

LITURGY

OF THE

ANCIENT AND ACCEPTED SCOTTISH RITE

OF

FREEMASONRY,

FOR THE SOUTHERN JURISDICTION OF THE UNITED STATES.



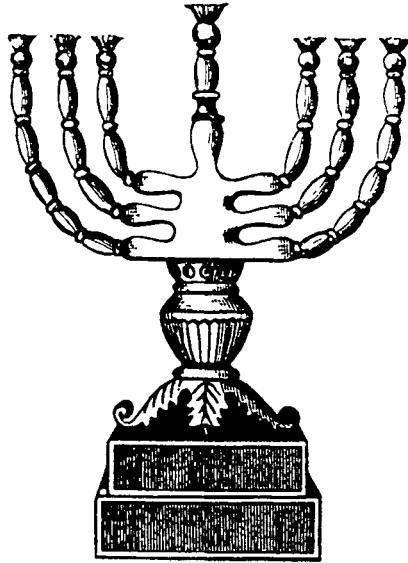
PART IV.

XIX. TO XXX.

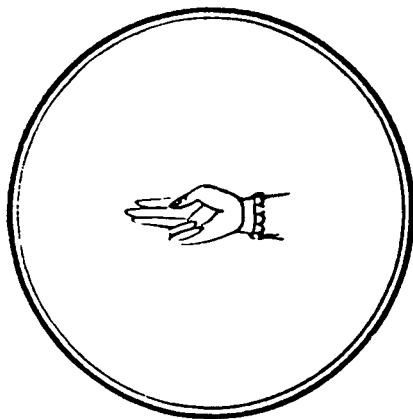
CHARLESTON.

A. M. : 5638.

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PHILOSOPHICAL AND CHIVALRIC DEGREES.



Titles of Degrees as herein given have in some instances been changed. Correct titles are as follows:

- 19°—Pontiff
- 20°—Master of the Symbolic Lodge.
- 21°—Noachite or Prussian Knight.
- 22°—Knight of the Royal Axe or Prince of Libanus.
- 23°—Chief of the Tabernacle.
- 24°—Prince of the Tabernacle.
- 25°—Knight of the Brazen Serpent.
- 26°—Prince of Mercy.
- 27°—Knight Commander of the Temple.
- 28°—Knight of the Sun or Prince Adept.
- 29°—Scottish Knight of St. Andrew.
- 30°—Knight Kadosh.

The Officers of a Council are:

ELECTIVE

- Commander
- First Lieutenant Commander
- Second Lieutenant Commander
- Chancellor
- Orator
- Almoner
- Recorder
- Treasurer

APPOINTIVE

- Marshal of Ceremonies
- Turcopilier
- Draper
- First Deacon
- Second Deacon
- Bearer of Beauseant
- Bearer of White Standard
- Bearer of Black Standard
- Lieutenant of the Guard
- Sentinel

PHILOSOPHICAL
AND
CHIVALRIC DEGREES.

ANCIENT AND ACCEPTED SCOTTISH RITE.

THE Philosophical and Chivalric Degrees, from the XIXth to the XXXth inclusive, are as follows :

TITLES OF THE DEGREES.

- XIX.—GRAND PONTIFF ; OR, SUBLIME ECOSSAIS.
XX.—VENERABLE GRAND MASTER OF ALL SYMBOLIC
LODGES.
XXI.—NOACHITE ; OR, PRUSSIAN KNIGHT.
XXII.—KNIGHT ROYAL AXE ; OR, PRINCE OF LIBANUS.
XXIII.—CHIEF OF THE TABERNACLE.
XXIV.—PRINCE OF THE TABERNACLE.
XXV.—KNIGHT OF THE BRAZEN SERPENT.
XXVI.—PRINCE OF MERCY ; OR, SCOTTISH TRINITARIAN
XXVII.—KNIGHT COMMANDER OF THE TEMPLE.
XXVIII.—KNIGHT OF THE SUN ; OR, PRINCE ADEPT.
XXIX.—GRAND SCOTTISH KNIGHT OF ST. ANDREW ; OR,
PATRIARCH OF THE CRUSADES.
XXX.—KNIGHT KADOSH.

These degrees, in the Southern Jurisdiction of the United States, are conferred *in full*, in Councils of Knights Kadosh, 30th degree. There may, if desired, be bodies of the 28th degree separately constituted, and empowered to confer the preceding degrees.

OFFICERS.

The officers of bodies of the degrees, from the 19th to the 29th, unless it is otherwise specially mentioned, are :

1. THE MASTER ;
2. THE SENIOR WARDEN ;
3. THE JUNIOR WARDEN ;
4. THE ORATOR ;
5. THE ALMONER ;
6. THE SECRETARY ;
7. THE TREASURER ;
8. THE MASTER OF CEREMONIES ;
9. THE EXPERT ;
10. THE ASSISTANT EXPERT ;
11. THE WARDER OR PURSUIVANT ;
12. THE CAPTAIN OF THE GUARDS.

These officers are known by the special names and titles prescribed in the different degrees.

The three first officers alone are technically called "Dignitaries." Their seats are called "Stations;" while those of the other officers are called "Places," or, in chivalric bodies, "Posts."

NINETEENTH DEGREE.



Grand Pontiff, or Sublime Crossais.

XIX.

GRAND PONTIFF, OR SUBLIME ECOSSAIS.



THE LODGE-ROOM AND ITS DECORATIONS.

The hangings are blue, sprinkled with stars of gold. The whole Lodge is lighted by one large, spherical transparency, behind the Master's seat in the East.

In the East is a throne, and over it a blue canopy.

Around the room are twelve columns, two in the East, [one on each side of the Master,] two in the West, [one on each side of the Warden,] four on the North side, and four on the South side, of the Lodge ; on their capitals are the English initials of the names of the Twelve Tribes, in the following order, beginning with the column on the right hand of the Master, and going round by the North, West, and South : . . . Ephraim . . . Benjamin . . . Issachar . . . Judah . . . Naphtali . . . Asher . . . Dan . . . Manasseh . . . Zebulon . . . Reuben . . . Simeon . . . Gad. Under these, in the same order, are the zodiacal signs. . . ♀ . . . ♁ . . . ♃ . . . ♄ . . . ♅ . . . ♆ . . . ♇ . . . ♈ . . . ♉ . . . ♊ . . . ♋ . . . ♌ . . . ♍ . . . ♎ . . . ♏ . . . ♐ . . . ♑ . . . ♒ . . . ♓ ; and under these again, in the same order, the following names and titles of the Deity :

4234x — 132 — 441 — 844 — 3132 — 259x
491 = 4x — 4x — 99x — 314x — 520 — 7H = 4x

DRAUGHT, OR TRACING-BOARD.

The Tracing-Board has a mountain in the foreground. A city, four-square, appears descending from the sky (in which are neither sun, moon, stars, nor clouds, but only the azure vault on which the light from the city reflects). Below is a representation of Jerusalem overturned and in ruins. Around the descending city is a wall of jasper, the foundation of which is laid with the precious stones of twelve different kinds and colors that appear on the Pontiff's breastplate. All the buildings are of gold. The architecture of the city is oriental, and there is no Temple. There are twelve gates of pearl, three on each side. A great glory in the centre gives it light.

On the six gates that show in the painting are the first three and the last three initials of the names of the Tribes, and the first and last three names of Deity given above.

A sparkling river runs through the city; and upon it, in the centre of the city, stands a tree, loaded with fruits, leaves, and blossoms. Its roots are on each side of the stream.

Beneath the ruins of the overturned city lies writhing a serpent with three heads, bound with brazen chains.

 OFFICERS, DRESS, ETC.

The Master is styled *Thrice Puissant Grand Pontiff*. He wears a white satin robe, and holds a sceptre in his hand. On his breast is the Jewish High-Priest's breastplate, or the Aurim and Themim.

There is but one Warden, who sits in the West, holding a gilded rod. He is styled *Venerable*. The other Brethren are styled *Faithful and True*.

All the members, except the Grand Pontiff, wear robes of white linen; and a fillet of light-blue satin round the forehead, with twelve stars embroidered on it, in gold.

The CORDON is crimson, bordered with white, and worn from left to right. On it are twelve stars embroidered in gold, and the letters *A. ∴ Ω. ∴* where it crosses the breast.

The JEWEL is an oblong square of solid gold, with the letter \aleph [Aleph] engraved on one side and τ [Tau] on the other.

The battery is ow at equal intervals.

The HOUR for Opening.—The time foretold to all nations ; when the Sun of Truth has risen over the desert ; when the last struggle between Light and Darkness, Good and Evil, Truth and Error, commences ; when the Cubical Stone has become a mystic Rose, and the Lost Word is recovered.

The HOUR for Closing.—When the hour is accomplished, and the Brethren wait for the light of noon-day.

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TO OPEN.

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RECEPTION.

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ODE.

Truth dawns upon the human soul,
 And Error disappears :
 No longer darkness hath control,
 From Heaven's blue face the storm-clouds roll ;
 And all the glittering Years
 No longer for men's sorrow groan,
 Their sin, their shame, their tears ;
 But still and stately, past GOD's Throne,
 March onward, where Love reigns alone.

That Sun is risen, is HERE ; that Day
 Is Now, to GOD.—*We* WAIT.—

The world and stars wait ; the array
 Of ages stretching far away,
 The Angels at GOD's gate,
 And ancient Time—all wait the Light,
 Sure as GOD's Truth, though late ;
 When sin no more the world shall blight,
 But endless day dethrone the night.

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JUDAH shall return again to his first estate, when the Empire of Evil ends. LIGHT and not Darkness is eternal : TRUTH and not Error is immortal.

ISSACHAR shall once more be free, when Sin and Suffering are known no longer. Far in the future unto us, that day of Light is NOW to GOD. Time is a succession of points, each in the centre of Eternity. Evil lasts only during Time. The reign of GOD is measured by Eternity.

ZEBULON shall find peace ; as ships that come out of great storms, and furl their sails, and let drop their anchors in quiet harbors. For Peace shall be the Universal Law for all the children of a common Father.

REUBEN, like all mankind, has wandered far into the darkness. The steps of the Ages ring in their stately march, down the long slopes of Time ; and ever the Dawn draws nearer. Men are GOD's instruments to accelerate its coming. Work then, my Brother!—be patient, wait !

SIMEON shall be reconciled to GOD : when Intolerance no longer persecutes, and Bigotry no longer hates : when man, brother of man, shall no longer be his torturer, his dread, his Fate. The waves of Eternity roll ever nearer to us, on the narrow sands of Life, that crumble under our weary feet. Those on whose ears the roar of the same surges smites, and whom the next wave will engulf together, should have in their hearts a prayer to GOD, and not hatred of their brother.

GAD shall overcome at last ; though a troop of evils long overcome *him*, as they overcome us all. The Serpent is still unchained. The Giants still assail the battlements of

Heaven, and scarce recoil before its lightnings. Tūphōn and Añra Mainyu march with the port of conquerors. But with them march the Ages, majestic in their silence, and calm as fate. Centuries are the moments of Truth's twilight.

EPHRAIM hath strayed from home. He shall return, in tears and penitent, and find eternal rest. From God all souls have emanated, and to him all return. The wanderings of none can be eternal; for then would Evil be immortal and a god; and pain and sorrow, misery and crime would have seized upon and hold in fee a portion of God's sovereignty.

MANASSEH shall be restored to sight. We are all blind swimmers in the currents of a mighty sea that hath no shore. We see, as in a dream, the effects, and not the causes. The simplest things are miracles to us. We do not see the flower that is within the seed, nor the oak enveloped in the acorn, nor the smells and colors in the invisible air and limpid water and rank earth, from which the seed extracts them, by its mysterious chemistry. When the Divine Light cometh, we shall see and know.

BENJAMIN shall be redeemed, and come back from exile and captivity. For they, like pain, and poverty, and sorrow, are blessings. Without them there would be scant excellence in human nature; neither fortitude nor self-denial, nor industry nor patience, nor charity nor tolerance, magnanimity nor generosity, heroism nor gratitude. Our exile from the presence of the Deity, our captivity by Sin and Sorrow, are the means, offered us by God, to purify the heart and ennoble the soul.

DAN shall obey the new Law—the Law of Love. *He prayeth best that loveth best all things, both great and small; for the great God that loveth us, He made and loveth all.* All things, all souls are but the tones of one great harmony, in which sin, and pain, and sorrow mingle as its discords, that but add grandeur to the anthem; they and the concords leading by infinite modulations to the grand, final, perfect chord, that is to resound through all the infinities of space, forever.

ASHER shall pluck the fruit of the Tree of Life, that towers above the golden spires, and overlooks the jasper walls of the New Jerusalem. For he and all men shall learn to know the true GOD, the Infinite; not angry and jealous, nor implacable and vindictive; but kind and indulgent to human feebleness and frailty; loving and forgiving; a benefactor, a friend, a father.

NAPHTALI believes, hopes, waits, and is patient. BELIEVES that all death is new life; all destruction and dissolution, recombination and reproduction; and all evil and affliction but the modes of this great genesis, that shall not be eternal: HOPES for the time when this incessant flux and change shall cease, and the new Law of Love and Light rule in all spheres and over all existences; and WAITS with patience the fulfillment of the inviolable promises of God.

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All who will not worship the Beast with seven heads and ten horns, and upon his horns ten crowns, and the mysterious name upon his forehead, shall be slain. All men, the high and the low, the rich and the poor, freemen and slaves, shall receive upon their right hand, or on their forehead, his mark, his name, and the number of his name, which is six hundred threescore and six, or they shall neither buy nor sell; for his are power, dominion, and the authority of the great dragon. Man, helpless and in darkness, wilt thou receive his mark, that thou mayest emerge to light?

Fear GOD; and give glory to Him; for the hour of His judgment is come! And worship Him that made heaven and earth, and the sea, and the springs of waters; for He alone hath the true sign. If any man worship the Beast and his image, and receive his mark on his forehead or in his hand, he shall drink the wine of GOD'S indignation, and be banished from the presence of the Holy Angels and of the Word that is the Redeemer. Remorse shall torture them, and they shall have no rest, who worship the Beast and his image, and receive the mark of his name.

Have patience, oh! thou, who, though in darkness, art still our Brother! Keep the commandments of GOD, and thy faith in His justice and infinite goodness! Blessed are the dead that die in the Lord. They rest from their labors, and their influences live after them.

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The first Angel hath poured his vial on the earth; and a foul plague hath fallen on all who wear the mark of the Beast, and have worshiped his image.

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The second Angel hath poured his vial upon the sea; and it hath become like the blood of a dead man; and everything therein hath died.

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The third Angel hath poured his vial upon the rivers, the brooks, and the living springs; and they have become blood.

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Thou art just and righteous, O God, in all thy judgments! For thou hast given to them blood to drink, who have persecuted their Brethren for their faith, and usurped thy prerogative of judgment, and shed the blood of the Good.

The fourth Angel hath poured his vial upon the sun; and the wicked are scorched with great heat, and yet will not repent.

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The fifth Angel hath poured his vial upon those who worship the Beast. His kingdom is in darkness; and his followers howl for pain and terror, and blaspheme, and still do not repent.

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The sixth Angel hath poured out his vial upon the great rivers of the Orient, and they are dried up: and the spirits of Falsehood, Fraud, and Evil marshal their armies for the great battle to be fought on the Great Day of the Almighty God. Unexpectedly, before men see its dawn, that day will come. Be ye not found unprepared; but wear the armor of Charity, Hope, and Faith; lest it come suddenly and find you naked and defenceless!

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The seventh Angel hath poured his vial into the air. IT IS DONE!

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The cities of the nations have fallen; and Intolerance, that Great Babylon, is no more. The chains imposed by fraud upon the human mind, the manacles and fetters fastened by force upon Free Thought, have fallen. The towers and ramparts, that Power and Fraud and Falsehood thought impregnable, have fallen; and these shall no longer be drunk with the blood of the Saints and Martyrs of the Truth.

Salvation, glory, honor and power to the Eternal God and Infinite Father! Let all his creatures, and the great voices of the ocean and his thunders cry rejoicingly! The LORD God Omnipotent reigneth, and Sin and Evil are dethroned! Blessed are they that obey his law, and trust in his good-

ness, that they may have right to the Tree of Life, and may enter in through the gates into the City!

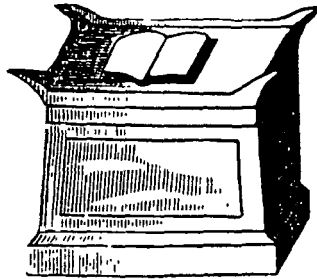
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I saw a new Heaven and a new Earth: for the first heaven and the first earth were passed away, and there was no more sea. I saw the Holy City, the New Jerusalem, coming down from GOD out of heaven. Henceforth He will dwell with men, and be their Father, and they His obedient, loving children. He will wipe the tears from all eyes: and there shall be no more death, nor fraud, nor falsehood. There shall be no more sin and shame, nor remorse nor affliction; nor sickness and death any more: for the ancient wrong and evil have passed away forever.

He that sits upon the Throne saith: I make all things new. Write! for these words are true. To him that thirsts I give freely the waters of the Spring of Life. He that overcometh shall inherit all things. I will be his Father, and will love my child.

○. . In the heavenly city there shall be no Temple: for the LORD GOD Almighty and the Redeemer are its Temple. Nor sun nor moon shall be needed there: for the Very Light shall shine therein and give it light. In that Light shall all nations walk; and there shall all the splendors of the Universe have their spring. Therein shall be no night, nor wickedness nor falsehood: but the Light and everlasting Life and Truth of GOD shall reign there forever. He is Alpha and Omega, the Beginning and the End, the First and the Last; from Whom all things come, and to Whom all return.

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הַנְּרִים.

SECRECY . . . DEVOTEDNESS . . . JUSTICE, TRUTH, AND TOLERATION ;
AND THAT WHICH IS RIGHT AND JUST, NOBLE AND GENEROUS.

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⊙.: Malaki-Tsadūc, King of Salem, whose name signifies The Just King, was the Priest of the Most High God. He met Abraham returning from the slaying of the Kings, and blessed him : and Abraham gave unto him the tenth of the spoils.

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⊙.: Be thou a Priest forever, after the order of Malaki-Tsadūc, virtuous, sincere, equitable, true ; Minister of Justice and Priest of Toleration ! Be faithful to God, thy duty, and thyself ; and thus deserve the title of Grand Pontiff or Sublime Ecossais, which you are henceforward entitled to wear.

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The River, to the dwellers in Eastern Deserts, was the symbol of purity, of generosity, of plenty : the tree, with its leaves and flowers and fruits, of Nature, who bestows her

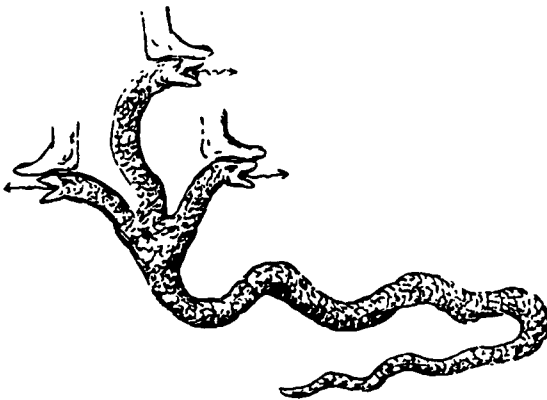
bounties and her many blessings, without waiting for men's thanks.

The twelve Tribes, whose initials adorn the columns, and are seen on the pearl gates of the City, are emblematical of the human race: and the twelve Apostles, whose initials are also on the bases of the columns, and on the foundations of the City, are to us the types of all those who have labored to reform, instruct, and elevate mankind.

The signs of the Zodiac upon the columns, accompany the initials of those Tribes, respectively, to which they were assigned among the Hebrews: . . . The *Lion*, to Judah . . . *Cancer*, formerly the *Asses*, to Issachar . . . *Capricorn*, to Zebulon . . . *Aquarius*, to Reuben . . . *Pisces*, to Simeon . . . *Aries*, to Gad . . . *Taurus*, to Ephraim . . . *Sagittarius*, to Manasseh . . . *Gemini*, to Benjamin . . . *Scorpio*, once the *Eagle*, to Dan . . . *Libra*, to Asher . . . and *Virgo*, to Naphtali.

The serpent writhing in chains has to us a peculiar signification. It was promised that the offspring of the woman should bruise the serpent's head.

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העלמים.

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The **ROBE** of white linen is emblematical of that equity and purity which should characterize one who is consecrated to the service of Truth ; and reminds us also of the vesture of the one hundred and forty-four thousand who refused to wear the mark of the beast upon their foreheads.

The **CORDON** of crimson, bordered with white, teaches you that the zeal and ardor of a Grand Pontiff ought to be set off by the greatest purity of morals and perfect charity and beneficence. The twelve stars upon it and upon the fillet, allude to the twelve gates of the New City, the twelve signs of the Zodiac, the twelve fruits of the Tree of Life, the twelve Tribes of Israel, and the twelve Apostles ; the initials of whose names appear upon the gates and foundations of the New City, and on the twelve columns of the Lodge.

The **FILLET** is the peculiar emblem of And as the slightest contact with the earth will soil its spotless purity, remember that so the least indiscretion will soil the exalted character that you have now voluntarily assumed.

Receive this **JEWEL** ; and let the letters upon it and the cordon, the first and last of the Greek and Hebrew alphabets, ever remind you of the love and veneration which you owe to that Great Being, the source of all existence, the Alpha and Omega, the First and the Last ; on whose promises we rely with perfect confidence, in whose mercy and goodness we implicitly trust, and for the fulfillment of whose wise purposes we are content to wait.

TO CLOSE.

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⊕.: To work, to wait, and to be patient.

⊙.: Work, then, my Brethren, while it is yet day; for the night cometh, in which no man can work.

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⊙.: Let us then close this Lodge and be patient. . .

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⊕.: that we may all go forth into the world and labor to elevate and ennoble humanity, as true Soldiers and Priests of Light, Truth, and Toleration.

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The Sun ascends towards the zenith, and the Lodge is closed.

TWENTIETH DEGREE.



Venerable Grand Master of all Symbolic Lodges.

XX.

VENERABLE GRAND MASTER OF ALL SYMBOLIC LODGES.



THE LODGE, ITS DECORATIONS, ETC.

The hangings are blue and gold ; [the blue and gold of the clouds in which God appeared to Moses.]

In the East is a Throne, which you ascend by nine steps, under a canopy. Before it is an altar, on which are an open Bible, Square and Compasses, Sword, Mallet, etc., as in Symbolic Lodges. The Lodge is lighted by nine lights, in a candelabrum with nine branches, between the altar and the South.

Over the Venerable Master in the East is a glory, surrounding a Triangle, in the centre of which are the words יְהִי אֵוֶר, meaning, LET LIGHT BE !

In the middle of the room are three columns, forming a triangle, on which are these words :—on that in the East, TRUTH : on that in the West, JUSTICE : on that in the South, TOLERATION.

This Lodge cannot be opened with less than nine members.

The lights in the great candelabrum are arranged in three triangles, one within the other. There are other lights in different

parts of the Lodge, all arranged in squares and triangles ; but those in the great candelabrum should be of yellow wax and very large.

OFFICERS, DRESS, ETC.

The presiding officer is styled *Venerable Grand Master*; and sits in the East.

The Grand Senior and Grand Junior Wardens are, the former in the West, and the latter in the South. The Grand Expert and Assistant Grand Expert sit as the Deacons do in Symbolic Lodges. The Grand Orator sits in the North.

All the Brethren wear their hats.

The Cordon is a broad ribbon of yellow and sky-blue ; or two, one of each color, worn crossing each other.

The Apron is yellow, bordered and lined with sky-blue. Upon it, in the centre, are three triangles, equilateral, one within the other, with the initial letters of the nine Great Lights in the corners, thus arranged : in the corners of the outer Triangle, . . . at the apex, C. . . : at the right hand corner below, G. . . : and at the left hand corner V. Of the middle Triangle, . . . at the apex, H. . . ; and at the right and left hand corners, P. . . and H. And of the inner Triangle, at the apex, T. . . , and at the right and left hand corners, T. . . and J. . .

In the centre of the inner Triangle is the Tetragrammaton $\aleph \gamma \aleph \gamma$: and across it, from below upwards, the words יהי
 אור .

The Tracing-Board is an Octagon, with a square raised on each of five sides, and an equilateral triangle on each of the three others : with the initials of the twenty-nine Virtues of a Mason in the corners of the Squares and Triangles.

The Jewel is of gold ; like the triangles on the apron ; with the same words and letters ; or like the tracing-board.

The HOUR, for Closing :—When the world waits for the Light.

TO OPEN.

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♁.: PRUDENCE, TEMPERANCE, CHASTITY, and SOBRIETY.

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♂.: HEROISM, FIRMNESS, EQUANIMITY, and PATIENCE.

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♁.: PURITY, HONOR, FIDELITY, and PUNCTUALITY.

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♁.: CHARITY, KINDNESS, GENEROSITY, and LIBERALITY.

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♁.: DISINTERESTEDNESS, MERCY, FORGIVENESS, and FORBEARANCE.

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♁.: VENERATION, DEVOTEDNESS, and PATRIOTISM.

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♁.: GRATITUDE to God; LOVE of Mankind; and CONFIDENCE in Human Nature.

♁.: And the third great Triangle is composed of TRUTH, JUSTICE, and TOLERATION. My Brethren, these are the appropriate Jewels of a Grand Master; compared with which, silver, and gold, and precious stones are valueless as the common earth from which they came.



♁.: LIGHT! The Light of KNOWLEDGE, SCIENCE, and PHILOSOPHY.



♫.: LIGHT! The Light of LIBERTY, FREE THOUGHT, FREE SPEECH, for all mankind: FREE CONSCIENCE, FREE ACTION, within Law the same for all.



⊕.: LIGHT! The Great Light of GOD'S Divine TRUTH, Eternal as himself; and of VIRTUE, immortal as the soul.

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VENERATION FOR THE DEITY.

CHARITY.

GENEROUSITY.

HEROISM.

HONOR.

PATRIOTISM.

JUSTICE.

TOLERATION.

TRUTH.

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RECEPTION.

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The Mason who seeks to be admitted here, must have attained the Nineteenth Degree. He must not seek this through mere idle curiosity, or for the sake of distinction among his fellows; nor be one of those Masons, who, having obtained the degrees, repose thereafter in contented indolence, indifferent to the evils that demand to be redressed; nor one of those who utter fine sentiments, and urge on others the performance of Masonic duty, and with that remain content; nor one of those who spare their own purse, and levy contributions on others, for works of charity and the welfare of the Order.

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⊙.: No man has the right to dictate to another in matters of belief or faith. No man can say that he has possession of Truth, as he has of a chattel. It is no merit in any one to entertain that faith which his birth-place, or education, or habit have imposed upon him, without examination and investigation into the evidences on which it is based. When man persecutes for opinion's sake he usurps the prerogative of God.

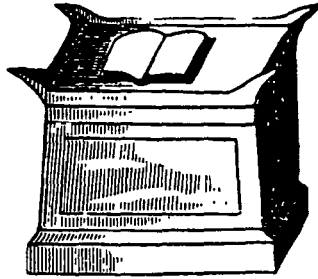
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⊙.: Man should judge others as he judges himself; believe others honest and sincere as he believes himself; find for their actions the excuses that he finds for his own; and look always for a good rather than a bad motive. Justice and Equity are like the Light and Air. GOD made them common to all; and he who denies justice to his Brother, or wrongs him in his estate, his affections, or his reputation, is a bad man and worse Mason.

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⊙.: No falsehood can be other than an evil. To lie, expressly or by implication, is base and dishonorable. Without Truth there can be no virtue: and he who professes an opinion he does not entertain, originates a falsehood or a slander, or receives and passes it, deserves to be branded as a malefactor. GOD is PERFECT TRUTH, and every lie, prevarication, misrepresentation, coloring, or concealment is an offence against HIM, and disgraceful to a Mason.

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הנדרים.

SECRECY. . . 5+3. . . AND THE NINE GREAT LIGHTS. . . COURTESY
AND PEACEMAKING, ETC.

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העלמים.

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⊙.: As the presiding officer of a Lodge, it will be your particular duty to dispense light and knowledge to the Brethren. That duty is not performed, nor is that which the old charges require, that at opening and closing the Master shall give, or cause to be given, a lecture, or part of a lecture, for the instruction of the Brethren, by asking and

receiving the answers to three or four merely formal and trivial questions.

On the contrary, that duty is far higher and more important; and it behooves the Master to be prepared to perform it; nor should any one accept the office of Master, until, by acquaintance and familiarity with the history, morals, and philosophy of Masonry, he is fitted to enlighten and instruct his Brethren. That you may ever remember that duty, you will now

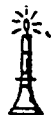
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. Veneration of God, the Supreme Father: not a slavish fear and adulation, but a loving reverence for a Deity infinitely wise, good, beneficent, and merciful. LET THERE BE LIGHT!



* * * * *



. Charity; to relieve misery and distress, and to condole with the broken-hearted; to forgive the errors and judge kindly of the motives of our Brother. LET THERE BE LIGHT!

* * * * *



. That generous nobility of soul that overlooks injuries, and scorns to punish wrongs; and will rather confer than receive favors. LET THERE BE LIGHT!

* * * * *



. That noble Heroism, inspired by which, men die at obscure posts of duty, when none are their witnesses save GOD. LET THERE BE LIGHT!

* * * * *



. That true Honor, incapable of baseness, treachery, or deceit; that never breaks its word to man or woman; that fears the act far more than the disgrace which follows it. LET THERE BE LIGHT!

* * * * *



. Patriotism, willing to sacrifice itself for the common good, even when neither thanks nor honor follow it: that asks not whether what the country's weal requires

will or will not be popular ; but does the right without regard to consequences. LET THERE BE LIGHT!

* * * * *



. Justice, that gives to every man his due, pronounces righteous judgment, and takes bribes neither from friendship nor dislike ; that is not rash nor censorious ; nor hates sin so much as to come to love mankind too little. LET THERE BE LIGHT!

* * * * *



. Toleration, that fears to usurp GOD's prerogative, and holds that every man has an estate in fee in his opinions, and the absolute, ample right of free enjoyment. LET THERE BE LIGHT!

* * * * *



. TRUTH, the Imperial and Divine ! The infinite Attribute of GOD. TRUTH, that rebukes and abhors evasion, prevarication, and mental reservation. TRUTH, that rejoices in the Light—itsself and Light twin emanations from the Deity. LET THERE BE LIGHT!

* * * * *

The five Great Squares and three Great Triangles of Masonry are composed as follows :

The square at the bottom of the octagon, that surrounds the Ineffable Name, and the six letters of the words with which God created Light,—of PRUDENCE, TEMPERANCE, CHASTITY, and SOBRIETY.

The first square on the right,—of HEROISM, FIRMNESS, EQUANIMITY, and PATIENCE.

The first square on the left,—of PROBITY, HONOR, FIDELITY, and PUNCTUALITY.

The upper square on the right,—of DISINTERESTEDNESS, MERCY, FORGIVENESS, and FORBEARANCE.

The upper square on the left,—of CHARITY, KINDNESS, GENEROSITY, and LIBERALITY.

The triangle on the right,—of GRATITUDE to GOD ; LOVE of Mankind ; and CONFIDENCE in Human Nature.

The triangle on the left,—of VENERATION, DEVOTEDNESS, and PATRIOTISM : VENERATION of GOD ; DEVOTEDNESS to family and friends ; and ardent LOVE for our country.

And the triangle in the centre,—of TRUTH, JUSTICE, and TOLERATION.

LECTURE.

* * * * *

TO CLOSE.

* * * * *

©.: Then it is time for us to close, that the Great Lights of this Lodge may be borne into and illuminate the World.

— GLOBY TO GOD! —

Wherever the Nine Great Lights are, there is this
Lodge.

* * * * *

The Master bears the Light of TRUTH into the World, to
overcome Falsehood and Error ; and the Lodge is closed
until the Lights return.

* * * * *

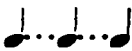
TWENTY-FIRST DEGREE.



Hoachite, or Prussian Knight.

XXI.

NOACHITE. OR PRUSSIAN KNIGHT.



THE CHAPTER—ITS DECORATIONS, ETC.

Bodies of this Degree are styled **GRAND CHAPTERS**.

A Grand Chapter must be held in a retired place, on the night of the full moon, in each lunar month. The place is lighted by a large window or opening, so arranged as to admit the rays of the moon, the only light allowed, at as early an hour of the night as practicable.

The presiding officer sits facing the moonlight. He is styled "Lieutenant Commander." The Commander is unknown to the members. The other officers are, the Warden of the North, the Warden of the South, the Orator, styled "Knight of Eloquence," the Secretary, styled "Knight of the Chancery," the Treasurer, styled "Knight of the Finances," the Master of Ceremonies, the Warder, who acts as Captain of the Guards, and the Standard-Bearer, who stands at the right hand of the Lieutenant Commander. The Knights are styled "Prussian Knight-Masons."

The **DRESS** is entirely black, except the gloves and apron ; with sword, spurs, and black mask.

The **ORDER** is a broad black ribbon, worn from right to left ; and the **JEWEL** is a silver full moon, suspended from the third button-hole of the vest, or a golden triangle traversed by an

arrow, point downward, suspended from the collar. On the jewel is an arm upraised, holding a naked sword, and around it the motto, "FIAT JUSTITIA, RUAT CÆLUM." The APRON and GLOVES are yellow.

On the upper part of the apron is an arm, naked and upraised, holding a naked sword; and under it a human figure, erect, with wings, the forefinger of his right hand on his lips, and the other arm hanging by his side, holding a key in the left hand; being the Egyptian figure of Silence.

The blazonry of this degree is: 1st. *Azure*, a Moon *argent*, surrounded with stars *or* . . . 2d. *Sable*, an equilateral triangle traversed by an arrow *or*.

The Statutes of the Order forbid holding a Table-Lodge.

The HOUR, for opening :—When the full moon is midway between the horizon and the zenith.

For closing :—When the moon is passing from us.

TO OPEN.

* * * * *

⊕.: To hear the complaints of the oppressed, judge the guilty, and teach men how to be free.

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△.: The palace and the hovel; affluence and starvation: the purple and rags.

* * * * *

ø.: Slavery and superstition ; barbarity and ignorance.

* * * * *

○.: Ancient wrongs, prerogative, and armies that uphold thrones.

* * * * *

⊕.: LIBERTY.

* * * * *

∞.: Whosoever hath been wronged by the great or oppressed by the powerful ; whosoever hath been unjustly accused or his household outraged ; whosoever hath fallen into the hands of corrupt judges ; whosoever hath suffered by bribery or extortion

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RECEPTION.

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. I demand doom and judgment of Count Reinfred of Lœgria and the Bishop of Vienne ; who have taken from me my inheritance, and divided the same between themselves.

I am known as Adolf the Saxon, a Master of the Light and Knight Rose Croix ; and I have fought for the Cross in the Holy Land. My patrimony lay between the domain of the Count Reinfred and the estates of the Church ; and the Bishop and the Count coveted them. So while I was absent in the Holy Land, they had a monk, who was a cunning penman, to forge a deed, and my own seal thereto, by

which, for moneys (it was said) loaned me by the Count on my departure, I did convey unto him all my patrimony. Then the Count, before the Bishop's Court, preferred his claim, which was speedily determined in his favor; and I afterward returning, find my patrimony shared between the Count and Church, one-half to each; and all appeal or other way of redress denied me. To this I pledge my Masonic word. Let the Count produce the parchment, and I will find the means to prove it false.

* * * * *

⊙.: Most guilty and most wicked! Forsworn and perjured Knight and Mason! we banish thee from this Order! Never more enter Lodge or Chapter! Put off thy badges of Knighthood, and go forth disgraced. Within three days restore this Brother his possessions, and for thy use thereof, pay him an hundred marks! Go, and obey! and let the word *dead* be written against his name upon our Register!

* * * * *

⊙.: And for the Bishop, let the arrow and the writing summon him to make restitution, or prepare to abide the judgment of this Grand Chapter. For none shall be so high or haughty that he shall plunder and oppress the feeble with impunity.

* * * * *

Dost thou agree and promise that thou wilt be just and righteous, and in all things strive to emulate that Patriarch from whom we take the name of Noachites; who alone, with his family, was found worthy to be saved, when God destroyed mankind with the Deluge?

* * * * *

⊙.: Dost thou promise that thou wilt be neither haughty nor vain-glorious ; nor obsequious to the great, nor insolent to thy inferiors ?

* * * * *

⊙.: Dost thou promise that thou wilt be humble and contrite before the Deity ; and ever bear in mind the fate of Phaleg and his followers, who endeavored to build a tower whereby they might climb beyond the reach of another Deluge, and defy the omnipotence of God ?

* * * * *

⊙.: Dost thou promise, as a member of this Tribunal, to give righteous judgment only, against all persons whomsoever ; to be impartial between the high and the low ; to be cautious and slow to determine, and prompt to execute ; to smite the oppressor and the wrong-doer, and protect the widow, the orphan, the poor and the helpless ; to be swayed neither by bribe nor fear, nor favor nor affection ; and still to temper justice with mercy ; remembering that there is no man who doth not err and sin ?

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הנדרים.

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SECRECY . . . OBSERVANCE OF PROMISES . . . OBEDIENCE AND SUBMISSION . . . MERCY, COMPASSION, HUMILITY, AND MODESTY.

* * * * *

העלמים.

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. to the cause of every one who hath been wronged by the great or oppressed by the powerful: of every one who hath been unjustly accused or his household outraged: of every one who hath fallen into the hands of corrupt judges: of every one who hath suffered by bribery or extortion; of the oppressed, the widow, the orphan, the distressed, and the destitute.

* * * * *

HISTORY.

The Knights of this Order originally united themselves together in the times of the Crusades ; when, in consequence of the general disorder that prevailed all over Europe, and the multitude of estates and titles left to be disputed, wrong and violence went unrebuked, and became superior to the law. Composed at first of a few Masons, who had learned the rules of justice from the teachings of the Order, they exerted only a moral influence, owing to the purity of their lives, and the justice of their opinions. They called themselves Noachite Masons ; because they strove to imitate the primeval justice and purity of the beloved Patriarch. Finding that where their influence was most needed, mere advice and exhortation, addressed to the rude Barons and haughty, rapacious Priesthood, had no effect, they assumed the power to enforce performance of their judgments ; and through the common people and a multitude of the poorer Knights, who had found the benefit of their protection, and who revered their justice, they found a ready means of compelling obedience, and inflicting punishment. Their number was limited, and their persons unknown. They met always at night, when the moon was full ; and the more perfectly to remain unknown, allowed no light but hers.

Lest their own members should become haughty and vain-glorious on account of the mysterious power they possessed, they inculcated humility, and incessantly reminded each other of that haughtiness and pride which led the descendants of Noah to erect the Tower of Babel ; and of the miseries of Phaleg, who suggested the idea of its building ; and who therefor condemned himself to a rigorous penitence, and buried himself in the vast solitudes of Northern Germany, in what is now the kingdom of Prussia, where he is said to have builded a temple in the shape of a Delta, and therein to have passed his life, imploring the mercy of God.

The Order, in several parts of Germany, was popularly known as the Holy Vehme: and even kings trembled at its judgments. It continued to exercise its vast powers, until law and civilization rendered them no longer necessary; but the Order still continued to exist, deciding Masonic controversies only; and inflicting no other than Masonic punishments. As it continued more particularly to flourish in Prussia, where Frederick of Brunswick, King of Prussia, became the Grand Master General of the Order, the members took the name of Prussian Knights, out of gratitude to that Monarch, whose ancestors were for three hundred years its patrons.

The Chapters of this Degree are no longer tribunals to try and punish for offenses committed without the limits of Masonry. They claim no jurisdiction except between their own members, and exercise none between those of the inferior degrees, except by their consent. And in all their judgments it is their rule and duty to judge of other men's motives and actions by the same rules by which they judge their own; to believe others equally as honest in their views as themselves; and to find for the conduct of others the same excuses that they find for their own; for this alone is justice. And they prove their humility by their tolerance; which causes them to believe that their opinions are as likely to be erroneous as the opinions of others to the contrary, and that the Deity alone knows what is truth.

They meet only on the nights of the full moon; and allow no other light than hers; because such was the ancient custom of the Order, derived from the mysteries of Ceres and the old worship of Isis. In the Heavenly host they admire the work of the Supreme Creator, and the universal laws of harmony and motion, the two first laws that emanated from GOD.

TO CLOSE.

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. We have heard the complaints of the oppressed; we have judged those denounced to us as criminals; we have administered Justice and regarded Mercy.

* * * * *

To go forth and labor in the cause of struggling humanity; to imitate in our conduct and conversation the righteous Patriarch; and thus to become true Noachites.

* * * * *

To remember the fate of Phaleg; and warned thereby, to be modest and humble, and not boastful, vain-glorious, or wise in our own conceit.

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⊕.: This Grand Chapter is darkened, and its labors end.

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⊙.: The light has departed. Farewell.

TWENTY-SECOND DEGREE.



Knight Royal Axe, or Prince of Libanus.

XXII.

KNIGHT ROYAL AXE, OR PRINCE OF
LIBANUS.



LODGES, OFFICERS, DECORATIONS, ETC.

Bodies of this Degree are styled COLLEGES. There are two apartments. The first is a plain room, of moderate dimensions, without any fixed number of lights, and prepared to represent a carpenter's workshop on Mount Lebanon. The second is hung with red, and lighted by thirty-six lights, arranged by sixes, and each six by twos. It represents the Council-Room of the Round Table. In the centre of the room is such a table, around which the Brethren sit. The altar is in the East, and upon it are an open Bible, the Square and Compass, and an Axe.

The officers are a Chief Prince, who is styled *Thrice Puissant*; a Senior and Junior Grand Warden, a Master of Ceremonies, and an Expert and Assistant Expert.

The ORDER is a broad, rainbow-colored ribbon, worn as a collar. It may be worn as a sash, from right to left; and is lined with purple. The JEWEL, suspended to the collar, is an axe and handle of gold. On the top or end of the handle are the letters . . ג and . . ש, on one side of the handle, . . ל and on the other, . . צ; on one side of the blade, . . א . . ב . . ד . . ז . . נ and . . ע; on the other, . . ש . . ת . . י . . מ . . א . . ב.

The letters on the top are the initials of the names NOAH and SOLOMON ; those on the handle, of LIBANUS and TSIDŪNIAN ; those on one side of the blade, of ADONIRAM, KŪROS, DARIUS, ZERUBBABEL, NEHEMIAH, and AZRA ; and those on the other side of SHEM, KHAM, YAPHETH, MOSES, AHALIAB, and BETSELAL.

The APRON is white, lined and bordered with purple. On the middle a round table is embroidered, on which are mathematical instruments, and plans unrolled. On the flap is a serpent with three heads.

The TRACING-BOARD is a view of the mountains and forests of Lebanon, the summit of the mountain covered with snow ; and of the Temple erected of its cedars and pines. It is in the form of an axe.

In the workshop the Senior Warden presides, and is styled "MASTER CARPENTER." He and all the Brethren wear frocks, or blouses and aprons.

There is no particular alarm or battery in the workshop.

The HOUR, for opening :—When the day-star has risen in the East, and the cedars on Mount Lebanon wait to be felled.

The HOUR, for closing :—When the sun has set, and the cedars on Mount Lebanon are felled.

TO OPEN.

* * * * *

PRAYER.

Thou who didst create the universe, and hast builded it in infinite magnificence, as Thou art infinite in might and wisdom, bless us in our daily labors, and prosper the work of our hands ! Teach us and all men that labor is honor-

able! Improve the condition of the toiling millions! Teach the rich and the haughty compassion for those over whom they have control; and hasten the coming of the day when all men shall acknowledge the great truth, that to work well in our appointed sphere is the most acceptable prayer that man can offer up to Thee. AMEN!

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RECEPTION.

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⊙.: It is your desire to obtain the degree of Prince of Libanus. We know the grounds on which you claim it; but birth is not regarded here; and rank in Masonry does not of itself suffice. We are all workmen in our several vocations. You see us now engaged in preparing plans for the laborers, and studying the calculations of astronomy. No one can, by our Constitutions, be admitted to the high privileges of this Degree, unless he hath first wrought one year in the workshop, and obtained the unanimous suffrage of the workmen. Is your desire for this Degree sufficient to induce you to lay aside your insignia, your sword and jewel, for a time, and join the Sons of Labor, who represent the toiling millions?

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⊕.: Does he acknowledge the dignity of labor; and that it is no curse, but a privilege, for man to be allowed to earn his sustenance by work?

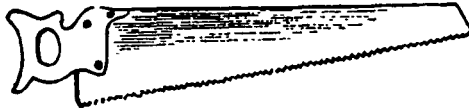
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⊕.: Does he admit that the honest laboring man, upright and independent, is, in nature's heraldry, the peer of kings; and that not labor, but idleness, is disgraceful?

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⊕.: Art thou willing to eat only what thou earnest; patiently to receive instruction; and to recognize and treat these workmen as thy brethren and thy equals?

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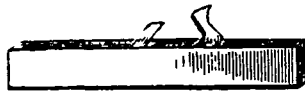


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⊕.: The **SAW**, the **PLANE**, and the **HEWING-AXE** are the working-tools of a Prince of Libanus. The **SAW** symbolizes that steady patience and persevering determination by which the resolute man makes his way to the object of his endeavor through all obstacles; and teaches us that Masons, laboring for the improvement of the world and the great cause of human progress, must be content to advance, certainly, though never so painfully and slowly, toward success. As the **PLANE** cuts down the inequalities of surfaces, it is symbolical of Masonry, which cuts off the prejudices of ignorance, and the absurdities of superstition, and aids to polish and civilize mankind. The **AXE** is the great agent of civilization and improvement. It is the troops armed with that weapon that have conquered barbarism. Under its blows the primeval forests disappear, and the husbandman displaces the wild hunter, and to the rude barbarism of the early ages succeed settled society and laws, and all the arts that refine and elevate mankind. The axe is nobler than the sword. And as the sturdy

pioneer, armed with the axe, strides onward in the van of civilization, and as the great trees fall before him, never to rise again, so Masonry hews at those mighty upas-trees, Intolerance, Bigotry, Superstition, Uncharitableness, and Idleness; and lets in the light of truth and reason upon the human mind, which these vices have darkened for centuries.

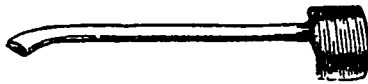
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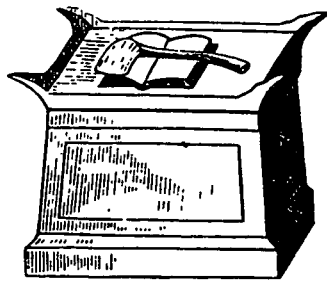
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הנדרים.

SECRECY. . . . BENEFITING THE LABORING CLASSES.

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העלמים.

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⊙.: The serpent with three heads, upon the flap of the apron, is Idleness, the body from which issue the three vices symbolized by the heads, Drunkenness, Impurity, and Gaming: by which so many youths have been lost, and so many great nations have sunk into ignoble imbecility and shameful bondage.

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HISTORY.

The Tsidunai or Phœnicians were ever ready to aid the Israelites in their holy enterprises. The tie between them was the mysteries, into which the principal persons of both nations were initiated; Moses having necessarily received them in Egypt, before he could marry the daughter of a priest of On. These mysteries, modified by Solomon, or perhaps at an earlier day by Joshua or even Moses, to suit the genius and manners of the Jewish people, became Masonry, such as it was practiced at the building of the Temple, and such as it has in part come down to us. Khūrūm, King of Tsūr in Phœnicia, and Khūrūm Abai, also a Phœnician and not a Jew, were likewise initiates; and hence the intimate connection between them and Solomon, as Masons. The people of Tsidūn, a city of Phœnicia, were employed by Noah to cut cedars on Mount Libanus, of which to build the ark, under the superintendence of Japhet. His descendants re peopled Tsidūn and Phœnicia, and at a later day his posterity, under Adon Khūrūm, cut in the same forests cedars for King Solomon: and at a time still later, they felled timber on the same mountain to construct the second Temple.

Upon the same mountain it is said that they established Colleges or Associations of Artificers, like those of Etruria

and afterward of Rome. Of this we can only say that it is possible, because associations of workers have been common in all ages.

It is supposed that there were Colleges of Artificers in Etruria, as there certainly were at Rome; and Phœnicians, who voyaged far and traded everywhere, and who honored the skill of the Architect and Artisan, no doubt had similar colleges.

Wherever such associations existed, they necessarily had modes of recognition of each other; and they were honored everywhere. Solomon himself, whose wisdom gave him a true idea of the dignity of labor, built a palace on the mountain, to which he often repaired to inspect the progress of the work. The names of the Patriarchs who were the Superintendents of the workmen on the mountain at different periods are preserved in our pass-words. The institution of Colleges upon Mount Libanus was perpetuated by the Druses, from whom the Crusaders obtained a knowledge of this or a similar Degree.

TO CLOSE.



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∴. The cedars of Mount Lebanon are felled, and this College is closed.

TWENTY-THIRD DEGREE.



Chief of the Tabernacle.

XXIII.

CHIEF OF THE TABERNACLE.



THE LODGE, ITS DECORATIONS, ETC.

Lodges in this Degree are styled COURTS.

The hangings are white, supported by red and black columns, by twos, placed at intervals, according to the taste of the architect. The Court represents an encampment of the Twelve Tribes, in the desert, near Sinai. The standards of the Tribes, made after the following model,



are planted round the room near the walls, in the following order :

In the *East*, that of JUDAH : the color of the standard being crimson, in stripes or waves ; and the device a LION, *couchant*, between a CROWN and SCEPTRE.

Next to Judah, on the side toward the North, that of ISSACHAR : color of the standard, greenish yellow ; device, an ASS, *couchant*, between two BURDENS or packs.

Next to Judah, on the side toward the South, that of ZEBULON : color, light green ; and device a SHIP.

Next toward the South, that of SIMEON : color, yellow ; device, a naked SWORD.

In the *South*, that of REUBEN : color, a brilliant crimson ; device, a MAN.

Next to Reuben, on the side toward the West, that of GAD : color, bluish green ; device, a field covered with STARS.

Next toward the West, that of MANASSEH : color, variegated, like agate ; device, a VINE running over a wall.

In the *West*, that of EPHRAIM : color, variegated, like opal ; device, a BULL.

Next toward the North, that of BENJAMIN : color, violet ; device, a WOLF.

Next toward the North, that of ASHER : color, blue ; device, a TREE in full leaf.

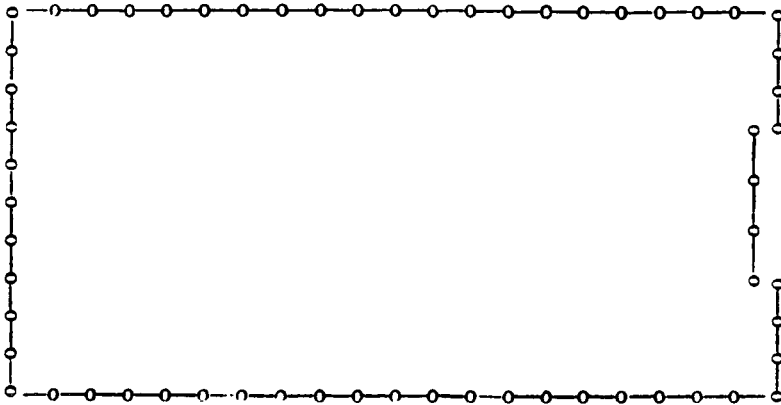
In the *North*, that of DAN : color, that of the gold-stone ; device, an EAGLE, holding a serpent in his beak.

Next to Dan, toward the East, that of NAPHTHALI : color, bluish green ; device, a female DEER, running at speed.

In the centre of the Lodge is a representation, reduced in size, of the Tabernacle of Moses, described in Exodus, chapters xxvi. and xxxvi., as nearly accurate as circumstances and the means of the Lodge will allow.

First comes the COURT of the *Tabernacle*, which was a rectangular inclosure, 150 feet long from East to West (if the cubit be taken to have been 18 inches), and 75 feet wide from North to South. It was formed (except the *gats* or entrance) by curtains of white linen, 7½ feet high, supported by pillars of acacia wood, set in brass sockets, and with hooks and fillets of silver. There

were, of these pillars, 20 on the North side, 20 in the South, and 10 in the West. On the East, the white curtains on each side of the entrance measured $22\frac{1}{2}$ feet, and were supported by three pillars on each side. The *gate* itself was 30 feet wide, formed by curtains of tapestry, of blue, scarlet, purple, and white linen thread, wrought with admirable skill in needle-work.



Within the Court, the TABERNACLE [משכן, *Mascan*,] was set. It was a double *tent*, the foregoing word particularly applying to the *inner* curtains, and אהל, *Ahel*, to the *outer* curtains of goat's hair. The Tabernacle is also termed מקדש, *Makadosh*, or *Sanctuary*. It was constructed of curtains, woven of fine thread, of white linen, blue, purple, and scarlet, embroidered with cherubim. The length of each curtain was 28 cubits, or 42 feet, and each was 6 feet in width. They were 10 in number; and 5 of them were coupled or sewed together in one piece, and 5 in another; and these two were so arranged that they could be fastened together along their edges, by 50 loops on one edge of each, and 50 hooks of gold; so that "it should become one Tabernacle."

Over this Tabernacle was a *Tent* [אהל, *Ahel*], or cover, of cloth of goat's hair, composed of *eleven* curtains, each 30 cubits or 45 feet long, and 6 feet wide. Of these, 5 were coupled together in one piece, and 6 in another; and the two pieces were so arranged, with 50 loops on one edge of each, and 50 hooks of brass, that they could be fastened together, "that it might be one."

This junction of the two parts, both of the inner and outer curtains, must have been in the West; and in the East, which was the front, the whole width of the tent must have been open.

The excess in width of the outer tent, over that of the inner Tabernacle, seems to have been so disposed of as to lap over in front and rear.

Then there was a covering for the outer tent, of sheepskins, dyed red; and over that again a covering of what are supposed to have been seals' skins.

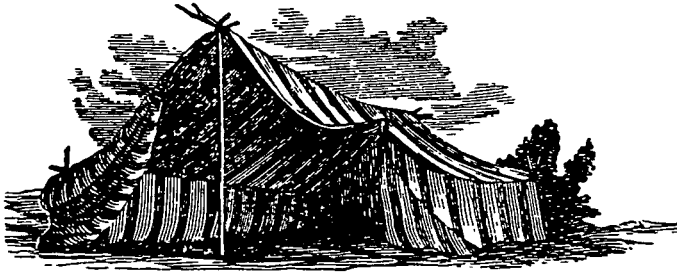
There were also 48 boards of acacia wood, prepared to be set up endwise on the ground, each with two tenons setting into two sockets of silver at the bottom. These boards were each 15 feet high, and 2 feet 3 inches wide. There were 20, we are told, "for the Tabernacle, on the South side, southward;" 20 for "the other side of the Tabernacle, toward the North corner;" 6 for "the sides of the Tabernacle westward;" and 2 "for the corners of the Tabernacle on the two sides." These two were "coupled beneath, and coupled together at the head thereof, to one ring."

There were also *bars* of acacia wood; 5 "for the boards on the North side, 5 for those on the South, and 5 for the two sides westward." The middle bar shot through the boards from one end to the other; or, "in the midst of the boards reached from end to end." The boards and bars were overlaid with gold; and the bars fitted into rings of gold.

Within and across the Tabernacle, dividing it into two parts, was a *vail* or curtain, to be drawn aside with cords, each way, of blue, purple, scarlet, and fine white linen thread, artistically embroidered with cherubim, and otherwise, and hung by gold hooks in sockets of silver on 4 pillars of acacia wood. Ex. xxvi. 31; xxxvi. 35.

And for the door of the *tent* there was a *hanging curtain*, of blue, purple, scarlet, and fine white linen, embroidered in needle-work, supported by 5 pillars of acacia wood, overlaid with gold, and hung by golden hooks, but their sockets of brass. Ex. xxvi. 36; xxxvi. 37.

No description of the *shape* of the tent is given: but in the East, and especially in Arabia, customs and fashions have not changed; and a tent is now what it was in the time of Moses. Those now used in Arabia are of this model,



of an oblong shape, and 8 or 10 feet high in the middle. They vary in size, and have accordingly a greater or less number of poles to support them—from 3 to 9. And it is usual for one large tent to be divided into two or more apartments by curtains, for the different portions of the family.

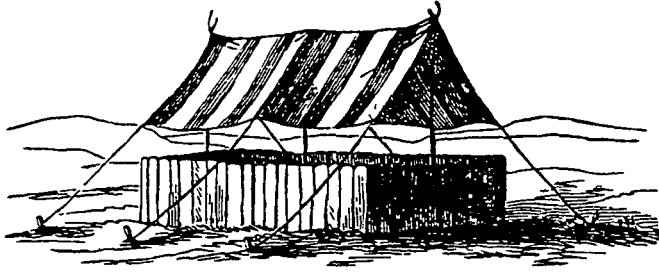
The tents of the Bedaweens are not conical, as they are often represented in pictures, but have a roof edged with drop-curtains, or such curtains as might be made from the dark, tanned skins of goats, hung around the eaves.

Most writers who have undertaken to describe the Tabernacle, say, with Kitto, that its framework consisted of the perpendicular gilded boards of acacia wood, fixed into silver sockets, and kept together by means of gold rings, through which transverse bars were passed: and that over this framework the coverings were spread; the inner curtains being suspended by hooks and eyes within the framework, and the outer one, of goats' hair, hanging over it on the outside.

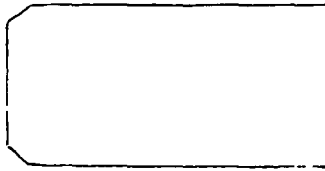
But besides that the boards, with all their work of gold, would thus be entirely hidden, it is impossible to make the measurements given agree with this idea.

There were 20 boards on the North, and the same number on the South of the Tabernacle, and 8 on the West and at the two corners. Each of these was $1\frac{1}{2}$ cubits wide, or in all 72 cubits, for the measurement, on this supposition, *inside* of the tent, of the North, West, and South sides of it. This would make the length of the tent more than 30 cubits; whereas it was made of curtains, 5 on each side, and 4 cubits wide, making but 40 cubits for the measurement of the same sides of the tent, if the curtains *hung down* on the inside. And if it is supposed that the curtains were stretched *lengthwise*, we still have but twice 28 cubits, or 56, instead of 72, for the same measurement.

Below is a drawing of a Bedaween tent, used by a family on a farming trip, with a little fence surrounding it. We find no evidence anywhere of a custom to have a framework of boards within the tent: and the text of Exodus says nothing of the kind. And therefore it is not doubtful that the boards of acacia



wood, gilded, and with their gilded bars and hooks and plates of gold, formed such a fence, 10 cubits, or from 15 to 17½ feet high, on the outside of the Tabernacle, and on its North, South, and West, in this shape :



preventing any one from improperly approaching the Tabernacle, except in front.

As the fence extended on each side some distance beyond the front of the tent, and as the boards were fastened together by bars and rings, its extremities could perhaps be brought together in front, so as entirely to inclose the tent, or be turned off each way at right angles.

Thus the Tabernacle in the Lodge-room should represent a *tent*, oblong in shape, stretched upon a frame of poles and forks, one pole in the middle serving as a ridge-pole. Over this, hanging to the floor, on the North and South sides, and the rear or West, and reaching on top, on each side, to and over the

ridge-pole, should be two curtains, joining together by hooks and loops in the middle of the rear, of white, blue, scarlet, and purple linen or cotton thread woven together, and embroidered with cherubim, or animals with the bodies of lions, the feet of oxen, the faces of men, and the wings of eagles. Over this should be similar curtains of gray woolen stuff : and on top, as a covering, red morocco, and over that, tanned leather.

The hanging curtain at the mouth of the tent, and the vail dividing the Tabernacle into two parts, should be as above described ; as also should the inclosure of the Court, if not the fence.

The furniture of the Lodge is as follows :

In front of, and perhaps ten feet from the entrance of the Tabernacle, is the altar of sacrifice, made of white soft wood, hollow, and plated on top with brass. It is to be $4\frac{1}{2}$ feet high, and $7\frac{1}{2}$ feet square, with projections in the shape of tongues of flame (called *horns* in the Bible) at each corner, standing upright. It is made to be carried by staves of light wood, banded with brass, passing through rings in two of the sides.

Between this altar and the Tabernacle is a laver or large basin of bronze, with a foot to it, filled with water.

In the front part of the tent, in front of the vail, on the North side, is the Table of the Presence or Shew-bread. It is made of white wood, and is $3\frac{1}{2}$ feet long, $1\frac{1}{2}$ broad, and $2\frac{1}{4}$ high, the top covered with plates of brass, gilded, and with a gilded rim or border round its edge on the top. Below the top is a strip of wood 4 inches wide, with a similar rim or border round its lower edge. A little lower down, at equal distances from the top, is a ring, gold-plated, on each leg, through which gilded staves pass to carry it.

On this table are twelve small loaves of wheat bread, in two piles of six each, sprinkled with frankincense and salt ; and a large bowl of pure wine.

On the South side of the tent, opposite the table, is the *candelabrum*, all gilded, to represent pure gold. It consists of an ornamented base, of a shaft rising out of it, and six arms, coming out by threes from two opposite sides of the shaft, each

two arms equidistant from the central shaft forming a semicircle, and all being in one line, and of equal height or level on top. On the summit of the central shaft, and on those of the six arms, are lamps, *not* candles, all in globular shades, but the central one being much the largest. These lamps are to be fed with pure olive-oil alone.

Before the middle of the veil, and in the outer part of the tent, is the altar of incense, 18 inches square, and 3 feet high, with flames or horns of brass at each corner, the top covered with a plate of yellow metal, imitating gold, with a rim of the same round it, and two gold rings on each of two opposite sides, below the rim, for gilded staves or rods to pass through, by which to carry it.

In the centre of the inner portion of the tent (the קֹדֶשׁ הַקֹּדֶשׁ , *Kadosh Kadoshim*, or HOLY OF HOLIES,) stands the Ark of the Covenant, a box of white wood, $3\frac{1}{2}$ feet long, $2\frac{1}{2}$ broad, and $2\frac{1}{2}$ high, with short feet at each corner. It is plated within and without with brass or tin galvanized, so as to appear like pure gold, and has round its upper edge a rim or cornice all round, gilded to represent gold. On the two longer sides, at the corners, are four rings, gilded, to receive the staves of white wood, gilded, by which it is carried.

On the Ark is a lid, called the EXPIATORY (OR MERCY-SEAT), as long and wide as the Ark, and representing solid gold. At each end is, also, as of solid gold, a cherub, or winged figure of a lion, each with two wings long enough to meet half-way between them, higher than their heads. Their heads should be bent down, as though looking upon the Expiatory.

On the altar of incense are the roll of the Book of the Law and a poniard; and on the Book of the Law, the Square and Compass.

The presiding officer sits in the East, represents AARON, and is styled "*Most Excellent High-Priest.*" The Wardens sit in the West, and represent his two sons, ELEAZAR and ITHAMAR, and are styled "*Excellent Priests.*" The Orator, Secretary, and Treasurer sit on the East of the Tabernacle, the Master of

Ceremonies on the West of it, the Expert on the South of it, and the Assistant Expert on the North. The other officers and members sit on the North, South, and West of it. All except the three first officers are styled "*Worthy Levites.*"

The presiding officer wears a pair of linen drawers, reaching from the waist to the middle of the thighs; a robe or gown, of pure white linen, reaching to the feet, fitting close to the body, with loose sleeves coming as low as the elbows; covering the shoulders, and closed round the neck with strings. This is girded to the body, just under the breast, by a girdle four fingers broad, wound round and round the body from the breasts to the navel, and the ends hanging down to the ankles. The robe is embroidered with needle-work, in different colors; and the girdle is of loosely woven white cotton, embroidered with flowers of blue, scarlet, and purple. Over the robe or gown is the "robe of the Aphod," an Egyptian tunic of blue stuff, woven in one piece, with an aperture for the neck in the middle of it, and apertures for the arms; without sleeves, large and loose, and reaching to the knees. Round the hem, at the bottom, is a fringe of blue, scarlet, and purple tassels, in the form of pomegranates, with a small gilded bell between each two; this is also tied round with a girdle, white, embroidered with blue, scarlet, and gold interwoven.

He wears also the Aphod, a short cloak with sleeves, of gold, blue, purple, scarlet, and fine linen thread, embroidered richly, and covering the shoulders, by shoulder-pieces that unite the back and front parts, which are separate. On each shoulder of it is an imitation of an agate, set in gold, and each having upon it six names of the tribes, according to precedence of birth. This Aphod has strings, that go out from each side, and tie it to the body.

He also wears the breastplate or gorget, ten inches square, of the same sort of cloth as the Aphod, doubled so as to form a kind of pouch, to hold the AURIM and THEMIM. On its outside are twelve precious stones, in four rows, as they are named in Exodus xxviii. 17-20; on each of which is engraved the name

of one of the tribes. This is fastened to the front of the Áphod by means of dark-blue ribbons, tied in four rings of gold at the corners of the breastplate, and four that meet them on the Aphod itself. The rings at the upper corners are on the inside of the breastplate, but those below are outside. There are also two *other* rings of gold, larger, at the upper corners, on the *outside*, from which cords of twisted gold-thread reach and fasten to the agates on the shoulders. And it is further fastened by a sash or girdle, of the same stuff as itself, to which the lower side is attached, and which is tied in front of the body and hangs down to the lower edge of the Aphod.

The *Urim* or *Aurim*, and *Thummim* or *Themim*, carried in the pouch or breastplate, are small images of sapphire (or blue stone), of RE and THMEI, LIGHT and TRUTH, in a sitting posture, each holding the tau cross.

The BONNET is a turban of fine white linen, circular, covering half the head, something like a crown, of thick linen swathes doubled round many times, and sewed together, surrounded by a linen cover, to hide the seams of the swathes. The mitre of the High-Priest is this turban, with another above it, of swathes of blue, embroidered, so that the whole is conical in shape. In front of this turban, on the forehead, is a plate of gold, extending from one ear to the other, fastened by strings tied behind, and also by a blue ribbon attached to the mitre; on which is engraved the inscription :

קדוש יהוה יהוה

KADOSH L'YHWH, "HOLINESS TO THE LORD!"

The two Wardens wear the same dress in all respects, except the breastplate, and the mitre, instead of which they wear the bonnet or turban of white linen.

The High-Priest and Wardens wear no apron. The other officers and members wear a white apron, lined with scarlet, and bordered with red, blue, and purple ribbons. In the middle is painted or embroidered the golden candelabrum with seven lights.

They also wear a red leather belt, fringed along the lower edge with gold; from which hangs a small silver censer, or ornamented cup, with a long handle, the end whereof, on which

the cup sits, is shaped like an open hand. This is also the form of the Jewel of the Degree.

For receptions, there is also a dark apartment, with an altar in the centre, on which are placed a feeble light and three skulls. In front of the altar is a skeleton.



The HOUR, for opening :—The hour to replenish the fire that burns continually upon the altar of burnt-offering, and to prepare for the morning-sacrifice.

For closing :—The hour when the sacrifices are concluded, and the fire burns upon the altar of burnt-offering.



TO OPEN



* * * * *

□ . . . □ . . . □ . . . □

⊙.: Great is YEHUAH, ADONAI of the ALOHIM, who was known to our fathers only by his name AL SHADAI: the only true GOD, Who IS that which HE WAS and SHALL BE!

* * * * *



⊙.: Under the auspices, etc.

RECEPTION.

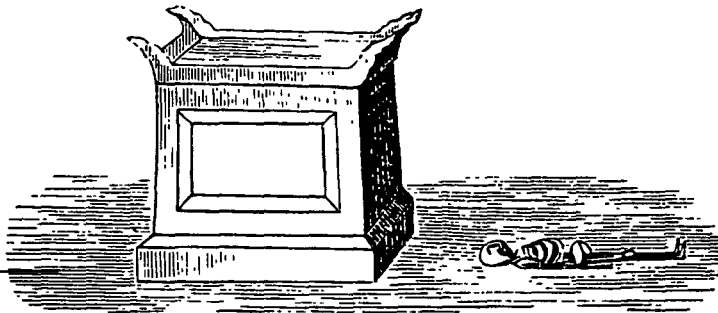
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∴ Eliasaph, the son of Lael, and Chief of the House of Gershon, the son of Levi, desires to be prepared to do the service of the people of the LORD in the Tabernacle of the Congregation, and to make atonement for the children of Israel.

* * * * *

∴ The LORD hath given him, and those numbered with him, as a gift to Aaron and his sons, from among the children of Israel; and they have been taken by the LORD, instead of all the first-born among the children of Israel.

* * * * *



* * * * *

Korah, Dathan, and Abiram, and their company, have put strange fire in their censers, and laid incense thereon, and stood in the door of the Tabernacle, before the LORD: and the LORD hath done a new thing, for the Earth hath opened her mouth, and hath swallowed them up for their presumption, with all that appertained to them, and they have gone

down alive into the chasm, and the earth has closed upon them, and they have perished from among the congregation.

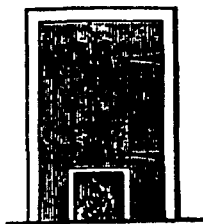
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Flee, children of Israel, for there hath come a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

* * * * *

The children of Israel have murmured against the LORD, and against Moses and Aaron, for the death of Korah and his company; and He hath sent the plague upon them, and many thousands have died thereof; and the whole people is about to be destroyed.

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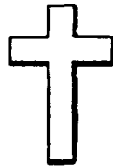
24.: My Brother, thou hast heard of the awful punishment with which GOD hath visited those who, not being duly qualified, have presumptuously intermeddled with holy things. Take heed that thou do not so likewise; for as GOD hath said that no stranger, not of the seed of Aaron, shall approach to offer incense before the LORD, that he be not dealt with as Korah and his company; even so, if thou approachest our mysteries, except with a pure heart, thy

sins repented of, and a sincere desire to serve GOD and thy fellow-men, their fate, or a worse, will overtake thee.

* * * * *



. in token of that purity of heart and blamelessness of life which must hereafter characterize thee as a Levite without guile : and as I sever from thy head this lock of hair, even so must thou divest thyself of every selfish and sordid feeling, and devote thyself hereafter to the service of GOD, and the welfare, happiness, and improvement of mankind.



∴. The Cross, pointing to the four quarters of the compass, is a symbol of the Universe of which GOD is the Soul ; and it teaches thee how insignificant is man, and how continually he should humble himself in the presence of that Great Being who knows his inmost thoughts.

* * * * *

1°. Thus shalt thou say to the House of Jacob, and tell the children of Israel : Ye have seen what I did unto the Mitzrayim, and how I bare you on the wings of eagles, and brought you unto Myself.

2°. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine.

3°. And ye shall be unto me a kingdom of Priests, and a Holy Nation. These are the words which thou shalt speak unto the children of Israel.

* * * * *

4.: Eliasaph, the son of Lael, Chief of the House of Gershon, son of Levi; whom GOD has given as a gift to thee and thy sons, from among the children of Israel, to do the service of the children of Israel in the Tabernacle of the Congregation; and to make atonement for the children of Israel.

INVOCATION.

⊙.: O Mighty and Inscrutable Being, for Whose Very Self there is no name whatever, and even the Ineffable Word expresses a limitation of Thy Infinite Essence! of whom all the Deities of all the nations are but personifications of single attributes; we bow down unto Thee as the simple Absolute Existence, That with a thought didst from Thyself utter all the worlds! ETERNAL FATHER, of Whose thought the universe is but a mode! Unchangeable! Coeval with Time, and co-extensive with Space! Whose Laws of Harmony, that Thy will is, rule all the movements of the suns and worlds! Thou art the All: in Thee all things exist. O guide and guard us, and lead us safely toward Thee, that we faint not by the wayside, nor wander into the darkness like lost children. AMEN.

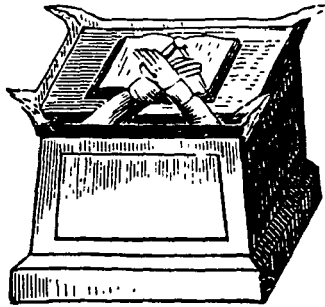
All: So mote it be!

4.: We copy the example of the Sun, and follow his beneficent course.

⊙.: It is well. He is the fountain of light, and an emblem of the kind beneficence of the Deity. Let this candidate now rise and purify himself, that he may be fitted to draw near to our holy altar, and there be prepared hereafter to shine among men, blessing all within the circle of his influence, and returning good for evil.



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הנדרים.

SECRECY . . . OBEDIENCE . . . PURITY . . . SUBMISSION . . . PIETY
AND BENEFICENCE.

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⊙.: Light is the gift of God, and common to all men. Be thou henceforth a Son of Light!

* * * * *

⊘.: God is one; unapproachable, single, eternal, and unchanging; and not that supposed God of Nature, whose manifold power was imagined to be immediately revealed to the senses in the incessant round of movement, life, and death.

⊙.: The Manifold is an infinite illustration of the One.

The forces of Nature are the laws enacted by the Perfect Wisdom of the Uncreated Existence. In the absence of creation by Him, no attribute could have been appended to His name. By the emanations of His Omnipotence we become conscious of His abstract being ; and the Alohim, by means of which He created all that is, are His creative powers, and a portion of those emanations.

⊕.: Al, and Bel, and Chemosh, and Osiris, and all the other Gods of the Heathen are false idols ; because, being but men's attributes enlarged and personified, they are wholly unreal. There is but one GOD, infinite and incomprehensible, to whom no attribute can be assigned, even when imagined to be infinite : one GOD, to attain to a conception of whom, all ideas of all other supposed gods are but ineffectual attempts.

⊘.: The world is not GOD, but the work of GOD : and the sun, and moon, and starry armies of heaven are creatures of GOD, moulded by His powers out of matter created by Him. The powers of GOD are not persons nor beings separate from Him, but His thoughts, immaterial as our thoughts, and existing in Him as Will, as thought exists in our souls.

○.: GOD is the soul of the world, separate from and superior to the Universe of things, as the soul of man is separate from and superior to his frail body.

⊕.: He is neither jealous, nor revengeful, nor changeable. He doth not hate, nor repent, nor give way to anger ; but remains in ever undisturbed serenity and repose ; and what is otherwise said of Him, is but language accommodated to the rude intellects of the common people, who demand a GOD with their own passions and infirmities ; and to whom any other is an unreality.

⊘.: There is no rival GOD ever at war with the Ineffable ; nor any independent and self-existent Evil Principle in rebellion against Him. The Universe is a great whole, in which everything tends to good result, through an infinite series of things, like a great harmony in which discords and concords mingle, and which without either would be imperfect.

⊙.: Man, too feeble of intellect to comprehend these mysteries, must believe; and simple faith is wiser than all the vain speculations of Philosophy. Believe that God is a Spirit, the Soul of the Great Universe; its Creator, Ruler, and Preserver: that one great law of harmony governs all things: that all evil deities and demons are but imaginary: and all the vulgar ideas of God, mere idle attempts to conceive of Him and His attributes.

⊕.: Believe this; and trust in Him, and in His goodness and mercy. Be sincere and true, and humble and patient; and thou shalt hereafter, in His good time, learn the meaning of the great mystery and riddle of existence.

⊙.: What did the candidate do in the ancient initiations? He unreservedly surrendered his life and liberty to the Masters of the Temples of Thebes, or of Memphis. He advanced resolutely through innumerable terrors, that might well have made him conclude there was a premeditated attempt to slay him. He passed through the executioner's fires, swam torrents of black and turbid water, hung suspended by unknown machinery over bottomless precipices. That was blind obedience, in the fullest sense of the term. To abjure one's liberty for the moment, in order to attain a lofty emancipation, is this not the most perfect exercise of very liberty?

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העלמים.

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⊙.: The Jewel, or censer of silver, is ever to remind you to offer up unceasingly to God the incense of good deeds and charitable actions, dictated by a pure and upright heart.

Josephus tells us that the mixture of materials in the curtains of the Tabernacle and the clothing of the Priests, was not without design. "It served," he says, "as a sym-

bol of the universe. For the scarlet seemed emblematical of *fire*, the fine linen of the *earth*, the blue of the *air*, and the purple of the *sea*; two of them being thus compared for their color; the fine linen and the purple on account of their origin, as the earth produces the one and the sea the other."

To us, in this degree, the **WHITE** of the Apron, its principal and chief color, is symbolical of the infinite **BENEVOLENCE** of GOD; the **BLUE**, of His profound and perfect **WISDOM**; the **CRIMSON**, of His **GLORY**; and the **PURPLE**, of His **POWER**.

The candelabrum with seven branches, upon the Apron, wrought in gold, represents to us, as it represented to the ancient Hebrews, what were known in the earlier ages as the seven planets, or principal heavenly bodies, the Sun in the middle, with Mars, Jupiter, and Saturn on one side, and Venus, Mercury, and the Moon on the other. It also represents the seven archangels whom the Hebrews assigned to the government of those planets; **ZERAKHI-AL**, the **DAWN**, or **RISING** of **GOD**, to the **SUN**; **AURI-AL**, the **LIGHT** of **GOD**, to **MARS**; **GABARI-AL**, the **STRENGTH** of **GOD**, to **JUPITER**; **MAYAK-AL**, the **SEMBLANCE** of **GOD**, to **SATURN**; **KHAMALI-AL**, the **MERCY** of **GOD**, to **VENUS**; **RAPH-AL**, the **HEALING** of **GOD**, to **MERCURY**; and **TsAPH-AL**, the **MESSENGER** of **GOD**, to the **MOON**: of whom **MAYAK-AL**, or **MICHAEL**, was represented with the head of a **LION**; **AURI-AL**, or **AURIEL**, with that of an **OX**; **RAPH-AL**, or **RAPHAEL**, with a **HUMAN** head and the body of a **Serpent**; and **GABARI-AL**, or **GABRIEL**, with that of an **EAGLE**: all of the seven being attributes and manifestations of **AL**, the great Semitic Nature-God of the ancient Patriarchs; as to whom, and these planets and angels, and their connection with **Masonry**, you will be more fully instructed as you advance.

The number **Seven** is the sacred number in all theogonies and in all symbolisms. It is the **SPIRIT**, assisted by all the elementary powers; the **SOUL**, served by Nature; the **HOLY EMPIRE** [*Sanctum Regnum*], spoken of in the clavicules of Solomon. It reappears everywhere in the Hebrew writ-

ings and in the Apocalypse ; and here, particularly, in the seven lamps of the candelabrum. Under the symbols of the seven planets which it represents, the ancients figured the seven virtues, so peculiarly Masonic.

FAITH, that aspiration toward the Infinite, was represented by the SUN ; HOPE, by the MOON ; CHARITY, by VENUS ; FORCE [or FORTITUDE], always victor over rage or anger, by MARS ; DISCRETION, by MERCURY ; TEMPERANCE, by SATURN ; and JUSTICE, by JUPITER [Tsaduc, the Just], conqueror of the Titans.

The world, the ancients believed, is governed by *seven* secondary causes ; and these are the universal FORCES designated by Moses under the plural name ALOHIM, THE GODS. These Forces, *analogous* and *contrary* the one to the other, by their counter-action, produce the equilibrium, and regulate the movements of the spheres. The Hebrews called them the Seven Great Archangels. The seven planets correspond with the seven colors of the prism, and the seven notes of the musical octave. The seven sacraments are also referred to in this great universal number of the Master Mason.

We see in all this the sanctity and perpetuity of a single dogma, continually reproduced in the universal symbolism of successive religious forms. We comprehend the permanent revelation transmitted to the soul of man by the harmonies of nature ; and we do not see, as many have seen, a series of errors in this chain of ingenious images and eternal truths.

LECTURE

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TO CLOSE.

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⊕.: Of the sacrifice of our personal feelings and pleasures upon the altar of duty.

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⊕.: Of the never-ceasing mercy and goodness of God; and of that zeal and devotion to His service and the welfare of men, which ought ever to burn in the bosom of a Chief of the Tabernacle.

* * * * *

⊙.: What are the colors of the hangings of the Tabernacle?

⊕.: White, blue, crimson, and purple.

⊙.: Of what are those colors symbolical to a Priest of the Tabernacle?

⊕.: WHITE, of the infinite BENEFICENCE of GOD; BLUE, of His profound and perfect WISDOM; CRIMSON, of His GLORY; and PURPLE, of His POWER.

⊙.: What now remains to be done?

⊕.: To meditate in silence, and prepare for the duties of the morrow.

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TWENTY-FOURTH DEGREE.



Prince of the Tabernacle.

 PRINCE OF THE TABERNACLE.

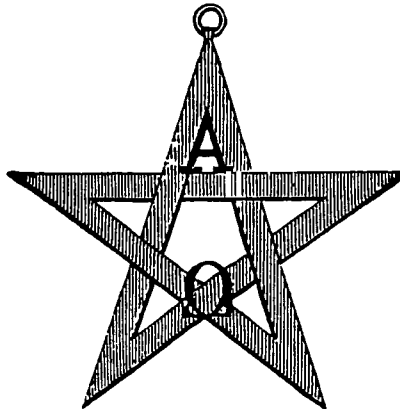


THE LODGE, ITS DECORATIONS, ETC.

The Lodge consists of two apartments. The *first*, which is the smaller, adjoins the second, and is called the *Vestibule*, where the Brethren clothe themselves. It is furnished at all points like a Master Mason's Lodge, except that instead of a *printed* Bible, a roll of parchment, representing the Book of the Law, lies on the altar, upon the Book of Constitutions; and that the letter Λ is suspended in the East, instead of the G. :

The *second* apartment is furnished in every respect like the principal apartment in the 23d Degree, with these additions :

In the East is suspended the Pentagram or Blazing Star, drawn in the following shape, with vermilion, on thin white lambskin, and illuminated as a transparency :



There are two sets of hangings all around the room, one red and the other black.

On the Table of Shew-bread, in the Tabernacle, is a silver vessel containing perfumed oil.

OFFICERS AND CLOTHING.

The Lodge is styled "THE COURT." The presiding officer represents MOSES, and is styled "*Most Puissant Leader.*" He sits in the East. Near him, on his right, is the second officer, who represents ELEAZAR the High-Priest, the son of Aaron. He is styled "*Most Excellent High-Priest ;*" and wears the full dress of his office, as described in the 23d Degree. On the left of the Leader sits the third officer, clothed as the Priests in that Degree, and representing ITHAMAR, the son of AARON. He is styled "*Excellent Priest.*"

The *Orator* represents the Puissant Prince ELIASAPH, the son of Lael, of the house of Gershon, and sits in the West.

The *Secretary* represents the Puissant Prince ELIAZAPHAN, the son of Uzziel, of the house of Kohath, and sits to the South of the Tabernacle.

The *Treasurer* represents the Puissant Prince ZURIEL, the son of Abihael, of the house of Merari, and sits to the North of the Tabernacle.

The *Expert* represents AHALIAB, and sits to the right of the Leader, in front.

The *Assistant Expert* represents BETSELAL, and sits to the right of the Orator, in front.

The *Grand Master of Ceremonies* represents CALEB, the son of Jephunneh, and sits facing the Leader, in front of the Tabernacle.

The *Grand Captain of the Guards* represents JOSHUA, the son of Nun, and sits on the right side of the Tabernacle, facing the East.

All the officers, except the Leader and Wardens, and all the other members are styled "*Levites ;*" and these officers and members all wear a turban of white muslin ; a broad, watered scarlet ribbon, worn from right to left ; a girdle of light-green

morocco, fringed below with gold, and edged with gold lace, from which girdle a small silver censer is suspended ; and the Apron and Jewel of the Degree.

On the front of the ribbon are embroidered in gold, a winged-globe, and under it a scarabæus, under which is a brilliant butterfly ; all symbols of immortality.

The APRON, which is not worn by the three first officers, is of white lambskin, lined with scarlet, bordered with light-green, and the flap light-blue. In the middle of the apron is painted a representation of an Arabian tent, in gold ; and on the flap a representation of a myrtle tree, of violet color.

The JEWEL is the letter *N*, suspended from a short collar of narrow, watered, violet-colored ribbon.

The Most Puissant Leader wears a tunic of blue silk, its collar decorated with rays of gold representing a glory, and the body of it sprinkled with stars of gold. On his head he wears the white turban, with a purple band round the forehead, embroidered with stars of gold ; and also surmounted by a small triangle of gold, the apex downward.

The HOUR, for opening :—The time to proceed to the discharge of our duties.

For closing :—That of the evening sacrifice.

TO OPEN.

* * * * *

♂.: Ahaliab,, who aided in making the first Tabernacle, in the Desert.

⊙.: How did he labor upon the Tabernacle?

♂.: As an engraver ; beautifying the vessels thereof ; and as an embroiderer in blue and purple and scarlet and fine linen.

⊙.: , what should that occupation teach us as Masons ?

⊙.: To engrave upon our hearts, and ever recollect and obey, the Laws of God, and the Statutes of Righteousness, Virtue, and Truth ; and to make our lives beautiful with the embroidery of good actions.

* * * * *

⊙.: Betselal, , who also aided in making the first Tabernacle, in the Desert.

⊙.: How did he labor upon the Tabernacle ?

⊙.: In gold and silver and brass ; in the cutting of precious stones, and the carving of wood.

* * * * *

⊙.: Ever to strive to attain perfection, and to be patient and persevering in every good work.

* * * * *

⊙.: To labor incessantly for the glory of God ; the honor of his country, and the happiness of his brethren.

* * * * *

⊕.: To offer up thanks and prayers to the Deity, in lieu of sacrifices of flesh and blood

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⊙.: Under the auspices, etc.

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RECEPTION.

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21.: My Brother, thou hast sought to be consecrated and sanctified in the office of Prince of the Tabernacle. But before thou canst attain thy wish, and before the ancient ceremonies can be commenced, thou must, in the most solemn manner, give assurance that no unworthy motive prompts thee to seek to know those Ancient Mysteries which were instituted among the Patriarchs; and the knowledge of which is indispensable to him who would become a Prince in Masonry.

* * * * *

Dost thou now solemnly declare that, in seeking to know the hidden Ancient Mysteries, thou art not actuated by any spirit of idle curiosity, or the pride of knowledge; but by a sincere desire to be better able to serve GOD, thy Country and thy Brethren, and more effectually to labor for the reformation and improvement of mankind?

* * * * *

21.: In the character of a Freemason, hast thou earnestly striven to discharge all the duties required of thee, and to live worthily, act justly, and fear GOD?

* * * * *

21.: Hast thou, while a Freemason, done wrong to any one, without making reparation, as far as was in thy power?

* * * * *

21.: Thou desirest to know the Ancient Hebrew Mysteries. Thou seest above me the Mystic Triangle with the ancient Hebrew letter *Yūd* in the centre. It is an emblem of the Deity, familiar to our masters, the Kabalists.

* * * * *

21.: My Brother, the Initiate is he who possesses the LAMP of Trismegistus, the CLOAK of Apollonius, and the STAFF of the Patriarchs.

The LAMP is REASON enlightened by SCIENCE; the CLOAK is LIBERTY, or the full and entire possession of one's self, which isolates the sage from the currents of instinct; and the STAFF is the assistance of the occult and eternal forces of nature.

The Lamp lights the PRESENT, the PAST, and the FUTURE, which are the three sides of the one triangle. It burns with a three-fold flame: the Cloak is in three folds: and the Staff is divided into three parts.

This number, *nine*, is that of the reflexes of the Deity, and expresses the Divine Idea in all its abstract power. Hence it is sacred in Masonry. For that it was that Hermes made it the number of Initiation; because the Initiate reigns *over* superstition, and *by* superstition, and can walk alone in the darkness, supported as he is upon his Staff, wrapped in his Cloak, and lighted by his Lamp.

REASON has been given unto all men; but all do not know how to make use of it. That is a *science* that must be *learned*. LIBERTY is *offered* to all; but all have not the power to be free. That is a *Right* which we must *conquer*. FORCE is within the reach of all men; but all men do not know how to lean upon it. That is a *POWER*, of which one must *possess* himself.

* * * * *

To attain the Holy Empire, that is to say, the science

and power of the Magi, *four* things are indispensable : an INTELLECT enlightened by study ; an AUDACITY which nothing checks ; a WILL that nothing can conquer ; and a DISCRETION that nothing can corrupt or intoxicate. To KNOW, to DARE, to WILL, to BE SILENT : these are the four Words of the Magus, written in the four symbolic forms of the Sphinx.

* * * * *

The COMPASSES of the Grand Architect lie upon our altar, with the SQUARE of Solomon. They have not become for us the gross and material LEVEL of unintelligent Jacobinism, made real by a TRIANGLE of steel.

* * * * *

You would know the mysteries. To know them is to stand face to face with God and Nature. The Absolute Unity is the supreme and last reason of things.

* * * * *

The analogy of contraries is the relation of light to shadow, of the convex to the concave, of the full to the void. From the union, the ancient Kabalists said, of the Justice and Mercy, of the Benignity and Severity of God, each perfect and each infinite, contrary to each other, and each seemingly excluding the other, result the Victory, Glory, and Dominion of God.

* * * * *

The balance of Forces is the magical equilibrium. It is by it that we explain the great and antique mystery of existence, and of the relative necessity of the *Evil*. This equilibrium, considered in its first cause, is THE WILL OF

GOD; in man, it is Liberty. It alone produces stability and duration. Liberty gives birth to the immortality of man; and the Will of GOD puts in operation the laws of the Eternal Reason.

* * * * *

The Universe is balanced by two forces, that maintain it in equilibrium: the force which *attracts*, and that which *repels*. The ancients represented this mystery by the strife of Eros and Anteros, the Caduceus of Hermanubis, the two Cherubim of the Ark, the two Sphinxes of the car of Osiris, the two gods Serapis, one black and the other white.

All the phenomena of nature depend on one single immutable law, represented by that symbolic form, the cube; and this furnished the Hebrews with all the mysteries of the Divine Tetragram.

Take care that thou dost not mistake the shadow for the reality. In everything, the vulgar habitually do so. They turn their back to the light, and wonder at the obscurity which they themselves project.

* * * * *

A dogma is not *invented*: a TRUTH is *veiled* and a *shadow* produced, to suit weak eyes. The initiator is not an impostor, but a *revealer*—that is, in the original meaning of the word, *one who veils anew*. He is the creator of a new shadow.

The WORK of GOD is the BOOK of GOD. For the letters to appear, there must needs be two colors on the page. Search and discover. You are about to be taught by symbols. Forget not the universal law of equilibrium. The ancients, in their evocations, always erected two altars, and sacrificed two victims, one black and one white; and the Priest, holding in one hand the sword, and in the other the rod, had to have one foot naked and the other shod.

* * * * *

Neither naked or clad, neither barefoot or shod.



* * * * *

21.: Phinehas, the son of Eleazar the High-Priest, having been appointed to minister unto Adonai in the Priest's office, seeks to know the holy mysteries, and receive the indispensable Degree of Prince of the Tabernacle.

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He who rashly assumes to perform offices for which he is unfit deserves the fate of Nadab and Abihu, who were consumed by lightning from heaven, when they offered strange fire before the LORD in the wilderness of Sinai.

* * * * *

O.: I will publish the name of GOD: ascribe ye grandeur unto our אלוה: His work is perfect: all His ways are judgment. A GOD of Truth, unmixed with evil, just and right is He.

There is none like unto the GOD of Israel, who rideth upon the heaven in thy help, and in His excellency on the sky. The Eternal GOD is our refuge: under us are the everlasting arms.

He found Jacob in a desert land, and in the waste howling wilderness: He led him about, He instructed him, He kept him as the apple of His eye. The LORD alone did lead him, and no strange God was with him.

N.

* * * * *

..... None but the pure of heart can be admitted to the holy tabernacle in the heavens; where GOD, who is Infinite Purity, presides; and it is reformation and repentance, and not the blood of animals sacrificed, that wash out sin; of which reformation, the lavation of the body is a symbol.

* * * * *

⊕.: The Priests, the sons of Levi, shall come near: for them the LORD thy GOD hath chosen to minister unto Him, and to bless in the name of the LORD.

When thou shalt vow a vow unto the LORD thy GOD, thou shalt not delay to pay it; for the LORD thy GOD will surely require it of thee, and it would be sin in thee. That which is gone out of thy mouth thou shalt keep and perform.

I will raise Me up a faithful Priest, who shall do according to that which is in My heart and in My mind: and I will build him a sure house; and he shall walk before Mine Anointed forever.

S.

..... The EARTH is the common mother, and to it our frail bodies return. It is well to kneel upon its bosom

when we would implore the mercy and forgiveness of God. Let the beneficence of the earth, which produceth generously and liberally, even for the unworthy, teach thee generosity; and that the open hand is a fit companion of the pure heart.

* * * * *

⊙.: The pillars of the earth are the LORD's, and He hath set the world upon them. He that ruleth over men must be just, ruling in the fear of God.

Arise, O LORD GOD! into thy resting-place, Thou, and the ark of Thy strength. Let Thy Priests, O LORD GOD! be clothed with salvation, and let Thy saints rejoice in goodness!

O send out Thy Light and Thy Truth! Let them lead me! Let them bring me unto Thy Holy Hill and to Thy Tabernacle! Then will I go unto the altar of God, the GOD of my life; unto whom the shields of the earth belong, the LORD God of Hosts.

W.

. The AIR is the life of all men, the free, inestimable gift of God. Like Him it is mighty, but invisible. Like Him it blesses us ever. Be thou liberal and generous as the air: for, if GOD freely gives thee light and air, and asks in return nothing but gratitude and whispered thanks, thou mayest well afford to share thy plenty with thy destitute, afflicted and unfortunate Brother.

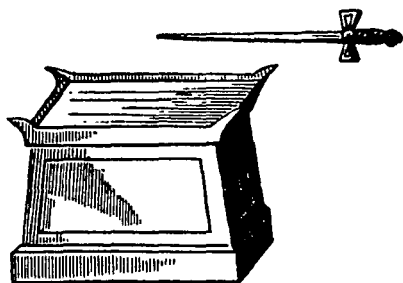
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⋈.: When the Soul has expiated its faults, it will have become sufficiently strong to depart from the external darkness of the terrestrial atmosphere, and to ascend toward the Sun.

* * * * *

∴. Every man who thinks is an Œdipus, fated to solve the enigma of the Sphinx or to die. Every Initiate should be a Hercules, completing and rounding the cycle of a great year of labors, and, by sacrifices of the heart and of life, deserving the triumphs of apotheosis.

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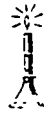


הנדרים.

SECRECY . . . GENEROSITY AND LIBERALITY . . . JUSTICE AND IMPARTIALITY . . . FORGIVENESS, LOVING-KINDNESS, BENEFICENCE.

* * * * *

Habel became a keeper of sheep, but Cayin was a tiller of the ground. It came to pass that Cayin brought, of the fruit of the ground, an offering unto the LORD. And Habel, he also brought, of the firstlings of his flock. And the LORD had regard unto Habel and his offering: but unto Cayin and his offering he had not regard. And Cayin was very wroth, and his countenance was downcast. And the LORD said unto Cayin, "Why art thou wroth, and why is thy countenance downcast? If thou doest well, canst thou not lift it up? but if thou doest not well, sin coucheth at the door. Though unto thee be its desire, thou shouldst rule over it." Cayin spoke with Habel his brother; and it came to pass, when they were in the field, that Cayin rose up against Habel, his brother, and slew him.



* * * * *

1.: OSIRIS, the God of Light, is slain. The Spirit of Evil hath conquered, and darkness prevails over the earth.

2.: TUPHON hath cast the body in a coffin upon the waters; and ISIS and HORUS go in search of it, mourning, over the earth.

3.: CAMA is slain by ISWARA, and committed to the waves. The wintry constellations laugh for joy; and the earth is wrinkled with cold, and shudders at the darkness.

* * * * *

3.: Have mercy upon us, ADON-TSABAOTH, Lord of the Starry Hosts of Heaven, and Author of our Existence! Have mercy, AL-KHANAN, Lord of Mercy!

4.: Thou art the Most High, O ALIUN! Thou art the Fire, O AL, whose titles are ADAR and AISH-GEBAH! Thou art the Light, O MALEC-ALOHIM! Lift upon us the light of thy countenance!

5.: Guide our footsteps, and direct us in the right path, O LORD our GOD. Io NISSI! Be merciful unto us, and with thy great Light drive back the Powers of Darkness!

* * * * *



⊙.: The Power of Darkness has prevailed over the Prince of Light. The Earth mourns and is wrinkled with frost. The leaves drop from the trees; snow shrouds the mountains, and cold winds sweep over the shuddering skies. All nature laments; and we share the common sorrow.

⊕.: All the nations of the Earth do fast and pray. Our ancient taskmasters on the banks of the Nile mourn for OSIRIS. The Chaldæans lament for BEL, and the Phœnicians for THAMMUZ. The Phrygian women clash their cymbals and weep for ATYS: on the Syrian hills and over the Etruscan plains the virgins lament for DIONUSOS: while far in India the Brahmans pray for the return of CAMA; and in Persia the Magi predict the resurrection of MITHRA. The dead will rise again, as the wheat grows from the grain; and all the world will then rejoice.

⊙.: We, like our Ancient Masters, mourn OSIRIS; the type to us of the Sun, of Light, of Life. The Scorpion and the Serpent rule the winter waves, on which the frail ark tosses that contains his body. Weep, my Brethren, for Osiris!—Weep for Light lost, and Life departed, and the Good and Beautiful oppressed by Evil! Man hath fallen from his first estate, and is lost, as the sun hath sunken into the icy arms of winter. Weep for Osiris, Type of the Good, the True, the Beautiful! How shall his body be recovered from the embraces of the hungry sea; and earth again be gladdened by his presence?

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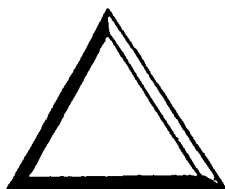
⊙.: No man hath power over the spirit, neither power in the day of death. There is no discharge in that war. Man cometh in with vanity, and departeth in darkness, and his name is covered with darkness. ?

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⊕.: By logical formulas and dialectics it is not

possible to demonstrate the existence of the Soul, much less its immortality. Logic, like Science, leads only to skepticism, and substitutes words in the place of thoughts.

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5.

♃.: Osiris is risen again and prevails against the Powers of Darkness. Orpheus and Dionusos return from the Shades. Cama and Atys rise again; and Adonai reigns henceforth in Heaven.

☉.: The Sun turns back from the South, and darkness flees before him. To-day is the great feast of the Winter Solstice.

⊕.: The reign of Light and Life has recommenced. The feet of the young Spring shine afar off upon the Mountains; and the Bull and Ram lead on the glittering Constellations. Let all the world rejoice! The reign of Evil ends; and the Good Principle is victorious. Let Earth and Heaven be glad!

* * * * *

☉.: Now, as ever, out of Death springs Life: out of Darkness ever comes the Light; and to Evil, in eternal circle, Good succeeds.

* * * * *

☉.: When they go into the Tabernacle of the congrega-

tion they shall wash with water, that they die not. So they shall wash their hands and their feet, that they die not; and it shall be a statute forever to them, and to their seed, throughout their generations.

* * * * *

When the Hebrew Initiate had been raised from his simulated and allegorical death, he was briefly taught the meaning and application of the ceremony through which he had passed. History is silent as to the language of that explanation. Hear, however, its substance, as spoken in the Deserts four thousand years ago :

“You are taught by this Mystery,” it was said to him, “that the Heathen Gods are Unrealities, and mere ideal personifications either of the heavenly bodies, of the Powers of Nature, or of the Principles of Light and Darkness, and Good and Evil. The Egyptians, Phœnicians, Chaldeans, and Philistines have thus given to the Sun, the Moon, the Stars, Heaven, Earth, the Sky, Light, Fire, the Air, and the Sea, personal characteristics and names. They worship the Powers of Nature in the Constellations, and the Constellations in the animals imaged there. The idol is mere wood and stone, an attempt to express more palpably than by words a confused and indefinite notion. Our People, prone to idol-worship, are forbidden to make to themselves any symbol or image of the Deity. There is but one Only True God, who hath no bodily shape, no name, nor hath been seen of any man. He is not the Light, nor Fire, but pure Absolute INTELLECT and EXISTENCE, the Soul and Spirit of the Universe, which He created with a thought. The Past, the Present, and the illimitable Future, the infinite series of events and successions of time in both directions, are all present to Him at one and the same moment. There is to Him no Future and no Past. Present everywhere, there is to Him neither HERE nor ELSEWHERE. Everything to Him is HERE and NOW. He is unchangeable,

immutable, infinitely just, wise, and powerful. He can neither be angry nor repent. What we term His punishments are but the inevitable results, that by His great laws of cause and effect, which themselves are outflowings of the Universal Harmony, follow sin and crime as their consequences.

The Soul is immortal. The body, perishing, separates into atoms, and mingles again with nature, and enters into new bodies, of man, of animal, of the mineral and vegetable world. The Soul, a spark of the Universal Soul, imprisoned in the body, becomes sordid with the body's imperfections; and must be purified before it can return and mingle again with the Universal Source. It is immortal, not of necessity, but unless God pleases, as it and all things emanated from Him, to absorb it again into Himself. No sin that man commits will go unpunished, and after death the Soul will feel the consequences of its sins and errors here, by a law as inflexible as that which holds the Stars to their courses.

You are also taught how constant is the struggle in every man's nature between the Divine will, implanted in every man by God, and the natural will, prone to vice and error, and caused by the frailty of the flesh. Osiris and Tūphōn, Çpēnta Mainyu and Anra Mainyu, Vishnu and Siva, make of every human soul, as they do of the universe, a battle-field. All the universe coheres. The struggle between material light and darkness is more than a *symbol* of that between good and evil. It is in the truest sense *the same*. Such is the law of harmony. The contest is ONE: and it goes on under different forms, in the Universe and all its parts, forever.

* * * * *

Science can no more perform the functions of Faith than Faith can decide in matters of Science. To *believe* and to *know* are two terms that can never be confounded. As little can they be opposed to each other, in any antagonism

whatever. Science is absolutely impotent to decide whether we are right or wrong in believing a dogma. Faith, in itself, considered as a physiological fact, is evidently a necessity and a force.

* * * * * *

The dogma of Masonry is that of Zarathustra and Hermes ; its Law is progressive initiation ; its principle Equality, regulated by a Hierarchy and universal Fraternity. It is the continuation of the school of Alexandria, the heir of all the ancient initiations. It is the depository of the secrets of the Apocalypse and the Sohar. The object of its worship is THE TRUTH, which it represents in its Lodges by the LIGHT. It tolerates all creeds, and professes but a single and the same philosophy. It seeks Truth alone, teaches the reality only, and strives to lead by degrees all intellects to the Reason.

The allegorical object of Masonry is the rebuilding of the Temple of Solomon ; its real object is the reconstruction of social unity, by the alliance of Reason and Faith, and the re-establishment of the Hierarchy, in the way of Science and Virtue, with initiation and trials for its Degrees.

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Masonry is the Gnosis ; and the false Gnostics have condemned the true.

What compels Masons to be secret is not fear of the Light ; for Light is what they desire, seek for, and adore.

But they fear Profaners, that is to say, false interpreters, calumniators, skeptics, with their stupid laugh, and the enemies of all belief and all morality.

Moreover, at the present day, a great number of those who think themselves Freemasons know not the meaning of the ceremonies, and have lost the key of the mysteries.

They do not even comprehend their symbolical charts,

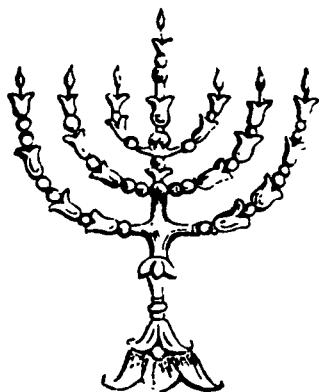
nor understand the hieroglyphical signs with which the walls and ceiling of their Lodges are ornamented.

These charts and signs are the pages of the Book of Absolute and Universal Science.

We may read them with the aid of the Kabalistic keys; and nothing in them is concealed, for the Initiate who possesses the clavicles of Solomon.

Every genuine Freemason is a Priest of the Truth, of Toleration, of Philosophy, of rational Liberty.

* * * * *



⊙.: When Aaron lighteth the lamps at even,
 in the Tabernacle of the Congregation, without the vail, which is before the testimony, he shall burn incense upon the altar of incense; a perpetual incense before the LORD, throughout your generations.

* * * * *

HOLY, HOLY, HOLY, LORD GOD OF HOSTS! Great and marvelous are thy works, LORD GOD ALMIGHTY! Just and true are thy ways, O King of Holiness!

* * * * *

⊙.: I will sanctify the Tabernacle of the Congregation and the Altar. I will sanctify also both Aaron and his sons. And thou shalt anoint Aaron and his sons, and consecrate them to minister unto me in the Priest's office.

* * * * *

⊙.: Thine ear is hereafter to be ever open to the cry of distress, the prayer of want, the moan of suffering, the supplication of the penitent, and the call of duty; thy hand to be opened wide in charity, and ready to labor in every good work; and thy feet to stand firmly wherever duty places thee, however dangerous the post; nor ever to slide upon the slippery paths of temptation.

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העלמים.

⊙.: The Pentagram, which you see in the East, called in the Gnostic schools and in Masonry "The Blazing Star," is the sign of intellectual omnipotence and autocracy.

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In the centre of this Blazing Star Freemasons place the letter G.: It signifies GNOSIS and GENERATION, the two sacred words of the ancient Kabala; and also the GRAND ARCHITECT; for the Pentagram, whichever way we view it, presents the letter A.

* * * * *

The winged-globe, the scarabæus, and the butterfly, on the ribbon of the Brethren, and the myrtle-tree on the apron, are all symbols of immortality.

Except a man be born again of water and of the spirit, he cannot enter into the kingdom of God.

GOD said to Moses, of Phinehas, Ben-Eleazar, Ben-Aaron: "I give unto him my covenant of peace. And he shall have it, and his seed after him; the covenant of an everlasting Priesthood."

Brethren, behold a new Priest of the Tabernacle, to be instructed and prepared to fulfill all his duties as a Prince of well-doers in this frail Tabernacle of Life, that he may be raised on the great day of account, a shining monument of God's glory, in the Tabernacle of Eternity.

LECTURE.

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TO CLOSE.

* * * * *

N.

□∴ BALDER, slain by Lok, has arisen from the dead; and the nations of the North rejoice, for the long nights of winter shorten.

S.

Δ∴ OSIRIS, slain by Tūphōn, is restored to life; and the dwellers on the banks of the Nile, the Euphrates, and the Ganges are glad; for Light begins to prevail against Darkness.

W.

ø∴ HU, slain by Ceridwen, and cast upon the

stormy waters, is again alive ; and the people of the Western Islands celebrate the winter solstice.

∴. Thus everywhere the principle of Good prevails and men rejoice. My Brethren, the fast is over, and the feasts commence. It is time to close this Court of Princes of the Tabernacle.

* * * * *

TWENTY-FIFTH DEGREE.



Knight of the Brazen Serpent.

XXV.

KNIGHT OF THE BRAZEN SERPENT.



THE LODGE, ITS DECORATIONS, ETC.

The Lodge, in this Degree, is styled **THE COUNCIL**. It represents the Camp of the Israelites at Punon, on the eastern side of the mountains of Hūr, Seir, or Edom, in Arabia Petræa on the confines of Idumæa, after the death of Aaron, when the new moon occurred at the Vernal Equinox, in the fortieth year of the wandering of the children of Israel in the Desert.

The Camp, Standards, and Tabernacle with its Court, are as in the two preceding Degrees. In the East is a transparency on which is painted a cross, with a serpent coiled round it and over the arms.

On the right of the presiding officer is a short column, on which is a winged-globe encircled by a serpent. On the left of the Senior Warden and right of the Junior Warden are similar columns, on each of which is a serpent or basilisk, his body coiled in folds, and his head and neck erect above the folds. The globe and all the serpents are gilded.

The presiding officer represents **MOSES**, and is styled "*Most Puissant Leader*." The Senior Warden, sitting in the West, on the left hand, represents **JOSHUA**, the son of Nūn; and the

Junior Warden, in the West, on the right hand, represents CALEB, the son of Yephannah. The former is styled "*Most Valiant Captain of the Host*;" and the latter, "*Illustrious Chief Prince of the Tribes*." The Orator sits on the right of the Most Puissant Leader, represents ELEAZAR the son of Aaron, and is styled "*Most Excellent High-Priest*." He wears the full dress of the High-Priest, as prescribed in the two preceding Degrees.

The *Secretary* represents ITHAMAR, the son of Aaron, sits on the right of the presiding officer, at the side of the hall, a little to the front, and is styled "*Excellent Scribe*." He wears the Priest's dress, as prescribed in previous Degrees.

The *Treasurer* represents PHINEHAS, the son of Eleazar, sits on the left of the presiding officer, at the side of the hall, a little to the front, and is styled "*Excellent Recorder*." He also wears the Priest's dress, as prescribed.

The *Expert* sits on the South side, and the *Assistant Expert* on the North side of the Tabernacle: the *Grand Master of Ceremonies* in front of the Senior Warden, and the *Grand Captain of the Guards* near the door of entrance. These Brethren are all styled "*Respectable*;" and the other members are addressed as "*Brother and Knight A*," or "*B*."

The ORDER is a crimson ribbon, on which are embroidered the words, one under the other, . . . OSIRIS . . . AHURA . . . OSARSIPH . . . MOSES . . . and under them a Bull, with a disk, surmounted by a crescent, between his horns. This is worn from left to right; and across it, from right to left, is worn a broad, white, watered ribbon; on which are the words . . . ISIS . . . CERES . . . over a dog's head and a crescent. On the right breast, on the left breast, and at the crossing of these Orders is a star of gold. Under that on the right breast is the letter A. . [for *Aldebaràn*]: under that on the left breast the letter A. . [for *Antares*]: and under that, at the crossing of the Orders, the letter F. . [for *Fomalhaut*]. On the crimson Cordon is the word גבורה [GEBURAH—*Valor*]; and on the white, און [AUN—*Virtus*] . . . meaning *Active Energy* or *Generative Power*, and *Passive Energy* or *Capacity to produce*.

The JEWEL is a Tau Cross, of gold, surmounted by a circle—the *Cruz Ansata*—round which a serpent is entwined. On the upright part of the cross is engraved the word **חַלָּלְתִּי** [KHALALTAI, *he has suffered or been wounded*], and on the arms the word **נְחֻשְׁתָּן**, [NEKHUSHTAN . . . the Brazen Serpent.]

The APRON is white, lined and edged with black; the white side spotted with golden stars, and the black side with silver ones. Those on the white side represent, by their positions and distances, the *Pleiades*, the *Hyades*, *Orion*, and *Capella*. Those on the black side represent the stars of *Perseus*, *Scorpio*, and *Ursa Major*. In the middle of the white side is a triangle in a glory, in the centre of which is the word **רֵגֶל**. On the flap is a serpent in a circle, with his tail in his mouth, and in the centre of the circle so formed a scarabæus or beetle. Over this is a star of gold, with the letter R. . [Regulus] over it; on the right side of the Apron another, with the letter A. . [Aldebaràn] over it; on the left side another, with the letter A. . [Antares] over it; and at the bottom of the apron another, with the letter F. . [Fomalhaut] over it.

The HOUR, for opening :—Is the Dawn of the morning of the Vernal Equinox.

For Closing :—The evening twilight.

TO OPEN.

* * * * *

⊕.: It is the Dawn, of the morning of the Vernal Equinox. The God-like child sits upon the waters in the gates of the Orient; while the Earth awaits to rejoice at the blessing of his smiles. The Circle surmounted by the Crescent shines in the heavens; the Sun and the New Moon, in conjunction, open the New Year and the

Chaldæan Saros ; while, blushing and reluctant, the beautiful Star Amalthea rises with the Sun.

* * * * *

⊕.: ORION, whom Zarathustra dying invoked ; Trita Aptya, and Tistrya, in whose belt glitter the three Kingly Stars, known of old time to mariner and husbandman : ORION visible to all the habitable world.

* * * * *

⊕.: SIRIUS, called by the Egyptians SOTHIS, and by the Hebrews CALEB ANUBACH ; who, as the Sun meets the joyous Pleiades, sweet Virgins of the Spring, rises with the King of Day, and doubles the activity of his fires.

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⊕.: HORUS, the son of Isis and Osiris ; before whom Tūphōn, the malignant Serpent of the Northern Pole, flees aghast, and sinks in the dark Western Ocean, as Aldebaran leads the starry armies of Heaven up the sky's eastern slope, and the dogs of Orion climb upward, while the foul Scorpion shudders on the world's western edge.

* * * * *

⊕.: OSIRIS, King of the Starry influences of Light and Life ; AHURA MAZDA, Great Principle of Light and Good ; MOSES, ATYS, ADONIS, DIONUSOS, BACCHUS, APOLLO ;—all Personifications that in all ages have represented with most feeble expression the Divine Principle of Good, the Eternal, Infinite, Incomprehensible Self and Source of Light and Life.

* * * * *

⊕.: In the fortieth year of the journeying of Israel, at the Vernal Equinox, when the days of Moses were almost an hundred and twenty years, and the end of his pilgrimage drew nigh; and when the people murmured that he had brought them up from Egypt to die in the wilderness.

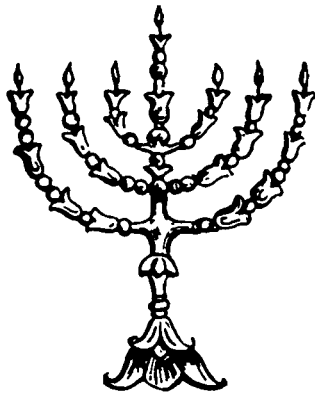
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⊕.: At the dawn of day; when Aldebaràn led up the glittering host of Heaven in the East, and Capella gleamed also on the same margin of the Desert; while low in the West Antares shone malignant, and Fomalhaut in the South looked calmly on the land of Idumæa: when the people gathered manna, and the cloud still rested on the Tabernacle.

* * * * *

⊕.: To purify the soul of its alloy of earthliness, that through the gate of Capricorn and the Seven Spheres it may at length ascend to its eternal home beyond the Stars; and to perpetuate the great truths enveloped in the symbols and allegories of the ancient Mysteries.

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RECEPTION.

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⊕.: You desire to attain the Light. You can only advance *toward* its Source and Essence, which are of the Deity.

So much of the Truth as it is given to mortals to know is within the reach of those alone whose intellects are unclouded by passion or excess. To attain it, to comprehend the delicate distinctions of the thought in which the Truth is embodied, the intellect, like a keen instrument of the finest steel, must be able to *dissect* the thought, and distinguish one from the other its invisible nerves. The edge of the instrument is blunted by the indulgence of the sensual appetites, or of the intemperate passions of the soul.

Therefore it is that the sages have always required of those who sought to scale the heights of Philosophy a preparatory discipline, of long-continued temperance and self-restraint; and that fasting is enjoined as well as prayer.

* * * * *

Knowledge is preserved by Silence, and perpetuated by INITIATION.

The destiny of man is to make or create *himself*. He is and must always be the child of his own works, for Time and for Eternity.

The necessity of competition is imposed on all men; but the number of the ELECT, that is to say, of those who *succeed*, is always small. In other words, men desirous of being somewhat are numerous; but men who excel are always rare.

The government of the world belongs of right to THE BEST; and when any mechanism or usurpation whatever

prevents its belonging to them *in fact*, a political or social inundation is the consequence.

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The man who is truly a man; whose actions are regulated by Reason; who aims at that only which is just and reasonable, and who imposes silence on his lusts and fears in order to listen to his reason alone, is a natural King and a spontaneous Priest for the multitude. And therefore it was that the object of the antique initiations was styled, indifferently, "The Sacerdotal Art," and "The Royal Art."

The ancient secret associations were seminaries of Priests and Kings; and one gained admission only by deeds *truly* sacerdotal and royal, that is to say, by gaining the mastery over all his natural weaknesses.

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To preach Equality to him who is *below*, without teaching him how to elevate himself, is to compel one's self to descend. *The descent has taken place.* With what shall the diseases of the Nations be healed, and the world once more become a world of Heroes and Sages?



* * * * *

∴ Most Puissant Leader, the soul of the people was discouraged, because of the way, journeying from Mount Hür, by the way of the Red Sea, to compass the land of Edom; and they spake against Adonai and against thee,

saying: "Why have Al-Shadai and his servant Moses brought us up out of Egypt, to die in the wilderness? There is no bread, nor any water, and our souls loathe this light manna. We go to and fro these forty years; and as Aaron died in the Desert so also shall we all die here. Let us put trust in Adonai no longer; but let us call on the Great Gods Amūn and Astarte, Osiris and Isis, to deliver us from this misery." And as they cried aloud on them, lo! Adonai sent fiery serpents among them, by whom much people hath died. And those that remain have repented and said unto me: "Put chains upon thy neck in token of our penitence, and go unto Moses our Leader, and beseech him to pray unto Adonai that he take away the serpents from us;" and I have done as they desired.

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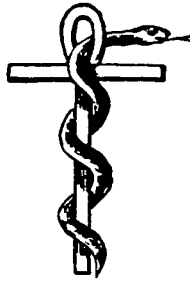
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⊙.: Life is a war, in which one must prove his soldiership, in order to rise in rank. Force is not *given*. It has to be *seized*.

He only is worthy of initiation in the profounder mysteries who has overcome the fear of death, and is ready to hazard his life when the welfare of his country or the interests of humanity require it; and to die even an ignoble death, if thereby the people may be benefited.

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SLOW AND PLAINTIVE MUSIC.



Ⓞ.: I have prayed for the People, and Adonai hath said unto me: "Make thee an image of a venomous springing serpent, and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." Take thou, therefore, Eleazar, the High-Priest, this Serpent and Cross, and give it to the Prince of the Tabernacle, who now waits in the West. Let him place it upon a pole, and go forth to the congregation, barefoot, and clothed in a white robe, and set it in the middle of the camp, and make proclamation that every one that is bitten, when he looketh upon it shall live; for the LORD is long-suffering and of great mercy, forgiving iniquity and transgression, and has forgiven this people, from Egypt even until now.

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MUSIC.

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Ⓜ.: Great is ADONAI, the GOD of Mercy; for he hath had mercy on his people Israel. This Prince of the Tabernacle hath gone fearlessly into the midst of the camp, among the fiery serpents, bearing the Brazen Cross and Serpent, symbols of everlasting life; and every one that hath beheld the serpent, owning his sin and doing homage to the Most High, is healed, and liveth; and the plague of the serpent is stayed.

Ⓞ.: Praise ye the LORD, my children, the Supporter of the Heavens and the Earth! for He is great, and His mercy

endureth forever, and He hath forgiven his people Israel.

TRIUMPHANT MUSIC.

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⊙.: The plague of serpents is stayed ; and as they have fled to their caves, so the Celestial Serpent flees, with the Scorpion, before the glittering stars of Orion. The Great Festival of the Vernal Equinox approaches, and it is time to prepare ourselves by purification for the Passover. Light will soon prevail once more over darkness, and the pulses of life again beat in the bosom of the earth, long chilled by the wintry frosts. My Brethren, what signs indicate the approach of the Great Festival?

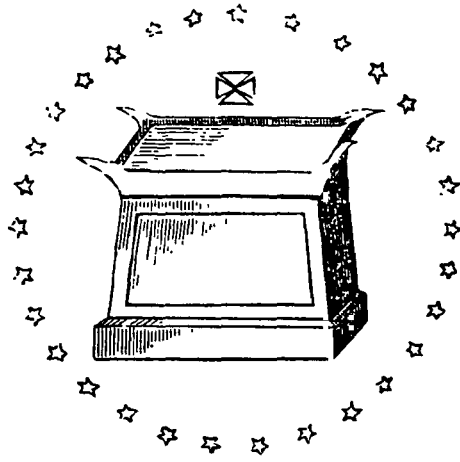
⊕.: The stars of the Husbandman, by the mystic numbers, one, two, and three, have disappeared during the glancings of the Dawn. The Celestial Twins, chief Cabiri of Samothrace, and Gods of Mariners, accompany the Sun across the heavens, and go down with him into the dark bosom of the waters.

○.: The Pleiades prepare to lead up the Sabæan year ; the Heavenly Watchers, Virgins of Spring, and daughters of Atlas and Hesperia.

♁.: The Sun, marching victorious toward the Lion of the Summer Solstice, will to-morrow meet the new Moon, and Earth will thrill with joy through all her veins, at the new life which the fortunate conjunction promises. Then, also, with him will rise the Pleiades, and the rainy Hyades, in whose front marches Aldebaràn, Leader of all the Heavenly Armies.

⊕.: With him will rise the Dogs of Orion ; Sothis, the star of Isis, whose light glitters many-colored, like the diamond, and Prokūōn ; and behind them their Master, known to the Assyrians as Nimrod, who taught men the chase, and to worship the immortal fire ; and who, uniting with Horus, will conquer Tūphōn, and plunge him, lifeless, in the gloomy western ocean, over which broods eternal night.

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הַנְּדָרִים.

SECRECY . . . PERFORMANCE OF THE OBLIGATIONS OF FRIENDSHIP,
PATRIOTISM, AND DUTY.

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⊙.: May the LORD, the GOD of the spirits of all flesh, provide a man that may be over this multitude; that may go out and in before them, and lead them out and bring them in; lest the people of the LORD be as sheep without a shepherd.

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⊙.: And the LORD said to him, Take Joshua, the son of Nūn, a man in whom is the spirit, and put thy hands upon him! and he shall stand before Eleazar, the priest, and all the assembly of the people: and thou shalt give him precepts in the sight of all, and part of thy wisdom, that all the congregation of the children of Israel may hear him.

* * * * *

⊙.: The Father sends fiery serpents to sting and slay

His children. Yet He commands us to forgive those who trespass against us. And this law is not the mandate of His WILL, but the expression of His NATURE.

Who will explain this great mystery?

Below, upon the earth, the serpent is the minister of Death. Its image, lifted on high, heals and restores life.

The first sages who sought for the cause of causes saw Good and Evil in the world: they observed the Shadow and the Light; they compared Winter with Spring, Old Age with Youth, Life with Death: and said, "THE FIRST CAUSE is *Beneficent* AND *Cruel*: IT *gives life and destroys*."

"Are there then *two* contrary Principles, a Good and an Evil?" cried the disciples of Manes.

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The whole of life consists in an inhalation and expiration of the breath. Creation is the sub-positing of a Shadow to serve as a limit for the Light; of a void, to serve as a receptacle for the plenitude of Being; of a passive Principle impregnated, to support and manifest in reality the inherent power of the active generating Principle.

All nature is of both sexes: and the movement which produces the appearance of life and death is a continual generation.

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God *loves* the Void, which he has made, that He may fill it; Knowledge loves Ignorance, which it enlightens; Force loves Weakness, which it sustains; the Good loves the Apparent Evil, which makes it glorious; the Day is amorous of the Night, and incessantly pursues it around the world. Love is at once a thirst, and a fullness that must flow forth abroad. Whatever gives movement receives it; and whatever receives it gives it. It is a perpetual exchange.

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The Divinity, ONE in its ESSENCE, has two essential conditions, as fundamental bases of its Being—NECESSITY and LIBERTY.

It could not *not* have been. It could not have been *other* than it is.

The Laws of the Supreme Reason *necessitate* in GOD, and regulate, LIBERTY, which is *necessarily* reasonable and wise.

To make Light visible, and for that only, GOD has *supposed* shadow.

To manifest the *Truth*, He has made doubt possible.

Shadow is the foil of Light; and the possibility of Error is necessary, for the temporal forth-showing of Truth.

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Two affirmations make possible or necessary two corresponding negations. "EXISTENCE IS," is an averment that "NON-EXISTENCE, or NOTHINGNESS, IS NOT." The affirmation, as WORD [or verb], produces the affirmation as *Realization* or *Incarnation* of the Word; and each of these affirmations corresponds to the negation of its contrary.

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Wherefore this FIRST CAUSE has always revealed Itself by the CROSS;—the Cross, that *One* composed of *two*, each of the two divided, so that they constitute *four*;—the Cross, that key of the mysteries of India and Egypt, the TAU of the Patriarchs, the divine symbol of Osiris, the Stauros of the Gnostics, the Key-stone of the Temple, the symbol of occult Masonry;—the Cross, that central point of junction of the right angles of four infinite Triangles; the four-in-one of the Divine Tetragram.

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העלמים.

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LECTURE.

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TO CLOSE.

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The Pleiades, Aldebaràn, and the Three Kings of Orion have sunk in the western ocean, and Perseus rises with the Scorpion in the East.

☉.: Then it is time to close this Chapter, until Light, ever alternating with Darkness, as Good with Evil, and Happiness with Sorrow, again obtains the mastery. How shall we be safe while Evil and Darkness frown from their gloomy thrones upon the Earth?

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..... While the Scorpion and Serpent reign in Heaven, you may rest from your labors. Rest, therefore, until Aldebaràn again leads up the Starry Hosts.

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TWENTY-SIXTH DEGREE.



Prince of Mercy.

XXVI.

PRINCE OF MERCY, OR SCOTTISH
TRINITARIAN.



DECORATIONS, ETC.

Bodies of this Degree are styled CHAPTERS. The hangings are green, supported by nine columns, alternately white and red ; upon each of which is a chandelier, holding nine lights. The canopy over the Throne is green, white, and red ; and before the Throne is a table, covered with a cloth of the same colors. Over the Throne hangs a triple interlaced triangle of broad bars, two of which are white and one black ; and in its centre the letter Π . Instead of a gavel, the presiding officer uses an arrow, the plume of which is red on one side and green on the other, the spear white, and the point gilded.

By the altar is a statue or statuette of white marble, the naked figure of a virgin. Over it is a drapery of thin white gauze. This represents TRUTH, and is the Palladium of the Order of Princes of Mercy.

The altar, placed in the centre of the room, is of a triangular shape, each side measuring 18 inches, and its height being 36 inches. The top is a plate of metal, galvanized to appear like

gold, on which, formed of different colored stones, is the word 𐤀𐤆𐤁𐤃 ; and under that a Passion Cross, on either side of which, above the arms, are the Greek letters $\text{ϯ} . . . \text{ϫ}$. At each corner is a flame of brass.

The presiding officer is styled "*Most Excellent Chief Prince.*"

The Wardens, "*Excellent Senior Warden*" and "*Excellent Junior Warden.*"

The Expert and Assistant Expert are styled "*Respectable Senior and Junior Deacons.*"

The Captain of the Guards is styled "*Valiant Guard of the Palladium;*" and the Tiler, "*Captain of the Guards.*"

The other officers are styled "*Venerable.*"

The Chief Prince wears a tri-colored tunic, green, white, and red, and a crown with nine points. The other members wear white tunics. All wear the ORDER, which is a broad, tri-colored ribbon, green, white, and red, worn from right to left.

The APRON is scarlet, with a wide border of white. In the centre is an equilateral triangle, the bars forming the sides of which are green. In the centre of this is the Jewel, embroidered in gold. The flap is sky-blue.

The JEWEL is an equilateral triangle, of bars of gold, with a flaming heart, of gold, in the centre. On the heart are the letters I. . H. . S. .; and on the respective sides of the triangle W. . on the right, F. . on the left, and H. . at the bottom. This Jewel is suspended from a small collar of narrow, watered purple ribbon, and hangs on the breast.

The MARCH is H equal steps, the first taken with the left foot.

The ORDER is, standing, the $\text{†} \& \text{⊙} \approx \text{||}$ on the $\text{†} \& \text{⊙} \S$.

The age is $N \times N$, or A O.

The TESSEBA, or mark, given to the Initiate, is a small Fish, of ivory or mother of pearl, on one side of which is the word 𐤀𐤆𐤁𐤃 , and on the other $\text{⏏} \text{⏑} \text{⏒} \text{||} \text{⏓}$.

The HOUR for closing :—Past midnight.

TO OPEN.

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⊙.: What is that Triple Covenant?

⊕.: That made with Noah, when GOD set his bow in the Heavens; that made with Abraham for him and his descendants; and that made with all the Earth, that the day should come when Light, Truth, and Happiness should be victorious over Darkness, Error, and Misery.

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⊕.: In the great temple at Elephanta, and the secret chambers of that of Buddha at Salsette; in the roofless fanes of Persia; in the forest Temples of the Druids; in the Pyramids of Memphis; in the vaults of Crete and Samothrace; in the great Temple of Eleusis; under the Holy of Holies at Jerusalem; and in the catacombs under Rome.

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⊙.: Rome is a corpse, and her Emperors are shadows; but the *spirit* of Persecution yet lives, and men forget that all mankind are brethren. Let us take heed that we fall not into that sin! Strength to resist temptation comes from GOD. Let us humbly kneel before Him, and confess our errors, and implore His mercy for the helpless and the persecuted.

PRAYER.

⊙.: We have sinned against Thee, O our Father, and have broken Thy commandments. We have forgotten Mercy, and practiced Intolerance. We have judged our

Brother harshly, and condemned him unheard. Soften our hearts toward those who go astray, and help us to look with leniency on their errors! If we are not in possession of the Truth, help us to attain it! If we already have it, help us to look with compassion on those who are less fortunate than we, and yet perhaps more deserving of Thy Mercy! Help us to resist and subdue our evil passions, our pride of opinion, our bitter and revengeful feelings! Hasten the coming of that promised dawn, when persecution shall cease, and all mankind shall feel that there is no heresy so monstrous as persecution and intolerance! Place thy hand between man's life and the cannon's mouth! Send back the sword to the furnace to be forged into the implements of peace! Let Peace, Love, and Harmony reign in the world, and War, and Hatred, and Discord be known no more forever! AMEN!

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RECEPTION.

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∴: Thus said the Holy Books of Ancient India: There are three Supreme Gods, the three Forms and Aspects of the First, the Supreme, Single, Invisible God, Cause of all Phenomena, and Soul of the World: and these three, the Powers of *Creation*, *Preservation*, and *Destruction*, distinct in persons, are but one GOD, the Triple Form of the Supreme, the Word A: U: M.:, first utterance of the Eternal.

○.: Khrishna, they said, the second person of the Trīmūrtti, born of a royal virgin, without sin, descended into hell, arose again, and ascended to heaven. He will appear again at the end of the world, will become man, and, mounted on a white horse, with a sword glittering like a comet, will traverse the world and destroy the guilty. The great serpent shall consume the universe; but the seeds of creation shall be preserved in the lotus; and a new creation shall commence.

⊕.: Above all Existences, said the ancient Būddhists, is the Spirit Universal, Indestructible, who, during incalculable Time, preserves all that is, and remains in repose, until the Laws of Destiny oblige him to create new worlds. From him flow the Būddhas, each a Trinity of INTELLIGENCE, LAW, and UNISON, each a Redeemer. The Stars shall salute him at his nativity, and all mankind unite in orisons to GOD.

⊙.: From the Supreme Divinity and Ancient, Unlimited Time, said the old Persians, inaccessible in his glory, his nature, and his attributes, came Time, in whose bosom the Universe reposes. From the Supreme emanated the Pure Light, and Ahura Mazda, the King of Light, the Mysterious Word HONOVER, the Divine Will, base of all existence and Source of all Good. He will in the fourth age create Sosisch, the Savior, who shall prepare the human race for the general resurrection. Universal Nature shall be regenerated. Darkness shall disappear, Ahura Mazda shall reign alone; and he with his angels, and Aira Mainyu with his demons, shall offer up to the Eternal a sacrifice that shall never end.

⊘.: MITHRA, it was said, in the Ancient Sabæan Mysteries, is the Grand Architect of the Universe himself, appearing in visible shape, the Spirit of the Sun and Light, the Eye of Ahura Mazda. He rules the harmonious marches of the Stars, makes Nature fruitful, proclaims THE DIVINE WORD, and lives in the souls of the Prophets, who are his echoes. He is Three and One; for his Essence ILLUMINATES, WARMS, and MAKES FRUITFUL at once. He is the Incarnate Mediator,

bringing souls back to God. Seated in the Middle Chamber, between Light and Darkness, he presides over initiations, crowned with the Sun of Truth and Justice, and bearing the Gavel of gold.

○.: The Supreme GOD ALFADER, said our ancient Brethren, the Druids, is Eternal. He made Heaven, Earth, and Air, and Men, and gave to men immortal souls. ODIN and FREA, His First-Created, and THOR, their son, are the Supreme Council and Trinity of the Gods. The reign of evil shall draw near to its end. The Stars shall flee away and Heaven melt, and fire consume the Universe. A new world shall emerge from the flames, beautiful with green meadows. Then the Supreme shall come from His dwelling on high, pronounce his decrees, and establish His immutable laws.

⊕.: AMUN-RE, said the Ancient Egyptians, the Uncreated, is the Supreme Triad, Father, Mother, and Son, from whom the long chain of Triads descends to the Incarnations in human form. OSIRIS, final conqueror of TUPHON, shall sit in judgment on all the dead, and pronounce the final sentence, on each according to his deserts.

○.: HE, said the Hebrew Kabalists, is THE SUPREME, the HIDDEN LAMP, whereof is no cognition. He is found to have three Heads, contained in one Head. WISDOM is the father and INTELLIGENCE the mother, and from them flows TRUTH. These three are HAKEMAH, Wisdom; BINAH, that Wisdom as the Human Understanding; and DAATH, Thinking.

⋈.: In the Beginning was the Word, and the Word was with God, and God was the Word: all things were made by Him: in Him was life, and that life was the light of mankind: the true Light, which lighteth every man that cometh into the world. And the Word became incarnate, and dwelt among men, and they beheld his glory, the glory of the First-Born of the Father. Thus said the Ancient Christian Masons; and they said also: there are Three that bear record in Heaven; The FATHER, the WORD, and the HOLY SPIRIT, and these Three are One. In the dispensation of the fullness of times GOD will gather together in one all

things in Christ; for it pleased the Father that in Him should be the Plenitude of all Perfection; that by Him He should reconcile all things unto Himself.

* * * * *

○.: Thus in all ages the golden threads of Truth have gleamed in the woof of error. Fortunate the Mason who, by the Light of Wisdom, the true Masonic Light, second emanation from the Deity, can discern the golden threads, God's hieroglyphics, written when Time began; and read them aright, as they were read by our ancient Brethren in the early ages!

⊕.: Thus in all ages the WORD of GOD, his THOUGHT, not uttered in a voice audible to mortal ears, has spoken in the Souls of Men, and taught them the great Truths of Reason, Philosophy, and Religion. Fortunate the Mason to whom that Word, the Deity manifest, is audible, intelligible, significant; GOD'S THOUGHT, that made the Stars and all that is, and the great Laws of Harmony and Motion!

○.: Thus in all ages rosy gleams of light, piercing the dark clouds of error, have taught mankind that Truth and Light, perfect and glorious, linger below the Horizon, in time to rise and fill God's Universe with light and glory, at the Dawn of His promised Day. Fortunate the Mason who with firm Faith and Hope accepts these struggling rays that gild the clouds, as ample evidence that in God's good Time His dawn of Day will come, and be eternal!

* * * * *

PRAYER.

Infinitely Illustrious and Supreme Father, infinitely various of counsel, Who consumest all things, and again Thyself reproducest and repairest them; Who directest the ineffable harmonies that are the law of the boundless Universe! Universal Parent of eternally successive being;

Who art everywhere present; of Whose essence are justice, mercy, and goodness; Author of Life, and Soul of all that moves; aid us to keep Thy commandments and perform our duties! Keep us from the slippery descents of vice, and help us to stand firm in the ways of duty! Support and strengthen this our Brother, and all Masons everywhere! Fill our souls with love for Thee! Save us from persecutors; teach us and all our Brethren to be tolerant of error, the common lot of man; and send our life a happy, blameless end!

Our Father, who art in Heaven, etc.

* * * * *

In the early days of Christianity, there was an initiation like those of the Pagans. Persons were admitted on special conditions only. To arrive at a complete knowledge of the doctrine, they had to pass three degrees of instruction. The Initiates were consequently divided into three classes; the first, *Auditors*, the second, *Catechumens*, and the third, *the Faithful*. The Auditors were novices, prepared by certain ceremonies and instruction to receive the dogmas of Christianity. A portion of these dogmas was made known to the Catechumens; who, after particular purifications, received baptism, or the initiation of the *theōgenesis* (*divine generation*); but in the grand mysteries of that religion, the incarnation, nativity, passion, and resurrection of Christ, none were initiated but *the Faithful*. These doctrines, and the celebration of the Holy Sacraments, particularly the Eucharist, were kept with profound secrecy. The mysteries were divided into two parts; the first styled the Mass of the Catechumens; the second, the Mass of the Faithful. The celebration of the Mysteries of Mithras was also styled *a mass*; and the ceremonies used were the same. The Candidate was purified by a species of baptism, a mark was impressed upon his forehead, he offered bread and water, pronouncing certain mysterious words.

The Basilideans, a sect of Christians that arose soon after

the time of the Apostles, practiced the Mysteries, with the old Egyptian legend. They symbolized Osiris by the Sun, Isis by the Moon, and Tüphôn by Scorpio; and wore crystals bearing these emblems, as amulets or talismans to protect them from danger; upon which were also a brilliant star and the serpent. They were copied from the talismans of Persia and Arabia, and given to every Candidate at his initiation.

Irenæus tells us that the Simonians, one of the earliest sects of the Gnostics, had a Priesthood of the Mysteries.

Tertullian tells us that the Valentinians, the most celebrated of all the Gnostic schools, imitated, or rather perverted, the Mysteries of Eleusis. Irenæus informs us, in several curious chapters, of the Mysteries practiced by the Marcosians; Origen gives much information as to the Mysteries of the Ophites; and there is no doubt that all the Gnostic sects had mysteries and an initiation. They all claimed to possess a secret doctrine, coming to them directly from Christ, different from that of the Gospels and Epistles, and superior to those communications, which, in their eyes, were merely exoteric. This secret doctrine they did not communicate to every one; and among the extensive sect of the Basilideans hardly one in a thousand knew it, as we learn from Irenæus. We know the name of only the highest class of their initiates. They were styled *Elect*, and Strangers to the World. They had at least three degrees, the *Material*, the *Intellectual*, and the *Spiritual*; and the lesser and greater mysteries: and the number of those who attained the highest degree was quite small.

Baptism was one of their most important ceremonies; and the Basilideans celebrated the 10th of January as the anniversary of the day on which Christ was baptized in Jordan.

They had the ceremony of laying on of hands, by way of purification; and that of the mystic banquet, emblem of that to which they believed the Heavenly Wisdom would one day admit them, in the fullness of things.

Their ceremonies were much more like those of the Chris-

tians than those of Greece; but they mingled with them much that was borrowed from the Orient and Egypt; and taught the primitive truths, mixed with a multitude of fantastic errors and fictions.

The Discipline of the Secret was the concealment or *occultation* of certain tenets and ceremonies. So says Clemens of Alexandria.

To avoid persecution, the early Christians were compelled to use great precaution, and to hold meetings of the Faithful [*of the Household of Faith*] in private places, under concealment by darkness. They assembled in the night, and they guarded against the intrusion of false brethren and profane persons, spies, who might cause their arrest. During the early persecutions they took refuge in the vast catacombs which stretched for miles in every direction under the city of Rome, and are supposed to have been of Etruscan origin. There, amid labyrinthine windings, deep caverns, hidden chambers, chapels and tombs, the persecuted fugitives found refuge, and there they performed the ceremonies of the Mysteries.

They conversed together figuratively, and by the use of symbols; and those who were initiated were bound by solemn promise not to disclose or even converse about the secrets of the Mysteries, except with such as had received them under the same sanction.

In the *Hierarchie*, attributed to St. Dionysius the Areopagite, the first Bishop of Athens, the tradition of the sacrament is said to have been divided into three degrees, or grades, *purification*, *initiation*, and *accomplishment* or *perfection*; and it mentions also, as part of the ceremony, *the bringing to light*.

* * * * *

∴. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the Elders; and they laid hands on him and took

him. . . They cried, saying, "Crucify him! Crucify him!" And Pilate said unto them the third time, "Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go." And they were instant, with loud voices, requiring that he might be crucified; and the voices of them and of the Chief Priests prevailed.

* * * * *

○.: And the Chief Priests and all the Council sought for witnesses against Jesus, to put him to death. . . And they all condemned him to be guilty of death. And the Chief Priests moved the people that Pilate should rather release Barabbas unto them. And the Chief Priests and Scribes stood and vehemently accused him.

* * * * *

⊕.: And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers of the Governor platted a crown of thorns and put it upon his head, and a reed in his right hand; and they spit upon him, and took the reed, and smote him on the head: and after they had mocked him, they led him away to crucify him. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

* * * * *

Certain explanations have been given, by Christian Masons, of some of the ceremonies of the three first Degrees, which, whatever your faith, may not be uninteresting to you, since you are in nowise required to receive them as correct.

Adopting the characteristic numbers of this Degree, 3, 5,

and 7, our Brethren have said that there are, in the first Degree, *three* symbols to be applied.

1st. Man, after the fall, was left naked and defenseless against the just anger of the Deity. Prone to evil, the human race staggered blindly onward into the thick darkness of unbelief, bound fast by the strong cable-tow of the natural and sinful will. Moral corruption was followed by physical misery. Want and destitution invaded the earth. War, Famine, and Pestilence filled up the measure of evil, and over the sharp flints of wretchedness man toiled with naked and bleeding feet.

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2d. Notwithstanding the death of CHRIST, man can be saved only by faith, repentance, and reformation. To repent, he must feel the sharp sting of conscience and remorse, like a sword piercing his bosom.

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3d. Having bound himself to the service of GOD by a firm promise and obligation, the LIGHT of Christian hope shines down into the darkness of the heart of the humble penitent, and blazes upon his pathway to Heaven.

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In the second Degree there are two symbols :

4th. The Christian assumes new duties toward GOD and his fellows. Toward GOD, of love, gratitude, and veneration, and an anxious desire to serve and glorify Him ; toward his fellows, of kindness, sympathy, and justice. And this assumption of duty, this entering upon good works, is symbolized by the Fellow's-Craft's obligation.

* * * * *

5th. The Christian, reconciled to God, sees the world in a new light. It is no longer a mere machine, wound up and set going and left to run on afterward forever, by virtue of a law of mechanics created at the beginning, without further care or consideration on the part of the Deity : but it has now become to him a great emanation from God, the product of His thought, a thing of life, over which God watches continually, and every movement of which is *immediately* produced by His present action, the law of harmony being the essence of the Deity, re-enacted every instant.

There are also two symbols in the third Degree, which, with the three in the first, and the two in the second, make the seven.

6th. The Candidate, after passing through the first part of the ceremony, imagines himself a Master ; This is symbolical of that which JESUS said to Nicodemus, that notwithstanding his morals might be beyond reproach, he could not enter the kingdom of Heaven unless he were born again ; symbolically dying, and again entering the world, regenerate, like a spotless infant.

7th. The are not only symbols of the death, burial, and resurrection of CHRIST, but of the death and burial of sin of the natural man, and his birth to a new life by means of FAITH. This, of the Lion of the House of Judah," is the never to be broken, with which CHRIST, of the Royal line of that House, has drawn to himself the Human Race, and embraces them as closely in the arms of his great love as the Brethren embrace each other on the five points of fellowship.

* * * * *

And the Master's Word symbolizes the new Religion, supposed to have been strangled and exterminated when its Founder was put to death, after Judas had betrayed and Peter deserted him, and when the other Disciples doubted whether he would arise from the dead ; but which, springing with renewed energy from his tomb, flowed rapidly over

all the civilized world. It is that Grace of God, his Goodness, Beneficence, and Mercy, called by the Hebrews *Khased*, and by the Greeks *Charis*, which gives to Masons of this Degree their distinctive name as Princes of Mercy; by which name they are called, because they obey the new Law of Love, and imitate, as far as human frailty permits, the mercy or the great Love of our Father in Heaven, Who, says the Apostle Paul, will, in the dispensation of the fitness of times gather together in one all things in CHRIST, both which are in Heaven, and which are on the earth.

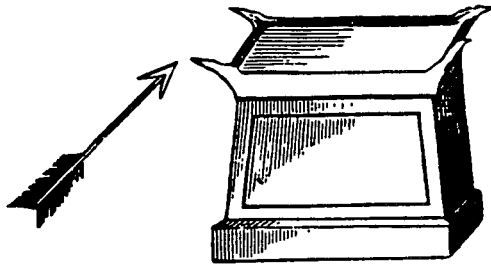
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“Father, forgive them! for they know not what they do?”

* * * * *

“O my Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done?”

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הַנְּרִים.

SECRECY . . . REGULARITY OF WORK . . . MERCY, TOLERATION,
BROTHERLY LOVE.

* * * * *

⊙: I am come a Light into the world, that whosoever

believeth in me should not abide in darkness. This is Life Eternal, to know the only True GOD, and the WORD that did create the Universe, in Whom is Light, and that Light the Life of men.

* * * * *

While you heard repeated by the voice of the great Past its most ancient doctrines. No one has the right to object, if the Christian Mason sees foreshadowed in Krishna and Sosiosch, in Mithra and Osiris, the Divine WORD that, as he believes, became Man, and died upon the cross to redeem a fallen race. Nor can *he* object if others see in the WORD that was in the beginning with GOD, and Which GOD was, only the LOGOS of Plato and Philo, and the Uttered THOUGHT or First Emanation of LIGHT, or the REASON, of the Great, Silent, Uncreated Deity, believed in and adored by all.

We do not undervalue the importance of any Truth. We utter no word that can be deemed irreverent by any one of any faith. We do not tell the Moslem that it is only important for him to believe that there is but one GOD, and wholly unessential whether Mahomet was his Prophet. We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand years ago; and as little do we tell the Christian that JESUS of Nazareth was but a man, or his history the revival of an older legend. To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all.

To every Mason, there is a GOD; ONE, Supreme, Infinite in Goodness, Wisdom, Foresight, Justice, and Benevolence; Creator, Disposer, and Preserver of all things. How, or by what intermediates He creates and acts, and in what way He unfolds and manifests Himself, Masonry leaves to Creeds and Religions to inquire.

To every Mason, the soul of man is immortal. Whether it emanates from and will return to GOD, and what its con-

tinued mode of existence hereafter, each judges for himself. Masonry was not made to settle that.

Thus it disbelieves no truth, and teaches unbelief in no creed, except so far as such creed may lower its lofty estimate of the Deity, degrade Him to the level of the passions of humanity, deny the high destiny of man, impugn the goodness and benevolence of the Supreme God, strike at the great columns of Masonry, FAITH, HOPE, and CHARITY, or inculcate immorality, and disregard of the active duties of the Order.

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The greatest mysteries in the Universe are those which are ever going on around us; so trite and common to us that we never note them or reflect upon them. Wise men tell us of the *laws* that regulate the motions of the spheres which, flashing in huge circles and spinning on their axes, are also ever darting with inconceivable rapidity through the infinities of Space. They tell us learnedly of centripetal and centrifugal *forces*, gravity and attraction, and all the other sounding terms, invented to hide the absence of meaning. There are other forces in the Universe than those that are mechanical.

* * * * *

Our senses are mysteries to us, and we are mysteries to ourselves. Philosophy has taught us nothing as to the *nature* of our sensations, our perceptions, our cognizances, the *origin* of our thoughts and ideas,—but *words*. By no effort of reflection, never so long continued, can man become conscious of a personal identity in himself, separate and distinct from his body and his brain. We torture ourselves in the effort to gain an idea of ourselves, and weary with the exertion. Who has yet made us understand how, from the contact with a foreign body, the image in the eye,

the wave of air impinging on the ear, particular particles entering the nostrils, and coming in contact with the palate, come sensations in the nerves, and from these, perceptions in the mind?

What do we know of Substance? Philosophy still doubts whether it exists. The Metaphysicians tell us that our senses only make known to us the *attributes* of it, extension, hardness, color, and the like; but not *the thing itself* that is extended, solid, black or white; as we know the *attributes* of the Soul, its thoughts and perceptions, and not the Soul *itself* which perceives and thinks.

* * * * *

He commands us to love one another, to love our neighbor as ourself; and we dispute and wrangle, and hate and slay each other, because we cannot be of one opinion as to the Essence of His Nature, or as to His Attributes; whether this doctrine or the other be heresy or truth:—drenching the world with blood, depopulating realms, and turning fertile lands into deserts; until, for religious war and persecution, the Earth has for many a century rolled round the Sun, reeking with human gore, the blood of brother slain by brother for opinion's sake, that has soaked into and polluted all her veins, and made her a horror to her sisters of the Universe.

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העלמים.

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The three sides of the DELTA represent to Masons the three great Attributes, Expressions, or Self-limitations of the Essence of the Deity, familiar to all Masons; his WISDOM, or the Reflecting and Designing Power, in and by

which, when there was nought but Himself, the plan and idea of the Universe was formed: FORCE, or the Executing and Creating Power or Energy, the WORD, utterance of the THOUGHT, which made real the plan and idea formed by WISDOM; and thus all Stars and Worlds, and Light and Life, and Angels and Men, and all living creatures became; and HARMONY, or the preserving Power, Beauty in the Deity and Order in His Works, maintaining the Universe in its state, uniting all its discords into a single concord, and constituting the Law by which it is conducted: the Masonic Trinity, Three Potencies of one Essence; the three Columns which support the Universe, physical, intellectual, and spiritual, of which every Masonic Lodge is a symbol; while to the Christian Mason they represent the "three that bear record in Heaven; the FATHER, the WORD, and the HOLY SPIRIT, which THREE are ONE."

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⊕.: What, to the Christian Mason, is that Triple Covenant?

○.: That which The Eternal made with Abraham by circumcision; that which He made with his people in the Desert, by the intermediation of Moses; and that which He made with mankind by the death and passion of JESUS CHRIST.

⊕.: What to the Hebrew and Mohammedan Mason?

○.: That which GOD made with NOAH—that there should never again be a flood to destroy the earth; as a token of which He set his bow in the clouds; that made with ABRAHAM—that he should be the progenitor of many nations, and kings should come from his loins; and that Jehovah should be his GOD and the GOD of his descendants; and that made with all men, by His Prophets—that He would gather all nations and tongues, and they should come and see His glory; that His Spirit and His Word should remain with men forever; that His salvation should be forever, and His righteousness should not end, and there should be Light

among the Gentiles, and Salvation unto the ends of the Earth.

○.: What to every Mason, of every faith?

○.: That of The Supreme and Perfect WISDOM, contained in the gift to man of the heroic virtues and tender affections, whereby he resembles GOD—that these virtues and affections shall not die with the mortal body, but the immortal soul shall live beyond the grave; that of the Supreme ENERGY and POWER, contained in the gift to man of an intellect that ever strives to penetrate the unknown, and shrinks not from grappling with the mightiest problems—that in another life this intellect shall continually advance toward The Eternal Light and grow in knowledge like the angels; and that of the Divine HARMONY, contained in the Universe, which is the expression of a single thought of GOD, and therefore itself One:—that everything in that Universe concurs to produce one great and perfect result; and that at length, sin and sorrow, falsehood, darkness, and wrong shall disappear, and the pure and perfect Light reign everywhere.

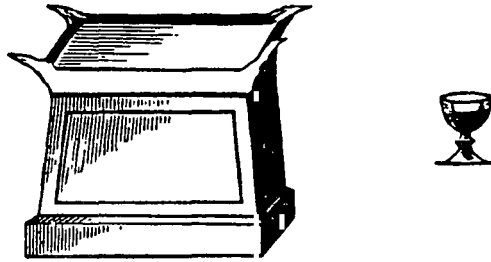
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○.: What is to us the chief symbol of man's ultimate regeneration?

○.: The fraternal supper, of bread which nourishes, and of wine which refreshes and exhilarates; symbolical of the time which is to come, when all mankind shall be one great harmonious brotherhood; and teaching us these great lessons,—that as matter changes ever, but no single atom is annihilated, it is not rational to suppose that the far nobler soul does not continue to exist beyond the grave; that many thousands who have died before us might claim to be joint owners with ourselves of the particles that compose our mortal bodies; for those of the ancient dead, the patriarchs before and since the flood, the kings and common people of all ages, resolved into their constituent elements, are carried upon the wind over all continents,

and continually enter into and form part of the habitations of new souls ; creating new bonds of sympathy and brotherhood between each man that lives and all his race.

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The Palladium of this Order is no image or idol to be worshiped ; neither the Egyptian Isis, nor Astarte of the Phœnicians, nor Ceres, the symbol of nature ; but an emblem of Purity and Truth—TRUTH, which here we worship, and of which you are now the servant.



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⊙.: Faith in God's Word, and a sincere reliance upon His loving-kindness, are the true bread of life ; and good

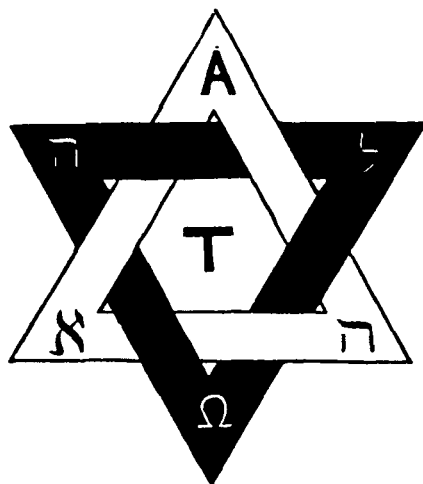
deeds and kindly affections are the wine that exalts the soul.

* * * * *

☉.: My Brother, the colors of this degree are GREEN, RED, and WHITE. They symbolize the Masonic Trinity. The green is an emblem of the Infinite WISDOM; the red of the Supreme ENERGY, FORCE, or POWER; and the white, produced by mingling all the colors, of the Divine HARMONY.

On the three sides of the Jewel you see the letters W.: F.: and H.:, the Initials of the Words WISDOM, FORCE, and HARMONY; and on the inflamed heart in the centre, three letters which the Christian Mason reads as the initials of the phrase, JESUS HOMINUM SALVATOR; but which you are at liberty to read S.: L.: H.:, SAPIENTIA, IMPERIUM, HARMONIA, Wisdom, Power, Harmony.

Perhaps you suspect that there is still remaining behind an inner meaning of the word "TRINITY," connecting itself with your title of Scottish Trinitarian. It may be so. Masonry discloses its secrets cautiously, and never makes the whole truth known at once. Listen to the language of one of her Adepts, and interpret it for yourself.



* * * * *

I present you with this Mark, called by the Romans *Tes-*

sera, which you will hereafter wear, as a proof that you are entitled to the privileges and honors of this Degree. On one side of it you see the Ineffable Name, and on the other the pass-word of the Degree, in the cipher of the Degree. You will never part with it, unless, being in need, you pledge it for a loan, to a Brother of the Degree, in which case he will retain it until the loan is repaid. He cannot refuse the loan if it be asked for a proper purpose, and when his own necessities do not compel him to refuse, and if it be for a reasonable amount, and one within his means, and if the claims of his family or creditors do not demand that he shall be just before he is generous; for in Masonry the legal maxim applies, *nemo liberalis nisi liberatus*.

The Latin word *tessera* originally meant a square piece of wood or stone, used in making tesserated pavements, afterward a tablet on which anything was written, and then a cube or die. Its most general use was to designate a piece of metal or wood, square in shape, on which the watch-word of an army was inscribed; whence *tessera* came to mean the watch-word itself. There was also a *tessera hospitalis*, which was a piece of wood cut into two parts, as a pledge of friendship. Each party kept one of the parts, and they swore mutual fidelity by Jupiter. To break the *tessera* was considered a dissolution of the friendship. The early Christians used it as a Mark, the watch-word of friendship. With them it was generally in the shape of a fish, and made of bone. On its face was inscribed the word *ΙΧΘΥΣ*, a fish, the initials of which represented the Greek words, *Ιησοῦς Χριστός Θεοῦ Υἱός, Σωτήρ*; JESUS CHRIST, the Son of God, the Saviour.

St. Augustine (*de Fide et Symbolis*) says: "This is the faith which in a few words is given to the *Novices* to be kept by a Symbol; these few words are known to all the Faithful; that by believing they may be submissive to God; by being thus submissive, they may live rightly; by living rightly they may purify their hearts; and with a pure heart may understand what they believe."

Maximus Taurinus says: "The Tessera is a symbol and sign, by which to distinguish between the Faithful and the Profane."

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LECTURE.

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TO CLOSE.

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The Clouds have broken, and the Stars begin to appear. The Storm is past, and the Night of woe and persecution in the world draws to its close.

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S. 2.



TWENTY-SEVENTH DEGREE.



Knight Commander of the Temple.

XXVII.

KNIGHT COMMANDER OF THE TEMPLE.



OR, IN PRACTICE,



LODGES, FURNITURE, ETC.

Bodies of this Chivalric Degree are styled CHAPTERS. The hangings are scarlet, with black columns at intervals, on each of which is an arm or branch, holding a light. The hangings and columns are so arranged as to make the shape of the Chapter a circle.

The canopy and throne are of scarlet, sprinkled with black tears.

In front of the East is a candelabrum, with three circles of lights, one above the other. In the lowest circle are *twelve* lights; in the middle one *nine*, and in the upper one *six*.

In the centre of the room is a very large round table, on which are five lamps, with globular shades of ground glass, arranged in the shape of a passion-cross, the vertical shaft extending East and West, the head of the cross to the East. These lamps must be fed with olive oil. On this table are a crucifix, a copy of the Pentateuch in Hebrew, a crown or garland of laurel, a sword and

large key, crossed, an Apron and pair of gloves of the Degree, and scattered upon it, in no particular order, all the working tools of the Symbolic Lodge. Around this table all the Commanders sit.

In the West are the following sentences :

“IN MANY WORDS THOU SHALT NOT AVOID SIN.”

“LIFE AND DEATH ARE DISPENSED BY THE TONGUE.”

OFFICERS AND TITLES.

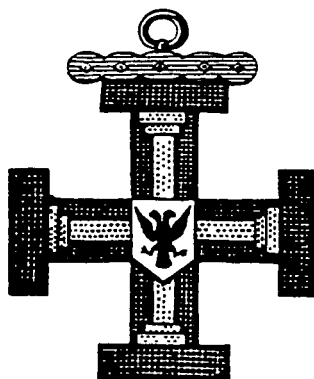
The Sovereign Grand Commander of the Supreme Council of the 33d Degree is the Grand Master of the Order. The Commander-in-Chief of the Consistory of the State in which the Chapter is held is the Provincial Grand Master.

The presiding officer of a Chapter is styled “*Commander-in-Chief*,” with the title of “Eminent.” \oplus is styled “*Marshal* ;” and \circ , “*Turcopilier* ;” \wp , “*Hospitaller* ;” \aleph , “*Draper* ;” \triangle , “*Chancellor* ;” \square , “*Sénéchal* ;” γ and δ , “*First*” and “*Second Lieutenant*,” and \nearrow , “*Captain of the Guard*.” In addressing each, the words “Brother Knight,” are prefixed to his official title. The Tiler is styled “*Sentinel*.” There is also a *Chaplain*.

\circ sits on the East side of the table ; \oplus and \circ on the West side, the latter on the right of the former ; \wp on the South side ; \aleph on the North ; \triangle on the left of \circ , half-way between him and \wp ; and \square on the right of \circ , half-way between him and \aleph ; γ on the right of \wp ; δ on the left of \aleph ; and \nearrow on the right of \circ . The Chaplain sits on the right hand of \circ .

DRESS, DECORATIONS, ETC.

The APRON is square, of scarlet-colored lambskin, lined and edged with black. The flap is white, and on it is a Teutonic Cross described as a cross potent *sable*, charged with another cross double potent *or*, surcharged with an escutcheon of the Empire, the principal Cross surmounted by a chief *azure*, *semé* of France; thus :



In the middle of the Apron is a **KEY**, in black, and round it, embroidered in green of the proper shade, a garland or wreath of **LAUREL**.

The **GLOVES** are white, lined, edged, and embroidered with red.

The **ORDER** is of white watered ribbon, edged with red, worn as a Collar (*en camail*), at the bottom of which the Jewel hangs. On each side of the collar is embroidered in black and gold the Teutonic Cross.

A **SCARF** is worn across the body, from right to left, being a broad watered scarlet ribbon, edged with black, at the end of which hangs a gold Cross of the Order.

The **JEWEL** is a triangle of gold, on which is enameled the word **ᚠ ᚦ ᚢ ᚠ**.

The hilt of the **SWORD** is in the shape of a Cross, and gilt. The scabbard and sword-belt are black.

Under these decorations, each wears a tunic of white woolen stuff, reaching to the mid-thigh; and over all a Knight's mantle of scarlet velvet, reaching nearly to the ground, lined with ermine or white silk. On the breast of the tunic is embroidered a Teutonic Cross, as above described; and on the right side of the mantle a passion-cross, in black.

The **HAT** is broad-brimmed, with red plumes, and a black and white cockade.

A gilt **SPUR** is worn on each heel.

A Knight Commander's **HOUR**,—is the **PRESENT**.

TO OPEN.

☿.: To nurse and tend the poor, sick, and wounded soldiers of the Cross.

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○.: To guard the city of Jerusalem against the Saracens, to protect Christendom, to succor and assist the feeble and oppressed, and to defend the innocent.

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⊕.: To practice all the Masonic virtues, but particularly to love the Brethren.

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⊙.: Blessed are the poor in spirit, for theirs is the kingdom of Heaven! Blessed are the meek, for they shall inherit the earth! Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem the other better than himself!

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⊙.: We should live soberly, righteously, and godly in this present world. The night is far spent, the day is at hand ; let us, therefore, cast off the works of darkness, and put on the armor of light ; let us walk honestly, as in the day ; not in rioting and drunkenness : for the kingdom of God is not meat and drink, but righteousness and peace and joy, in the Holy Spirit !

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⊙.: Flee also youthful lusts ; but follow righteousness, faith, charity, peace, with them that call on the LORD out of a pure heart ! When lust hath conceived it bringeth forth sin ; and sin, when it is finished, bringeth forth death. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof

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⊕.: Blessed are the merciful, for they shall obtain mercy. See that none render evil for evil unto any ; but do always that which is good, both among yourselves, and to all men. He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully.

* * * * *



⊙.: Ye are the salt of the earth ; but if the salt have lost its savor, wherewith shall it be salted ? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Blessed are the pure in heart ; for they shall see GOD ! Have always a conscience void of offense toward GOD and men ! Ye shall be vessels unto Honor, sanctified, and meet for the Master's use, prepared unto every good work !

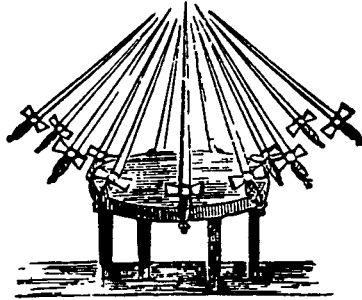
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PRAYER.

Father and Creator, Who hast given us life and being, aid us to perform the duties which thy law and our vows impose upon us ! Thou hast given us the portion and the food of Sons ; make us to do the duty of Sons, that we may never lose our title to an inheritance so glorious ! Thou hast vouchsafed to call us Thy children, and dost graciously permit us to call Thee Father. May that Name be our glory and our confidence, our defense and guard, our ornament and strength, our dignity and the endearment of obedience ! May it confirm and sustain us in our good resolutions, and make us steadfast never to desert the post of duty ! Let our bodies be chaste, our thoughts pure, our words gentle, and our lives useful and innocent, to the honor and commendation of Masonry and Knighthood ! Make us patient of the evils which Thou inflictest, lovers of the good which Thou commandest, haters of all vice which Thou forbiddest, and satisfied with all the accidents Thou sendest. Let us not be tempted with want, nor made contemptible by beggary, nor wanton or proud by riches, nor in love with anything in this world to the disregard of duty ! Look upon us with mercy, forgive our imperfections, and accept with indulgence the little service we may be enabled to

render to the cause of virtue, charity and truth! and to Thee be all glory and honor forever. AMEN!

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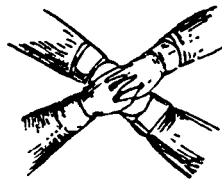
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. . . . We here anew devote our energies and intellects to one common purpose, and dedicate our swords to the cause of Freedom, our hearts to the glory of God, our intellects to the enlightenment of men, and our hands to assist the sick, the suffering, and the destitute.

* * * * *

⊙.: In the name of the Most Eminent Grand Master of the Order of Knights Commanders of the Temple, and under the auspices of the Supreme Council [etc.],

* * * * *



Chap.: Be kindly affectioned one to another with brotherly love, in honor preferring one another!

- Be of the same mind one toward another!
- Mind not high things, but condescend to men of low estate!
- Be not wise in your own conceits!
- Recompense to no man evil for evil!
- If it be possible, as much as lieth in you, live peaceably with all men!
- Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice!
- And be ye kind one to another, tender-hearted, forgiving one another, that your Father, Which is in Heaven, may forgive you!

* * * * *



RECEPTION.

This is the first strictly chivalric Degree of the Ancient and Accepted Scottish Rite. The Ritual of Brother LOUIS CLAUDE HENRI DE MONTMAIN, who conferred it as a detached Degree, in Charleston, from 1798 to 1802, and from whom, in the former year, Brother the Count ALEXANDRE FRANÇOIS AUGUSTE DE GRASSE-TILLY received it, says: "This sublime Degree of Grand Commander of the Temple Mason is the last, above all that precede it, the most majestic, and the only one that has the greatest privileges; and it is for this reason it is styled the crowning point of Masonry, or the NE PLUS ULTRA."

"In order for this Degree to be communicated, the Mason who desires to be honored and favored with it must have generally all the other Degrees, must possess the requisite

qualities, and be provided with his titles, certificates, and briefs of reception, so as to prove by authentic evidence his regularity as a Mason. . . To be admitted to this Degree one must possess all the Degrees of Masonry, and thoroughly understand its principles, its bases, and its morality, in order to be able, knowingly, to decide in regard to matters that may arise even in the Lodges, among Masons."

Whenever a Prince of Mercy desires to obtain this Degree, he communicates his wish to a Knight Commander, who inquires into his deserts, and, if satisfied, presents him to each Commander, to whom he will present a pair of gloves of the Degree, and ask his consent to his admission.

A Chapter of the Knights Commanders is then convoked, of which the Grand Master and Provincial Master must be notified, if in the place where it is held. If either of them be present, he will not preside.



QUESTIONS.

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MUSIC.

* * * * *

DIRGE

O Mason! who dost sleep away
 Life's brief, uncertain, stormy day;
 We all must die! We all must die!
 And DEATH is ever drawing nigh.

The Brother Terrible on high
 With sonorous voice to all will cry:
 "We all must die! We all must die!"
 "JUDGMENT is ever drawing nigh.

"Assemble, Masons, one and all!
 "Rise in the body at my call!"
 We all must die! We all must die!
 And Heaven or Hell is drawing nigh!

[Repeat the two last lines.]

∴. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. But the justice of Heaven is certain; and he who would die bravely, like a Knight, should live well and honestly, like a Mason.

— The Knights of this Order formerly took the three vows of CHASTITY, OBEDIENCE, and POVERTY;

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הנדרים.

- 1.—CONTINENCE.
- 2.—OBEDIENCE.
- 3.—BENEFICENCE.

* * * * *

Those who formerly entered this Order consecrated themselves to the service of the sick and suffering, were constantly employed in works of mercy, and devoted themselves to the service and defense of the Christian faith. They were no longer allowed to act for themselves, but on the contrary were obliged absolutely to renounce their own will and pleasure, and implicitly to comply with that of their superiors. The change of circumstances and manners make this strictness to be no longer required; but you will contract with us an analogous engagement.

* * * * *

⊙.: If thou bring thy gift to the Altar, and there rememberest that thy Brother hath aught against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift.

* * * * *

⊙.: Swear not at all ; neither by Heaven ; for it is GOD's throne : nor by the earth ; for it is his footstool !

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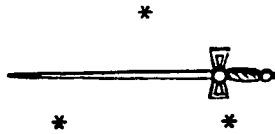
⊙.: Love your enemies! Bless them that curse you! Do good to them that hate you! and pray for them that despitefully use you and persecute you!

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הַנְּרִים.

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⊙.: You have engaged yourself in the defense of the poor and of Scottish Masonry. We hope that you have joined our ranks through true charity, which is the mother and sure foundation of all other virtues; from a spirit of beneficence, and from a sincere attachment to Masonry. If so, you will strive to distinguish yourself by your merit alone. The poor fellow-soldiers of the Temple of this branch of the Order are destined to fight only for the glory of Masonry, to uphold its banners, and vindicate its principles; to love, revere, and preserve justice; and to favor, sustain, and defend the oppressed, without neglecting the sacred duties of hospitality; so that, in closing the pilgrimage of this mortal life, they may attain to that eternal recompense for which GOD has created them. Those who shall be convicted of having neglected their duty, or misused or overlooked occasions where they could have done good service in any undertaking for the interests of Masonry, the punishment of evil-doers, and the assistance of the good, shall be rigorously punished according to the statutes and rules of the Order.



* * * * * *

I present you with the Apron and Gloves, the Collar, Scarf, and Jewel of the Order. The colors of these decorations are white, red, and black. For whom this latter color, the emblem of sorrow and mourning, is worn, you will know at a proper time.

I present you with the Sword of a Knight, to enable you to maintain the rights of Masonry and of men, and to punish their enemies and tyrants. If in that contest you should fall, you will have fulfilled the noblest destiny of a Knight and gentleman ; and surely it is a sweet and glorious fate to die for the Fraternity.

* * * * * *

⊙.: I present you with the Spurs of a Knight.
As you have won them worthily, so may you wear them with honor ! GOD forbid that for any act of base unworthiness you should ever be deprived of them !

* * * * * *

⊙.: Take this Sign, in the name of GOD, for the increase of Faith, the defense of the Order, and the service of the Poor. We place this that you may love it with all your heart ; and may your right hand ever fight in its defense and for its preservation, as the symbol of Knightly Masonry. Should it ever happen that in combating against the enemies of human freedom and the rights of conscience, you retreat, desert your standard, and take to flight in so just a war, you will be stripped of this sign, according to

the statutes and customs of the Order, as having broken the vows you have just taken ; and will be cut off from our body as an unsound and corrupt member.

Receive the yoke of the Order ; for it is easy and light, and with it you shall reap honor. We promise you nothing but bread and water, and a simple habit of little value ; but we give you, what is far more than all and above all insignia and jewels, a share in the good works performed by our Order, and by our Brethren, and in its glories, heretofore, now, and hereafter, throughout the world.

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העלמים.

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HISTORY.

When St. Jean d'Acre, the ancient Ptolemais, on the southern side of which was Mount Carmel, was besieged by the Christian forces, for nearly two years, under Guy of Lusignan, King of Jerusalem, Conrad, Marquis of Montferrat, and other princes and leaders from every country in Europe ; and especially by Henry VI. of Germany, son of Frederic Barbarossa, joined, near the end of the siege, by Philip Augustus of France and Richard Cœur de Lion of England ; they were long afflicted with famine, until they ate the flesh of horses with joy, and even the intestines sold for ten sous ; men of high rank, and the sons of great men, greedily devoured grass ; the starving fought together like dogs for the little bread baked at the ovens ; they gnawed the bones that had already been gnawed by the dogs ; and noblemen, ashamed to *beg*, were known to *steal* bread. Constant rains added to their miseries ; and Salah-Eddeen, Sultan of the

Saracens, encamped near them with a vast army from every portion of his dominions, and all the great Emirs of Islamism harassed them with constant attacks ; Salah-Eddeen, whom his people called the Elect of God ; Malek-Adhel, Sayf-Eddeen his Brother ; the Prince of Hamah, his nephew ; and the Princes of Damascus and Aleppo, his sons ; the yellow and green banners of the Emirs of Emessa, the Princes of Baalbec, Harran, and Edessa, in Mesopotamia, Singar and Gezire, on the Tigris, and all the tents of Islamism.

Sickness, also, caused by the rains and the intense heat, decimated the Christian forces. The wounded German soldiers, whom none of the others understood, could not make known their sickness nor their necessities. Certain German nobles from the cities of Bremen and Lubec, who had arrived at Acre by sea, moved by the miseries of their countrymen, took the sails of their ships, and made of them a large tent, in which for a time they placed the wounded Germans, and tended them with great kindness. Forty nobles of the same nation united with them, and established a kind of hospital in the midst of the camp ; and this noble and charitable association, like the Knights of the Temple and of St. John of Jerusalem, soon and insensibly became a new Hospitaler and Military Order. This was in the year 1191. In 1192, Pope Celestin III, at the request of the Emperor Henry VI, solemnly approved of the Order, by his Bull of the 23d of February. He prescribed, as regulations for the new Knights, those of Saint Augustine ; and for special statutes, in all that regarded the poor and sick, those of the Hospitalers of St. John ; in regard to military discipline, the regulations of the Templars. This new Order, exclusively composed of Germans, was styled "The Order of Teutonic Knights, of the House of St. Mary of Jerusalem ;" as the Templars were styled "of the House of the Temple at Jerusalem."

The author of the "Critical and Apologetic History" of the Templars (Rev. Father Mansuet Jeune), says :

"A great number of German noblemen, who had followed that Prince (Frederic of Suabia, second son of the Em-

peror,) to Acre as volunteers, some actuated by religious enthusiasm, and some by the desire of glory, joined the soldieries of the Temple and of the Hospital, or engaged in attending on the wounded and caring for the sick of their nation. This was the origin of the Teutonic Order, the first branch of that of the Templars.

“The Staff, desiring to advance these pious gentlemen, and to gratify the German nation, proposed to them the institution of a new Order of Chivalry, to be at once hospitaler and military. Forty German lords, distinguished by their nobility and feats of arms, agreed to this, and became the founders and original members of the Order. On entering the Order, they bound themselves by the three solemn vows, and also obliged themselves to serve the poor, in imitation of the Hospitalers, and to follow the claustral and military discipline of the Templars, in peace as well as in war.”

Their title of Knights of the House of St. Mary of Jerusalem was given them, because, while the city of Jerusalem was under the government of the Latin Christians, a German had erected there, at his own expense, a Hospital and Oratory for the sick of his nation, under the protection of and dedicated to the Virgin Mary.

An old writer says that the Order was founded “by an Almain, who, with his wife, settling in Jerusalem, after the taking of the city, founded there a Hospital for the reception of pilgrims, with an Oratory dedicated to the Blessed Virgin, and in a short time had drawn such resort, that from thence arose a Fraternity, electing a Grand Master.”

The author first cited again says: “HENRI WALPOT,” (Heinrich Walpoti,) “was elected the first Master of the growing Order, and was put in possession of the Hospital of Mount Sion, as the principal place of the Establishment. The Popes and Sovereigns, induced thereto by the services rendered theretofore by the other two Military Orders, were not slow in proving their favorable opinion of this. It received from the Holy See the same privileges as the Tem-

plars and Hospitalers; and the right was granted it of holding in perpetuity all such lands and provinces as it might conquer from the Moslems.

“It was divided into seven Provinces : Armenia, Achaia, Sicily, Teutonic Puglia, Austria, Prussia, and Livonia.”

“The Templars had adopted a form of government, in part monarchical and in part aristocratic, of which the Grand Master was the Chief, and the Marshal, Draper, and Sénéchal, with the Provincial Masters, were the principal members. The Teutonic Knights adopted the same system, with the addition of a Hospitaler, an office borrowed from the Knights of St. John the Baptist or Hospitalers.”

The Grand Master was chosen by Electors. When a vacancy occurred, the Lieutenant Grand Master convoked a Chapter, which appointed a President of the Electors. He selected a second Elector, these two a third, these three a fourth; and so on, to the number of thirteen; among whom there had to be a Priest, eight Knights, and four other Brethren from four different Provinces, when that was possible. These nineteen elected the Grand Master by a plurality of votes.

The Grand Master and Chapter appointed and removed the Grand Officers. Under him were, first, the Bishops, then the Provincial Masters, each exercising the whole power in his Province, presiding in the Provincial Chapters, and seeing that the regulations of the Grand Master and of the Chapters-General were observed. The other officers or Preceptors were *five* in number; the Grand Commander, the Marshal, the Grand Hospitaler, the Draper, and the Sénéchal, or Treasurer.

The Grand Commander was originally only the Counselor or Assessor of the Grand Master. Afterward he was appointed to govern in the Grand Master's absence. In time of peace he had precedence of the Marshal, and convoked the Chapter, when the Master and Sub-Master were absent. He was also called Preceptor.

The Marshal had command of the Knights, under the Grand Master, and military command on campaigns. In

time of war he had precedence over all the other high officers, including the Grand Commander.

The Grand Hospitaler had the charge of the poor, and the administration of the Hospitals.

The Draper had charge of the clothing, and furnished the Knights with their ordinary and military dress and equipment.

The Treasurer or *Sénéchal* was also the Commissary-General of Supplies.

There were also *Chatelains* or Governors of fortified places, with the *Turcopilier* and Chaplain.

The *Turcopilier* commanded the light cavalry. In the Teutonic Order, the Marshal appointed him whenever occasion required.

The Chaplain had charge of the Chapel and its ornaments; and when the Knights lived in tents, he regulated the religious services.

To distinguish this Order from the other two, they adopted the BLACK Cross. It is ordinarily said that they also adopted the white mantle; but about the year 1210, the Templars of Palestine complained to Pope Innocent, that after they had received from the Holy See the white mantle as the distinctive dress of their Order, the Teutonic Knights, and especially those of St. Jean d'Acre, had assumed to wear it. Innocent wrote to the latter, and to their Grand Master, HERMAN BART, a gentleman of HOLSTEIN, and directed them that, in order to avoid all occasion for jealousy or quarrel, they should content themselves with their ordinary dress, and leave the white color to the Templars; and at the same time he ordered the Patriarch of Jerusalem to see to it that the Teutonic Knights should follow their first custom, and to censure and so compel them to do it, if necessary.

It is true that they paid little regard to the mandate of the Pope, and soon adopted the white mantle again; but it was not their primitive dress; and therefore we, in this Degree, wear a different color.

The leading objects of the three great Military Orders

were the same; and to them was well applied the phrase of the Preacher, the Son of David, the King of Jerusalem, "a three-fold cord is not quickly broken."

The Teutonic Knights soon rivaled the other Orders in numbers and influence. In 1223, Herman de Saltza, Grand Master of the Teutonic Knights, was present at a celebrated assembly convoked by Pope Honorius III, at Ferentino in Campania, to deliberate concerning the mode of raising succors for the Holy Land; at which were also present the Pope, the Emperor Frederic II, of Sicily, John, King of Jerusalem, the Bishop of Bethlehem, the Grand Masters of the Templars and Hospitalers, and other distinguished personages; and it was by the influence of Herman de Saltza, fourth Grand Master of the Teutonic Knights, then exercised, that Frederic espoused and married the daughter of the King of Jerusalem, and engaged in a new crusade.

In the year 1226 most of the Teutonic Knights went from the Holy Land to Prussia; the people of which were still idolaters, waging cruel war against their Christian neighbors, murdering Priests at the foot of the Altar, and employing the sacred vessels for profane uses. Conrad, Duke of Masovia, called in the Teutonic Knights to his assistance, and gave them, as a commencement for their establishment there, the whole territory of Culm, with all lands they should conquer from the Infidels. De Saltza, the Grand Master, sent thither a Knight called Conrad de Lansberg, who concluded the Treaty, which was signed by three bishops of that country. The Knights then entered those northern countries, and by continued wars acquired in time the entire sovereignty of Royal and Ducal Prussia, Livonia, and the Duchies of Courland and Semigal; all vast provinces, and capable of forming a great kingdom. And when, in 1291, the Sultan stormed and took St. Jean d'Acre, the Teutonic Knights that survived returned to Europe and joined their Brethren in Prussia and Livonia.

In their war against the Heathen of Prussia, it is said, "they got great honor; and the Emperor granting them permission to enjoy what by the sword they had wonne

with expense of some blood, they purchased great revenues in Prussia, founded Königsberg, Dantzick, and all the chief towns, and built many illustrious edifices and some cathedrals, establishing bishops there, who were enjoined to wear the habit of the Order."

In 1257, Pope Alexander accorded to the Teutonic Order all the indulgences, immunities, and privileges before then granted by the Holy See to the two Houses of the Temple and the Hospital; and this, because it observed with edification the Statutes of the Hospitalers in regard to the sick poor, and those of the Templars, in what regarded the functions of the Chaplains, Knights, and other persons. "For this reason," said the Pope, "it is just to make you the equals, in favors and privileges, of those whose virtues and good conduct you zealously strive to imitate."

For many years the Teutonic Knights held Prussia as a fief depending on the Crown of Poland. During this period, fierce contests arose between the Grand Masters of the Order and the Kings of Poland; the former struggling for independence, and the latter obstinately asserting their right of sovereignty. Albert, a Prince of the House of Brandenburg, elected Grand Master in 1511, engaged keenly in the quarrel, and maintained a long war with Sigismund, King of Poland; but adopting the doctrines of Luther, in 1525, he made a treaty with Sigismund, by which that part of Prussia belonging to the Order was erected into a secular and hereditary Duchy, and the investiture of it granted to Albert, who bound himself to do homage for it to the Kings of Poland, as their vassal. Immediately afterward he publicly professed the Protestant faith, and married a Princess of Denmark. The Knights exclaimed so loudly against his treachery that he was put under the ban of the Empire; but he kept possession of the Province he had usurped, and transmitted it to his posterity; and in process of time it fell to the Electoral Branch of the family, all dependence on Poland was shaken off, and the Margraves of Brandenburg took the title of Kings of Prussia; which has thus become one of the leading powers of Europe.

The remnant of the Order continued their ancient rule in Franconia, under their newly-elected Grand Master, Albert Wolfgang, and a kind of Order was formed at Utrecht for Protestants, who were required before admission to pay a certain sum into the fund for charity, and to prove themselves noble by four generations.

After the Order of the Temple had been "suppressed, extinguished, and abolished," in the year 1312, by the Papal Bull of the 6th May of that year, by which all persons were forbidden to enter the Order, or to assume the name of Templars, or to wear their dress, under pain of excommunication, an extension of the same, in the same year, adjudged all the property and estates of the Templars to the Knights of Rhodes (of St. John, or the Hospitalers, afterward Knights of Malta), except such as were in the realms of Spain, and without prejudice to the rights of any kings, princes, or lords to any property of the Order in other countries.

In Germany, all the princes desired to vest the property of the Templars in the Teutonic Order, in order to augment and enrich it, and create great establishments for their children. They insisted that at least a portion of the property should be adjudged thus, for the reason that it had in part been bestowed on the Templars by their ancestors. This demand was made in a tone that permitted no refusal; and the Pope accordingly yielded, and consented to the division.

No Templars were executed in Germany; and yet the Order disappeared. History does not tell us what became of the individual members; but as the one Order was but an offshoot of the other, bound to the same service and professing the same vows, it is easily believed that the ranks of the Teutonic Knights readily opened to receive these impoverished unfortunates. Connected, like the other military Orders, with the Masons, at least as to part of its members, the Teutonic Order privately preserved the title of Knight Commander of the Temple, though the red mantle and Black Cross replaced the white mantle and Red Cross of the soldiery of the Temple of Solomon.

A Knight Commander of the Temple should have five excellent qualities, which are represented by the five lights that form the Symbolic Cross upon our table,—HUMILITY, TEMPERANCE, CONTINENCE, GENEROSITY, and HONOR. It is only by the constant practice of the four first, and by a jealous care of your own Honor, that of the Chapter, and that of the Order, that you can deserve to wear the Sword and Spurs of a Knight.

DISCOURSE OF THE ORATOR.

* * * * *

There was a time when a Knight would have died rather than utter a lie, or break his Knightly word. The Knight Commander of the Temple revives the old Knightly spirit; and devotes himself to the old Knightly worship of Truth. No profession of an opinion not his own, for expediency's sake or profit, or through fear of the world's disfavor; no slander of even an enemy; no coloring or perversion of the sayings or acts of other men; no insincere speech and argument for any purpose, or under any pretext, must soil his fair escutcheon. Out of the Chapter as well as in it, he must speak the Truth, and *all* the Truth, no more and no less; or else speak not at all.

* * * * *

In no age of the world has man had better opportunity than now to display those lofty virtues and that noble heroism that so distinguished the three great Military and Religious Orders in their youth, before they became corrupt and vitiated by prosperity and power.

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TO CLOSE.

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⊙.: Honor is the Life of a true Knight. My Brethren, let us never forget that we die to honor when we violate a knightly vow.

* * * * *

⊙.: Since every hour is ours and has its duties, let us implore the assistance of our Father who is in Heaven to enable us to perform those duties!

* * * * *

PRAYER.

Our Father who art in Heaven, we implore Thy blessing. Deign to receive our prayers, and to shed upon the members of our Order Thy precious gifts!—upon us, who in our works incessantly beseech Thee for this mark of Thy Heavenly favor, like those which Thou didst bestow of old upon those who loved Thee and followed Thy law. Help us to serve and honor Thee in our Temples, devoting to Thee our hearts, keeping faithfully our vows, and obeying Thee in our works. Receive our thanks and gratitude for Thy favors, and continue Thy goodness unto us now and forever! AMEN!

* * * * *

⊙.: so may we be of one mind, one heart, and one soul; devoting our swords to the cause of freedom, our hearts to the glory of GOD, our intellects to the enlightenment of men, and our hands to works of charity!

* * * * *

Chap.: All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets!

—— Be not overcome of evil; but overcome evil with good!

—— As we have opportunity, let us do good unto all men, especially unto them who are of the Household of Faith!

—— Endeavor to keep the unity of the spirit in the bond of peace!

—— Do all things without murmurings and disputings, that ye may be blameless and harmless, the Sons of Light, without rebuke, shining as lights in the midst of the Profane World!

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TWENTY-EIGHTH DEGREE.



Knight of the Sun, or Prince Adept.

XXVIII.

KNIGHT OF THE SUN, OR PRINCE ADEPT.



THE COUNCIL CHAMBER, ITS FURNITURE, ETC.

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

Each Council consists of not less than ten members.

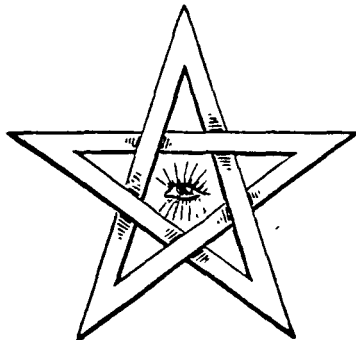
The walls or hangings of the Council Chamber should, if possible, be so painted as to represent the open country, mountains, plains, forests, and fields.

The Chamber is lighted by a single light. This is a great globe of ground glass, in the South, containing a powerful light. It represents the Sun. The only additional light is from the transparencies.

In the East is suspended a transparency, displaying the sign of **THE MACROCOSM**, or of **THE SEAL OF SOLOMON**, the interlaced triangles, one white and the other black.

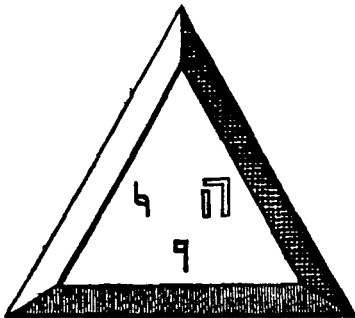


In the West is suspended a transparency, displaying the sign of THE MICROCOSM, or THE PENTAGRAM, traced on a pure white ground with lines of vermilion, and with a single point upward, thus :



In the South, near the great light, is a painting, representing the Temple of Solomon. At the entrance to it, to which an ascent by seven steps is represented, is painted a man, holding in his arms a white lamb, between the columns Jachin and Boaz.

In each corner of the Chamber is suspended, about six feet above the floor, an equilateral triangle, of wood or metal, its three sides colored respectively *white*, *black*, and *red*, and each side measuring about eighteen inches, thus :



Above the transparency in the East are, in gilded letters, the words LUX E TENEBRIS.

* * * * *

On the right hand of the presiding officer, in the East, on a gilt pedestal, is a Caduceus, gilded, the upper part of it a Cross, surmounted by a Globe ; and with two Serpents twining around the Cross, their heads rising above the transverse bar.

On the right hand of the officer in the West, on a white pedestal, is a white DOVE, its wings folded ; and on his left hand, on a black pedestal, a black RAVEN, its wings extended, as if just alighting.

On the east, west, and south, of the altar, in the center of the Chamber, are three candlesticks, the candles not burning ; and over each candlestick the letter S.

The ceiling of the Chamber should represent the Heavens, with the crescent moon in the West ; the principal planets, and the stars in the constellations Taurus and Orion, and those near the pole-star.

The altar is square in form, with a gilded flame at each corner. On it is a plate of white marble, of its whole size, upon which is gilded or inlaid in gold the PENTAGRAM. Upon this lies the Book of Constitutions, open, and near it a censer wherein to burn incense.

THE OFFICERS—THEIR STATIONS, CLOTHING, ETC.

The presiding officer is styled "FATHER ADAM." He sits in the East, clothed in a saffron-colored or pale yellow robe, and wearing his hat. In his right hand he holds a sceptre, its handle gilded, and on the top a globe of gold. His JEWEL is a Sun of gold, suspended by a chain of gold, and worn over the neck. The reverse side of the Jewel is a hemisphere of gold, showing the northern half of the ecliptic and zodiac, with the signs from Taurus to Libra inclusive.

When the Degree is conferred, no Jewel or Apron is worn.

There is but one Warden. He sits in the West, and is called "BROTHER TRUTH." He wears a rose-colored robe, and bears a white rod, at the end of which is an eye of gold. His Jewel is like that of Father Adam.

The ORDER of the Degree is also worn by each of these officers. It is a broad, white, watered ribbon, worn as a collar. On the right side is painted an eye of gold.

The APRON is of pure white lamb-skin, with no edging or ornament except the Pentagram, which is traced on the middle of it with vermilion.

There are seven other officers, who are styled, collectively, "THE SEVEN MALAKOTH," [מלאכות, *Kings, Envoys, Angels,*] and, separately, "the first, second, third, etc., מלאך, *Malak;*" or, "Brothers GABRIEL, AURIEL, MICHAEL, RAPHAEL, ZARAKHIEL, HAMALIEL, and TSAPHIEL." The first is called "*Malak Malakoth.*"

These officers wear robes of a bright flame-color, with the Cordon of the Degree, and for a Jewel a seven-pointed star of gold. They wear also the Apron. The Jewel may be suspended from the collar, or worn at a button-hole.

These officers are stationed thus :

GABRIEL sits in the *northeast*, having on his right hand his banner, square in shape, of *crimson* silk, bearing upon it the figure of an *Eagle*, and the sign of the planet *Jupiter*.



MICHAEL, in the *southeast*, having on his right hand his banner of *black* silk, of like shape, bearing the figure of a *Lion*, and the sign of the planet *Saturn*.



AURIEL, in the *southwest*, his banner of *flame-colored* silk, of like shape, on his right, bearing the figure of a *Bull*, and the sign of the planet *Mars*.



RAPHAEL, in the *northwest*, his banner of *green* silk, of like shape, on his right, bearing the figure of a *Man*, and the sign of the planet *Mercury*.



ZARAKHIEL, in front of Father Adam, his banner of *purple* silk, of like shape, on his right, bearing the sign of the *Sun*.



TSAPHIEL, in front of Brother Truth, his banner of *white* silk, of like shape, on his right, bearing the sign of the *Moon*.



And HAMALIEL, in the *South*, his banner of *blue* silk, of like shape, on his right, bearing the sign of the planet *Venus*.



GABRIEL wears also bracelets of pure *tin* ; MICHAEL, of *lead* ; AURIEL, of *steel* ; RAPHAEL, of hollow glass, partly filled with *quicksilver* ; ZARAKHIEL, of *gold* ; TSAPHIEL, of *silver* ; and HAMALIEL, of polished *copper*. The banners of Michael, Gabriel, Auriel, and Hamaliel are fringed with *silver* ; those of the others, with *gold*.

The other members of the Council are termed Aralim ; [plural of Aral, אַר אֱלֹהִים 'Lion of God, Hero'.] They wear the Collar and Apron, but no robe. Their Jewel is a five-pointed star, suspended by a flame-colored ribbon to a button-hole of the coat.

Of these Brethren, one acts as Herald, one as Expert, and one as Tiler.

The HOUR, for opening :—Midnight among the Profane, but when the Sun is in the zenith in the Council.

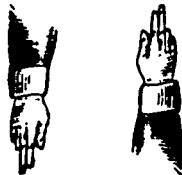
For closing :—Seven and Ten.

TO OPEN.

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⊙.: If there be any one here present, whose heart is not free from envy, guile, or malice, whose conscience does not acquit him of any disregard of his Masonic obligations, who has any quarrel with a brother Mason unreconciled, who is disloyal to his country, lukewarm in the cause of suffering humanity, or disobedient to the laws of GOD and Masonry, let him forthwith depart from the presence of the Holy Light into outer darkness!

* * * * *



PRAYER.

⊙.: O uncreated REASON, spirit of LIGHT and WISDOM, Whose breath gives and withdraws the form of everything! The universe is Thy utterance and revelation. Thou, before whom the life of beings is a shadow that changes, and a vapor that passes away! Thou breathest forth, and the endless spaces are peopled; Thou drawest breath, and all that went forth from Thee returns to Thee again. Unending Movement, in eternal permanence! we adore and worship Thee with awe and reverence. We praise and bless Thee in the changing Empire of created Light, of shadows, of reflections, and of images; and we incessantly aspire toward Thy immovable and imperishable splendor. Let the ray of Thy Intelligence and the warmth of Thy Love

reach even unto us! Then what is movable will be fixed, the shadow become a body, the dream a thought. Incline us, O Spirit of Spirits! to obey Thy will! Help us, O Eternal Soul of Souls! to perform our duties! O imperishable Breath of Life, O Mouth that givest and takest away the existence of all beings, in the flow and reflow of Thy Eternal Word, which is the Divine Ocean of Movement and of Truth, make our efforts to do good effectual, and let the Light of Thy divine Truth shine in the souls of all mankind! AMEN!

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RECEPTION.

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Q.: Are you prepared to receive instruction with humility, to allow your prejudices and wrong opinions to be overcome by reason, and to listen with reverence to the lessons of the ancient Sages?

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Q.: Can you look hereafter with pitying sympathy on the diseases of the spirit and the intellect, as you do on those of the body; and not with hatred or anger, or a desire to punish or to persecute?

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Q.: Are you willing hereafter to write the favors done you on the marble, the injuries upon the sands?

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⊕.: Nature is revelation; and the light of Truth shines everywhere in the world. The want of Faith, and the refusal to reason, of men, interposing, make the shadows. Man is blindfolded by himself.

—— All men might be free; but Ignorance and Superstition forge the fetters, and men enchain themselves and create their own bondage. To accept despotic rule is the last refuge of mental imbecility. To submit to the lawful government of the Wisest is to fulfill our destiny and comply with the Ordinances of God.

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—— The man who is the slave of his passions or his weaknesses, or of the prejudices of the world, cannot be really initiated, and will never attain initiation until he is born again. If you are thus enslaved, you cannot become an Adept; for that word means one who has attained the mastery, by his will and by his works.

—— He who is in love with his own ideas, and dreads to lose them; he who fears new truths, and is not disposed to doubt everything rather than admit anything at random, should not seek to learn the lessons of this Degree. They will be useless and dangerous to him. He will misunderstand them and be troubled by them; but he will be yet more troubled if by chance he should comprehend them.

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—— Science is preserved by Silence, and perpetuated by Initiation. The law of Silence is absolute and inviolable, only with respect to the uninitiated multitude. Science

makes use of symbols; but for its transmission language also is indispensable; wherefore the Sages must sometimes speak.

—— But when they speak, they do so, not to *disclose* or to *explain*, but to lead others to *seek for* and *find* the truths of science and the meaning of the symbols.

—— From the beginning, said ZOROASTER, the principles of things were two,—the FATHER and MOTHER, Light and Darkness. The Chaldæan Zaratas taught Pythagoras the same; and Masonry, without explaining itself, embodies the same idea in its tessellated pavement, white and black.

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—— The Hermetic Masters said, “Make gold potable, and you will have the universal medicine.” By this they meant to say, appropriate Truth to your use, let it be the spring from which you shall drink all your days, and you will have in yourselves the immortality of the Sages. Temperance, tranquillity of soul, simplicity of character, the calmness and reason of the will, make man not only happy, but well and strong. It is by making himself rational and good that man makes himself immortal. We are the authors of our own destinies; and GOD does not save us without our co-operation.

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—— If change should be called death, we die and are born again every day; for every day our forms change. Let us fear, then, to go out from and rend our garments, but let us not dread to lay them aside when the hour for rest comes!



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—— The Divine Light, that out-shining of the Supreme REASON or WORD of the Deity, “which lighteth every man that cometh into the world,” has not been altogether wanting to the devout of any creed. The permanent revelation, one and universal, is written in visible nature, is explained by Reason, and completed by the wise analogies of Faith. And there is but one true Religion, but one legitimate Doctrine and Creed, as there is but one GOD, one Reason, one Universe. That Revelation is obscure for no one, since every person in the world more or less comprehends TRUTH and JUSTICE.

* * * * *

—— FAITH has in all ages been the lever whereby to move the world; and it is Faith that makes Leaders and Heroes. It was the source and secret of the force of Mohammed, Napoleon, and Cromwell. It is impossible to conceive of Moses as not believing the theology he taught.

—— If this is a Universe of Injustice, we must needs despair. We work hopefully, only because we believe that GOD is just, and the Universe a harmony. And yet, so far as we can see, the world is full of injustice and wrong, and dissonant with discord. But, for all that, our Faith in GOD’s wisdom and beneficence remains unshaken and immovable. If it did not, to what use should we work and struggle? We should lay down our arms and implements in despair.

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——— What we call Death is change. The Supreme Reason, being unchangeable, is therefore imperishable. The Intellect, adhering strongly to this Principle, and in some sort identified with it, is itself thereby rendered unchangeable, and therefore immortal. Thoughts, once uttered, are eternal. Is the source or spring from which they flow less immortal than they? How could the thoughts exist, if the soul from which they emanated were to cease to be? Could the universe, the uttered thought of God, continue still to exist if He no longer were?

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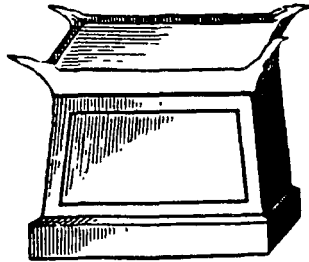
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——— Nature is the primary, consistent, and certain revelation or unveiling of God. It is His utterance, word, and speech. Whether He speaks to us through a man, must depend, even at first, on human testimony, and afterward on hearsay, or tradition. But in and by His work we *know* the Deity, even as we know the mind of another man, and his thoughts, by his acts and words. We can no more be face to face with the soul of another man than we can be so with God.

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הַנְּרִים.

SECRETY...REGULARITY...SERVICE OF THE COUNTRY...TO STUDY
AND TO PRACTICE.

* * * * *



PRAYER.

⊙.: Our Father, the One God! Hear us, Thy erring, feeble children, while we bow to Thee in adoration! Thou didst create the Universe with a thought, and breathe into man a living soul. We adore Thy Majesty, and humbly submit to Thy Providence, and revere Thy Justice, and trust like little children to Thy Mercy, and acknowledge with penitence and humility our weaknesses and errors!

Our life is vanity, and our days pass away like a tale that is told, and as the remembrance of a passenger that stayeth but a night! The days of our pilgrimage are few and sorrowful, and in vain we disquiet ourselves, as a bird beateth its wings against the bars of its cage! Teach us patience, our Father, and submission; and trust and confidence in

Thee, and in Thy goodness and wisdom! Thy counsels are secret, and Thy wisdom infinite, and we do not repine when Thou bereavest us.

Bless, O our Father, those of us who are now here assembled! Aid us in the keeping and perfect observance of all the duties which we have in anywise assumed to perform! Enable us to abide by the promises which we have made to one another! Give to us a more ample and complete understanding of our obligations as Brethren of our beloved Order, as men, and as citizens! Bless, increase, and extend that Order among all nations and tongues where thy Being is recognized! Preserve its principles and purposes from innovation. Sustain it against the assaults of ignorance and malice; prevent its being used for improper purposes, and forgive its errors! And to Thee and Thy Ineffable Name be all praise forever! AMEN!

LECTURE OF BROTHER TRUTH.

⊙.: My Brother, this is the last philosophical Degree of the Ancient and Accepted Scottish Rite. Everything in it and in the Council, even to the names and titles of the officers, is symbolical. These symbols do not explain themselves; and it will depend upon yourself whether what we have said and shall say to you shall be an explanation of them, or only additional enigmas.

Besides the Master and Warden, whose names you will understand hereafter, there are seven chief dignitaries. You heard their names while making your seven circuits, and receiving their instruction. They bear the names of the Seven Malakoth or Archangels, assigned by the Hebrews to the Seven Planets, as Saturn, Jupiter, Mars, the Sun, Mercury, Venus, and the Earth, were then styled; and

each has a banner of the color, and wears bracelets of the metal, anciently assigned to his planet. On the banners of four of them, stationed in the four corners of the chamber, are the figures, respectively, of the Eagle, the Lion, the Ox, and the Man, which you have so often seen, and probably so little understood, during your progress in Masonry.

The number *Seven* has always been peculiarly sacred. It is composed of the Ternary and Quaternary, or *three* and *four*, which are represented by the triangle and the square, and appear in the Ineffable Name of Deity, consisting of but three different letters, one of which being repeated makes the whole number of the letters four. Adding three to seven, we obtain the sacred number *ten*, embodied in the Tetractys of Pythagoras, and the number of the Sephiroth or Emanations from the Deity, of the Kabala, themselves subdivided into three and seven, as you will hereafter see. The numbers 3 and 4 are also assigned to the base and perpendicular of the right-angled triangle in the 47th Problem of Euclid, which is one of the symbols of Blue Masonry; the sum of their squares, 9 and 16, being equal to 25, the square of the hypotenuse, and 25 being the number of the Degrees of Perfection.

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THE VISION OF THE LIKENESS OF THE GLORY OF GOD.

“A stormy wind from the North, a great cloud, and a *flame* infolding it, and *splendor* enwrapping it; and out of the *fire* an amber-colored *blaze*.

“And in the midst of that the likeness of four living creatures, of four Cherubim, each in the form of a man, and each having four faces and four wings, and human hands under their wings on their four sides.

“Each of the four had the face of a MAN below; the face of a LION on the right, of an Ox on the left, and of an EAGLE above.

“And their wings were extended upward; two wings of every one were joined, and two covered their bodies.

“Each Cherub went straight forward; whither the spirit was impelled to go, thither they went; and they turned not as they went.

“They resembled *blazing coals* of fire, and *lamps*. A bright *flame* seemed to flash to and fro within the living creatures, and from it *lightning coruscating*; and the Cherubim went to and fro like flashes of lightning.

“By each of the four Cherubim was a wheel, with four faces or sides, and the color of each that of a chrysolite, or sea-green. All were of one fashion, of a wheel in the midst of a wheel. They moved backward or forward, to the right or left, and when they moved, went straight forward.

“When the Cherubim went, the wheels went by them; when *they* stood, *these* stood; and when *they* were lifted up, *these* were lifted up: for the spirit of the Cherubim was in them.

“And the whole body of each Cherub, their necks, hands, and wings, and the wheels, were full of eyes round about.

“Over the heads of the Cherubim was the likeness of the firmament, like crystal, terrible, spread out over their heads above.

“And above the firmament, the likeness of a Throne, of the color of a sapphire; and on that a Form like that of a man. The appearance of an amber-colored flame, flowing from Him, enwrapped Him, above and below his loins, as the resemblance of fire encircling him; like a rainbow in a cloud on a rainy day.

“The noise of their wings like the noise of many waters, as it were the voice of the Most High God.

“A Throne set in Heaven, and One sitting upon it; One in color like the jasper and sardonyx; and round the Throne an emerald-colored rainbow.

“Around the Throne were twenty-four seats; and on the seats twenty-four Ancients sitting, clothed in white, and wearing crowns of gold.

“From the Throne issued lightnings, voices, and thun-

derings; and Seven Lamps, that are the Seven Spirits of GOD, burned before the Throne.

“In the midst of and round about the Throne, four living creatures, full of eyes before and behind; the first like a LION, the second like a BULL, the third having the face, as it were, of a MAN, and the fourth like an EAGLE flying.

“And each of the four living creatures had six wings, and around about and within are full of eyes.

“And they rested not day and night, saying, ‘HOLY, HOLY, HOLY, LORD GOD ALMIGHTY! Who Is all that Was, and Is, and Is to come!’

“And when these living creatures ascribed glory, honor, and blessing to Him Who sitteth on the Throne, the Eternal, the twenty-four Ancients fell prostrate before Him that sitteth on the Throne, and adored the Eternal, and cast their crowns before the Throne, saying, ‘Thou art worthy, O LORD our GOD, to receive Glory, and Honor, and Power! because Thou hast created all things, and by Thy WILL all has been made!’

“And *Seven* Lamps of Fire burning before the Throne; which are the Seven Spirits of THE THEOS.

“In the midst of the Throne stood a Lamb, as if slain, having *Seven* horns and *Seven* eyes, which are the *Seven* Spirits of THE THEOS, sent forth to all the Earth.

“In the midst of the Seven Golden Candlesticks, a Somewhat like unto a human being, girt with a golden girdle, and having on His right hand Seven Stars and His countenance shining with a splendor like that of the Sun.”

And the Prophet Zechariah speaks of “*the Seven eyes of the LORD*, which run to and fro in the whole earth.”

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Before all things that exist in essence, but not as yet in form, said the old Oriental philosophy, there is one God, prior to the first God and King, to the first Manifested and Named, remaining immovable in the solitude of His Unity.

Within Him was as yet no result of an act of intellection, as an entity separate and distinct from Himself. He is wholly *subject*, without *object*. He is the exemplar of that God who is Author of Himself, the exemplar of Himself in Entity and Action, of the Self-generated IHUH, Author of Himself, Self-begotten.

Such also was the doctrine of the Kabalah. In it the Absolute or Very God, has no name, and is simple Unity, the essence of unmanifested Light; and so, by the poverty of language, said to be Light itself, or rather that unknown substance and essence, of which Light is the manifestation.

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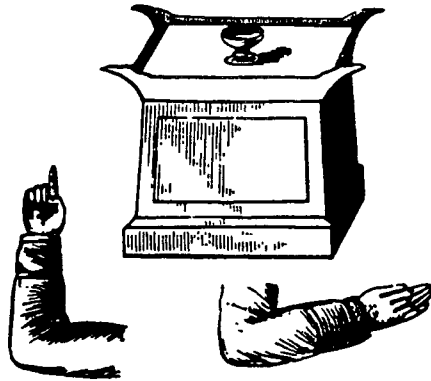
The harmony of the Universe, said the Pagan Heraclius, like the harmony of a harp, is made up of concords and discords, a mixture of Good and Evil.

And Good and Evil, said Euripides, cannot be separated from each other, though they are so tempered as to produce Beauty and Order.

To reconcile these with each other, and the liberty and free will of man with the Omnipotence and Foreknowledge of God, are the great problems to be solved.

Next after ADAM KADMON, said the Kabalists, outflowed or emanated the ten Sephiroth or Numerations; first, GOD as WILL, above the others, and their source; then from this Unity a second duality of the two sexes, the Divine Wisdom, and its Utterance, Understanding, wherefrom resulted human Intellection or Thinking. Then a third duality, GOD as Justice or Severity, and GOD as Mercy or Benignity, one male, the other female; and from these Harmony or Beauty. Next, GOD as Victory or Success, and as Glory, the fourth duality; from these, Stability or Permanence, the result of Equilibrium; and from this, Dominion, or the Absolute Supremacy and Sovereignty throughout the Universe, of the will of God.

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ברית מלח.

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העלמים.

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LECTURE OF FATHER ADAM.

“Then HE, who exists of Himself,” said the Hindu philosophy, “the ORIGIN, who is Himself not the object of any perception, He made this world, composed of great elements, perceptible. He manifested Himself, and dispelled the gloom.”

“HE, whose nature is beyond the reach of our intellect, whose essence is not cognizable by our Senses, who is undiscernible but eternal, He, the All-pervading Spirit, whom even the mind cannot grasp, to frame of Him an idea or conception, *even He rayed Himself forth.*”

“In an ocean without shore,” said the same philosophy, “in the centre of the Universe, Greatest of the Great, His radiance streaming forth in all light, dwells Brahma, LORD of created things, secluded from all. Into Him this All enters and again streams forth. In Him all the Gods are contained. This is all that Was, and Will be. He dwells in the highest unchangeable Ether.”

“Brahma, by whom all things are illumined ; by whose light the Sun and Stars shine, *but who is not revealed by their light*, He is the Cause of Being ; He is the Light, and imperishable.

“He whom the mind alone can perceive ; whose essence eludes the bodily organs ; who has no visible parts ; who IS from Eternity ; even He, the Soul of all Beings, who is comprehended in no Being, shone forth, in personality.”

The “One Existence” of the Hindus is the AINSOPH, the endless, unlimited, nameless Deity. This is “All things,” says the philosophy of the Magi, “and outside of it there is nothing. No substance has issued forth out of absolute nothing. All that is has drawn its origin from the source of eternal Light, from God.”

The Deity is comprehensible only in His manifestation ; the non-manifested is for us an abstraction. He is the no-thing, the Indivisible and Infinite Unity, Ainsoph. He is without bounds, in-no-wise-limited, undefined, formless. This is Anaximander’s To Apeiron, the Buddhists’ Non-Existence, the Chinese Tao. None of these are *Persons* ; for personality is limitedness, definiteness, bounding.

The primitive Light of the Deity, who is nothing, filled all space. It is space itself. All creation has progressively emanated or flowed out from the Divine Light. The Infinite Ainsoph manifested himself, in the beginning, in one first Principle or Cause, the Deity containing the Universe, the Son of God, the universal from which manifoldness was to flow, the Macrocosm or Macroprosopos, to whom the Kabalists assigned a human figure, as the Holy Writings gave them the right to do, and called him Adam Kadmon, the Prototype of aggregate humanity.

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“God,” said the Mithriac Hierophants, “is The First, Indestructible, Eternal, Uncreated, Indivisible ONE. He is voiceless, and communicates only with the Intellect, and is cognizable by Souls through the Intellect alone. In Him

all things were originally contained, and from him all things were evolved. For out of his Divine Silence and Rest, after an infinity of Time, was unfolded the WORD, or the Divine Potency in action; and then in succession the mighty, ever-acting, measureless Divine Intellect; and from the Word were evolved the Suns and Worlds; and Fire and Light, and the Harmony of Spheres and numbers; and from the Intellect all Souls and minds of men." And the Brahmins said: "In the beginning, the Universe was but one Soul. HE was the All, alone with Time and Space, and Infinite."

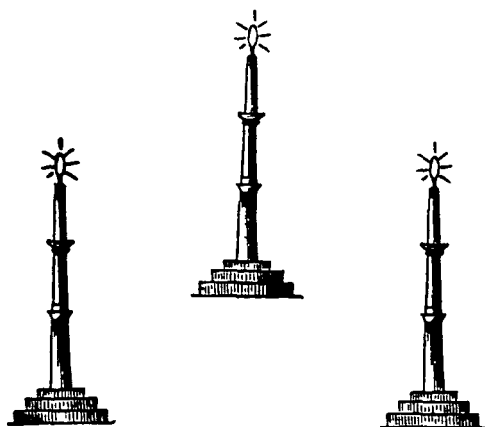
According to Maimonides, the Tsabæans acknowledged the existence of a Supreme God. This mighty and ineffable Being they supposed to dwell in eternal glory, inaccessible and invisible. Innumerable spiritual natures had emanated, it was imagined, from the Divine Essence; and these peopled the Universe, and ministered to the Will, as they were instructed by the Wisdom, of the Deity.

The Sun and the Stars were first considered as the emblems of the manifestations or self-limitations of GOD, and of the Angels who govern the world, and who preserve the order of nature, under the control of their Omnipotent Sovereign. But, in process of time, as always has happened and always will happen, the types came to be mistaken, first by the common people and then even by their teachers, for the prototypes. The invisible GOD was forgotten, with all the spiritual agents that execute his will, and the Stars and elements themselves were elevated to the rank of Deities.

The Ancient Persians adored one eternal Principle of Good, one Eternal beneficent GOD. They said, "He is First, Incorruptible, Eternal, Unbegotten, without parts, unlike to all other beings." "The Chaldeans," says a Greek writer, "think there is one Principle of all things;" and Eusebius shows that they acknowledged a First and Supreme Being, the GOD, Father and King of all things.

"The Persians," Ibu Shahna says, "after the time of Zoroaster, asserted the existence of GOD the Creator, who

was alone, without any companion. He created Light and Darkness; Good and Evil are produced out of the mixture of Light and Darkness; if these were not mixed, the world could not exist; and they will continue so to exist, until they shall be placed in separate worlds appropriated to each. Between the Principle or God of Good, Ormuzd, and Ahriman, the Principle or God of Evil, was Mithras, whom they called the Mediator;" thus recognizing the Ternary and the equilibrium of two contraries.



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LECTURE OF THE MALAK GABRIEL.

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TO CLOSE.

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WISDOM . . . POWER . . . BEAUTY.

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“Light and Darkness,” said Zoroaster, “are the world’s eternal ways. GOD is the Principle of everything that exists, the Generator of all Beings, Eternal, Immovable, Self-Existent. There are no bounds to His power. He is the Infinite mind and Supreme Intelligence.”

“Wisdom,” say the old Hebrew books, “had flowed forth from Eternity, from the beginning, from the earliest times of the earth.” “When He prepared the Heavens, I was there; when He described a circle in the ocean of light.” And the word rendered ‘Wisdom’ means the Generative Intellectual Potency of Deity.

This Wisdom, the daughter of GOD, is also Male and Generator. “She is the out-breathing of the Potency of GOD, and a perfect influence flowing forth from the glory of Omnipotence.”

“For she is the out-shining of the Eternal Light, the perfect mirror of the Power of GOD, and the image of His Beneficence.”

“He has formed earth by his Power, and established it by His Wisdom, and stretched out the Heavens by His Understanding.”

Such were the ancient ideas in regard to Deity.

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The Sun approaches the West . . .

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TWENTY-NINTH DEGREE.



Grand Scottish Knight of Saint Andrew.

XXIX.

GRAND SCOTTISH KNIGHT OF SAINT
ANDREW.



THE CHAPTER, ITS DECORATIONS, ETC.

Bodies of this Degree are styled CHAPTERS.

In a reception there are two apartments. The second is the Hall of the Chapter. Its hangings are crimson, supported by white columns. The seats of the first three officers are draped with crimson, and ornamented with gilding. Those of the other Knights are *blue*.

Over the Master is suspended, as a transparency, the Hebrew word $\aleph \gamma \lambda \aleph$; composed of the initials of four words hereafter explained.

In each corner of the hall is a Saint Andrew's Cross, of dark wood with a light in front of it, and over the light a letter; in the S. E., $\cdot\cdot\cdot\gamma$; in the S. W., $\cdot\cdot\cdot\aleph$; in the N. W., $\cdot\cdot\cdot\lambda$, and in the N. E., $\cdot\cdot\cdot\aleph$. Round the Altar, on the East, West, and

South, are three lights, forming an equilateral triangle; and in front of each of the first three officers are three lights, forming a like triangle.

The BANNER of the Order is white, fringed with gold, with a Saint Andrew's Cross in green, on each side, and at the extremities of the arms the four Hebrew letters י:ק:י:ק:

The DRESS of the Knights is a crimson robe, with a scarlet sash round the waist, a green collar, edged with crimson, over the neck, and a white silk scarf, fringed with gold, and worn from left to right. On the left breast is embroidered on the robe a large white Saint Andrew's Cross.

The JEWEL is a Saint Andrew's Cross, of gold, with a large emerald in the centre, surmounted by the helmet of a Knight, and with a thistle of gold between the arms at the bottom. It is worn suspended from the collar, or at a button-hole.

The Officers of a Chapter are, the *Venerable Grand Master*; the Senior Warden, who is styled *Worshipful Grand Prior*; the Junior Warden, styled *Worshipful Grand Seneschal*; the Orator, who is styled *Grand Preceptor*; the *Grand Almoner*; the Expert, who is styled *Grand Bailiff*; the Assistant Expert, who is styled *Grand Marshal*; the *Treasurer*; the Secretary, who is styled *Grand Registrar*; and the *Grand Master of Ceremonies*. There is also a *Warder*, commanding the guard on the inside of the door; and a *Captain of the Guard*, commanding that on the outside. The other Knights are styled *Grand Crosses*.

The *Grand Master* sits in the East, the *Grand Almoner* on his right; the *Grand Prior* in the West, the *Grand Preceptor* on his right; and the *Grand Seneschal* in the South, the *Master of Ceremonies* on his right.

All the Knights wear swords, and sit covered.

The HOUR, for closing :—The night draws near.

TO OPEN.

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The Order of Knighthood of Saint Andrew of Scotland was instituted to rebuild the Churches destroyed in the Holy Land, by the Saracens; to protect pilgrims journeying to the Holy Sepulchre; and to perform the other active duties of Knighthood.

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The Knights of Saint Andrew of Scotland now devote themselves to active charity and practical philanthropy, and to the inculcation among men of the principles of toleration and free government.

* * * * *

The first duty of a true Knight is, to reverence and obey that great Deity, whose Ineffable Name is so sacred in this Degree.

The second duty of a true Knight is, to be the liege servant of Truth; and the foe of all falsehood, cunning, and treachery.

The third duty of a true Knight is, to protect virtue and innocence against violence, fraud, and defamation.

The fourth duty of a true Knight is, to battle manfully for truth and the right, for free speech and free thought; and to defend the people against all usurpation and tyranny, civil or military, in peace or in war, under whatsoever color or pretext their rights under the law and Constitution may be invaded.

* * * * *

S.

HUMILITY, PATIENCE, and SELF-DENIAL are three excellent qualities of a Knight.

* * * * *

N.

CHARITY, CLEMENCY, and GENEROSITY are three MORE excellent qualities of a Knight.


* * * * *

E.


VIRTUE, TRUTH, and HONOR are three MOST excellent qualities of a Knight.

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O.:	S		III
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⊕.:	W		IV
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♯.:	E		V
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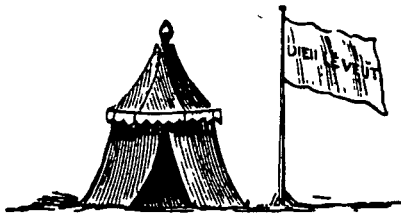
A.: G.: L.: A.:

* * * * *

O.: In the name, etc., and under the auspices, etc.

* * * * *

RECEPTION.



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* * * * *

V.: There is no God but God; the Living, the Self-Subsisting.

* * * * *

V.: To GOD belongeth the East and the West; therefore, whithersoever ye turn yourselves to pray, there is the face of GOD; for GOD is omnipresent and omniscient.

* * * * *

V.: Death cometh once unto all men: and after death the judgment: yet death to a Knight is better than dishonor.

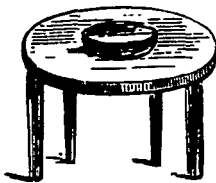
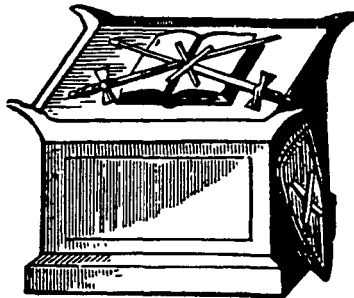
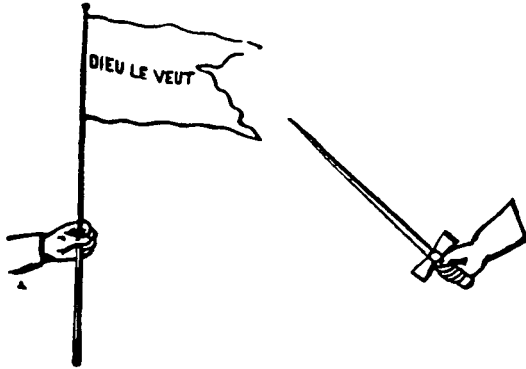


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נקם אדני.



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O.: Brother, this Order refuses to receive any who are intemperate, unchaste, covetous, or base, and requires of its Knights purity and virtue, and that each be alike without fear and without reproach.

* * * * *

O.: You hear, my Brother, one of the lessons of our Order. You have already been told that HUMILITY, PATIENCE, and SELF-DENIAL are three essential virtues of a Grand Scottish Knight of St. Andrew. Three *more* essential qualities are CHARITY, CLEMENCY, and GENEROSITY.

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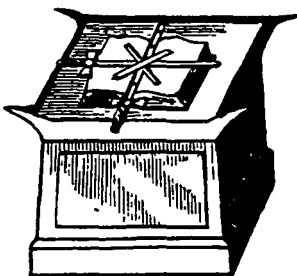
P R A Y E R .

OUR FATHER who art in Heaven, the one only true GOD! Look kindly upon this Candidate, about to become a Knight and Thy Servant. Aid him to perform punctually the vows he is to assume. Strengthen his good resolutions, and suffer not temptation to overcome him. Make him a true Knight; and teach him to exercise whatever powers he may possess, with gentleness and moderation, and for the benefit of mankind and Thy glory! Aid him to be true and loyal, frank and sincere; and may his and our Knighthood here below be but preparatory to our final initiation into the mysteries of Thy Heaven of perfect peace and happiness! AMEN!

* * * * *

⊕.: In every Degree in Freemasonry, the Candidate seeks to attain Light. In the Philosophical Degrees you journeyed continually toward the East, in search of *intellectual* Light. In the Chivalric Degrees you seek to be illuminated by the knightly and heroic virtues, which are the Light of the soul.

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הנדרים.

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O.: Obedience to his superiors is among the first duties of a Knight ; not a blind obedience, to do things immoral, unjust, cruel, or unreasonable ; but an obedience unquestioning, in matters concerning the Order, and where what is commanded is fit and proper to be done.

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MUSIC.

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העלמים.

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REFRESHMENT.

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HISTORY.

When the Order of *The Knighthood of the Temple of Solomon*, or of *The Knights of the Temple*, the *Poor Fellow-Soldiers of Jesus Christ*, which was established in 1118, had been declared heretical by Pope Clement V., at the instance of Philip the Fair of France, in 1307; when all of the Order in France had been arrested and imprisoned, many executed, more tortured, and all impoverished; when, in most of the other European States, the Estates of the Order had been confiscated and divided between the Sovereign, the Knights Hospitalers, and the Pope; and when the Grand Master and the Grand Preceptor Guy had been burned alive, on the 18th of March, 1313, Old Style; the Templars no longer had a common head, nor could anywhere maintain their organization under their old name, which had become so famous.

Their possessions confiscated, their leaders incarcerated for life or put to death, the Brethren persecuted in every way, the survivors were compelled, for the sake of concealment, and to be in safety, to leave their homes, lay aside the garb of the Temple, and mingle again with the world, or enter other Orders. In Portugal, where they were pronounced innocent, the name of the Order was changed to that of the Order of CHRIST. In England King Edward proscribed them, and forbade them to remain in the realm, unless they entered the Commanderies of the Knights of St. John of Jerusalem, or of the Hospital. In Scotland they found protection, and joined the army with which King Robert Bruce met the invasion of his country by Edward II. of England.

The battle of Bannockburn was fought on the 24th of June, 1314. In consequence of the assistance rendered him on that memorable day by the Templars, Bruce created, and received them into, the Order of Saint Andrew du Chardon [of the Thistle], of Scotland. This was afterward annexed to the Degrees of the Rite of Heredom, Herodom, or Hierodom, a word coined from the two Greek words *ἱερος*

Δόμος [*Hieros domos*], HOLY HOUSE, and said to be the name of a mountain in Scotland (*where there is no such mountain*), to conceal the real name of the Order, which was "THE HOLY HOUSE of the TEMPLE at Jerusalem." The meaning hidden in the word "HOLY" you may, perhaps, be hereafter fortunate enough to learn.

King Robert reserved to himself and to his successors forever the title of Grand Master of the new Order; and granted a charter of lands to Walter de Clifton, Grand Preceptor of the Templars for Scotland, for the assistance which they rendered him at Bannockburn.

Prince Charles Edward Stuart was the last Grand Master of the Order of Herodom in Scotland, and exercised his powers in France, by establishing a Chapter of Rose Croix at Arras, and by other acts. And when the Ancient and Accepted Scottish Rite was finally organized, by those in possession of the Degrees of the Rites of Herodom and Perfection, and of other Rites and detached Degrees that had been from time to time established in Scotland, France, Germany, and elsewhere, the Order of Grand Scottish Knights of Saint Andrew became the 29th of the new Rite, formed by selecting, from the different Rites and Observances, seven Degrees, in addition to the twenty-five of Perfection; and creating the 33d, as the Supreme and last Degree, to rule the whole.

[From "*Secret Societies of the Middle Ages.*"]

ELECTION OF MASTER OF THE TEMPLE, OR OF THE ORDER OF THE POOR FELLOW-SOLDIERY OF SOLOMON: AND RECEPTION OF A KNIGHT.

The election of a Master of the Temple was as follows:

When the Master was dead, an event which always occurred in the East, as he was bound to reside there, if it took place in the Kingdom of Jerusalem, the Marshal of the Order was on the spot; he took upon him the exercise of the vacant dignity till, with the aid of the Chapter and of all the bailiffs on this side of

the sea (*i. e.*, in the East), he had appointed a Great Prior to represent the Master. But this election did not take place till after the funeral. Should the death of the Master have occurred in the province of Tripolis, or that of Antioch, the Prior of the Province took the direction of the Order, till the Great Prior was appointed.

Owing to the constant state of war which prevailed in the East, and to other causes, a considerable space of time occasionally intervened between the death of one Master and the appointment of his successor. During the interregnum, the society was directed by the Great Prior, who bore the seal of the Master.

When the day appointed for the election was arrived, the Great Officers of the Order, and all the bailiffs who were invited to be present, assembled in the place selected for holding the election—generally the Chapel of the Order. The Great Prior, taking several of the Knights aside, consulted with them; and they then made two, or three, or more of the Knights who were most highly esteemed retire. The Great Prior took the voices of those present on the merits of the absent Knights, and he who had most in his favor was declared the Electing Prior. The Knights were then called in, and the choice of the assembly notified to them. A Knight possessing the same virtues of piety, love of peace, and impartiality with himself, was then assigned for an assistant to the Electing Prior, and the whole assembly withdrew, leaving the two alone in the chapel, where they passed the rest of the night in prayer.

Early next morning, after performing their usual devotion, and hearing the Mass of the Holy Ghost, the Chapter re-assembled. The Great Prior then exhorted the two Electing Brethren to perform their duty truly and honestly. These, then retiring, chose two other Brethren; these four chose two more, and so on, till the number amounted to twelve, in honor of the Apostles. The twelve then chose a Brother Chaplain to represent the person of Jesus Christ, and maintain peace and concord. It was necessary that these thirteen should be of different Provinces—eight of the Knights, four serving Brethren, and one Priest. The thirteen Electors then returned to the Chapter, and the Electing Prior besought all present to pray for them, as a great task had been laid on them. All then fell on their knees and prayed, and the Great Prior solemnly reminded the Electors

of their duty, and conjured them to perform it truly and uprightly. Having again implored the prayers of the assembly, The Electing Prior and his companions retired to the place appointed for their deliberations. If the Electors, or the majority of them, declared for any Knight on this or the other side of the sea, he was appointed; if they were divided into parties, the Electing Prior came with one of the Knights, and, informing the assembly of the circumstance, asked their prayers. All fell on their knees, and the two Electors returned to their companions; if they now agreed, the person whom they chose was declared Master.

Should the object of their choice be, as was not unfrequently the case, actually present in the Chapter, the thirteen came in. And the Electing Prior, speaking in their name, said: "Beloved Sirs, give praise and thanks to our Lord Jesus Christ, and to our dear Lady, and to all the Saints, that we are agreed, and have, according to your command, chosen, in the name of God, a Master of the Temple. Are ye content with what we have done?" All then replied, "In the name of God." "Do ye promise to yield him obedience as long as he lives?" "Yea, with the help of God." The Electing Prior then returned to the Great Prior, and said: "Prior, if God and we have chosen thee for the Master, wilt thou promise to obey the Chapter as long as thou livest, and to maintain the good morals and good usages of the Order?" And he answered, "Yea, with the aid of God." The same question was then put to some of the most distinguished Knights, and if the person elected was present, the Electing Prior went up to him, and said: "In the name of the Father, the Son, and the Holy Ghost, we have chosen you, Brother N. N., for Master, and do choose you." He then said: "Beloved Sirs and Brethren, give thanks unto God; behold our Master." The Chaplains then chaunted aloud the *Te Deum Laudamus*; the Brethren arose, and with the utmost reverence and joy, taking the new Master in their arms, carried him into the chapel, and placed him before the altar, where he continued kneeling while the Brethren prayed; the Chaplains repeating *Kyrie Eleison*, *Pater Noster*, and other devotional forms.

The election of the Master of the Temple required no Papal confirmation: the choice of the Chapter was conclusive. Two Knights were assigned to him as his companions.

The following account of the reception of a Knight is highly interesting:—

Whoever presented himself to be received as a Knight of the Order must solemnly aver that he was sprung from a Knightly family, and that his father was, or might have been, a Knight. He was further to prove that he was born in lawful wedlock; for, like the Church in general, the Templars excluded bastards from their society.

It was necessary that the candidate for admission among the Knights of the Temple should already be a Knight; for as Knighthood was a secular honor, the Order would have regarded it as derogatory from its dignity if any of its members were to receive it.

The Hospitalers and Teutonic Knights thought differently. With them the Aspirant was knighted on his admission. If the candidate Templar, therefore, had not been knighted, he was obliged to receive Knighthood, in the usual manner, from a secular Knight, or a Bishop, previous to taking his vows.

A novitiate forms an essential and reasonable part of the course of admission into the spiritual orders in general; for it is but right that a person should become in some measure acquainted with the rules and duties of a society before he enters it. But, though the original rules of the Templars enjoined a novitiate, it was totally neglected in practice; a matter which was afterwards made one of the charges against the Order.

The reception of a Knight took place in one of the assembled Chapters of the Order, in the presence of the assembled Chapter. It was secret, not even the relatives of the Candidate being allowed to be present. The ceremony commenced by the Master or Prior who presided, saying, "Beloved Brethren, ye see that the majority are agreed to receive this man as a Brother. If there be any among you who knows anything of him, on account of which he cannot lawfully become a Brother, let him say it, for it is better that this should be signified beforehand than after he is brought before us."

The Aspirant, if no objection was made, was then led into a chamber near the Chapter-room; and two or three reputable Knights, of the oldest in the house, were sent to lay before him what it was needful for him to know. They commenced by saying, "Brother, are you desirous of being associated to the

Order?" If he answered in the affirmative, they stated to him the whole rigor of the Order. Should he reply that he was willing to endure everything for the sake of God, and to be all his life long the servant and slave of the Order, they asked him if he had a wife, or was betrothed? If he had made profession or vows in any other Order? If he owed to any man in the world more than he could pay? If he was of sound body, and had no secret infirmity, and if he was the servant of any one? Should his answers be in the negative, the Brethren went back to the Chapter, and informed the Master or his representative of the result of the examination. The latter then asked once more if any one knew anything to the contrary; if all were silent, he said:—"Are you willing that he should be brought in, in God's name?" The Knights then said, "Let him be brought in, in God's name." Those who had been already with him then went out again, and asked him if he persisted in his resolution? If he said that he did, they instructed him in what he was to do when suing for admission. They then led him back to the Chapter, where, casting himself on his knees, with folded hands before the Receptor, he said, "Sir, I am come before God, and before you and the Brethren, and pray and beseech you for the sake of God and our dear Lady Mary, to admit me into your Society, and the good deeds of the Order, as one who will be all his life long the servant and slave of the Order." The Receptor then replied, "Beloved Brother, you are desirous of a great matter, for you see nothing but the outward shell of our Order. It is only the outward shell when you see that we have fine horses and rich caparisons, that we eat and drink well, and are splendidly clothed. From this you conclude that you will be well off with us. But you know not the rigorous maxims which are in our interior. For it is a hard matter for you, who are your own master, to become the servant of another. You will hardly be able to perform in future what you wish yourself. For when you may wish to be on this side of the sea, you will be sent to the other side; when you wish to be in Acre, you will be sent to the district of Antioch, to Tripolis, or to Armenia, or you will be sent to Apulia, to Sicily, or to Lombardy, or to Burgundy, France, England, or any other country where we have houses or possessions; when you wish to sleep you will be ordered to watch; when you will wish to watch, then you will be ordered

to bed ; when you will wish to eat, then you will be ordered to do something else. And as both we and you might suffer great inconvenience from what you have mayhap concealed from us, look here on the Holy Evangelists and the Word of God, and answer the truth to the questions which we shall put to you ; for if you lie you will be perjured, and may be expelled the Order, from which God keep you."

He was now asked over again by the Preceptor the same questions as before, and moreover if he had made any simoniacal contract with a Templar or any other for admission. If his answers proved satisfactory, the Preceptor proceeded, "Beloved Brother, take good care that you have spoken the truth to us, for should you have spoken false in any one point, you might be put out of the Order, from which God keep you ; now, beloved Brother, attend strictly to what we shall say unto you. Do you promise to God and our dear Lady Mary, to be all your life long obedient to the Master of the Temple, and to the Prior who shall be set over you ?"—"Yea, Sir, with the help of God."

"Do you promise to God and our dear Lady Mary, to live chaste of your body all your life long ?"—"Yea, Sir, with the help of God."

"Do you promise to God and our dear Lady Mary, to observe all your life long the laudable manners and customs of our Order, both those which are already in use, and those which the Master and Knights may add ?"—"Yea, Sir, with the help of God."

"Do you promise to God and our dear Lady Mary, that you will, with the strength and powers which God has bestowed on you, help as long as you live to conquer the holy land of Jerusalem ; and that you will, with all your strength, aid to keep and guard that which the Christians possess ?"—"Yea, Sir, with the help of God."

"Do you promise to God, and our dear Lady Mary, never to hold this Order for stronger or weaker, for better or worse, than with the permission of the Chapter, which has the authority ?"—"Yea, Sir, with the help of God."

"Do you finally promise to God and our dear Lady Mary, never to be present when a Christian is unjustly and unlawfully despoiled of his heritage, and that you will never, by counsel or by act, take part therein ?"—"Yea, Sir, with the help of God."

"In the name, then, of God and our dear Lady Mary, and in

the name of St. Peter of Rome, and of our father the Pope, and in the name of all the Brethren of the Temple, we receive you to all the good works of the Order, which have been performed from the beginning, and shall be performed to the end of you, your father, your mother, and all of your family whom you will let have share therein. In like manner do you receive us to all the good works which you have performed and shall perform. We assure you of bread and water, and of the poor clothing of the Order, and labor and toil enow."

The Master then took the distinguishing habit of the Order—namely, the white mantle, with the red cross, and putting it about the neck of the candidate, clasped it firmly. The Chaplain then repeated the 132d Psalm, *Ecce quam bonum*, and the prayer of the Holy Ghost, *Deus qui corda fidelium*, and each Brother repeated a *Pater-Noster*. The Master and the Chaplain then kissed him on the mouth, and he sat down before the Master, who delivered to him a discourse, of which the following is the substance :—He was not to strike or wound any Christian ; not to swear ; not to receive any attendance from a woman without the permission of his superior ; not on any account to kiss a woman, even if she was his mother or his sister ; to hold no child at the baptismal font, or be a godfather ; to abuse no man, or call him foul names ; but to be always courteous and polite. He was to sleep in a linen shirt, drawers, and hose, and girded with a small girdle. He was to attend Divine Service punctually, and at table he was to commence and conclude with prayer. During the meal he was to preserve silence. When the Master died he was, be where he might, to repeat 200 *Pater-Nosters* for the repose of his soul.

Each Knight was supplied with clothes, arms, and equipments out of the funds of the Order. His dress was a long white tunic, nearly resembling that of priests in shape, with a red cross on the back and top of it ; his girdle was under this, over his linen shirt. Over all he wore his white mantle, with its red cross of four arms (the under one being the longest) on the left breast. His head was covered by a cap or hood attached to his mantle. His arms were shield, lance, sword, and mace ; and owing to the heat of the East, and the necessity of activity in combats with the Turks and Saracens, his arms and equipments, in general, were lighter than those used by the secular knights. He was

allowed three horses and an esquire, who was either a serving brother of the Order, or some layman, who was hired for the purpose.

The reception of the Clergy (first admitted 1162) was the same as that of the Knights, with the omission of such questions as did not apply to them. They were only required to take the three vows of poverty, chastity, and obedience. The ritual of their reception was in Latin, and was almost precisely the same with that of the Benedictines. Like that of the Knights, their reception was secret. When the Psalms had been sung, the Master put on the Recipient the dress of the Order and the girdle, and if he was a Priest, the cap called *baret*. The habit of the Chaplain of the Order was a white, close-fitting tunic, with a red cross on the left breast.

The reception of the serving brethren was the same as that of the two higher classes, the necessary difference being made in the questions which were asked. As the Order would receive no slave into their body, the candidate was required to aver that he was a freeborn man; he was moreover obliged to declare that he was not a Knight. As the more disagreeable duties of the Order probably fell to their share, the general duties and obligations were laid before them in stronger and more explicit terms than were thought necessary in the case of Knights and Priests. In the times of the poverty of the Order, the clothing of the serving brethren of the Order was the cast-off garments of the Knights, but this custom did not long continue; and as some abuses arose from all the members of the Order being clad in white, the serving brethren were appointed to wear black or brown kirtles, with the red cross upon them, to indicate that they belonged to the Order. In battle their arms were nearly the same as the Knights, but of a lighter kind, as they had frequently to jump from their horses and fight on foot. They were allowed but one horse by the Order, but the Master was empowered to lend each another, if he thought it expedient, which horse was to be afterwards returned.

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LECTURE.

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TO CLOSE.

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. The night draws near; and with the same swift step approach the night of Death and the hour of Judgment.

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⊙.: Even so Wrong and Error rule all over the world; and it is only here and there that Truth and the Right are conquerors. But morning ever comes at last after night; and no true Mason despairs of final victory.

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A.: G.: L.: A.:

Thou art mighty forever! O Lord!

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THIRTIETH DEGREE.



**Knight Kadosh, or Knight of the White and Black
Eagle.**

XXX.

KNIGHT KADOSH, OR KNIGHT OF THE WHITE AND BLACK EAGLE.

* * * * *

There are several Kadoshes. The French Rituals mention *seven*: . . . 1st. That of the Hebrews: . . . 2d. That of the first Christians: . . . 3d. That of the Crusades: . . . 4th. That of the Templars: . . . 5th. That of Cromwell, or of the Puritans: . . . 6th. That of the Jesuits: . . . and, 7th. "The Grand Veritable Kadosh, apart from every sect, free of all ambition, which opens its arms to all men, and has no enemies other than vice, crime, fanaticism, and superstition."

In all the Kadoshes, the Words, Signs, and Tokens are substantially the same.

APARTMENTS AND FURNITURE.

In this Degree, when there is a reception, four apartments are used.

THE FIRST APARTMENT . . . is hung with black. A sepulchral lamp is suspended from the ceiling.

In the centre of the apartment is a tomb, painted to imitate black marble. Upon it is a coffin.

On the platform of the tomb are three skulls. The middle one,

wreathed with laurel and amaranths (*immortelles*), lies on a black velvet cushion. Upon the one on the left is the triple crown of the Pope, and on the one on the right a regal crown, adorned with fleurs de lys, and open, like those of the middle age.

At the west end of the apartment is a large transparency, on which appears, in flame-colored letters, the following sentence :

“HE WHO SHALL OVERCOME THE DREAD OF DEATH SHALL ASCEND ABOVE THE TERRESTRIAL SPHERE, AND BE ENTITLED TO INITIATION INTO THE GREATER MYSTERIES.”

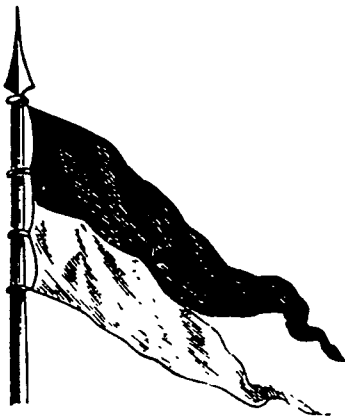
Under this are the initials \square ∴ > ∴ \triangle ∴.

THE SECOND APARTMENT . . . is hung with white. At one end of it are two altars. On one is an urn filled with perfume ; on the other, one filled with alcohol. It has no other light than from the alcohol.

Above and between the two altars hangs a double-headed eagle, one half white, and the other black, with his wings extended. He should be as life-like as possible.

THE THIRD APARTMENT . . . is hung with light-blue ; the ceiling blue and starry. The apartment is divided into two parts by a curtain, midway between the entrance and the East. In the East is a platform, the ascent to which is by seven steps. On the platform are seven seats, one in the middle, to the rear, for the Supreme Judge, and three on each side, facing inward, for the Frank-Judges. Over the Supreme Judge a crimson curtain divides, and hangs down to the floor on each side of the platform, like a tent.

Over the Supreme Judge leans the Banner of the Order, or the Beauseant, which is as represented below.



In front of the Supreme Judge's seat is an Altar, on which are a Sword, a Balance, the Book of Constitutions, and, on the latter two Kadosh daggers. On the East, North, and South sides of the Altar, are three candlesticks, one on each side, and each with three branches. In each branch burns a candle of yellow wax ; and the candlesticks are covered with black crape.

THE FOURTH APARTMENT . . . is hung with crimson, except the East, and adorned with white columns. The East is hung, at the back and sides, with black velvet, embroidered with silver, displaying skulls pierced with daggers.

Over the Throne hangs an imitation of a large double-headed white and black eagle, his wings open but not fully spread, holding a sword in his claws. Round his neck is a ribbon, half black and half white, from which hangs a patriarchal cross of three transverse bars, carved of wood and gilded.

Between the wings of the eagle, heavy drapery of black velvet, with large white stripes and silver fringe, falls down and forms hangings for the Throne on either side. On the black stripes are red Teutonic Crosses and five-pointed silver stars. Behind the Throne is a large Teutonic Cross, of the pattern hereafter described.

On the right of the Throne leans the Beauseant. In the West, on the right hand, leans the white banner, and on the left, the black banner of the Order.

Toward the west of the hall is a large Mausoleum, in the shape of a truncated pyramid, painted to imitate black marble. On the platform of it is a funereal urn, covered with a black vail. This is encircled by a wreath of laurel. On the right of the urn is a regal CROWN ; on the left, a Pope's TIARA. At each angle is a vase, in which alcohol burns ; and there are two or three small pans, in which is incense, to be lighted at the proper time.

Between the East and the Mausoleum is the Mysterious Ladder, covered, until the proper moment, by a black cloth.

Over the West is a transparency representing De Molai burning at the stake. Over him are the words, "*Dieu le Veut : SPES MEA IN DEO EST.*"

In the East, are a Roman Cap of Liberty and a Shepherd's Crook.

Between the Mausoleum and the West is the Altar, on which

are a skull containing a silver cup, a decanter of red wine, and a loaf of white bread ; all of which is covered by a white linen cloth, to be removed at the proper time.

On each side of the Mausoleum stands a Herald-at-Arms, in full armor, gauntleted, and with sword, battle-axe, casque, and visor.

On each side, to the front, of each of the three first officers, is a light ; and round the Altar are ten thus arranged : on the East side one, its color light-blue ; on the North side two, their color black ; on the West side three, forming an equilateral triangle, their color white ; and on the South side four, forming a square, their color bright red. The lights of the officers are of yellow wax.

In the first and second apartments the Lodge is termed "*Council* ;" in the third, "*Arëopagus* ;" in the fourth, "*The Senate*."

OFFICERS, TITLES, ETC.

The elective officers of a Council of Kadosh are :

1. The Commander, who is styled *Very Eminent*.
2. The First Lieutenant Commander, or Prior, who is styled *Eminent*.
3. The Second Lieutenant Commander, or Preceptor, who is styled *Eminent*.
4. The Chancellor, styled *Excellent*.
5. The Orator, styled *Excellent*.
6. The Almoner, styled *Excellent*.
7. The Recorder, styled *Excellent*.
8. The Treasurer, styled *Excellent*.

The appointed officers are :

9. The Marshal of Ceremonies, styled *Venerable*.
10. The Turcopilier, or Commander of the Cavalry, styled *Valiant*.
11. The Draper, styled *Worshipful*.
12. The First Deacon, styled *Worthy*.
13. The Second Deacon, styled *Worthy*.
14. The Bearer of the Beauseant.
15. The Bearer of the second Standard.

16. The Bearer of the third Standard.
17. The Lieutenant of the Guard.
18. The Sentinel.

The prefix *Sir* is added to the titles of all the officers except the three Chief Dignitaries—thus, “*Excellent Sir Chancellor* ;” those after the 13th are addressed as “*Sir Bearer of the Beauseant*,” etc. The Knights who are not officers are addressed as “*Sir A. . . B. . .*,” etc.

In addressing each other, the second person singular (*Thou, Thee, Thine,*) is used.

STATIONS AND POSTS.

The Prior and Preceptor sit in the West, the former on the right.

The Chancellor sits on the right of the Commander.

The Orator in the South.

The Almoner in the North.

The Recorder and Treasurer sit as in other bodies.

The Marshal of Ceremonies sits in front of the East, half-way between it and the Altar. The Turcopilier sits on his right, and the Draper on his left.

The Deacon sits as in the Symbolic Lodge.

The Bearer of the Beauseant sits in front, to the right of the Commander.

The Bearers of the other Standards sit on the right and left, a little to the front of the Prior and Preceptor.

The Lieutenant of the Guard is near the door, on the inside ; and the Sentinel is stationed on the outside.

The Second Lieutenant Commander presides in the second apartment, and is there styled “The Hierophant.”

The First Lieutenant Commander presides in the third apartment, and is there styled “Supreme Judge.”

The Arëopagus is composed of seven members and no more. Regularly, these are : The Supreme Judge, with the Chancellor, Treasurer, Almoner, Turcopilier, Draper, and First Deacon.

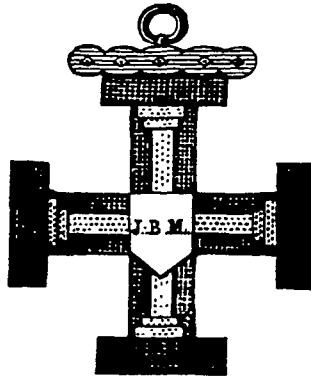
These are styled "Frank Judges." The Lieutenant of the Guard attends them, and is styled "Provost of Justice."

CLOTHING, DECORATIONS, ETC.

The regular and full costume of a Knight Kadosh, as prescribed by the Mother-Council, is as follows :

A white tunic of fine woollen stuff, in the shape of a *dalmatique*, with large sleeves, reaching to the knees, bordered with black, and having on the left breast a red Latin cross.

A black belt, of morocco or patent leather, with a true Teutonic Cross in front, as a clasp, of jet and gold, on which are the letters J. . B. . M. . . The Teutonic Cross is of this shape



and fashion, and is thus described in heraldic language: "A cross potent *sable* (black), charged with another cross double potent *or* (gold), surcharged with an escentcheon bearing the letters J. . B. . M. . ., the principal cross surmounted by a chief *azure* (blue), *semè* of France."

A mantle or cloak of black velvet, very full, and reaching mid-way between the knee and ankle, lined with crimson silk and edged with red velvet, and having on the left side or breast a red Latin cross. It is clasped in front of the throat with a plain Teutonic Cross of gold, of the shape before given.

A wide-brimmed hat of black felt, with a plume of red ostrich feathers on the left side, which is turned up, and the lower end of the plume covered with a Teutonic Cross of gold.

A Knight's *collerette*, with points, of linen cambric, with or without lace.

Closely fitting pantaloons of white cassimere; and, worn over them, yellow morocco boots, coming up half-way to the knee, bound round the top with narrow gold lace, and having tassels of white silk in front.

Gold spurs.

A sword with a straight silver guard, hanging from the belt. On the scabbard and hilt are the figures 30.

A CORDON of black watered silk ribbon, four or five inches wide, edged with narrow silver lace, and worn across the body, over the tunic and under the mantle, from left to right.

Or a collar, of similar ribbon, edged in the same manner.


On the front part of the Cordon or Collar are embroidered in scarlet silk the letters K—H, two Teutonic Crosses and a double-headed eagle, his wings extended, holding a poniard in his claws. The two heads, and the blade of the poniard are of gold. The handle of the poniard is oval, one-half of it white and the other black.

Under the sash or belt is a poniard, its blade of steel, its handle oval, one-half of it ebony, the other half of ivory.

Round the body is a broad black scarf, sash, or girdle, fringed with silver.

The JEWEL of the Degree is thus described :

A double-headed eagle, with wings spread, and measuring about one inch across from outside to outside of wings, resting upon a Teutonic Cross one and a half inches in size. The eagle is of silver, and the cross of gold, enameled with red.

On the front of the hat, between the two letters . . .  . . . , may be a sun of gold, its rays extending the whole width of the front each way.

The GLOVES are of white kid.

As this costume is costly, the following may be used instead :

A suit of black, with white kid gloves; a black Cordon or Collar, edged with silver lace; a girdle, or sash of black, with silver fringe; sword and belt as above; a red Teutonic Cross over the heart; a round black hat; the Cordon or Collar embroidered as above, and the Jewel as above.

No Apron is worn.

STANDARDS.

Besides the Great Standard or Beauseant, there are two Standards of the Order.

The first is a piece of white satin, three and a half feet square, with a fringe of gold. On the upper part are embroidered in gold the words "*Dieu le Veut.*" In the centre, below these, is a Teutonic Cross embroidered in gold and crimson, with the number 30 in the centre of the cross. Below, at the bottom, are embroidered in gold the words "*ORDO AB CHAO,*" and the date 1118.

The second is a piece of black silk, of the same dimensions as the first, with a fringe of silver, and all its embroidery of silver. The words "*VINCERE AUT MORI*" are embroidered diagonally, from the upper corner on the left to the lower corner on the right. In the upper right corner is a crimson Teutonic Cross; in the lower left corner, a double-headed eagle, with his wings open but not spread, and holding a sword in his claws. Over him is the date 1313.

 MEETINGS.

Councils of Kadosh must meet at least once every two months, in addition to the assembly on the feast-day and fast-day of the Order. These are the eighteenth day of January, the day of the foundation of the Order; and the eleventh day of March, the day of the martyrdom of De Molai.

There are refectations on Good Friday and Ascension Day in each year.

Elections of officers are held as provided in the statutes.

Ten Knights form a quorum for the transaction of business; but nothing can be transacted unless the Commander, Prior, or Preceptor is present. Without one of these there is no Council. Nevertheless, if these offices should all be vacant at once, the Knights may convene and elect their successors.

TO OPEN.

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RECEPTION.

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§.: To attain what you desire, you must bind yourself by solemn obligations. You may expose yourself to much trouble and many dangers. You will have to watch, when you would wish to sleep; to endure fatigue, when you would wish to rest; to suffer from hunger and thirst, when you long to eat and drink; to obey the orders of your superiors, even if you are required to go to another country, when you wish to remain in your own.

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THE MAUSOLEUM.

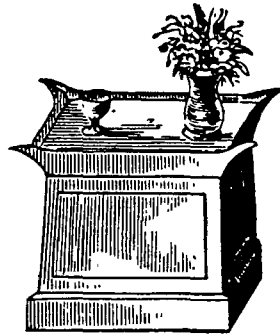
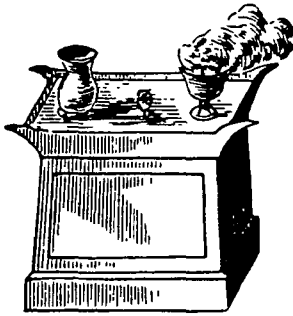
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PLAINTIVE MUSIC.



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II.



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“All things whatsoever ye would that men should do unto you, do ye even so unto them.

“Do not unto another that which thou wouldst not wish he should do unto thee.

“Adore the Supreme Being, and pay him homage, with a worship free from superstition.

“Make not unto thyself a Deity in thine own image.

“Be not selfish in the noblest things, standing coldly aloof from the unlearned and the unknown.

“Be not afraid of that which will injure thee in others' eyes, and heedless of the sin that throbs in thy soul in hatreds, jealousies, and revenges.

“Strive not to be better than others, but to be better than thyself.

“Think not that a man's life consists in the abundance of the things that he possesses.

“Imagine not that thou hast no stock in the public morality.

“Do not abhor sin so much, as to come to love men too little.

“Love thy neighbor as thou dost love thyself.

“Aid and assist the unfortunate.

“Be sincere, and shun falsehood.

“Be patient, and indulgent to the errors of thy brethren.

“Seek not for faults, but virtues, in other men.

“Be faithful to thy engagements, and hold discretion to be one of the chief virtues of a philosopher.

“Bear adversity with resignation.”

Such are the duties of a philosopher and a true Knight Kadosh.

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We have not forgotten our obligations as Master Masons. We are the apostles of no crude and undigested theories. We seek to establish no ideal Utopia. We know that a people will have only such institutions as it is fitted to have, and that it is worse than useless to attempt to force any others upon it. We excite no people, unfitted for freedom, to hasty and ill-advised revolt and rebellion, in which those who persuade them into peril are powerless to shield them from the consequences. We teach no novel doctrines, no superficial and unsound philosophy of politics, of glittering generalities and specious paradoxes.

We strive to restore here that ancient disinterestedness and that devotion to the cause of Humanity which led eight Frenchmen of noble lineage, men of wealth and honor, to devote themselves to the arduous service of protecting the unarmed and helpless pilgrims whose piety led them to visit the Holy City of Jerusalem. These, in the year 1118, appeared before Guarimond, Patriarch of Jerusalem, and between his hands vowed faithfully to perform the duties which they had agreed to assume, as “The Poor Fellow-Soldiery of the Temple of Solomon ;” from which beginning grew up a great Order, Soldiers of the Cross, Defenders of Palestine and Syria against the Saracens, and of Spain against the Moors.

The Christian throne of Jerusalem fell in the dust. The Mosque of Omar still occupies the site of the Holy Temple. The Crusades, with all their pomp and pageantry of war and romance, went by, and have long since faded away in

the dim past. A new age has succeeded, with new ideas, new institutions, new aims; and if the Holy Sepulchre is again to be the heritage of a Christian Power, and the appanage of a Christian Throne, that will be brought about by peaceful negotiation, or as the result of a war between great nations, in God's good time, and not by a new Crusade.

But there remain other fields in which the Knights Kadosh, the Masonic Soldiery of the Temple, may achieve new triumphs.

You already know that Scottish Masonry is the enemy of all oppression, injustice, and usurpation. Admitting into the ranks of her initiates, on terms of perfect equality, men of all creeds and countries who are worthy of such fellowship, she labors to emancipate men from their own ignorance, prejudices, and errors, which enslave them, in order that they may emancipate themselves from the bondage of despotism and the thralldom of spiritual tyranny.

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.77.

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○.: We do not revive here the ancient custom of burning incense and offering up sacrifices to the Gods, as themselves efficacious, by any virtue in the act itself, to propitiate their favor. We do not mistake the symbol for the thing symbolized. But thoughts may be expressed as well by symbols and acts as by words, which indeed are themselves only symbols, not so expressive often as a sign, a figure, or a ceremonial. The efficacy of prayer consists in the feelings of gratitude and veneration, the earnest resolution to amend, the longing desire for Divine aid and favor, attempted to be expressed in words, which themselves are but arbitrary sounds.

Here, to the words, we unite other symbols of Thought, speaking to the eye and not to the ear, expressing our thankfulness to GOD for His many blessings.

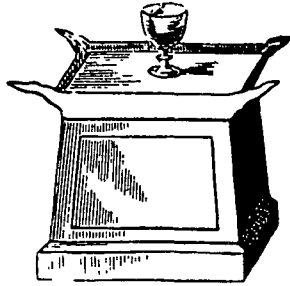
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INVOCATION.

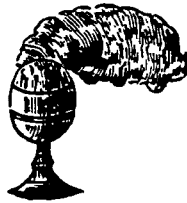
Oh! Omnipotent and Infinite Wisdom and Reason, Holy and Merciful! Thou of Whom we are yet the beloved children, wander from the Light as we may! Source and Sovereign of the Universe! Alpha and Omega! Eternal Reason Absolute! Light of the Soul, Giver of the Intellect, Law of the Heart! accept the love and reverence which we endeavor feebly to express by this incense and by these words! Enable us to feel how sacred and august a thing it is to worship Thee by endeavoring to benefit and bless Humanity! Sustain us while, with faltering steps, we try to walk in that path! Through Thee the immense assemblage of living creatures forms one connected whole. Thou art the only Light whose splendors can dissipate the darkness that veils Nature from our gaze. Created to know and love the Truth, the Human Soul finds in Thee alone that which can satisfy its aspirations. Purify us and give us strength, and let Thy Holy Kingdom come at last, and with it the end of all the wrongs that oppress and crush Humanity! AMEN! So mote it be!

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∴ This is the Altar of Masonry. On it we offer up no sacrifices to the Deity, nor burn the fruits of the earth, nor the blood and flesh of animals in adoration of Him. Fire is the ancient symbol of purification, and one of the tests of initiation. By fire, anciently, the bodies of the dead were consumed, and the atoms passed into the atmosphere, to enter into other combinations.

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THE SACRIFICE.

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III.

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Thou knowest that we admit among us only those persons whose integrity, whose unsullied reputation, whose unimpeachable honesty and honor lift them above the mass of mankind; whose courage, zeal, and fidelity make it impossible to doubt or distrust them; and who, free of prejudices and improper influences, are prepared to labor in the great work of the Knights Kadoshim; none whose intellect does not enable them to soar above the gross appetites of the Senses, to attain, guided by Reason and inspired by Faith, the discovery of the loftiest truths, and to pierce the thick veil that hides from the mass of mortals the mysteries

of nature. Many, my Brother, are called, but few are chosen. Many faint on the way, and many wander from it and are lost.

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נדר.

IV.

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. A man in the old Roman sense of the word **VIR**; a *true* man in the Saxon sense; one on whom you can *depend*; and also one whose mind and intellect have attained their manhood; one freed from the notions and credulities of childhood, and capable of distinguishing the Truth, as well as manly enough to follow it. His Empire is over *himself*. He has overcome the dread of death, has sacrificed his weaknesses and passions on the Holy Altar of Masonry, and seeks to become a Soldier of the Holy Empire.

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You have heretofore been called a suppliant. You now aspire. Learn how to attain greatness and immortality. Those letters are the initials of the name of a great and good man, the Head of an Order whose Preceptories and Priories were in every country in Europe; whose Grand Masters sate above the Ambassadors of Christian Kings, and the brothers of Princes were proud to serve under them as humble Knights. His memory is immortal. The flames kindled by cupidity and avarice consumed all of him that was mortal, after the rack had wrenched asunder his bones; and his spirit returned to God who gave it; but his example remains, as the perpetual law, which no earthly power can repeal, to govern the Knights Kadosh.

⊙.: In this Degree, Masonry again calls on you to do honor to the memory of a good man unjustly murdered, as in the earlier Degrees she continually pointed you to the bleeding wounds of the Grand Master, Khūrūm. You

could feel no real sorrow at the death of one slain thirty centuries ago, as you do when those die whom you have known and loved. It was useless to demand that you should lament his death, as you lament in pain and agony the departure of those who have been near and dear to you. It is equally useless to ask you so to lament the death of the martyr whose memory we here honor. After a little while we cease to feel the sharp pangs of sorrow, even for those that we have loved the most; such are the healing influences of Time.

The pages of the world's history are studded all over with the names of martyrs. In every age and every year, Tyranny, Fanaticism, and ignorant Brutality have had their victims. Untimely deaths are of daily occurrence. Ships burn or founder at sea, and boats burn or sink upon great rivers. Trains running at lightning speed crash together and crush out life from hundreds of mutilated bodies. With shot and sabre war never ceases to destroy its thousands; and human life is too cheap in this age of agitation and excitement for one to pause in order to lament the death of a single person who died hundreds of years ago.

And if such grief were possible, why not also, if not much rather, mourn for the death of Socrates, to whose lips an ungrateful city held the cup of hemlock? or of Seneca the philosopher, ordered by Nero to slay himself? or of old Coligni, his gray hairs dabbled with blood on the eve of Saint Bartholomew? or of Russell, judicially murdered, to the eternal shame of England? of More, the innocent victim of a tyrant? or of Servetus, the sacrifice of fanaticism? of the Apostles, Saints, and Martyrs, crucified, beheaded, burned? of the thousand eminent victims, in every age of the world, of the despot's suspicion and cowardice, the priest's intolerance, the noble's rapacity, the cruelty and ingratitude of the mob?

If you have reflected upon the Degrees that you have received, you must long since have concluded that the legend of the death of Khūrūm, and the mourning of Masons for his tragical fate, had some deeper meaning than

appeared upon the surface ; and that the Masonic world could not seriously have been called upon, for more than a century, at least, to lament the death of a good man, no great achievement, or splendid act of heroism or philanthropy, or extraordinary wealth of virtue, of whom, is recorded in history ; and you are ready to ask why you are again called upon to lament the death of another, as to whose great deeds history is equally silent, murdered by two miscreants, higher in rank and in the world's estimation than those who assassinated Khūrūm in the Temple, but yet single individuals, and equally unworthy and infamous with the three treacherous and brutal Fellow-Crafts ?

You are ready to ask, what great lesson is taught Humanity, when three highwaymen in the Apennines or elsewhere, murder an unresisting good man for the sake of gain ? You complain that it has often been promised that this should be explained to you, and that as yet the promise has not been kept. The complaint, it must be admitted, is well founded.

Masonry is Philosophy teaching by symbols ; as History is Philosophy teaching by examples.

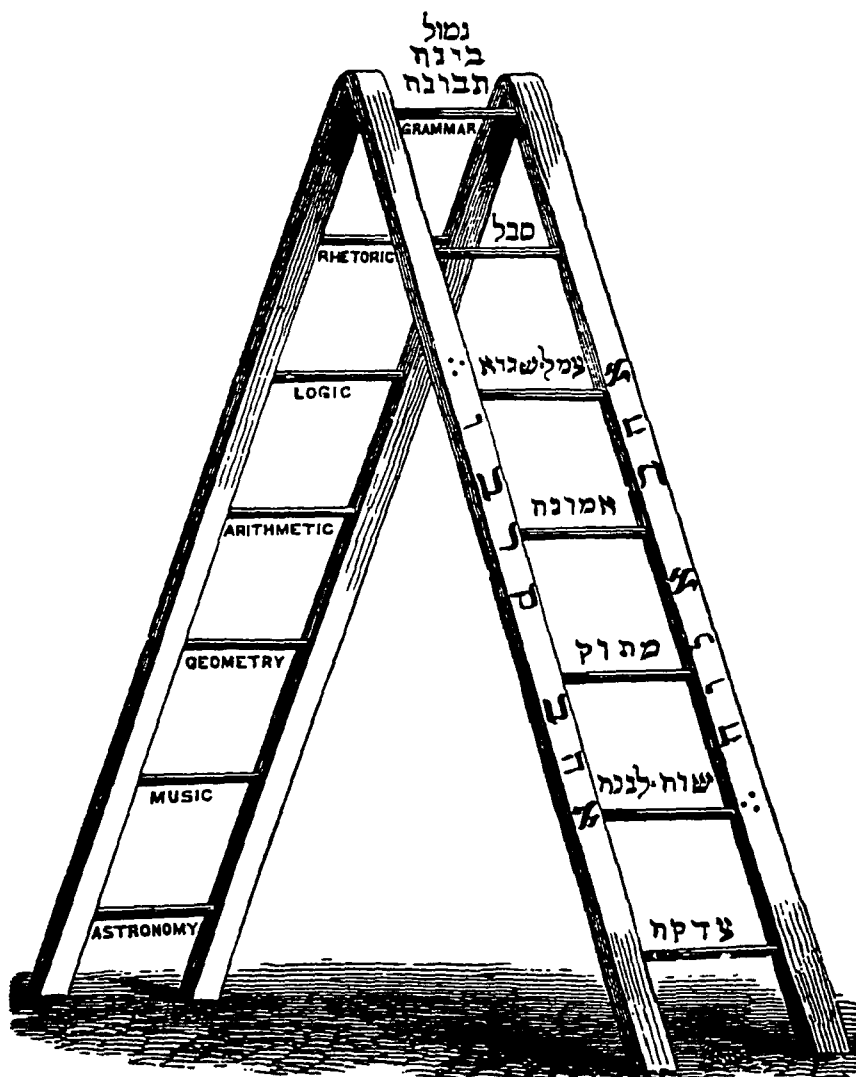
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Masonry desires, by increasing in numbers and strength, by union, by teaching its sublime and noble doctrines, at least to prevent the recurrence hereafter of such murders as those of JESUS of Nazareth by the Hebrew Hierarchs, of the priests of France by the Revolutionists, and of Hypatia by Cyril of Alexandria ; as the horrors of the Inquisition, the ferocities of Claverhouse and Kirke, the judicial murders perpetrated by Jeffries ; and to establish, in part of the world at least, the reign of Freedom, Peace, and Toleration ; of that Freedom and that Toleration which shall secure to the governed, if not fitted for perfect freedom, at least just laws, the common rights of humanity, protection against rapine and plundering and licentiousness, and entire liberty to worship God as they please, and entertain whatever opinions seem to them right and true.

If it cannot prevent war between nations or within the

bosom of a nation, it will at least endeavor to mitigate the horrors and prevent the worst atrocities of war. It will not remain silent, if private citizens are robbed and murdered, if the barbarity of the savage is engrafted on civilization, and cruelty and villainy are rewarded with honor and distinction. If it cannot prevent the crimes that disgrace humanity, it will denounce those who commit them, and make their names infamous all over the world.

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אהב קרבו אהב אלוה.

. The two sides of the Ladder are symbolical of those two pillars of all true morality and virtuous excellence, Love of the Deity, and Love of our Neighbor ; and they refer to this sentence, uttered in profound sincerity and truth in response to the young man's earnest question, "What shall I do to be saved?" "*Love GOD with all thy heart, and with all thy soul, and with all thy mind and with all thy strength ; and thy neighbor as thyself.* THIS DO, AND THOU SHALT LIVE."

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צדקה.

To be true, just, and upright is the basis of all virtue and excellence, without which neither of these can exist. Especially these qualities are essential to the character of a true Knight Kadosh, who must be always frank and true, and even when called on to punish, must not forget that justice is never to be violated.

שזה לבנה.

. The Fourth and Fifth Sephiroth of the Kabbalah are the JUSTICE or RIGOR, and the BENIGNITY, MERCY or EQUITY, of GOD, and His Benignity is, in the Kabbalah, often termed 'WHITENESS,' 'WHITE.' You are not always to insist on what in strict justice may be yours, nor to stand on the letter of the positive law, and on the extreme boundary of your rights ; but to yield much to Equity, and let it temper Justice, especially where the feeble and those below you are concerned.

JUSTICE does not require that we should punish all of-

fenses against us, or that we should see that no wrongful act goes unpunished. God has not made it injustice or non-justice to forgive; but, on the contrary, He *requires* us to forgive our child or Brother. He makes it a law for *us*, because it is a law for Himself; and in that only consists His right to make it a law for us. We have no common measure by which to proportion the punishment to the offense. No wisdom can determine how much pain or sorrow equals the wrong of an act; and therefore it is not possible to know at what point justice becomes revenge and cruelty.

מתוק.

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Amiability or Kindliness is that quality which makes its possessor beloved by others, and is the charm and beauty of all social intercourse; from which come that gentle courtesy and affable bearing, which round and perfect the character of a true Knight; whence comes also the gift of persuasion, by which good men are enabled to reclaim their erring Brethren, and bring them back into the paths which lead to happiness; while harshness and stern denunciation from one never so rigidly upright only drive them farther astray. It is the spring or source from which Mercy flows, and that equilibrium of Justice and Equity or Benignity, which is the Harmony and Beauty of the Divine and Human nature alike.

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אמונה.

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He is neither true Knight nor true Man who is unfaithful to his word in any of the transactions of life, public or

private. The nobleman or even the monarch who violates his pledge or betrays confidence reposed in him, is neither Knight nor Gentleman, no matter how long or illustrious the roll of his ancestors. The word of a Knight Kadosh should be firmer than other men's bonds or oaths.

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עמל שגיא.

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It is those who toiled and studied, who laid up in the arsenal of their memory all the muniments for the future battle of life, which is a constant warfare, that have done great things intellectually, and made themselves great names. Without unintermitting labor and exertion, Masonry can effect nothing commensurate with its lofty and sounding pretensions. If its members, or those of this Order of Knights Kadosh, merely meet now and then, hurry through a few ceremonies, utter or listen apathetically to a few fine precepts, and once in a while contribute a pitiful sum for the purposes of an empty and ostentatious charity, they do little for the welfare of humanity, and less for their own honor and that of the Order, however loudly they may preach.

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סבל.

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The earnest and enthusiastic man must look for continual checks and repulses, from the cold, the calculating, the selfish, and the timid. If he conceives a great idea, few will appreciate it, fewer become interested in it, fewer still endeavor to aid in realizing it. The enthusiast at twenty-five

is likely thus to be transformed into the sarcastic misanthrope at fifty. The Liberator generally becomes the Autocrat, not because he intended it, or was ambitious, but because he wearies of the work in hand, and finds the people unwilling to be free. Even in Masonry, it is the hardest of all things to effect reform. If you initiate one, no matter how wise and necessary, if you attempt to eradicate an error or correct an abuse, you are met with sneers here, apathy and coldness there, opposition on one side, predictions of failure on the other, stupid adherence to old stupid routine on the part of some, envy and jealousy on the part of others, because your movement does not come from them.

Consider it settled at the beginning, that if you benefit men at all, it must be against their will ; that it is always more difficult to force education, enlightenment, or freedom on them, than it is to deprive them of their rights ; that they cling to old errors and antiquated creeds, that are on the point of tumbling about their ears, with a tenacity like that with which they cling to life ; and that when you endeavor to right and elevate them, you are more likely to be hated as an enemy than loved as a friend, and to fall a martyr to your philanthropy than to be crowned as a benefactor. If, therefore, you would do anything worth doing, you must be patient. If you cannot be so, it were better for you to retire at once from the contest with ignorance and error.

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גמול . . . בינה . . . תבונה.

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A Knight Kadosh is not to be content with the mere every-day routine of duty, which is often merely mechanical ; nor with possessing the other virtues that we have mentioned, in that common and ordinary degree only,

which does not raise him above and distinguish him from the common level of those who are merely not without them; nor is he to be satisfied with doing moderately well whatever he undertakes; but he must, in everything, strive to attain excellence and superiority; do his whole duty in the most perfect manner, and heartily; aim to be illustrious by extraordinary exertions in the way of the virtues; and on whatever work, material, moral, or intellectual, he may be engaged, however small and unimportant it may be, elaborate it, strive to attain the highest skill, and to finish and perfect it with the most exquisite and faultless taste. The true Knight Kadosh must do nothing by halves, do nothing slightingly, begin no work and leave it undone; but in the greatest or least work, of hand or brain, elaborate, finish, perfect, with the utmost skill and taste, inasmuch as whatever is worth doing at all in this world, is worth doing *well*. The Temple which we are to rebuild is the Temple of Philosophy, and the seven steps of the ladder are the seven steps of that Temple.

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THE SCIENCES.

It is not necessary, at this day, to enlarge upon the necessity of study and the importance of knowledge. For knowledge alone gives men power; it alone enables a man to be useful, and makes him necessary to the community. Little can be expected from an ignorant man. He is always ready to be the dupe of the artful and cunning, and to become their servant. Prejudice and error always hold him in bonds. The well-informed man only is really free. Education expands his intellect, enlarges his mind, and bears him, as it were, to the very steps of the Throne of Eternal Truth. He sees, he understands, he knows. Upon his eyelids shines the True Light, the Light of Knowledge, Truth, Philosophy. He may be to his Brethren a teacher and a guide. Even in the General, it is his shining civil qualities

that command the respect of the rudest soldiery. The ignorant man is blind, goes staggering all his life in the dark, serves Imposture and Tyranny, bears the burdens they impose on him, and is ever ready to be their instrument to enslave his Brethren, and to remove out of the way of his Masters those who seek to elevate the enslaved above their present condition. Knowledge is power. The world has at least learned that.

You conclude that, in this Degree, the words on the seven steps of the ladder mean something more and higher than the mere elementary sciences of which they are the names. You are right; for while an acquaintance with the rules of Grammar and with Arithmetic are mere ordinary acquirements, taught in the cheapest schools to boys, one may be a logician without studying logic; there are but a few eminent astronomers in the world; and musicians and rhetoricians are not particularly public benefactors. One may be a true Knight Kadosh, as he may be a statesman, an orator, an advocate, without studying logic or rhetoric at all, and certainly without being an adept in Music, Geometry, or Astronomy.

The seven Sciences of Pythagoras would not now be named as constituting the circle of human knowledge. Grammar, Rhetoric, Logic, and Arithmetic are dethroned as Sciences, and have become but the preparatory studies of youth in schools and academies; while Geometry, Music, and Astronomy have made such advances, that to attain eminence in either demands the whole of a man's time and life. New Sciences, unknown to the ancients, Geology, Botany, Chemistry, Physics, Dynamics, now constitute the principal steps of the Great Temple of Knowledge.

Still, there are profound meanings involved in the names of the seven ancient Sciences, and they are by no means used in this Degree in the ordinary sense, nor as they are understood by the mere Fellow-Craft.

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GRAMMAR is the wonderful gift and science of accurately

communicating to other minds, through the medium of the ear or eye, by language or writing, the thoughts that come into our own mind, and of so recording them with exact accuracy, by symbolic characters that conventionally represent them, as that these characters shall always recall to us and others the self-same thoughts and ideas, with all their more delicate shades and colorings. It, therefore, this science of accurate communication of ideas, is the first step toward knowledge, toward the formation of society and social relations, toward law, contracts, business, and philosophy.

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RHETORIC is a mercenary Soldier, that takes wages on any side ; as frequently to maintain hoary abuses and old usurpations, to gild and gloze over vice, defend wrong, and make the worse appear the better reason, as to advocate reform, commend and protect virtue, and vindicate the Right ; and there is a bastard Logic, called Sophistry, much more common than Logic itself, a cunning juggler, that dexterously plays with words, misleads, and cheats the understanding ; and into which men often fall through mere pride in their intellectual powers and acuteness. Beware of this degenerate Logic ; and lend not thy Rhetoric or eloquence to an evil or a doubtful cause. With a Knight Kadosh, the two sides of the ladder must always correspond.

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The simplest business transactions, following immediately upon communication of thoughts and ideas, would compel our thousand persons to the knowledge and use of numbers, and of the simplest ARITHMETIC. With a little experience, the Future would become important to them, the alternations of Day and Night, the Seasons, the changes of the Moon, the revolutions of the Sun, the number and move-

ments of the Planets, the risings at certain hours of certain Stars. The most important of all things to them would be the regular return of spring. Certain numbers would thus become particularly noticeable. There are seven stars of Ursa Major, six of the Pleiades, five of the Hyades, three in the belt of Orion. The year of twelve moons, each of four weeks, would give them for each week the same number seven. Mercury, Venus, Mars, Jupiter, and Saturn, would make the number 5 sacred. Geometrical figures, the circle, point, triangle, five-pointed star, the cube, the triple-triangle, the seal of Solomon, the three squares of the 47th problem, would soon become symbols of the mysterious numbers. Hence the idea of "intellectual numbers," existing in the Deity before anything was created, of numbers as unconnected with any object, and having in themselves a peculiar virtue and potency, of which so much was said in the philosophy of Pythagoras, whereof, and of the sacred numbers, you may learn more hereafter.

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The Science of Mathematics, applied to the earth, which appeared to be and was supposed to be a great flat level, with occasional inequalities, was termed GEOMETRY. The world, with the stars and other heavenly bodies, that seemed made only to minister to it, became a great machine, subjected to and governed by certain mere mechanical forces, laws of unerring accuracy, imposed upon it by Omnipotence. These laws, and that mechanical, unvarying accuracy of movement, demonstrated the existence of a single Omnipotent Will; and thus men arrived at the conviction that there was a Supreme Architect, or Builder, of the Universe, the infinitely ingenious maker of an infinitely complicated machine, the infinite Clock-maker.

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Therefore men began to see, in the revolutions of the spheres, all arranged so as never to interfere with each other; in the alternation of the seasons, and of the hours for rest and labor, in the mystery of generation and birth, in the phenomena of growth, something more than the exercise of mechanical skill on the part of the Creator. They found that musical notes proceeded by octaves and were connected with, and could be represented by, numbers; they connected all musical sounds in nature with one universal harmony, and imagined that the spheres, revolving in their orbits, made exquisite MUSIC; and they thought that the law which made their movement eternal was not two opposing mechanical forces, but *One* law of HARMONY, in which something more than the mechanical genius of the Deity played a part, and was the lawgiver.

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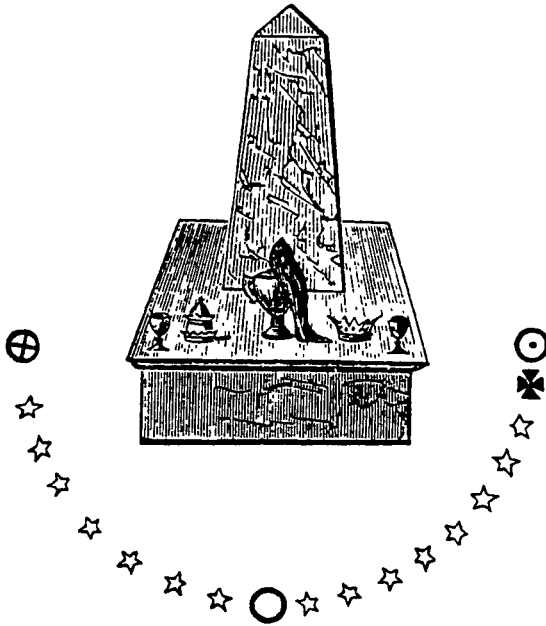
⊙.: Still no sufficient motive was assigned, why the Deity, after an eternity of immobility, during which He had been alone with Time and Space, silent, speechless, and inactive as they, should have been impelled to create; nor any in its nature so permanent as to give us guarantee that He might not at any moment become weary of His work and annul it, when it should no longer give Him pleasure; nor any, indeed, at all consistent with the loftiness and infinity of His perfection. Surely the gratification arising from the exercise of an even infinite mechanical skill and inventive capacity, was not so; nor could the contemplation of the smooth and accurate working of a mere machine long give Him pleasure. And though of higher degree, the mere sensual delight which Harmony could give would be in its nature the same. It is only in part *intellectual*, and in no degree *moral*.

Man studied the mysteries of the great Universe. He invented the telescope and microscope, and that Universe unfolded itself to his rapt and wondering eyes. Infinite as the world above him seemed, he found a world as infinite

below him, and the minuteness and magnitude of creation equally unlimited. Everywhere he saw *life*, rioting in enjoyment; everywhere something adapted and designed to minister to the enjoyment of some living thing. With eyes unsealed, he studied again the great pages of the Book of Nature, and sought to read the thought of the Creator, written indelibly there, and to discover the motive for creation, and the great law of the Universe: in the wondrous profusion displayed by the Almighty, and in the stars, thick as the leaves of great forests in the spring-time; in air, earth, and water, teeming with life; in the greenness of the earth, and the azure of the sky, in everything within him and without, he discovered that motive, and that Law,—the motive, infinite Beneficence; the Law, infinite Love; and he saw that, as the time never was when GOD was not, so the time never was when GOD was alone, with nought to love and care for, and when He had *not* created the Universe. Astronomy is the religion of space, leading man, through a starry peristyle, up to the religion of ideas.

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“Let him that standeth,” saith the old maxim, “take heed lest he fall.” A breath may reduce the loftiest of us far below the common level. The sword of Damocles is ever suspended above our heads. Whatever sea of misfortunes may overwhelm us, if we have practiced the virtues and studied the philosophy inculcated by the words of the Mystic Ladder, we shall still find consolation, and be able to bear patiently the storms of evil fortune. They will give us strength to bear and suffer, beyond what the mere Stoic possesses, and will keep us from repinings and despair; for the Universe will still not be dark to us, nor life without an object. The duties of life, which are *more* than life, will still remain to be done; and the love of GOD will still shine around us, more brilliant than the sun.

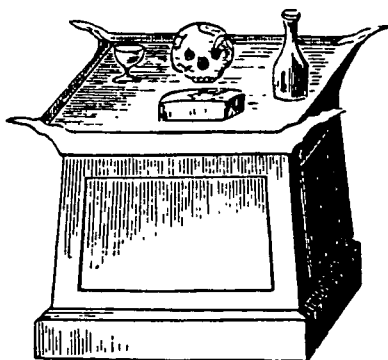


PRAYER.

⊙.: Thou Eternal, Uncreated, Illimitable Being, of Infinite Beneficence and Love, that wast originally All in All, and at whose Thought the Universe flashed into being, coeval with Thee as Thy Thoughts were, and the great spheres began their eternal noiseless revolutions! From the depths of our hearts we adore Thee, we worship Thee, we offer Thee sincere and grateful homage. Enable us to imitate and emulate the virtues of all who have lost their lives in endeavoring to serve and elevate Humanity! May he who here for the first time kneels with us, doing homage to Thee and honor to the illustrious memory of our murdered Grand Master, ever revere his name and memory, prove himself his true disciple, and emulate his virtues and magnanimity! We beseech Thee to look with favor on him and on us, and to bless and prosper our undertakings for the good of the human race. Aid us to punish and avenge the wrongs done to our predecessors and to Humanity, in such way as may be consistent with Thy Law, and with our duty as good and true Masons. Aid us to subjugate and overcome

Error, Intolerance, Oppression, and Bigotry! and may the day soon dawn when all the Earth shall be one Holy Land, and all mankind one great Lodge of Brethren; and when all religions of Hate and Fear shall have vanished away, and wars and persecutions be known no more forever! AMEN!

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העלמים.

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We all enter life in one manner; and before Death, rank and privileges disappear. Who shall tell us of whose mortal body this relic was a part? We do not know whether he was rich or poor, the statesman wearied with the burden of his honors, or the beggar shivering in his rags; whether fortune smiled, or want and misery frowned

upon him; whether he was illustrious by his virtues, or infamous by his crimes; whether he died in his bed or on the field of glory, lamented by a nation, or on the scaffold, execrated and unpitied. We only know that he lived and died, that he was but a man, and that death regarded neither his honors nor his shame.

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HISTORY OF THE ORDER OF THE TEMPLE.

We often profit more by our enemies than by our friends. "*We support ourselves only on that which resists,*" and owe our success to opposition. The best friends of Masonry in America were the Anti-Masons of 1826, and at the same time they were its worst enemies. Men are but the automata of Providence, and it uses the demagogue, the fanatic, and the knave, a common trinity in republics, as its tools and instruments, to effect that of which they do not dream, and which they imagine themselves commissioned to prevent.

The Anti-Masons, traitors and perjurers some, and some mere political knaves, purified Masonry by persecution, and so proved to be its benefactors; for that which is persecuted, grows. To them its present popularity is due, the cheapening of its Degrees, the invasion of its Lodges, that are no longer Sanctuaries, by the multitude; its pomp and pageantry and overdone display.

An hundred years ago it had become known that the $\Psi\tau\phi$ were the Templars under a vail, and therefore the Degree was proscribed, and, ceasing to be worked, became a mere brief and formal ceremony, under another name. Now, from the tomb in which after his murders he rotted, Clement the Fifth howls against the successors of his victims, in the Allocution of Pio Nono against the Freemasons. The ghosts of the dead Templars haunt the Vatican, and disturb the slumbers of the paralyzed Papacy, which, dreading the dead, shrieks out its excommunications and impotent anath-

emas against the living. It is a declaration of war, and was needed to arouse apathy and inertness to action.

An enemy of the Templars shall tell us the secret of this Papal hostility against an Order that has existed for centuries in despite of its anathemas, and has its Sanctuaries and Asyla even in Rome.

It will be easy, as we read, to separate the false from the true, the audacious conjectures from the simple facts.

“A Power that ruled without antagonism and without concurrence, and consequently without control, proved fatal to the Sacerdotal Royalties; while the Republics, on the other hand, had perished by the conflict of liberties and franchises which, in the absence of all duty hierarchically sanctioned and enforced, had soon become mere tyrannies, rivals one of the other. To find a stable medium between these two abysses, the idea of the Christian Hierophants was to create a society devoted to abnegation by solemn vows, protected by severe regulations; which should be recruited by initiation, and which, sole depository of the great religious and social secrets, should make Kings and Pontiffs, without exposing it to the corruptions of Power. In that was the secret of that kingdom of Jesus Christ, which, without being of this world, would govern all its grandeurs.

“This idea presided at the foundation of the great religious orders, so often at war with the secular authorities, ecclesiastical or civil. Its realization was also the dream of the dissident sects of Gnostics or Illuminati, who pretended to connect their faith with the primitive tradition of the Christianity of Saint John. It at length became a menace for the Church and Society, when a rich and dissolute Order, initiated in the mysterious doctrines of the Kabalah, seemed disposed to turn against legitimate authority the conservative principles of Hierarchy, and threatened the entire world with an immense revolution.

“The Templars, whose history is so imperfectly known, were those terrible conspirators. In 1118, nine Knights Crusaders in the East, among whom were Geoffroi de Saint-Omer and Hugues de Payens, consecrated themselves to

religion, and took an oath between the hands of the Patriarch of Constantinople, a See always secretly or openly hostile to that of Rome from the time of Photius. The avowed object of the Templars was to protect the Christians who came to visit the Holy Places: their secret object was the rebuilding of the Temple of Solomon on the model prophesied by Ezekiel.

“This rebuilding, formally predicted by the Judaizing Mystics of the earlier ages, had become the secret dream of the Patriarchs of the Orient. The Temple of Solomon, rebuilt and consecrated to the Catholic worship, would become, in effect, the Metropolis of the Universe; the East would prevail over the West, and the Patriarchs of Constantinople would possess themselves of the Papal power.

“The Templars, or *Poor Fellow-Soldiery of the Holy House of the Temple*, intended to be rebuilt, took as their models, in the Bible, the Warrior-Masons of Zorobabel, who worked, holding the sword in one hand and the trowel in the other. Therefore it was that the Sword and the Trowel were the insignia of the Templars, who subsequently, as will be seen, concealed themselves under the name of *Brethren-Masons*. [This name, *Frères Maçons* in the French, adopted by way of secret reference to the Builders of the Second Temple, was corrupted in English into *Free-masons*, as *Pythagore de Crotona* was into *Peter Gower of Groton* in England. *Khairūm* or *Khūr-ūm*, (a name misrendered into *Hiram*) from an artificer in brass and other metals, became the Chief Builder of the *Haikal Kadosh*, the Holy House of the Temple, the *Ἱερός Δόμος*; and the words *Bonai* and *Banaim* yet appear in the Masonic Degrees, meaning Builder and Builders.]

“The Trowel of the Templars is quadruple, and the triangular plates of it are arranged in the form of a cross, making the Kabalistic pantacle known by the name of the Cross of the East. The Knight of the East, and the Knight of the East and West, have, in their titles, secret allusions to the Templars, of whom they were at first the successors.

“The secret thought of Hugues de Payens, in founding

his Order, was not exactly to serve the ambition of the Patriarchs of Constantinople. There existed at that period in the East a Sect of Johannite Christians, who claimed to be the only true initiates into the real mysteries of the religion of the Saviour. They pretended to know the real history of YESUS the ANOINTED, and adopting in part the Jewish traditions and the tales of the Talmud, they held that the facts recounted in the Evangels are but allegories, the key of which Saint John gives, in saying that the world might be filled with the books that could be written upon the words and deeds of Jesus Christ; words which, they thought, would be only a ridiculous exaggeration, if he were not speaking of an allegory and a legend, that might be varied and prolonged to infinity.

“The Johannites ascribed to Saint John the foundation of their Secret Church, and the Grand Pontiffs of the Sect assumed the title of *Christos, Anointed, or Consecrated*, and claimed to have succeeded one another from Saint John by an uninterrupted succession of pontifical powers. He who, at the period of the foundation of the Order of the Temple, claimed these imaginary prerogatives, was named THEOCLET; he knew HUGUES DE PAYENS, he initiated him into the mysteries and hopes of his pretended church, he seduced him by the notions of Sovereign Priesthood and Supreme Royalty, and finally designated him as his successor.

“Thus the Order of Knights of the Temple was at its very origin devoted to the cause of opposition to the tiara of Rome and the crowns of Kings, and the Apostolate of Kabalistic Gnosticism was vested in its chiefs. For Saint John himself was the Father of the Gnostics, and the current translation of his polemic against the heretical of his Sect and the Pagans who denied that Christ was the Word, is throughout a misrepresentation, or misunderstanding at least, of the whole Spirit of that Evangel.

“The tendencies and tenets of the Order were enveloped in profound mystery, and it externally professed the most perfect orthodoxy. The Chiefs alone knew the aim of the Order: the Subalterns followed them without distrust.

“To acquire influence and wealth, then to intrigue, and at need to fight, to establish the Johannite or Gnostic and Kabalistic dogma, were the object and means proposed to the initiated Brethren. The Papacy and the rival Monarchies, they said to them, are sold and bought in these days, become corrupt, and to-morrow, perhaps, will destroy each other. All that will become the heritage of the Temple: the World will soon come to us for its Sovereigns and Pontiffs. We shall constitute the equilibrium of the Universe, and be rulers over the Masters of the World.

“The Templars, like all other Secret Orders and Associations, had two doctrines, one concealed and reserved for the Masters, which was Johannism; the other public, which was the *Roman Catholic*. Thus they deceived the adversaries whom they sought to supplant. Hence Freemasonry, vulgarly imagined to have begun with the Dionysian Architects or the German Stone-workers, adopted Saint John the Evangelist as one of its patrons, associating with him, in order not to arouse the suspicions of Rome, Saint John the Baptist, and thus covertly proclaiming itself the child of the Kabalah and Essenism together.”

[For the Johannism of the Adepts was the Kabalah of the earlier Gnostics, degenerating afterward into those heretical forms which Gnosticism developed, so that even Manes had his followers among them. Many adopted his doctrine of the two Principles, the recollection of which is perpetuated by the handle of the dagger and the tessellated pavement or floor of the Lodge, stupidly called “*the Indented Tessel*,” and represented by great hanging *tassels*, when it really means a *tesserated* floor (from the Latin *tessera*) of white and black lozenges, with a necessarily *denticulated* or *indented* border or edging. And wherever, in the higher Degrees, the two colors, white and black, are in juxtaposition, the two Principles of Zarathustra and Manes are alluded to. With others the doctrine became a mystic Pantheism, descended from that of the Brahmans, and even pushed to an idolatry of Nature and hatred of every revealed dogma.

[To all this the absurd reading of the established Church,

taking literally the figurative, allegorical, and mythical language of a collection of Oriental books of different ages, directly and inevitably led. The same result long after followed the folly of regarding the Hebrew books as if they had been written by the unimaginative, hard, practical intellect of the England of James the First, and the bigoted stolidity of Scottish Presbyterianism.]

“The better to succeed and win partisans, the Templars sympathized with regrets for dethroned creeds, and encouraged the hopes of new worships, promising to all liberty of conscience and a new orthodoxy that should be the synthesis of all the persecuted creeds.”

[It is absurd to suppose that men of intellect adored a monstrous idol called Baphomet, or recognized Muhammed as an inspired prophet. Their symbolism, invented ages before, to conceal what it was dangerous to avow, was, of course, misunderstood by those who are not Adepts, and to their enemies seemed to be pantheistic. The calf of gold, made by Aaron for the Israelites, was but one of the oxen under the laver of bronze, and the Karobim on the Propitiatory, misunderstood. The symbols of the wise always become the idols of the ignorant multitude. What the Chiefs of the Order really believed and taught, is indicated to the Adepts by the hints contained in the high Degrees of Freemasonry, and by the symbols which only the Adepts understand.

[The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry. The whole body of the Royal and Sacerdotal Art was hidden so carefully, centuries since, in the High Degrees, as that it is even yet impossible to solve many of the enigmas which they contain. It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and whoso attempts to

undecieve them will labor in vain, and without any true reward violate his obligations as an Adept. Masonry is the veritable Sphynx, buried to the head in the sands heaped round it by the ages.]

“The seeds of decay were sown in the Order of the Temple at its origin. Hypocrisy is a mortal disease. It had conceived a great work which it was incapable of executing, because it knew neither humility nor personal abnegation, because Rome was then invincible, and because the later Chiefs of the Order did not comprehend its mission. Moreover, the Templars were in general uneducated, and capable only of wielding the sword, with no qualifications for governing, and at need enchaining, that queen of the world called Opinion.” [The doctrines of the Chiefs would, if expounded to the masses, have seemed to them the babblings of folly. The symbols of the wise are the idols of the vulgar, or else as meaningless as the hieroglyphics of Egypt to the nomadic Arabs. There must always be a commonplace interpretation for the mass of initiates, of the symbols that are eloquent to the Adepts.]

“Hugues de Payens himself had not that keen and farsighted intellect, nor that grandeur of purpose which afterward distinguished the military founder of another soldiery that became formidable to kings. The Templars were unintelligent, and therefore unsuccessful, Jesuits.

“Their watchword was, to become wealthy, in order to buy the world. They became so, and in 1312 they possessed in Europe alone more than nine thousand seignories. Riches were the shoal on which they were wrecked. They became insolent, and unwisely showed their contempt for the religious and social institutions which they aimed to overthrow. Their ambition was fatal to them. Their projects were divined and prevented.” [Rome, more intolerant of heresy than of vice and crime, came to fear the Order, and fear is always cruel. It has always deemed philosophical truth the most dangerous of heresies, and has never been at a loss for a false accusation, by means of which to crush free thought.] “Pope Clement V. and King Philip IV.,

the Fair, gave the signal to Europe, and the Templars, taken as it were in an immense net, were arrested, disarmed, and cast into prison. Never was a *Coup d'Etat* accomplished with a more formidable concert of action. The whole world was struck with stupor, and eagerly waited for the strange revelations of a process that was to echo through so many ages.

“It was impossible to unfold to the people the conspiracy of the Templars against the Thrones and the Tiara. It was impossible to expose to them the doctrines of the Chiefs of the Order.” [This would have been to initiate the multitude into the secrets of the Masters, and to have uplifted the vail of Isis. Recourse was therefore had to the charge of magic, and denouncers and false witnesses were easily found. When the temporal and spiritual tyrannies unite to crush a victim they never want for serviceable instruments.] “The Templars were gravely accused of spitting upon Christ and denying God at their receptions, of gross obscenities, conversations with female devils, and the worship of a monstrous idol.

“The end of the drama is well known, and how Jacques de Molai and his fellows perished in the flames. But before his execution, the Chief of the doomed Order organized and instituted what afterward came to be called the Occult, Hermetic, or Scottish Masonry. In the gloom of his prison, the Grand Master created four Metropolitan Lodges, at Naples for the East, at Edinburg for the West, at Stockholm for the North, and at Paris for the South.” [The initials of his name, J.: B.: M.:, found in the same Order in the first three Degrees, are but one of the many internal and cogent proofs that such was the origin of modern Freemasonry. The legend of Osiris was revived and adopted, to symbolize the destruction of the Order, and the resurrection of Khūrūm, slain in the body of the Temple, of KHŪRŪM ABAI, the Master, as the martyr of fidelity to obligation, of Truth and Conscience, prophesied the restoration to life of the buried association.]

“The Pope and the King soon after perished in a strange

and sudden manner. Squin de Florian, the chief denouncer of the Order, died assassinated. In breaking the sword of the Templars, they made of it a poniard; and their proscribed trowels thenceforward built only tombs."

[The Order disappeared at once. Its estates and wealth were confiscated, and it seemed to have ceased to exist. Nevertheless it lived, under other names and governed by unknown Chiefs, revealing itself only to those who, in passing through a series of degrees, had proven themselves worthy to be entrusted with the dangerous Secret. For the modern Orders that style themselves Templars have assumed a name to which they have not the shadow of a title.]

"The successors of the Ancient Adepts Rose Croix, abandoning by degrees the austere and hierarchical Science of their ancestors in initiation, became a Mystic Sect, united with many of the Templars, the dogmas of the two intermingling, and believed themselves to be the sole depositaries of the secrets of the Gospel of Saint John, seeing in its recitals an allegorical series of rites proper to complete the initiation.

"The Initiates, in fact, thought in the eighteenth century that their time had arrived, some to found a new Hierarchy, others to overturn all authority, and to press down all the summits of the Social Order under the level of equality."

The mystical meanings of the Rose as a Symbol are to be looked for in the Kabalistic Commentaries on the Canticles.

The Rose was for the Initiates the living and blooming symbol of the revelation of the harmonies of being. It was the emblem of beauty, life, love, and pleasure. Flamel, or the Book of the Jew Abraham, made it the hieroglyphical sign of the accomplishment of the great Work. Such is the key of the Roman de la Rose. The Conquest of the Rose was the problem propounded to Science by Initiation, while Religion was laboring to prepare and establish the universal triumph, exclusive and definitive, of the Cross.

To unite the Rose to the Cross, was the problem proposed by the High Initiation; and in fact the Occult phi-

losophy being the Universal Synthesis, ought to explain all the phenomena of Being. Religion, considered solely as a physiological fact, is the revelation and satisfaction of a necessity of souls. Its existence is a scientific fact; to deny it would be to deny humanity itself.

The Rose Croix Adepts respected the dominant, hierarchical, and revealed religion. Consequently they could no more be the enemies of the Papacy than of legitimate Monarchy; and if they conspired against the Popes and Kings, it was because they considered them personally as apostates from duty, and supreme favorers of anarchy.

What, in fact, is a despot, spiritual or temporal, but a crowned anarchist?

One of the magnificent pantacles that express the esoteric and unutterable part of Science, is a Rose of Light, in the centre of which a human form extends its arms in the form of a cross.

Commentaries and studies have been multiplied upon the *Divine Comedy*, the work of DANTE, and yet no one, so far as we know, has pointed out its especial character. The work of the great Ghibellin is a declaration of war against the Papacy, by bold revelation of the Mysteries. The Epic of Dante is Johannite and Gnostic, an audacious application, like that of the Apocalypse, of the figures and numbers of the Kabbalah to the Christian dogmas, and a secret negation of every thing absolute in those dogmas. His journey through the supernatural worlds is accomplished like the initiation into the Mysteries of Eleusis and Thebes. He escapes from that gulf of Hell, over the gate of which the sentence of despair was written, *by reversing the positions of his head and feet*, that is to say, *by accepting the direct opposite of the Catholic dogma*; and then he reascends to the light, by using the Devil himself as a monstrous ladder. Faust ascends to Heaven by stepping on the head of the vanquished Mephistopheles. Hell is impassable for those only who know not how to turn back from it. We free ourselves from its bondage by audacity.

His Hell is but a negative Purgatory. His Heaven is

composed of a series of Kabalistic circles, divided by a cross, like the Pantacle of Ezekiel. In the centre of this cross blooms a rose, and we see the symbol of the Adepts of the Rose Croix for the first time publicly expounded and almost categorically explained.

For the first time, because Guillaume de Lorris, who died in 1260, five years before the birth of Alighieri, had not completed his *Roman de la Rose*, which was continued by Jehan de Meung, a half century afterward. One is astonished to discover that the *Roman de la Rose* and the *Divina Commedia* are two opposite forms of one and the same work, initiation into independence of spirit, a satire on all contemporary institutions, and the allegorical formula of the great secrets of the Society of the Roses-Croix.

The important manifestations of Occultism coincide with the period of the fall of the Templars; since Jehan de Meung, surnamed Chopinel, contemporary of the old age of Dante, flourished during the best years of his life at the Court of Philip IV. The *Roman de la Rose* is the Epic of old France. It is a profound book, under the form of levity, a revelation as learned as that of Apuleius, of the Mysteries of Occultism. The Rose of Flamel, that of Jehan de Meung, and that of Dante, grew on the same stem.

Swedenborg's system was nothing else than the Kabalah, minus the principle of the Hierarchy. It is the Temple, without the keystone and the foundation.

Cagliostro was the agent of the Templars, and therefore wrote to the Freemasons of London that the time had come to begin the work of rebuilding the Temple of the Eternal. He had introduced into Masonry a new Rite called the *Egyptian*, and endeavored to resuscitate the mysterious worship of Isis. The three letters L.: P.: D.: on his seal, were for him the initials of the words "*Lilia pedibus destrue;*" tread under foot the Lilies [of France]; and a Masonic medal of the sixteenth or seventeenth century has upon it a sword cutting off the stalk of a lily, and the words "*talem dabit ultio messem,*" such harvest revenge will give.

A Lodge inaugurated under the auspices of Rousseau,

the fanatic of Geneva, became the centre of the revolutionary movement in France, and a Prince of the blood-royal went thither to swear the destruction of the successors of Philip the Fair on the tomb of Jacques de Molai. The registers of the Order of the Temple attest that the Regent, the Duc d'Orleans, was Grand Master of that formidable secret Society, and that his successors were the Duc de Maine, the Prince of Bourbon-Condé, and the Duc de Cossé-Brissac.

The Templars compromised the King; they saved him from the rage of the People, to exasperate that rage and bring on the catastrophe prepared for centuries; it was a scaffold that the vengeance of the Templars demanded. The secret movers of the French Revolution had sworn to overturn the Throne and the Altar upon the Tomb of Jacques de Molai. When Louis XVI. was executed, half the work was done; and thenceforward the Army of the Temple was to direct all its efforts against the Pope.

Jacques de Molai and his companions were perhaps martyrs, but their avengers dishonored their memory. Royalty was regenerated on the scaffold of Louis XVI., the Church triumphed in the captivity of Pius VI., carried a prisoner to Valence, and dying of fatigue and sorrow, but the successors of the ancient Knights of the Temple perished, overwhelmed in their fatal victory.

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○.: Masonry, my Brother, like the field of the husbandman, will yield up her treasures to the persevering laborer only, who earns them by diligent toil. Time alone, and study, will enable thee to understand it; and then thou wilt see why it is so highly prized by those generous men who esteem above dignities and riches the mind's tranquil peace, the love of Truth, the pleasure of aiding our fellowmen. Retiring, like Truth, into the secrecy of her profound retreats, Masonry presents her symbols to her Initiates, and demands of them that they shall study and understand

them, in order that they may value them; as men always value that only which is attained with difficulty and by exertion.

To be a good and true Knight Kadosh, you must revere and love the God of Infinite Beneficence, labor for the good of the human race, strive to acquire a knowledge of the wonders of nature, and the sublime truths of Theosophic Science, and practice all the virtues.

Many men are capable of becoming learned, where few can become good, generous, disinterested, and magnanimous. Many are profound scholars, where few know how to be men. There is an immense distance between science and virtue; and yet, for the well-being of the world, one never ought to be divorced from the other. Masonry alone can unite them indissolubly; for it is love and the aggregate of all perfections.

This union it is one purpose of this Degree to effect. Its object is, to make real in action the noblest sentiments; to restore to man all his powers and the whole dignity of manhood, and to make true again the ancient description of man, that he was made like unto or in the image of the Deity.

You had hardly become a Mason, when you promised to love and assist "the children of the widow." There the phrase meant *Masons* only. To you, as a Knight Kadosh, it means *all* whom misfortune pursues, whom wickedness oppresses, whom falsehood and fanaticism persecute.

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Many of the Crusaders had become familiar, while in the East, with the doctrines of the Gnostics and Manichæans, and had adopted those of Saint John, rather than those of the Bishops who succeeded Saint Peter and Saint Paul. There is reason to believe that there was a secret schism between them and Rome; and that their Johannite doctrines, and their practice of the mysteries which they had learned in the East, were the sole foundation for the charges

of monstrous crimes and blasphemies brought against them, and so confidently alleged to have been fully established by testimony and confession. Des Payens was learned in the esoteric doctrines and formulas of initiation of the Christians of the Orient; and he was, say the Chronicles, clothed in 1118 with the Patriarchal power, in the legitimate order of succession of Saint John, who never went beyond the East, and whose doctrines seemed more pure to the Templars than those of other Apostles, who, carrying the word of CHRIST to the remotest nations, conceded something to their manners and customs, and allowed other rites to be practiced than those of the East.

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The Pope no longer sets his foot on the necks of kings, nor by a bull from the Vatican places realms under interdict, and dethrones emperors. The first Napoleon carried the Roman Pontiff, a prisoner of state, to Paris, and so avenged the indignities which that priest's predecessors had often shown to kings. Realm after realm, Rome has lost the brightest jewels of her tiara, since the preachings of Luther and Melancthon shook the foundations of her power as with an earthquake. Even Catholic countries no longer tolerate the indignities of the Inquisition, nor permit the once terrible Order of JESUS openly to exist and plot within their limits; and in Portugal, Spain, and Brazil, Free-masonry publicly avows its existence and purposes; its Dignitaries hold high civil office, and its halls are dedicated with public ceremonies. The Grand Orient of Italy sits at Rome. Truly, the world moves!

The Hospitalers fell in 1798. That Order had long before lost its object, and with it its dignity and strength. The Knights possessed large estates in different countries; but though their duty was to protect the Christian nations against the Barbary States, and to destroy the infamous pirates that infested the Mediterranean, they maintained no efficient naval force, and their Bailiffs and Commanders,

spread over Christendom, consumed the revenues of the Order in luxury and indolence. There was not a single Knight who had ever been engaged with the Barbary Corsairs. The possessions of the Order had been taken from it in France, and seized by Napoleon in Italy, and no one cared enough for the effete institution to remonstrate in its behalf.

On the 10th of June, 1798, Napoleon landed on the island of Malta, and captured it almost without opposition. The Grand Master accepted the promise of a Principality in Germany, or an annuity of 300,000 francs, and an indemnity of 600,000 francs in ready money; and to each French Knight an annuity of 700 francs was granted, or of 1,000 if they were sixty years of age. The Grand Master kissed the hand of the conqueror; and the Order of Knights of St. John of Jerusalem expired.

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The arms wherewith to war against Tyranny, Superstition, and Ignorance, are Knowledge, Virtue, Love, and Charity for mankind. Superstition and Fanaticism are the progeny of Ignorance. To Ignorance oppose Knowledge; instruct men, and make known to them the Truth. Whenever Virtue and Information are united, the world will be rescued from the grasp of those monsters, that now, like serpents, embrace and strangle it. No arms are so perfect in purity, so formidable, as these. Even heaven can furnish no other.

Born thus, these monsters were begotten by Ambition and Knavery. Against these, also, Knowledge and Truth are the only reliable weapons. The history of the world remains, and will be our auxiliary. Men will yet listen to it. It speaks, looking back along sixty centuries of misery. Present to men its most striking facts and examples. It will speak for thee, will be eloquent on the side of Truth, touch the hardest hearts, and confound the perverse. Paint a country, harassed, despoiled, desolated, because its peo-

ple could not believe as impudent arrogance dictated, in things beyond the reach of human understanding; paint its fields fattened with corpses, its mountains loathsome with human blood. Paint its eternal servitude, that has become its only heritage, and in that servitude the tortures, the glowing coals, the gallows; Scotland, the prey of Claverhouse, the inhuman crusade against the Albigenses, the fires of Smithfield, and Alva's saturnalia of hell in the Netherlands, the Eve of Saint Bartholomew and the Sicilian Vespers.

There still exist remnants of nations that can testify to those terrible calamities; still mourning over their cities in ruins and their country in the tomb. Interrogate *them!* Place on the stand that unfortunate people of Idumæa, whose ancient name was Israel. Better than any other people it can tell you the cost of Ignorance and Fanaticism, and into what deplorable excesses it can lead mankind.

Ask that people how many thousands of men and women it murdered, how many kings it slew, how many virgins its priests violated, and by whose promptings, after it invaded Canaan?

Ask it why it burned living children to Moloch, the god of the same people whom it was commissioned to exterminate?

Ask why its priests and prophets degraded and put to death its kings; and continually murdered one another?

Inquire of it under what circumstances a brother was required to slay his brother, a father his son, his daughter, his nearest friend, the very wife of his bosom; in what case it was required that they should burn a whole city, and slay every living thing—the animals, men, women, the aged, the very infants on the bosoms of their mothers?

Or, if that be not enough, ask it to describe, in the language of Josephus, the atrocities committed by fanaticism in the beleaguered city, before the armies of Titus slaughtered or ravished all Jerusalem?

Interrogate the Teocalli of Mexico, streaming with the blood of human sacrifices. Ask the columns of Stonehenge

of what horrid orgies they have been silent spectators. Ask the Gauls why they burned women and children in honor of their god Taranis, and sought a knowledge of futurity in human entrails?

Ask the more modern nations, who caused the divisions and ruin of the Roman Empire? Who murdered the Saxons, the Waldenses, and the Lollards? Who massacred whole nations in America, and under what banner? Who more than decimated the population of Europe?

Listen to the savage bell that sounds on the eve of Saint Bartholomew! Traverse the streets of Paris, and ask who has strewn them with corpses and inundated them with blood? Behold the gray head of that most virtuous of men, the Admiral de Coligni! and tell us what assassins severed it from his body, and sent it as a grateful present to the Arch-Pontiff at Rome, to be displayed as a trophy in his horrible rejoicings, ordered for the celebration of the most infamous of victories?

Call from his tomb that remorseless bloody butcher, the eighth Henry of England, and from theirs the two female Furies that reigned after him, and ask them, of what atrocity either man or woman, invested with arbitrary power, is *not* capable? Ask the Catholics of Ireland, the Puritans of England, the Covenanters of Scotland, the Huguenots of France, the Moors of Spain, the Jews of every nation, the Christians of Turkey and Syria, the Heretics of the Netherlands and Germany, the Quakers of Massachusetts! Ask the ghosts of Huss, Servetus, Ridley, Cranmer, Sir Thomas More, Hampden, Sidney, Sir Walter Raleigh; the countless victims of Couthon, Marat, Danton, Robespierre; ask all the martyrs, and all the murdered, and all the persecuted, of all the ages of the long carnival of blood, who were they that committed all these horrible atrocities; and from all you shall hear, as with one voice, the answer, ominous and awful—POWER, of Monarch, Priest, and Demagogue, unrestrained by law—AMBITION, RAPACITY, FANATICISM, and SUPERSTITION.

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Heaven has not denied all remedy for these monstrous abuses. He who created the great suns to light the universe, also created Reason and Knowledge to be our guides, to console us in this awful labyrinth of horrors and calamities. If Fanaticism is fruitful of monsters, heaven has also created virtuous men to do battle with them; and every age, it may be truly said, has seen arise a Redeemer, by the side of the genius of Malevolence. Heroes, Sages, and Friends of Humanity have appeared in almost uninterrupted succession, in all ages, to enlighten and console the world. Bring together their august names; collect their divine precepts, ancient as the world, and common to all countries and climes, their virtues, their sublime actions, and urge them incessantly upon the remembrance of those with whom thou hast intercourse, and thus re-inspire despairing hearts with hope, by proving to them the possibility of doing good.

* * * * *

Preach the truth, and thou wilt find more disciples than thou imaginest. The heart of man craves only justice and love. Men are good. Evil institutions alone have made them bad; and it is the duty of Masonry and of every Knight to aid in leading them back to the truth.

For much still remains to be done. Tyranny is startled and weakened, but not overthrown. The chains still weigh on human thought and conscience. Monopolies and privileges, in the hands of favored classes, still impose burdens on the people. It is the old contest between Good and Evil, between the Sons of Light and the Children of Darkness, between Hercules and the giant Antæus. The spirit of tyranny, in ambition, is immortal. The race of those who desire to play the despot will never end in any country; in peace the scheming demagogue; in war the military usurper; and the smaller of each the more tyrannical. Woe to the people that submits for an instant to usurpation, and gives itself a Sylla or a Cæsar for an hour, because of pres-

ent peril or under the plea of necessity! There is no burden from which the masses so anxiously seek to escape, as that of intelligent self-government; and the freer their institutions, the more ready they have ever been to accept a dictator and tremble before a tyrant.

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DISCOURSE OF THE ORATOR.

* * *

Let every one contribute according to his means, not being satisfied to give only so much as is as nothing to himself, but making liberal contribution, that the whole may be worthy of this Council, and enable it to give substantial assistance to misfortune and misery. For our wealth is only loaned us by God; and we are His almoners to dispense it charitably.

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TO CLOSE.

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⊕.: Our Brethren of the West bid us be of good cheer, for the Eagles gather together, and the doom of Tyranny is near at hand.

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⊘.: Truth struggles bravely against Error, and the great electric ocean of Thought is stirred to its profoundest depths. The storm hovers on the horizon, and

the lightning is ready to leap forth against ancient wrong and the hoary precedents of oppression.

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∴ The night draws toward its close. Fanaticism is pale with terror, and Intolerance protests that she has been misunderstood, and that it is a mistake to suppose that she ever persecuted.

⊙.: And in the East, the people begin to know their rights and to be conscious of their dignity. The long night passes; the dawn comes; the sun's rays will soon smite the summits of the mountains.

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PRAYER.

Our Father, who art in Heaven! in whom we live and move and have our being! Thou whose Infinite Beneficence desires that man should enjoy all the blessings which Thy munificence has placed within his reach, and from which he is prevented solely by his own ignorance, weakness, and irresolution! Help us, in Thy love for Thy children, to remove the obstacles which tyranny and imposture interpose between man and happiness, between man and a knowledge of himself and Thee! Help us to set our brethren free from all the bonds that degrade them, and to bring their oppressors to justice! and yet let us not forget that we are to read our motto, NEKAM, ADONAI, "*Vengeance is thine, O Lord! Thou wilt repay;*" lest we should persecute the persecutors, and become intolerant in hating intolerance! AMEN! So mote it be!

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To the glory of the Grand Architect of the Universe, the Source and Origin of all that is; in the name and under the auspices, etc.

APPENDIX.

HISTORY OF THE ORDER OF THE TEMPLE.

IN the year 1118, HUGUES DES PAYENS, connected with the Counts of Champagne, GEOFFROI DE SAINT-OMER, of the family of Saint-Omer in Flanders, a French gentleman named ROSSAL, GEOFFROI BISOL, PAYEN DE MONTDIDIER, ARCHAMBAUD DE SAINT-AIGNAN, D'ANDRÈ, of the family of Montbard, and maternal uncle of Saint Bernard, and DE GONDEMBARE (whom HUGUES I., Seventh Count of Champagne, joined in 1125), pitying the dangers to which pilgrims were exposed in their journey to and return from Jerusalem, formed themselves into a society at that city, to serve as an escort to the pilgrims, receiving them at, and reconducting them as far as, the mountain defiles and most dangerous passes. At first they were a mere association of individuals, without rules, or assuming a religious habit, but merely acting as an escort for the pilgrims when required. They lived in a house near the Temple, at Jerusalem, from which circumstance they came to be known by the name of Templars, or Knights of the Temple. The King of Jerusalem having selected Hugues des Payens to go to Rome and solicit succor, and, if he could obtain it, a new Crusade, that Knight, after performing this duty, presented his companions to Pope Honorius II., and requested that they might be formed into an Order, religious and military, like the Hospitalers, or Knights of St. John, for the protection of pilgrims. The Pope referred them to the Council, then assembled at Troyes in Champagne, which granted their request, and appointed St. Bernard to draw up the rules of the Order and prescribe a dress. Among the

rules, they were each allowed a Squire or serving brother at arms, and three riding-horses ; but all gilding and superfluous ornaments were forbidden, and their dress was prescribed to be white, as a mark of their profession ; to which Pope Eugenius III. added a red cross on the left breast. The institution of the Order and its rules, approved by the Council, were also approved by the Pope. Many gentlemen of the best houses of France, Germany, and Italy joined the Order, and went with des Payens to Palestine.

The Bull of Pope Alexander III., establishing peace between "*the rival Houses*" of the Templars and Hospitalers, in 1182, styles the former "*The Master and Brethren of the Order of the Temple.*"

The Grand Master styled himself, "*I, humble Master of the Order of the Temple ;*" and the officers were entitled, for example, "*Grand Preceptor of the House of the Temple at Jerusalem.*"

In a monument of the year 1125, Hugues des Payens entitles himself "*Master of the Temple.*"

In King Baldwin's letter to Saint Bernard, in 1127, the Order is called "*The Brethren of the Temple.*"

In 1179, the Masters of the two Orders thus entitled themselves : "*We, Odon de Saint-Amand, humble Master of the Soldierly of the Temple ;*" and "*We, Roger des Moulins, Master of the House of the Hospital.*"

In the Bull of Confirmation of the Pope, the title used is, "*The Master and Brethren of the Soldierly of the Temple.*"

In Latin their title was *Pauperes Commilitones Christi et Templi Solomonis*. Their briefer and usual title was "Knight of the Order of the Temple."

In a little time the Order largely increased. Princes of sovereign houses and Lords of the most illustrious families of Christendom joined it, and brought to it immense wealth, so that it soon became so rich and powerful as even to overshadow the Knights of St. John. Raimond Berenger, Count of Barcelona and Provence, became a member, and, too old to go to Jerusalem, sent large sums of money to carry on the war against the Infidels, laid down his power as sovereign Prince, and died among the Templars. Alfonso, first King of Navarre and Aragon, made the Knights of St. John, the Templars, and the

Monks or Knights of the Holy Sepulchre, heirs of his kingdom in 1131. In 1152 they distinguished themselves by defending, with the Knights of St. John, the city of Jerusalem, and routing the Infidels, in the absence of Baldwin III.; and in 1153 at the siege of Ascalon, which they entered by storm, and were all slain.

The Grand Master was sometimes styled "Master General of the Order:" and the Provincial Masters, "Master of the Knights in" The Grand Prior, Grand Preceptor, and Grand Master of the Temple, in England [Master of the Chivalry of the Temple in England] were one and the same person and officer. The "Prior of England," and the "Preceptor of England;" the "Prior of France" and the "Preceptor of France" were each two one person; and so called, as well as "Grand Prior," etc. Under them were Sub-Priors also called Sub-Preceptors.

Geoffrey, Son of Stephen, Master, Grand Prior, Grand Preceptor of England, styled himself "Minister of the Soldiery of the Temple in England."

There were also Provincial Priors, also called Preceptors. These were called *Præceptores Templi*, and their Districts, *Præceptoría*; because the Commissions or Mandates of the Master of the Temple to the Prioral Houses were called *præcepts*, from their commencement, *Præcipimus tibi*, etc.

The Præceptories were not Bodies, but Districts; and the residence of a Prior-Preceptor was a Præceptorial House, also called Præceptory. In the Præceptories, *Chapters* were held, general and particular, ordinary and extraordinary. The Seal of a Chapter held at the Præceptory at Dynneslee, by Bro. . William de la More, the Martyr, last Master of the Temple in England, has on it a man's head, with a long beard, wearing a small cap, round which are the words TESTIS SUM AGNI—"I am the Witness of the Lamb."

The vulgar modern title "Sir Knight" was not known.

In 1179 dissensions grew up between the Templars and the Hospitalers, which were settled for the time by the intervention of the Pope, in 1182. In 1186 the Grand Master of the Templars, depository and guardian of the crown of Jerusalem, gave it by his influence to Guy of Lusignan. In 1187 they and the Hospitalers surprised the camp of Saladin, and distinguished themselves by the long and bloody battle of Tiberias, where they long carried

everything before them, until betrayed by the Count of Tripoli, who, by agreement with Saladin, fled the field, and left the Templars surrounded by the enemy, where they were all slain or taken prisoners. In 1191 they purchased the island of Cyprus from Richard of England for 300,000 livres, and garrisoned it; but afterward restored it again to King Richard.

In 1243, the Knights of the two Orders fought a battle against the Corasmins—who had taken and pillaged Jerusalem—that lasted two days, in which they performed prodigies of valor, and were almost annihilated, twenty-six Hospitalers and thirty-three Templars only escaping, and the Grand Masters of both Orders being slain. In 1251, the quarrel between the two Orders again breaking out, they fought a battle, in which the Templars were so cut to pieces that hardly one survived to bear the news of the defeat; and so few Templars were left in Palestine, that they were compelled peremptorily to summon all their Knights in the West to repair thither.

In 1270, the Templars mortgaged all their lands in France to Philip III., the Bold, son of St. Louis, King of France, as security for twenty-five thousand marks of silver, borrowed by Gregory X. to carry on the wars against the Infidels: and in the General Council at Lyons that year, the Grand Masters of the two Orders sat above all the Ambassadors, the Peers of France, and the other great lords who were present. In 1291, when Acre, with a garrison of 12,000 men, mostly Hospitalers, Templars, and Teutonic Knights, was besieged by the Sultan, at the head of 160,000 infantry and 60,000 cavalry, Pierre de Beaujeu, Grand Master of the Templars, was chosen Commander-in-chief, and defended it bravely to the last, until he was slain with a poisoned arrow, the city carried by storm, and its defenders slain.

In 1301, a feud occurring between Boniface VIII. and Philip the Fair, King of France, in consequence of that Pope's claim to temporal power in France, it was reported that the Templars offered their services to that Pontiff in the war which he meditated against Philip, and that they had furnished considerable sums of money to begin the war. In 1303 Boniface died, and was succeeded, eleven days afterwards, by Benedict XI., who also died, after occupying the chair of St. Peter only eight months.

The Conclave of Cardinals then assembled at Perouse, and

remained in session nearly a year, divided into two factions, and resolved never to agree to the election of any one of themselves. Cardinal Francis Gaëtan, nephew of Boniface, and who had inherited his hatred of the Colonnas, the partisans of France, was at the head of one of these factions; and at that of the other, which was devoted to Philip, was Cardinal Dupré, intimate friend of the two Cardinals Colonna; whom, as well as their whole house, Boniface, through his hatred to France, had cruelly persecuted.

Cardinal Dupré at length proposed to Cardinal Gaëtan, that as they must needs select some one not in the Conclave, one of the two factions should name at its pleasure, three Ultramontane Archbishops, and the other faction should, within forty days afterwards, choose one of the three to be Pope; and offered, as if from generosity and regard for the good of the Church, to permit the party headed by Cardinal Gaëtan to make the nominations. The latter communicated the proposition to his party, by whom it was assented to, and embodied in a solemn agreement, drawn up, and signed by all the Cardinals.

Gaëtan then nominated three Ultramontane Archbishops, all of whom had been creatures of his uncle, and espoused his interest against the king. The first of them was the Archbishop of Bordeaux, named Bertrand de Got, a prelate of a great family in Aquitaine, but fond of pleasure, devoured by ambition, an intimate friend of Gaëtan, whose entire confidence he had, and a subject of the King of England, who was then Duke of Aquitaine. Besides, he was a personal enemy of Philip the Fair, and especially of Charles of Valois, his brother, who, during the wars between France and England, had ravaged the chateaux and lands of his brother and other relatives.

Cardinal Dupré, knowing the character of this Archbishop, dispatched a courier to the King of France, bearing a copy of the agreement, and a letter from himself, advising him to make terms with the Archbishop. The King wrote to the latter that he desired to meet him on important business at an abbey in the midst of a forest near St. Jean d'Angely on a certain day. They met in the church of the abbey, where, after hearing mass, and swearing the Archbishop with his hand upon the altar to inviolable secrecy, he showed him the agreement, and informed him that it was in his power to make him Pope.

The Archbishop threw himself at the King's feet, and embraced them, with assurances of the profoundest gratitude, pledging himself that if he became Pope, the King should share his authority, and offering to give him any assurances to that effect that he might require.

The King told him that, when he reached the chair of St. Peter, he wished him to grant him six favors, all just, he said, and which would redound only to the good of the Church and the State; but of which he desired to be assured, before entering into any more particular engagements with him. The five first conditions he made known to him. The sixth, he said, he would not make known until after his coronation as Pope. The Archbishop swore upon the holy sacrament to grant these requests, and gave his brother and two nephews to the King as hostages for performance. Information of this was sent by the King to Cardinal Dupré, and he, with the consent of his party, nominated Bertrand de Goust, native of Guienne, Archbishop of Bordeaux, to be Pope, who was immediately elected, to the great joy of the nephew of Boniface and his party.

He was installed in the College of Cardinals, held at Lyons; and took the name of Clement V. After the installation, the King made known his sixth condition; which was the execution and abolition of the entire Order of Templars. Clement was greatly surprised; but the King averring that they had been guilty of the most fearful crimes, of which he had good proof, the Pope agreed to institute secret investigations, and requested the King to communicate to him his proofs, that he might comply with his promise. Having for his mistress the beautiful Countess of Perigard, daughter of the Count de Foix, and avaricious even to the practice of the grossest simony, this base Pontiff was prepared to commit any crime which his interest prompted.

In 1307 the Pope summoned to his Court at Poitiers de Molai, Grand Master of the Templars, of an illustrious house in the County of Burgundy, who repaired thither with most of his Knights, abandoning the island of Cyprus. The Knights had dispersed themselves through the different States of Christendom, in which they had a great number of wealthy Præceptories. It was reported that the Grand Master had brought from the Levant immense treasures, which were deposited in the House of the Order at Paris. The Grand Master, with his principal

Knights, repaired to the Court of the Pope and were graciously received, the Pope carefully concealing the secret motive which induced him to require their attendance; but he consulted him in regard to a new Crusade which he had in view, called upon him for information, and proposed to unite all the military Orders in one Order, under one Grand Master. Perhaps he hoped thus to enable them to escape the vengeance of the royal assassin: perhaps it was to deceive. History has preserved the response of de Molaï to the project of the Pope. He showed the impracticability of the proposed union, for several strong reasons, but proposed, if the Pope desired, to hold a Chapter of Priors, Bailiffs, and principal Commanders, in the presence of the King, where he could learn their views, and decide as he might think best. The response breathed the purest spirit of religious piety, and submission to the Pope, coupled with military frankness and fearlessness.

After the Knights of St. John took Rhodes, popular opinion became unfriendly to the Templars, for abandoning the Holy Land and living in Europe in idleness; and odious rumors began to circulate in regard to the Order. Philip then put in execution his long cherished plans for the destruction of the Order. Two wretches, one a citizen of Beziers, named Squin de Florian, and the other an apostate Templar, being confined together in prison, charged with monstrous crimes, and despairing of their lives, confessed their crimes to each other. The apostate then made known to the officers of the prison that he was in possession of a secret of vast importance, which he would make known to the King alone. Some historians charge this act upon a Templar, the Prior of Montfauçon, and another of the same Order, called Noffodei, who had both been condemned by the Grand Master and a Council of the Order, for their impieties, and for leading infamous lives, to end their days in close confinement. Whoever was the informer, Philip had him sent to Paris, saw him, and promised him pardon and even rewards, if he would divulge the truth. Upon this the wretch, having already drawn up the heads of his accusation, charged the whole body of Templars with theft, homicide, idolatry, and sodomy. He added, that when a Templar was received into the Order, he was obliged to renounce Christ, and spit upon the Cross in token of detestation: that the Knights, who had secretly become Mahometans, by an

infamous act of treason sold the Holy Land to the Infidels. In the collection of Pierre Dupuy may be seen all the abominations and all the obscenities with which the informer endeavored to blacken his Brothers, and which decency will not allow us to repeat.

The King had communicated these accusations to the Pope, in an interview at Lyons; and urged him more pressingly on the subject the next year at Poitiers. On the 9th of July, 1307, the Pope wrote to the King that if the corruption charged upon the Order was so general, and it must be abolished, he willed that all their wealth should be employed in the recovery of the Holy Land, and would not suffer the least part of it to be diverted to other uses: whence it is to be presumed that he suspected that in the persecution about to begin against the Templars, their crime was rather their great wealth than their irregular morals.

Philip, not brooking the delays of the Pope, by a secret order, executed on the 13th of October, caused to be arrested in one day the Grand Master and all the Templars that were found in Paris and the different parts of his Realm, and confiscated all their property; for which proceeding several reasons were assigned. Some said it was because the Templars had furnished money to Boniface, to enable him to make war upon the King; others added (and the formal accusation contained the charge) that they had even obtained part of that money from the King's Treasury, by means of a Templar who was Treasurer. Others said that the Templars had stirred up a sedition in Paris, that grew out of the King's having debased the coin. The people insisted that no better reason need be sought for than the avarice of the King and his Ministers, and their greediness to handle the vast property of the Order. Philip had the year before arrested all the Jews in one day, despoiled them of their property, and driven them and their families, half-naked, and with scanty means for their subsistence on the road, out of his kingdom. And he had lately taken the principal share of the plunder of Italy, when Anagnina was pillaged by a band of adventurers secretly in his service.

When Edward II. of England heard of the arrest of the Templars, he wrote to the Pope and most of the Sovereigns of Europe, begging them to close their ears against the calumnies circulated against the Knights, "the purity of whose faith," said he, "whose good morals, and whose zeal for the defense of

religion, all England reveres." But the haughtiness and ambition of the Templars had made them many enemies, and prejudiced most of the Bishops, their judges, with whom, indeed, as well as with the Hospitalers, they had had difficulties, in regard to their independence and the privileges of the Order. By appointment of the King, these Prelates, assisted by William of Paris, a Dominican and Inquisitor, and the Confessor of the King, held the first examination of the prisoners, which William de Nogaret conducted.

The Pope was surprised at this proceeding, and regarded the matter as an invasion of his rights. He suspended the powers of William of Paris, and interdicted the Bishops from proceeding with the case; and wrote to the King, claiming the jurisdiction, and requiring him to deliver over to two Cardinals or to his Nuncio, the persons and property of the Templars. The King replied boldly and contemptuously; and the Pope yielded, and allowed the King's Tribunal to proceed, the persons and property being, to save appearances, in form but not in reality, placed in the hands of the Pope's Nuncio.

The proceedings commenced. The prisons were full of Knights; all of whom that did not voluntarily confess were subjected to the most extreme torture in use. Nothing was heard but the cries and groans of those who were torn with hot pincers, their bones crushed, and their limbs torn asunder in the torture. Many, to escape the awful agony, confessed whatever they were required; but many, in the midst of the most fearful torments, insisted with invincible firmness and constancy, that they were innocent.

The Pope himself interrogated seventy-two who confessed. One Knight of the Order, an officer of the Pope, pretended to reveal all the wicked practices of his Brethren. The Pope then ordered the Grand Master, the Grand Priors, and the principal Commanders, of France, of beyond seas, and of Normandy, Aquitaine, and Poitou to be brought before him. It was pretended that the Grand Master had, at Poitiers, and also at Paris, confessed most of the crimes imputed to him and the Order; and had written a circular letter, urging all the Knights to do the same. The Apostolic Commissioners, on their return from Chinon, laid the pretended proces-verbal of his confession before the King and Pope.

But when measures were about to be taken to extinguish the Order, based on the confessions of a great number of Templars, the Royal and Ecclesiastical miscreants were surprised to learn that the greater part of the Knights had revoked their confessions, and averred that they were extorted from them by torture ; that they detested the pardon which the officers of the King had offered them, and regarded it as the price of infidelity, and the shameful reward of prevarication, as injurious to their honors as to their consciences.

The Kings of England, Castile, and Arragon, the Count of Provence, most Christian Princes, and even the Archbishops of Italy, had, in the meantime, on the urging of the Pope, arrested all the Templars in their dominions. Garrisons were placed in their Præceptories, their property was seized, and everywhere the proceedings against them went on. The Templars of Arragon at first took refuge in their fortresses, built by them to defend that country against the incursions of the Moors ; and wrote to the Pope justifying themselves and asserting their innocence ; urging that the charge against them that they were Infidels was particularly absurd, because many of their Brethren were captives among the Moors, and treated most cruelly as Christians : and they claimed the right to prove their innocence, as Knights were entitled to do, by wager of battle. The Pope is not known to have answered their letters ; and James II. of Arragon besieged them, took them prisoners, and confined them, to be tried by the Bishop of Valencia.

Most of the prisoners in France were collected in Paris. The revocation of the confessions embarrassed the Judges ; but they finally determined that they should be treated as relapsed, and as having renounced Christ. De Molai was again brought before the Commissioners, and asked if he had anything to say in defense of his Order. He answered that he would cheerfully undertake, and would be delighted with the opportunity, to prove in the face of the Universe the innocence of his Order ; but that he could neither read nor write (like most of the nobility). He demanded to be allowed to employ an advocate ; "though," said he, "I have not four farthings left, to defray the costs of so great a suit."

The Commissioners told him that persons accused of heresy could be allowed neither counsel nor advocate ; and advised him,

before undertaking the defense, seriously to reflect, reminding him of his pretended confessions ; and thereupon they were read to him. Never was astonishment like that of the Grand Master. When he heard them read, he made the sign of the cross, and said that if the three Cardinals, before whom he appeared at Chinon, and who had signed the examination, were not what they were, he should well know what to say. Being urged to explain himself more openly, he said (not being able to control his anger), that they deserved the same punishment which the Saracens and Tartars inflicted on forgers and liars, whose bellies, he said, they rip open, and cut off their heads.

The authentic proceedings show, that before the assembly at Chinon, and upon the promise of immunity of the King and Pope, he had on two occasions confessed a part of the crimes charged against him. Apparently the clerk had added aggravating circumstances,—perhaps all the crimes imputed to the Order : and to conceal the cheat had not read the paper to him.

De Molai claimed to be sent before the Pope, who had reserved the right of trying him ; and added that he had but three things to represent in favor of the Order : 1st. That except in the Cathedral Churches, nowhere in all Christendom was the divine service celebrated with more devotion, nor anywhere were to be found a greater number of relics and richer ornaments. 2d. That in every Præceptory a general alms was given three times a week. 3d. That there was no Order, nor any Nation, where the Knights and gentlemen had more generously exposed their lives in defense of the Christian religion, than the Templars had always done.

The Commissioners told him that all that was useless without faith. He replied that the Templars firmly believed everything that the Catholic Church believed ; and that it was for the maintenance of so holy a belief, that so great a number of those Knights had poured out their blood against the Saracens, the Turks, and the Moors.

Brother Pierre de Boulogne, a Priest, and Procureur-General of the Order, pleaded for the Order. He represented the means by which confessions had been extracted : by promises of pardon in letters-patent, under the King's seal, and those failing, by torture. He said that many Knights had died in their dungeons, and he invoked the jailers and executioners to prove that they

had invariably died protesting their innocence. And he demanded to be heard in full council, with his Superiors, and the Deputies of the whole Order, "to prove," he said, "their innocence in the face of all Christendom."

But all was prejudged, and the Commissioners proceeded accordingly. Those who had confessed were either discharged, or condemned merely to a canonical penance. Those who had revoked their confessions were treated with every species of rigor. Fifty-nine were degraded, as relapsed, by the Bishop of Paris, and given over to the secular arm. They were taken out of the gate St. Antoine and burned alive by a slow fire. In the midst of the flames, all invoked the Holy Name of God; and what was most surprising, not one of the fifty-nine would deliver himself from so awful an agony and death, by accepting the amnesty which relatives and friends were holding out to them, from the King, if they would renounce their protestations of innocence.

And a great number of Templars, in other parts of France, in the midst of the flames, showed the same firmness. They burned them; but they could not extort from them any admission of the crimes charged against them. "*It was an astonishing thing,*" says the Bishop of Lodève, a contemporary historian, "*that these unfortunates who were delivered over to the most cruel punishments, gave no other reason for retracting their confessions, than their shame and remorse for having, under the influence of torture, confessed to crimes of which they now declared themselves perfectly innocent.*"

The King, with his relatives and chief nobles, repaired to the Great Council held at Vienne in Dauphiny, the first session of which was held on the 16th of October, 1311, when there were present more than three hundred Bishops, besides the Abbots, Priors, and most celebrated Doctors of Christendom.

The Pope had the proceedings against the Templars read, and the question as to suppressing the Order was then put to each of the fathers, in turn. An Italian Prelate advised it; but all the Bishops and Archbishops of the Council, and the most celebrated Doctors, unanimously represented to the Pope, that, before extinguishing so illustrious an Order, and one which had from the time of its institution rendered so important services to Christianity, they ought to hear the Grand Master and Principal of the

Order in their defense, as justice required, and as they had themselves demanded so urgently by many petitions.

All the Bishops of Italy, save one, were of this opinion ; and with them agreed those of Spain, Germany, Denmark, England, Scotland, and Ireland, and all the Prelates of France except three, the Archbishops of Rheims, Sens, and Rouen, so that only four Prelates out of more than three hundred were found to deny the right of defense, contrary to the first principles of natural equity. But the time had come for the knavish and unprincipled Pope to comply with his oath to the kingly assassin, torturer, and robber. He delayed the matter by conferences, and at last declared that if the Templars could not be otherwise condemned without the formality of being heard in their defense, the plenitude of the Pontifical power would supply everything ; and that he would condemn them by way of expedient, rather than that his dear son, the King of France, should be disappointed.

And, in fact, on the 22d of May, 1312, after obtaining assurance of support, in a secret Consistory of Cardinals, and of some of the Bishops who had been won over, he held the second session of the Council, and therein quashed and annulled the military Order of the Templars. “ *And though we cannot,*” he said in his sentence, “ *pronounce according to the forms of law, we condemn them provisionally and by the Apostolic authority, reserving to ourselves and to the Holy Roman Church the disposition of the persons and property of the Templars.*”

The question then arose as to the disposition to be made of their property. The Pope proposed to give it to the Knights of Rhodes (the new name of the Knights of St. John of Jerusalem). The partisans of France proposed to found a new Order, to be receivers of the spoil. But the Pope, by large promises of reforming the order of St. John, prevailed. All the property of the Templars was given to the Knights of Rhodes, except so much as was in Spain, which by special provision was to be applied to the defense of that country against the Moors, who yet occupied Grenada.

The next year, and after the adjournment of the Council, the next act of the tragedy was performed. The Pope, who had promised to try the Grand Master, and the Grand Preceptors or Grand Commanders, devolved that business on two Cardinals, who went to Paris and associated with themselves the Archbishop

of Sens, and some other Prelates of the Gallican Church. These apostolical Commissioners caused to be brought before them, by the Prevôt of Paris, Jacques de Molai, the Grand Master, whose rank was equal to that of a Prince ; Guy, brother of the Dauphin of Viennois, Sovereign Prince of Dauphiny ; Hugues de Peralde, Grand Prior, or Visitor of the Priory of France ; and the Grand Prior of Aquitaine, who had, before his arrest, had the direction of the finances of the King.

It does not appear that the Prelates put any new questions to the prisoners, or that they were confronted with the witnesses ; although the proceedings aped the ordinary judicial forms. The tribunal was content with the confession which they had already made before the Pope and the King ; and upon that, and following the intentions of the Pope, the Judges agreed, if the prisoners stood to their first confession, to condemn them to perpetual imprisonment only.

But as it was important to calm men's minds, astonished at so many fires lighted in the different provinces of the Realm, and above all, to convince the people of Paris that so great a number of Templars had justly been burned alive, the four prisoners were required, if they would save their lives and have the benefit of the Pope's promise to that effect, to make in public a sincere declaration of the abuses and crimes committed in their Order. For this purpose a staging was erected in the nave of the Cathedral Church, upon which the archers and soldiers led the accused. One of the Legates opened the ceremony by a harangue, in which he expounded at great length all the impieties and abominations whereof, he said, the Templars were convicted by their own admission. And, to leave no doubt on this subject, he called on the Grand Master and his companions to make anew, before the people, the confession which they had made before the Pope, of their crimes and their errors. As if to induce them to make this declaration, they were on the one hand assured of a full pardon, while on the other, to intimidate them, the executioners prepared a pile of wood, as if they were to be burned on the spot, if they revoked their first confession.

The Priors of France and Aquitaine adhered to their confessions, terrified by the immediate prospect of an awful death. But when it came the Grand Master's turn to make his declaration, all were surprised, as, rattling the chains with which he was

loaded, he advanced with a bold countenance to the very edge of the staging, and raising his voice, that he might be the better heard, cried aloud : “ It is very right, that on this terrible day, and in the last moments of my life, I should uncover all the iniquity of the lie, and cause the truth to triumph. I declare then, before heaven and earth, and I avow, although to my eternal shame, that I have committed the greatest of all crimes ; but only by acknowledging the truth of those so foully charged against an Order, of which the truth to-day compels me to say that Order is innocent. I agreed to the declaration demanded of me, solely to procure a respite from the excessive agony of the tortures, and to endeavor to move those to compassion who left me to suffer. I know the punishment that has been imposed on those who have revoked similar confessions ; but the fearful spectacle that fronts me cannot make me confirm a first lie by a second. Upon a condition so infamous, I heartily renounce a life already hateful to me. And what would it avail me to prolong a miserable life, which I must owe to the basest calumny and slander ! ”

He would have said more, but they forced him to be silent. The brother of the Prince Dauphin, who came after him, held the same language, and loudly protested the innocence of the Order.

The prisoners were then remanded to prison ; and the King, naturally vindictive, and more irritated by this public retraction of the Chiefs of the Order, caused them to be burned alive by a slow fire, on a little island in the Seine, between the King’s garden and the convent of the Augustins. The Grand Master, in the midst of his cruel punishment, showed the same courage as in the Cathedral, and made similar declarations. He protested anew the innocence of the Order ; but confessed that he himself deserved death, for having confessed the contrary before the King and Pope. Some authors say that one of the Priors, determined by the noble resolution of De Molaï, had also revoked his confession, and was burned with the Grand Master, and the brother of the Prince Dauphin. The other died in prison.

When the Grand Master could at length move his tongue only, and was nearly stifled with smoke, he in a loud voice summoned the Pope, that iniquitous judge and cruel butcher, to appear before the Tribunal of the Sovereign Judge in fifty days, and Philip within a year ; and both afterwards died at the times specified in his summons.

All the people shed tears at the tragical spectacle of this execution. The Grand Master had before his execution offered up this prayer : “ O God, permit us to meditate on the pains that Jesus suffered that we might be redeemed ; and enable us to imitate the example of endurance which He gave us, when He submitted without a murmur to the persecutions and torments which bigotry and injustice had prepared for Him. Forgive, O God, those false accusers who have caused the entire destruction of the Order whereof Thy Providence had made me the head : And if it please Thee to accept the prayer which we now offer, grant that the day may come when the world, now deceived, may better know those who have sought to live for Thee. We trust to Thy goodness and mercy to compensate us for the tortures and death which we are now to suffer ; and that we may enjoy Thy divine presence in the mansions of happiness.”

Convinced of his innocence, many holy persons and devotees gathered the ashes of these noble victims, and preserved them as precious relics.

This tragedy was enacted on the 11th day of March, 1313. The Knights of Rhodes or Malta greedily accepted the donation of the estates and riches of the Templars. A council was held, and persons appointed to receive the property, by an act dated at Rhodes, on the 17th of October, 1312, signed by the Grand Master, Foulques de Villaret, “ by the grace of God and of the Apostolic See, Humble Master of the Holy House and Hospital of St. John of Jerusalem, and Guardian of the Sepulchre of Jesus Christ.” But it cost them much time and vast sums of money to get the property out of the hands of the greedy courtiers who had possession of it ; and finally they were compelled to consent to pay the King and his successor a large sum, for which the latter retained two-thirds of the moneys of the Templars, the ornaments of their churches, the furniture of their houses, and the fruits and revenues of their lands, and, in a word, all their movables up to the day when the Hospitalers obtained possession. Of this plunder the Pope received his share.

Charles II., King of Naples and Sicily, and Count of Provence and Fortalquiers, pursued the same course. He burned a great number of them, who would not confess, and gave the lands of the Order to the Hospitalers, but divided their money and personal effects between himself and the Pope. The Kings

of Castile and Arragon seized on most of their property in their realms. In England, the Hospitalers obtained the whole; and in Germany shared the property with the Teutonic Knights. Except in Portugal and Scotland, the Order was destroyed everywhere. In Portugal it was continued, under the name of "The Order of Christ;" and in Scotland the Order was protected, as you already know, by Bruce.

Elsewhere, hated and persecuted by the Pope, and by the Sovereigns and Princes of Christendom, and by the Hospitalers, who had become mighty by means of their ill-gotten wealth, the remaining Templars knew that it was entirely useless to attempt to revive their great, illustrious, and unfortunate Order. It has been with great confidence asserted, and it may be true, that, having in Palestine become intimate with the Knights of St. Andrew and other gallant and noble Masonic Knights and Princes, and many of them having been made Masons in the Holy Land, they sought to unite themselves with our ancient Fraternity, hoping, by thus gaining accessions to their Order among the military Masons, one day to be able to recover their estates, and again to become the defenders of the Holy Land and the shield of Christendom against the Infidel. The Masonic Knights and Princes, who by this time were to be found in every part of Christendom, gladly agreed to this union, and most of them were initiated into the Order of Templars, who first discarded their white habit and red cross, and assumed a Masonic garb; and also adopted Masonic signs and words, and assumed the name of Knights and Princes Kadosh, to protect themselves against traitors; for whom to arrive at this exalted degree would be impossible, in consequence of the assurance which, during their progress towards it, they would be compelled to give of their fidelity, their courage, and their discretion. Hence the hostility which the Knights of St. John, or of Malta, have always shown against Freemasonry: for even so late as 1740 the Grand Master of that Order caused to be published and enforced in Malta the Bull of Pope Clement XII., worthy successor of Clement V., against the Masons, and forbade their meetings; and in 1741 encouraged the Inquisition to persecute them.

NAMES FOR COUNCILS OF KADOSH.

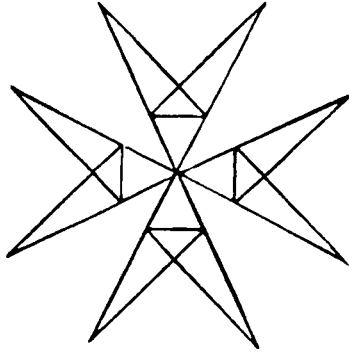
Des Payens.....	Hugues des Payens.....	1st Gr.:	Master.
De Craon.....	Robert de Craon.....	2d	“ “
Des Barres.....	Everard des Barres.....	3d	“ “
De Tramelai.....	Bernard de Tramelai.....	4th	“ “
De Blanquefort....	Bertrand de Blanquefort..	5th	“ “
De Naplonde.....	Philippe de Naplonde.....	6th	“ “
De Saint-Amand...	Odon de Saint-Amand....	7th	“ “
De Tour-Rouge....	Arnauld de Tour-Rouge,		
	Terroye or Terric.....	8th	“ “
De Riderfort.....	Gerard de Riderfort.....	9th	“ “
De Sablé.....	Robert de Sablé.....	10th	“ “
Horal.....	Gilbert Horal.....	11th	“ “
Du Plesseis.....	Philippe du Plesseis....	12th	“ “
De Chartres.....	William de Chartres....	13th	“ “
De Montaigu.....	Pierre de Montaigu....	14th	“ “
De Perigord.....	Herman de Perigord....	15th	“ “
De Sonnac.....	Guillaume de Sonnac...	16th	“ “
De Vichier.....	Reginald de Vichier...	17th	“ “
Berard.....	Thomas Berard.....	18th	“ “
De Beaujeu.....	Guillaume de Beaujeu..	19th	“ “
De Gaudin.....	Theobald de Gaudin...	20th	“ “
De Molaï.....	Jacques de Molaï.....	21st	“ “

Geoffroi De Saint-Omer.....	Second	of the	founders.
Rossal.....	Third	“	“
Geoffroi Bisol.....	Fourth	“	“
Payen de Montdidier.....	Fifth	“	“
Archambaud de Saint-Aignan.....	Sixth	“	“
D'André.....	Seventh	“	“
De Gondemare.....	Eighth	“	“
Hugues of Champagne....	Ninth,	joined in 1125.	

ALPHABET OF THE TEMPLARS.



KEY



LETTERS	{	∇	>	^	<	▽	◁	△	▷	◇
		a	b	c	d	e	f	g	h	i,j
		◊	◊	◊	X	∇	◁	△	▷	▽
		k	l	m	n	o	p	q	r	s
		◁	△	▷	◇	◇	◇	◇	◇	◇
		t	u	v	x	y	z	&		

FIGURES	{	∇	▷	^	<	▽	◁	△	▷	◇	*
		1	2	3	4	5	6	7	8	9	0