters upon it, even as he beheld them in his vision.

This labour being completed he made two deltas of purest gold, engraving upon each two of the mysterious characters. One of the deltas he placed upon a pedestal of marble, which he erected in the deepest arch, as had been shown him in his dream, the other he retained.

Having accomplished this labour he closed the aperture at the top with a square stone, having engraved on its sides the hieroglyphics which you have this day had interpreted to you. He also erected over the Sacred Arch a roofless temple of huge, unhewn stone, to the glory of the Supreme Architect of the Universe.

That the knowledge of this sacred spot and the treasure it contained might survive the flood, which Enoch knew would soon overwhelm the world in one vast sea of ruin, he raised two columns on the hill, one of brass to resist water, the other of granite to withstand fire. On the column of granite he inscribed a description of the subterranean arches, on the other the rudiments of the arts and sciences. The column of granite was swept into a shapeless mass by the flood, but that of brass stood firm for ages after the deluge.

This mountain was in the Holy Land opposite Mount Moriah, where King Solomon erected his glorious temple; it was in later days named Zion, and it was there that the ark of the covenant was placed, until

the Sabbatical year 1045 before the vulgar era, when it was brought from the house of Aminadab, at Kirjath-jearim by King David, and sixty thousand choice men of Israel.

Enoch having finished the Sacred Vault, gave to his son Mathuselah, the delta which he retained, with strict charge to give it to his grandson Noah; this was accomplished according to his desire. After this, Noah entered the ark with his three sons and their families, and were, by Divine will, preserved from the deluge that destroyed the rest of the human race.

Mizraim, the grandson of Ham, led colonies into Egypt, and laid the foundation of that Kingdom. The colonists carried with them the sacred delta of the Patriarch Enoch, and confided it to the care of the hierophants or priests, who carefully preserved it in their splendid temples on the banks of the Nile. Hermes Trismegistus, who was looked upon as the interpreter of the Gods, was one of the most learned of the hierophants; he deciphered the sacred characters upon the brazen obelisk, and was the inventor of many useful arts; to him was ascribed the reformation of the Egyptian year. He prophesied that there would arise in the East a great king who would erect a magnificent temple, to the glory of the Supreme Architect of the Universe, and whose renown would penetrate to the remotest parts of the earth; and he charged the priests to transmit his instructions that when this great king should arise, they would give into his keeping the sacred delta of the Patriarch Enoch.

This prophecy was fulfilled in the person of Solomon, during the reign of Hirma of Tyre, who initiated him into the Mysteries which had spread from Egypt, and gave him the sacred delta which Solomon caused to be suspended in the East of his hall of audience. It is a symbol of divine truth.

From the time of Enoch, the true pronounciation of the sacred name remained unknown, until the Almighty was pleased to reveal it to the prophet Moses, when he commanded him to go unto Pharaoh, and caused him to send forth the children of Israel out of bondage, saying unto him:

I have surely seen the afflictions of my people which are in Egypt, and have heard their cry, by reason of their task master; for I know their sorrows.

And God said unto Moses, I AM THAT I AM; and he said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

I am Jehovah, and I appeared unto Abraham, unto Isaac and unto Jacob, by name of El Shaddai, but by my name Jehovah was I not known to them.

Moses revealed the sacred name to Aaron, to Joshua the son of Nun, and afterwards it was communicated to the high priests and the seventy elders. The word being composed of consonants only, the pronounciation was lost, except to the few favoured by the Almighty.

Solomon being desirous of erecting a temple upon Mount Zion, selected as a site the spot on which the Temple of Enoch formerly stood, and to this end directed that the stones and rubbish should be removed. Our Magick traditions say that Benaiah, the Captain of the Guard; Stolkin, who discovered the sprig of acacia at the temporary grave of the Architect Hiram Abiff; and Johaben, a favorite officer, whom you have had the honour to represent, were charged to survey the ground and lay the foundation. In doing this, they discovered and brought up to King Solomon and Hiram of Tyre, those important objects by which we have been enabled to recover the word of a Master Magician.

Tito Zadoc, the high priest, was raised to this degree after the death of Hiram Abiff, to honour the great servant of the Most High, who was the most powerful king then on earth, whose wisdom far exceeded that of all men, and set above the great and learned Hiram, King of Tyre. The rest who were admitted to this degree obtained admission into the obelisk without attendance, but into the Sanctum Sanctorum or Holy of

Holies, only with permission and in the presence of Tito Zadoc, the high priest, and having the glorious veil of the temple, which separated the holy place from the most holy, or Sanctum Sanctorum, thrown aside by twelve priests, representing the twelve tribes of Israel; they were permitted, during the reading of the law by the chief priests of the tribes of Israel, to view that glorious treasure, exhibited in due form by the high priest. Into King Solomon's private arch the high priests entered, accompanied by King Solomon himself, and Hiram, King of Tyre, whilst the nine grand officers guarded the nine arches that led from the residence of the king on Mount Zion to the Arch under Mount Moriah; and in this solemn and secret spot the obligation of this degree was taken in the presence of the high priests, and kings of Jerusalem and Tyre.

The Tyrian Architects, or men of Gebal, employed at Jerusalem were the successors of the Dionysian Artificers, who at a remote period had brought the arts from Egypt to the shores of Asia Minor. They were initiates of the Mysteries of Dionysos and famed for their skill in working metals, timber and stone, and in whatever was great and ornamental in architecture. They had already erected the Temple of Hercules in Tyre and many magnificent buildings in Asia Minor.

The Israelites being shepherds and tillers of the ground were under the necessity of employing these Dionysiacs, and an hundred thousand brethren were united in Jerusalem to labour in their lodges for the glory of the Supreme Architect of the Universe. Upon them Solomon heaped well deserved benefits and descended in peace to the tomb, after having enjoyed, during a long course of years, unequalled felicity.

From the day when the inspired Solomon had built his Temple, the Science of Magick extended its beneficent rays from the Nile to the Jordan; the people joyfully united in sweet and cordial fraternity; the sacred fire burned in Chaldea, its pacific torch enlightened all Judea; in short peace reigned in all the East until the infamous Cambyses carried sword and fire into Egypt and made of it a theatre of devastation and death. In this frightful overthrow civilization was arrested at a blow, but though our Sublime Institution slumbered it was not extinguished. After a short time we hear of it as a secret school embracing two classes of orders divided into degrees, operative or handicraft, and speculative or contemplative, having signs and words some of which are known to be identical with modern Freemasonry; intimate with Egyptian lore but transmitting it orally, possessing the names of the angels and a symbolical and cabalistical interpretation of Scripture the relics of which are found in our Colleges and Chapters; the dual doctrine of good and evil, and a sublime Spiritual Philosophy.

Catechetical Lecture

Q. Are you a Knight of the Sacred Arch?

A. I am.

Q. Give me the battery.

A. (Gives it). [*vide infra*]

Q. What does that battery signify?

A. Principle, Existence, God, Immortality, Fortitude, Toleration, Power, Mercy and Joy. In some systems they are, Grandeur, Unison, Strength, Beauty, Perfection.

Q. Give me the Sign of Admiration.

A. (Gives it). [*vide infra*]

Q. What does that sign signify?

A. Prayer, Charity, Futurity.

Q. Give the grip.

A. (Gives it). [*vide infra*]

Q. What does that grip signify?

A. Labour, which is the fruitful source of all things useful to man.

Q. Give me a description of your jewel.

A. It has on one side a triangle, on the other a trap door leading to a vault where is found the sacred name of Jehovah. The English Royal Arch degree, which is considered a part of the ceremony of a Master Mason, has for its jewel a double triangle within a circle, containing a triple tau in the centre.

Q. What is the derivation and characteristics of the English Royal Arch Degree?

A. It is first heard of by name amongst the dissidents calling themselves Ancient Masons; but is evidently alluded to by a Rosicrucian writer in the Mystic language of those occultists, in a publication dedicated to the Grand Lodge of England in 1721; and appears to be again referred to as the “fifth order” in 1725. We hear of it in Ireland in 1743 as consisting of three grades and worked at York. It was a grade only conferred upon the Masters of Lodges or those who had been passing the chair degree received brevet rank. It had three steps, of which the two first were called Excellent, and Super-Excellent, and referred to the revelation of the Sacred Name to Moses, and detailing how Solomon discovered the sacred emblem of the degree, and the manner in which it was again brought to light at the building of the Second Temple. The presiding officers, at one time, represented Solomon King of Israel, Hiram King of Tyre and Hiram Abiff; but the Officers of the Royal Arch of the Second Temple were a High Priest, a Prophet, and a King. There is no allusion to the secrets of the degree in old MSS., and it was essentially Rosicrucian; upon it was added the Templar and Templar Priest, which is a degree of philosophical Christianity professing to date from the “Year of Revival, or 1686.”

Q. What signifies the Sacred Name?

A. Etymologists teach that the Name signifies, *that which is*; and it is this explanation that is conformable to the sense of the Bible, which causes God to say, “I am that I am.” It is, in fact, the only name we can give to God, who is the Being by his own essence, without beginning or end, the necessary cause of all existence; which metaphysicians believe, because nothing can exist without cause; which the man of observation believes, because the magnificence and order of the universe proves a sovereign intelligence, creator and ordainer; which the Moralist believes, because there is a natural law at the bottom of all hearts, the universal conscience of the just and the unjust, making the sentiment of all who reject chance as a dry and absurd idea. A cabalistical symbol has been framed, which expresses the name of the Supreme Architect of the Universe in this manner ‘J’; whilst we find in this symbol the sacred letter J, with the divine accents which enter into the word Jehovah, their disposition forms a delta, or triangle, which again is one of the signs by which divinity is designated. The incomprehensible name of God was one of the Mysteries of the Inner Temple of Memphis and Heliopolis, and we are not very certain of its pronunciation. The Grand Heirophant alone had permission to pronounce it once in each year on the day of Expiation, and the Levites, by the noise which they made at the moment, prevented its being heard by the multitude. Students have pushed enquiries into this name until they affect to have discovered the demonstration and positive expression of the Trinity, finding three other names and one sole essence in the word Jehovah. These cabalists draw four circles, of which two are great and concentric, and the other two, of which the centre is upon the circumference of the interior circle; in each of the little circles are placed two letters of the word as if there was one in each hemisphere; then by joining the *jod* to the first *he*, you have one of the names of God, the Generator; by joining the first *he* with the *vau*, you have another name of God, the engendered word; by joining the *vau* with the second *he* you have a third name, which proceeds from the first and second; lastly, as all are united in the great name you find three in one.

Q. What signifies the Tau Cross of this grade?

A. Amongst the Egyptians it formed an instrument to measure the rise of the river Nile; the Greeks used it in ornamentation; edifices consecrated to religious worship were disposed in the cross form; it was an emblem of the four cardinal points; surmounted with the endless circle it signified eternal life.

Q. What does the Apron signify?

A. It is an emblem of equality.

Q. What signifies the decoration of the Alidee?

A. Truth; it was an Egyptian decoration.

Q. How do you name the place where the sacred Delta was found?

A. Endymion; which signifies grotto, or vault.

Q. Give a precise idea of the Arch degree.

A. It is consecrated to courage and constancy in the search for truth, and has some affinity with architecture. It is the best type which we can present to those who have been taught that this Royal Art is a symbol of that intellectual architecture which consists in making for ourselves a temple worthy of the mission which we have received from the Author of Nature.

Q. Where is a Chapter of the Sacred Arch held?

A. In a ruinous subterranean, without doors or windows, having a trapdoor at the top, where are the brazen columns subsisting after the Deluge. The degree is possessed of such signs as are found in the Bible, and in the traditions of several ancient people. It possesses a delta bearing that sacred name which was discovered in the profundity of the earth. It symbolizes to us that it is necessary to ace many dangers in order to find science, and that after long and painful search.

Q. What does the Delta signify?

A. The unity of the Godhead. Truth ought only to be presented to those who are capable of comprehending it.

Q. Has any one essayed to dig in these ruins?

A. Ambitions and jealous Magicians have penetrated these ruins and perished there. Science, the source of all good things, is an instrument which is fatal to all those who have cultivated it from motives of pride, and without pure and benevolent intentions.

Q. To what does the instruction of the principal Arch degrees allude?

A. To Enoch and his dream; to the Nine Arches which enshrined the Sacred Delta upon which reposed the Ineffable Word. In England, the present Royal Arch degree refers to the Second Temple, and has affinity with the degree of Knight of the Sword or Red Cross of Babylon. In some rites, both ancient and modern, we find Seven Doors, which symbolise the Seven Planets; and having the mystic words, Beababa, resignation; Mothak, sweetness; Serrel, intelligence; Emounah, strength; Coh-er-Eloah, love of God; Tsedakah, justice.

Q. What did the ancients believe in regard to these seven doors?

A. The Egyptian Initiates believed that the soul was immortal, and, in the ascent to the Halls of Osiris, that it was necessary to pass through seven doors which, in the practice of the Mysteries were composed of lead, tin, iron, copper, bronze, silver and gold, and as such referred to Saturn, Jupiter, Mercury, Venus, Mars, Moon and Sun. The Mysteries of Mythras had seven caverns. The Hermetic philosophers professed analogous doctrines; they supposed that the soul drew its inspiration from the seven planets before it could arrive at felicity. It is the seven-stepped ladder of our Magick degrees.

Formal Secrets and Modes of Recognition

SIGNS. (a) Of Admiration—one knee being on the ground, the head turned towards the left, raise the hands towards the heavens. (b) Of Adoration—fall on the two knees.

GRIP. Place the hands under the arms of the tyler, as if to aid him to rise, saying “*TOUB BAANI AMAL RAB*” (it is really a good thing to reward work); in reply, the tyler gives the same grip saying “*J M*” (it is a good Mason).

KNOCKS. Five knocks by two and three.

INSIGNIA. Blue tunic, red sash with gold fringe, a purple ribbon worn crosswise, on which are embroidered the letters I.V.L.O.L. (*inveni verbum in ore leonis*); the jewel is a golden triangle. [*vide supra*]

SACRED WORD. Jehovah.

Waite’s Article: “Royal Arch of Enoch”

We have seen that this Degree was included in its system by the Council of Emperors of the East and West, and—whether *ab origine symboli* or not—it is in this connection that we hear of it for the first time. It was taken over with others from the Council by the Ancient and Accepted Scottish Rite and by the Rites of Memphis and Mizraim. It should be understood by those who are unversed in Masonic Ritual that it is substantially distinct from the so-called completion of Craft Masonry which is denominated the Holy Royal Arch. At the same time, there is a central point of analogy, and at least in one modernised version—being that of the Antient and Primitive Rite—the particulars of the procedure have been edited to create a superficial resemblance. The true root of correspondence is the concealment and ultimate discovery of a Sacred and Omnific Word, but the times and circumstances of both events differ in the two Grades. In that with which we are dealing, the Patriarch Enoch—according to one codex—placed the Great Secret, engraved on a stone of white porphyry, in the bowels of the earth, while according to another it was inscribed on a triangle. In the Antient and Primitive Rite there is an elaborate Historical Discourse which reflects at a far distance and with considerable distortion some elements of the Secret Tradition in Israel, as embodied in the *Zobar*, and elsewhere. There is in particular a description of two Pillars, respectively of brass and granite, erected by Enoch, the first engraved with “the rudiments of the arts and sciences,” and the second with an account of the subterranean place in which the Sacred Word had been concealed.

Motive of the Grade—The original French codex has suffered many variations at the hands of successive editors and has even changed its name. In one of the reformed systems of Ecossais Masonry it was split up into three points, being (1) Master Masons of the Royal Arch, (2) Excellent Royal Arch Masons, and (3) Most Excellent Masons of the Royal Arch, recalling the original division of the Rite referred to Zerubbabel into (1) Excellent Mason, (2) Super-Excellent Mason, and (3) Holy Royal Arch. As there is no question whatever that this Rite or Order is of English and most probably of York origin, or that the fact of its existence can be traced historically by and before 1740, I am certain that the Royal Arch of Enoch was planned upon it, in order to provide a more ancient history for the peculiar symbolical discovery with which all versions are concerned. According to the English Royal Arch the precious treasure brought to light in the days of Zerubbabel was concealed in those of Solomon, but according to the Enochian version, it was hidden before the Flood and was found in the reign of Solomon. Later on a secret school revealed it to other nations.

Enoch and the Secret Tradition—The Royal Arch of Enoch is an important memorial of the Secret Tradition in Israel and its perpetuation through successive custodians. By the hypothesis of the symbolism it deals with the first experiment in placing the tradition on record, so that it should resist the destroying hands of fire and flood. It is not only entitled to a place in any logical scheme of the High Grades, but is essential to their proper development. There is no need to say that the extant versions are exceedingly faulty, as the work of persons imperfectly acquainted with the Tradition. The Quest of the Delta in the earliest French codex seems to offer the best material for reconstruction, since it reflects least of all from the Royal Arch of Zerubbabel. The recension of Albert Pike is somewhat encumbered but is a favorable specimen of his work on the Scottish Rite. The Sacred Arch of the Antient and Primitive Rite is at once pretentious and illiterate in the sense which is attached to those words when such a maker of codices as the late Mr. Yarker is concerned. There are several French versions of various dates and claims.

Seventh Degree: KNIGHT OF THE SECRET VAULT

The Ineffable Name

Sir Knight, the Antient and Primitive Rite is the system that taught the patriarchs of antiquity to render homage to the Supreme Architect of the Universe. It has for its basis the belief in the existence of God, and the immortality of the soul; for its aim the practice of benevolence and virtue.

It is the fraternal chain that links the brethren together in the bonds of Faith in God who redeemeth, of Charity which blesseth, and of Hope in immortality.

These degrees are founded on a knowledge, belief and adoration of the Sacred Word, or name of God, which is the foundation of every branch of magick and religion, ancient or modern. "In the beginning was the *word*, and the *word* was with God, and the *word was God*." This same word, however mysterious it may appear to the profane, has been understood and held sacred by all Magicians who have been exalted to the high degrees, throughout the world; the belief in the eternity of God being the foundation of every religion known to the world.

Our ancient Hebrew brethren recognized twelve mysterious or cabalistic names by which they expressed the attributes of Deity, namely; three names of three letters each, *Jod*, *Jao* and *Jah*; three names of five letters each, *Eliab*, *Jobeb* and *Jobel*; three names of seven letters each, *Shaddai*, *Adonaih* and *Jakinai*; and three names of nine letters each, *Jabbualum*, *Elehannan* and *Yod-he-vo-be*. These letters being combined give the numerical signs, and are thus explained; $3 \times 3 = 9$, $3 \times 5 = 15$, $3 \times 7 = 21$, $3 \times 9 = 27$. Then addign 9, 15, 21 and 27, the amount is 72, being the number of the Sanhedrin of Jerusalem.

You are already acquainted with the fact that the true pronunciation of the name of God was revealed to Enoch, and that he engraved the letters composing that name on a triangular plate of gold. The name was represented by four Hebrew consonants, and the vowel sounds of this language being represented by points placed above the consonants composing the mysterious word, at different ages received different pronunciations. Hence, though the method of writing this word remained uniform, its pronunciation underwent many changes. These changes constitute what is termed the different ages of Magick. These are three, and are thus estimated:

After the death of Enoch the Ineffable Name was pronounced by Methuselah, Lamech and Noah, JUHA (*Ye-haw*), three ages. Reu, Serug, Nahor, Terah, Abraham, Isaac and Judah, JOVA (*Yo-waw*), seven ages. Shem, Araphaxad, Salah, Eber, Peleg and Hezron, JEVA (*Ye-waw*), five ages. Hezron and Ram, JEVO (*Yay-wo*), Aminadab and Nahasson, JEVAH (*Ye-way*), Salmon, Obed and Boaz, JOHE (*Yo-hay*), and by Jesse and David, JEHOVAH (*Ye-ho-waw*), in all nine ages. The true pronunciation of the name was revealed to Enoch, Jacob and Moses, who on that account are not named in this enumeration. The perfect number is thus formed; the sum of the ages of Magick, 3, 5, 7 and 9, =24, multiplied by 3 gives the product, 72, to which add the number of corrupted words, 9, the amount is 81, the age of a Knight of the Secret Vault. The mysterious words which you received in the previous degrees are all so many corruptions of the true name of God which was engraved on the triangle. Moses did not ask for the true name of God, but for the *true pronunciation* of it, which had been lost through the wickedness of mankind. It was enacted in the Mosaic law, that any one who mentioned the name of Jehovah blasphemously should be stoned to death, and on this account the name has always been called *Shembampheraush*, the "unutterable name."

This ends all of Magick connected with the Temple erected by Solomon. At its commencement a brother sealed the truth with his blood; and at its destruction, amidst the wickedness of the people there was still found a brother whose integrity was equal to that of our ancient Grand Master. May you, and all Magicians of our Antient and Primitive Rite emulate their courage in the cause of truth. So shall our beloved institution be honoured by the world, and our sanctuary blessed by heaven; and the light of our truth shine forth as

the morning star from the midst of a cloud,—as the sun shining upon the temple of the Most High,—as the rainbow giving light in the bright clouds,—as the flavour of roses in the spring of the year,—as lilies by the water, and as the frankincense tree in summer,—as fire and incense in the censer, and as a vessel of gold set with precious stones,—as a fair olive tree budding forth fruit, and as a cypress which groweth up to the clouds; and when the robes of death are placed upon us, may they prove to be the garments of perfection to the all-seeing eye of the Supreme Architect of the Universe, that He may appoint each of us guardians of his resplendent sanctuary of truth, and to an everlasting life, where is love, and peace, and joy unspeakable, in the divine presence of Him who was, who is, and who ever shall be, world without end. Amen.

Catechetical Lecture

Q. On what is the constitution of the Order founded?

A. Upon the law of Hom. According to the Zend Avesta, this law announced an eternal Supreme Being, originating two opposing principles; the ceremonies of the law called Paeriokesh were very simple, recalling the origin and arrangement of the Universe; their aim being to render homage to the Supreme Architect of the Universe., and elevate man above his kind by defending him from the passions which so often trouble his existence.

Q. What does a dissevered head signify?

A. The repression of the human passions.

Q. And the pitcher of water?

A. It symbolises thirst for science.

Q. And the quiver furnished with arrows?

A. The power of eloquence.

Q. What signifies the rainbow?

A. The harmony of all good sentiments and the universal accord of Magick.

Q. And the chisel?

A. The chisel polishes and perfects that which is rough and informal; it symbolizes genius.

Q. And the flaming star?

A. It is an emblem of genius which rises to great things.

Q. And the mirror and Ark?

A. The mirror is an emblem of truth. The Ark represents the soul agitated upon a sea of passions and escaping a deluge of vices.

Q. What symbolises the chandelier of three branches?

A. The triple luminous nature of the Divinity—wisdom, justice, goodness.

Q. You ought to have remarked two emblems, the *circle* and the *square*; will you give us the explanation?

A. The first symbolises that eternal succession of beings maintained by life and death; and the second the four elements which regenerate all things.

- Q. And the two circles in which are indicated two principles—Divinity and Nature?
- A. Both are synonymous; for all nature submits to an organised and periodical movement; impressing us with the existence of a great First Cause, who attracts our veneration and compels us to think that nothing can be above Him.
- Q. What is indicated by the emblems of the Sun and Moon?
- A. The Sun is an emblem of the sacred fire which ought to warm our soul and enlighten our spirit. The moon symbolises the earth, the mother and nourisher of men and things; its borrowed light invites us to profit by that light which is given to us, but to receive it with discernment and to adopt nothing but what is conformable to sound philosophy, and the pure morality of which our Magick is the focus.
- Q. What is signified by the Dove?
- A. It is an emblem of the vivifying spirit which fertilises nature. The image of the universal spirit that illuminates the three stages of nature—the animal, vegetable, and mineral.
- Q. Give me an explanation of the seven planets known to the ancients.
- A. The *Sun* represents Apollo, the god of light, sciences and arts; it indicates morally the first glimmer of celestial light. The *Moon* represents the goddess Diana, sister of Apollo, it being the nocturnal light and the darkness of intelligence. *Mars*, god of wars and combats, presides over battles; Magicians should combat vice. *Mercury* is the interpreter of divine light; he carries the caduceus of eloquence and truth. *Jupiter*, master of the gods, is the emblem of intelligence and divine power. *Venus*, goddess of beauty and mother of love, leading to fertility. *Saturn*, god of time, destroying and renewing each day; the ancients represented him as devouring his children—the days thrown behind him.
- Q. What do these seven planets symbolise to us?
- A. The seven principal passions of life—1st, Propagation; 2nd, Acquisition; 3rd, Scientific Ambition; 4th, Civil Ambition; 5th, Family Ambition; 6th, Social Pleasures; 7th, Religion. Also the seven heavens, or spheres, which again symbolize the seven corporeal delights—seeing, hearing, feeling, smelling, tasting, tranquillity, thought.
- Q. What does the word of initiation imply?
- A. It implies birth to a new life; the profane man, in order to be admitted to our sublime institution, must abandon errors, prejudices, and principally vicious habits, and the defects contracted in the world.
- Q. What signifies the Mallet in the hands of the Master?
- A. It is the emblem of force submitted to intelligence; the number *three* characterises its form; it is in the form of the tau cross, which symbolises immortality.
- Q. What signifies the square of nine in a triple triangle?
- A. The square of 9 is 81, or the age of a Knight of the Secret Vault, and figures the triple essence of Divinity.

Formal Secrets and Modes of Recognition

SIGN. Place the right hand near the left flank and draw it sharply towards the right.

FIRST GRIP. Give each the right hand; turn it alternatively three times, the first one saying “*BERITH*,” and the other “*NEDER*,” to which the first replies “*SCHELMOTH*.”

COVERING WORD. *J M*.

PASS-WORD. *SHIBBOLETH*.

SIGN OF FIRE. Place on the left cheek the open right hand, and with the left hand hold the elbow.

SECOND GRIP. Grip the right hand as in the 3rd degree saying “Are you going further?” The answer is to advance the hand along the arm to the elbow; then each one places his left hand on the right shoulder of the other, leaning forward three times with the right legs advanced.

SECOND COVERING WORD. *MACHORIM* (afflictions).

SECOND PASS-WORD. *ELHANAN* (Mercy of God, God the merciful).

SIGN OF ADMIRATION AND SILENCE. After having inclined the head, raise the eyes and lift the two open hands toward the heavens and place the two first fingers of the right hand on the lips.

THIRD GRIP. Each one seizes the right hand of the other and with the left hand on the right shoulder draws the other one to him by advancing the hand on the back.

THIRD COVERING WORD. *ADONAI*.

KNOCKS. Twenty-four knocks, 3, 5, 7, and 9.

STEPS. Nine steps, eight quick ones and one slow, whilst holding the right elbow and placing the right hand on the cheek, the palm outwards.

AGE. Seven times seven years.

INSIGNIA. Blue tunic, red sash fringed with gold, crimson ribbon worn crosswise with the jewel which is a golden compass.

GRAND PASS-WORD. *BEAMACHEH! BAMEARAH!* (God be praised! we have found!)

SACRED WORD. *JEHOVAH*.

Waite's Article: "Grand and Sublime Mason"

In the Royal Arch of Enoch the Candidate is supposed to receive the Lost Word of the Holy and Royal Art, but it is communicated—as we know—in a number of other Grades, it being understood that there are several modes of restoration, even as the Divine Names—which are Names and Titles of God—are numerous under the aegis of the religions of Christ and Israel. The fact that the Lost Word, in whatever manner it is formulated, belongs always to this class indicates the persistence of Jewish theosophy—meaning Kabalistic tradition—through every development of Masonry. It is too often apart from any trace of scholarship in the makers of Grades, and too often a clouded reflection, but the traces are always there. In the Grade which I am denominating Grand and Sublime Mason, as one who uses a shortened codex, that which is revealed in the Arch of Enoch is communicated for a second time under circumstances that will appear immediately. This is the first point and represents a general note of intention. The second point is regarding the claim advanced on the part of the Grade, and as to this it is said in the Lecture that the Grand and Sublime Masons are the only depositaries of Ancient Masonry. We shall see that this claim depends from the traditional history, which belongs to a well-known form, is made in various synonymous terms on behalf of many Degrees or Rites, most of which exclude one another. It is otherwise and of course fabulous. The third and last point is that the Grade is found under a considerable number of obediences, though most belong to the past, and has a marked variety of titles: they may be specified as follows, in order to clear the issues in respect of Masonic nomenclature. It has been known therefore (1) as the Grand Ecossais Mason of Perfection of the Sacred Vault of James VI; (2) as the Degree of Perfection, a reduced version of the former title; (3) as Scotch Knight of Perfection, according to the modern rendering of the Accepted Rite in England; (4) as Grand Elect Ancient Perfect Master, being its original denomination in the Council of Emperors; (5) as Ecossais of Perfection, or Grand Elect, in the classification of the French Supreme Council, during the first half of the nineteenth century; (6) as Knight of the Sacred Vault, otherwise Grand Ecossais Elect in the Rite of Memphis; (7) as Grand Elect Perfect and Sublime Mason, according to the Scottish Rite in America.

Heads of the Legend—It has passed through almost as many variations in Ritual procedure and motive as in descriptive names. We may compare the summary furnished by Ragon in his account of Capitular Grades with the recension of Albert Pike, which was based probably on several versions of the past, and offers by derivation from these a variant of the widespread myth concerning the preservation of Masonry in Palestine, from the age of Solomon and his Temple to the epoch of the Crusades, or in other words a theory of the transmission of Secret Tradition from the Covenant of Israel to that of Christ. The traditional story is given here in its baldest form, and recounts how certain Masons, about whom we shall hear in connection with the Royal Arch of Enoch, carried the Ineffable Treasure of the True Word from Judea into other countries, giving secret instruction to those who were worthy of being included among the keepers of the Royal Art. Masonry was propagated otherwise in the lower Degrees by far less cautious custodians and degenerated as it extended everywhere, but the Supreme Mysteries were reserved in sacred hiddenness by the Grand and Sublime Masons. They passed into Egypt and Assyria, they crossed over into Europe, and as it was indubitable that the original and historical home of Emblematic Masonry should not be left out, it is said that many settled in England, Scotland and Ireland. After such manner were Kilwinning and Heredom assured their own in legend. The centre of all remained, however, in Palestine, as did Christian Rosy Cross abide in the House of the Holy Spirit while the Brothers travelled abroad. They must have seen therefore the Lamp of Christ uplifted in the Holy Land, and though it is not said that they adopted the New Law, when the time came for the kings, princes and faithful of Europe to deliver Jerusalem from the yoke of unbelief and its miscreants, we are told that they offered their services in that all-holy enterprise and that the Sublime Masons performed prodigies of valour. One result was that the royal and noble crusaders solicited and obtained initiation. The legend breaks off at this point, so that it is left an open question whether the Christian Brethren who returned again to Europe communicated that which they had received under the same seals to others or whether they were received into those Hidden and Holy Houses which, by the hypothesis of the story, were located already in the West.

Ritual of the Grade. —In the Ceremony of Admission as revised by Albert Pike [for the American Scottish Rite], the Candidate demands the Perfection of Masonry, which he is not supposed to receive under all obediences except in the Grade of Rose-Croix, though he is destined to travel much further if he is to attain the completion of his experience. He desires also to continue his research into the Mystery of that Sacred Word about which he had heard and seen in the Royal Arch of Enoch, as one who stands upon the threshold.. He is made subject to a minute searching in respect of all previous Degrees and to a Masonic examination of conscience. He is pledged and anointed with oil, which is testified in the symbolism to be that used in the consecration of Aaron, and this is followed by a ceremonial observance of the Eucharistic kind—according to ancient custom, as it is said in the usual ineffectual formula of procedure. But in respect of the Sacred Word he is told that it is essentially ineffable, as it is spoken only in the heart. In the heart therefore he shall preserve the Sacred Mysteries of Masonry, and in his heart shall the Word be graven. So will he learn how to live in the immediate presence of the Grand Architect of the Universe, Whom it is prayed that his eyes may behold face to face. The lesson of the Grade is in reality that he has been upon a false quest in respect of the Word, but the mind of Pike was confused, and he missed the opportunity of enforcing this conclusion, so that it remains as a matter of inference.