

LITURGY  
OF THE  
ANCIENT AND ACCEPTED  
SCOTTISH RITE  
OF  
FREEMASONRY,  
FOR THE SOUTHERN JURISDICTION OF THE  
UNITED STATES OF AMERICA



PART III

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XV. TO XVIII.

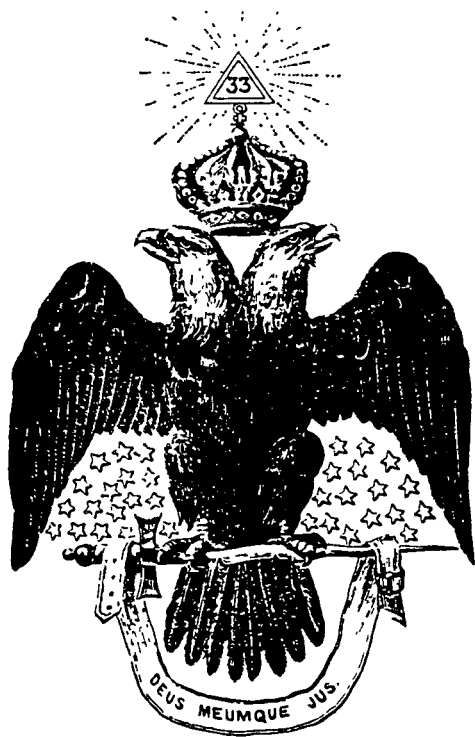
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CHARLESTON.

A . M . 5638.

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Revised 1956



המקדש שני.

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THE SECOND TEMPLE.



המקדש השני



THE BOOK

OF THE

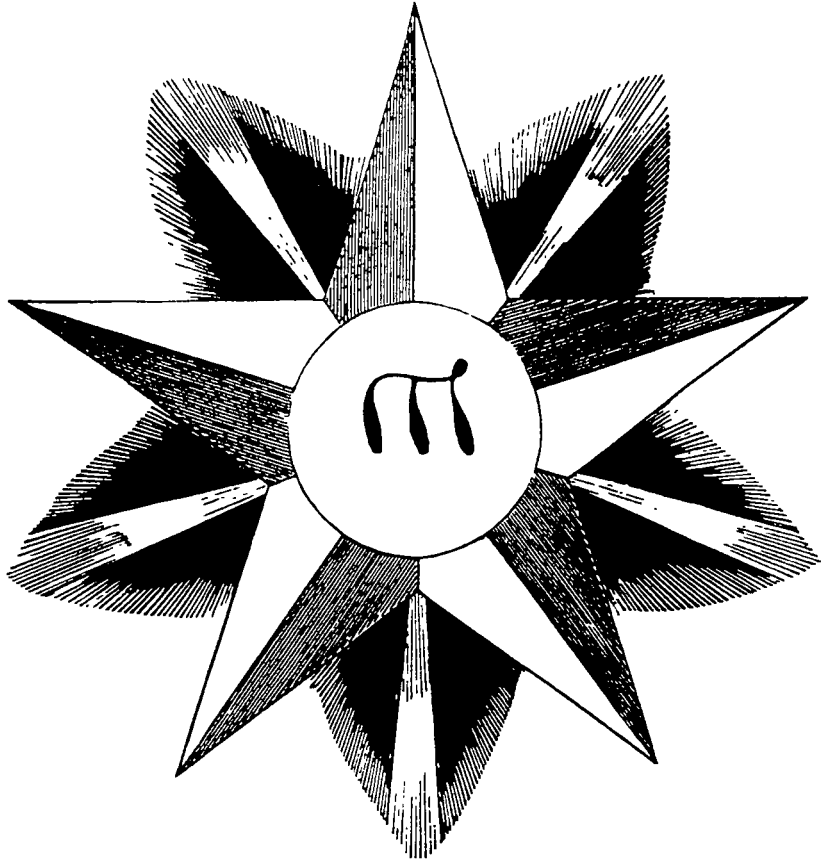
COUNCIL.



*Ἀνατολή Μεγάλη Ἱεροδομου.*

A. S. M. S. 5638.

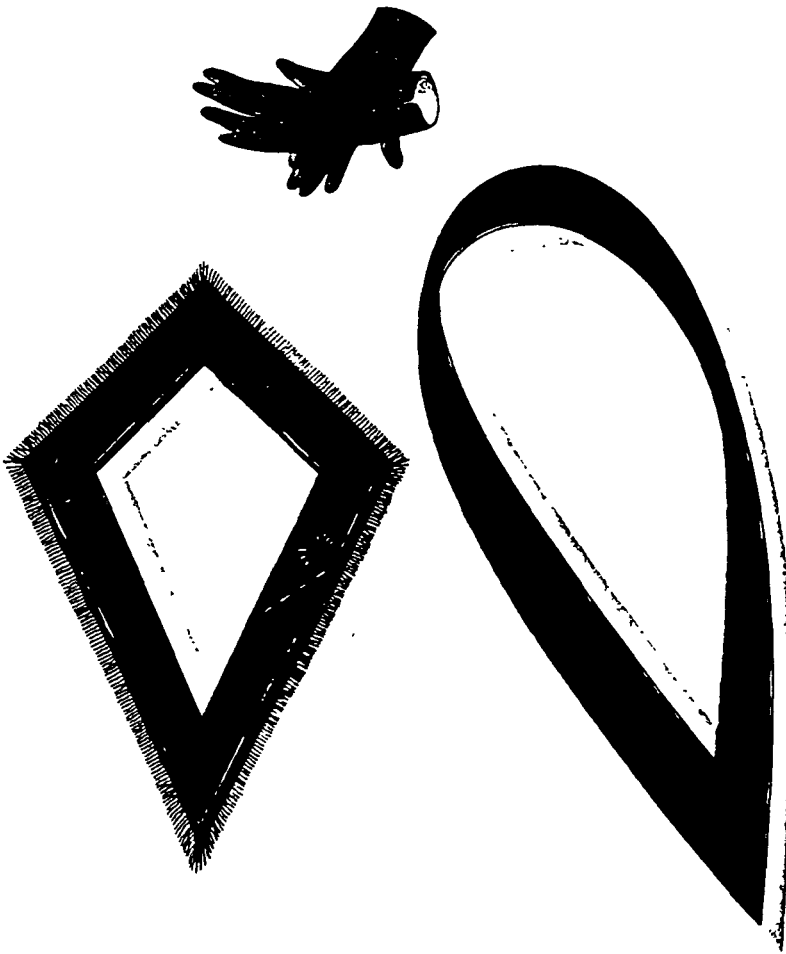
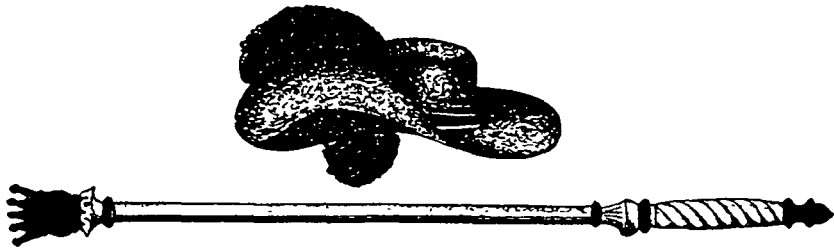
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*Fifteenth Degree*

*Plate 1st*



*Cordons worn from left to right.*



of Jerusalem. The hangings are so arranged that the room may represent a large tent. They are white, blue, scarlet, and purple. When the room is fully lighted, there are seventy lights, in ten groups of seven each, each seven forming a triangle and a square. One in each group of seven is all the time lighted. The others will be lighted at the proper time in the work.

The Seats in the East and West are plain, without covering of any sort.

In the West is a painted scene, representing the ruins and prostrate and broken columns of the Temple in the foreground, and in the rear the shattered walls of the city. This scene is arranged to roll up, and when it does so, it discloses in the West the Altar, with the Candelabrum of seven lights near it. On the Altar are the Book of the Law, or roll of the Pentateuch, the Book of Constitutions, a Sword and Trowel, and a pair of Compasses open to sixty degrees; and above the Altar a transparency, being a five-pointed Star, blazing with rays of red and green, and in its centre the letter . $\text{III}$ .

Along the sides of the Hall are also paintings, representing the broken walls and gates, and ruined buildings, seen through openings in the hangings.

The Hall of the EAST, or Second Apartment, represents the Council-Chamber of CYRUS, King of Persia, at Babylon. It is hung with green, from the ceiling to the floor. On the South, West, and North, there must be a space of five or six feet between the hangings and the wall.

The room is brilliantly lighted, by no particular number or arrangement of lights. In the East is a superb Throne. In the West are two arm-chairs; on the North and South, seats for the Knights. 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 word  $\text{𐤀 𐤃 𐤁 𐤍}$ . 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 two human figures representing Nebuchadnezzar and Belshazzar, loaded with chains, the former on all-fours, eating grass.

Inside of the hangings, with room for the Brethren to sit between, should be a wall of canvas, about four feet high, painted to represent brick-work, commencing on each side of the Throne, and going entirely around the North, South, and West sides of the room, inclosing within it the two chairs in the West. At each of the four corners, and also midway each of the Northern, Southern, and Western sides, is a round tower, also painted like brick-work, and, except that midway the Western side, six feet high. This last must be at least eight feet high, and large enough to contain a man. It must have two doors, one opening on the inside, and the other on the outside of the hangings. At the former door, in the space between the hangings and the wall, must be two sentinels armed with pikes and swords. The hangings must fit closely to the sides of this tower, so that one can pass in and out of it, behind them, without being seen by any one in the room; and there must be no passage for the light, from one door of the tower to the other.

The wall *may* extend along the East, behind the Throne: and it *may* also be higher, and the towers higher and larger, if the hall be spacious enough. When the Brethren stand, they will be inside, and when they sit, outside of the wall.

The door leading into the antechamber should be near the East.

In the antechamber, or passage between the two apartments, must be a solid wooden bridge. Under it, a representation of a running stream, with bodies and dismembered limbs floating in it. Near it should be a watch-fire. The approach to it must be guarded by several armed men, and one end of it should be near the door of the First Apartment. The river represents the river Gadara. On the bridge are the letters L. D. P.

## OFFICERS AND TITLES

## FIRST APARTMENT

The Council works in the first apartment, except during a part of the reception of a candidate.

In this apartment the Presiding Officer represents, except during a reception, ZERUBBABEL, the Governor of Judea under Cyrus, and sits in the East. He is styled "*Eminent Tarshatha.*"

The Senior Warden represents JESHUA the High-Priest, sits in the West, and is styled "*Excellent High-Priest.*"

The Junior Warden represents the Sagon NEHEMIAH, the SCRIBE, sits in the West, on the left, and is styled "*Excellent Scribe.*"

The Orator sits in the South, and represents the Sagon SERAIAH.

The Almoner sits in the North, and represents the Sagon RALAIAH.

The Secretary represents the Sagon MORDECAI.

The Treasurer represents the Sagon BELSAN.

The Master of Ceremonies represents the Sagon MESPAN.

The Expert represents the Sagon BAGAVAI.

The Assistant Expert represents the Sagon RAHUM.

The Captain of the Guard represents the Sagon BAANAH.

The word "SAGON" means *Noble, Chief or Ruler.*

The Tiler is styled "*Warder.*"

During the reception, and in the First Apartment, these officers represent the Chiefs of the remnant of the people that had returned from Egypt to Jerusalem, shortly before the beginning of the reign of Cyrus. Here, the Master is styled "*Worshipful Ruler,*" the Senior Warden, "*Venerable Priest,*" and the Junior Warden, "*Venerable Scribe.*" The Master of Ceremonies and the Captain of the Guard are the only other officers. The Master represents Hananiah, one of the descendants of Solomon.

## SECOND APARTMENT

Here, the Presiding Officer is styled "*The Great King.*" He sits in the East, and represents CYRUS.

Two brethren, selected therefor, represent SISINNA and NABUZARADAN, the Generals highest and second in rank. They sit in the West, and are styled "*Master of Cavalry,*" and "*Master of Infantry.*"

Another is styled "*Master of the Palace.*" He sits in the South, and represents the Prophet DANIEL.

Another is styled "*Master of the Chancery.*" He sits on the left of the Great King.

Another is styled "*Master of Despatches;*" and another "*Master of the Finances.*"

The Master of Ceremonies is so styled.

The Expert is styled "*Master of the Household.*"

The Assistant Expert, "*Master of the Wardrobe.*"

The Captain of the Guard is styled "*Captain of the Guards of the Palace.*"

In the Second Apartment, during a reception, it is desirable that Brethren other than the regular officers should act as officers. But if the number of members is too small to permit this, the Orator may preside, and the Almoner and Secretary act as Masters of Cavalry and Infantry.

## CLOTHING, DECORATIONS, JEWELS, ETC.

The CORDON of a Knight of the East is a broad, green, watered ribbon, worn as a baldrick, from left to right, without a jewel. The officers wear, instead, a collar of the same over the neck, the point on the stomach. That of the Tarshatha is edged and fringed with gold; and on the left side are embroidered in gold a sword and a scepter, crossed, the latter surmounted by a sun.

All wear a broad sash or girdle of white watered silk, edged on the upper side and fringed on the lower, with gold. It is worn round the body, the ends falling down on the left side,

over the hip. On the outer end a bridge is embroidered in gold, on the arch of which are the letters L. . D. . P. . This girdle is embroidered throughout with human heads, mutilated limbs, crowns, and swords whole and broken. Each Knight wears a silver trowel, with an ebony handle, suspended by a red ribbon from the girdle, on the right side.

The APRON is of crimson velvet, edged with green. On the flap are embroidered, in gold, a bleeding head, on two swords crossed. In the center of the main apron, three triangles, one within the other, formed of chains with triangular links.

The JEWEL is three triangles, of gold, one within the other, enclosing two naked swords, crossed, hilts downward, the hilts resting on the base of the inner triangle.

Between the swords, below the point of their crossing, there is, in the Master's jewel, a SQUARE; in the Senior Warden's, a LEVEL, and in the Junior Warden's, a PLUMB. The other officers wear in like manner their ordinary jewel of the Blue Lodge, between the swords. In the Second Apartment, no apron is worn.

The GLOVES are of green kid. The HAT, black, broad-brimmed, and the brim turned up on the right side, with a green plume.

The SWORD is cross-hilted, the hilt plated with gold, and the scabbard black, with gilt bands.

In the Second Apartment, the King wears royal robes of green and crimson silk, and a crown, and holds a scepter. All the Knights should, in this apartment, wear high Persian caps of black stuff, without brims.

The AGE of the Knight of the East is ten weeks . . .

The term of service is, from the end of the . . . of the years of the captivity, to the laying of the foundation of the New Temple; the hours of labor, from the rising of the morning till the stars appear.

The primary meaning of the Hebrew word קְדִימִים, (KEDIM) EAST, is ANTIQUITY. The בְּנֵי הַרְדִּים, (BENI KEDIM,) *Filii Orientis*, were the people of Arabia Deserta, which stretched

from the eastern border of Palestine to the river Euphrates, now called the Syrian Desert. Sometimes it was used as including also Mesopotamia and Babylonia.

חרב, (KHARAB,) *Sword*, also means RUIN and DESOLATION.

פרם (PHARAS,) *Eagle*, also means Persia. The more proper word for Eagle, is נשר, (*Nasar.*)

### TO OPEN

\* \* \* \* \*

. . . The Holy House of our Temple is destroyed, Jerusalem lieth waste, and the gates thereof are burned with fire. . . .

. . . Let us rise up and build, and strengthen our hands for the good work!

. . . The work is great and large, and we are separated upon the wall, one far from another, and the strength of the bearers of burden is decayed, and there is much rubbish. How shall we be able to build the Temple and the Wall?

. . . The God of Heaven, He will prosper us; therefore we His servants will arise and build.

. . . The Kings and Pontiffs weaken the hands of the Children of the Captivity, and trouble them in building, and hire Counsellors against them to frustrate their purpose, and seek by force and power to make the work to cease. How shall we defeat their evil purposes?

. . . We will make our prayer unto God, and set a watch against them, day and night, because of them; and they that build on the Temple and the Wall, every one with one of his hands shall labor on the work, and with the other shall hold a weapon; and God will bring the counsel of our adversaries to naught.

. . . When the Second Temple was about to be rebuilt, Jeshua . . . stood with his Sons and his Brethren, to set forward the workmen in the House of God; and when the builders laid the foundation of the Temple of the Lord, they set the priests in their apparel to praise the Lord. The hand of our God is upon all them for good that seek Him. . . .



## PRAYER

We beseech Thee, O Lord God of Heaven, the Father ever pitying, that keepest covenant and mercy for them that love Thee and observe Thy commandments; Hear, O Supreme Intelligence, O Infinite Wisdom, O Exhaustless Beneficence, the prayer of Thy servants, which we now pray before Thee in our feebleness and frailty and dependence, confessing our sins which we have sinned against Thee. We have been very ungrateful to Thee, and have not kept the commandments nor the statutes nor the judgments which Thou hast commanded. Help us to turn into Thee and keep Thy commandments; and permit us not to wander far away from the light, into the paths that lead to the darkness of doubt and unbelief. Make stronger our convictions that Thou dost exist, and reveal Thyself in the Universe. Let us not lose faith or hope, or think that Thou art harsh and pitiless, or carest little for us. Neither let us live to little purpose, but help us to build again our Holy House, and repair the desolations thereof, so that its latter estate may be more glorious than the first! Amen!

*All:* So mote it be! Amen!

\* \* \* \* \*

. . . Whatsoever is commanded by the God of Heaven, let it be diligently done for the House of the God of Heaven!

. . . May the hand of our God be upon all them for good, that seek Him!

. . . Think upon us, our God! for good; and let not all the trouble seem little before Thee, that hath come upon us and upon our chiefs and upon all our people, in the evil days!

\* \* \* \* \*



. . . The glory of this latter House shall be greater than that of the former, saith the Lord of Hosts.

. . . And in this place will I give peace, saith the Lord of Hosts.

\* \* \* \* \*

RECEPTION

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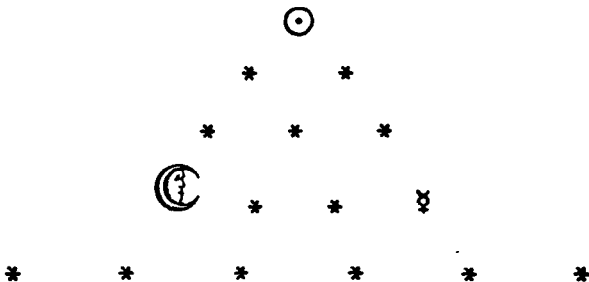
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. . . A Perfect Elu, one of the Children of the Captivity, who cometh hither from Babylon, who can show his father's house and his descent, that he is of Israel. . . .

\* \* \* \* \*

He is an Adept. "For the Seers, One is Three and Three are One, and the Three are Three times Three. Two are hidden and one revealed."

\* \* \* \* \*



. . . Zerubbabel, one of the House of Solomon, and a Prince in Israel, of the Children of the Captivity. He cometh from the river Hiddekel, and bringeth the . . . from the shrines of Truth, among the Magi . . . To inspect the ruins of the Temple, and to offer his services to his Brethren who have returned hither from Egypt.

\*   \*   \*   \*   \*   \*

. . . This Council has been selected to govern that remnant of the children of Israel, which returned hither from Egypt, whereto they had been carried by Johanan, the son of Kareah, after the destruction of the City and Temple by Nebuchadnezzar, King of the Casidim. The walls of the Holy City remain in ruins, and the grass hides the wreck of the Temple. The hands of the adversaries are against us, and the people of the land weaken the hands of our people, and trouble them in building, and they conspire all of them together to come and to fight against Jerusalem, and to hinder it. We cannot receive you as befits your rank; for we are distressed and poor and discouraged. Yet we welcome you. We rejoice that you have thought of your Brethren; and we thank you for your offer of assistance.

. . . Thus hath the Lord said by His Prophet: "I will be the God of all the families of Israel, and they shall be my people. Again I will build thee, and thou shalt be built, O Virgin of Israel! Thou shalt yet plant vines upon the mountain of Samaria. For there shall be a day when the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God. He that scattered Israel will gather him, and keep him as a shepherd does his flock; for the Lord hath redeemed Jacob, and ransomed him from the hand that was stronger than his."

. . . It is the first year of Cyrus, King of Persia, who long since promised to rebuild the Lord's House in Jerusalem. But the memory of kings is treacherous; and he delayeth until the

hearts of your brethren of the Captivity are very heavy; and I have come hither at their request to pray unto the God of Israel that He will cause the King to remember his promise, and set them free. . . .

. . . After I shall have visited the ruins of the Temple, and wept over the distresses of our people, I will return to Babylon, whence I have come by permission of the King. Like us, he worships one God. . . . He has always kept his vows, and been distinguished by his virtue and honor. . . . I hope that he will remember his promise; that he will release our Brethren, and allow us to rebuild the House of the Lord, and restore the holy vessels. . . .

\* \* \* \* \*

#### PRAYER

Remember, O Lord! what is come upon us; consider, and behold our reproach! Our inheritance is given to strangers, and our homes to aliens, and we are without a name. Our necks are under the yoke of persecution. We labor and have no rest. Our fathers have sinned, and we bear the burden of their iniquities. Because of the swords of the Sons of the Wilderness, we gain our bread with our lives. Our elders sit no longer at the gate; the music of our young men has ceased; our crowns are fallen from our heads. We have sinned; and our hearts are faint and our eyes dim! The mountain of Zion is a desert; yet Thou, O Lord, remainest forever; Thy throne endures beyond all generations! Forget us not forever! Turn unto us again! Let Thy good hand be upon us! Incline the heart of the king to remember his promise! Send Thine angels to him in his dreams; that he may perform his vow, and rebuild Thy Holy Temple! Be no longer angered with Thy people; but forgive them, and renew our days as of old! Amen!

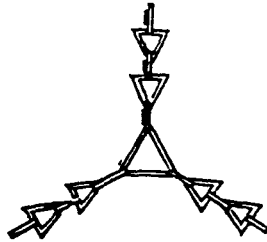
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. . . A new hope animates us. Let us with joy eat and drink and be refreshed; for the Lord will make us joyful, and turn the heart of the King unto us, to strengthen our hands in the work of the House of God, the God of Israel. . . .

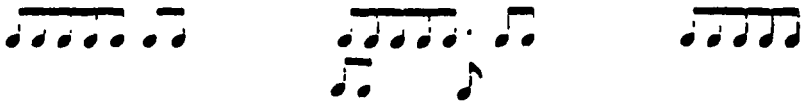
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## המשתה.

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\* \* \* \* \*

A Prince of the House of Solomon, the first among his peers, free-born, but by misfortune a captive; who comes to demand the performance of a promise, and appeal to the good faith of a King, in behalf of his Brethren of the House of Israel. . . . He asks that The Great King keep his promise to the Grand Architect of the Universe, that he restore to his captive

brethren their freedom, and suffer them to return to Jerusalem, there to rebuild their City and Temple.

\* \* \* \* \*

O King, the tears and miseries of my people here and at Jerusalem have compelled me to appeal to your justice and good faith. Many languish here in slavery; and all pine for the day when the Holy City and Temple shall be rebuilt; and they have prayed me to gain access to your royal presence, and remind you of your promise, that you would restore to freedom those who are here held in bondage, and permit them to join their countrymen in Jerusalem, there to rebuild the City and Temple of Jehovah our God.

\* \* \* \* \*

When our wise Monarch, Solomon, instituted our Order of Architects, he taught us that Equality was the foundation of the whole system. Here, that does not reign. Your rank, your titles, and the subserviency of your courtiers are incompatible with the principles of our Order. Moreover he instructed us that a tale-bearer revealeth secrets, but he that is of faithful spirit concealeth the matter. To be good men and true, and faithfully to keep our secrets, is the first lesson we are taught in our Mysteries. My engagements are sacred and inviolable. . . . The honors and the rank that are earned by violation of vows, are worthless. My life is always at my country's service; but even to free my people and rebuild the House of the Lord, I cannot sacrifice my honor. I KEEP THE HOLY FIRE.

\* \* \* \* \*

. . . Thou art worthy to ascend from the sphere of MARS to that of JUPITER, for thou art JUST; but if thou wouldst reach the highest sphere, and become a MASTER OF THE LIGHT, thou must be generous.

\* \* \* \* \*

. . . I long since resolved to set free the Hebrews whom we have so many years held in captivity. They, like us, worship one God, and abhor idolatry. Other matters of serious import caused me to forget them; but I have been reminded of my duty as a just and merciful monarch. Last night I dreamed that I saw a lion, ready to spring upon and devour me. I endeavored to escape by flight, but my feet refused to obey. Then I saw Nebuchadnezzar and Belshazzar, the Kings of Babylon, prostrate, and loaded with chains, and above them, in a bright glory, the name of Jehovah of the Hebrews: and from the glory and the luminous clouds around it came an Eagle, that seemed to utter words, the meaning of which was, that I should restore the captives to their liberty, or my crown should pass into the hands of strangers. Then, amazed and in terror, I awoke.

\* \* \* \* \*

. . . The voice which thou heardest in thy dream was that of Jehovah our God, who through His prophets, foretold thy coming, and gave thee the dominion of the East. The captives are the children of Israel, who have now been seventy years in slavery. Their God commands thee to restore them to their homes, return them their holy vessels, and aid them in rebuilding their City and His Holy House. The chains upon the Kings betoken thy fate, if thou disobeyest His commands. And the lion represents His anger, that will swiftly destroy thee, if thou remainest deaf to His voice. Even so, O great



King, will He do unto thee; and more also, if thou dost not obey His will.

I will obey. Zerubbabel, I give thee permission to rebuild your Temple. I do decree that every captive of Judah and Israel in my dominions is from this moment liberated. . . . Cause this to be proclaimed and cut on stones set up throughout all my kingdom. . . . Bring forth the vessels of the House of Jehovah, and deliver them unto whomsoever Zerubbabel shall appoint. Let the House be builded, and the foundations thereof be strongly laid, and the expenses be given out of our Treasury. And let the golden and silver vessels be restored, and brought again unto the Temple at Jerusalem, each to its place. Zerubbabel, thou art the Tarshatha of Judæa. I order that thou be obeyed in every place through which thou mayest pass, and that all supplies and assistance be furnished thee, as they would be to myself. . . .

\* \* \* \* \*

. . . I return thee thy sword. . . . I am persuaded that thou wilt never draw it in the cause of injustice and oppression; but only in defense of thy country, or other just and holy cause.

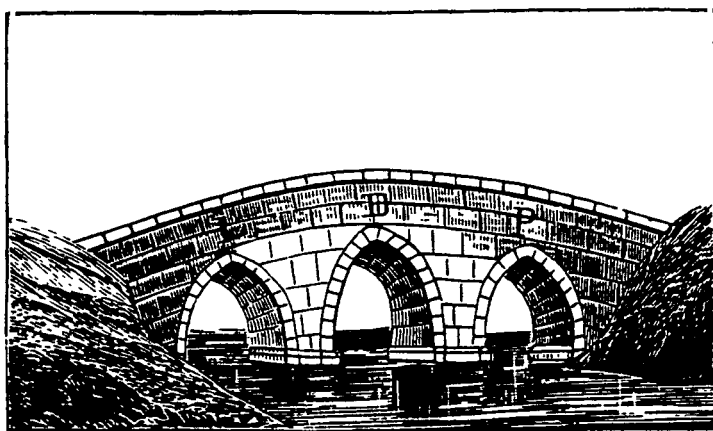
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This Signet is the evidence of thy supreme authority and command over thy people, as my representative. Exercise wisely and generously thy great powers, always remembering that the prosperity and happiness of the people should be the constant care of the Ruler; and that Justice and Equity and Clemency are the fit supports of the Throne.

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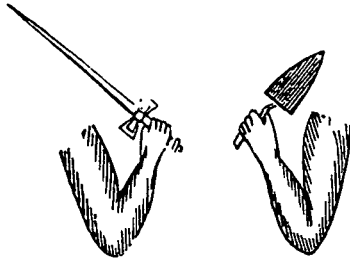


### PRAYER

O God, the One, the Supreme, Intellect and Light and Life, called by many names! Thou hast been our safety and our defense. Thou has been our help, and in the shadow of Thy wings will we rejoice. Thou makest the outgoings of the morning and evening to be glad. Thou holdest our soul in life; and sufferest not our feet to be moved. Our enemies compassed us about, like a lion greedy of his prey; like a young lion lurking in secret places; but Thou didst disappoint them and cast them down, and gavest them into our hand. Thou has girded us with strength unto the battle; and unto Thee be all honor and glory and thanksgiving, forever and ever! Amen!

\* \* \* \* \*

\* \* \*



\* \* \* \* \*

. . . The King having given me permission to appear at the foot of his throne, was touched with the miseries of the captives, and remembered his promise, which in a dream God had ordered him to fulfill. He hath set free all the captives, and ordered that the Temple be rebuilt, with the aid of his treasury; and he has restored to us the vessels of silver and gold, carried away by Nebuchadnezzar. Me he hath appointed to rule over the people and direct the work. He armed me with this sword, to protect and defend my brethren, intrusted me with his signet, honored me with the title of Brother in the company of his Lords and Princes, and invested me with the collar of an Order established by him. His General gave me an escort to conduct me hither. We journeyed up the Euphrates, to compass the desert, and thence came by the way of Damascus. At the crossing of the river Ahava we were assailed by enemies, whom we overcame, and forced our way across the bridge, I losing in the contest the collar given me by the king.

This is the King's Proclamation of freedom to the Children of the Captivity.

"Thus sayeth Cyrus, Malak of Persia: Ahura the Creator hath given me dominion upon the earth; and he hath charged me to build a house at Jerusalem, unto Jehovah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judæa, and build the House of Jehovah, the God of Israel, HE, the God which is in Jerusalem. And whoever remaineth in any place, where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the House of the Lord, which is in Jerusalem."

. . . I have lost that only that which had for me little value. The rank and honors that are in the gift of princes are so commonly undeserved by those who wear them, that a wise man may well look upon them with disdain, or at least with indifference, and bear their loss without grieving. There are dignities much more to be valued, that are not in the gift of Kings, and not always even within their reach, to be worn by themselves.

\* \* \* \* \*

. . . The representatives of the children of the Province, that went up out of the Captivity, of those which had been carried away, whom Nebuchadnezzar the King of Babylon had carried away, into Babylon, and who came again unto Jerusalem and Judea, every one unto his city; Zerubbabel the Tarshatha, and those who came with him; Jeshua the High Priest, and Nehemiah the Scribe; and the Sasons, Saraiah, Ralaiah, Mordecai, Belsan, Mespar, Bagavai, Rahum, and Baanah.

"And the Tarshatha said unto them, that they should not eat of the most holy things (the KADOSH H' KADOSHIM,) until there should stand up a Priest with Aurim and Themim."

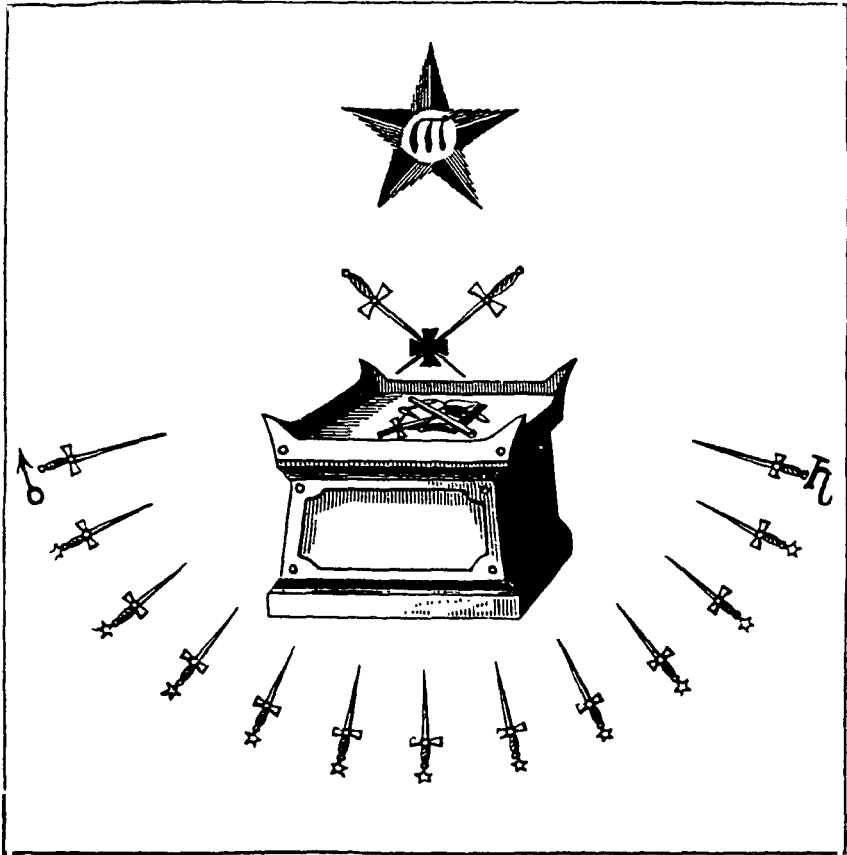
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. . . And when the seventh month was come, and the Beni-Israel were in the cities, the people gathered themselves together as one man, to Jerusalem. Then stood up Jeshua the son of Josedech, and his brethren the Priests, and Zerubbabel the son of Salathiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as is written in the law of Moses, the Man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries; and they offered burnt-offerings thereon unto Jehovah, even burnt-offerings morning and evening.

\* \* \* \* \*

There is a river, the streams whereof shall make glad the City of God, the Holy Place of the Tabernacles of the Most High. God is in the midst of her; the Lord of Hosts is with us. O send out thy Light and thy Truth! let them lead me, let them bring me unto Thy Holy Hill and to Thy Tabernacles! Then will I go unto the Altar of God, and my prayer shall be unto the God of my life. I will pay my vows unto the LORD, now in the presence of all the people. God is the LORD, which hath showed us LIGHT.

\* \* \* \* \*



ALTAR, BOOK OF CONSTITUTIONS, ROLL OF THE LAW,  
SWORD, TROWEL, COMPASS.

תנדרים.

\* \* \* \* \*

Secrecy . . . Regular Advancement . . . Rebuilding the  
Holy House . . . Rights of Conscience . . . Obedience . . .  
Fraternal Assistance.

\* \* \* \* \*

. . . After Jerusalem was taken and sacked, its walls broken down, the Holy House of the Temple—built where once was the threshing-floor of Ornan the Jebusite—demolished, and many of the Priests, Nobles, and people put to death, a large part of those who remained were carried by the victors across the river (the Euphrates), into Babylonia and Mesopotamia, and there colonized as subjects of the King of the Kasidim or Chaldæans. Most of those who were left at Jerusalem and in Judæa, soon after fled into Egypt, and remained colonized there until after the overthrow of the Babylonian Empire by the Medians.

Among those so expatriated, were many Initiates of the Hebrew and Phœnician Mysteries, possessed of the means of making themselves known to the Initiates, not only of Egypt and Chaldæa, but also of Greece, Persia and India. Some of these, men of intelligence and learned in all the learning of the Hebrews at that day, and in that of the Phœnicians, and eager to increase their knowledge, and to drink at the springs of Philosophy and the Holy Doctrine, journeyed, as Pythagoras, Plato, Herodotus and Plutarch did, to the ancient seats of learning and shrines of the Mysteries, communicating with the Hierophants of the Mitzraim, the Magi of Persia, and the Brahmins of India, studied the Holy Books, and received the Higher Degrees, ancient and modern, of Initiation. As the Phœnician ships visited the ports of Gaul, of Britain, and of Ireland, it is probable that the Hebrew Initiates also communicated with the Druids, and received the degrees of the Northern Mysteries.

A People subjugated always dreams of regaining its liberties. An Order proscribed, and no longer daring to avow its existence, will still continue to exist, wearing the masks, as it were, of other Orders, and under other names. The Secret Orders of a conquered people will be always objects of suspicion and fear to their tyrants, of one or many heads, who will always

believe that they are plotting to enable the people to reconquer their lost freedom. These Orders will, of course, apparently cease to exist; but they will borrow the names and ceremonial and formulas of other Societies, and, thus concealed, toil at their task in silence.

It was known that the spirit of insubordination or independence was strong among the Hebrews. Jerusalem was represented to Artaxerxes as "a rebellious and bad city." "So shalt thou find in the Book of the Records," it was written to him, "and know, that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed." It had often been guilty, it was alleged, of "insurrection against kings;" and Haman said of the Hebrews to Ahasuerus, "their laws are diverse from all people; neither keep they the king's laws; wherefore it is not for the king's profit to suffer them; let it be written that they be destroyed."

Thus the degrees obtained by those of the Hebrews who *traveled with the Master's Word into foreign countries, there to obtain Master's wages*, carried by them into the Hebrew colonies, were soon naturalized in Judæa itself. The tendency of all Orders is to multiply too greatly the number of their Initiates, until their secrets and purposes are even divulged to the profane, and then to create new and higher degrees, conferred at first on a small number of the Elect, in order to confine to them the knowledge of the Secret or Holy Doctrine, and of the real purposes of the Order. It has been especially so in Freemasonry.

Of course, many of the Initiates who were carried as captives to Babylonia, and elsewhere dispersed as colonists or wanderers, forgot their obligations and ceased to perform the duties, while remembering the Words, Signs, and Tokens, of Masonry. For this and the other reasons mentioned, those of the Hebrews who in foreign countries or at Jerusalem awaited the time when they should be allowed to rebuild the Temple, and who in the meantime communicated at irregular intervals with each other, invented or adopted new degrees, into which only



a select few were admitted, and in which were preserved the ancient traditions and memorials of the Craft. These degrees were conferred on none except those known to be good and true Masons (in the Hebrew, אַמּוֹנִים, AMŪNĪM, *Architects* or *Builders*, which also mean *Faithful*).

The great purpose of all the Hebrew Initiates was to rebuild the Holy House, בית-יְהוּאָה, the Haikal Kadosh, and to restore the worship of the True God, in His Temple on the Holy Hill. To this all the idolaters colonized in Samaria were opposed, and by every means in their power hindered the work. You know one symbolical meaning of the Temple. It and its rebuilding have another, which you may perhaps know hereafter. In this degree, Masonry presents itself as the royal and Sacerdotal Art, and the East and the West are in communication. You are surrounded by a new symbolism, and you must divine its meaning for yourself.

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### הַמְדַּרְגָּה.

\* \* \* \* \*

We invest you with the APRON, GIRDLE, and COLLAR of the Degree. The Cordon or Collar represents that conferred by the great Persian Monarch upon the Master Zerubbabel; and in the Apron, the colors of the Collar and of the Degree of Perfection are combined.

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The Girdle, as you see, alludes by its embroidery to the passage of the bridge by the escort of Zerubbabel, and the results of the engagement there. . . .

The TROWEL is a significant symbol in this degree. The hostility and threats of the surrounding Colonies and Tribes compelled those who toiled in rebuilding the Holy House and the walls of the City, to work with it in one hand and in the other hold a weapon. So the Sword of Knighthood and the Trowel of Masonry met in the same service, as they were again found united in much later days.

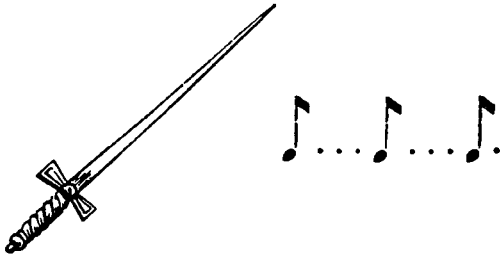
On the ends of the girdle you see a representation of a Bridge, upon the arch of which are the letters L. D. P., the initials, it is said in the old French Rituals, of the words LIBERTÉ DE PASSER, *Liberty of Passage*. It was thus that our Brethren anciently concealed the meaning of their symbols, and the purposes and intents of their organizations, when those purposes were deemed treasonable by tyrants, and death was the penalty for belonging to a proscribed but still dreaded order. . . .

. . . The bridge spanning the bloody stream is a symbol of the passage of an individual or a people from slavery to freedom, from servitude and subjugation to independence and nationality, from spiritual bondage to spiritual liberty.

Neither does this signify an immediate and sudden passage from one state of being to another. YAVERŌN HAMIM or H'MAIM is rendered, "*the passage or crossing of the waters,*" but the word that means *ford, passage, or crossing* is Abar, Aabar or Aavar. The א, (I or Y,) prefixed, causes the noun to convey the idea of a *progressive* state or condition, or the *repetition* of an action; and the affix or termination ך, ŪN or ŌN, gives the word the additional meaning of *most or great, amplifying* the meaning, and expressing greater *intensity* and *force* of action. Thus the word YAVERON means a *great or most momentous* and long-continued passage or crossing. The transition from slavery to liberty, or that from political or religious subservience to freedom of Thought and Conscience, is not to be effected instantaneously or even quickly, but only by a great and persistent struggle, in which there are often repulses and reverses, discouragements and apparent defeat. . . . Even life is a constant warfare, and a life of virtue is not a life of ease,

but of incessant struggle against vice and ignorance, errors and superstition.

This life and this warfare you have voluntarily accepted; and I do now exhort you to do your duty manfully, as a true Knight should. . . .



\* \* \* \* \*

The weapon of a Knight is the symbol of HONOR and LOYALTY. He is not to draw it, for either King or People, in an unjust cause, or in resistance to rightful authority. For the columns YAKIN and BOAZ of the HOLY HOUSE, are AUTHORITY and LIBERTY, in equilibrium; and there is no true Freedom, except in implicit obedience to the just laws and rightful magistrates of the State. . . .

The three concentric triangles of the JEWEL of the Degree, are not only LIBERTY, EQUALITY and FRATERNITY; Liberty, civil, political, and religious; but also LAW, ORDER and SUBORDINATION; and the swords are not only to be used against despots who rule and rob by force or craft, but for the Laws and Civil Institutions of the State against the violences of Anarchy and the usurpations of Military Power, and of popular Assemblies that in the name of necessity and the safety of the People take from the people all the safeguards and securities of Constitutional Liberty.

\* \* \* \* \*

## HISTORY

“Now, in the first year of Cyrus, King of Persia,” says the compiler of the Sacred Book of Chronicles, “(that the word of the Lord by the mouth of Jeremiah might be accomplished), the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his Kingdom, and also in writing, saying: Thus sayeth Cyrus, King of Persia: All the kingdoms of the Earth, hath the Lord God of Heaven given me: and he hath charged me to build him an House in Jerusalem in Judea. Who among you are of his people? The Lord his God be with him, and let him go up.”

The dream which you have heard described in the ceremonies of this degree, and the earnest solicitations of Zerubbabel, a Prince of the House of Judea, and one of those held in captivity in Persia, (who had served in the Persian wars, and on one occasion had saved the life of Cyrus in his youth, and who had recently returned from a pilgrimage to Jerusalem,) coupled with the interpretation of the dream by the Prophet Daniel, the Chief of the Sarakim or Presidents set by Cyrus over the one hundred and twenty Princes of Persia, who denounced against the King the anger of God, and his own speedy destruction, if he dared to disobey the mandate conveyed to him in his dream, produced this Proclamation—the liberation of the captives and the restoration of the Holy Vessels of the Temple.

Ten Chiefs or Sasons of the Hebrews accompanied Zerubbabel to Jerusalem; among whom were Jeshua the son of Josedech, the High-Priest, and Nehemiah, the Scribe. And in all there went from Persia and Assyria, at that time, to Jerusalem, forty-two thousand, three hundred and sixty Hebrews, besides servants and their maids.

Zerubbabel, with the Sasons who accompanied him, and a large force of the People, ascending the Euphrates to pass round the northern end of Arabia Deserta, and thence journeying by the way of Damascus, reached in safety the river Ahava. Over this he threw a bridge; but was attacked in

crossing, by a large force of the Babylonian Colonists of Samaria, and a bloody battle ensued, resulting in the defeat of the enemy and the safe passage of the Hebrews, Zerubbabel losing in the battle the decoration which Cyrus had given him, as the badge of his rank and dignity as Satrap of Persia and Viceroy of Judea.

After the destruction of the City by Nebuchadnezzar, Nebuzaradan, his General, left many of the poorer people in the land of Judea, and assigned them vineyards and fields. He also liberated Jeremiah the Prophet, the zealous partisan of the Assyrians against the Egyptians, and gave him permission to remain at Jerusalem, furnishing him the means whereby to live. He made Gedaliah the son of Ahaikam, Governor over the cities of Judea, and placed him over the poor people not carried away to Babylon.

After the Assyrian forces had marched homeward, the Jewish troops that had been in the field and at posts distant from the City, and all the Jews that had sought refuge from the storm of Assyrian war in Moab, and among the Amunites, and in Edom and elsewhere, returned to Judea, and gathered grapes and summer-fruits on which to live.

When Ishmael, of the blood royal, had murdered Gedaliah, after eating bread with him, and had also killed the Assyrian troops that had been left as guards for the Governor, and had then himself fled to the Amunites, Johanan the son of Kareah, succeeded to the command over the people, and removed them near to the frontier of Egypt, fearing the anger of the Assyrian King, whose troops had been treacherously murdered. And soon afterwards, notwithstanding the urgent advice of Jeremiah, who warned them that, if they went into Egypt, they should die by the sword, by famine and by the pestilence, Johanan and the other captains led the whole remnant of the people into that country. There they embraced the worship of the Goddess Neith, and sacrificed to her. But Nebuchadnezzar invaded Egypt with a great army; and conquered it, and shattered the images, and burned the Temples of the gods, and destroyed most of the expatriated Israelites. A small

number escaped, and returning to Judea, settled about Jerusalem, and there remained, wretched and miserable, and exposed to constant attacks from relentless enemies on all sides.

There, while Ezekiel was seeing visions and prophesying on the banks of the Chaldean river Chebar, and Daniel was being educated at the Court of Babylon, the few fugitives at Jerusalem increased continually, by the arrival of others; but leaving little record of their suffering, their disasters and their successes, struggled to maintain a national existence. Among them were a few Initiates who, recognizing each other, met in secret to practice the ceremonies of Masonry. They explored the ruins until they discovered the entrance to the Secret Vault, entering which they reached the vault, and found the Cubical Stone, and the fragments of the plate, from which the Sacred Word had been erased. The pedestal still stood in its place.

Finding the plate broken up, and no trace of letters upon it, they melted it down, and broke to pieces the cubical stone and pedestal, whose fragments they buried deep in the earth, that no trace of their Mysteries might remain. Thenceforward the Word was transmitted orally. Still hoping one day to begin their labors upon the Temple, and to rebuild it, they endeavored to reorganize the body politic of the Nation, by the election by the people of a Governor, with whom as Councilors they associated Adonikam, a Priest not wearing the Aurim and Themin, and Hatosh a Scribe, with others initiated by them into the Order of Architects, or of the Faithful.

The law and ceremonial prescribed by Moses were lost, except so far as they were preserved by tradition; and the people were governed by these traditions and by such brief statutes as were indispensable to civil order and organization for defense.

When the captivity ended, Hananiah was the Ruler of this unfortunate and poor people. How he was superseded by Zerubbabel the Tarshatha, and how the rebuilding of the Holy House was authorized to be begun, is recounted in the Book of Ezra.

When these labors were commenced, the people and workmen, continually harassed by enemies on every side, were compelled to be every moment prepared to defend themselves, and worked at all times with their arms by them; so that they were, by a natural exaggeration, said to labor with the Sword in one hand and the Trowel in the other.

After the return from the captivity, in the seventh month, Jeshua the son of Josedech, and his brethren the Priests, and Zerubbabel the son of Salathiel, and his brethren, rebuilt the Altar of God, and kept the Feast of the Tabernacles, and offered burnt-offerings, of the new moons and regular feasts, from the first day of the seventh month. They hired masons and carpenters; and employed men from Tyre and Sidon, as Solomon had done, to bring cedars from Lebanon to Joppa.

In the second year after their return, they laid the foundation of the Second Temple; and set the Priests in order, in their vestments, with trumpets, and the Levites with cymbals, to praise the Lord; and sang together, praising and thanking the Lord, for His goodness and His eternal mercy. And all the people shouted with a great shout when they praised the Lord, because the foundation of the House of the Lord was laid. And many Priests, and Levites, and Chiefs of the Fathers, who were old men, and had seen the first Temple, wept aloud when they saw the foundation laid, and many of them shouted for joy.

The prophets had said: "This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. What art thou, O great Mountain? Before Zerubbabel, a plain; and he shall bring forth the corner-stone, while the people shout, 'BEAUTIFUL! BEAUTIFUL! IS IT!' The hands of Zerubbabel have laid the foundations of this House; his hands shall finish it also; and ye shall know that the Lord of Hosts, hath sent me unto you. . . Persevere, Zerubbabel! saith the Lord. Persevere, Jeshua, son of Josedech, the High Priest! Persevere, all ye people of the land, saith the Lord, and work; for I am with you; saith the Lord of Hosts. The glory of this latter House

shall be greater than that of the former; and in this place will I give prosperity. In that day will I take thee, O Zerubbabel, my servant, son of Salathiel, and will make thee as a signet; for I have chosen thee, saith the Lord of Hosts. Take silver and gold and make crowns, and set one upon the head of Jeshua the son of Josedech, the High Priest; and say, Thus saith the Lord of Hosts; Behold the Man whose name is The Germ; he shall grow up out of his place, and build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his Throne; and he shall be a Priest upon his Throne."

Notwithstanding these promises, the people of the land weakened the hands of the people of Judea, and troubled them in building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus, King of Persia, even until the reign of Darius, King of Persia. These troubles, and the ultimate success of the enterprise will be more particularly spoken of in the degree which you are next to receive, sometimes improperly said to constitute the second part of one degree of which this is the first part.

\* \* \* \* \*

## LECTURE

The incidents of this Degree are in part historical. The whole constitutes an allegory.

The open lessons which it teaches are fidelity to obligation, and perseverance amid difficulties and reverses.

Freemasonry, also, is endeavoring to rebuild the Holy House. The adversaries who trouble the work are many—not only ignorance and intolerance, bigotry and fanaticism, prejudices, and the engrossing daily pursuits of life; but the indifference of the world, and still more, the apathy and lukewarmness of Masons themselves. In the bustle of life and business, and amid the tumult and struggles of politics, the lessons of Masonry are forgotten, and her voice is unheard. Whoso now



engages in any work of reform or beneficence, will soon learn that most men are by nature careless and lukewarm, as to everything that does not concern their own personal and immediate welfare. It is not to the combined efforts of many, but to the energy of a single will, inducing others to follow, that great reforms are owing. What one begins, many unite with him to complete. The enthusiast who imagines that he can inspire with his own zeal the larger portion, or even a few of the members of a community or an order, is speedily disappointed, and will in all likelihood weary of his task, and abandon it in disgust. To many, his purposes will seem chimerical and his notions fanciful. Many will, through mere inertia, listen apathetically to his exhortations, and yawn in reply to his urgings. To do and suffer all, and when success is accomplished, notwithstanding all obstacles and hindrances, to see those who looked coldly on, or perhaps opposed him, reap the honor and the reward, is the common lot of those who serve mankind.

He who endeavors to serve and to improve the society in which he lives, the State of which he is a citizen, is like a swimmer struggling to ascend a rapid river, lashed into angry waves by the winds. Often they will overwhelm him, often baffle him and bear him back. Most men will yield to the stress of the current, and float with it to the shore.

It is the motionless and the stationary that most impede the current of progress—the solid rock or stupid dead tree, planted firmly on the bottom, and around which the river whirls and eddies: those who doubt and hesitate, and are discouraged, that doubt the possibility of making men wiser and better, that do not think it of any use to toil and deny themselves and suffer, since nothing good can come of it; that expect others to do all, even when they themselves neither oppose nor ridicule the work; and that predict the failure which they thus do their utmost to cause.

Undoubtedly there were many such at the rebuilding of the Temple. There were prophets of evil and predictors of

ignominious failure: there were those who looked on and sneered; and those who thought they did enough if they now and then faintly applauded. Ravens croaking ill omen, and the jealous and envious who secretly plotted to hinder, and the censorious who found fault, were as numerous then as now; for human nature was neither better nor worse then than it is today.

If he who toils has it for his purpose to liberate a people from a tyranny, or to prevent a free people from submitting to usurpations or sinking into anarchy, or to rescue them from the spiritual bondage that selfish craft has imposed upon them, he will find more enemies than friends among those whom he seeks to serve. You will most surely offend him whose prejudices you assail, whose errors you demonstrate. It is easier to restore lost liberties to a people, easier to rouse them to energetic effort to recover them, than to prevent them from throwing away rights of which they are weary, or the value of which they do not appreciate. Yet the transition from bondage to freedom is slow and painful. The way from the borders of Egypt to the Jordan is not long, and yet the Children of Israel wandered to and fro in the desert between, for forty years.

The Holy House of the Temple is one great symbol of Freemasonry. As a symbol it has more than one interpretation. It is, as all Masons know, a symbol of the Universe, as also every Lodge is. In this degree it is especially the symbol of Liberty, and of a Free State, built up on the solid foundation of the virtue and intelligence of the people, with the two great columns of Truth and Justice standing as sentinels at its grand gateway of the East. Read carefully, and reflect upon, the figurative description of the Temple [הַיְכָל, Haikal], and the Sanctuary [קֹדֶשׁ, Kadosh], contained in the latter chapters of the mystic writings of Ezekiel the Prophet; the cherubim with the face of a man on one side and of a lion on the other, alternating with palm-trees; the glory of the God of Israel, such as he saw it when among the captives, by the river Chebar, then coming from the North, but now from the way

of the EAST, and coming into the House by the way of the gate whose prospect is toward the East, and filling the House,—the law of the House being that upon the summit of the mountain the whole limit thereof round about shall be most holy [קֹדֶשׁ קֹדְשִׁים]. It may be possible to discover the meaning of the river that issued out from under the eastern threshold of the House, the waters flowing from under the House, from the right side, at the south side of the Altar, deepening as they ran, until they became a river that could not be forded, on either bank of which were many trees, and which flowed eastwardly into the desert, and fell into the sea, 'which flowing into the sea, the waters shall be healed, and it shall come to pass that every thing which lives and moves, whithersoever the river comes, shall live; for they shall be healed, and every thing shall live, whither the river cometh.' 'And along the river, on its banks, fruit-trees will grow, with leaves that shall never fade, neither shall they ever be without fruit; but they shall bear fruit every month, because their waters issued out of the Sanctuary, the fruit for food, the leaf medicinal.'

Into the East gate only the Prince [נָשִׂיא, Nasia] can enter; and the כֹּהֲנִים הַמְקֻדָּשׁ מִבְּנֵי צְדוֹק, *Cohanim h'makadosh mabeni Tsadoc*, the Consecrated Priests, the BENI-TSADUC, or Sons of Truth or Justice.

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### CATECHISM

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The restitution to men of the Primitive Truth, of rational and regulated Liberty, of Free Thought and the rights of Conscience; the regeneration of the Nations, and the estab-

lishment of that state of Toleration and Peace, which will make earth a fit temple for a God of Mercy and Loving-kindness.

\* \* \* \* \*

The Leader of men, who perseveres, who encourages the disheartened, incites the indolent, inspires the lukewarm, and cheers the timid and despondent: whose strong will forces the reluctant and apathetic to aid him; and who halts not for menaces and opposition.

\* \* \* \* \*

The union of the green and red teaches us—the green, that Masonry, like the soul of man, is immortal,—the old Truth, the old Faith, the old Morality, coeval with time, and known before the flood;—the red, that the honors of Masonry are more precious than the gifts of kings. Moreover, they remind us of the greenness of the spring that cometh after winter; of the crimson of the morning that cometh after night; the hope of the day when Jerusalem shall again be called a city of Truth, and *the Mountain* of the Lord of Hosts; THE HOLY MOUNTAIN.

\* \* \* \* \*

The passage of a people from servitude to freedom; of that of a race, from degradation and ignorance to civilization and enlightenment; of that of a man from blind faith in spiritual despots to Free Thought and the enjoyment of the rights of conscience.

\* \* \* \* \*

From Babylon to Jerusalem; from the darkness of Error to the light of Truth; from the sandy deserts of ignorance and mental bondage, to the green hills and fertile plains of knowledge and intellectual liberty.

\* \* \* \* \*


The Servant of Truth, who has done his duty, has lived the full term of life, though he die young.

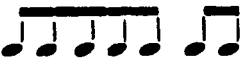
TO CLOSE


\* \* \* \* \*



\* \* \* \* \*

 . . . Behold! I will save my people from the East country and from the West country, and I will bring them and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

 . . . And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them.

 . . . If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my House, and shalt also keep my courts, and I will give thee places to walk in among these that stand by.

\* \* \* \* \*

May your hands be strong, ye that hear in these days the words of the prophets! Go in peace! . . .

\* \* \* \* \*

מדרגה שש עשרה.

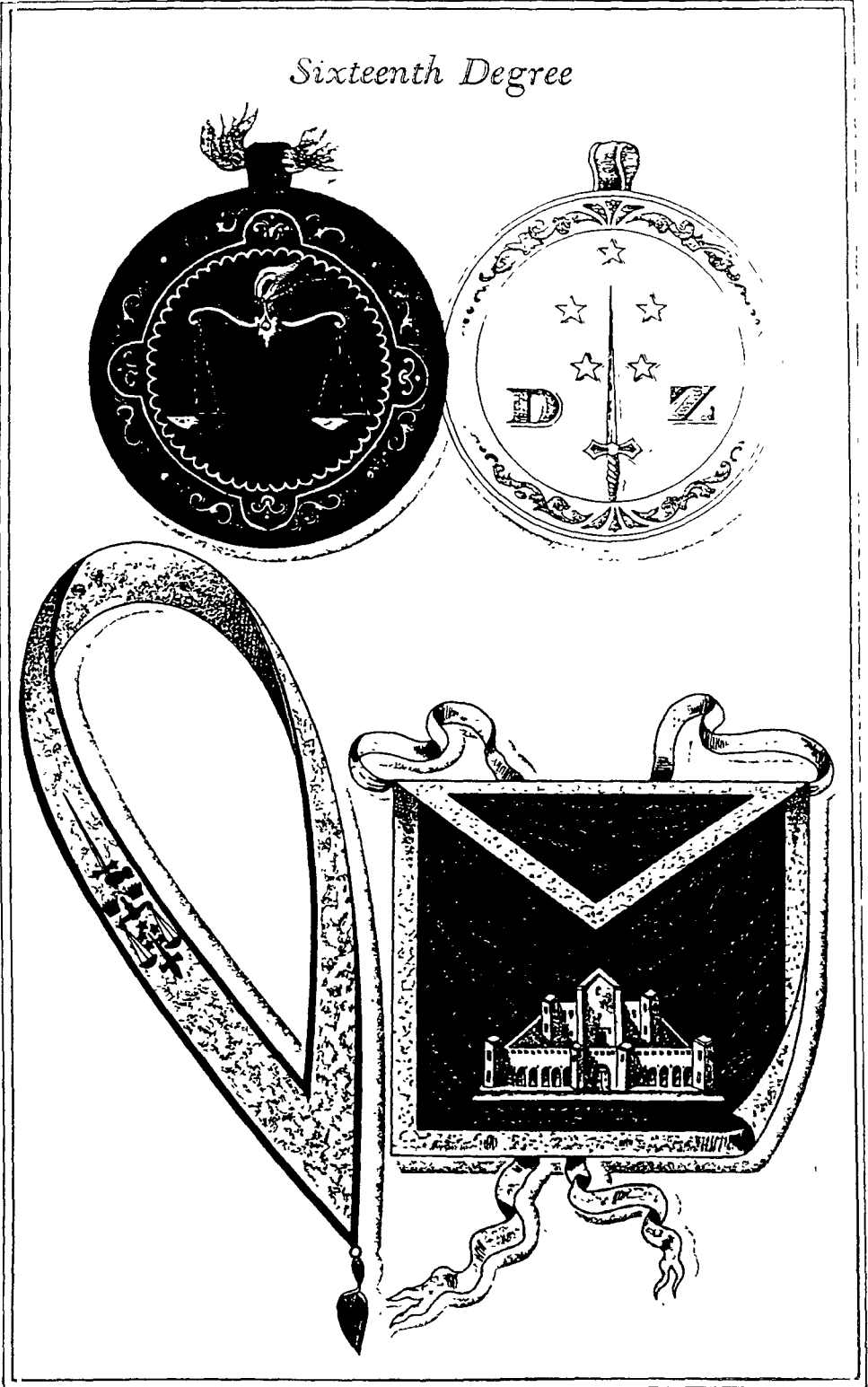


לשם זמן ימים זמן שנים זמן עשרים \*  
לשם זמן ימים זמן שנים זמן עשרים \*



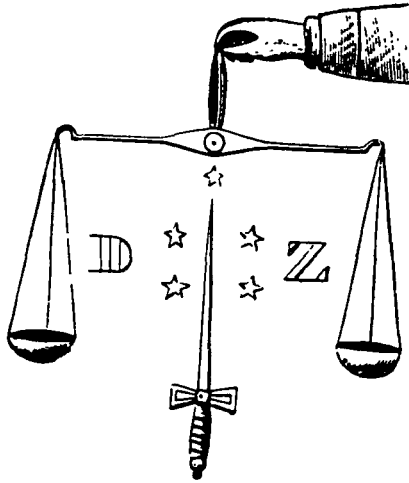


*Sixteenth Degree*



Basic size of apron is 14 inches square with  $\frac{1}{2}$  inch edge.





SIXTEENTH DEGREE

## PRINCE OF JERUSALEM



### THE COUNCIL, ITS DECORATIONS, ETC.

Bodies of this degree are styled **COUNCILS**.

Besides the anteroom, there are two principal apartments.

The First Apartment represents the Court of Zerubbabel, Tarshatha of Judea, under the kings of Persia. The hangings are of saffron-color, except the East, which is hung with white, blue, red, and violet colors, in stripes.

In this apartment, the two interlaced triangles, one white and the other black, hang over the Tarshatha in the East. In the center of them, emitting rays, is the word **⌘ ⌘**

The curtains of different colors in the East separate a portion of the hall, about fifteen feet in width, from the main body of it. The Eastern portion, behind the curtains, represents the Holy of Holies, and is hung with curtains of saffron color.

The parti-colored curtains are arranged to be drawn aside each way from the middle, and looped up, when necessary, at each side.

In front of the middle of the curtain, and near it, is a large arm-chair or throne, with a canopy over it, elevated on a platform and ascended unto by five steps. The throne is covered with cloth of saffron color. On each side of this is a smaller chair, covered in like manner, for visitors entitled to be honored.

In the West are two large chairs, covered in like manner; in the North, one; and in the South, one.

The Altar of Obligation is a little in front of the Presiding Officer, to the right. It is like that of the Lodge of Perfection; and on it are the Book of the Law, the Book of Constitutions, a Sword, a Trowel, and a pair of Scales, or Balance, of gold or gilded.

In the S. . S. . are the Altar of Incense, the Table of Bread of the Presence, the Great Candelabrum, and the Ark of the Covenant, with the Cherubim on either side of it.

On the Altar of Incense is a censer ready to be lighted, and a silver cup holding incense.

The Second Apartment represents the council-chamber of the King of Persia. It is hung with curtains of green, white and blue, and arranged and decorated in oriental style. In the East is a throne, over which is a transparency, showing a blazing sun.

The First Apartment is lighted by twenty-five lights, five in front of each of the five principal officers. Each group of five lights forms a square, with one in the center.

The anteroom, or a room between the two principal apartments, and passages leading to and from it, represent the

country between Babylon and Jerusalem, and should be made to do so by painted scenes.

There ought also to be a banqueting hall.

## OFFICERS, THEIR STATIONS AND TITLES

### FIRST APARTMENT

1.—The Presiding Officer is the successor of ZERUBBABEL, and is styled *Eminent Tarshatha*. He sits on the Throne in the East.

2.—The second officer is the successor of JESHUA the son of Josedech, the High Priest. He sits in the West, opposite the Presiding Officer, and is styled *Excellent High Priest*.

3.—The third officer is the successor of HAGGAI, the Prophet. He sits in the South, and acts as Orator of the Council. He is styled *Excellent Scribe*.

4.—The fourth officer represents SERAIAH, Prince of Judea. He sits in the West, on the right of the second officer, a little to the front; and is styled *Brother Warden*.

5.—The fifth officer represents MORDECAI, Prince of Benjamin, and sits in the West, on the left of the second officer, a little to the front. He is styled *Brother Junior Warden*.

6.—The sixth officer, represents HASIM, Prince of Benefits. He sits in the North, and is styled *Brother Almoner*.

7.—The seventh officer represents ESDRAS, Prince of the Records. He sits on the right hand or north side of the Presiding Officer, near the wall, and facing him. He is styled *Keeper of the Seals and Records*.

8.—The eighth officer represents HANANIAH, Prince of the Exchequer. He sits on the left hand or south side of the Presiding Officer, near the wall, and facing him. He is styled *Treasurer*.

9.—The ninth officer represents SALAMIAL, Prince of the Workmen, and sits near the altar of obligation, on the north side of it, facing the South. He is styled *Master of Ceremonies*.

10.—The tenth officer, corresponding with the Expert of the Lodge, represents BELSAN, Prince of the Imposts, and sits to the right, in front, of the fourth officer. He is styled *Captain of the Tribes*.

11.—The eleventh officer, corresponding with the Assistant Expert of the Lodge, represents SHEMAÏAH, Prince of the Forces, and sits to the left, in front, of the fifth officer. He is styled *Captain of the Host*.

12.—The twelfth officer represents NEHEMIAH, Captain of the Guard of the House. He sits near the door of entrance, and is styled *Master of the Entrances*.

13.—The thirteenth officer is the Tiler, stationed outside the door.

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During a Reception, the First Apartment represents the Council-Chamber of a Council of Knights of the East. The officers are:

The Eminent Tarshatha, representing ZERUBBABEL.

The Excellent High Priest, representing JESHUA.

The Excellent Scribe, representing HAGGAÏ.

The Warden, representing the Prince SERALAH.

The Junior Warden, representing the Prince MORDECAL.

The Almoner, representing the Prince HASIM.

The Secretary, representing Prince ESDRAS.

The Treasurer, representing the Prince HANANIAH.

The Master of Ceremonies, representing the Prince SALAMIAL.

The Expert, representing ARIAL, the Elder.

The Assistant Expert, representing JARIB, the Elder.

The Captain of the Host, representing the Prince NEHEMIAH.

All except the first two officers are styled *Venerable*.

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## SECOND APARTMENT

In the Second Apartment the officers represent:

1. DARIUS, King of Media and Persia.
2. The Prince of Media.
3. The Prince of Persia.
4. The Prince of Assyria.
5. ARTABAN, the Chancellor.

These offices will be filled by Brethren who are not officers of the Council: and other Brethren, if there be enough, will represent the other four Princes of Media and Persia, Satraps of Provinces, etc.

6. There will also be a Captain of the Guard of the Palace.

Darius will be seated on a Throne in the East, and the other Princes on a platform below him, in front, on his right and left.

## DRESS, DECORATIONS, ETC.

The APRON is of crimson, lined and edged with saffron-color. On the flap is an equal balance, held by a hand of justice. In the middle of the apron is a representation of the Second Temple, on one side of which is a sword lying across a buckler, and on the other a Square and a Triangle. The letter  $\nabla$  is on one side, and  $\sphericalangle$  on the other.

The CORDON is a watered saffron-colored ribbon, four inches broad, bordered with gold. On it are embroidered a balance, a hand of justice holding a sword, a poniard, five stars, and two small crowns. At the end hangs a small silver TROWEL.

The JEWEL is a medal of gold. On one side is engraved a hand, holding an equal balance; and on the other a double-edged, cross-hilted sword, with one star over the point, and two on each side. The sword stands upright, hilt downward. On one side of the stars is the letter D, and on the other the letter Z.

The cordon is worn from the right shoulder to the left hip.

In the First Apartment, during a reception, the officers are clothed as Knights of the East.

The High Priest wears, during a reception, and on solemn or particular occasions, his Sacerdotal attire. This consists of a figured tunic of white linen, reaching to the feet, over which is worn a violet-colored robe, about fifteen inches shorter, upon the border of which are suspended seventy-two small bells, and as many pomegranates, all of gold, alternating. An ephod is worn, without sleeves, descending to the hips, and gathered in at the waist with a ribbon. A breast-plate also is suspended from the neck, nine inches square, of gold, containing twelve precious stones, as described in the Hebrew Book *Sephir Samoth*. Attached to the ephod, and on 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, those of the six youngest—the whole as described in *Exodus*, ch. xxviii.

On the head of the High Priest is worn a mitre or tiara, turban-shaped, of white linen, on the front of which is a plate of gold, and on that the words,  $\aleph \ z \ \aleph \ \aleph \ \aleph \ \aleph \ \aleph \ \aleph \ \aleph$ , meaning HOLINESS TO THE LORD. On the feet he wears sandals.

In the Second Apartment, the dress of the Monarch is a long white robe, richly trimmed with purple and gold, over which is a long, thin, flowing blue robe, hanging from the shoulders. He wears a crown, from the circle of which rise seven javelins of gold; and holds a sceptre in his right hand.

The Princes and others are appropriately costumed, in Oriental robes.

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### OFFICIAL JEWELS

These are all squares, of bars of gold, enclosing as follows:  
 Zerubbabel, A hand of justice and a mallet.  
 Jeshua, A circle, round a delta.

Haggai, A signet ring.  
Prince Seraiah, A small column and a shield.  
Prince Mordecai, A compass, on a segment of circle.  
Prince Esdras, An equal balance.  
Prince Hananiah, A parallelogram and vase.  
Prince Salamial, A trowel and plumb.  
Prince Nehemiah, A spear or javelin.  
Tiler, A flaming sword.

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The Princes of Jerusalem were formerly called Chiefs of Masonry; and there were Grand Councils of Princes, as well as particular ones. The former had supervisory control over Lodges of Perfection, and Councils of Knights of the East, and could annul their proceedings. Art VI. of the Constitutions of 1786 provided that the Supreme Councils needed not always exercise their authority over the degrees below the seventeenth, but might delegate that power of government, even tacitly and by implication; but that there could be no prescription against the right of the Supreme Council. In the Southern Jurisdiction of the United States, Grand Councils of Princes are no longer created; and the particular Councils are Chambers of the Chapters of Rose Croix, having no powers over Lodges of Perfection.

A Council consists of not less than five members, and that number is always a quorum.

Officers are elected on the 23d day of ADAR, in every third year.

The Feast-days are the 20th day of THEBET, and the 23d day of ADAR. The latter is the Great Feast of the Degree.

The Equinoctial days in March and September, are also necessary days of meeting.

The symbolic AGE of a Prince of Jerusalem is . . . .

The hours of labor are, from the rising of the morning until the stars appear.

## TO OPEN

\* \* \* \* \*

Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. . . .

\* \* \* \* \*

Thus saith the Lord: After seventy years be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you a desired future. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

Unto us, also, the promises of our Father are made. Let us return Him our grateful thanks, and implore His encouragement and protection!

\* \* \* \* \*

## PRAYER

O Lord our God! We bless Thee forever and ever! Blessed be Thy Glorious Name, which is exalted above all blessing and praise! Thou, Thou art the only God. Thou hast made Heaven, the Heaven of Heavens, with all their Armies of Stars, the Earth and all therein; and Thou preservest them all, and the Armies of Light worship Thee! Thou art a gracious and merciful God, Great, Mighty and Terrible, who keepest covenant and mercy. Ever Thou performest Thy daily



miracle, and makest the Sun to rise again, to renew the life of all creatures that lay dead in sleep since the evening.

We thank Thee, we praise Thee, we magnify Thee, for Thy great gift of Light, the Life of all the Universe; and we pray Thee to let also the Dawn of Masonry, the True Light, coeval with the world, shine again in the souls of men, teaching Love and Truth, and Peace and Toleration! Put Thy Law in our consciences, and write it in our hearts; and be Thou our God, and let us be Thy People. Give us one heart and one way; that we may revere Thee forever, for our good, and the good of our children after us. AMEN!

\* \* \* \* \*

The Lord giveth the Sun for a light by day, and the ordinances of the Moon and of the Stars for a light by night. Thus saith the Lord of Hosts, the God of Israel: amend your ways and your doings, and I will cause you to dwell in this place. Set forward the workmen, and let the laborers of the Holy House proceed.

\* \* \* \* \*

## RECEPTION

\* \* \* \* \*

The work upon the Holy House of the Temple has advanced painfully, and with constant interruptions. The people of the land weaken the hands of our Brethren, and trouble them in building, and seek to make us cease by force and power. Now they come in the midst among us to slay us and make the work to cease. Yesterday the laborers had scarcely commenced,

when a force of our adversaries came suddenly through the breaches in the walls, on three sides of the city, and fell upon us, and the hearts of the people at first fainted and became as water; but the Lord of Hosts fought for us; and Jeshua the High Priest and Haggai the Prophet encouraged the people, so that we smote them with the edge of the sword, and chased them out of the city and far beyond the walls. But they are very many, and the people are disheartened, and their strength is decayed, and they have no heart to work.

\* \* \* \* \*

The strength of the people is decayed, and their hands are weakened from the work, so that it will not be done. For the city is large and great, and the people are few therein, and they weary of toil and watching, and are discouraged.

\* \* \* \* \*

The people are disheartened, and will not give ear to thy words. Too many have joined in affinity with the people of the land and have married the daughters of strangers, and have neither knowledge nor understanding, neither do they fear the God of Israel; and many begin to tempt the Lord, saying, "Is the Lord among us or not?" as their fathers did in the desert.

\* \* \* \* \*

Hath the time not come that the Lord's House should be built? Is it a time for you, O ye! to dwell in your ceiled houses, and this House lie waste? Now, therefore, thus saith the Lord of Hosts, Consider your ways! Ye have sown much

and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm. Go up to the mountain, and bring wood, and build the House; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo! it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of my House that is waste, and ye run every man unto his own house.

O Haggai, the strength of the people is decayed, and their hands are weakened, and their hearts are become as water; and they cry that there is no hire for man, nor any hire for beast, neither safety to him that goes out or comes in, because of the hate of our adversaries, who are set against us, utterly to destroy us or drive us out of the land.

Thou knowest how the adversaries caused the work of the House to cease, in the days of Artaxerxes, King of Persia. Darius, who now is King, had made a vow, that when he should ascend the throne, he would build up our City and Temple, and send unto us the holy vessels that still remain at Babylon.

Wherefore in this second year of the reign of Darius, thou and Zechariah the son of Iddo have prophesied to the people, in the name of the God of Israel, and I and the High Priest Jeshua the son of Josedech, rose up and began to build the House, and with us were ye, Haggai and Zechariah, the Prophets of God, helping us.

But now, when the people are already a-weary and disheartened, have come unto us Tatanai, Governor of the Province on this side the Euphrates, and Satar-boznai, and have said unto us, "Who hath given you leave to build this House and to repair this wall?" and they said also unto us, "What are the names of the men that make this building?" and we returned them answer, saying, "We are the servants of the God of Heaven and earth, and build the House that was builded these many years ago, which a great king of Israel builded and set up." And we said also unto them that in the first year of Cyrus, the King of Persia, he made a decree to build this

House of God, and the holy vessels thereof were delivered unto me, whom he made Tarshatha, who came, and laid the foundation of the House, and since that time even until now hath it been in building, and yet is not finished.

Nevertheless, they have sought to make the work to cease again, and have hired counselors against us, to frustrate our purpose, as they did all the days of Cyrus, King of Persia, and have done so even until the reign of Darius, King of Persia. But our God hath looked with favor upon us, that the adversaries and worshipers of images could not cause us to cease, until the matter should be laid before Darius the king.

And now Tatanai and Satar-boznai have sent a letter unto Darius, wherein it is written that the House of the Great God is being builded by us with great stones, and timber is laid in the walls, and the work goeth fast on and prospereth in our hands; and they have sought to know whether it be so that a decree was made of Cyrus the King to build this House of God, and that the King send his pleasure to them concerning this matter.

Thus saith the Word of the Lord; Speak now to Zerubbabel the son of Salathiel, Ruler of Judea, and Jeshua the son of Josedech the High-Priest, and to the rest of the people, saying: Who is left among you that saw this House in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now persevere, O Jeshua the son of Josedech, and persevere, all ye people of the land, saith the Lord; and work! for I am on your side, saith the Lord of Hosts. According to the word that I covenanted with you, when ye came out of Egypt, so my Spirit remaineth among you; fear ye not! For thus saith the Lord of Hosts; Yet once, and after but a little while, I will shake the Heavens and the earth, and the sea and the dry land. And I will shake all nations, and the desire of all the nations shall come, and I will fill this House with glory, saith the Lord of Hosts. Mine is the silver and mine the gold, saith the Lord of Hosts. The glory of this latter House shall be greater than that of the former, and in this place will I give prosperity, saith the Lord of Hosts.

The Lord God of Hosts hath spoken unto us by the mouth of the Prophet. Let us be of good courage. The reign of Artaxerxes is ended, and that of Darius Hystaspes has begun. The King of Kings is reported to be generous and pious. Before he came to the throne he was, as Satrap of a Province, indulgent to the Children of the Captivity, and surely he will not heed the accusations of our adversaries.

We must take measures to counteract the letter of our enemies, that the King of Kings may not continue the decree of Artaxerxes, and cause the building of the House again to cease.

In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, the son of Salathiel. saith the Lord, and will make thee as a Signet; for I have chosen thee, saith the Lord of Hosts. . . .

\* \* \* \* \*

The Prophet hath spoken the words of wisdom; for thou hast been the companion in arms of Darius, and even as his brother in danger and suffering, and if thou canst gain access to the King of Kings, he will give ear unto thy words, and continue thee in thy place, and restore the Holy Vessels, and permit the Temple to be rebuilt. Yet the way is dangerous, on account of the men of war, and the evil ones of our adversaries; and thy life will be put in peril.

The Lord hath said unto Zechariah the Prophet that Zerubbabel shall build the Temple of the Lord, and shall bear the glory, and sit and rule upon his Throne; and thou, O Jeshua, the son of Josedech, shalt be a Priest upon his Throne, and the Counsel of Peace shall be between you both. Zerubbabel, shall not die, but shall live, and see the work upon the Temple finished.

The Lord be a true and faithful witness between us, O Haggai, if I do not even according to all things for the which the Lord thy God hath sent thee to us. Whether it be for good,

or whether it be for evil, I will obey the voice of the Lord my God that it may be well with me, when I obey the voice of the Lord my God. . . .

Praise the Lord of Hosts; for He is good; for His mercy is for ever! and bring the sacrifice of praise into the House of the Lord! For lo! now the days come that He will perform that good thing that He did promise unto His people; and Judea shall be saved, and Jerusalem shall dwell safely.

\* \* \* \* \*

Thou standest in the East as the sun doth at his rising, to give light to the Brethren, and to incite and encourage them to good works, that the Holy House of the Temple may be rebuilt. I know thee to be vigilant and resolute. I charge thee to be impartial, just and courteous. May the Lord of Hosts have thee in His holy keeping, and prosper thy works!

\* \* \* \* \*

בבל . . . . . ירושלים.

\* \* \* \* \*

Let every one of us speak a sentence; he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the King give great gifts in token of victory. As, to be clothed in purple, to drink of a golden cup, to have a chariot, with reins of gold, and a turban of fine linen, and a chain of gold around his neck. And he shall sit next to Darius, because of his wisdom, and be called his cousin.

Then let each write his answer to this question: "*Which is the strongest—WINE, the KING, or WOMEN?*"

And when each has written and sealed his sentence, let them be laid under the pillow of the King; and when he is risen, some one will give him the writings.

\* \* \* \* \*

WINE IS THE STRONGEST.

THE KING IS THE STRONGEST.

WOMEN ARE STRONGEST: BUT ABOVE ALL THINGS, TRUTH BEARETH AWAY THE VICTORY.

\* \* \* \* \*

O ye Princes, how exceedingly strong is Wine! It causeth all men to err that drink it; it maketh the mind of the King and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; and it maketh every heart rich, so that a man careth for neither King nor Governor; and it maketh the tongue speak all things at random: and when men are in their cups, they forget their love both to friends and brethren, and in a little while draw their swords; but when they are from the wine, they remember not what they have done. O ye Princes, is not wine the strongest, that enforceth to do thus?

O ye Princes, do not men excel in strength, that bear rule over sea and land, and all things in them? But yet the King is more mighty, for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them, they do. If he bid them make war, the one against the other, they do it; if he send them out against enemies, they go, and

slay and are slain; and if they get the victory, they bring all to the King, as well the spoil, as all things else. If he command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant. So all his people and his armies obey him, and these keep watch round about him, neither disobey they him in any thing. O ye Princes, how should not the King be mightiest; when in such sort he is obeyed?

O ye Princes, neither the Great King, nor the multitude of men, nor wine, is of force. Who is it then that have the lordship over them? Are they not women? A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. By this also ye must know that women have dominion over you. Do ye not labor and toil, and bring and give all to a woman? Yea, a man taketh his sword, and goeth his way to rob and to plunder, to sail upon the sea and upon rivers, and looketh upon a lion, and goeth in the darkness, and what he hath plundered, spoiled, and robbed, he bringeth to his love. Many there be that have lost their wits for women, and become servants for their sake; many have erred and sinned and perished for women. O ye Princes, how can it be but women should be strong, seeing they do thus?

O ye Princes, great is the earth, high is the Heaven, swift is the sun in his course, for he compasseth the heavens round about, and completes his circuit, coming again to the same place in one day. Is He not great that maketh these things? Therefore great is the Truth, and stronger than all things. All the earth uttereth the praises of Truth, and the Heavens bless it. The Truth endureth, and is always strong. It liveth and conquereth for evermore. With her there is no accepting of persons or of bribes; but she doeth the things that are just, and refraineth from all unjust and wicked things; and she is the strength, royalty, power, and majesty of all ages. Blessed be the God of Truth!

**GREAT IS TRUTH, AND MIGHTY ABOVE ALL THINGS!**

\* \* \* \* \*



Let the Secretaries be called, and let it be written as is now commanded. Let the names of the Princes of Israel whom the King delighteth to honor, be enrolled in the Book of the Nobles of Media and Persia, and let there be paid unto each, monthly, out of the King's Treasury, the same as to the other Princes of the Realm; and let them sit in the King's presence, and eat at his table, and be revered by the King's servants, and by all that are in the King's gate. . . .

If it please the King, and if thy servant have found favor in thy sight, send me unto Judea, unto the city of my fathers' sepulchres, that I may finish the building of the Holy House of the Lord. Thou dost know, O King, how that Zedekiah, the last King of Judea, rebelled against King Nebuchadnezzar, who had made him swear allegiance unto him; wherefore the King of Babylon came against the City of Jerusalem, and broke it up, and burned the houses with fire, and put out the eyes of Zedekiah, and slew his sons and all the nobles, and burned the Holy Temple, and carried away the King and much of the people captives to Babylon, where they remained captives seventy years; and also carried thither all the holy vessels of the Temple. And in the first year of Cyrus, the King, he set free the people, and permitted them to go up to Jerusalem and build the House of the Lord; and he numbered unto me the holy vessels, and made me Tarshatha of Judea, and I went thither with many of the people, and began to rebuild the Temple; but in the reign of Ahasuerus, our adversaries wrote unto the King, and he gave commandment to cause us to cease, and that our city should not be builded; wherefore the work of the House of God ceased, until thou didst become King.

O King, when thou wast not yet King, thou didst vow that if thou shouldst become King, thou wouldst help the Children of Israel to rebuild the House of the Lord and the walls of the holy city. Now, therefore, O King, I pray thee to make good thy vow, which thou didst vow unto Mithra.

O King, search hath been made in the House of the Rolls, in the palace of Akhmata, in the Province of Media, and the

decree of Cyrus the King hath been found there, concerning the House of God at Jerusalem, commanding that it should be builded, even as Zerubbabel hath said.

I will faithfully keep my vow. Let it be decreed, and so written unto Tatanai and Satar-Boznai, that they let the work of the House of God alone, and no more hinder it; and that the Governor and Elders of the Jews be let to build the House in peace; and that expenses be given unto them; that they be not hindered, and provision for the sacrifices.

\*   \*   \*   \*   \*   \*

The city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire, the walls thereof are broken down, and the Holy House is not yet rebuilded. My people are few, and their adversaries very many. How can I endure to see evil come upon them? O King, is it not the true honor and glory of a man to share the toils and dangers of his own people, and help the land of his fathers when it is in great affliction and reproach? Let thy servant help to rebuild the House and the Walls of the City, and afterward he will return and serve the King in his armies.

Let the Princes of Judea be hereafter Princes of Media and Persia, and their land no longer a tributary Province, but a part of our kingdom. Let all they of the people of Israel in my realm, which are minded of their own free will to go up to Jerusalem, go with Zerubbabel; and whatsoever is needed for the Holy House of their God, let it be bestowed out of our treasure-house; and let these carry thither the silver and gold which we and our Councilors do freely offer unto the God of Israel whose habitation is in Jerusalem, and the free-will offering of the people, and the vessels that are given for the service of the House of God; and whatsoever else is commanded by the God of Heaven, let it be diligently done for the House of the God of Heaven. Neither shall it be lawful to impose toll, tribute, or custom upon any one who ministers in the House of

God. And do thou, O Zerubbabel, be Governor of all the land of Palestine, and set these thy Princes and such others as unto thee may seem worthy, for magistrates and judges, to judge all the people that are beyond the river, and that acknowledge the laws of the God of Israel, and to make known those laws to such as know them not. . . .

\* \* \* \* \*

We also . . . do praise God, who hath done that which he promised by the mouth of his Prophet Jeremiah, when he said, "Behold, I will bring again the Captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be rebuilt upon its own heap, and the Temple shall be restored after its former fashion. Their children, also, shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their Governor shall proceed from the midst of them; and ye shall be my people, and I will be your God."

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, PRAISE THE LORD OF HOSTS! FOR THE LORD IS GOOD, FOR HIS MERCY ENDURETH FOREVER!

Of them that shall bring the sacrifice of praise unto the House of the Lord. For I will cause to return the people of the land who are in captivity, as at the first, saith the Lord.

Behold, I will bring them from the north country, and gather them from the coasts of the earth. I will cause them to walk by the rivers of water in a straight way wherein they shall not stumble; for I am a Father to Israel. He that scattered Israel will gather him and keep him as a shepherd keeps his flock.

\* \* \* \* \*

Thus saith Darius the King: We have caused search to be made for, and have found, the decree made by Cyrus the King, in the first year of his reign, commanding that the Temple of God at Jerusalem should be rebuilt, and the vessels thereof restored; and are pleased to confirm that decree. Now, therefore, Tatanai, Governor beyond the river, Satar-boznai, and your people, meddle no more therewith; but let the work of this House of God alone! Let the Governor of the Jews and the Elders of the Jews build this House of God in its proper place. Moreover I decree what ye shall do to the Elders of these Jews, for the building of this House of God; that of the royal revenues, of the tribute beyond the river, means be furnishēd them, that the work be not delayed; and whatever they need for the sacrifices, and wheat, salt, wine and oil, upon the requisition of the Priests at Jerusalem, let it be given them daily without fail; that they may offer oblations to the God of Heaven, and pray for the life of the King and of his sons.

Also I decree that whosoever shall disobey this decree, let a beam be taken from his house, and set up, and he be nailed upon it; and his house for his offense be made a pile of rubbish. And may the God that dwelleth and whose Name is worshiped at Jerusalem, destroy all rulers and all people that shall endeavor to hinder or destroy the House of God! Thus do I, Darius the king, decree: and let all promptly obey.

\* \* \* \* \*

This shall be the covenant that I will make with the House of Israel. I will imprint my law in their consciences, and write it in their hearts; and I will be their God, and they shall be my people. And they shall no more teach every man his neighbor, and every man his brother, saying, "KNOW THE LORD!" for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their offenses no more.

And I will give them one heart, and one way, that they may always revere me, for their own good and that of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them nor cease to favor them; but I will put my fear in their hearts, that they may not disobey me. Yea, I will have pleasure in doing them good; and I will plant them permanently in this land. Like as I have brought all this great evil upon this people so will I bring upon them all the good that I have promised them; for I will cause their captivity to return, saith the Lord.

\* \* \* \* \*

. . . Jerusalem is not now the City of Peace. The people dispute with each other, and there is none to sit in judgment between them. For those who have lately returned hither from the captivity claim lands of those who have possessed them many years; and some have mortgaged their lands, vineyards and houses, that they might buy corn, because of the dearth, and have brought their sons and daughters into bondage to be servants, neither is it in their power to redeem them; and the nobles and chief men exact usury, every one of his brother, and one distresses the other to have payment of their debts; and there is no Tribunal to judge between man and man, according to equity.

In the laws of Israel, justice is not tempered with mercy, nor are the Years of Jubilee observed and kept. There are those among the people who covet fields and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage. Let the Tarshatha establish judgment in the gate! that justice may flow free and pure as the waters, and equity as a fertilizing river; that those may be punished who swallow up the needy and destroy the poor of the land, buying the poor for silver, and the needy for a pair of shoes, making the ephah small and the shekel great,

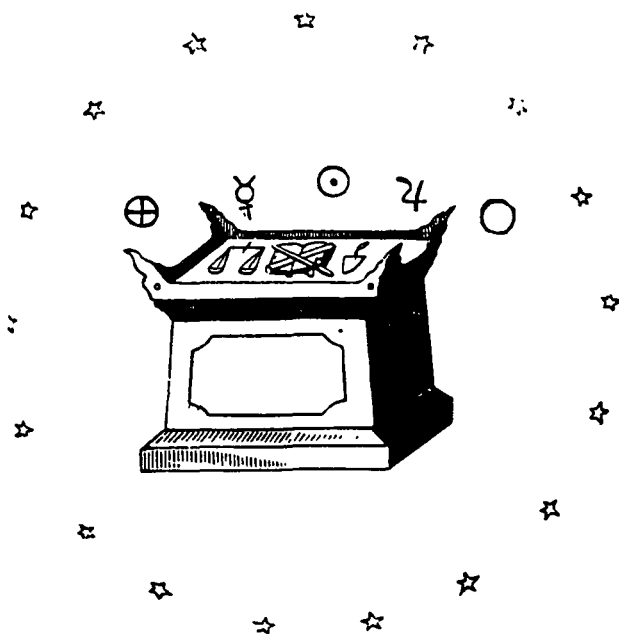
and falsifying the balances by deceit. Then may the law be no more slacked, but judgment go forth; and the wicked no more circumvent the righteous; and wrong judgment proceed no more.

\* \* \* \* \*

Reverence the Lord of Hosts, and let Him be your fear, and Him your dread. To the law and to the testimony! If ye pronounce not according to this word, it is because there is no light in you.

Woe unto them that decree unrighteous decrees, and that write the injustice that they have adjudged. Judge the poor with righteousness, and according to equity relieve the lowly ones of the earth. Execute true judgment, and cause every one to show mercy and compassion to his brother; and let none oppress the widow nor the fatherless, the stranger nor the poor.

\* \* \* \* \*



הנדרים.

Secrecy . . . . Just decision . . . . Reconciliation . . . .  
 Brotherly kindness . . . . Fidelity in friendship and Bro-  
 therhood.

\* \* \* \* \*

May the Spirit of the Lord rest upon you, the Spirit of  
 Wisdom and of Understanding, the Spirit of Counsel and  
 Might, the Spirit of Knowledge, and of the fear of the Lord!  
 May it make you of quick understanding in the fear of the  
 Lord, that ye may not judge after the sight of your eyes,  
 neither condemn after the hearing of your ears.

## CHAUNT

Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and the burden of my song; also He is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say, Praise the Lord, call upon His Name, declare His doings among the people, make mention that His Name is exalted.

Sing unto the Lord; for He hath done excellent things; this is known in all the earth.

Cry aloud and shout, thou inhabitant of Zion! for great is the Holy One of Israel in the midst of thee.

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\* \* \* \* \*

The colors of the APRON, crimson, bordered with that of the dawn, are symbolical of FAITH in the justice and beneficence of God, and of the dawn of HOPE for the persecuted, proscribed, and oppressed. The Equal BALANCE on the flap, held by the Hand of Justice, is a symbol of righteousness and impartiality in judgment, and of that equilibrium which the Deity maintains throughout the universe.

In the middle of the apron is a representation of the Second Temple, as the same was completed by Zerubbabel, aided by Jeshua the High Priest, and Haggai the Prophet, on the third day of the month Adar, in the sixth year of the reign of Darius Hystaspes, or five hundred and fifteen years before the commencement of the Christian Era. Of what the HAIKAL KADOSH or HOLY HOUSE is a symbol, you know in part . . . The SWORD and BUCKLER are the emblems of your military profession as a Knight; and the SQUARE and TRIANGLE are the appropriate emblems of your character as a Mason.



\* \* \* \* \*

Masons in this and the higher degrees wear the APRON, in order that they may never forget that they attained their high rank and dignity by means of Masonic labor, and services to the Order alone; and that, remembering their first estate, they may be courteous and kind, as well as just, to the Brethren of the lower degrees.

The CORDON of this degree symbolizes by its colors the DAWN and LIGHT. You see upon it the BALANCE, symbol of judicial impartiality; the HAND holding the SWORD of JUSTICE, emblem of that stern severity which is sometimes necessary to repress crime; the PONIARD or DAGGER, representing that with which EHUD slew the oppressor Eglon, King of Moab; the five STARS, representing the first five Princes of Jerusalem; the two CROWNS, promised by the Prophet to Zerubbabel and Jeshua, symbols of civil and religious authorities; as the TROWEL is the symbol of the Mason-builders of the Temple.

On one side of the JEWEL of the degree you see the BALANCE of Justice, also the symbol of the JUSTICE and MERCY of God, held in equipoise by the single WILL and infinite WISDOM above. You see also the double-edged, cross-hilted SWORD, of the renowned Order of the Temple, upright, the point upward, with one Star above the point and two on each side.

\* \* \* \* \*

העלימים.

\* \* \* \* \*

The Israelites re-entered into Jerusalem, after their Captivity in Babylon, on the twentieth day of **TEBETH**, the tenth month of the year; and their thanksgiving, after the completion of the **Second Temple**, took place on the twenty-third day of **ADAR**, the twelfth month of the sixth year of the reign of **Darius**. The Temple had been finished on the third day of the same month; and on the fourteenth day of the following month, the **Passover** was celebrated in it.

\*       \*       \*       \*       \*       \*

### HISTORY

The historical incidents commemorated in this Degree are so fully detailed in the ceremonies, as to need no further repetition. It remains only to allude to those which followed the return of the embassy from Babylon. . . .

Tatanai, Governor of the country on the eastern side of the river Euphrates, and Satar-boznai, and their people, obeyed the mandate of **Darius**. And the Elders of the Jews builded, and they prospered through the prophesying of **Haggai** the Prophet, and **Zechariah** the son of **Iddo**, and they builded and finished the Temple, according to the commandment of the God of Israel, and according to the orders of **Cyrus**, **Darius**, and **Artaxerxes**, Kings of Persia.

On the twentieth day of **Adar**, in the sixth year of the reign of **Darius**, the Priests, **Lévites**, and **Nethinim**, and the rest of the Children of the Captivity kept the dedication of the House of God, with joy and sacrifices; and the Priests and Levites were then assigned to their several duties, in accordance with the law of **Moses**.

In the fifth month of the seventh year of **Artaxerxes** the King, **Ezra** came from Babylon to Jerusalem. He was a lineal descendant of **Aaron**, and well read in the Mosaic law and sacred traditions, and a favorite of the King, who readily

granted his request to be allowed to return to Jerusalem and unite again with his people; and issued in his favor a decree to that effect; which may be read in the seventh chapter of the Book of Ezra.

Collecting together one thousand five hundred and six men, with their women and children, and ashamed to ask an escort of the King, because he had assured him that God would protect and defend them on the way, Ezra set forth from Babylon on the first day of the first month, of the seventh year of the reign of Artaxerxes, prepared to enforce as well as obey the law of God.

At the river *Âhava* (a Zend and Persian name from the Sanskrit, *Âhava*, "war, battle"), he encamped and remained three days, and there sent for and was joined by two hundred and sixty-two Levites and Nethinim, or persons whose duty it was to serve the Levites. There he held a fast, delivered the sacred vessels into the custody of the Priests, and again moved, on the twelfth day of the first month, safely through the hostile forces that lay in wait for him by the way he passed, protected by God, and reached Jerusalem on the first day of the fifth month, having occupied four months in the journey; and there delivered the mandates of the King to his Lieutenants and Governors, and they furthered the people and the House of God.

In the ninth month, on the twentieth day of the month, all the people assembled at Jerusalem, in obedience to his peremptory summons, commanding their attendance on pain of exile and confiscation of goods; and there they sat in the streets, in a great rain, trembling with fear and shivering with cold. Then he commenced the work of reform by compelling all who had married among the unbelieving people of the country to put away their wives.

After Nehemiah was appointed Governor, and the walls of the city were completely rebuilt, and on the first day of the seventh month, a solemn feast was held, and the whole people came together. Then Ezra brought forth the book of the

Law of Moses, and read it to the people, and with the aid of the Priests and Levites expounded it to them for seven days, during which time they rejoiced and feasted, as they had not done since the time of Jeshua the son of Nun; and on the eighth day a solemn assembly was held according to the ancient custom, at which many were initiated into the mysteries.

And on the twenty-fourth day there was a fast; and the people entered into a solemn covenant, by which they bound themselves, confirming it by an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and keep all God's Commandments, and His Judgments and His Statutes, and to pay tax and tithes and the first fruits, and observe the seventh day and the seventh year.

Thus was the Temple rebuilt, the work of our Ancient Brethren completed, and the old law restored. The colonists from beyond the river Euphrates, settled in Samaria and other parts of Palestine, with the remnants of the original tribes of Pagans, compelled by the power of the Kings of Persia to submit and pay tribute to the Beni Israel, no longer disturbed them. The cities were rebuilt, and for a time peace and prosperity reigned in Jerusalem. Alexander marched against it, it is said, in the year 332 B. C., until which time the people had lived in peace. He, it is said, on seeing the High-Priest clad in his sacerdotal robes, declared that he had seen such a figure in a dream, in Macedonia, inviting him to Asia, and promising to deliver the Persian Empire into his hands. Wherefore he went to the Temple, and offered sacrifices to the God of Israel.

In the year 320 before Christ, the city was taken by Ptolemy Soter; and in the year 170 by Antiochus, who slew forty thousand of the inhabitants. In the year 166, the government of the Maccabees began; in 107 Judas Hyrcanus assumed the title of King of the Jews, and in 63 the city was taken by the Roman legions under Pompeius. Herod, decreed to be King of Judea by the Roman Senate, took Jerusalem, aided by the

Roman General Sosius, in the year 37 before Christ, and rebuilt the Temple in the year 18. Pontius Pilate was made Procurator of Judea, A. D. 26; and in the year 70, Titus took the city and sacked it, and burned the Temple. Hadrian rebuilt the city in the year 130; and in the years 135 and 136, the people rebelling against Rome, more than five hundred and eighty thousand of them were slain, and the remainder banished from Judea by an edict of the Emperor, and forbidden to return or even to look back, on pain of death. Since then they have been dispersed among all other nations. So much, History tells us. The rest is legend and tradition. A few Initiates survived the ruin of the city and the destruction of the Temple, and preserved in the strictest secrecy the ancient mysteries and instruction, adopting such precautions, and admitting none except after tests so thorough, and a probation so long, that the existence of any secret Order among them was wholly unknown.

Phœnicia was also conquered by Nebuchadnezzar, 572 years before Christ; by Cyrus 537 years B.C.; by Alexander, 334 B.C.; and by the Romans, 47 B.C.; and partook of the fortunes of Palestine. The Phœnician Initiates, also, dispersed in different countries, and having at an early day planted colonies in Ireland, practiced the same mysteries as the Hebrews, and furnished architects, it is said, to the different nations of Europe.

The Hebrews cherished the fond idea, founded upon the promises of their prophets, that a MESSIAH, or anointed and consecrated king would arise, who would reconquer the Holy Land, rebuild the Temple, and at last make his people the Masters of the world. In whatever land they dwelt, Jerusalem was still to them the Holy City, and under the successive Masters of it, the Hebrew pilgrims continually resorted thither, to worship the God of their fathers.

When the people were finally banished and dispersed, many of them fled to the desert for safety, and there gathered into bands, protecting themselves by arms. Others returned to the

Holy City, and on or near the site of the old Temple builded a hospital for those of their people who came to visit Jerusalem. These were a religious order or association, probably Essenes and Initiates, bound by vows of strict observance, pledged to celibacy, and devoted to the relief of the poor.

When Peter the Hermit preached the first Crusade, the Hebrews were willing to see the Christian Knights conquer Palestine from the Infidels, hoping that it might thus ultimately be restored to themselves. Some furnished moneys to the Princes, and others skilled in the use of arms, and chiefly from the desert of the Thebaïd, joined the Crusaders as auxiliaries, and did good service in the field. So also did some of those who had founded the hospital. The first Crusade was published in 1094. An army of 300,000 men was raised, of all nations and tongues, the command of which was given to Godfrey de Bouillon.

On the 15th of July, 1099, Jerusalem was taken by assault, and Godfrey de Bouillon became King. Some merchants of Malfi, trading to the Levant, had, in 1048, obtained leave of the Caliph of Egypt to build a house for such Christians as came on pilgrimage to Jerusalem, and received them with zeal and charity. They afterward founded a hospital for the reception of pilgrims, and were thence called Hospitallers, from the Latin word *hospes*, a guest. Soon after the Christians took the city, they became a Military Order, and this Order of Saint John of Jerusalem, was confirmed by the Pope in 1113. In 1118 the Order of the Temple was established.

Upon the taking of the city, many Hebrews resorted to it, from the different countries unto which they had been dispersed, among whom were many familiar with the learning of the Arabians, the Persians and the Hindus. Many of these were Initiates, disciples of the Magi and Brahmins, and in possession of the high Mithraic and other degrees. Among these were eminent mathematicians and chemists, astronomers, and professors of medical science. Above all, they were

familiar with the profound and mystic doctrines of the Kabala and Hermeticism, and those of Manes and the other Gnostics.

Many of the Hebrews had embraced Christianity, and many more pretended to have done so, out of their indifference to religious disputes and differences, or through policy. Of these some joined the Order of Hospitallers, and some that of the Temple. The more intellectual persons of the latter order eagerly studied the Oriental and Kabalistic philosophy and learning, became Initiates, and acknowledged the bond of brotherhood and a common religion. Some ascended to the higher degrees, to do which they had to throw off the fetters imposed by the Church of Rome on the consciences of the Faithful; and adopted what that church condemned as Gnostic heresies.

Wherever in the armies or orders and among the learned and scientific the Initiates were dispersed, they were soon organized into a regular Order and Hierarchy, whose existence was unknown to the Profane, as the very existence of the higher degrees was unknown, except to those possessing them. The Chiefs of the Order, who were not known to those under them, were styled "Princes of Jerusalem," by which word "Jerusalem," City of Safety, Salvation or Peace, the Order itself was indicated.

It is not known at what time the members of this Fraternity assumed the name of "Freemasons." In 1187, after the Second Crusade, preached by Saint Bernard in 1146, and headed by the Emperor Conrad II., and Louis VII. of France, Jerusalem was retaken by the Mohammedan armies, and the Brethren were again dispersed. Many of them belonged to the Order of the Temple, and fought to recover possession of Jerusalem, in all the succeeding crusades, until, in 1291, the Soldan took Acre, and the Christians were driven out of Syria.

In 1312, the Order of the Temple was suppressed; many of the members of it were put to death, and the survivors became merged in other orders, or remained isolated, in order to be safe from persecution. After that, the rebuilding of the Temple

became a symbol of the hoped-for restoration of the Order. The Master Hiram became a symbol of the Grand Master, Jacques de Molay, of Burgundy, who was burned in 1314; and Masonry became the mask of Templarism, its symbols concealing the nature and purposes of that Order, and its Kabalistic and Hermetic dogma, that had brought upon it the condemnation of Rome. It was dangerous to avow either; and this led to the adoption of the name of Freemasons, and of working-tools of Masons as symbols of these doctrines and purposes. For more than three centuries, the number of the Initiates diminished, instead of increasing; the knowledge of whatsoever was required to be kept secret being confined to a select few, who were known as the faithful guardians of the Sacred Treasure.

When a Christian Throne had been established, it is said, in Jerusalem, and Christian Lords held Dukedoms and Principalities in Palestine, eighty-one Brethren of the Light, from the Holy City, repaired to Sweden with letters to the Bishop of Upsal, whom they initiated into their mysteries, to secure his assistance in reanimating the zeal of the confederate Princes.

When Acre had been taken, it is said, and Syria was lost, at the end of the eighth Crusade (the second of Saint Louis of France), those afterward called Freemasons, or perhaps, at first, Frères-Maçons, sent again eighty-one of their number to Upsal, to deliver to the Prelate their manuscripts and jewels and other Masonic treasures, sealed up in a coffer. He received it, and deposited it in a marble tomb, sealed with five seals, buried in a deep cavern under the Tower of the Four Crowns, from which, at a later period, those archives were recovered. Upon their return, the Brethren, having lost all hope of rebuilding the Temple, resolved to abandon Palestine, and form new establishments in remote regions.

\* \* \* \* \*



## LECTURE

We no longer expect to rebuild the Temple at Jerusalem. The Holy House of the Temple is to us only a symbol. To us, the whole universe is God's Temple, and so also is every upright heart. To establish all over the world the reign of Peace, Loving-kindness, and Toleration, is to build that Temple, most acceptable to God, in which Masonry is now engaged. To make the States and Nations also Temples of God, by establishing in them free government, and the principles of true liberty, of equality, and of fraternity, is also the work in which Masonry is especially interested.

In religion, Masonry needs no temple for its worship. It does not need to make its pilgrimages to Jerusalem, to find its altars. Men may make the woods and mountains their churches and temples, and worship God by a devout gratitude, and by works of charity and beneficence to their fellows. Wherever the humble and contrite heart silently offers up its adoration, under the over-arching trees, in the open level meadows, on the hill-side, in the glen, or in the city's swarming streets, there are the Holy House of the Temple and the New Jerusalem.

The Princes of Jerusalem are no longer the Chiefs of Masonry, nor do they now sit as magistrates, to judge between Masons. But their old duties remain the same, and their symbols have not lost their significance. They are still consecrated to Justice and Equity, which are the strength and permanence of the State and of the Divine government of the universe. The peculiar duties of this Degree are to reconcile disputes and heal dissensions, and so restore amity and peace; to remove dislikes and soften prejudices, and to inculcate charitable judgment and forgiveness of injuries. They know that the peace-makers are blessed; and they still obey the spirit of the old law, as it was declared to our ancient Brethren, when the Temple was rebuilt, and the Book of the Law once more opened.

“Execute true judgment, and show mercy and compassion every man to his brother. Oppress not the widow nor the fatherless, the stranger nor the poor; and let none of you imagine evil against his brother in his heart. Speak ye every man the truth to his neighbor; execute the judgment of Truth and Peace in your gates; and love no false oath; for all these I hate, saith the Lord.

“Let those who have power rule in righteousness, and Princes in judgment. And let him that is a judge be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. Then the vile person shall no more be called liberal, nor the churl bountiful; and the work of justice shall be peace; and the effect of justice, quiet and security; and wisdom and knowledge shall be the stability of the times. Walk ye righteously and speak uprightly; despise the gains of oppression, shake from your hands the contamination of bribes; stop not your ears against the cries of the oppressed, nor shut your eyes that you may not see the crimes of the great; and you shall dwell on high, and your place of defence be like mountains of rocks.”

Forget not these precepts of the old Law; and especially do not forget, as you advance, that every Mason, however humble, is your Brother, and the laboring man your equal. Remember that all Masonry is work; and that the Trowel is one of the symbols of this Degree. Labor is both noble and ennobling, and intended to develop man’s moral and spiritual nature, and not to be deemed disgraceful or a hardship.

\* \* \* \* \*

A life of labor is not a state of inferiority or degradation. The Almighty has not cast man’s lot beneath the quiet shades, and amid glad groves and lovely hills with no task to perform; with nothing to do but to rise up and eat, and to lie down

and rest. He has ordained that WORK shall be done, in all the dwellings of life, in every productive field, in every busy city, and on every wave of every sea. This He has done, because it hath pleased Him to give man a nature destined to higher ends than indolent repose and irresponsible profitless indulgence; and because, for developing the energies of such a nature, work was the necessary and proper element. He could not develop these energies without the instrumentality of work.

\* \* \* \* \*

The scene of our daily life is all spiritual. The very implements of our toil, the fabrics we weave, the merchandise we barter, are designed for spiritual ends. Our daily lot may be to us a sphere for the noblest improvement. What we do in our intervals of relaxation, our church-going and our book-reading, are especially designed to prepare our minds for the ACTION of Life. We are to hear and read and meditate, that we may ACT well; and the action of Life is itself the great field for spiritual improvement. There is no task of industry or business, in field or forest, in the mine or factory, on the ship's deck or the exchange, that has not spiritual ends and discipline for the soul. There is no care or cross of our daily life and labor, that has not been specially ordained to nurture in us and train us unto patience, calmness, resolution, perseverance, gentleness, disinterestedness, and magnanimity. Nor is there any tool or implement of toil, that is not a part of the great spiritual instrumentality.

All the relations of life are moral and spiritual; even those which business creates, as of principal and agent, lawyer and client, employer and employed, or master and slave. These cannot subsist an hour, any more than those of relationship and friendship and love, without disciplining the soul, and trying its truth, fidelity, forbearance, and disinterestedness.

Every blow that toil strikes has a purpose, good or bad: every action has a motive, in some degree spiritual. All that we have and enjoy, ministering to our necessities, comfort, or luxury, or gratifying our pride, vanity, or ambition, awakens in us emotions of gladness or gratitude, of pride or joy, or selfishness or longing; projects of self-indulgence, or remembrances of the sorrowing and destitute. Everything acts upon us and influences our conduct and our fortunes. God's great law of harmony and sympathy is potent and inflexible as His law of gravitation. The noises made by an animal or an insect exasperate or fret us; a sentence that utters a noble thought stirs our blood; and each influences our actions.

All the material and visible things around us are the symbols of things greater and higher: all are but the clothing of the Spirit, the utterances of the Divine Thought, the Sacred Writing of the Deity. In this vesture of time is wrapped the immortal Nature; in this show of circumstance and form the spiritual reality is revealed. The visible is the measure of the invisible.

The great problem of Humanity is wrought out in the humblest abodes; no more than this is done in the highest. A human heart throbs beneath the beggar's gaberdine; and that and no more stirs with its beating the prince's mantle. The beauty of Love, the charm of Friendship, the sacredness of Sorrow, the heroism of Patience, the noble Self-sacrifice, the courage of Truth, these and their like, alone, make life to be worth continuance, and are its glory and power. They are the priceless treasures and jewels of humanity, and they are not the creatures of condition.

The million occasions will come to us all, in the ordinary paths of our life, in our homes and by our firesides, in our shops and offices, wherein we may act as nobly as if, all our life long, we visited beds of sickness and pain, and served as Knights of the Hospital or Temple. Varying every hour, the continual occasions come, in which we may restrain our passions, subdue our hearts to gentleness and patience, resign

our own interest for another's advantage, speak words of kindness and wisdom, raise the fallen, cheer the despondent, and assuage the weariness and bitterness of their mortal lot. To every Mason there will be opportunity enough for these. They cannot be written on his tomb; but they will be written deep in the hearts of men, of friends, of children, of kindred all around him, in the Book of the great account, and, in their eternal influences, on the great pages of the universe.

\*   \*   \*   \*   \*   \*

Let not your own sorrows and troubles lead you into selfish ways:

They who, bearing heavy burdens over life's most hilly road,  
Strive to cheer a weaker brother bowed beneath another load;  
Who, with young ones round about them, where full plenty  
never smiled,

Yet can stretch their heart and table, to let in an orphan child.  
They who, half-fed, feed the breadless, in the travail of  
distress,

They who, taking from a little, give to those who have  
still less;

They who, needy, yet can pity when they look on greater need,  
These, in Salem's Holy City, Knights and Princes are indeed.

Above all, remember this passionate exclamation of Lessing, the great and good German.

"The worth of man does not consist in the truth which man possesses, or believes himself to possess, but in the sincere labor he has exercised to attain the truth. For it is not by the possession of truth, but in the search for it, that his energies are widened, wherein consists his ever growing perfectibility. Possession causes ease, idleness, pride. If God held in his right hand all truth, in his left the sole inward active desire for truth, even with the addition that I should err always and for

ever, and said to me: Choose! I would humbly bend to the left hand, and answer: Father, give that to me; pure truth is for Thee alone!"

## CARRÉ DE NEUF,

DES GRANDS ÉCOSSAIS DE LA VOÛTE SACRÉE DE JACQUES VI.

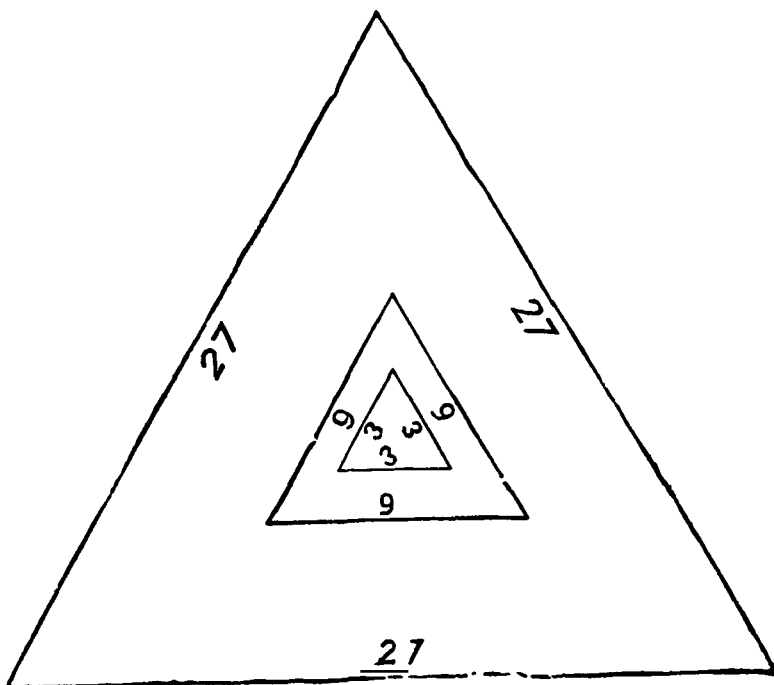
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TRIANGLES DES CHEVALIERS DE L'ORIENT OU DE L'EPÉE.

[From *l'Unique et Parfait Truilleur*, 1812.]

3 VIRTUOUS.	3 VIRTUOUS.	3 VIRTUOUS.
Boundlessness.	Creation.	Almighty.
Justice.	Omniscience.	Perfection.
Immensity.	Beauty.	Eternity.



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THE DEGREES OF THE NEW LAW.



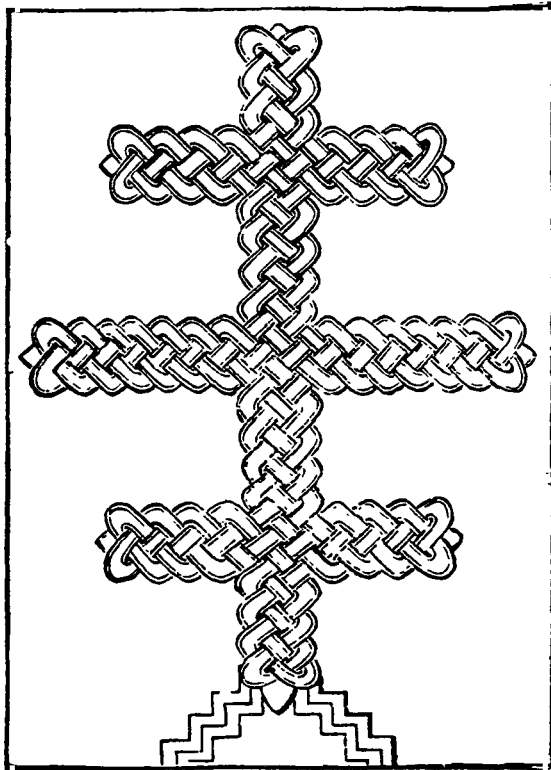
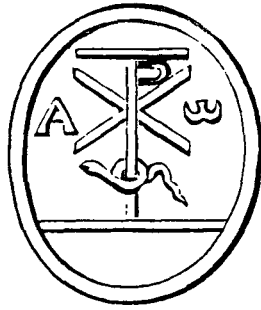


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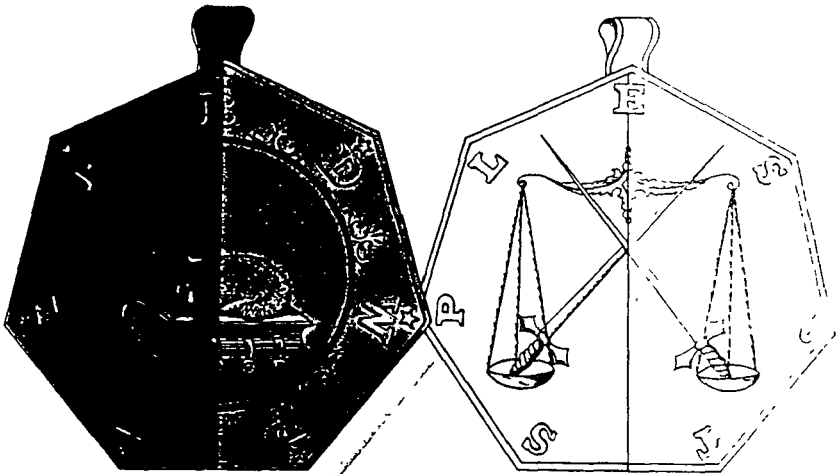


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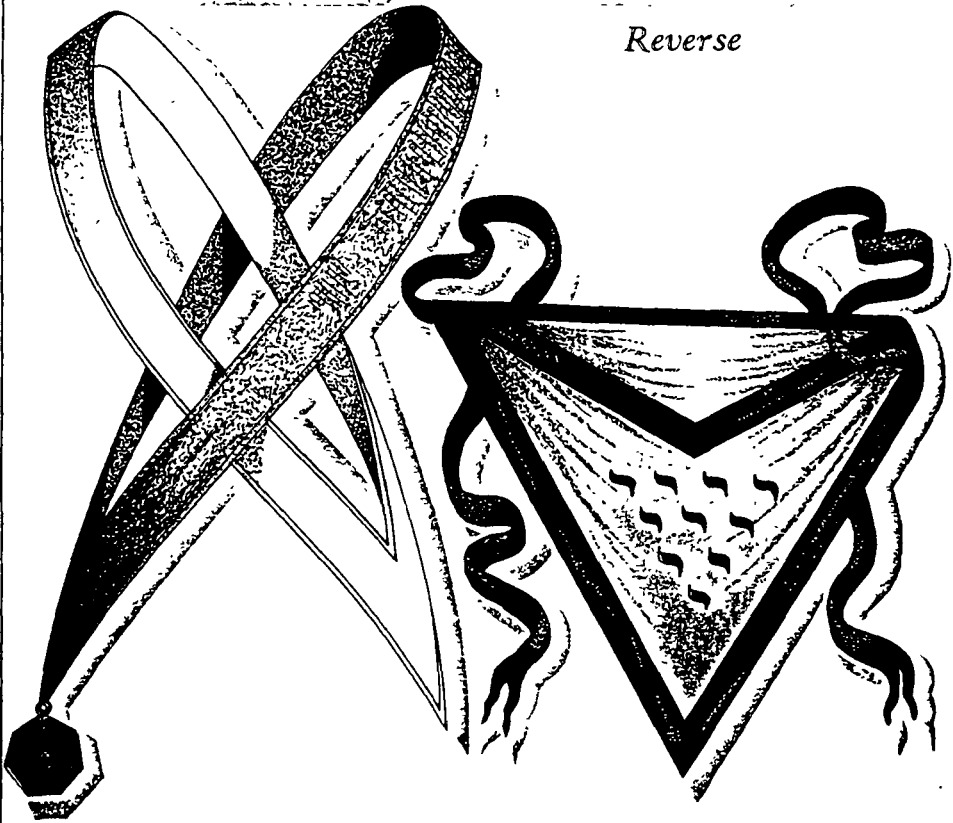




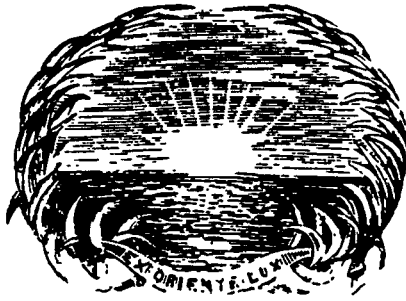
*Seventeenth Degree*



*Reverse*



*Triangular apron is 14 inches each side with 1/2 inch edge.*



SEVENTEENTH DEGREE  
KNIGHT OF THE EAST AND WEST.



THE PRECEPTORY: ITS FURNITURE, ETC.

Bodies of this Degree are styled **PRECEPTORIES**; and each regularly consists of twenty-four members only. All others are deemed adjunct members.

The **CHAMBER OF COUNCIL** of the Preceptory is regularly in the shape of a heptagon, hung with crimson, sprinkled with stars of gold. In each angle is a square column, each of a different color. These respective colors are,—beginning with the column in the South-east, and going round by the South, West, and North, to the North-east,—Red, Orange, Yellow, Green, Blue, Indigo, and Violet.

On the capitals of the respective columns, beginning at the same place, and going round in the same order, are the letters . . . **ק** . . . **י** . . . **ל** . . . **כ** . . . **פ** . . . **מ** . . . **צ** . . . , the initials of the names of the last seven Sephiroth of the Kabbalah, KHASED, GEBURAH, TEPHARETH, NETSACH, HOD, YESŪD, and MALAKOTH.

Half-way down each column, in the same order, diagonally across each, in gilded letters, on a white scroll, are the words, respectively, UNION, HONOR, DUTY, LOYALTY, COURAGE, DISCRETION, SILENCE. On each of these columns should be a brilliant lamp or transparency. If a transparency, the Hebrew letters should be on these, and not on the capitals.

Over the seat of the Master, in the East, hangs a red transparency, on which is a two-edged, cross-hilted Sword, point upward, with three stars on each side of it, forming a triangle, and one over the point. Over all is the letter **כ**, initial of the Hebrew word KETHER, the name of the first Sephirah of the Kabbalah.

Over the Senior Warden is a yellow transparency on which is a Sun, rising, and amid his rays the letter **ח**, initial of the Hebrew word HAKEMAH or CHOCHMAH, name of the second Sephirah.

Over the Junior Warden is a blue transparency, on which is a crescent Moon, its horns upward, and over it the letter **ב**, initial of the Hebrew word BINAH, name of the third Sephirah.

Around the room are twenty-four thrones, or arm-chairs, including those of the Master and Wardens. That of the Master is covered with *red* cloth; that of the Senior Warden, with *yellow*, and that of the Junior Warden, with *blue*. The others are covered with cloth of other colors of light as separated by the prism.

In the East is a platform, to which you ascend by seven steps. This is supported by four winged oxen, with the heads respectively of a LION, an OX, a MAN, and an EAGLE. On this platform is a square altar, and in front of the altar an arm-chair, covered with cloth of violet color, and always vacant.

In front of this is a foot-stool, covered with violet-colored velvet.

On the altar are a silver basin with perfumed water, a chafing dish with live coals, and a large book sealed with seven great seals of wax, of the seven colors mentioned above, each seal being at least two inches in diameter, and each attached to a ribbon of the same color with itself, which at the other end passes through a hole in one lid, the seals lying on the other lid, and being slightly attached to it by a drop of wax, so as to be easily separated, leaving the seal whole.

The tracing-board of the Degree is a heptagon, around which, near the edge, are the words whose initials are on the capitals of the columns, *i.e.*,

Γ Ε Ψ . . . Ψ Α Ξ Θ Υ . . . Λ Ω Λ ρ Λ  
 . . . Ψ Π ρ . . . Γ Ξ Ψ . . . Γ Ξ Ε Π . . . Λ Ξ Ψ ρ Ψ

. . . Inside of these, in the same order, are the words UNION, etc., which appear on the columns. In the centre of the heptagon is the figure of a man in a long white robe, with a golden girdle round his waist, and long snow-white hair and beard; his right hand stretched out, and holding seven stars; his head encircled by an aureole, his eyes raying light, and in his mouth a two-edged sword. Around him stand seven golden candlesticks, and over each, one of these letters,—

~E . . . Σ . . . Π . . . Θ . . . Σ . . . Φ . . . Α . . . ,  
 initials of the names of the Seven Churches, EPHESUS, SMYRNA, PERGAMOS, THYATIRA, SARDIS, PHILADELPHIA, LAODICEA. On either side are the rising sun and crescent moon, and under these the basin and chafing-dish.

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**OFFICERS, TITLES, DECORATIONS, ETC.**

The Master is styled 'VENERABLE PRECEPTOR.' The other officers are the two Wardens, the Orator, Almoner, Master of

Ceremonies, Secretary, Treasurer, Expert, Assistant Expert, Captain of the Guard, and Sentinel.

The Master represents JOHN the BAPTIST: the officers and members, his most eminent disciples among the Essenes.

The APRON is of yellow silk, triangular in shape, and lined and edged with crimson. On it, in the centre, is the TETRACTYS, in dots of gold.

The ORDER is a broad, white, watered ribbon, worn from right to left, crossed by a black one of equal width, worn from left to right. The JEWEL is suspended from the latter. Or, it may be a broad ribbon, one half white and the other black, and worn from right to left.

The JEWEL is a heptagonal medal, half gold, half silver or mother-of-pearl. On one side are engraved, at the angles, the same letters as are on the capitals of the columns, with a star over each. In the center of it, on the same side, is a lamb, lying on a book with seven seals, on which seals are, respectively, the same letters. On the reverse side are two swords, cross-wise, points upward, and the hilts resting on an even balance: in the corners, the initials of the names of the Seven Churches.

Each brother wears, under the Order and Apron, a long white linen robe, and on his head a circlet of gold or gilded metal, like a coronet.

---

#### TO OPEN

\* \* \* \* \*

To work, to reflect, and to pray.

\* \* \* \* \*

To hope, to trust, and to believe.

\* \* \* \* \*

To be vigilant; that the bad, the base, and the selfish may not enter the ranks of the Faithful.

\* \* \* \* \*

To relieve the distressed widow and orphan, and minister to the wants of my Brethren.

\* \* \* \* \*

To teach the truths that are hidden in allegories, and concealed by the Symbols of Freemasonry.

\* \* \* \* \*

To revere God and love men; to be just and humane; to be true to all men.

\* \* \* \* \*

To bear persecution with patience, and affliction with resignation; to despise death, and prepare for eternity.

\* \* \* \* \*

To preach the Truth in the desert of human life; to proclaim the approach of the New Law; to instruct and baptize the accepted Candidate; to judge with justice; and to expound in its true sense the Old Law.

\* \* \* \* \*

It is the hour before day. The Morning Star glitters in the East, on the shoulders of the hills, over the desert; and the Seven are low in the North.



The dawn of the new day approaches, bringing with it Light and the New Law. The time cometh, and the Man. . . .

\* \* \* \* \*

### PRAYER

HEAR us, our Father, GOD of the ancient Patriarchs, whom they adored on the plains of Chaldæa!

Resp. . BE GRACIOUS UNTO US, OUR FATHER!

We wander in the Desert in darkness, and turn anxiously to the East, and look longingly for the promised Light.

Resp. . SEND US THE DAWN OF DAY, OUR FATHER!

We sit in the shadow of death, and our feet tread the margin of the sea that covers Sodom, and our tents whiten the desert upon its sterile shores. Send us Thy Light, our Father—Thy Light, promised to our fathers!—Thy Light, to guide our feet into the way of Peace!

Resp. . THY LIGHT, TO BE THE LIFE OF MEN!

Send us the New Law of Love, for which the world pines and languishes! and make war and bloodshed to cease among the nations, and strife and dissension in the cities, and heart-burnings in the desert among the Faithful!

Resp. . HELP US TO LOVE THEE AND ONE ANOTHER, OUR FATHER!

Save us from our enemies and from the hand of all that hate us! And help us to serve Thee without fear, in Holiness and Righteousness before Thee, all the days of our life!

Resp. . *Amen! So mote it be! AMEN!*

---

## HYMN

Day-spring of Eternity!

Dawn on us this morning-tide;  
Light from Life's exhaustless sea,  
Now no more Thy radiance hide;  
Let Thy glories put to flight  
All the shades and cares of night!

Let the morning dew of Love

On our sleeping conscience rain;  
Gentle comfort from above  
Flow through life's long parchéd plain;  
Flood the earth with peace and joy,  
And the powers of Wrong destroy!

## O D E .

[17th DEGREE.]

TENORS, 1st &amp; 2d.

Day - spring of e - ter - ni - ty! Dawn or us this morn - ing

*Allegro mod.*

tide, Light from Light's ex - haustless sea! Now no more thy radiance

hide; Let Thy glo - ries put to flight All the shades and cares of night!

The first faint blush of the coming Dawn, long waited for, begins to dim the splendor of the Morning Star. The glittering Seven fade into the far North, and the day cometh. . . .

Ye shall keep my Sabbaths, and reverence my Sanctuary!

Ye shall obey my judgments, and keep my ordinances!

Ye shall not profane the Name of your God!

Ye shall love and venerate every man his father and mother!

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!

Ye shall not steal, nor deal falsely, nor lie one to another!

Nor despoil nor defraud your neighbors!

Nor go up and down as tale-bearers among the people!

Thou shalt not hate thy brother in thy heart; nor suffer thy neighbor to go astray for want of warning!

Nor take revenge, nor cherish old grudges; but love thy neighbor as thyself!

Ye shall rise up respectfully before the hoary head, and honor the presence of the aged man!

If thy brother be waxen poor, and fallen into decay with thee, thou shalt relieve him, even if he be a stranger or sojourner, that he may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase!

These are the statutes, and judgments, and laws of the Lord your God. Whatsoever He hath commanded you, observe and do it; nor add thereto, nor diminish from it; and it shall be well with you and your children!



... יהושע ...

\* \* \* \* \*

## RECEPTION

\* \* \* \* \*

A weary traveler, after crossing the desert, wanders on the shore of the Dead Sea in darkness, seeking for Light, desiring to know the Mysteries. He comes from the schools of philosophy and the feet of the Pharisees and Kabalists, and is vouched for as a Prince of Jerusalem and a patient and humble searcher after Truth.

\* \* \* \* \*

The Candidate must come uninfluenced by curiosity, or the desire of worldly advantage, or any unworthy motive, and as an honest seeker after Truth. He must be a Mason and a Prince of Jerusalem, and so prove himself. In the Desert he must have found patience and submission, and on the shores of the Dead Sea have learned humility and veneration. Among the Knights of the East and West he expects to find the True Light, though it is not yet day, and they have but reached Truth's threshold. They advance, nevertheless; and if he would do so, he must always have been, to the best of his ability, mindful of his Masonic obligations, and have striven to comply with them in spirit and in truth. He must not have wronged a Brother, without having afterwards repented and made reparation; and he must have no dissension or quarrel with a Prince of Jerusalem unreconciled.

\* \* \* \* \*

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.

He that hath an ear, let him hear what the Spirit saith unto the Churches: He that overcometh shall not be hurt of the second death.

To him that overcometh, will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a New Name written, which no man shall know but he that shall receive it.

He that overcometh, and laboreth in my service until the end, to him will I give power over the nations, and his influences shall control and guide them, and I will give him the Morning Star.

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 my Father and all his angels.

Him that overcometh will I make a pillar in the Temple of my 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, which cometh down out of Heaven from God; and my own New Name.

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 near His Throne. As many as I love, I rebuke and chasten; be zealous, therefore, and repent.

\* \* \* \* \*

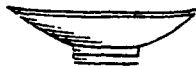
. . . . The Seven Stars sink low in the North; the Pleiades and Orion are in the zenith; the Morning Star grows pale; the Dawn, long expected, approaches.

Light comes from God. When clouds and darkness are around us, we should implore His aid. . . .

## PRAYER

Our Father, who, when darkness brooded upon the face of the vast chaos, and the Universe lay a confused mass of struggling forces, without form and void, didst move upon it, and said, LET LIGHT BE!—and light was; Thou who didst set the light against the darkness, and call one day and the other night; Thou who didst set the greater and lesser lights in the Heavens: Thou who bringest forth Mazzaroth in his season, and guidest Arcturus with his sons: enable this Candidate to find the light for which he seeketh! Let the dawn of the new day arise, and shine upon the clouds of error, and cause the darkness of ignorance and superstition to flee away, and be seen no more forever. Amen!

\* \* \* \* \*



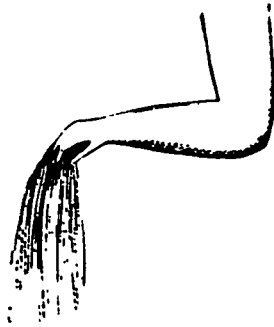
The living know that they shall die; but the dead know not any thing; neither have they any more a reward; for the memory of them is forgotten. Also, their love and their hatred and their envy is now perished; neither have they any more a portion forever, in any thing done under the sun.

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 are not darkened; and the clouds pass away after the rain:

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 loosed and the golden bowl 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 unto God who gave it.

\* \* \* \* \*



John the Baptist said to those whom he baptized: "One cometh hereafter who shall baptize you with the Holy Spirit and with fire. His fan will be in his hand, and he will thoroughly sweep his threshing floor, and gather his wheat into his granary, and burn up the chaff with a devouring fire. His axe is prepared for the trees; and every tree that beareth not good fruit will be cut down and cast into the fire."

\* \* \* \* \*



. . . A symbol of that baptism, with the Spirit and with fire; purified by which, man becomes God's soldier, to war

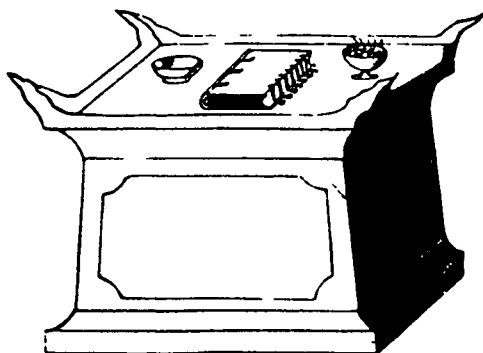


against Fanaticism, Intolerance, Bigotry, Falsehood, and the whole brood of kindred fiends, that so long have made a hell of our earth, which was created a paradise: symbol also of that suffering and pain, and woe and want, and sharp ingratitude, and bitter injustice, that are God's baptism of fire, by which He strengthens the human soul, and gives occasion and incentive to the noblest virtues; and thus purifying the soul, lifts it above humanity. To suffer is the noblest lot of man here below; for none but those who suffer doth God baptize with fire and with his Spirit.

\* \* \* \* \*

My Brother, Socrates drank the hemlock, when the doors of his prison were open, that he might not set the example of disobeying the laws of his ungrateful country. Curtius leaped, in his armor, into the gulf that could thus only be closed, and else would swallow Rome. Daniel prayed three times a day, openly, to God, knowing that the penalty was exposure, naked, to hungry lions; and an army of martyrs have offered up their lives, to prove their faith or to benefit mankind. None other can open the great book with the Seven Seals, and learn the mysteries that are hidden therein. Are you prepared to shed your blood, in proof of your fidelity and courage, and even for those who may have wronged you; because God has made men your brethren?

\* \* \* \* \*



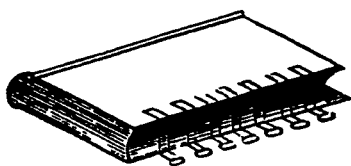
הַנְּדָרִים.

SECRECY . . . DEVOTEDNESS . . . BROTHERHOOD . . . AID . . . DEFENCE.

\* \* \*



\* \* \* \*



MUSIC.

I.

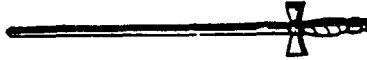


Depart and continue the conquest! And I saw, and lo! a white horse; and he that sat on him held a bow; and a crown

was given unto him; and he went forth conquering, and to conquer. . . .

MUSIC

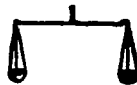
II.



Go forth and create strife and dissension among the Profane and Wicked, that they may destroy each other; and smite thou the vices, the superstitions, and the errors that infest and afflict the world! For there went out another horse that was red; and it was given to him that sat thereon to banish peace from the earth, and that the wicked should slay one another; and there was given unto him a great sword.

MUSIC

III.



Go thou and administer Justice and Equity, and see that the poor be no longer oppressed with false weights and false measures; and that their wages be punctually paid them; that they may no longer starve! . . .

MUSIC

IV.



Go thou and teach mankind that the soul which sins shall die; that they may learn humility and the vanity of all earthly

things!—for lo! a pale horse; and his name that sits on him is Death; and after death the judgment: and power is given to him to slay with the sword, and with starvation, and with sickness, and the beasts of the earth. . . .

## MUSIC

## V.



Go thou and accuse those who have persecuted and slain them who have come on earth to be the benefactors of mankind! For under the altar are the souls of those who have been slain because they taught God's Truth, and condemned the errors of those who ruled over the consciences of men: and they cry with a voice that ascends to God's footstool, "How long, O Lord, Holy and True, wilt Thou refrain from judging and avenging our blood upon these monsters of cruelty and oppression under whom the earth groans and mankind is crushed and trampled down?" And white robes are given unto them; and they are told to be patient yet a little while, until all who, like them, shall endeavor to serve mankind, shall, like them, be tortured and slain, and the great purposes of God, in His time, be fulfilled. . . .

## MUSIC

## VI.

Lo! a great earthquake; and the sun is eclipsed and the moon becomes red as blood; and the stars of Heaven fall to the earth, as a fig-tree casteth her unripe figs, when shaken by a mighty wind; and the Heaven vanishes as a scroll is rolled together; and the mountains and islands are moved out of their places: and earth's rulers, the great, the rich, the

captains of armies, the powerful, the bondmen and the free, hide themselves in the caves, and take refuge among the rocks upon the mountains, and call upon them, crying, "Fall upon us, and hide us from the face of Him that sitteth on the Throne, and from the anger of God; for the great day of his wrath is come, and who shall be able to stand?"

\* \* \* \* \*



Hurt not the earth, nor the sea, nor the trees, until we have sealed the servants of God upon their foreheads! Glory to God who sitteth upon the Throne, and unto his Son, who as a Lamb for the sacrifice shall take away the sins of the world!

\* \* \* \* \*

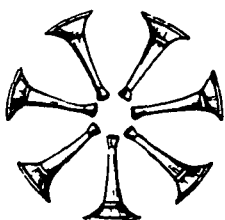
Amen! Blessing and glory, and wisdom, and thanksgiving and honour, and power, and might, be unto God, forever and ever: Amen!

\* \* \* \* \*

And one of the Elders said unto me, "Who are these that are arrayed in white robes? and whence came they?" and I said unto him, "Venerable, thou knowest." And he said unto me, "These are they who have been purified by sorrow and suffering, and by the intercession and blood of the Redeemer. Therefore stand they before God's throne, and serve Him day and night in His Temple; and He that sitteth on the Throne

shall dwell among them; and they shall hunger no more, neither thirst any more; nor shall the sun scorch them, nor the fire again torture them. For the Lamb who sitteth upon his Throne shall sustain them, and shall lead them to the living springs of truth; and God shall wipe away all tears from their eyes." . . .

## VII.



## 1.

Hail and fire, mingled with blood, shall be cast upon the Earth; and the third part of the trees, and all the green grass shall be burned up.

## 2.

A great mountain, vomiting fire, shall be torn up and flung into the sea; and the third part of the oceans shall become blood; and the third part of all living creatures in the sea shall die, and the third part of the ships thereon be destroyed.

## 3.

A great star shall fall from Heaven, burning like a lamp; and a third part of the waters of all the rivers, and of the living springs that feed the rivers, shall become bitter as worm-wood; and all who drink thereof shall die.

## 4.

A third part of the sun, moon, and stars shall be eclipsed and darkened; and by day there shall be but a dim light, and the night shall be dark and gloomy.

## 5.

The first Woe shall come upon the earth; the reign of the Spirit of Evil; and the Locusts of Ignorance, Fanaticism and Superstition, whose leader is Abaddon.

## 6.

Then the four Demons that came among men, while yet they had not gone abroad from the banks of the Euphrates,—Bigotry, Intolerance, Ambition, and Selfishness,—shall be let loose, and with fire and the sword and all manner of savage torture, shall slay one-third of mankind; and yet the others shall not repent. And God's servants shall endeavor to reform the people; and Thought, and Speech, and Conscience shall struggle to be free; but those who would reform mankind, and free the world from slavery and oppression, shall be slain; and their dead bodies, denied burial, shall be flung to rot upon the Earth, which shall then be one great Sodom. But Truth shall still strive with Error; and the great earthquake of Thought shall at length shake the souls of the nations, and the second woe shall cease.

## 7.

The Kingdoms of this world shall become the Kingdoms of God and His Anointed; and He shall reign forever and ever. The long war between the Evil and the Good, between MICHAEL and his angels, and the Dragon and his angels, shall end; and the Serpent and his angels shall be overcome, and shall pass away and be seen no more forever; and salvation, and strength, and the Kingdom of God, which is Truth, shall come, and thenceforward remain forever: and sorrow and evil shall disappear: and the labors of those who have borne testimony to the Truth, and given up their lives to benefit the world, shall not have been in vain; but they shall have eternal fame, and glory, and honor, when the names of all Conquerors and Kings shall have faded out of the memories of men.

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, wisdom, and loving-kindness, when evil shall no longer reign.

For Thou wilt, in due time, judge all men, and reward thy servants, and those who have loved and served mankind, the known and the unknown, the lofty and the low; and those who have vexed and plagued the earth Thou wilt reward according to their evil works. Then shall Thy Temple be rebuilt, in the Heavens; and those who wear Thy name written upon their foreheads, and Thy law engraven in their hearts, shall inhabit its courts forever. Blessed, henceforward, are the Dead who fall in the cause of Truth: for they shall then rest from their labors and their sorrows, and their works shall follow them!

\* \* \* \* \*

The color of the Apron of this degree is emblematical of the Dawn. Its shape is symbolic of the Deity, in His three first emanations; and the Tetractys upon it of the ten Sephiroth of the Kabbalah.

The two colors, white and black, of the Cordons of this degree, like the interlaced triangles white and black, enclosing the letters Yōd and Hē, are symbolic of the dualism of the doctrines of Zoroaster and Manes, of the two Principles of good and evil.

The gold and silver of the Jewel are emblems of the sun and moon, themselves symbols to the ancients of Osiris and Isis, since gold is the metal which they appropriated to the sun, representative of the male or generative power, and silver was by them appropriated to the moon, representative of the female or productive power; these two being symbolized by the two columns JACHIN and BOAZ, or strength, potency, energy, and stability; the active and the passive forces manifested in nature.



\* \* \* \* \*

## העלמים

\* \* \* \* \*

The CORONET is the token of your present rank in Masonry. Remember that it, like the other insignia of the Ancient and Accepted Scottish Rite, is honorable, only so long as it is worn with honor. On the brow of the dishonest, the dissipated, the vicious, or the base, honors undeserved are the extremest disgrace. See, therefore, that you wear it worthily and well.

\* \* \* \* \*

### LECTURE

This is the first of the Philosophical degrees of the Ancient and Accepted Scottish 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 undefined along the line which divides Time from Eternity; and forms of strange, wild, startling beauty mingle in the vast

throng of figures, with shapes monstrous, grotesque, and hideous.

\* \* \* \* \*

Thus the human mind labored and struggled and tortured itself for ages, to explain to itself what it felt, without confessing it, to be inexplicable. A vast crowd of indistinct abstractions, hovering in the imagination, a whirl of words embodying no tangible meaning, an inextricable labyrinth of subtleties, was the net result.

But one grand idea ever emerged and stood prominent and unchangeable over the weltering chaos of confusion. -God is great, and good, and wise. Evil and pain and sorrow are temporary, and for wise and beneficent purposes. They must be consistent with God's goodness, purity, and infinite perfection; and there must be a mode of explaining them, if we could but find it out; as, in all ways, we will endeavor to do. Ultimately, Good will prevail, and Evil be overthrown. God alone can do this, and He will do it, by an Emanation from Himself, assuming the human form and redeeming the world.

Behold the object, the end, the result, of the great speculations and logomachies of antiquity: the ultimate annihilation of evil, and restoration of man to his first estate, by a Redeemer, a Christos, the incarnate Word, Reason, or Power of Deity.

This Redeemer is the Word or Logos, the Vohu-mano of Zarathustra, the Ensoph of the Kabbalah, the Nous of Platonism and Philonism; He that was in the beginning with God, and was God, and by whom everything was made. That He was looked for by all the people of the East is abundantly shown by the Gospel of John and the letters of Paul; wherein scarcely anything seemed necessary to be said in proof that such a Redeemer was to come; but all the energies of the writers are devoted to showing that Jesus was that Christos whom all the nations were expecting.

In this degree the great contest between good and evil, in anticipation of the appearance and advent of the Word or Redeemer, is symbolized; and the mysterious esoteric teachings of the Essenes and the Kabalists. Of the practices of the former, we gain but glimpses in the ancient writers; but we know that, as their doctrines were taught by John the Baptist, they greatly resembled those of greater purity and more perfect, taught by Jesus; and that not only Palestine was full of John's disciples, so that the Priests and Pharisees did not dare to deny John's inspiration; but his doctrine had extended into Asia Minor, and had made converts in luxurious Ephesus, as it also had in Alexandria in Egypt; and that they readily embraced the Christian faith, of which they had before not even heard.

These old controversies have died away, and the old faiths have faded into oblivion. But Masonry still survives, vigorous and strong, as when philosophy was taught in the schools of Alexandria and under the Portico; teaching the same old truths as the Essenes taught by the shores of the Red Sea, and as John the Baptist preached in the Desert: truths imperishable as the Deity, and undeniable as Light. Those truths were gathered by the Essenes from the doctrines of the Orient and the Occident, from the Zend-Avesta and the Vedas, from Plato and Pythagoras, from India, Persia, Phœnicia, and Syria, from Greece and Egypt, and from the Holy Books of the Jews. Hence we are called Knights of the East and West, because their doctrines came from both. And these doctrines, the wheat sifted from the chaff, the Truth separated from Error, Masonry has garnered up in her heart of hearts, and through the fires of persecution, and the storms of calamity, has brought them and delivered them unto us. That God is One, immutable, unchangeable, infinitely just and good; that Light will finally overcome Darkness, Good conquer Evil, and Truth be victor over Error;—these, rejecting all the wild and useless speculations of the Brahmans, the Kabbalah, the Gnostics, and the Schools, are the religion and philosophy of Masonry.

Those speculations and fancies it is useful to study; that knowing in what worthless and unfruitful investigations the mind may engage, you may the more value and appreciate the plain, simple, sublime, universally acknowledged truths, which have in all ages been the Light by which Masons have been guided on their way, the Wisdom and Strength that like imperishable columns have sustained and will continue to sustain its glorious and magnificent Temple.

It is very surprising that the Essenes, whose exemplary virtues elicited the unbounded admiration of even the Greeks and Romans, and whose doctrines and practices contributed so materially to the spread of Christianity, should be so little known among intelligent Christians. The current information upon this remarkable sect or order of Judaism, to be found in ecclesiastical histories and cyclopædias, is derived from the short notices of Philo, Pliny, Josephus, Solinus, Porphyry, Eusebius, and Epiphanius. Not only is this combined testimony insufficient, but it is too much tainted with the peculiar dogmas of the respective witnesses, to furnish the general reader with an unbiased notion of the character and doctrines of this ancient sect. Nor can the modern descriptions of the Essenes, as given in the histories of the church and in the popular cyclopædias, be always relied upon when they profess to give the results of the afore-mentioned garbled scraps of ancient information.

The impartial statement which follows of the doctrines and practices of the Essenes, is derived, not only from the seven writers mentioned above, but from the information upon the subject, scattered throughout the Midrashim and the Talmud.

The cardinal doctrines and practices of this sect are as follows: They regarded the Inspired Law of God with the utmost veneration. The highest aim of their life was to become the temples of the Holy Ghost, when they could prophesy, perform miraculous cures, and, like Elias, be the forerunners of the Messiah. This they regarded as the last stage of perfection, which could only be reached by gradual

growth in holiness, brought about through strictly observing the commandments and the Levitical laws of purity contained in the Pentateuch, mortifying the flesh and the lusts thereof, and being meek and lowly in spirit, inasmuch as this would bring them into closer communion with Him who is the Holy One of Israël. To this end they abstained from oaths; their communication was 'yea, yea'; 'nay, nay'; whatsoever was more than these came of evil. The desire to secure themselves from all impure contact with persons not equally scrupulous with themselves ultimately compelled the Essenes to withdraw themselves altogether from the society of their Jewish brethren, to form a separate community, and to live apart from the world. This fear of impurity, joined with the wish to escape all hindrance to spiritual communion with God, also made the Essenes abstain from marriage, although some weak brethren, who could not be like the angels in heaven, neither marrying nor being given in marriage, were allowed to take wives. But these could never advance to the highest orders of the Brotherhood.

In their separate community, whatever any one of them possessed was deposited in the general treasury, from which the wants of the whole community alike were supplied by stewards appointed by the whole Brotherhood; so that they had all things in common. There were no distinctions among them, such as rich and poor, masters and servants; they called no one 'master' upon earth, but all ministered to the wants of one another. They lived peaceably with all men, reprobated slavery and war, were governed by an elective president-judge, had trials conducted by juries of at least one hundred members, who must be unanimous in their verdict, and the brother who was found guilty of walking disorderly was excommunicated, yet was he not regarded as an enemy, but was admonished as a brother, and received back again after due repentance.

They always got up before the sun rose, and never talked about any worldly matters till they had all assembled together, and, with their faces turned towards the sun, offered up their

national hymn of praise for the renewal of the light of the day. Labor followed until eleven o'clock, when all of them again assembled together, had a baptism in cold water, put on their white garments, the symbol of purity, and then made their way to the refectory, which they entered with as much solemnity as if it were the Temple. The meal was a common one, and each member took his seat according to the order of age. . . . The repast commenced after the Priest had invoked God's blessing upon it. A mysterious silence was observed during the meal, which had the character of a sacrament, and may have been designed as a substitute for the sacrifices which they refused to offer in the Temple. The Priest concluded it by offering thanks to the Bountiful Supplier of all our wants. Then all laid aside their white garments for their work-dress, and resumed labor until evening, when they again assembled for a common meal. Everything was done under the direction of the Overseers, yet in two things they were at perfect liberty to act as they pleased, viz., they could relieve the distressed with as much money as they thought proper, and manifest their compassion for those who were not of the Brotherhood as much as they liked, and whenever they liked.

The Sabbath they observed with the utmost rigor. . . . On this day they took special care not to be guilty of forsaking the assembling of themselves together, as the manner of some is. . . .: They had no ordained Ministers, whose exclusive right it was to conduct the service; any one that liked took up the Bible and read it, whilst another, who had much experience in spiritual matters, expounded what was read.

Celibacy being the rule of Essenism, the ranks of the Brotherhood had to be filled up by recruits from the Jewish community at large. They preferred taking children, whom they educated most carefully, and taught the practices of the Order, believing that of such the Kingdom of Heaven is best made up. Before a grown-up candidate for membership in the Order could be finally admitted into close fellowship, he had to bind himself by a most solemn oath (this being the

only occasion on which the Essenes used an oath) to observe three things. (1) *Love to God*: (2) *Merciful justice toward all men*; especially to honor nobody as master, to avoid the wicked, to help the righteous, to be faithful to every man, and especially to Rulers, for without God no one comes to be Ruler: and, (3) *Purity of character*, which implied humility, love of truth, hatred of falsehood, strict secrecy toward Profanes, so as not to divulge the secret doctrines to any one, and perfect openness with the members of the Order, and, finally, carefully to preserve the books belonging to their sect, and the various mystical names held sacred among them.

Eight different stages marked the gradual growth in holiness: (1) the state of outward or bodily purity by baptisms; (2) the stage which imposed celibacy; (3) that of inward or spiritual purity; (4) that which required the banishing of all anger and malice, and the cultivation of a meek and lowly spirit; (5) the culminating point of holiness, upon the summit of which he became (6) the temple of the Holy Spirit, and could prophesy, and whence he advanced to (7) that stage in which he was enabled to perform miraculous cures and raise the dead, after which he reached (8) the position of Elias, the forerunner of the Messiah.

The earnestness and determination of these Essenes to advance to the highest state of holiness were seen in their self-denying and godly life; and it may fairly be questioned whether any religious system has ever produced such a community of saints. Their absolute confidence in God and resignation to the dealings of Providence; their uniformly holy and unselfish life; their unbounded love of virtue, and utter contempt for worldly fame, riches, or pleasure; their industry, temperance, modesty, and simplicity of life; their contentment of mind and cheerfulness of temper; their love of order and abhorrence of even the semblance of falsehood; their benevolence and philanthropy; their love for the brethren, and their following peace with all men; their hatred of slavery and war; their tender regard for children, and reverence and anxious

care for the aged; their attendance on the sick, and readiness to relieve the distressed; their humility and magnanimity; their firmness of character, and power to subdue their passions; their heroic endurance under the most agonizing sufferings for righteousness' sake; and their cheerfully looking forward to death, as releasing their immortal souls from the bonds of the body to be forever in a state of bliss with their Creator—have hardly found a parallel in the history of mankind. No wonder that Jews of different sects, Greeks and Romans, Christian church-historians, and heathen writers have been alike constrained to lavish the most unqualified praise on this holy Brotherhood. Jesus himself showed what is required for a holy life in the Sermon on the mount, by a description of the Essenes. So remarkably does this Brotherhood exemplify the lessons which Christ propounds in Matthew, chap. v., etc.

The Essenes were *not* related to Pythagoras, although Josephus and Philo assumed that they were, and Zeller, in his History of Philosophy, has made a very able summary of supposed resemblances between Neo-Pythagorism and Essenism. For, in fact, the parallels between Pythagorism and Essenism are more imaginary than real, and the few things which might be considered as being analogous are unimportant, and are such as will naturally develop themselves among any number of enlightened men who devote themselves almost exclusively to a contemplative religious life. Several important peculiarities of the Essenes may be mentioned in which the Pythagoreans were quite unlike them: Thus, the Essenes were real monotheistic Jews, worshipers of the Holy One of Israel; they did not consider a leader or founder as the centre of their faith, but regarded the inspired Scriptures as their sole source of spiritual life, and called no man master on earth; they made celibacy the rule, marriage the exception; they knew nothing of metempsychosis; they forbade scientific studies as injurious to a devotional life, avoided investigation of the origin and constitution of the universe as inconsistent with piously looking to God as the Creator of all things, and devoutly accepted fate



as heavenly Providence; they were most exemplary in their charity toward all men, and in their unbounded kindness to those who were not of the Brotherhood; and instead of being aristocratic and exclusive, they were meek and lowly in spirit, and were so much beloved by those who belonged to different sects, that Pharisees and Sadducees, Greeks and Romans, Jews and Gentiles, joined in lavishing the highest praise upon them.

As to the relationship which Essenism bears to Judaism, the facts that the Essenes, like the other Jews, professed to be guided by the teachings of the Bible, that a rupture between them and the Jewish community at large is nowhere mentioned, and that on the contrary they are always spoken of in the highest terms of commendation, would of themselves be sufficient to prove it. In doctrine, as well as in practice, the Essenes and the Pharisees were nearly alike. Besides many other points of exact likeness, both looked upon their meal as a sacrament; amongst both, the priest began and concluded the meal with prayer; both were very strict observers of the Sabbath, and both abstained from using oaths, though it is true that the Essenes alone uniformly observed it as a sacred principle. The differences between Essenes and Pharisees were the simple result of the greater rigor of Levitical purity aimed at by the former. The Essenes could avoid impure contacts only by isolating themselves in a separate Brotherhood, and by adopting the rule of celibacy, as they did, although their less rigorous brethren of the Pharisaic order regarded marriage as a most sacred institution, and laid it down as a rule that every man is to take a wife at the age of eighteen. Hence the declaration in the *Aboth* of Rabbi Nathan,—‘there are eight kinds of Pharisees, . . . and those Pharisees who live in celibacy are Essenes.’ So, also, the Essenes could not frequent the Temple to offer sacrifices, because of their anxiety to avoid defilement by contact with persons and things not Levitically pure. And, though they firmly believed in the immortality of the soul, yet, unlike the Pharisees, they did not believe in the resurrection of the body.

The identity of many of the precepts and practices of Essenism and Christianity is unquestionable. Essenism urged on its disciples to seek first the Kingdom of God and his righteousness: so Christ (Matt. vi. 33; Luke xii. 31). The Essenes forbade the laying up of treasures upon earth; so Christ (Matt. vi. 19-21). The Essenes required those who wished to join them to sell all their possessions, and to divide the price among the poor brethren: so Christ (Matt. xix. 21; Luke xii. 33). The Essenes had all things in common, and appointed one of the brethren as steward to manage the common fund: so the primitive Christians (Act ii. 44, 45; iv. 32-34; John xii. 6; xiii. 29). Essenism put all its members on the same level, forbidding the exercise of authority of one over the other, and enjoining mutual service: so Christ (Matt. xx. 25-28; Mark ix. 35-37; x. 42-45). Essenism commanded its disciples to call no man Master upon the earth: so Christ (Matt. xxiii. 8-10). Essenism laid the greatest stress on being meek and lowly in spirit: so Christ (Matt. v. 5; xi. 29). Christ commended the poor in spirit, those who hunger and thirst after righteousness, the merciful, the pure in heart, and the peacemakers; so the Essenes . . . Christ combined the healing of the body with that of the soul; so the Essenes. Like the Essenes, Christ declared that the power to cast out evil spirits, to perform miraculous cures, etc., should be possessed by his disciples as signs of their belief (Mark xvi. 17, 18; compare also Matt. x. 8; Luke ix. 1, 2; x. 9). Like the Essenes, Christ commanded his disciples not to swear at all, but to say yea, yea, and nay, nay. The manner in which Christ directed his disciples to go on their journey (Matt. x. 9, 10) is the same which the Essenes adopted when they started on a mission of mercy. The Essenes, though repudiating offensive war, yet took weapons with them when they went on a perilous journey; Christ enjoined his disciples to do the same thing (Luke xxii. 36). Christ commended that elevated spiritual life, which enables a man to abstain from marriage for the Kingdom of Heaven's sake, and which cannot be attained by any save those to whom

it is given (Matt. xix. 10-12; compare also 1 Cor. vii.); so the Essenes who, as a body, in waiting for the kingdom of heaven, abstained from connubial intercourse. The Essenes did not offer animal sacrifices, but strove to present their bodies a living sacrifice, holy and acceptable unto God, which they regarded as a reasonable service; the apostle Paul exhorts the Romans to do the same (Rom. xii. 1). It was the great aim of the Essenes to live such a life of purity and holiness as to be the temples of the Holy Spirit, and to be able to prophesy: the apostle Paul urges the Corinthians to covet the gift of prophecy (1 Cor. xiv. 1, 39). When Christ pronounced John to be *Elias* (Matt. xi. 14), he declared that the Baptist had already attained to that spirit and power which the Essenes strove to obtain in their highest stage of purity. It will therefore hardly be doubted that he himself belonged to this holy Brotherhood. This will especially be apparent when we remember that the whole Jewish community, at the advent of Christ, was divided into three parties, the Pharisees, the Sadducees, and the Essenes, and that every Jew had to belong to one of these sects. Jesus, who in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would therefore naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the facts that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this Fraternity; and that though he frequently rebuked the Scribes, Pharisees, and Sadducees, he never denounced the Essenes, strongly confirm this conclusion. But he repudiated their extremes. They were ascetics; he ate and drank the good things of God (Matt. xi. 19). They considered themselves defiled by contact with any one who practiced a lower degree of Levitical holiness than their own; Christ associated with publicans and sinners, to teach them the way to heaven. They sacrificed the lusts of their flesh to gain spiritual happiness for themselves; Christ sacrificed himself for the salvation of others.

The accounts given by Josephus first mention their existence in the days of Jonathan the Maccabæan, B. C. 166; and they most unquestionably show that the Essenes existed at least two centuries before the Christian era, and that they at first lived among the Jewish community at large. Their residence at Jerusalem is also evident from the fact that there was a gate named after them. When they ultimately withdrew themselves from the rest of the Jewish nation, the majority of them settled on the northwest shore of the Dead Sea, sufficiently distant to escape its noxious exhalations, and the rest lived in scattered communities throughout Palestine and Syria. Both Philo and Josephus estimated them to be above four thousand in number. This must have been exclusive of women and children. We hear very little of them after this period (*i. e.*, 40 A. D.); and there can hardly be any doubt that, owing to the great similarity which existed between their precepts and practices, and those of the primitive Christians, the Essenes, as a body, must have embraced Christianity.

As to the meaning of the name Essenes, not less than twenty explanations of it have been given. Perhaps that is most probable which derives the term from a Hebrew word which means *pious*, as this plainly connects the Essenes with an ancient Jewish brotherhood, called Khasidim, *the pious*, who preceded the Essenes, and from whom the latter took their rise.

Some sentences of the ancient accounts of them are as follows:

Philo (born in Alexandria, between the years 20 and 1 B. C., and died about 60 A. D., and thus a contemporary of Jesus and Paul) says, "Palestine, and Syria too, which are inhabited by no slight portion of the numerous population of the Jews, are not barren of virtue. There are some among them called Essenes,—in number more than four thousand,—from, as I think, an incorrect derivation from the Greek homonym *hosiotēs*, piety, because they are, above all others, worshipers of God. They do not sacrifice any animals, but rather en-

deavor to make their own minds fit for holy offerings. They do not lay up treasures of gold or silver, nor do they acquire large portions of land out of a desire for revenues, but provide themselves only with the absolute necessities of life. Yet they regard themselves as the richest of mankind, because they hold that the supply of our wants, and contentment of mind, are riches, as in truth they are. No maker of things belonging to war is found among them. They repudiate every inducement to covetousness. There is not a single slave to be found among them, for all are free, and mutually serve each other. They condemn owners of slaves, not only as unjust, inasmuch as they corrupt the principle of equality, but also as impious, because they destroy the law of nature, which, like a mother, brought forth and nourished all alike, and made them all legitimate brethren, not only in word but in deed.

“They omit the logical part of philosophy, and the natural part, excepting that which treats upon the existence of God and the origin of the universe; but the ethical part they thoroughly work out for themselves, using as their guides the laws which their fathers inherited. They are instructed in piety, holiness, righteousness, economy, politics, in knowledge of what is truly good, bad and indifferent, to choose things that are necessary, and to avoid the contrary. They use therein a three-fold rule and definition, viz.: love of God, love of virtue, and love of mankind. Of their love of God they give innumerable demonstrations—*e. g.*, their constant and unalterable holiness throughout the whole of their life; their avoidance of oaths and falsehoods: and their firm belief that God is the source of all good, but of nothing evil. Of their love of virtue they give proofs in their contempt for money, fame, and pleasures, their continence and endurance, in satisfying their wants easily, simplicity, cheerfulness of temper, modesty, order, firmness, and everything of the kind. As instances of their love to man, are to be mentioned their benevolence, and equality, and having all things in common, which is beyond all description. They manifest respect,

reverence and care for the aged, just as children do for their parents, administering to them a thousand times, with all plentifulness, both with their hands and their counsels, in their old age. Such champions of virtue does a philosophy produce which is free from the subtlety of Greek word-splitting, and which deals with subjects tending to the exercise of praiseworthy actions, and giving rise to invincible freedom, so that neither the cruel tyrant nor the wily hypocrite could gain any advantage over this Brotherhood of Essenes or *holy ones*, but, disarmed by the virtues of these men, all recognized them as independent and free by nature, praised their common meals, and their community of goods, which surpasses all description, and is an evident proof of a perfect and very happy life."

The above is from Philo's treatise entitled '*Every Virtuous Man is Free.*' Eusebius has preserved another account from Philo's lost treatise, entitled '*Apology for the Jews,*' in which Philo says: "Their order is not founded upon natural descent, but upon admiration for virtue and sincere love for man. They all dwell together in the same place, form themselves into companies, societies, combinations, and unions, and work together all their life, for the common good of the Brotherhood. The different members of the Order are engaged in different employments; they work cheerfully and industriously, and never try to leave their labor on account of cold, heat, or any change of weather. They believe that their employment is a sort of gymnastic exercise, of more benefit to life, greater pleasure both to soul and body, and of a more enduring advantage than any mere athletic labors, because they can cheerfully continue in their work as a recreation even when youth and bodily strength are gone. They eat at the same table, and have every day the same food, being lovers of frugality and moderation, and averse to luxury and extravagance, as diseases of both mind and body. If one of them is sick, he is cured from the common resources, and is attended to by the general care and anxiety of the whole body. The old men, even if they happen to be childless, that is, if they are celibates, end

their lives in a most happy, prosperous, and tenderly cared-for old age, as if they were not only the fathers of many children, but were even also particularly happy, in an affectionate offspring. Such is the enviable system of life of the Essenes."

Josephus, who was born about 37 A. D., and at one time actually belonged to the Essenian Brotherhood, gives more than one account of the Order, in the course of his works. The following sentences are from his *'Jewish War'*: "Jews by birth, they love each other more than the others. They reject pleasure as an evil, and regard continence and not yielding to passions as virtues. They despise marriage, and adopt the children of others while still tender and susceptible of instruction, and regard them as their own relations, and train them in their practices. They despise riches, have all things in common in a very admirable manner, and there is not one to be found among them who is richer than another; for it is a law that those who enter the sect must give up their possessions to the society as common property, so that there is not to be seen among them all, either the abjectness of poverty or the distinction of riches; but as every man's goods are cast into a common treasury, they all, like brothers, have one patrimony. If any of the society come from other places, whatever they have lies open for them, just as if it were their own; and they go to those whom they have never seen before, as if they had been most intimate. Hence they take nothing with them when they go on a journey, but arms for defence against robbers. A steward is appointed in every city of this Order to provide strangers with clothes and other necessaries. The keeping and appearance of their body are such as of children brought up in fear; they change neither garments nor shoes till they are worn out or made unfit, by time. They neither sell nor buy any thing among themselves, but every one gives of that which he has to him that wants, and gets from him that which he needs; and even without requital they can freely take whatever they want.

Their piety toward God is extraordinary, for they never speak about worldly matters before the sun rises, but offer up, with their faces toward it, some of the prayers transmitted by their forefathers, as if they supplicated it to rise. Hereupon, they are all sent by the overseers, every one to work in the department in which he is skilled; and having diligently labored till the fifth hour, assemble again together in one place, girt round with their linen apron, and have a baptism with cold water. After this lustration they resort to a special house, in which no one of another faith is admitted, and go to the refectory, purified, as into a holy temple. Having quietly taken their seats, the baker gives every one a loaf of bread according to order, and the cook places before each one a dish with one sort of food. The priest commences with prayer, and no one is allowed to taste his food before grace is said. He also returns thanks after the meal; for both at the commencement and at the conclusion they praise God as the giver of their food. Whereupon they put off their white garments as if they were sacred, and betake themselves again to their work till evening. On returning again they take their supper together, at which strangers who happen to be in the place, are allowed to sit down with them. No noise or tumult ever desecrates their house, but they let every one take part in the conversation in turn; and the silence of those who are within appears to those that are without as some awful mystery. Whilst they do nothing without the injunctions of their overseers, yet there are two things in which they have free action, viz., helping the needy and showing mercy; to help the deserving when they are in want, and to give food to the hungry, they are at perfect liberty. They are just dispensers of their anger, curbers of their passions, representatives of fidelity, ministers of peace; and every word with them is of more force than an oath. They avoid taking an oath, and regard it as worse than perjury; for they say that he who is not believed without calling on God to witness is already condemned of falsehood.



“When any one desires to enter the sect, he is not immediately admitted, but although he has to remain a whole year without, yet he is obliged to observe their ascetic rules of living, and they give him an axe, an apron and a white garment. If he has given proof of continence during this time, he approaches nearer to their life and partakes of the holier water of purification; but is still not as yet admitted to their common table. Having thus given proof of his perseverance, his conduct is tested two more years, and, if found worthy, he is admitted into the society.. But before he touches the common meal, he swears, by most awful oaths, first to fear God, and next to exercise justice toward all men—neither to wrong any one of his own accord nor by the command of others; always to detest the wicked and side with the righteous; ever to keep faith inviolable with all men, especially with those in authority, for no one comes to office without the will of God; not to be proud of his power nor to outshine his subordinates, either in his garments or greater finery, if he himself should attain to office; always to love truth and strive to reclaim all liars; to keep his hands clear from stealing, and his mind from unholy gain; not to conceal anything from the Brotherhood, nor disclose anything belonging to them to those without, though it were at the hazard of his life.

“Such as are caught in heinous sins are excommunicated from the society, and the excommunicated frequently die a miserable death. For, being bound by oaths and customs, they cannot receive food from any out of the society, so that they are forced to eat herbs till, their bodies being famished with hunger, they perish. Hence they compassionately receive many of them again when they are at their last gasp, thinking that suffering, approaching unto death, is sufficient for their sins.

“They live to a great age, so that many of them attain above a hundred years—arising from the simplicity of their diet, as it appears to me, and from their regular habits. They despise suffering, and overcome pain by fortitude. Death, if connected

with honor, they look upon as better than long life. Of the firmness of their minds in all cases, the war with the Romans has given ample proof; in which, though they were tortured, racked, burned, pressed, and subjected to all the instruments of torment, that they might be forced to blaspheme the law-giver or eat what was forbidden, yet they could not be made to do either of them; nor would they even once flatter their tormentors or shed a tear, but, smiling through their torments and mocking their tormentors, they cheerfully yielded up their souls, as those who would soon receive them back again. For they firmly believe that the bodies perish and their substance is not enduring, but that the souls are immortal, and that when freed from the bonds of the body, they, as if released from a long servitude, rejoice and mount upward.

“There are also some among them who undertake to foretell future events, having been brought up from their youth in the study of sacred Scriptures, in divers purifications, and in the sayings of the prophets; and it is very seldom that they fail in their predictions.”

Josephus also relates instances in which Essenes foretold future events. The last account given by him of this Order is in his *Antiq.*, book xviii., chap. i., § 2 and 5. He says in § 5—“The doctrines of the Essenes delight in leaving all to God. They regard the soul as immortal, and say that the attainment to virtue must be fought for with all our might. Although they send consecrated gifts to the Temple, yet they never bring any sacrifice, on account of the different rules of purity which they observe; hence, being excluded from the common sanctuary, they offer sacrifices in themselves (spiritually). Otherwise they are in their manner of life the best of men, and employ themselves wholly in the labors of agriculture. Their uprightness is to be admired above all others who endeavor to practice virtue; such uprightness, which is by no means to be found among the Greeks and foreigners, is not of recent date, but has existed among them from times of yore, striving most scrupulously not to disturb the community of

goods, and that the rich should not enjoy more of the common property than the poor. This is the conduct of this people, who are more than four thousand in number. They never marry wives, nor endeavor after the possession of property; for they believe that the latter leads to injustice, and the former yields opportunities for domestic discord. Living by themselves, they serve each other. They choose good men, who are also priests, to be the stewards of their incomes and of the produce of the fields, as well as to procure them corn and food."

These accounts are the principal ancient testimonies as to the Essenes.

Modern study has gathered other evidence from the records of Jewish tradition, through the labors especially of Rappaport, 'the corypheus of Jewish critics,' who found that what Philo and Josephus describe as peculiarities of the Essenes, tallies with what the Mishna, the Talmud and Midrashim record of the Khasidim, and that they [the Essenes] are most probably the so-called *old believers*, who are also described in the Talmud as *the holy community in Jerusalem*; who also rightly recognized in them an intensified form of Pharisaism, and remarks that what is said in the Mishna about the moderation observed in eating and drinking, the great humility, endurance under sufferings, zeal for everything that is holy, community of goods, etc., refers to this holy community, or the Essenes. Rappaport, too, was the first who pointed out that the prayer which Josephus tells us the Essenes offered up at the rising of the sun, is the national hymn of praise, which still constitutes a part of the Jewish daily service, and is as follows:

"He in mercy causes His light to shine upon the earth and upon the inhabitants thereof; and in His goodness unfailingly renews every day the work of creation. How numerous are Thy works, O Lord! Thou hast made them all in wisdom; the earth is full of Thy possessions. O King, Thou only art the Exalted One from everlasting, the Praised and Glorified and Extolled since the days of yore! Lord of the universe, in Thy great mercy have mercy upon us! Lord, our Might, Fortress of our strength, Shield of our salvation, defend us! O Lord, be Thou praised, Thou great in wisdom, who hast ordained and created the rays

of the sun: the Infinitely Good has formed a glorious testimony for His name. He surrounded His Majesty with luminaries. The chiefs of His heavenly hosts are holy beings; they glorify the Almighty; they continually declare the glory of God and His holiness. Blessed be Thou, the Lord, our God, for the excellency of the works of Thy hands, and for the shining luminaries which Thou has created. They shall glorify Thee forever.

"God, the Lord of all created things, is praised and blessed in the mouths of all the living. His power and goodness fill the universe; wisdom and intelligence are round about Him. He exalts himself above the angels, and beams in glory upon his chariot throne. Interceding goodness and rectitude are before His throne, loving-kindness and mercy before His Majesty. Benign are the luminaries which our God has created. He has formed them in wisdom, intelligence, and understanding; he has endowed them with power and strength to bear rule in the midst of the world. Filled with splendor and brightness, their glory illuminates all the world; rejoicing in rising, and joyous in setting, they perform with awe the will of their Creator. They give praise and glory to His name, joy and song to the memory of His kingdom. He called the sun, and light rose; He saw and shaped the form of the moon. Praise Him all ye heavenly hosts; ascribe glory and majesty to Him, ye Seraphim, Ophanim, and holy Angels."

These, as Rappaport rightly remarks, are some of the remains of the ancient prayer used by the Essenes.

Of Ewald's view of the Essenes Dr. Ginsburg says, This profound and merciless critic, without having access to the Jewish information gathered from the Talmud and Midrashim, saw that Essenism was no Greek plant transplanted into Palestine, but, like Pharisaism, grew out of the Chasidim. He remarks that people, who left the great community in order to lead a specially holy life, with the permission and under the direction of the law, were to be found in Israel from the remotest times, yet in its first form there were only the Nazarites, of whom each one lived for himself; and in the second, the Rechabites combined themselves already into a larger union; but now the whole conscience of the people itself, as it were, departed into solitude with numerous Essenes. For it cannot be denied that they, proceeding from the Chasidim, represent the direct and legitimate development of Judaism in the form which became the ruling one since Ezra. . . . Their

new features and endeavors merely consisted in their intensely earnest and rigorous application of the demands of the law, as understood and interpreted since Ezra. Finding that the rigorous and logical application of these laws was impossible in the great community, especially in that community as regulated by the Pharisees, they preferred to congregate and live in solitude.

The studies of Frankel are held by Dr. Ginsburg to have been of the highest value for correct knowledge of the Essenes. Frankel substantiated, by numerous quotations from the Talmud, that the Essenes are the offspring of Judaism, that they are nothing but stationary, or more correctly speaking, consequential Chasidim, that they were therefore not so far distant from the Pharisees as to be regarded as a separate sect, but, on the contrary, that they formed a branch of Pharisaism.

Two other learned investigators of the subject, Graetz and Jost, have accepted the same conclusions. The latter says, The Essenes are exactly the same that the other Rabbis wished to be who endeavored to practice the Levitical law of purity, as leading to higher consecration. They have neither another creed nor another law, but simply institutions peculiar to this brotherhood, and endeavor to reach the highest consecration by their manner of life, in defining the different stages, according to preliminary exercises and certain years of preparation. Their views and tenets are therefore also to be found in the utterances of the learned and the Rabbis who did not enter their order, so that they did not look upon the Essenes as opponents or apostates, but, on the contrary, as holding the same opinions with increased claims and some fewer enjoyments, whom many of their own midst joined. Graetz has lately maintained that Jesus simply appropriated to himself the essential features of Essenism, and that primitive Christianity was nothing but an offshoot from Essenism, a view which Dr. Ginsburg's orthodoxy leads him to question. He says, however, of Westcott's article on the Essenes in Smith's Dictionary of the Bible,—His fear lest any shining virtues in

the Essenes might be thought by some to pale some of the brightness of the Sun of Righteousness, prevented him from appreciating the true character of this Order, as well as from seeing that they paved the way to Christianity. Dr. Ginsburg also says of another eminent writer's treatment of the subject, that "The description of the Essenes in the new edition of Dean Milman's History of the Jews, gives a very imperfect idea both of the development and morality of this brotherhood." The general opinion about the Essenes, Dr. Ginsburg states, has been largely based upon an account given by Dr. Thomas Godwyn, in a learned English work, which first appeared in 1625, and the statements of which, though drawn chiefly from Josephus and Philo, have been found incorrect and inadequate, in not a few respects, since later studies have brought forward much new evidence. One capital error of Godwyn's account was in confounding the Essenes, who lived in Palestine, with the *Therapeutae*, who lived in Alexandria, and who made contemplation their chief aim, while the Essenes made practical holiness the chief thing. To complete Dr. Ginsburg's account, it should be distinctly added that he does not think it necessary to admit, in view of the true story of Essenism, that Jesus was indebted to it for the Christian system of faith and life. He does almost say this while telling the story, but his opinion he thus expresses: "Those who style themselves the true evangelical Christians are very anxious to destroy every appearance of affinity between Essenism and Christianity, lest it should be said that the one gave rise to the other; whilst those who are termed Rationalists multiply and magnify every feature of resemblance, in order to show that Christianity is nothing but a development of Essenism—so that the poor Essenes are crucified between the two."

Essenism had fully developed a doctrine and practice of pure spiritual religion, not without marked limitations and eccentricities, yet with a purity and truth of religious sentiment and life never surpassed. In it were found the great truths of God's perfection in goodness and power, of the divine

law of human brotherhood, and of undefiled righteousness as the aim and law of life. That sweetness and humility which are deemed so significant signs of divine grace in the human heart, shone like stars of morning in the Essenistic practice of heavenly things. The best thought ever attained of human life visited by the divine light, was found by this sect of Jewish saints. No believers that ever were have more profoundly felt and more perfectly trusted the indwelling presence of God. This was the finest, as it was the most sober and most practical mysticism that this earth has ever seen. Whatever is possible to man, of marvelous exercise of exceptional power, in healing, in doing wonders upon body and mind, perhaps in shaking off the fixed grasp of death, was achieved by these pure confessors, whose stainless lives, whose spotless souls, commanded unparalleled intimacy with heaven. As much as it is possible for the contemplative spirit to read the unrolled page of events, and to veritably foretell what is to be, these forecasting, watching, divinizing masters of grace and truth exercised the highest prophetic gift, and made daring mention of things which lay fully open to the divine eye only. They realized a communion the most brotherly ever known on earth, and celebrated it every day with sacrament simpler and more heavenly than any other which communism, religious or social, has been able to establish. It cannot be strongly enough represented that they loved one another, and that they practiced a charity and kindness towards all men worthy a company of sons of God, and a forgiveness and compassion singularly divine. The great steps of reform which it is the latest effort of the modern world to initiate, they had taken with the clear intelligence of divine enlightenment and the unswerving courage of them that walk with God, and regard neither the fear nor the favor of man. In presence of the urgent instinctive cries of the human soul for atonement, they had found the secret of the divine discipline, and accepted the law which is heaven's highest, that of union with the divine will by sacrifice offered in the soul itself. And in respect of the out-

look of human life, they had watched the aurora of eternity, and the sun-break of life and immortality, and knew the forward path as children know the familiar way which brings them to their father's house. If there were any star in heaven not familiar to the eyes of these simple Judean folk, any deep truth of religion which did not light their steps through the world, we have as yet no revelation which will enable us to point it out. Their limitations and eccentricities we may remark upon; the garb in which their faith clothed itself was strikingly individual; but by them, nevertheless, came grace and truth, and in their faith and life was opened a fountain the purest ever known on earth.

\* \* \* \* \*

The Dawn is bright in the East, and the Sun is about to arise,—the Dawn of Hope and the Sun of Righteousness.

It remains to be patient, to watch, to meditate, and to pray.

\* \* \* \* \*



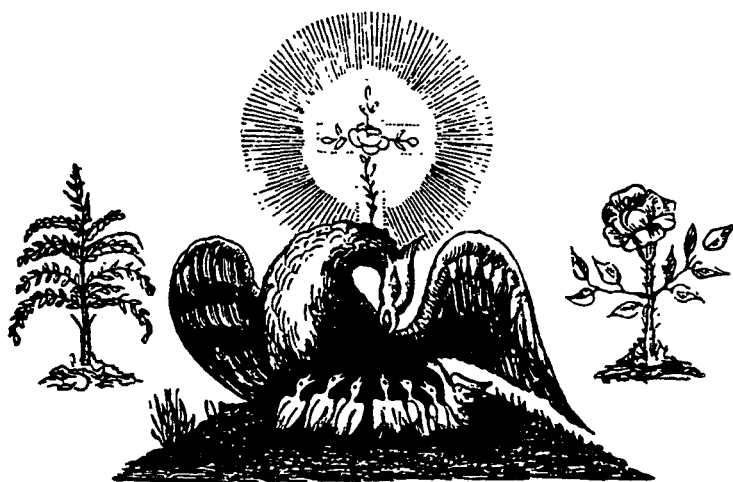
ἌΝΑΒΑΘΜΙΣ ὙΚΤΩΚΑΙΔΕΚᾶΤΗ.



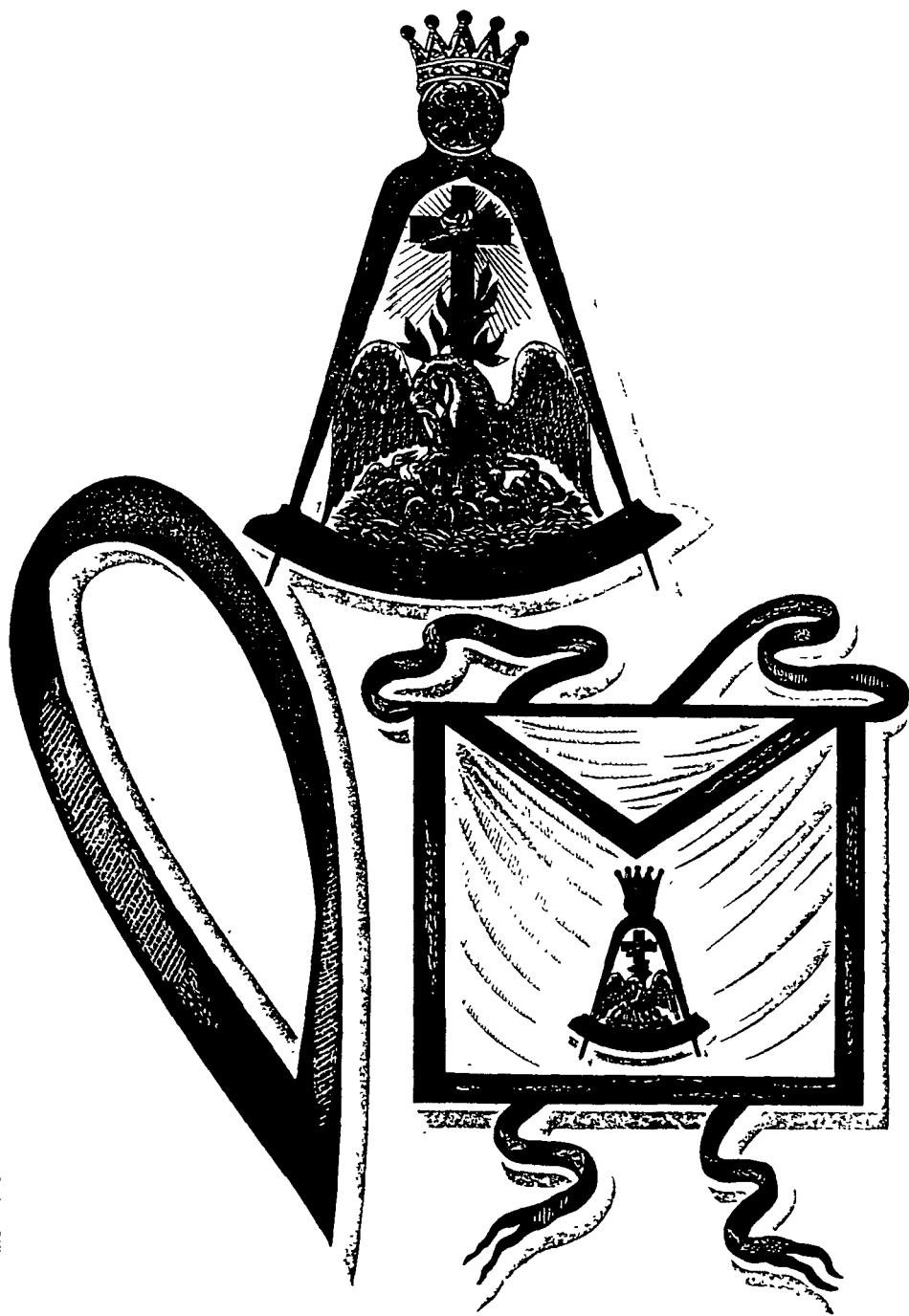
Ὁ ΣΤΑΪΡΟΣ ῬΟΔΙΝΟΣ ἸΠΠΕΤΣ,

Εἶτε

Ὁ ΑΕΤΟΣ ἢ ΠΕΛΕΚΑΝΤΟΣ ἸΠΠΕΤΣ.



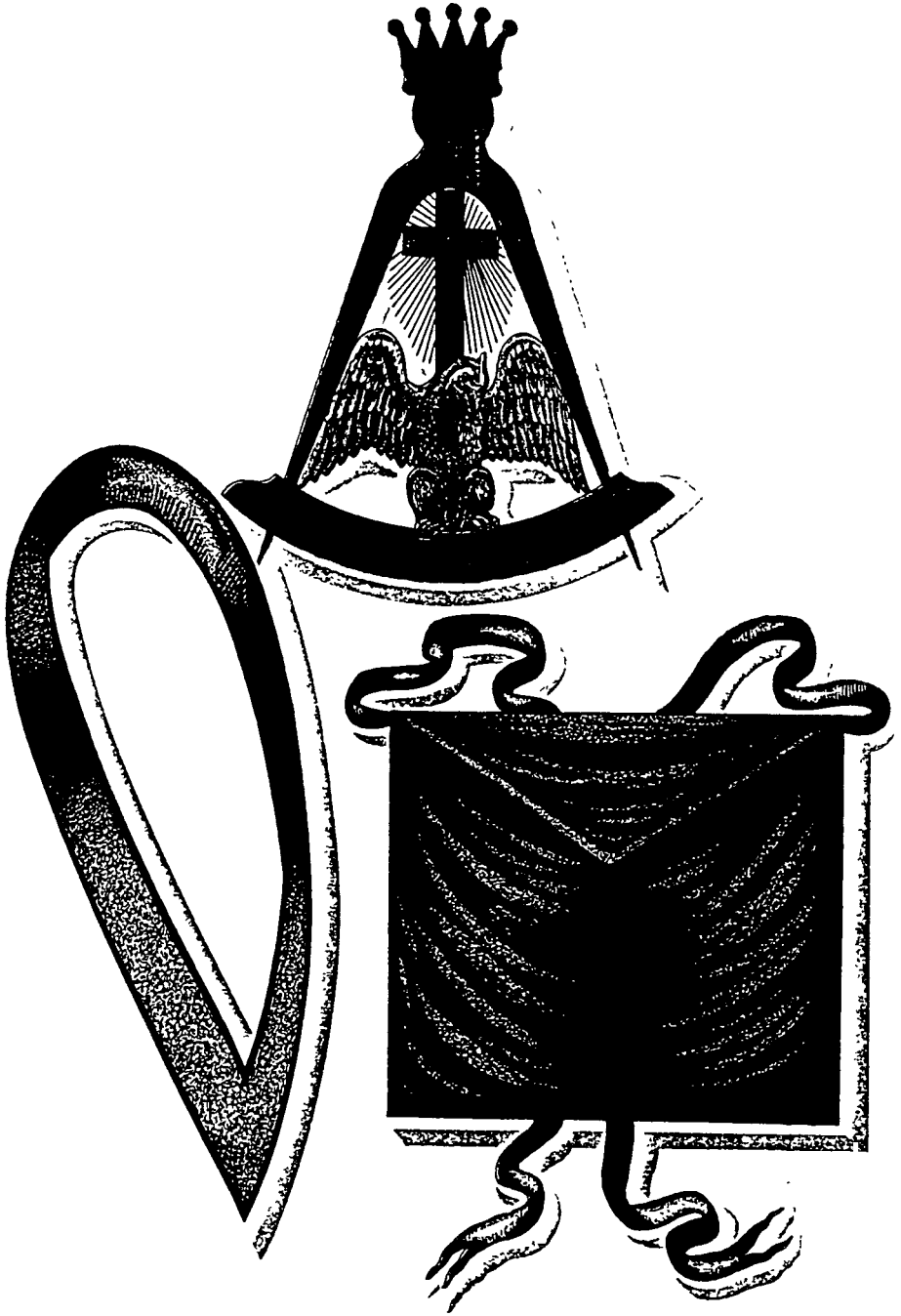
*Eighteenth Degree*  
*Plate 1st*



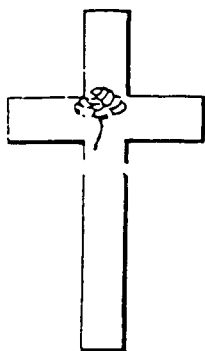
*Basic size of apron is 14 inches square with 1/2 inch edge*

*Eighteenth Degree*

*Plate 2nd*



*Basic size of apron is 14 inches square*



EIGHTEENTH DEGREE

ROSEÆ CRUCIS, AQUILÆ AUT PELECANI EQUES.

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KNIGHT ROSE CROIX, OF THE EAGLE, OR  
OF THE PELICAN.

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THE CHAPTER, ITS DECORATIONS, ETC.

Bodies of this degree are styled CHAPTERS. Formerly they were styled "*Sovereign Chapters*," as the degree was styled "*Sovereign Prince Rose Croix*:" but the word "*Sovereign*" is now entirely inappropriate, and directed to be disused.

The first apartment, of sufficient size for all the Knights of the Chapter to be seated in it, is entirely hung with black, and the ceiling black. These hangings are strewed with white tears. The floor ought to be of mosaic work, of black and white squares or lozenges.

This apartment is styled "The Dark Chamber." On the floor are to be strewed broken columns, and fragments of the working-tools of Symbolic Masonry.

There are here three triangular columns, entirely white, six feet in height. On each is a triangular transparency, on one side of which is a word. The transparency is of white linen, inside of which, on that side, is a sheet of tin, with the word cut in it, and the letters are also painted on the linen, over the same in the tin.

One column is set in the South, towards the West; one in the South, towards the East; and one in the North, towards the West. On the first is the word——, in *violet*; on the second, the word ——, in *scarlet*; on the third, the word ——, in *sky-blue*. Each transparency is twelve inches high, and is so set on a pivot that it can be readily turned, so as to display or conceal the word. Inside of each is a light.

At the east end of the hall is an altar, to which one ascends by three steps. It is covered with a black cloth, strewed with flames. On it stands a crucifix of ebony, with a human figure crucified upon it. On each side the cross is a candle of yellow wax.

The altar and canopy are hung with black tapestry, fringed with white. In front of both, concealing them, is a black curtain reaching to the ceiling, and from that to the floor, and so made and arranged as to open in the middle and be drawn aside each way, at the proper period in the reception.

In front of this curtain, and close to the lower step of the altar, is a small table, covered with a black cloth, on which are a Square, the Compasses, a Triangle, and a Passion-Cross with a red rose upon it. The three sides of the Triangle are respectively *white*, *red*, and *black*, and the cross is of ebony.

There are also on the altar a black collar and a black apron, on the latter of which is a large red passion-cross, painted or embroidered. These are for the Aspirant.

The altar and the table are triangular in shape.

The Master sits between the altar and the table, on the lowest step of the altar. The Wardens sit in the West, on low seats. All the other knights sit indiscriminately, on the floor.

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The *Second Apartment* represents the infernal regions. The punishments and terrors depicted by MILTON and DANTE are painted there, on transparencies that cover the walls. These are lighted from behind, and there is no other light. The room is small and square. On each side of the door, on the inside, is a human skeleton, holding an arrow in its right hand.

This apartment is generally hung with black, and without paintings. This is permissible where proper paintings cannot be had; and it may even be dispensed with altogether, where space is wanting.

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The *Third Apartment* is the principal hall of the Chapter, in which it ordinarily works. It is hung throughout with crimson tapestry, and lighted by HH lights, in H candlesticks, of OO lights each, in the East, West, and South.

Under the canopy in the East is a resplendent glory, in the center of which is a five-pointed blazing star, and in the center of that the letter III. Beneath this is a transparency representing an open and empty sepulchre.

Against the wall, on the left hand of the Master, stands the BANNER of the ORDER. This is a piece of white satin, thirty inches square, fringed with gold. On this, in the center, is embroidered or painted in gold that side of the Jewel which displays the Pelican. Above this are the words, also in gold, "LUX E TENEBRIS;" and in a semicircle below, the words ΠΙΣΤΙΣ—'ΕΛΠΙΣ—'ΑΓΑΠΗ.

On the right of the Master hangs a painting, representing three crosses, the middle one taller than the others, and having on the intersection of its arms the Mystic Rose, surrounded by a coronal of thorns. On each of the others are a skull and crossbones.

On the days of Reception, this apartment is garlanded with flowers and foliage.

The Altar is hung with white and crimson, fringed with gold. On it are the Book of Constitutions, the Square and Compasses, and a *Cruz Ansata* of gold. On the *Cruz Ansata* are, in white and black alternately, the letters L ∴ □ ∴ ÷ ∴ L ∴.

A little in front of the Master, on his right and left, are two square white columns, each seven feet in height. On each is a triangular transparency, on one side of each of which is a word. This word, on the column on his right, is ———; on that on his left, ———. In the West, a little in front of the Wardens and on the right and left, are two similar columns, each surmounted by its transparency, and on each transparency a word. This word, on that upon the right, is ———; and on that upon the left, ———. Each transparency turns on a pivot, so that the word, until then concealed, may be displayed at the proper moment.

In this apartment, in the South, there should be an organ.

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#### OFFICERS, TITLES, ETC.

The Officers of a Chapter are thirteen in number, and a Chapter should not be constituted without that number of members. These officers are:—

1. The Wise Master.
  2. The Venerable Senior Warden.
  3. The Venerable Junior Warden.
  4. The Orator.
  5. The Almoner or Hospitaller.
  6. The Secretary.
  7. The Treasurer.
  8. The Master of Ceremonies.
  9. The Expert.
  10. The Assistant Expert.
  11. The Standard Bearer.
  12. The Guardian of the Temple.
  13. The Tiler.
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All written documents, the minutes, records, etc., are styled "Engraved Columns."

The Diploma of a Knight Rose Croix is styled a "Brief."

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### HOURS OF THE CHAPTER

The labors are supposed never to close; and when a Chapter opens, we say, as after refreshment, "The labors are resumed."

The labors are resumed when the **WORD** is lost; and they are *suspended*, or the Chapter *called off*, when the **WORD** is recovered.

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### STATED MEETINGS

These are fixed by the Statutes of the Supreme Council.

The meetings on Maundy Thursday and Easter Sunday are indispensable. Even if a Knight be alone in a place, he must, in spirit at least, feast on the former day with his brethren. . . .



If a brother be traveling, and meet another brother on the road, they are obliged to go to some convenient place to perform this duty. If two Knights live within twenty miles of each other, they must meet each other, and celebrate the MYSTIC BANQUET.

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### CLOTHING

All the Knights are dressed in black, with black kid gloves, and wearing swords. In the first apartment they should wear short *chasubles* of white silk, edged all round with black silk, two inches wide. On the chasuble, over the heart, is a crimson cross, upright, the vertical shaft measuring four inches, and the horizontal bar two.

The APRON of the Degree is, on one side, white satin, bordered with crimson; on the other, black velvet. On the white side is painted or embroidered the pelican side of the jewel. On the black side is a large red passion-cross.

The COLLAR or CORDON is of velvet or silk, crimson on one side and black on the other; plain, without device or embroidery on the crimson side, and with a red passion-cross on the black side over the heart.

The JEWEL is suspended from a short collar of narrow crimson watered ribbon, on the breast. It is a compass, the points open to sixty degrees, and resting on the segment of a circle, graduated. On the lower part, on one side, is an Eagle, with his wings extended and head depressed; and on the other a Pelican, piercing its breast to feed its young, which are in a nest under it, and seven in number. Between the Eagle and Pelican springs a branch of acacia, enameled in green. Above is a crimson cross showing on both sides, and on it, at the intersection of its arms, on the pelican side, a crimson rose in bloom. On the summit of the compass is an antique crown. On the segment of the circle, on the pelican side, is the word ——— in the cipher of the degree; and on the other side the word ——— in the same cipher.

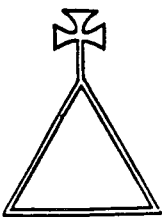
The Jewel is of gold; the Pelican and Eagle upon it of silver.

In the first part of the reception the jewel is not worn, and the black side of the cordon and apron is turned outward. The other side of each is displayed in the second part.

### PLACES OF OFFICERS IN THE THIRD APARTMENT

The WISE MASTER is in the East; the WARDENS in the West; the ORATOR on the right and the ALMONER on the left of the Wise Master; the SECRETARY on the right, in front, and the TREASURER on the left, in front of the Wise Master; the MASTER OF CEREMONIES in front of the Wise Master, near the Altar, facing the South; the EXPERT in front of the Wise Master, a little to the right; the ASSISTANT EXPERT in front of the Senior Warden, a little to the right; the STANDARD BEARER in front of the Junior Warden, a little to the left; the GUARDIAN OF THE TEMPLE at the door on the inside, and the TILER at the door on the outside.

\* \* \* \* \*



A Knight Rose Croix appends to his name this mark, in red ink. He dates "*From the Orient of Hierodom, at, etc. . . . under the C.:C.: of that Zenith which answers unto —°—', N.: (or S.:) Lat.:;*" and designates the day as "the — day of the Hebrew Month —, A.: M.: —; which answers unto the — day of —, v.: E.:."

### DRAFTS, PAINTINGS, OR TRACING-BOARDS

OF THE FIRST APARTMENT.—This is hung up and lighted as a transparency. It is a parallelogram, surrounded by triple lines, equidistant from each other, and parallel. On the outer, middle, and inner lines, respectively, on each of the four sides,

are the words "WISDOM," "POWER," "HARMONY." Between each two lines is a continuous denticulation. Within the inclosure the whole eastern portion represents the heavens, with a few stars, the sun absent, and the moon obscured with clouds. In the extreme East, among the clouds, an eagle hovers. In the center of the plan is the representation of a mountain, on the summit of which is a Cubical Stone, and on that a rose, with a Greek Cross  $\ddagger$  in the center. Around the mountain, below, hang dark, gloomy clouds; and further to the West, at its base, are all the ancient working-tools of Freemasonry in fragments, with the two mystic columns prostrate and broken in two.

OF THE THIRD APARTMENT.—This Tracing-Board is also a parallelogram, formed by four lines, equidistant from and parallel to each other. On the four lines, respectively, beginning with the outer one, on each of the four sides, are the words "FAITH," "HOPE," "CHARITY," "TRUTH." In the body of the plan, the whole East represents a clear sky, glittering with stars, and low down the glow of the coming sunrise. In the West, the full moon is shining. High in the East, among the stars of the constellation Orion, is a cross in the sky, surrounded by a Glory, and that by a bright cloud, in which appear the heads of seven angels. On the cross is a bright crimson rose, in full bloom, and in its center a Greek cross. In the center of the plan is a mountain, on the summit of which is a blazing star, with seven luminous points, and in the center of that the same cross. In the South is a pelican on her nest, from whose breast (which she seems pecking), flow seven streams of blood, feeding seven young around her in the nest. In the North is an eagle, hovering in the air; and on the western side of the mountain an open tomb. Between the lines, on the North side, are the Square, Compasses, and Trowel; between those on the South side, the Gavel, Rule, and Level; between those on the West side, the Plumb, Chisel, and Mallet; and between those on the East side, the Rough Ashler, Stone-hammer, and Cubical Stone.

CONDITIONS OF ADMISSION

No one can be admitted to receive this Degree, who has not previously received, from competent legal authority, all the preceding Degrees of the Ancient and Accepted Scottish Rite, and become familiar with their work and teachings; nor unless he continues to be a Master Mason in good standing; nor unless it is known that he is a person of respectable understanding and education, without which, good character alone is not sufficient.

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DUTIES AND PRIVILEGES

OF THE

KNIGHTS ROSE CROIX,

*According to the Ancient Regulations*

The Knights Rose Croix, H———m (*Ἱεροῦ Δομοῦ*), are bound to give charity to the poor, whether Masonic or profane, to visit those in prison, and the sick, and to give them aid in their necessities, each according to his means.

They are thoroughly to know the work and understand the instruction of the preceding Degrees, and the symbolism of the Blue Degrees especially, that they may give light to the ill-informed Brethren. HERMES is their Master, to be obeyed and imitated. They should know what was meant by the GOLD of the *Alchemists*, and the true PHILOSOPHAL STONE.

When a Knight Rose Croix dies, the Knights, his Brethren, shall bury him with his collar. All in or near the place must attend the burial, wearing their insignia openly, unless it be

dangerous to do so, in which case they must wear their jewel concealed. A funeral service must be performed in the Chapter, and then or afterward an oration delivered in memory of the deceased.

Only sickness will excuse a Knight Rose Croix for non-attendance at meetings of the Chapter, when these are stated, or he has been duly notified.

A Knight Rose Croix is not to be tiled when presenting himself for admission into a Blue Lodge, Lodge of Perfection, or Council of Princes of Jerusalem, as a visitor. Therefore he must have a special brief, evidencing his rank, and wear his insignia and jewel.

The Knights Rose Croix are entitled to take the Mallet in any Symbolic Lodge in which they are present, if the Master, or officer presiding, be not also a Knight.

In any case they are entitled, in a Blue Lodge, Lodge of Perfection, or Council of Princes of Jerusalem, to sit by the side of the officer presiding; and if that honor is not offered them, they may seat themselves on the floor in the North-east of the Lodge, in token of humility. Upon that, the works will at once cease.

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### TO RESUME LABOR

Labor is resumed in the third apartment.

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As such, on your assurance, I welcome all. The peace of God, that passeth understanding, be and remain with all. . . .  
 . . . It is the hour when the Veil of the Temple was rent in twain, when darkness prevailed, and consternation oppressed all the earth; when the Flaming Star was eclipsed, and the Shadow overcame the Light; when the columns and working-

tools of the old Masonry were shattered, and when the Cubical Stone sweated water and blood;—THE INSTANT WHEN THE WORD WAS LOST.

\* \* \* \* \*

. . . To whom are we taught to look for assistance and support in the darkness of adversity, and when the hand of calamity is heavy upon us?

. . . To our Father in Heaven, who loves and pities all, even His erring and guilty children.

\* \* \* \* \*

To submit without murmuring to the dispensations of the Most High; to pay Him the profoundest homage, knowing that all He wills is infinitely wise and just; and to trust implicitly in His inexhaustible mercy.

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### PRAYER

O Thou who art the Creator, the Preserver, and the Father, beneficent and merciful, of all mankind, have us in Thy holy keeping, and guide our footsteps, that we may not stray away from Thy truth into the paths of error! If we in our hearts desire of Thee anything whatsoever that it is not good for us to have, deny it unto us! If we fail to ask for anything that we ought to ask at Thy hands, give it unto us, we beseech Thee, out of Thy exceeding goodness. Chasten us for our sins, that

we may by Thy discipline learn wisdom. Make us useful unto others and content with the lot which Thou assignest unto us; and may we so labor here and elsewhere as to deserve Thy favor and benefit our fellows. Amen!

All:—*So mote it be!* AMEN!

[Then this Chaunt, or a Hymn, is sung]:

Benedicite omnia opera Domini Domino: laudate et superexaltate eum in sæcula.

Benedicite Angeli Domini Domino: Benedicite cœli Domino.

Benedicat Israël Dominum: laudet et superexaltet eum in sæcula.

Benedicite Sacerdotes Domini Domino: Benedicite servi Domini Domino.

Benedicite spiritus et animæ justorum Domino: benedicite sancti et humiles corde Domino.

Benedictus es Domine in firmamento cœli: et laudabilis, et gloriosus, et superexaltatus in sæcula.

Benedicite Dominum omnes Electi Ejus; agite dies lætitiæ, et confitemini illi.

Sanctum et terribile Nomen Ejus: initium sapientiæ timor Domini.

Sit Nomen Domini benedictum, ex hoc nunc, et usque in sæculum. Amen.

All ye works of the Lord, bless the Lord! Praise and exalt Him above all, forever!

O ye Angels of the Lord, bless the Lord! O ye Heavens, bless the Lord!

Let Israel bless the Lord: let them praise and exalt him above all forever!

O ye priests of the Lord: bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord!

Blessed art thou, O Lord, in the firmament of Heaven; and praiseworthy, and glorious, and superexalted above all forever.

Bless the Lord all ye His Elect: spend days of joy and confess to Him.

Holy and terrible is His Name; the fear of the Lord is the beginning of wisdom.

Blessed be the Name of the Lord, from henceforth, now and forever. Amen.

## הנדרים.

Acknowledgment of duties; renewal of obligations to God and the ORDER.

\* \* \* \* \*

To the glory of the great Source and Author of all that is, and under the auspices, etc. . . . and by virtue of the powers etc. . . .

\* \* \* \* \*

## RECEPTION OF VISITORS

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. . . Brethren and Knights, this Chapter salutes and welcomes you, and greatly rejoices to see you come to aid us in our apostolate. We are glad to know that you, like us, have devoted yourselves to the great cause which bears inscribed upon its immortal banners the holy and inspiring words, FAITH, HOPE, and CHARITY.

Here we welcome all good men, if intellectual and well-informed, of whatever country and creed. Whatever your birth-place, your language, or your religion, you are surrounded by those who are indeed your brethren. One language you speak in common with us, that of Scottish Freemasonry, which, not uttered wholly by the lips, speaks directly to the heart; and in that language we will give you hearty welcome.

\* \* \* \* \*



## RECEPTION

*Note. The following instructions are to be interpreted in the light of, and in harmony with, the provisions of the Statutes of the Supreme Council.*

A Knight of the East and West, desiring this Degree, must present a petition in the following form:

"To the Wise Master, the Venerable Wardens, and the other Officers and Knights of ——— Chapter of Rose Croix:

"The Brother A. . . . B. . . . , who is a Master Mason in good standing, Perfect Elu, Knight of the East, Prince of Jerusalem, and Knight of the East and West, desires to receive the degree of Knight Rose Croix in your Chapter. If it shall please you to grant his request and receive him among you, he faithfully promises ever to obey, in good faith and in their spirit, your laws and statutes; to demean himself as shall become a Knight of your illustrious Order, and to have at heart its interests, faithfully and diligently performing whatever services of charity and good works may be lawfully required of him.

"A. . . . B. . . ."

The petition must, in every case, be *entirely* written and signed by the candidate himself. No one can be received who cannot write. Two members of the Chapter must also sign this endorsement on it, as Knights Rose Croix:

"We, the undersigned, do, upon our knightly honor, certify that we well know the petitioning Brother, E. . . . P. . . . , and that he is an upright, honest, liberal, and tolerant man, of such intelligence and information as the Order requires in its members; and we recommend his reception."

This petition being received, it is in the power of the Chapter to consider it at once, without referring it to a committee of inquiry, if the applicant be well known to and approved by the Brethren; but if any one Brother demand that it lie over

for inquiry, it must be referred to a committee of three, and a time designated when they shall report. If the committee report unfavorably, no further action shall be taken, but the candidate shall be informed that the Chapter declines to receive him. If no committee is ordered, or if the committee report favorably, unanimously, or by two against one, and the Chapter is prepared for the question, the vote will be taken by secret ballot. If the candidate is elected, in accordance with the Constitutions and Statutes of the Supreme Council, he will be at once received, if present; and if not present, then when, being notified, he appears, and is prepared to proceed.

\* \* \* \* \*

### THE QUESTIONS

\* \* \* \* \*

Your answers are such as sound reason and an enlightened intellect require, and such as befit one who desires to become a Knight of the Rose Croix. These being your views, you may, without offence to your conscience, unite with us in a Degree in which the Christian Knight sees manifest allusions to a Divine Redeemer, the Son of Deity, or even the Deity incarnate, who died to atone for the sins of part or the whole of mankind; in which the follower of Moses may see represented the career of a Messiah yet to come; while others, of other creeds, see symbolized only the general belief, embodied in the creeds of all nations, in a Saviour of the World, in anticipation of whose supposed advent many nations have rejoiced, and for whom many still continue to look.

My Brother, all our temples are demolished, our working-tools are broken, and our columns cast down and shattered. Notwithstanding all our precautions, the SACRED WORD is again

lost. We labor day and night, but in vain; for we know not how to re-discover THE WORD, nor the true means of recognizing each other. Our Order is in the greatest confusion and consternation, and we have no hope, save in the Mercy, Goodness, and Love of Him, of whom the Universe of Worlds and Living Souls is but one Thought. Are you willing to aid us in this enterprise, and to assist in recovering the LOST WORD?

\* \* \* \* \*



\* \* \* \* \*

. . . A Mason, a Knight of the East and West, long lost in the mists of darkness, error, and false philosophy, and wandering, bewildered and confused, among the wrecks of the old systems of thought, and along the dreary shores of the black sea of despairing unbelief; and who in the darkness, having lost THE WORD, with our assistance seeks to re-discover it.

\* \* \* \* \*

. . . You find us overwhelmed with sorrow. Confusion has come upon our works, and we find it no longer possible to labor. All is changed, and the chief support of Masonry is no more. From the consternation which prevails here you may judge what disorder reigns upon the earth. The Blazing Star of Truth is eclipsed, the Light of Philosophy is obscured, and the darkness of error and false doctrine, of doubt and despairing skepticism, spreads over the face of the whole earth.

The Cubical Stone sweats blood and water, the Veil of the Temple is rent in twain, [ . . . . . ], and you here see a sad and impressive example of the manner in which an ungrateful world is wont to reward those who strive to make known to it the Truth, and devote their lives to its service. **THE WORD IS LOST!** But we will not remain idle and inactive. We will arouse from the stupor of our sorrow, and with all our energies endeavor to recover the Word, that Light may once more shine, and Masonry revive. . . .

\* \* \* \* \*

Everywhere upon this earth, by the law ordained of God, one creature lives by taking the lives of others. Everywhere the innocent and harmless are the prey of the cruel and rapacious. The smallest bird lives by the death of the worm and insect; and man not only butchers and devours that he may live, but in mere wantonness or passion daily takes from other creatures, sometimes by thousands, the lives given unto them by God. To inflict pain and shed blood is the destiny of almost every living thing that God has made; and His inflexible law makes mercy from one creature to another impossible. Thousands must die that one may live.

The whole world was never yet at peace. War seems the normal state of man; to kill, his pleasure, and to persecute, his luxury. The gods that loved human sacrifices were his most appropriate deities. To the civilized, as to the savage man, to the Christian, as to the heathen, the smell of fresh blood is grateful. Men prey upon each other, as beast preys on beast; over the bodies of the dead, ambition always marches towards power; and everywhere and always man is man's victim, and the hideous gospel of hate and murder is preached at the altars of Christian churches, and religion is deemed to consist in persecution and torture. Man has made not only God but the Devil in his own image.

Even as God exterminated the races of reptiles and fishes that lived before Adam, smiting a whole species with one instantaneous death, so he deals with man. Plague and pestilence, in their mysterious marches, silent and awful, belt the earth with broad zones of death, returning again and again with the same periodical regularity as the pestilential comets. Earthquakes bury, in the drawing of a breath, the populations of great cities. The lava-rivers of volcanoes overflow and erase villages; and their rain of ashes buries cities out of sight for centuries. The tornado strews the sea's shore with the wrecks of shattered navies; and before it, the breath of an angry and savage God, cities reel, and the habitations of men become their tombs. What, unto God, the DESTROYER, is the life of man more than the life of the insect, and why should we in our vanity imagine that He has for us any peculiar care?

It is the destiny of nineteen-twentieths of the human race to be always mere beasts of burden, children of penury and toil, barbarous and brutal, their conceptions of the Deity truly expressed by grotesque and hideous images; with no God, but only the incoherent and monstrous idea of a brutal and blood-thirsty tyrant, domineering over a universe of abject crouching slaves,—with no light of reason, no intellectual pleasures, no other than a merely animal life.

Save only here and there a bright spot of fleeting civilization, like ever-shifting spots of sunshine, far apart, upon the surface of a great plain, the world is dark, is dark. Everywhere are gigantic wrongs, and merciless outrages, and monstrous iniquities. Night frowns and lowers everywhere. Unscrupulous wickedness prospers, and honesty and virtue toil in rags and starve; the base rule, and the brave and good are miserable and serve; the heel of brutality stamps upon the face of prostrate excellence, and the world builds monuments to its scoundrels, and canonizes its knaves.

Even in the oases of civilization, the supply of human labor far exceeds the demand, and willingness to work no longer entitles men to bread; so that singly, or in bands like wolves,

they howl and starve. Famine depopulates kingdoms: vice swarms and kennels in cities: and pauperism eats into the resources of nations. The selfish tyrant rivets fetters on the human body, and a pampered and ambitious priesthood on the human soul.

Man struggles in vain to comprehend these mysteries; and empty systems of philosophy come and go, like shadows upon the water.

Despair and doubt and stupid fatalism, and blind faith in the infallibility of jargon, settle like dark clouds down upon all the earth.

The old philosophies are seen afar off, like shadows; and the religions of the world clash together in continual conflict, which results in nothing but hatred and persecution.

Where shall we look for the firm foundation of the law of justice, when man everywhere hates his brother, and wrong succeeds and prospers, and right is cast down and in adversity; when the reward in this world is for vice and the unprincipled, and punishment for virtue and the upright; and when, for nation and individual, and every living creature, injustice seems the universal law, enacted by the Deity Himself? .

Where shall we look for the eternal bases of the law of mercy and love, when the useless venomous reptile stings and slays the harmless bird that sings its orisons to God who made the serpent? When the pagan amphitheatre howls with delight at the dying pangs of the Christian gladiator, or of the Christian virgin in the Numidian lion's jaws? When the Gospel of love is the patent of an Inquisitor, and the Sermon on the Mount a warrant for murder?

How can there be a just, a merciful, and a loving God, if He, omnipotent, allows these gigantic wrongs, and has made them the law of the universe? Or, is He not omnipotent, but reigning with Him a demon that divides with Him the sovereignty, and contests, with varied success, the supremacy over that universe?

\* \* \* \* \*



FAITH,—in ourselves; in our power to do good, and to exert a beneficial influence, by precept, and yet more, by example, upon our fellow-men. . . .

FAITH,—in our fellow-men, and in human nature; confidence in the honesty of men's purposes and intentions; and in man's capability for improvement.

FAITH,—in God: that He is infinitely wise, and good, and merciful and loving; that He is not a tyrant, but a father; . . .

\* \* \* \* \*



HOPE,—in the ultimate victory of civilization over barbarism; in the continued advancement towards perfection of

the human race; . . . and in the final enfranchisement of the human heart and intellect in every country of the world.

HOPE,—in the final victory of the Redeemer, already come, or yet to appear. . . .

HOPE,—in a Hereafter, where man, immortal, shall be happy; . . .



CHARITY,—which relieves the distresses of our Brethren with a liberal hand; . . .

CHARITY,—taught us by HOPE and FAITH; CHARITY for the faults and injustices of our Brethren; that merciful judgment upon the acts of others that we pass upon our own.— . . .

CHARITY,—in its highest and noblest sense of AFFECTION and LOVE: that infinite, unchanging, inconceivable LOVE that dwells in the DEITY; . . . HIS LOVE, which is the LAW, the BEAUTY, and the HARMONY of the universe.

\* \* \* \* \*

CHARITY, in all its senses, is a virtue. It leads us to love and aid our fellow-creatures, and is wholly an act of the will. It has a higher and better meaning than is conveyed by the somewhat odious and humiliating term, *alms*. Its principal meanings are affection, kindness, and love. . . .

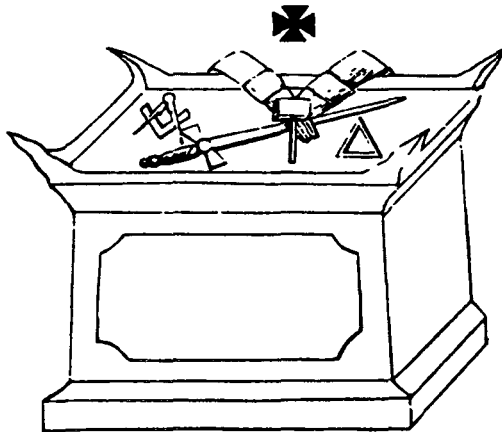


We seek to recover the LOST WORD. By the aid of these great Lights we shall do so. Let us, because of our FAITH and HOPE, love one another, and that CHARITY will confirm our FAITH in the ultimate success of the principles of Masonry, and our HOPE in the regeneration of humanity,—the ultimate marshaling of all mankind under that great banner on which blaze these three great words,—the Banner of Scottish Masonry.

\* \* \* \* \*

Then, since it is your determination hereafter to follow the NEW LAW, the LAW of LOVE, which, by whomsoever proclaimed, was first written upon the pages of the great Book of Nature for all who understand God's hieroglyphs,—that Law, which is the same in every country, and consistent with every religion; arise. . . .

\* \* \* \* \*



הנדרים.

SECRECY....QUALIFICATIONS...TOLERATION AND CHARITY....DIFFU-  
SION OF THE RITE...LOYALTY, ALLEGIANCE, OBEDIENCE....  
SYMBOLISM OF THE SWORD.

\* \* \* \* \*

This new habit, symbolical of the mingled good and evil in the world and in human nature, and in which, yet, the white, type of good, largely predominates, reminds us, and must remind you, of the duties we have assumed, and the virtues we are to practice. Its black binding, symbolical of that darkness, which is itself a type of sin and evil, indicates our sorrow at the loss of the TRUE WORD, and the continued presence in this world of the principle of darkness, death and evil. The black collar and apron are emblems of the same, and of the sorrow and repentance that are fitting for one who knows his own weakness and frailties, and laments the sad condition and untoward fate of his fellows.

\* \* \* \* \*

The constellations have again disappeared, and darkness settles around us. Thus it is that faith and distrust, and hope and doubt ever alternate, like day and night, and summer and winter. Wherefore the ancients believed that there was no single omnipotent God of goodness and love, but two, one the principle and power of good, the other that of evil, each in eternal alternation conquering and overcome; and that so it would be forever. We will not believe so, nor despair; but together will search for the Lost Word. . . .

\* \* \* \* \*

By following the direction indicated by the three great constellations, FAITH, HOPE, and CHARITY, which lately shone upon us; and making them the law and immutable principles of their conduct and of the Order.

\* \* \* \* \*

Three days, . . . since after that time the sun at the winter solstice begins again to ascend; and after so many days, OSIRIS and KHURUM were restored to life.

\* \* \* \* \*

. . . The justice of GOD is certain; and the *consequences* of crime, which men call its punishment, are inevitable. *It* is the cause, and *they* are the effect; and the law of cause and effect is not repealable. Here, or hereafter, wrong and crime bear their appointed fruit of evil consequence, in loss, in pain, in suffering, or remorse. In what shape, or when inflicted, we cannot know, nor is it material for us to know. The word once spoken, the act once done, is spoken or done forever; and its consequences, good or evil, are immortal. Every uttered word that ever stirred the atmosphere makes its impression there, and is manifest to God in its vibrations forever. The law by which crime and error *must* produce their consequences is equally universal, and if they are not punished by flames that torture the body, they are by the fires of remorse that torture the soul. To all of us these flames symbolize the passions that infest the hearts of men,—ambition, avarice, lust, anger, envy, hatred, malevolence, intolerance, revenge,—against which Masonry has always warred. It is a mighty conflict, in which we must first gain the mastery over ourselves, and be vigilant lest our own unruly passions and many frailties overcome us. Do you feel that in this contest we need aid and support from on high, and that man, knowing his own weakness and proneness to err, ought to be modest, and not presumptuous; penitent, and not haughty and vain-glorious?

\* \* \* \* \*

As the long night wanes, the watcher in the desert looks anxiously to the East, to see the first gleams of the coming Dawn. Look to the East, my Brother!

\* \* \* \* \*

When the shadows of the evening fall heavy on the heart of nature, the husbandman's soul is gladdened if in the West the crescent moon sits smiling, with promise of fair skies and seasonable weather. Look to the West, my Brother!

\* \* \* \* \*

First of all the stars, when at evening the moon lingered behind the eastern hills, VENUS, the Star of Love, shone centuries ago on the Chaldæan plains, and the solitary shepherd bent low toward the West, and worshipped her as a goddess. Look to the West again, my Brother!

\* \* \* \* \*

After a day of storm, the sailor's heart is cheered if, in the East, at sunset, he sees spanning the heavens the Rainbow, presage of fair weather, emblem of everlasting life, and witness of the Covenant made by God with man. Look yet again to the East, my Brother!

\* \* \* \* \*

The INFINITY of God:—NATURE, the Great Book of Continual Revelation: REASON, which deciphers the hieroglyphics on its pages; and demonstrates the IMMORTALITY of the human soul.

\* \* \* \* \*

## 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 abject fear.

Our Father, Friend, and Lord Divine,  
Rend Thou the veil of passion's night;  
In all 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.

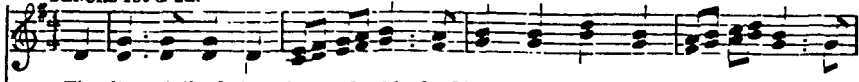
And when these Temples, framed by Thee,  
Our bodies, ope their portals wide,  
And our imprisoned spirits flee  
To seek what Thou dost wisely hide,

FREE and ACCEPTED may we prove,  
And angels lead us near to Thee,  
That we in Thy Grand Lodge above,  
May take our last Sublime Degree.

ODE.

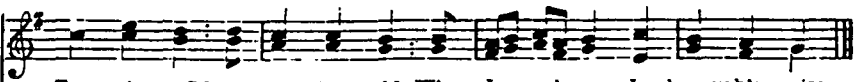
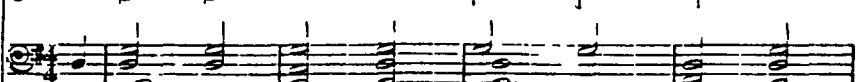
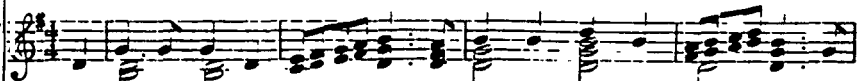
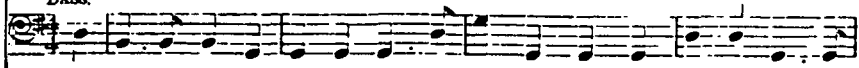
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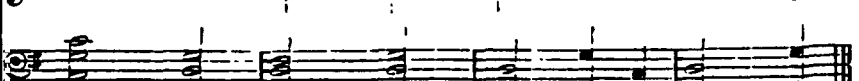
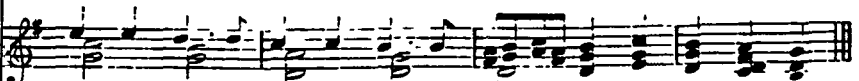
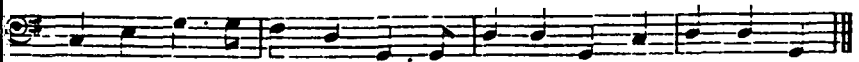


The Roy-al Craft in days of old, On Mount Mo - ri - ah's brow did raise A

BASS.



Tem - ple, roof'd with glowing gold. Where Is - rael sang Je - ho - vah's praise.



\* \* \* \* \*

Again, as heretofore, you have been engaged in the search for Light and Truth, which are one and the same. Truth is the Light that emanates from God. . . . Your search has never been for the Truth of any particular creed or religion. That search would be in vain; for in matters of doctrine, what is truth to one man is not truth to another. . . . The same proof that amply satisfies one man, leaves another wholly unconvinced. The same arguments that carry conviction to

one honest, truth-seeking, and intelligent mind, seem merely sophistical and unsound to another, equally as impartial.

To seek, therefore, to inculcate the truth of any particular creed, would be to make Masonry a realm of strife. It is the great primitive Truths revealed by God to the first men, and embodied in the old and often misunderstood symbols of the Orient, that we seek to find. Mutilated and disfigured, mingled with a thousand errors, misunderstood and perverted only, they have come down to the world at large. Masonry has preserved them by symbols and ceremonies, concerning herself exclusively with the great, leading, cardinal, indispensable truths, which all Masons, of whatever creed, may admit and receive; and leaving each free to make such further and particular applications of her symbols as shall best suit the faith he professes. With these particular applications Masonry has nothing to do.

The great enigma that has in all ages tortured the human intellect, is the existence of sin and evil and wrong and pain and sorrow in the world. Ever since the first philosophy commenced, man, looking at the evils which confront him everywhere. . . has been asking himself these questions:—"If God be omnipotent, He could have prevented the existence of these evils: why does He allow them to exist? If without them such a world as ours *could* not in the nature of things exist, He is omniscient, and knew before He framed it what it would be, and how evil would reign in it; why, then, if He be good and wise, did He create it at all? How are the existence of wickedness and misery, the prosperity of the bad, and the suffering and servitude of the good, to be reconciled with His infinite mercy and love? Is He *not* infinitely merciful and loving? Has he made this world and us, to amuse Himself with our pitiful strifes and wars, our hangings and burnings and torturings, our contortions and writhings in agony,—the broad farce we are always playing in the presence of His angels?"

"We can judge," he has said, "of God's motive in creating the universe, solely from the things that exist and those that

are done, in that universe. He *intended* and *desired* all that takes place in it. He *meant* to make a world of sin and misery, and pain and sorrow and shame. Virtue is not rewarded in it, nor vice punished, because it pleases Him that it should be so."

Wherefore, in order to escape from the conclusion that either malevolence or mere indifference was His motive, and unable to comprehend how He *could* be the author of evil, and seeing darkness ever contending and alternating with the light, and evil with good, everywhere in the world, and in every soul that lives, he said: "There are two distinct powers in the universe, one of evil and one of good, ever warring against each other with varied fortunes."

To the Oriental imagination, the proofs of this were seen everywhere,—in the alternations of day and night, in the declination and ascension of the sun, in the constant conflict in every man's own bosom between his moral sense and appetites, his reason and his passions, his spiritual and his earthly nature. Light, summer, the sun, the constellations which the sun entered from March until September, all became types and symbols of the Principle of Good; and darkness, winter, and the other constellations, led by the Serpent and Scorpion, became types and symbols of the Principle of Evil. The ever-varying fortunes of the sun, his descent in winter to the Tropic of Capricorn, allegorically called his *Death*, and his annual ascension from that point after remaining stationary for three days, were personified in legends, whose heroes differed with the different nations that received them. Hence the myths of OSIRIS, ATYS, ADONIS, CAMA, HU, DIONUSOS, and KHÜRŪM.

"Is this alternation to be eternal? Is evil always, during all eternity, thus to divide in equal balance the sovereignty of the universe with good? Is it ultimately to prevail? Is the regeneration of the human race impossible? Must wrong and vice and crime always prosper, and right and virtue always be depressed?"



Out of these questions, chiefly, grew the old philosophies, and the old religions. Men could not believe that evil was ultimately to conquer, for then IT would be God; and the will of God, they said, is the only foundation of the Moral Law: and so, with that victory, vice would become a duty, and the virtues crimes; nor that the alternating fortunes of light and darkness, good and evil, are to be eternal; for then, they said, "God is either not omnipotent, because He *cannot* end the reign of evil, or He does not *desire* to do so, and then He is not infinitely good and wise."

Thus the antagonism of the good and evil Principles, and the necessity and certainty of the coming, at some time, of a Warrior, a Hero, a Messiah, a Saviour or a Redeemer, who should conquer and destroy the Principle of evil, Typhon, Ahriman, Iswara, Satan, with his daevas, demons and fallen angels, have been articles in all creeds from the earliest ages of the world.

This has ever been the great problem that, more than all others, has vexed the human mind—whether any power of good has already commenced, or will hereafter commence, that combat with the Principle and Power of evil, in which this is ultimately to be overcome and destroyed; whether sin and sorrow and calamity and pain are hereafter to disappear from the universe, and all thenceforward to be light and happiness and joy; whether there is for man another life, in which compensation will be made for the sufferings of virtue and the calamities of the good in this life. For it is the great problem, whether the world is dark or light; whether philosophy is not mere jargon, and religion an empty word; whether we shall act more wisely by serving and thanking God, or by attempting to propitiate the devil; whether there be in reality ANY God, any great, good, beneficent FATHERLY Deity, who loves ALL His children, and cares for them, and will in His own good time connect together all the thousand links of circumstance into one good and excellent result, and annihilate the Principle and Power of evil, and all his works.

\* \* \* \* \*

. . . It is a most important question, to us and to all men, whether in the long process of time the Principle of good is to prevail, and that of evil to disappear; whether this world is one great harmony, or a mere aggregate of confused discords; whether the cycles of good and evil are eternal, as God and time are; or whether all is the fruit of one great harmonious plan, perfect, as God Himself is perfect, and dictated by an infinite beneficence and infinite love.

\* \* \* \* \*

. . . All the Degrees of Scottish Masonry can be received by good men of every race and every religious faith; and any Degree that cannot be so received, that is exclusively confined to men of any one creed, is not MASONRY, which is universal, but some other thing, that is exclusive, and therefore intolerant. All our degrees have, in that, one object. Each inculcates toleration, and the union of men of all faiths; and each erects a platform on which the Mohammedan, the Israelite, and the Christian may stand side by side and hand in hand, as true Brethren.

\* \* \* \* \*

. . . If the Deity be infinite, nothing that is finite or limited can be predicated of Him. He is not only infinite in existence and infinite in extension, co-existent with eternity and co-extensive with space, but every other of His attributes must be also infinite; for if we do not so conceive of any one of them, for example, His Love, then, as we *can* conceive of some *other* being that possesses it in greater perfection, our idea is not the true idea of God; and we do not conceive the idea of Him, but of some inferior being.

\* \* \* \* \*

If there were no evils and wrongs, nothing to bear, to suffer, or forgive, there would be no positive virtues. If all men were good and happy, there would be no occasion for disinterestedness, no philanthropists, and no martyrs for liberty. The opportunity for excellence to display itself in the Good, is in exact proportion with the prevalence and obstinacy of evil in the Bad. Admit that there must be *some* barbarism, *some* baseness, *some* success for crime and vice, and we may surely acknowledge that God better knows the just proportion and duration of these evils than we, and during how many generations it is reasonable for the degradation of a race or the brutality of a continent to endure.

\* \* \* \* \*

. . . JESUS of NAZARETH had never read the philosophers. He quotes from none of them. "He had no learning." He meddles with no metaphysics. Not that a groveling or barren intellect can comprehend the truths which He taught; but only that the learning which enables one to do that may come from elsewhere than from books. The first philosophers that lived read no books. They *made* the first books. SOCRATES did not stuff his discourses with quotations.

\* \* \* \* \*

You cannot point to a single great, noble, heroic, generous action that ever was done by man, which could by any possibility have been done, if there had been no wrong, oppression, ingratitude, vice, or degradation in the world; no wars, persecutions, pestilences, savage revenges. Without these there would have been no Marathon or Thermopylæ. Without them, the philosophic resignation of SOCRATES, the lofty virtue of HAMPDEN, the disinterested patriotism of WASHINGTON, the patient endurance of the heroic missionary, the angelic minis-

trations of women among the victims of war in hospitals, and in cities horrid with plague and pestilence, the philanthropy of HOWARD, the self-immolation of WINKELRIED upon the Burgundian spears,—all would have been impossible; nothing that lives in history to prove the nobility and excellence of human nature, could ever have been done, acted, or suffered: and all over the firmament of life the thousand glittering, starry examples would be blotted out, that now shine, brilliant and immortal, to show hesitating, selfish man and timid woman the broad path of duty.

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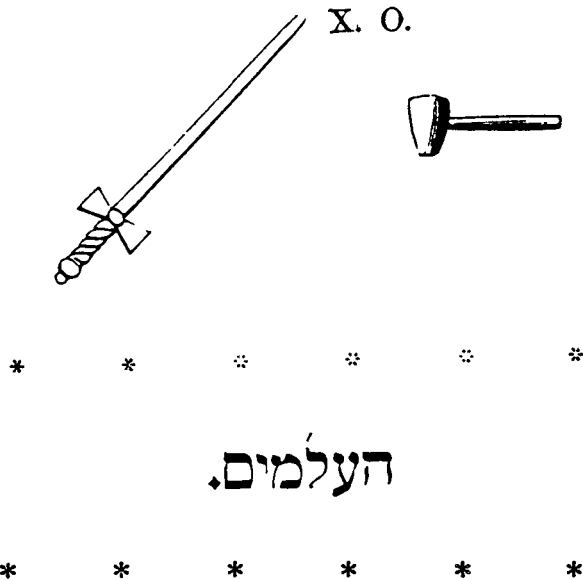
We shall not lead you into the chaotic confusion of the old philosophies. Most of them were founded on false logic alone, and so ended in nothing but abstractions. We apply Reason to the writing on the pages of the Book of Nature, and find there the great truth, written in letters of light, that there is a living and personal God, an Intelligence, Infinite in wisdom, justice, and beneficence, who existed before anything else was;—a FATHER; and that the great law which governs the universe, from the stars flashing in their orbits, to the little rotifer, invisible in a drop of water, is not a law of mechanics and balancing forces, but one great law of Harmony, the WILL of the Almighty God, always acting, as the expression of His infinite and inconceivable LOVE. *The Forces of Nature are the varied actions of God.*

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### THE CHARACTERISTIC

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To the glory of the Great Author of the Universe, in the name and under the auspices, . . .



. . . The **JEWEL** of the Order, suspended from the collar, represents on one side a pelican, tearing its breast to nourish its young, and on the other an eagle. The former symbolizes every philanthropist and reformer who has offered up his life for the benefit of humanity; and so teaches us an exhaustless munificence towards all men, and especially towards the needy and defenceless. The latter was, among the ancient Egyptians, the emblem of a wise man, because his wings bear him above the clouds, into the purer atmosphere and nearer to the source of Light, and with that light his eyes are not dazzled. Thus the two are symbols to us of **Perfect WISDOM** and **Perfect DEVOTEDNESS**.

The **PELICAN** also represents the large and bountiful beneficence of Nature, from whose exhaustless bosom all created things draw their sustenance; and the **EAGLE** was, in Egypt, the living symbol of the God Mendes or Menthra, whom Sesostris-Ramses made one with Amun-Ra, the God of Thebes and Upper Egypt, and the representative of the Sun, itself a type of the infinite Supreme Reason or Intelligence.

The CROSS, pointing to the four cardinal points, and whose arms, infinitely extended, would never meet, is an emblem of Space or Infinity.

The ROSE was anciently sacred to Aurora and the Sun. It was a symbol of Dawn, of the resurrection of Light and the renewal of Life, and therefore of Immortality. The Cross also was a symbol of Life; and the two symbols, united, mean Immortality won by suffering and sorrow.

The colors of your collar and apron, white and crimson, are symbols of light and the dawn of day: as those which you wore in the first chamber were of night and darkness. These represent Faith, Hope, and Charity, as those represented Discouragement, Despair, and Misanthropy.

\* \* \* \* \*

. . . The CROSS has been a sacred symbol from the earliest antiquity. It is found upon all the enduring monuments of the world,—in Egypt, Assyria, India, and Persia. Buddha was said to have died upon one. The Druids cut an oak into its shape, and held it sacred, and built their temples in that form. Krishna is said to have expired, pierced with arrows, on a cruciform tree.

The Tau Cross, in the form of the capital letter T, with a ring or circle over it (called the *CRUX ANSATA*), occurs everywhere on the Egyptian monuments. With a triangle prefixed, it meant life-giving. The posts set up along the banks of the Nile indicated by their transverse beams the height to which the waters of the river might be expected to rise, and so became emblems of good fortune, safety, and plenty. The Cross also forms a part of the character representing each of the planets, Mars, Venus, Mercury, Saturn, and Jupiter.

\* \* \* \* \*

The Compasses, surmounted by a crown, signify that the Mason highest in rank or degree is still but the highest or chief among his equals; and it also signifies the sovereignty of the people, and their right to govern themselves.

\*       \*       \*       \*       \*       \*

Seven angels were assigned by the Hebrews to the seven planets, which were, the SUN in the center, with Mars, Jupiter, and Saturn on one side, and Venus, Mercury, and the Moon on the other. These were represented by the mystic candelabrum, with seven lamps, in the Tabernacle of MOSES and the Temple of SOLOMON. With this hint, investigate for yourself the other applications of that sacred number,—*six*, and *one* in the center,—on the Tracing-board of the Third Apartment, as well as the meaning of the Eagle, hovering in the clear atmosphere and bright sunshine; and that of the open, empty tomb. Remember that in this life the Mystic Rose of Knowledge is ever surrounded by the thorns of difficulty; and that our Ancient Masters, the Egyptians, to exercise the intellects of their Initiates, displayed to them the Symbols, but left it to them to discover their meaning. THE SYMBOL CONCEALS.

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My Brother, in the name of this Chapter of Rose Croix, I sincerely congratulate you on your admission among us, which is the more to be valued because it has been obtained by your merits and deserts alone. Virtue and Humility are the foundations of this Degree. Be you, therefore, virtuous, modest, and unassuming, and let your good conduct, zeal, loyalty, and discretion justify and approve the high honor which the Order has this day done you. May your life and health long be preserved, to enable you to become a useful and creditable member of our Association; and may you never belie the name

that you have assumed, or dishonor the title of Knight, which you are henceforward entitled to wear. . . .

\* \* \* \* \*

### DISCOURSE

My Brother, you have already been informed that 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 here nothing to do. Like the legend of the Master KHŪRŪM, in which some see figured the condemnation and sufferings of JESUS of Nazareth, and His resurrection, others the judicial murder of the unfortunate Grand Master of the Templars, others the execution of Charles I., King of England, and others the annual descent of the Sun, at the winter solstice, to the regions of darkness, and his subsequent ascension, which became the basis of many an ancient legend; so the ceremonies of this degree receive different explanations, each interpreting them for himself, and taking no offense at different interpretations by others.

In no other way could Masonry preserve its character of universality, which has always been peculiar to it from its origin; and which enabled two kings, worshipping the Deity under different names, to sit together as Grand Masters, while the walls of the first Temple arose; and the men of Gebal, who adored the Phœnician gods, to work by the side of the Hebrews, to whom those gods were an abomination, and sit with them in the same Lodge as Brethren.

\* \* \* \* \*

In the EAST of every Lodge, over the Master, hangs the initial letter, or the whole, of the Name of Deity; and you early learned to call the East the Place of Light. Light as contradistinguished from Darkness, is Good as contradis-



tinguished from Evil; and the true knowledge of the nature of the Deity, of the Eternal and Perfect Good, is that Light for which Masons in all ages have sought. Still Masonry marches steadily onward toward that Light and Knowledge, and sees in the dim distance the coming of that day when Evil, overcome and vanquished, shall fade away forever, and Life, and Light, and Love be recognized to be the one great law of the universe, and its eternal harmony.

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. . . Clothed in the habiliments of mourning, the columns of the Temple shattered and prostrate, and the Brethren bowed down in the deepest dejection, represent the world under the tyranny of the Principle of Evil; where Virtue is persecuted and Vice rewarded; where the righteous starve for bread, and the wicked live sumptuously and dress in purple and fine linen; where insolent Ignorance rules, and Learning and Genius serve; where King and Priest trample on Liberty and the rights of Conscience; where National prosperity is obtained by National robbery; where wrong and outrage find advocates in Senates, and the Ermine is contaminated with bribes; where the Spirit of Independence hides in caves or flees to the desert, and Sycophancy and Servility fawn and thrive; where the cry of the widow and the orphan wailing for want of food, and shivering with bitter cold, ascends to heaven from whole acres of miserable hovels; where men, willing to labor, and yet starving, beg for food, when the pampered capitalist stops his mills; where the law punishes her, who, hungering, steals a loaf, and society fawns upon and feasts the seducer; where partisan juries justify murder, and assassins are canonized; where those who with many years' cheating and grinding the faces of the poor have grown rich, receive office and honor in life, and after death brave funeral and a splendid mausoleum;—this world, upon which, since its making, war has never ceased, nor man paused in the sad task of torturing and

murdering his brother; and of which Ambition, Envy, Hatred, Intolerance, Brutality, and their multitudinous kindred, have made a Pandemonium; this world, steeped to the lips in sin, reeking with baseness, clamorous with loud-tongued wrongs and wailing agonies. . . .

\* \* \* \* \*

The Roman world felt the pangs of approaching dissolution. Paganism, its Temples shattered by Socrates and Cicero, had spoken its last word. The God of the Hebrews was known but a little way beyond the limits of Palestine. The old religions had failed to give peace and happiness to the world, and it sought in every direction for new Deities, to whom to build Temples. The babbling and wrangling philosophers had confounded all men's ideas; until they doubted of everything and had faith in nothing: neither in God and in his Goodness and Mercy, nor in mankind, nor in themselves. Mankind was divided into two great classes, the Master and the Slave, the Powerful and the Abject, the High and the Low, the Tyrants and the Mob; and the former were satiated with the servility of the latter, sunken by lassitude and despair to the lowest depths of degradation.

When, lo! a Voice, in the inconsiderable Roman Province of Judæa, proclaims a new Law, a new God's Word, to crushed, suffering, bleeding Humanity; Liberty of Thought, Equality of all men in the eye of God, universal Fraternity,—the old Primitive Truth uttered once again.

Man is once more taught to look upward to his God. No longer to a God hid in impenetrable mystery, and infinitely remote from human sympathy, emerging only at intervals from the darkness to smite and crush humanity: but a God, good, kind, beneficent, and merciful: a FATHER, loving the creatures He has made, poor, imperfect, and erring as they are, with a love unwearying, immeasurable, and exhaustless; who watches over us, feels for us, sympathizes with us, and sends us pain

and want, and sorrows and disasters, only that they may serve to develop in us the virtues and excellencies that shall befit us to live with Him hereafter;—a God *near* to men, *in contact with them*, and they with Him; a God, gentle and loving to every creature, sitting effulgent in heaven, not for a favored few, but for the universe of Life: no creature so poor, or so low, that he may not look up with child-like confidence, and say, “My Father! Thou carest for and comfortest me!”—all His attributes but as so many arms, stretched abroad through the universe, to gather and press to His bosom those whom He loves.

He chooses as the expounder of His doctrine, no learned philosopher of Greece or Alexandria, no High Priest, ministering to Him with soulless, dead forms daily in the Temple; but JESUS of NAZARETH, who, whatever according to your faith or mine he may have been, must have appeared to those to whom he was sent or came to teach, as only an humble man, unlearned and of obscure parentage, wearing the wayfarer’s cloak and sandals, consorting with the low, the poor, and the outcasts. He calls around him the Pariahs of the earth, and teaches them in language that a child can understand. The first sentence that he pronounces blesses the world, annuls the old law, and announces the New Gospel. “They that are afflicted are fortunate and blessed, for they shall be comforted.” He pours the oil of consolation upon every crushed and bleeding heart; and thickly, indeed, all over the earth, in those days, lay such hearts palpitating under the brutal feet of Power. Every sufferer is his proselyte. He shares the sorrows of every man, and sympathizes with all his afflictions.

He raises up the sinner and teaches him to hope for forgiveness. He pardons the woman taken in adultery. He selects his disciples not among the Pharisees or Philosophers, but among the low and humble, even of the fishermen of Galilee. He heals the sick and feeds the poor. He lives among the destitute and friendless, and teaches them to look up to God as their friend and father.

\* \* \* \* \*

He lived the life of the poor and friendless, with no other wealth than his Word, receiving his daily bread from those whom he nourished with the new Bread of Life, the knowledge that God was their Father, who loved them,—the bread of brotherly love. To his disciples he prescribes his own voluntary and disinterested poverty. He forbids them the very temptation of property. He apportions to them no benefices, nor glebes, nor livings; no pontifical revenues, no mitres, no croziers. *“You shall,”* he says, *“have neither staves nor scrip, neither bread nor money.”*

And at last he sealed this Gospel of Love with his life. The cruelty of the Jewish Priesthood, the ignorant ferocity of the mob sparing the notorious felon, and howling for the life of their loving benefactor, united with the Roman indifference to Barbarian blood, nailed him to the Cross, and he expired uttering blessings on humanity; not apathetically or stoically, but in mortal agony, clinging to life and reluctant to die, and yet willing, if it were the pleasure of the Father, in whose great love he so trusted.

\* \* \* \* \*

Thus again the old tragedy was enacted, and another type of the Principle of Good was murdered by Ignorance and Brutality; instruments, blind and unreasoning as they have always been, of cruel selfishness and remorseless fanaticism. Darkness again recovers its dominion, and Ignorance, Superstition, and Servitude once more settle upon the bleeding heart of the World.

\* \* \* \* \*

When, in any Order, men are numerous who do not comply with their obligations, do neither understand nor appreciate the sublime truths it teaches, and only value it as it inures to their personal benefit; when niggardliness takes the part of a generous charity; narrow-mindedness, of liberal doctrine;

and bigoted adherence to old absurdities, that of intellectual improvement, the Order is only a name, and its God a word without meaning.

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### TO CLOSE

\* \* \* \* \*

### PRAYER

Infinite and Eternal Father, Creator, Preserver, and Benefactor, make us Thy instruments to do good. Inspire with Thy Spirit Humanity, Thy perpetual Genesis! Teach the wavering to be good, and the good to be better! Bind together in mutual friendship the sons of all countries! Incline all hearts to love and sympathy! Let insult on every tongue give place to kindness. Make impotent the wrath of despots and fanatics. Return the murderous steel to the furnace, to be forged into the peaceful implements of the arts! Place Thy hand between man and the cannon's mouth. Make known to all mankind that Thy munificence of Love suffices for all nations, and that all Thy children are beloved by Thee, and shall cherish each other in Thy love. Impart unto us the power of persuasion, that our words, always kind and gentle, may convince misled men of the excellence of the Truth. Free us from the influences of those daughters of the Night, Anger, Vanity, Temerity, and Pride of Opinion; so that those whose nature it is to scoff and sneer, may not say, seeing our shortcomings, that we have no part nor lot with Thee.

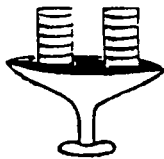
Let Thy Peace be and abide on Earth! Let Thy Holy Kingdom truly come! Rebuild Thy Holy House of the Temple! Avenge the Martyrs of the Faith! Reward and

console the persecuted! And let Thy Holy Word be in all things recovered, and no more be lost to Humanity. AMEN! AMEN! AMEN!

\* \* \* \* \*

To the Greater Glory of the Source of All that is, in the Name and under the Auspices, etc., . . . and by virtue of the powers, etc., . . .

\* \* \* \* \*



. . . Visit the precincts of the Council Chamber, and ascertain whether there be any Brother, or even any Profane, suffering with hunger or thirst. If there be any, bring him in, and he shall be welcome, for whosoever he may be, he is our Brother. and we shall be happy to share with him our frugal repast.

\* \* \* \* \*

### PRAYER

Sovereign Creator of all things, and Source of Life and Light, who providest for all our necessities, bless the nourishment for the body which we are about to take; and make it to give us strength to labor for Thy Glory and for the advancement of all the great interests of humanity. Amen!

\* \* \* \* \*

Peace be with you, my Brethren, and remain with you always! Remember that it is better to love than to hate; that your duty is, not to be better than your Brethren, but to be better than yourselves; and that the more you have, the more you owe to those who need assistance. The Peace of our Master be with you always!

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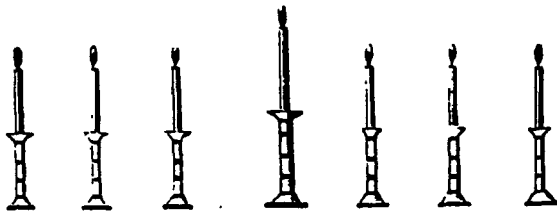
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CEREMONY

OF

EXTINGUISHING THE LIGHTS

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\* \* \* \* \*

Those whom God has sent to regenerate Humanity, men, blinded by ignorance and misled by craft, have put to death.

\* \* \* \* \*

One came to persuade all men to become one family of Brethren; but they knew him not, and put him to death.

\* \* \* \* \*

His pure and lofty lessons were intended to insure the happiness of mankind; but those whom he would fain have served, knew him not, and put him to death.

\* \* \* \* \*

He came to set Truth in the place of Error, and Loving-kindness in the place of Hatred and Persecution; but those whom he loved knew him not, and put him to death.

\* \* \* \* \*

He taught that every man should do that only unto his Brother, which he would wish his Brother to do unto him; but they understood him not, and put him to death.

\* \* \* \* \*

He endeavored to deliver his Brethren from the bonds of Tyranny, to protect the weak and feeble, and to bring back to the paths of duty the oppressors of Humanity; but they listened not unto him, and nailed him to the cross.

\* \* \* \* \*

. . . The Apostle of LIBERTY, EQUALITY and FRATERNITY fell a victim to Ignorance, Fanaticism, and the indifference to life of a despotic power. The punishment of a slave and malefactor was inflicted upon him who longed to emancipate all mankind, who was the friend of the poor and destitute, who,



covering with the mantle of his love the lowest of the low, opened to them the halls of immortality, the homes of eternal happiness, prepared for them from all eternity by THE FATHER; by teaching them the immensity of God's love for them, inspiring them with Hope, and making known to them how they might become worthy of that love.

Guest of one day, and shelterless the next! Your Friend is dead! Your Benefactor is no more! Mourn! lament! and cry "WOE UNTO US!" For Falsehood triumphs, TRUTH disappears, and Ignorance extinguishes the Light of Philosophy!

\* \* \* \* \*

Work, henceforward, as those should who know the responsibility that rests upon them. His influences and his teachings, surviving him, are mighty and immortal, and shall aid, sustain, and comfort you, and give you victory in the contest with those enemies that assailed him as they have always assailed the Truth, and hated him as they have always hated the Light.

Peace be with you! Be ye blessed! The peace of our Master be with you always!

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CEREMONY  
OF  
RELIGHTING THE LIGHTS  
ON EASTER SUNDAY

\* \* \* \* \*

The doctrine of him who died for the regeneration of Humanity, has become the living Sun of Truth.

\* \* \* \* \*

The doctrine of him who lost his life for having proclaimed that all men, children of a common Father, were Brethren, shines upon us from the awful night of the Past.

\* \* \* \* \*

The doctrine that the Love of God for His children is infinite, and that true religion is to love our Brother, rises, like the blessed Sun, triumphantly from the darkness.

\* \* \* \* \*

The doctrine of him who suffered an ignominious death for endeavoring to substitute Truth for Error, and Love for Hatred and Persecution, has gone round the world, and prevails against Ignorance and Superstition.

\* \* \* \* \*

The doctrine of him who said, "Do unto others that which you would that others should do unto you; Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven; Love God with all thy might and heart and soul, and thy neighbor as thyself, and thou shalt live," has become the light and life of all intelligent minds of every creed.

\* \* \* \* \*

The doctrine of him who gave up his life to insure forever the liberty of the oppressed, the rights of the weak, and the overthrow of tyranny over mind and body, has become the supreme law of regenerated humanity.

\* \* \* \* \*

. . . The ultimate disappearance of political and religious despotism, though perhaps remote, is certain. The causes that must inevitably effect that glorious result are in operation. The index of the dial of progress can no more be set backward. The result is certain as the lapse of time. Liberty, Equality, and Fraternity, baptized in the blood of him who died on Calvary, henceforward march steadily onward toward certain and complete victory over Ignorance, Fanaticism, and Despotic Power. The ignoble Cross, on which was nailed the friend of the wretched and destitute, itself often since desecrated by being made the ensign of superstition, rapine, and persecution, shall henceforth be for us the symbol of regeneration. Man shall at last stand erect and disenthralled, and under that symbol the legions of Freedom shall march to victory. . . .

\* \* \* \* \*