

CEREMONIAL

OF A

Council,

Royal and Select Masters,

FOR THE JURISDICTION OF

PENNSYLVANIA.

OFFICERS

OF A

Council of Royal and Select Masters.

ELECTIVE:

Thrice Illustrious Grand Master,
Deputy Illustrious Grand Master,
Principal Conductor of the Work,
Treasurer,
Recorder.

APPOINTED:

Captain of the Guard,
*Chaplain,
Marshal,
Sentinel,
*Organist.

*APPOINTMENT OF THESE TWO IS AT THE DISCRETION OF THE T I G M

OPENING.

T. I. G. M.—The officers of Council, No. will take their respective stations and places. Ill. Comp. C. of the G., close the entrance to the S. V.

The C. of the G. will go out, and, having seen that all the Companions have entered the S. V., will reenter the room, secure the outer and inner doors, and give and raps on the outer door, the S. will respond with the same raps, when the C. of the G. will report to the T. I. G. M.

C. of the G.—T. I. G. M., the S. V. is secure.

T. I. G. M.—Ill. Comp. C. of the G., satisfy yourself that all present are R. and S. M.

C. of the G.—T. I. G. M., all present are R. and S. M.

T. I. G. M.—Ill. Comp. C. of the G., when a Council of S. Ms. is about to be opened, what is your first care?

C. of the G.—To see that the S. l is at his post and the entrance to the S. V. securely guarded.

T. I. G. M.—You will attend to that duty and inform the S. l that a Council of S. M. is about to be opened, and direct him to guard accordingly.

The C. of G. goes to the door, gives and raps, secures the door, returns to the Council Chamber, and reports.

C. of the G.—T. I. G. M., the S. is at his post and the S. V. securely guarded.

T. I. G. M.—(Raps . Officers rise.) Ill. Comp. M l, your place in the Council?

M l.—Near the South, T. I. G. M.

T. I. G. M.—Your duty?

M l.—To conduct the select and honored Candidates, under the direction of the T. I. G. M.

T. I. G. M.—Ill. Comp. C. of the G., your place in the Council?

C. of the G.—Near the West, on the right.

T. I. G. M.—Your duty?

C. of the G.—To aid in organizing, preserve due decorum and see that the S. V. is securely guarded.

T. I. G. M.—Ill. Comp. P. C. of W., your station in the Council?

P. C. of W.—In the East, on the left.

T. I. G. M.—Your duty?

P. C. of W.—To sound the silver trumpet at early dawn and eve of day, when the sun's first and last rays are gilding the mountain tops. To announce high noon, and proclaim the time of labor and rest.

T. I. G. M.—Ill. Comp. D. I. G. M., your station in the Council?

D. I. G. M.—In the East, on the right.

T. I. G. M.—Your duty?

D. I. G. M.—As representing H. K. of T., with the T. I. G. M., in Council assembled, to exhibit the fellowship of Kings, brighten the chains of Friendship, furnish memorials of the Ancient Craft, and aid in the general duties of the Council.

T. I. G. M.—The station of the T. I. G. M. in the Council?

D. I. G. M.—In the East.

T. I. G. M.—His duty?

D. I. G. M.—As representing the wise K. of I., it is the duty of the T. I. G. M. in Council assembled, to recite the secret traditions, illustrate moral principles, cherish the worthy, and hold in due veneration the Ancient Landmarks.

T. I. G. M.—Ill. Comp. of T., shall we resume our labors and complete the secret work so happily begun?

D. I. G. M.—It is my ardent desire to see the same finished, that I may return to my own country with the satisfaction of having performed my duty to the Craft.

T. I. G. M.—Ill. Comp. P. C. of W., are our numbers complete?

P. C. of W.—I find that our numbers are times .

T. I. G. M.—Ill. Comp. of T., what is the hour?

D. I. G. M.—It is the time of the second watch, or nine at night, when all prying eyes are closed in sleep.

T. I. G. M.—Ill. Comp. P. C. of W., since it is the time of the second watch, you will give the S. Ms. due notice that the hour of labor having arrived, each one repair to his station by the mysterious numbers.

P. C. of W.—(Gives the mysterious numbers and .)

III. Comps., it is the order of the T. I. G. M. that, the hour of labor having arrived, each one repair to his station by the mysterious numbers.

Upon the P. C. of W. giving the mysterious numbers and the Companions will rise, and the C. of the G. will take a station on the south side of the room, west of the altar; the Companions will form in line along the north side of the room and across the west end, resting on the C. of the G.

No more than Companions including the officers can participate in the opening. The C. of the G. will proceed to the east, opposite the end of the north line, thence across to the left of the first Companion in the line (thus completing the square). With his staff, he will give and raps on the floor and receive the word from the Companion on his right; the Companion on his right will grasp the staff with his right hand at the same time he gives the word to the C. of the G. The C. of the G. will then return to his former place by the same route as before, and remain standing. The first Companion now having the staff, will give the raps and receive the word from the Companion on his right, who will in like manner grasp the staff with his right hand and give the word. The same will be done by all the Companions in turn until the last Companion on the left of the C. of the G. is reached, and he will give the word to the C. of the G.

The C. of the G. will then proceed to the east in front of the P. C. of W., and, giving the raps, will communicate the word and return to his place. The P. C. of W. will go to the station of the D. I. G. M., give the raps with the gavel on the pedestal and communicate the word to the D. I. G. M., who will then likewise give the raps with his sceptre and communicate the word to the T. I. G. M.

The T. I. G. M. announces that the word is right, and instructs the Companions to join in giving the signs.

The signs are then given by all the Companions present, after which the following or other appropriate prayer is offered by the Chaplain

Chaplain.—Most Holy and Glorious Lord God! Thou great Architect of heaven and earth! who art the Giver of all good gifts and graces, and hast promised that when two or three are gathered together in Thy name, Thou wilt be in the midst of them; in Thy name we assemble and meet together, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our doings may tend to Thy glory and the salvation of our souls. Amen.

Or this

Now and ever may the All Illustrious One, the Alpha and Omega of our existence, shed down upon us the light of heavenly truth and love. May we ever rejoice in the service of our All Perfect Master. May our Council be and continue an asylum for the desolate and oppressed, and a sanctuary of piety, friendship and philanthropy. Amen. So mote it be.

Omnes.—So mote it be.

T. I. G. M.—I declare this Council of S. Ms. opened. (Raps .) Ill. Comp. C. of the G., inform the S. l.

CLOSING.

T. I. G. M.—Ill. Comp. of T., shall we proceed to close this Council?

D. I. G. M.—If it is your pleasure, T. I. G. M.

T. I. G. M.—Ill. Comp. P. C. of W., what is the hour?

P. C. of W.—L T , the M hour, the third watch coming, it is time for retirement and rest.

T. I. G. M.—Ill. Comp. P. C. of W., it is my order that Council, No. , be now closed and stand closed until our next Stated Assembly, unless sooner called together. This, in due time, you will announce to the Companions, that they may govern themselves accordingly.

T. I. G. M.—Ill. Comp. C. of the G., are you a S. M. ?

C. of the G.—I am acknowledged as such, and have wrought my regular hours in the S. V.

T. I. G. M.—What are those hours?

C. of the G.—From N at N , until L T , when all prying eyes are closed in sleep.

T. I. G. M.—Of what country are you?

C. of the G.—P.h.n.c.

T. I. G. M.—What city?

C. of the G.—G.b.l.

T. I. G. M.—What is your name?

C. of the G.—G.b.l.m.

T. I. G. M.—What is your age?

C. of the G.—Three times , or

T. I. G. M.—Ill. Comp. P. C. of W., you will assemble the Companions by the mysterious numbers that we may close our labors in the S. V.

In closing, the square is formed as in opening, the C. of the G. proceeding to the east end of the square, gives the raps, and passes the staff to the Companion on his right and returns to his place as before. The first Companion gives the raps and passes the staff to the Companion on his right, and so on through the whole line to the C. of the G. The C. of the G. then proceeds to the station of P. C. of W., and gives the raps and returns to his place. The P. C. of W. and the D. I. G. M. each in turn gives the raps. Neither signs nor word are given in closing. When the square is formed the following or some other appropriate prayer is offered by the Chaplain

Chaplain.—May the blessings of Heaven rest upon us and upon all regular C M . May we practice out of the Council

those principles of religion and morality we are taught within it. May every moral and social virtue cement us in the bonds of peace and Fraternal love, and procure Thy gracious favor, O blessed Lord God, who livest and reignest in indescribable glory and happiness, for ever and ever. Amen.

Omnes.—So mote it be.

P. C. of W.—Ill. Comps., it is the order of the T. I. G. M. that Council, No. , be now closed, and stand closed until our next Stated Assembly, unless sooner called together, of which the members will receive due and timely notice; you will govern yourselves accordingly.

D. I. G. M.—Accordingly so be it done.

T. I. G. M.—It is my will and pleasure. Ill. Comp. C. of the G., what yet remains to be done?

C. of the G.—P V , M
in S and D in P

T. I. G. M.—Comps., give the signs of S , S
and D

Companions all give the signs of S. S. and D.

T. I. G. M.—I declare this Council closed. Ill Comp. C. of the G., inform the S l. (Raps .)

CHANGE FOR WORK.

All business is transacted in a Council of S. M. A Council of R. M. is opened only for work

The following form is used to close a Council of S. M. and open a Council of R. M.

T. I. G. M.—I declare this Council of S. M. closed, and a Council of R. M. opened. Ill. Comp. C. of the G., inform the S l.

To change from R. M. to S. M. Degree, use same form, reversing words S. M. and R. M.

Use the words S. E. M. in opening the body to confer that Degree.

ROYAL MASTER.

OFFICERS

1. T. I. G. M.
2. D. I. G. M.
3. P. C. of W.
4. TREASURER.
5. RECORDER.
6. C. OF G.
7. MAR.
8. SEN.

WORK.

FIRST SECTION.

T. I. G. M.—Ill. Comp. M I, see that the Cnd. is prepared.

The M I retires to the preparing room, and prepares the Cnd. by divesting him of his coat and turning up his shirt sleeves to the elbow. He places a golden bowl or some other ornament in his right hand. They enter without an alarm and proceed to the north side of the room and then to the east, where the P. C. of W., as H. A., stands at the table. There should be several vessels on the table, as described in 1 Kings, chap. vii, vs. 48-50.

M l.—G. M., H. A., I have a piece of work for your inspection.

The P. C. of W takes it and examines it carefully.

P. C. of W.—This is a beautiful piece of work, and the Companion who wrought it is worthy of the confidence of the Craft, and in due time shall receive his reward.

T. I. G. M.—Ill. Comp. P. C. of W., what is the hour?

P. C. of W.—H T, T. I. G. M.

T. I. G. M.—It being H T, call the Craft from labor to refreshment.

P. C. of W. goes to his station.

As the P. C. of W goes to his station, the M I and Cnd. will proceed to a point in front of the T. I. G. M., where they will face towards the west and remain stationary until the P. C. of W. goes to the altar.

P. C. of W.—(Raps .) Ill. Comps., it is the order of the T. I. G. M. that the Craft be now called from labor to refreshment; take due notice thereof, and govern yourselves accordingly.

The P. C. of W. leaves his station and goes to the south side of the room, passes to the altar, kneels on the west side and makes a prayer, or prays silently. If the prayer is audible the one given below is used.

As the P. C. of W. goes to the altar, the M I, in a low voice, says to the Cnd.

M l.—It is now H T, at which time it is the custom of our G. M., H. A., to enter the S. S. and offer up his devotions to the D.

PRAYER.

Great and Eternal Jehovah, who didst manifest Thyself to Thy servant Moses on the Mount, and hast also vouchsafed to be the Friend and Companion of Thy people, and the Great High Priest of our Salvation, we bow before Thee and worship.

Great and Glorious King, eternal, immortal and invisible, who

dwell'st in the light and glory of the High and Holy Place, and dost rule and govern all things in heaven and earth, we bow and worship before Thy throne.

Spirit of the Living God, by whose inspiration men of old did write these Sacred Scriptures—Great and Glorious King, Scribe and Teacher of Thy people, and Author of all wisdom, we bow before Thee and worship.

Glorious Council of Heaven, divine and alone, grant unto us Thy servants, that when we have served Thee in our generation, we may be gathered to our fathers, in the comfortable assurance of a joyful resurrection and at last found worthy of admission to Thy presence, where there is joy for evermore. Amen. So mote it be.

As the P. C. of W concludes the prayer, the M I and Cnd move towards the South, the M I in a low voice says:

M l.—Our G. M. H. A., having concluded his devotions, let us await his return by the S G.

The P. C. of W., after prayer, passes around the north side of the altar and goes to the S, where he is met by the M I and Cnd.

M l.—G. M., H. A., when shall I receive the M.'s W.?

P. C. of W.—My worthy friend A., I do not know that you will ever receive it, for it has been agreed between S. K. of I., H. K. of T., and myself, that the W. shall not be given until the completion of the T., and then only in the presence and with the consent of all three.

The P. C. of W. moves a few steps towards the East, when he is again interrupted by the M I.

M l.—G. M., H. A., suppose one of the three, even yourself, should be removed by death prior to that event, how then shall I receive the W.?

P. C. of W stands meditating a few moments, and then walks to and fro across the room, saying

P. C. of W.—Death is a solemn thought. The young may die, the old must die. Human nature admonishes me that I too must die. Soon the silver cord of life will be loosened, the golden bowl be broken, and the spirit which inhabits this frail body will return unto God who gave it. Soon I shall be gathered to my fathers, and my place will be filled by those who are now in manhood's prime. I am

now old, having attained the age of fourscore years and one, and the beating pulse of life tells me that soon I shall pass through the dark valley of the shadow of Death, and bask in the sunshine of eternal happiness. Yet, notwithstanding kingdoms and empires shall pass away, yea, this very temple itself, arrangements have been made that the M. M. W. never will be lost, for before I die (tapping the floor times with his foot) it will be buried there.

P. C. of W.—(Appears agitated for a moment, and then adds:) But A , I fear from my extreme old age that I may have forgotten myself, and have said things I should not have said, but if you promise to be faithful to that which the G. C. will require of you, it will soothe the anguish of my soul, and the pangs of expiring human nature. Are you willing?

Cnd.—I am.

P. C. of W. goes to his station

T. I. G. M.—Ill. Comp. *P. C. of W.*, what is the hour?

P. C. of W.—One hour past H T

T. I. G. M.—It being one hour past H T , call the Craft from refreshment to labor.

P. C. of W.—(Gives raps.) Ill. Comps., it is the order of the T. I. G. M. that the Craft be now called from refreshment to labor; take due notice thereof and govern yourselves accordingly.

M l.—(In low voice to *Cnd.*) The Craft being called from refreshment to labor, we will repair to the clay grounds between Succoth and Zeredatha, and there resume our labors.

M l and *Cnd* retire to the preparing room.

SECOND SECTION.

P. C. of W.'s jewel on his pedestal dressed with erape, seat, vacant, seat and pedestal also draped.

M l, with *Cnd* in the preparing room, gives raps.

C. of the G.—T. I. G. M., there is an alarm at the entrance to our Council Chamber.

T. I. G. M.—Attend to the alarm.

C. of the G. gives raps at the door and goes out.

C. of the G.—Who comes here?

M l.—A worthy Companion R. A. M., who wishes to be admitted to the rights and honors of a R. M.

C. of the G.—Is it of his own free will and accord?

M l.—It is.

C. of the G.—Is he well and duly prepared?

M l.—He is.

C. of the G.—Is he worthy and well qualified?

M l.—He is.

C. of the G.—Has he made suitable proficiency in the preceding degrees?

M l.—He has.

C. of the G.—By what further right or benefit does he expect to gain admission?

M l.—By the benefit of a password.

C. of the G.—Has he that password?

M l.—He has it not; but I have it for him.

C. of the G.—Advance and give it.

Password is given

C. of the G.—You will wait until the T. I. G. M. is informed of your request, and his answer returned.

C. of the G. returns to the Council Chamber, closes the door and reports to the T. I. G. M.

C. of the G.—T. I. G. M., There is without a worthy Companion R. A. M., who wishes to be admitted to the rights and honors of a R. M.

Same questions as in the preparing room up to "Has he that password?"

T. I. G. M.—Has he that password?

C. of the G.—He has it not, but the M. has and gave it to me for him.

T. I. G. M.—You will announce it in a low but audible tone of voice.

C. of the G.—A P H

T. I. G. M.—The password is right; form the Chbm. and then admit the *Cnd.*

T. I. G. M. raps and a proper number of Comps. form the Chbm by extending in a line from wall to wall across west end of room and grasping each other's outstretched hands. The M l and *Cnd* enter the room and pass under the Chbm, when on the second round the T. I. G. M. raps which dissolves the Chbm, but the Comps. will remain standing until the M l and *Cnd* pass to the East, when they will resume their seats. The M l and

Cnd. pass times around the room while the T. I. G. M. recites the following passages, the appropriate sign being given with each circumambulation.

*

And he set the cherubim within the inner house, and they stretched forth the wings of the cherubim, so that the wing of one touched one wall, and the wing of the other cherub touched the other wall, and their wings touched one another in the midst of the house.

* *

And Solomon made all the vessels, that pertained unto the house of the Lord, the altar of gold, and the table of gold whereupon the shewbread was.

* * *

And the candlesticks of pure gold, five on the right side and five on the left, before the oracle, with the flowers and the lamps and the tongs of gold.

* * * *

And the bowls and the snuffers and the basins and the spoons and the censers of pure gold, and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

* * * * *

So was ended all the work that King Solomon made for the house of the Lord.

* * * * *

And behold I come quickly, and my reward is with me, to give every man according as his work shall be.

* * * * *

I am Alpha and Omega, the beginning and the end, the first and the last.

* * * * *

Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

When the T. I. G. M. has concluded his recitation of the Scripture passages, the M. approaches the East with the Cnd. and raps times on the pedestal of the T. I. G. M. Same questions and answers are given as in the preparing room.

T. I. G. M.—The password is right; conduct the Cnd. to the C. of the G., in the West, with directions that he place him in proper position to receive further instructions.

The M. takes the Cnd. to the C. of the G.

M. l.—I have been sent by the T. I. G. M. in the East, to you, the C. of the G. in the West, with directions that you place this Cnd. in proper position to receive further instructions.

C. of the G.—You have been sent by the T. I. G. M., in the East, to me, the C. of the G., in the West, with directions that I place you in proper position to receive further instructions. Face the East; advance to the altar by steps.

When the alt. is reached

C. of the G.—K on both k and place both hands on the H B, Sq, Comp and Tr. In this humble, though significant, position, so considered among M, you are about to take upon yourself the serious, solemn and binding oath, or obligation, of a R. M., in which there is nothing derogatory to religion, morals, or the laws of your country. With this assurance on my part you will say your name and repeat after the T. I. G. M.

T. I. G. M. gives raps Ills. Comps rise and form a circle around the alt.

OBLIGATION.

I ———, of my own free will and accord, in the presence of the S. A. of the U., and this Council of R. M., do hereby, herein, and hereon most solemnly and sincerely promise, declare and swear, that I will never reveal any of the secrets or mysteries appertaining to this degree of R. M. which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the whole world, except it be to a true and lawful Ill. Comp. R. M., or within the body of a lawfully warranted and duly constituted Council of such M met, and not unto him or them until after by strict trial and due examination I shall have found him or them such to be, or previously having received lawful Masonic information of the same.

I further promise and swear that I will not knowingly be present, help, aid or assist in conferring this degree upon any one who has not

regularly received all the necessary preceding degrees from to inclusive, and then only in a lawfully constituted Council of R. M.

To all of which I most solemnly and sincerely promise and swear, without any equivocation, mental reservation or self-evasion of mind in me whatever; binding myself under no less a penalty than that of should I ever knowingly or willfully violate this my solemn o. and ob. of a R. M. So help me God, and keep me steadfast in the due performance of this my R. M.'s o. and ob.

T. I. G. M.—K the H. B.

T. I. G. M.—Arise, and I will communicate to you the S n, T t, G p and W d of this degree.

This is the S n of this degree (H to), and alludes to the penalty of your ob.; that you would rather than reveal the secrets of this degree unlawfully, and it is the S n by which you address the T. I. G. M. upon entering or leaving the Council of R. Ms., or when crossing or recrossing the Council chamber.

The sign of recognition in this degree is as follows (taking a or something of like character in the hand, the T. I. G. M. the floor times with says):

T. I. G. M.—Do you know anything about ?

M l.—I do; I know something about the What do you know about it?

T. I. G. M.—I know something about the . What is the ?

M l.—A; what is the ?

T. I. G. M.—O.

M l.—The F.

T. I. G. M.—The L.

M l.—The B.

T. I. G. M.—The E.

T. I. G. M.—The G p is given in the same manner as the Ach. is formed in the R. A. D. by Companions. One of them disengages his hands and retires, leaving Companions forming with their right hands, left hands and feet. One then says, "Companion, look , what do you see? The other replies: "A broken ." The first then says, "A

P H ,” at the same time extending his arm horizontally, which is also done by the Companion. *T. I. G. M.* says, This G p and the accompanying words have special reference to the loss sustained by the Craft in the death of our G. M., H. A. According to our tradition, when the two surviving G. M. met in the S. V. after the death of H. A., they took their positions as formerly when making with him the R. A., but the triangle was broken and the word could not be given. As an expression of their regard for H. A., they adopted this position for the G p of a R. M. and as the P W of this degree, the exclamation of K. S. when informed of his murder, A P H .

The principal words of this degree are, A. and O.

The T I G M returns to his station.

T. I. G. M.—The Cnd. will approach the East and I will communicate the lecture of this degree.

LECTURE.

The lgd of the D. of R. M. is as follows:

The circumstances on which the D. of R. M. is founded occurred at the period of the building of K. S. T. At that time was formed the first G. C. of M., embracing S. K. of I., H. K. of T., and H. the A., who, in addition to the title of G. M., was designated the P. C. of the W. The two K. were so attached to their associate that, in view of his age, character and fame, and as a special mark of their affection and esteem, they called him "A ;" or, "Ab ,” which means "my father." In that G. C. everything was determined in relation to the construction of the T., and the government of the workmen. Three years previous to the completion of the T., the G. C. decided to communicate the M. W. to those Craftsmen who had distinguished themselves by their industry, fidelity and skill, and it was also agreed that the W. should not be given until the completion of the T., and then only in the presence, and with the consent, of the three G. M. In order that the W. might be preserved for future ages, should anything occur prior to the completion of the T. to prevent its communication to the Craft, H. A. engraved it on a plate of gold, in triangular form, in the Hebrew, Chaldaic and Egyptian characters, and the plate was depos-

ited in a S. V. under the S. S. At the hour of H. T., when the Craftsmen were called from L. to R., it was the custom of H. A. to enter the T. for prayer, and also to inspect the progress of the work, and, if necessary, draw fresh desigus upon the trestle-board. On one of these occasions he was met at the S. G. of the T. by his intimate friend A., who said, "G. M. H. A., "when shall I receive the M. W.?" H. A. replied, "My worthy friend Ad., I do not know that you will ever receive it, for it has been agreed by S. K. of I., H. K. of T., and myself, that the W. shall not be given until the completion of the T., and then only in the presence, and with the consent, of all three." Ad. answered, "G. M. H. A., suppose one of the three, even yourself, should be removed by death, prior to the completion of the T., how then shall I receive the W.?" Reflecting for a time upon the thought of death, H. A. pointed to the

observed in a solemn tone * * * * *

On the day appointed for placing in position the C. S. of the T., H. A. retired, as usual, at the hour of H. T., but he did not return alive. His sudden disappearance, and the discovery of his m. deeply grieved the surviving G. Ms. They mourned the loss of their beloved associate, and also feared that by his D. the W. was lost to the C. It was not, however, irrecoverably lost, but remained c., until discovered as related in the R. A. D.

As the d. of H. A. prevented the s. G. M. from communicating the W., a S. was given in its place. In memory of H. A. this D. of R. M. was instituted, and the G. P., representing a B. T., adopted, with the P. W. of the D. A. P. H., the exclamation of K. S. when informed of his M.

Such is the lgd of this D.

The S. W. of the T. D. is a corruption of the compound word M A O M h means *Emanation from, begotten of, Seed, Progeny, Child, or Son.* A B means *Father.* O N means *God.* The first two words are Hebrew, and the last word is the Greek form of the ancient Egyptian, as well as Hindoo, name of the Deity. The three words compounded into one are interpreted to mean *the Son of God the Father.* He is the true *Word.*

The name of the A. S. N., J., J., J., are corruptions of the word G., and mean three G. S. S. or F. C.

* * *

The principal symbols of F. M. are those derived from K. S.'s temple and the religions ceremonies of the ancient Hebrews, and we know them to be of Divine origin. What are the true meanings of these symbols? The temple itself was a grand symbol, representing hmanity in its progress under Divine guidance towards perfection. The two pillars of the porch, B in the northeast corner and J in the southeast corner, gnarded the only entrance to the temple. Representing the pillar of clond and the pillar of fire, which gnided the Israelites through the wilderness to the promised land, they symbolized the Divine leadership. The holy place, in its form of an oblong square, symbolized man's state of imperfection. In the north stood the table of shewbread. In the south the golden candlestick, and in the west, opposite the centre of the veil leading to the holy of holies, the altar of incense, the three forming a triangle symbolizing the trinity in unity. These, separately, were symbols of the Deity—the shewbread as the bread of life, the candlestick as the light of life, and the altar of incense as the mediator, in whom life and light are united. They pointed the worshiper to the holy of holies, which rose from a higher level than the holy place, and, from its uniform symmetry of a perfect cube, symbolized the state of man and the kingdom of God in perfection. Here, as the New Jerusalem of the Apocalypse is represented to be, the length, breadth and height were equal. Here was the earthly dwelling-place of the Deity, and the only light was the manifestation of the Divine presence. Here stood the ark, with the mercy-seat overshadowing it, covering which were the outspread wings of the cherubim, and, between the cherubim, the visible manifestation of the Deity, snposed to be the ineffable name of *Jehovah*, in characters of fire, and called by the ancient Hebrews the *Shekinah* and the *Word*. It is said that the rays of light from the *Shekinah*, falling on the stones of the breastplate of the High Priest as he stood before the ark, indicated the Divine will in the form designated as the language of Urim and Thummim. Two other cherubim stood on either side of the ark, the wing of one touching

one wall, and the wing of the other touching the other wall, their wings meeting in the midst of the house. The ark was the earthly throne of the Deity, and, to show that this was its final resting-place, the staves, on which it had been borne, were drawn out, so as to appear through the veil, and they served to guide the steps of the High Priest in his yearly entrance into the chamber. The cedar or acacia, of which the ark was made, being one of the most imperishable kinds of wood, was the symbol of life. The ark symbolized the preservation of the race, and the mercy-seat and chernim symbolized the protecting care of the Deity. The ark rested on the bare rock, which was the summit of the mountain. Beneath it a vault had been opened, the purpose of which will be considered in the final degree of S. M. The sacrifice of the lamb without blemish symbolized the ancient promise, coming down from the earliest ages and through all nations, that the Deity, incarnate as the seed of the woman, should become the expiatory offering for the sins of the world. According to the ancient Hebrew Rabbis, the blood of the slain lamb was sprinkled on the consecrated bread and the sacred utensils of the temple in the form of a cross, and the same symbolic figure of the cross was used in anointing the High Priests and the Kings.

The glory of the temple was the Shékinah, or the Word. According to the ancient Hebrews, by the Word the world was created, the law given to Moses, Israel brought out of Egypt, and guided through the wilderness to the promised land, and for the earthly dwelling-place of the Word K. S. was permitted to build the temple. The Word, or, as generally designated, Jehovah, is the greatest name by which God has been pleased to make Himself known. From the burning, yet unconsumed, bush in the desert came the voice of God to Moses, saying: "Thou shalt say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you. This is my Name forever, and this is my memorial unto all generations." In the common English version of this passage, the name Jehovah is translated "I am that I am." The interpretation of the name Jehovah is given in Exodus, thirty-fourth chapter, fifth, sixth and seventh verses: "And the Lord descended in the cloud, and proclaimed the name of Jehovah, the Lord God full of compassion and gracious, long-suffering and abundant in goodness and truth, keeping

mercy for thousands, forgiving iniquity, and transgression and sin, and who will by no means clear the guilty." The Hebrews called the name Jehovah, from the number of its consonants, the tetragrammaton or four-lettered-name, and, from its peculiar sacredness, the ineffable, or, unutterable name. In common speech they substituted for it the word Adonai. In our English Scriptures it is represented by the word LORD printed in capital letters and also by the words, "I am that I am." The High Priest received the Word from his predecessor, and, that it might not be lost in the event of his sudden death, the pronounciation was communicated also to his assistant. Among the ancient Hebrews, owing to the absence of vowels in their language, the pronounciation of words was known only by oral teaching. According to our legends, the Word was known to K. S. and to his colleagues, H., K. of T., and H. A., at the period of the building of the temple. In his prayer of confession, on the great day of atonement the High Priest publicly pronounced the Word, or ineffable name, in a low voice, but the utterance was lost amidst the responses of the priests and the noise of the trumpets. The Hebrews felt a superstitious reverence for the name of Jehovah, and, after the Babylonish captivity, they discontinued the use of it, except on special occasions, so that, in process of time, the true pronounciation was lost. In the Old Testament Scriptures there are many special references to the Word, or Name, of Jehovah. A number of these refer to Jerusalem as the place selected by God for the preservation of His name, and designate the Temple as the house built for His name. The four Hebrew characters composing the name of Jehovah are represented in English by the letters J. H. V. H. This combination cannot be pronounced without the interjection of vowel sounds, and it is now uncertain what are the proper ones, or the order of their arrangement. The abbreviated form of Jehovah is Jah. The more proper word is Yahovah, with the abbreviation of Yah, as the letter J is not known to the Hebrew language. The first letter of the ineffable name, and its representative, is Yod, which, in English, is incorrectly rendered God. In the Greek language, which is closely allied to the Hebrew, the ineffable name is expressed by the letters I, A, O. I, or Iota, has the same meaning as J and Y and signifies unity. A, or Alpha, and O, or Omega, are the first and last letters of the Greek alphabet, and signify the beginning and the end. The Greek Iota

is identical with the Hebrew Yod, and signifies that the Deity is the one and only God. Alpha signifies that the Deity is the beginning of all things in creation, and Omega that He is the end in the final consummation and restoration of all things.

Iao, Jao, Yao, Jah, Yah, Jhvh and Yhvh are identical, and represent the ineffable name of the Deity. It is supposed that the name Jehovah or Yahovah was the sacred word of the O

M of the middle ages, and that it passed from them to the F M, who, early in the eighteenth century, attached it to the T. D. as the M. W., and that it continued to be the M. W. until the latter part of the same century, when it was transferred to the R. A. It has since been attached to the degrees of the C. In F M, the symbol of the Deity is the equilateral triangle.

* * *

The C. N. D. in this D. represents a F. C. seeking to be rewarded for his labor by a knowledge of the W.

My brother, when you passed the pillars of J. and B. in the B. L., you entered the P. of the T. of F. M. When beneath the V. of the C. H., you stood within the H. P. You are now on the threshold of the S. S. You seek the reward of a true F. of the C. That reward is a knowledge of the W., which is a knowledge of the Deity. By the fall the W. was lost to man, in his present state, but not irrecoverably lost. You cannot, even now, comprehend its full significance, though you may understand much of its meaning, by a study of the handwriting of the Deity in the symbols of the universe. When you pass from this earthly temple, may you, as a R. M. indeed, clothed as a High Priest after the order of Melchizedek, be permitted to enter the heavenly holy of holies, and there forever adore Him, the true Word whose Name is above every other name.

This may be used.

MY COMPANION:

The first G. Council of Masons which assembled at Jerusalem was composed of S., K. of I., H., K. of T., and H. A., who met together as such to deliberate upon the plans for the erection of the

Temple on Mount Moriah, as revealed by the Word of God, and for the preservation of the G. O. Word.

This Council was congregated by K. S., who presided over its deliberations, and with their assistance devised the plans by which the Temple should be erected, and the various classes and degrees into which the workmen should be divided.

Hence, in a chronological point of view, the Royal Master's Degree, being a representation of the Supreme Grand Council of Royal Masters (because a majority of them were Kings), was necessarily the First Degree of Ancient Craft Masonry.

But, for wise and mysterious purposes, the founders of our Fraternity resolved to place side by side the A. and O. of A. C. M., the First and Last Degrees; because the connections between the First and Second Temples are so intimately interwoven in the concealment and preservation of the G. O. W., the R. M. cannot exist without the S. M.

The Masonic Traditions with which you will now become acquainted in the Council will comprehend every Tradition of Ancient Craft Masonry, and illustrate the connection between the Degrees of Lodge, Chapter and Council, and will furnish some precious mementoes of our Ill. G. M., H. A., whose history you will find in 1 Kings, 7th Chapter, commencing at the 13th verse.

From the history of the Hebrews we learn that they had but one name for the Deity, which they held in such veneration that they never presumed to pronounce it, except in a mysterious manner.

This was the Original Word and principal Secret of a M. M., which was lost by the death of our G. M., H. A., but was restored at the building of the Second Temple.

This Word can be found in the —th Psalm, and nowhere else in the B., while its true pronunciation and all the imposing and attending ceremonies were taught you in a Chapter of R. A. M.

We are also informed that our Ill. G. M. held frequent consultations on the subject of communicating this Word to all M. Ms. who should prove themselves worthy by their Virtue, Skill and Fidelity.

King Solomon was disposed to confer it only on a few persons of distinction. H., K. of T., not being a Jew, took but little interest in its preservation, while H. A., being more liberal in his views and feelings, expressed himself in favor of conferring it upon all who should be found worthy.

After mature deliberation, the three G. Ms. entered into a three-fold O. in regard to the M. M.'s Word. The points in this O. were:

1. Not to confer it until the Temple was completed.
2. To confer it only on such as should be found worthy.
3. Not to confer it until the three were present and consented thereto.

This last condition was added, lest in case one alone should be permitted to confer this Degree, fear, favor or partiality might influence them to overlook the faults of favorites and admit unsuitable persons.

Hence the discerning F. will readily discover that the M.'s Word was not designed for B * * purposes as the fifteen F. C. supposed it was, but to transmit to future generations the name of T. G. A. O. T. U.; for it was written in 2 Chron., 2d chap., that Solomon determined to build a house for the Name of the Lord.

To accomplish so desirable an object, K. S. ardently desired to perpetuate the S. W. and glorious science of F.; but being aware by the Ob. voluntarily assumed by the three G. Ms. that, should either of them die before the completion of the Temple, the M.'s Word (now the G. O. W. of a R. A. M.) would be forever lost, proposed to have it engraved upon a T * * plate of gold in the Syriac, Chaldaic and Egyptian tongues, which plate of gold should be disposed of as might afterwards be agreed upon. The construction of this plate of gold was assigned to our G. M., H. A., who was filled with wisdom and understanding and cunning to work all manner of works.

After the melancholy event of his * * the two R. Ms. made strict search about the Temple for this plate of gold, but failing to recover it, expressed to A., the most intimate friend of H. A., their fears that the Word of a M. M. was lost, which they had taken the precaution to have engraved on a plate of gold by our G. M., H. A.

This circumstance having been mentioned to A., the remembrance flashed across his mind of a conversation he had with H. A., previous to his death. He stated to the two R. Ms. that after the S. S. had been completed, and a portion of the H. V. deposited therein, on a certain day near High Twelve he went there to deposit one of the H. V. When the Craft were called from labor to refreshment he did not retire with the rest, but lingered behind with H. A., whose cus-

tom it was to enter the S. S. and offer up his devotions to the D., previous to his drawing his designs upon the Trestle Board.

After the rest of the Craft had retired, A. asked H. A. when he should receive the Word of a M. M. H. A. replied: When the Temple was completed, if found worthy, he should receive it. A. said: "Suppose one of you three, even yourself, should be removed by death prior to that event, how then shall I receive it? For you have informed me that it could only be communicated in the presence of S., K. of I., H., K. of T., and yourself."

H. A., after commenting on the subject of death, and standing, as he was over the S. V., and * * with his * * upon the pavement, replied.

"Before I * * it will be * * there."

This conversation being related to our two surviving R. Ms., and they considering the mysterious expression. "Before I * * it will be * * there," had some reference to the plate of gold upon which was inscribed the Word, they descended and entered the S. V., and after diligent search found the plate of gold laid upon the cover of the Ark of the Covenant, covered with the Jewels of the three G. Ms. Thus they found it, and thus they left it, and there it remained until all the essentials of F. were brought to light by the builders of the S. T., after they had lain concealed for 470 years, which will be more fully explained to you in the S. Ms. Degree.

H. A. no longer lived to enjoy the fellowship of Ks. or to share in the labors of the Temple, wherefore the two surviving R. Ms., in token of respect to his memory, and being unable to form the T * * in giving the Word, as one of their number was dead, they substituted the broken T * * it being the nearest they could come to the original.

They first conferred the Degree upon A., and then upon other particular friends of H. A. As his friends, we now confer it upon you.

You see that the seat formerly occupied by the representative of our G. M., H. A., is now vacant, his jewels are in mourning and the light extinguished.

When you entered you probably noticed the Companions seated in positions of mourning and sadness. We then represented our ancient brethren lamenting the loss of our much-loved G. M.

You will also observe that the G. and W. of this Degree are calcu-

lated to impress the mind with veneration for the memory of so amiable, distinguished and exemplary a character.

The furniture of the S. S. consisted of many H. V. made of pure gold, but the most important there was the Ark of the Covenant, called the Glory of Israel, which was seated in the midst of the Most Holy Place under the wings of the Cherubims. It was a small chest or coffer, $2\frac{1}{2}$ cubits long and $1\frac{1}{2}$ cubits wide and deep. It was made of shittim wood, excepting only the Mercy Seat, but overlaid with gold both inside and out; it had a ledge of gold surrounding it on the top, into which the cover called the Mercy Seat was placed.

The Mercy Seat was of solid gold, the thickness of a hand's breadth. At the two ends of it were the two Cherubims looking toward each other, with their wings expanded which, embracing the whole circumference of the Mercy Seat, met on each side, in the middle.

All the Rabbins say it was made out of the same mass, without any soldering of parts. Here the Shekinah, or Divine Presence, rested and was visible in the appearance of a cloud over it. From hence the "BATH KOL" issued and gave answers, when God was consulted. And hence it is that God is said in the Scriptures to dwell between the Cherubims on the Mercy Seat; because there was the Seat, or Throne, of the visible appearance of His Glory among them.

T. I. G. M.—I now declare this Council of Royal Masters closed.

SELECT MASTER.

OFFICERS.

1. T. I. G. M.
2. D. I. G. M.
3. P. C. OF W.
4. TREASURER.
5. RECORDER.
6. C. OF G.
7. MAR.
8. AHL.
9. ZAB.

WORK.

T. I. G. M.—I declare a Council of S. M. opened. Comp. C. of the G., inform the S. V.

The Council Chamber in this Degree represents the S. V. with its nine arches, eight of which are in course of construction and the Ninth Arch completed. The east end of the room represents the Ninth Arch, and the west end the first arch.

A curtain or veil should be stretched across the west end of the room so as to conceal the arch; and another curtain or veil stretched across the end of the room, so as to conceal the Ninth Arch.

If there is more than one Cnd., all but one may be brought in and seated west of the first curtain. The room should be darkened and the Companions should be engaged at work on the several arches. The M. W. will take charge of the candidate and instruct him that in this Degree he represents Zab., a particular friend of K. S.; that he (the M. W.) is about to leave him, that when he hears raps, he will enter the Council Chamber. If asked, "Who comes here?" he will reply, "A zealous brother who desires to participate in your labors." The M. W. then leaves him, enters the room, leaving the door open, gives the raps, when the Cnd. will enter.

C. of the G.—Who comes here?

Cnd.—A zealous brother who desires to participate in your labors.

C. of the G.—Give me the P. W. and S.

Cnd.—I have none.

C. of the G.—An

At the exclamation "An" the Companions will cease work. The T. I. G. M. will hasten to the West and address the C. of the G.

T. I. G. M.—Comp. C. of the G., what is the cause of the alarm?

C. of the G.—An has entered the S. V.

T. I. G. M.—Let him be

On hearing the exclamation "Let him be," the C. of the G. will proceed to execute the order, when the M. W. will intercede and say, "Hold," etc.

M. W.—Hold! it is the King's friend. *T. I. G. M.*, consider upon whom your order is about to be executed; this is none other than your friend and favorite, Zab.

T. I. G. M.—Comp. C. of the G., take charge of the , bind him fast and bring him forth when called for, or thou shalt answer for him with thy life.

T. I. G. M.—Zab., I fear your imprudence has cost you your . I will, however, consult with my Companions and return their answer.

The C. of the G. will then bind Zab., his hands crossed on his breast, right hand over left, fastened at the wrists, fingers pointed upwards, and will conduct him to the outer apartment.

The T. I. G. M. will then return to the East to consult with his associates.

T. I. G. M.—D. I. G. M., an has entered the S. V.

D. I. G. M.—Let him be

T. I. G. M.—Ill. Comp. P. C. of W., an has entered the S. V.

P. C. of W.—Let him be

T. I. G. M.—You will accompany me and make known our decision.

The three G. Ms then proceed to the W.

T. I. G. M.—Comp. C. of the G., bring forth the * * *
* * *

Cnd. brought in

T. I. G. M.—What hast thou done, my friend? Oh! miserable Zab., thy curiosity and disobedience have thee

My colleagues are inexorable, and my ob. will not permit me to pardon thee. Thou

M. W. and Zab. then kneel *M. W.* placing his hands in the same position as Zab., says

M. W.—*T. I. G. M.*, you may well remember how great has been my zeal for your sacred person and these our solemn mysteries. I was at all times the happy sharer of your favors and the first to be entrusted with your Royal Secrets. But of late, finding a secret work going on, in which I was deemed unworthy to participate, I for a time grieved in silence, till at length I took the liberty of complaining to you, and received for answer, "Be content, Zab., the time will come when a door will be left open for your reception." This for a time satisfied me. This evening, having some particular business with your majesty, I came to your most retired chamber in search of you, and finding the door of the S. V. open, and Ahi., the G., not hindering me as usual, I took it for granted that it was left open for my reception, and entered. Far be it from me that either curiosity or disobedience should have led me hither.

Companions all throw up their hands and cry "S. him"

D. I. G. M.—*T. I. G. M.*, if this be true, Zab. is not guilty of the charge alleged against him; his offense is owing to some inadvert-

tent expression of your own. He ought to be pardoned and admitted one of our S. M.

T. I. G. M.—My worthy Comp. of T., how can that be done? Is not our number already complete?

P. C. of W.—It is true, T. I. G. M., our number is already complete, but see! (pointing to G.), Ahi. the G., is no longer worthy of our confidence, he is sleeping at his post. Let him be dismissed and , and Zab. appointed to the work.

T. I. G. M.—I thank you, my Ill. Comp., for this your timely advice. Ahi. is indeed unworthy to be any longer entrusted with the office. Zab., are you willing to take upon yourself a solemn ob. to keep sacred and inviolate the secrets of this R. V.?

Cnd.—I am.

T. I. G. M.—Ill. Comp. C. of the G., it is my order that the sentence of which has been passed upon Zab. be instantly upon Ahi.

C. of the G.—(Goes to Ahi.) For sleeping at thy post, thou hast forfeited thy and must . Dost thou hear thy ?

Ahi.—Alas! I do, and deem it just, but is there no ?

C. of the G.—That which thou has been extended to another.

C of the G returns to room and says

C. of the G.—T. I. G. M., your order has been promptly

T. I. G. M.—Then free Zab. from his shackles and place him at the alt.

If there is an anteroom convenient, the alt should be placed in it, and the obligation administered in that room, if not, the alt may be placed in the West. The Cnd will knl on both kns, both hands resting on the H B, Sq, Comp and T 1. The usual assurance is given

OBLIGATION.

I, ———, of my own free will and accord, in the presence of the G A of the U , and before this C. of S. M., dedicated to the M P and most M C , do hereby, herein and hereon, most solemnly and sincerely promise, declare and swear:

That I will always forever conceal and never will reveal, any part or parts, point or points, of the secret arts and mysteries appertaining to the Degree of S. M., which I have received, am about to receive, or may hereafter be instructed in to any person or persons in the whole world, except it be to a true and lawful Ill. Comp. S. M., or within the body of a lawfully warranted and duly constituted C. of such M. met, and not unto him or them until after by strict trial and due examination I shall have found him or them such to be, or having previously received lawful M information of the same.

I will attend to and obey all due signs and summonses, sent, handed or thrown to me, from a Council of S. M., or from a Companion of that Degree, if within my power so to do.

I will keep, support and maintain the Constitution, rules and regulations of the G. C. of P., or those of any other Grand Council under whose jurisdiction I may for the time be.

I will observe and support the By-Laws of this or any other Council of R. and S. M. to which I may hereafter become attached.

I will help, aid and assist all poor and distressed worthy S. M., their widows and orphans, according to their necessities and my abilities.

I will not reveal unlawfully to any one living the secret of the R. V., or that there exists in this place a S. V., or that any S. are herein deposited.

I will not penetrate into the S. of the Ninth Arch, without permission of the three Ill. G. Ms., and when I enter, I will be voluntarily and to all I may hear or see therein.

I will not be present, help, aid or assist in conferring this Degree upon any person unless he shall have received all the necessary preceding Degrees, and then only in a lawful Council of S. M.

I will not wrong, cheat or defraud a Comp. S. M., in any manner whatsoever, nor suffer it to be done by another if in my power to prevent it.

To all of which I solemnly promise and swear without any equivocation, mental reservation or self-evasion of mind in me whatever, but with a firm and steadfast resolution to keep and perform the same; binding myself under no less a penalty than to have my h , my e , my b , should I ever knowingly or willfully violate this my solemn obligation of a S. M. So help me God, and keep me steadfast in this my solemn obligation.

T. I. G. M.—Ill. Comp., in the happy assurance that you will faithfully keep and perform this and all your obligations, I hail you as a S. M. of the S. V. Be voluntarily and to all you may see or hear herein. Ill. Comp., among the signs peculiar to this Degree, there are three for which you will find immediate use. They are the signs of S, S and D, and are made thus: Place the R. H. on the H., the two Fs of the L. H on the L. p, and then carry the R. H. over the E.

These signs and corresponding words allude to a part of your ob., regarding the S. V., that you will be voluntarily d and b to all you may see or hear therein; and these signs will serve you as a to the Ninth Arch, in which royal apartment will be revealed to you the remaining mysteries of a S. M., after you shall have been summoned thither by the mysterious numbers.

Comp. M l, take charge of the Cnd.

Comp. M l then retires to the anteroom with Cnd and makes an alarm of and

C. of the G.—Who comes here?

M l.—A S. M., who, having been duly ob., now seeks to penetrate the mysteries of the Ninth Arch.

C. of the G.—In the name of the three I. G. M., you are now authorized to enter the S. V.

M l and Cnd. pass up to first arch and give the and .

G.—Who comes here?

M l.—A S. M., who, having been duly ob., now seeks to penetrate the mysteries of the Ninth Arch.

G.—How do you expect to obtain that privilege?

M l.—By the signs of S., S. and D.

G.—Have you those signs?

M l.—I have.

G.—Give them.

S and W. given, and the same ceremony gone through with at each of the Arches to the Eighth Arch, inclusive

M l and Cnd pass to the veil at the entrance to the Ninth Arch and the M l gives the raps and

G.—T. I. G. M., there is an alarm at the entrance to the Ninth Arch.

T. I. G. M.—Who dare approach the entrance to the Ninth Arch?

G.—(To M l and Cnd.) Who dare approach the entrance to the Ninth Arch?

M l.—A S. M., who, having been duly ob., now seeks to penetrate the mysteries of the Ninth Arch.

G.—(To the T. I. G. M.) A S. M., who, having been duly ob., now seeks to penetrate the mysteries of the Ninth Arch.

T. I. G. M.—How does he expect to obtain that privilege?

G.—(To M l and Cnd.) How do you expect to obtain that privilege?

M l.—By the signs of S S and D

G.—(To the T. I. G. M.) By the signs of S., S. and D.

T. I. G. M.—Having ascertained that he has those signs, you will admit him.

G.—(To M l and Cnd.) Have you those signs?

M l.—I have.

G.—Give them.

The signs are given and the M l and Cnd are admitted, and the latter placed before the T. I. G. M.

LECTURE.

The C. C. of S. M. represents a S. V. having nine ACHS, eight of which are in course of construction, and the ninth one completed. You are now regularly admitted to the N. A., and are entitled to all the secrets of a S. M.

The LGD of the D. of S. M. is as follows: K. S., foreseeing that, in process of time, the Hebrews would forsake the true religion, that Jerusalem would be destroyed, Judea laid waste, and the nation carried into captivity, constructed a S. V. for the preservation of the most precious treasures of the T., believing that, in future ages, the people, returning to the land of their fathers, would discover these memorials and recognize in them the sacred symbols of their ancient faith. This S. V. embraced nine AP, or ACHS, and extended from a place known as K. S.'s private room to a point beneath the S. S. The work of its construction was carried on during the period of the building of the T., but only in the night from the hour of the second

watch, or nine, until low twelve or midnight, and was accomplished by twenty seven S. M. including S. K. of I., H. K. of T. and H. A. The last, or ninth ACH communicated with the S. S. above, but prior to the completion of the T., that communication was closed by a curiously wrought KSTN having four equal sides which sloped slightly inward from the crown to the base. During the progress of the work in this S. V., the following incident occurred, which illustrated the wisdom, justice and mercy of the three G. M. Zab., a favorite of K. S., having, on several occasions, been refused admission to his private room, feared that he had lost the favor of his sovereign, and, for a long time, grieved in silence. At length, unable longer to conceal his grief, he made it known to K. S., who said, "Be content, my friend Zab., the time will soon come when the door will be left open for your reception." This answer satisfied Zab. Soon after Zab. sought an interview with K. S., and seeing the door of his private room open, and not being hindered, as usual, by Ahi the G., he concluded that the door had been left open for his reception, according to the promise of the K., and fearlessly entered. Not finding K. S., and observing an open passage at the further end of the room, he entered it in search of him. Here he was met by A., the C. of the G., who demanded the SN, TN and W, of his ENT. As Zab. was unable to give them, an alarm was made by A., which brought K. S. from his station in the N. A., to the ENT of the S. V. K. S., when informed that an intruder had entered the S. V., ordered him to be put to death. Zab., however, was permitted to explain his conduct, when it appeared that his intrusion into the S. V. was due to an unguarded remark of K. S., as well as to the unworthiness of Ahi., the G., who was found asleep at his post. This explanation proving satisfactory to the three G. M., Zab. was pardoned, and admitted to the company of S. M., in the place of Ahi., who was executed for having proved unworthy of the trust reposed in him. In the N. A., the three G. M. deposited copies of the AK of the CT, the BK of the LW, AN's RD, the PT. of MN and other sacred treasures. They also inscribed upon the CVR of the AK the NM of the DTY, over which they placed their SQRS.

The DEP was made in the following manner:

The records in the Book of the Fathers say:

And it came to pass, when Moses had made an end of writing the

words of this law in a book, until they were finished, that Moses commanded the Levites which bore the Ark of the Covenant of the Lord, saying,

Take this book of the law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee.

T. I. G. M., D. I. G. M., P. C. of W.—Book deposited.

And the Lord said unto Moses, Bring Aaron's rod again before the Testimony, to be kept for a token against the rebels.

T. I. G. M., D. I. G. M., P. C. of W.—Rod deposited.

And Moses said, This is the thing which the Lord commandeth, fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the Lord to be kept for your generations.

As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

T. I. G. M., D. I. G. M., P. C. of W.—Pot of manna deposited.

Such is the LGD of the D. of S. M.

* * *

From the LGD of the D. of M. M. M., you learned that a curiously wrought STN, remarkable for its singular form and beauty, was presented to the OVRs of K. S. T. for inspection, but, being neither oblong nor square and its purpose unknown to them, it was thrown among the rubbish, from whence it was subsequently recovered, having been identified as a KSTN made by H. A.

From the LGD of the R. A. D., which relates to a period in JWH and MSNC history nearly five centuries later than the events referred to in the D. of M. M. M., you learned that a similar STN was found to be the KSTN of a S. V., discovered by the Craftsmen engaged in the work of building the S. T.

The LGD of the R. A. D. also states that from this S. V. were brought the BK of the LW, the JWJ of the ANC LDG and a PLT of GLD on which was engraved, in triangular form, the W., or NM of the DTY, in the SYR, CHALD and EGYPT characters.

In the LGD of the D. of R. M., you were informed that, three years previous to the completion of the F. T., the G. C. of M. decided to communicate the W. to those Craftsmen who had distinguished themselves by their industry, fidelity and skill, and that it was also agreed not to make known the W. until the T. was finished, and then only in the presence, and with the consent, of the three G. M.

Also that, in order to preserve the W. for future ages, in the event of anything occurring, prior to the completion of the T., to prevent its communication to the CFT, H. A. engraved it on a PLT of GLD, in triangular form, in the SYR, CHALD and EGYPT characters, and this PLT was deposited in a S. V. under the S. S.

You were also informed that, in consequence of the DTH of H. A., the S. G. M. could not communicate the W., and that a S. was given in its place.

You are now in a place representing the N. A. of that S. V. In the R. A. D., as representing a MSN of the S. T., you reached the N. A. through the opening made by the removal of the KSTN at its apex. In this D. of S. M., as representing a MSN of the F. T., you have reached the N. A. from its proper entrance at the F. A. Thus here, in the N. A., you now find united the MSNY of the F. T. and the MSNY of the S. T.

This represents the KSTN of that S. V. (showing the KSTN), which you will recognize as the curiously wrought STN rejected by the overseers in the D. of M. M. M. It is the same STN found in the R. A. D., to be the KSTN of the S. V. discovered by the Craftsmen engaged in the work of building the S. T. (ACH is formed by two Comps. and KSTN let in).

You were not informed in any of the degrees of A. C. M., preceding that of R. M., when, why and by whom this S. V. was built, neither the form of its construction, nor when, why, and by whom the W. and other treasures were there deposited.

To explain these secrets, and complete the unfinished work of the preceding degrees of A. C. M., is the purpose of the D. of R. and S. M.

* * *

You have been informed that the G. O. W. was engraved on a PLT of GLD in the SYR, CHALD and EGYPT characters. The

HEB form of this W., *Jah* or *Yah*, was explained in the D. of R. M. It now remains to explain the Chaldaic form *Bel* or *Bal*, and the Egyptian form *On*.

Among the Chaldeans, Phoenicians and other ancient nations, the Deity was designated by the name of *Bel*, *Bal* or *Baal*, and which has been incorrectly rendered *Bul*. The proper word is *El* or *Al*, and the use of the letter B, as a prefix to form *Bel*, *Bal* or *Baal*, is for the sake of euphony. *El* or *Al* is one of the most ancient names of the Deity, and from it comes the English word "All," with its derivatives, "Hale," meaning whole or healthy; "Holy," meaning whole or perfect, and "Heal," meaning to make whole or to cure.

The Deity is *El*, or Holy, and also *Al*, or the All in All.

* * *

Elohim is the plural form of *El*, and implies a plurality of persons in the Divine Nature—the Triune—God. It is used many times in the account of the creation in the Book of Genesis. The ancient Hebrew Rabbis said: "Come and see the mystery of the word *Elohim*. There are three degrees, and each degree by itself alone, and yet, notwithstanding, they are all one and joined together in one and are not divided from each other."

It is a tradition that *Elohim* is the expression in phonetic characters of the form by which Adam communicated to his descendants his knowledge of the Deity, and that this was the name by which the Almighty was known to mankind until the days of Seth, after the birth of Enos, when, according to Genesis, 4th chapter and 26th verse, "Men began to call upon the Name of Jehovah." It is the opinion of the ancient Hebrew Rabbis that *El* or *Elohim* denotes the Almighty as a God of justice, and *Jehovah* as a God of mercy

* * *

The word *On* represents the Greek pronunciation of the Name of the Deity among the ancient Egyptians, and is the contracted form of *Aum* or *Aom*, the sacred letters of the Hindu Name of the Deity. Under the Name represented by the word *On*, the ancient Egyptians worshiped the true God, but when they adored His symbol, the Sun, the Name of *On* was applied to that symbol and corrupted to *Zon*, and afterwards to *Sun*. The city of *On*, in Egypt, was also called Heliopolis, meaning the City of the Sun.

From *On* is derived the Latin word *Unus* from which have come the English words Unity, Union, Only and One.

* * *

In the Septuagint, or Greek version of the Old Testament, the words, "I am that I am," are rendered "I am the *On*." In the Hebrew text of the same verse, *On* is represented by the word *Eliyah*, which is identical with *Jehovah* or *Yahovah*, the sacred Tetragrammaton and Ineffable Name of the Deity. In the Greek text of the Book of Revelations, 1st chapter and 4th verse, the Deity is named *On*, the English translation being, "Him which is, which was, and which is to come."

The Deity is *On*, or the One and Only God.

* * *

Another form of the word, as applied to the Deity, is found in *Amon*, which is a compound of *Aum* and *On*. This form, *Aum-on* or *Am-on*, will be recognized, with a slight change, in the word *Amen* which is generally used to conclude a prayer.

* * *

Chronologically, the Degrees of R. and S. M. are the first D. of A. C. M. They have been placed, however, as the last degrees, for the reason that the secrets they explain were not revealed to the CFT at large until the period of the building of the S. T., as related in the R. A. D. To account for the S. V., and the preservation of its contents before their discovery, made in the R. A. D., would be an improper disclosure, subverting the entire system of A. C. M. The Degrees of R. and S. M., being, therefore, the first as well as the last Degrees, are denominated the Alpha and Omega of A. C. M.

* * *

The traditions of F. M. may or may not be facts, and we use them simply to illustrate moral, philosophical and religious truths.

Traditions form the early history of all ancient nations, and, in like manner, the unrecorded annals of F. M. reach far back into the dim and mysterious past.

* * *

Complete and continuous historical evidence should not be expected regarding the origin and growth of our ancient Fraternity.

Its preservation through many centuries seems almost miraculous, when we reflect that so little has been saved from the storms of ages which have buried in solitude and desolation the great empires of antiquity.

* * *

The landmarks of F. M., its symbolism, traditions, passwords, grips and signs bear the impress of ancient days. Excepting the Sacred Scriptures, authentic history embraces comparatively modern times and, beyond the point where it begins, we must accept tradition for the record of past events if we accept anything.

* * *

To the brief record of Hiram Abiff, in the Sacred Scriptures, is added the history of his life and death compiled from the legends transmitted from the ancient MSN to their successors. We know that his father was a citizen of Tyre; that his mother was a Hebrew woman; and that he was sent by Hiram, King of Tyre, to aid in the work of building King Solomon's Temple. We also know that he was a skillful workman, and it is not unreasonable to suppose that he was the chief of that illustrious fraternity, called the "Dionysian Architects," whose fame has survived the lapse of thirty centuries. Doubtless that fraternity received from King Solomon a form of organization, peculiar to the workmen engaged in building the Temple, and which became the inheritance of the O. M. of the Middle Ages, from whom we, their successors, have received it.

* * *

All the symbolic working tools of the CFT teach, substantially, the same lessons, and, doubtless, have been fully explained to you. The Trowel, however, belongs peculiarly to the C 1. Being used by O. M. to spread the cement which binds together the stones of a building, it symbolizes the spirit of devotion and self-sacrifice which spreads the cement of brotherly love and affection, and unites us in the sacred bonds of companionship.

* * *

But the true working tools of a S. M. are the forces at his disposal; the powers of mind and body loaned to him, as a sacred trust, by the Grand Architect of the Universe. They are to be used for

the enforcement of the lessons of duty. The lessons of duty are the lessons of life, embracing all the teachings of F. M. They teach us to sacrifice self; to control self; to give self to the service of humanity; to raise the fallen; to strengthen the weak; to encourage the faint-hearted; supporting us with the Divine assurance that, in the end, if we faint not, we shall overcome, and that he who overcomes shall eat of the Tree of Life which is in the Paradise of God.

* * *

T. I. G. M.—I will now invest you with the remaining S G and W of this D. This S is given in the following manner, and alludes to the penalty of your ob., that should you reveal the secrets of this Degree unlawfully. By this S you address the T. I. G. M. upon entering or leaving the Council of S. Ms., or when crossing or recrossing the Council Chamber. The G is given in the following manner: * * * * *

T. I. G. M.—Comp., look below. What do you see?

Und.—(Prompted to answer.) L

T. I. G. M.—The you see below is the that inestimable gift the rule and guide

T. I. G. M.—Comp., look above. What do you see?

Und.—(Prompted to answer.) L

T. I. G. M.—The you see above represents and the the emanations

T. I. G. M.—The title Companion which you first received in the CH, refers to the fellowship of the ancient twenty-seven S. Ms. as well as to the companionship in exile and captivity of the Hebrews from the period of the destruction of the Temple by Nebuchadnezzar to the time of its restoration by Zerubbabel under the patronage of Cyrus. This title of "Companion" represents a closer tie than that of "Brother." The relation of "Brother" is shared by all MSNS, but that of "Companion" results from choice and is confined to a few. All MSNS are our Brethren, but only the "select" are our Companions.

You have received the final and choicest Degrees of A. C. M. In the deepest, highest, purest sense these Degrees are R. and S. The rights, honors, privileges and prerogatives of R. and S. Ms. are yours, and also their duties. You must assume the duties if you accept the

honors. They cannot be divorced without violating, at least, an implied obligation. Unless prevented by sickness, or some other unavoidable occurrence, it is your duty to attend the stated meetings of your Council, do your share of the work, and strive, in every proper way, to promote its interests.

You will now be seated with the S. M.

This may be used.

LECTURE

MY COMPANION:

A Council of Select Masters represents the S. V., with its Nine Arches, eight of which are in course of construction, and the Ninth is used for mysterious purposes by the three Ill. G. Ms. You have now gained a regular admission to the Ninth Arch, and are entitled to all the mysteries of a S. M. in Masonry. But before communicating them, I will explain your position as a S. M.

Freemasonry may be said to occupy two stages or platforms, the first of which, from E. A. to M. E. M., may be termed Masonry of the First Temple, and the second, from Royal Arch and upwards, Masonry of the Second Temple. The Select Masters of the First Temple, except only the three Ill. G. Ms., were excluded from the Ninth Arch, and the confines of that royal apartment, constituted the dividing line between the S. M. of the First Temple and those of the Second.

As a R. A. M. you found an irregular and difficult passageway to the Ninth Arch through the apex of the same. As a Select Master of the First Temple, you traversed the S. V. from the entrance to the Altar; but as a S. M. of the Second Temple, you entered the Ninth Arch by the doorway, and are now, so to speak, standing upon both platforms.

Our Ill. G. Ms., S., K. of I., H., K. of T., and H. A., while they were building the masonry of the First Temple, were also in the Ninth Arch, laying the foundation for the Masonry of the Second Temple, and they properly belong to both.

We, as their Companions and successors, having regularly entered the Ninth Arch by the doorway, are taking a position in advance of R. A. M. These remarks will explain to you why this Degree, which

is 470 years older than the R. A. Degree, should become an after matter, in the order of progression.

The Degree of S. M. is the summit of A. C. M. It is the O., the last Degree. Here will be unfolded all the mysteries which envelop the preceding Degrees. Here the circumstances which led to the organization of the Council will be explained. Here M. will triumph over J.

In the preceding Degree of R. M., and preparatory only to that of S. M., you were informed that our three G. Ms., at the building of the Temple, entered into a solemn obligation before the altar of Masonry, that the O. W. should not be given except when all three were present, and only to such M. Ms. as should prove themselves worthy by their integrity, zeal and fidelity, and their skill in architecture. These were the essentials which would be required of every candidate for the highest Masonic honor.

When the Temple at Jerusalem was drawing toward completion, it appears that our G. M., K. S., had some premonitions that the beautiful edifice which was nearly completed would sooner or later be destroyed, and the Children of Israel scattered abroad.

Being naturally desirous of transmitting to future generations a knowledge of the only true and living God, and also of Geometry and Masonry, he cast about him for some means to accomplish this end.

Our three G. Ms. resolved, when in G. Council assembled, to build a S. V. underground leading from K. S.'s most retired apartment due Southwesterly and ending under the S. S. This V. was to be divided into nine separate arches.

They determined that within the dark and deep recesses of the Ninth Arch the G. Council should hold its deliberations, while within it should be deposited a true copy of all those things which were contained in the S. S. above.

To aid them in this glorious work they selected A., the Captain of the Guard, twenty-two stone squarers from the city of Gebal, who were well skilled in the arts and sciences with A., the Sentinel, making with our three G. Ms. twenty-seven in all, or three in each of the nine arches. The hours of labor were from nine at night until low twelve, when all prying eyes were closed in sleep.

While this secret work was being prepared, a circumstance transpired which not only characterizes this Degree but exemplifies the justice and mercy which governed our Ill. G. M.

Z. was K. S.'s Prime Minister, his friend, his chief favorite and his confidant. He accidentally discovered that a secret work was going on about the Temple, of which he had not been informed by K. S. For days he grieved in silence. At length he communicated his suspicions to K. S., and reproached him for his lack of confidence in not permitting him to participate in the undertaking. K. S. assured him that his confidence remained undiminished, and that the day would arrive when a door would be left open for his reception. This for a season satisfied him; but Masonic tradition informs us that Z., having particular business with K. S., sought him as usual in his most retired chamber, but could not find him. It was then that he discovered the door of the S. V. open, and not guarded as it usually was by A. He took it for granted that agreeably to the promise of K. S., it was left open for his reception, and boldly entered.

He was immediately accosted by A., the Captain of the Guard, who demanded, "Who comes here?" Z. replied, "A zealous Brother who wishes to participate with you in your labors." A then demanded the W. and S. Z. replied that he had none. A then cried out, "An * * * !" and the cry was heard from every workman in the S. V.: "Put him to * * *!"

In the midst of this confusion, K. S. went to the entrance of the S. V., and demanded the cause of the alarm. A informed him that an * * * had entered the S. V. K. S. ordered that he be put * * * immediately. A. was about to * * * the order of the K., when it was discovered that it was the K.'s friend, and the Marshal addressed him thus: "T. I. G. M., consider for a moment upon whom you are about to inflict this awful * * * ; this is none other than your particular friend, Z."

K. S. replied: "Bind him fast and let him be forthcoming when called for, or your life shall answer for his escape."

K. S. then returned to the Ninth Arch, where the three G. Ms. consulted together. Upon examination they find that only twenty-seven can be employed in the work, three on each Arch; it was therefore beyond the power of the K. to pardon his friend. They all returned to the entrance of the S. V., and ordered the * * * brought before them. K. S. thus addressed him:

"Alas, my unfortunate friend, Z., by your curiosity and disobedience you have forfeited * * *. I have been consulting with

my Companions, and find them inflexible. My O. is of such a nature, that I have not the power to pardon you. You must * * .

Z. then fell upon his knees crying * * , and addressed K. S. thus:

“Thrice Ill. G. M., you may well remember how great has been my zeal for your sacred person and these your solemn mysteries. I was at all times the happy sharer of your favors, and the first to be entrusted with your R. S.; but of late finding a secret work going on in which I was deemed unworthy to participate, I for a time grieved in silence. I thought I had lost the confidence of my Sovereign. At length I took the liberty of complaining to you, and received for answer, ‘Be content, Z., the time will come when a door will be opened for you.’ This for a time satisfied me. This evening, having some particular business with your Majesty, I came to your most retired chamber in search of you, and finding the door of the S. V. open, and A. the Guard not hindering me as usual, I took it for granted that it was left open for my reception and entered. Far be it from me that either curiosity or disobedience prompted me to do so.”

H., K. of T., addressed K. S. thus:

“I find that your friend is not guilty of the charge alleged against him; it is owing to some unguarded expression of your own; he must therefore be pardoned and admitted.”

K. S. replied:

“Why, how can that be; are not our numbers already complete?”

H. A. then said:

“Thrice Ill. G. M., our numbers are already complete; but A., the G., is no longer worthy of our confidence, he is sleeping at his post. He alone is guilty; let him therefore be discharged and * * and Z. placed in his stead.”

My Companion, the scenes through which you have passed this evening are a representation of what took place at that time in the S. V. and bear this great and important teaching; that the most stern and inflexible justice can, at all times, by prudent and wise counsel, be tempered with mercy.

After the Ninth Arch was completed, the three G. Ms. deposited therein a true copy of all those things contained in the S. S. above, which were of importance to the Craft and Jewish Nation; such as

the Ark of the Covenant, the Book of the Law, Aaron's Rod, and the Pot of Manna.

We will now explain to you the manner in which the deposit was made. The Records in the Book of Fathers say:

And it came to pass, when Moses had made an end of writing the words of this Law in a book, until they were finished.

That Moses commanded the Levites, which bear the Ark of the Covenant of the Lord, saying:

Take this Book of the Law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee.—*Deuteronomy xxxi. 24-26.*

The T. I. G. M. hands the Book of the Law to the D. I. G. M., and he to the P. C. of the W., who puts it into the Ark

And the Lord said unto Moses: Bring Aaron's Rod again before the testimony, to be kept for a token against the rebels.—*Numbers xvii. 10.*

The T. I. G. M. hands Aaron's Rod to the P. C. of W., who puts it into the Ark

And Moses said, This is the thing which the Lord commandeth. Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

And Moses said unto Aaron, take a Pot, and put an omer full of Manna therein, and lay it up before the Lord, to be kept for your generations.

As the Lord commanded Moses, so Aaron laid it up before the testimony, to be kept.—*Exodus xvi. 32-34.*

The T. I. G. M. hands the Pot of Manna to the D. I. G. M., and he to the P. C. of W., who puts it into the Ark, and closes cover of Ark

Our G. M., K. S. then wrote the first part of the G. O. W., and upon it placed his square.

Done by T. I. G. M. upon cover of Ark

Our G. M., H., K. of T., then wrote the second part of the G. O. W., and upon it placed his square.

Done by D. I. G. M. upon cover of Ark

Our G. M., H. A., then wrote the third part of the G. O. W., and upon it placed his square.

Done by the P. C. of the W., upon cover of Ark

They then deposited the Ark in the S. V.

The T. I. G. M. forms Arch by taking hold of his own * * wrist with his
 * * hand. Candidate doing same and each taking wrist of the other.
 The Keystone is then placed and removed, disclosing aperture through
 which the Candidate * * .

T. I. G. M.—Companion, look * * ; what do you see?

Cand.— * *

T. I. G. M.—The * * you see * * is the H. B., that inestimable gift from God to man; the rule and guide of His faith and practice.

T. I. G. M.—Companion, look * * ; what do you see?

Cand.— * *

T. I. G. M.—The * * you see * * represents the D., and the rays the emanations from that D.

The S. is then explained, referring to the penalty
 Word, * * * * *

SUPER EXCELLENT MASTER.

OFFICERS.

1. K.
2. GED.
3. TREASURER.
4. RECORDER.
5. C. OF G.
6. FIRST K. OF THE T.
7. SECOND K. OF THE T
8. THIRD K. OF THE T.
- 9, 10, 11. THREE HDS.
- 12, 13, 14. THREE GDS.

WORK.

Candidate is h , taken into the Hall and seated before the opening of the Council. Zed is absent, consequently Ged takes his seat in the E., and calls the Council to order, raps.

Ged.—Comp. 1st K. of the T., are all present S. E. Ms. ?

1st K. of T.—All present are S. E. Ms., except the Cnd.

Ged.—As a S. E. M., let it be your first care to see the Sanctuary duly guarded.

1st K. of T.—Comp. 3d K. of the T., are we duly guarded ?

Third K of the T. goes to door, gives and receives and and returns

3d K. of T.—We are duly guarded. The Sanctuary is secure.

1st K. of T.—Comp. Ged., the Sanctuary is duly guarded.

Ged.—Where is the K. ?

1st K. of T.—In one of the apartments of the T.

Ged.—What is the hour ?

1st K. of T.—It is the time of the second watch.

Ged.—Since it is the time of the second watch, let us repair to the Holy Altar, and there offer up our fervent aspirations to the Deity that he may be pleased to vouchsafe to us his protecting care and favor.

The Companions assemble around the Altar, kneel on the left knee, right elbow resting on right knee, forehead resting on right hand. A few minutes are spent in silent prayer

Ged.—Let us arise and attend to giving the SN.

Ged.—Let each repair to his station.

First Herald sounds a trumpet

3d K. of T.—A Herald.

1st K. of T.—Let him enter.

1st Her.—Neb., K. of B., approaches with innumerable forces and fills the city.

Second Herald sounds a trumpet.

3d K. of T.—A Herald.

1st K. of T.—Let him enter. What news ?

2d Her.—The enemy are formidable and victorious, approaching the King's Palace, and within a few furlongs of the T., and everywhere is unhallowed carnage and devastation.

Third Herald sounds a trumpet

3d K. of T.—Let him enter. What news ?

3d Her.—The K. approaches.

Ged.—Make way for the K.

All the Companions rise and stand while the K is seated in the E. Ged takes his station in the W.

Ged.—M. E. K., the Council is opened, the officers stationed, and we await your orders.

M. E. K.—I proclaim this Council of S. E. Ms. duly opened.

Comp. Recorder, is there any business before the Council ?

Recorder.—A Cnd. is desirous of taking the of S. E. M.

M. E. K.—Comp. Ged., what news brought the Heralds ?

Ged.—That Neb., K. of B., approaches with innumerable forces and fills the city. That the enemy are formidable and victorious, approaching the King's Palace, and within a few furlongs of the T., and everywhere is unhallowed carnage and devastation.

First Herald sounds a trumpet

3d K. of T.—A Herald.

1st K. of T.—Let him enter.

1st Her.—Neb., K. of B., with battering rams assaults the Temple, and the courts are filled with carnage.

M. E. K.—Comp. Ged., is there no way of escape ?

Ged.—There is none except by way of the gate between the two walls which is by the King's Garden, leading out to the Plains of Jericho.

M. E. K.—Let us make our escape by that way.

A trampling noise is now made. The K hurriedly retires. Ged. resumes his Station in the East

Second Herald sounds a trumpet

3d K. of T.—A Herald.

1st K. of T.—Let him enter.

Ged.—What tidings from the K. ?

2d Her.—The K. and all the men of war fled by night by way of the gate, between the two walls, which is by the King's Garden; and the K. went the way toward the plain, and the army of the Chal-deans pursued after the K. and overtook him on the Plains of Jericho, and all his army was scattered from him. So they took the K. and brought him up to the K of B , to Riblah; and they gave judgment upon him; and they slew the sons of Zed. before his eyes, and they put out the eyes of Zed., and bound him in fetters of brass and carried him to B.

Ged.—The sword of the enemy prevails; our young men are captives, our old men are slain. In this extremity what remains to be done? Let us repair to the H. Altar, and there pledge our faith and renew our vows.

The Companions form a circle around the Altar at which the Cnd. kneels, and takes ob. from Ged.

OBLIGATION.

I ———, of my own free will and accord, in the presence of Almighty God, and this Council of S. E. M., do hereby, herein and hereon most solemnly promise, declare and swear, that I will forever conceal and never reveal the secrets of the Degree of S. E. M. to any person or persons in the whole world, except it be to a true and lawful Comp. S. E. M., or within the body of a duly constituted Council of S. E. M., and not unto him or them until after by strict trial and due examination, I shall have found him or them such to be, or by having received lawful Masonic information of the same.

I will not be present, aid or assist in conferring this Degree upon any one, unless he shall have received all the necessary preceding Degrees.

I will give F D and L to all poor and indigent S. E. M., they applying to me for such and I finding them worthy.

I will not bow down to nor worship false , nor idols made of wood or stone, the sun, moon or stars, but will, in true faith and conscience, worship the only T and L G.

To all of which I promise, declare and swear, without any equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less a penalty, than that of having my t , off, my e , my b bound in fetters
and * * * * *

So help me God and keep me true and steadfast in the due performance of this my S. E. M.'s oath and ob.

When ob. is closed, a great is heard, and when finished, C. of the G comes in and with Companions takes the Cnd. out into the anteroom
The Edict of Cyrus, King of Persia, is here recited.

EDICT OF CYRUS, KING OF PERSIA.

Now, in the first year of Cyrus, King of Persia, the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying:

Thus saith Cyrus, King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem (Ezra i. 1-3)

C. of the G.—(To Cnd.) Will you go? Will you go?

The Companions return to the Council Chamber, and a few minutes later the Candidate is brought in and seated, while the Companions are seated promiscuously around, their r + e resting on right k f , in r h . They are supposed to be among the willows of Babylon.

Ged.—How doth the city sit solitary that was full of people? How is she become a widow? She that was great among the nations, and princess among the provinces, how is she become tributary?

She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her; all her friends have dealt treacherously with her; they are become her enemies.—Lamentations i. 1, 2.

By Babel's streams we sit and weep,
Our tears for Zion flow.
Our harps on drooping willows sleep
Our hearts are filled with woe

Ged. strikes his hands together — and the Companions arise and assemble around the Altar in the form of a S

Ged.—The S. represents the Encampment of the Children of Israel in the wilderness, with the Ark in the centre, and three tribes on each side.

The Lord commanded that every man of the Children of Israel should pitch by his own standard with the ensign of his father's house. Far off about the Tabernacle of the congregation should they pitch.

On the East side, toward the rising sun, was placed the standard of the tribe of Judah, with the tribes of Zebulun on his right, and Issachar on his left. On the banner of Judah was represented a lion, signifying power and strength.

On the South side was placed the standard of the tribe of Reuben, with the tribes of Simeon on the right and Gad on the left. On the banner of Reuben was represented a man, signifying religion and reason.

On the West side was placed the standard of the tribe of Ephraim, with the tribes of Benjamin on the right and Manasseh on the left. On the banner of Ephraim was represented an ox, signifying patience and labor.

On the North side was placed the standard of the tribe of Dan, with the tribes of Asher on his right and Naphtali on his left. On the banner of Dan was represented an eagle, signifying wisdom and sublimity.

Companions resume places and positions.

Ged.—By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there, they that carried us away captive, required of us a song; and they that wasted us required of us mirth, saying: Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

Remember, O Lord, the children of Edom in the day of Jerusalem, who said: Rase it, rase it, even to the foundation thereof.

O! Daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us.

Happy shall he be that taketh and dasheth thy little ones against the stones.—Psalm cxxxvii.

Our walls no more resound with praise,
Our Temple, foes destroy,
Judea's courts no more upraise
Triumphant songs of joy

Ged. strikes his hands together — and the Companions arise and assemble around the Altar in the form of a T, apex in the East.

Ged.—The T. is an emblem of Deity, representing his three great attributes: O., O., O. It also reminds us of the t * * * duty we owe to God, our fellow-beings and ourselves.

Companions resume places and positions.

Ged.—The Lord hath swallowed up all the habitations of Jacob, and hath not pitied; he hath thrown down in his wrath the strongholds of the Daughter of Judah; he hath brought them down to the ground; he hath polluted the kingdom and the princes thereof.

He hath cut off in his fierce anger all the horn of Israel; he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.—Lamentations ii. 2, 3.

Here mourning toils the captive band,
Our feasts and Sabbaths cease;
Our tribes dispersed through distant lands,
And hopeless of release.

Ged. strikes his hands together — times, and the Companions arise and assemble around the Altar in the form of a C

Ged.—The C. is an emblem of friendship. The Ark in the centre as the blazing star in Mosaic, is an emblem of Divine protection. It is also emblematical of our moral duties. It is likewise an emblem of eternity, having neither beginning or end. The emblem of friendship may be broken, the boundaries of our moral duties may be changed, but the C * * * * of Eternity can neither be broken or changed. This emblem encourages the hope of full immortality, by faith in Divine promises.

Companions resume places and positions

Ged.—Thus saith the Lord of Hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon.

Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; and seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.—Jeremiah xxix. 4, 5, 7.

But should the ever gracious power
To us propitious be,
Chaldeans shall our race restore
And Kings proclaim us free.

Companions resume their seats, and *Ged.* gives history.

LECTURE.

MY COMPANION:

The S. E. M.'s Degree is intended to illustrate that portion of Jewish history relating to the invasion of Judea, the destruction of Jerusalem, its magnificent Temple and palaces, and the carrying away captive of Zedekiah and a large host of his subjects to Babylon.

The place in which the S. E. M. originally met was the Sanc. The hour of meeting, that of the second watch

The ceremonies through which you have passed are a representation of what transpired at their last assembly.

The time of the second watch having arrived, in the absence of the King, Gedeliah, the first officer of the household, took his station and proceeded to open the Council.

But before he could proceed to the transaction of business, a Herald arrived, bringing intelligence that N., King of Babylon, approached with innumerable forces and filled the city; that the enemy was formidable and victorious, approaching the King's Palace, and within a few furlongs of the Temple, and everywhere was unhallowed carnage and devastation.

The King then entered the Council Chamber and took his station in the East.

Gedeliah returned to the West, informed the King that the Council was opened, the officers stationed and awaited his orders.

The King confirmed the opening of the Council, and inquired what report brought the Herald.

Gedeliah having reported the announcement, the King asked, Was there any business to be brought before the Council?

The Recorder answered there was none except the Candidate in waiting to receive the O * * of S. E. M.

But before the King could proceed to confer it, the Council was disturbed by the arrival of another Herald, who reported that the enemy had assaulted the Temple with battering rams, and the courts were filled with carnage.

The King seeing his danger became terrified, and no doubt, conscience stricken; for when N. placed him on the Throne of Israel, he entered into a solemn compact to remain a faithful ally; but no sooner did the King of Egypt propose that they should join their armies, give battle to the King of Babylon, and thus attempt to throw off the yoke, than he consented, thus openly violating his ob.

N., learning of the same, gathered together his army and by forced marches met the King of Egypt, gave him battle and drove him out of Syria, thus turning his full force towards Jerusalem, entered the land of Judea, invested the doomed city, and, after a long siege of more than twelve months, was admitted by a traitor; and then commenced the indiscriminate destruction of the city just reported.

The King anxiously inquired, Was there no way to escape? Gedeliah answered there was none, except by way of the gate, between the two walls, which is by the King's garden (2 Kings, xxv. 4-10), leading out to the Plains of Jericho. By this way the King made his escape.

The enemy failing to find the King discovered his flight, followed after him, and overtook him on the Plains of Jericho; took him prisoner and led him up to Riblah.

Riblah was a town situated on the northeastern boundary of Palestine, on the direct road from Babylon to Jerusalem, and was at this time the headquarters of the invading army. Here they passed judgment upon him, slew his sons and principal officers before his face; put o * * the King's e * * , cut off his t * * , bound him in fetters of br * * and led him captive to Babylon; carrying with them a large host of his subjects.

This was the beginning of the Seventy Years' Captivity, during which time the Jews would often meet in groups on the banks of the river Euphrates, bemoan their sad condition, and long for the time when they should return to their own land, and rebuild their city and Temple. This they were permitted to do, as you learned in the R. A. Degree, after the issuing of that celebrated Edict of Cyrus, King of Persia.

But, my Companion, the illustration of historical fact is not the only object intended by this Degree, but rather to add to and confirm the lessons already learned in your preceding Degrees.

Here you have promised to pay adoration to no B., except that S. B., a faith in whose existence is the foundation of F.

It also teaches the importance of keeping our obligations inviolate, by holding up to our view the awful consequences which followed the traitorous acts of the last K. of I.

I trust that these lessons will ever exert the proper influence upon your mind, so that when you have passed your earthly captivity here, you may, by the edict of the G. A. of the U., be permitted to enter the New Jerusalem, and dwell in that Grand Temple, not made with hands, eternal in the Heavens.

S., W. and explanations.

OR THIS LECTURE.

In the Ch. the D. of M. E. M. commemorates the dedication of K. S. T.

The next D. of H. R. A. commemorates the return of the Jews from their captivity in Babylon, and the building of the Second Temple. Between these great events, commemorated in these two D., is a period of 470 years, of which MSNCY you know nothing. This D. of S. E. M. embraces this period of 470 years in Jewish and MSNC history, and unites the D. of M. E. M. with that of the H. R. A.

K. S. died at the age of sixty years, twenty-nine years after the completion of the T., having reigned forty years, and his son Rehoboam succeeded him in the kingdom.

The people, generally, were disposed to submit to Rehoboam, but, in consequence of his tyrannical conduct, a division of the tribes took place. Ten of the tribes formed the kingdom of Israel, under Jeroboam, the son of Nebat, while the remaining two tribes of Judah and Benjamin continued faithful to Rehoboam, and formed the kingdom of Judah.

The kingdom of Israel existed 254 years, when it was destroyed by Shalmaneser, King of Assyria, who carried the people into captivity.

Shalmaneser repopled the land with settlers from his own country, who, afterwards, were called Samaritans. With their heathen worship they mixed portions of the Jewish religion, but the Jews regarded them as strangers and foreigners, who had taken unjust possession of the land, and refused to have any dealings with them.

K. S. T. stood in all its glory for thirty-three years after its dedication. But in the fifth year of King Rehoboam's reign, Shishak, King of Egypt, invaded Judea, captured Jerusalem and despoiled the Temple. For the first time in its history the Temple was subjected to desecration. After this it suffered several profanations. When the people forsook the religion of their fathers, God punished them with the sword, famine, pestilence and captivity. But when they repented of their sins and returned to the Lord their God, he delivered them from their enemies and restored them to peace and prosperity.

Eventually the Jews became so idolatrous and degenerate that God sent Nebuchadnezzar, King of Babylon, to punish them for their sins. He invaded Judea with a great army, captured Jerusalem,

plundered the Temple, and carried away to Babylon many captives, including the King and his family, the princes, the mighty men of valor and the craftsmen.

Only the poorest of the people were left in the land to till the soil. Nebuchadnezzar placed on the throne Mattaniah, the uncle of the deposed King. He made Mattaniah swear to be true and faithful to him, and to engage him the more to be so, he changed his name to Zedekiah, which signifies the *justice of Jehovah*, intending, by this name, to put him continually in mind of the vengeance which he might expect from the *justice of Jehovah*, if he violated that fidelity which, in the name of Jehovah, he had sworn to maintain. But Zedekiah broke his obligation, and, in the ninth year of his reign, rebelled against the King of Babylon. When Nebuchadnezzar heard of Zedekiah's rebellion he raised a mightier army than before, and ordered Nebuzaradan, the captain of the host, to invade Judea and destroy Jerusalem and the Temple.

At this point in the Jewish history the drama of this D. begins. Gedaliah, the commander-in-chief of the Jewish army, is in the Temple, with some of the people, but the King is absent.

A great calamity is impending. A mighty army is marching against Jerusalem. Outposts are stationed around the city to give notice of the approach of the enemy. The trumpet sounds and the Herald announces the advance of a vast army.

Preparations are made to defend the Temple. The trumpet sounds again, and the Herald announces that the enemy has surrounded the city, has broken down the walls, entered the streets, and that death, carnage and devastation reign everywhere. The King now enters the Temple, and learns from Gedaliah that the enemy is victorious.

The trumpet sounds again, and the Herald announces that the enemy is assaulting the gates of the Temple with battering rams, and all is lost.

The King asks Gedaliah if there is no way of escape and, being told of a secret way leading to the plains of Jericho, he flies with his guards, leaving the Temple and his people to their fate.

But he did not escape, for we are told in Scripture: "The King, with all his men of war, fled by night, by the way of the gate, between the walls, which is by the King's garden, and the King went the way towards the plain, and the army of the Chaldeans pursued

after the King, and overtook him in the plains of Jericho, and all his army was scattered from him, so they took the King and brought him up to the King of Babylon, to Riblah, and they gave judgment upon him, and they slew the sons of Zedekiah before his eyes, and they put out the eyes of Zedekiah, and bound him with fetters of brass and carried him to Babylon.”

Thus were fulfilled the predictions of the prophets, that Zedekiah, King of Judah, would be carried to Babylon, yet his eyes were not to see it, though he should die there.

When Gedaliah found that the King had fled with his guards, that the young men were slain, and the old men and maidens were captives, he repaired with his companions to the altar to offer up prayers and supplications to God. When placed at the altar to take the OB you represented Gedaliah and his companions. While they were at the altar the Temple was stormed, and, as the enemy entered the sanctuary, the Jews cried out, “The enemy is upon us; defend the Temple.”

Then followed a fierce conflict, in which the Jews were overcome by superior numbers. Some of the Jews took hold of the horns of the altar for safety. They were about to be slain by the enemy, when some one interfered and proposed to carry them into captivity, and make them hewers of wood and drawers of water. This scene

You were

In this

On your return to the room the Companions represented to you the mourning and distress of the Jews, during their captivity of seventy years, as they sat by the rivers of Babylon and sang the mournful songs of Zion.

Nebuzaradan, having utterly destroyed Jerusalem and the Temple and brought all to a thorough and perfect desolation, withdrew his forces, after appointing Gedaliah to be governor over the remnant of the people left in the land. Soon afterwards Gedaliah was assassi-

nated by Ishmael, the son of Nathaniah, when most of the people emigrated to Egypt.

Nebuzaradan again invaded Judea to avenge the murder of Gedaliah, and carried away the remains of the people, numbering only 745 persons, so that not a single inhabitant was left in the land. The land remained uninhabited until the return of the Jews under the decree of Cyrus.

Near the end of the period of seventy years from the first capture of Jerusalem by Nebuchadnezzar, and the first carrying away of the Jews, Darius, King of Media, with his nephew, Cyrus, King of Persia, overthrew the Babylonish empire, capturing the city of Babylon, and slaying the King Belshazzar who, at a banquet with his lords, was profaning the holy vessels taken from the Temple. Two years after this event Darius died and was succeeded by Cyrus, who became King of Media and Babylon, as well as of Persia. Cyrus then issued his famous decree permitting the Jews to return to the land of their fathers and rebuild the city and temple of their God. The number of those who returned to Jerusalem was 42,360, with their servants, amounting to 7337 more.

Their leaders were Zerubbabel, the grandson of Jehoiachin, King of Judah, and Jeshua, the High Priest. They received many gifts from the Persians and Babylonians, and Cyrus gave them large sums of money, besides returning the gold and silver vessels which Nebuchadnezzar had taken from the Temple, amounting to 5400 in number.

On arriving at Jerusalem, they erected an altar and offered sacrifices to God, but it was not until the second year of their return that they began the great work of rebuilding the Temple. The Jews were greatly impeded in this work by their enemies, the Samaritans, and not until the seventh year of Darius, King of Persia, the successor of Cyrus, was the Temple finished and dedicated, being nearly twenty years after the laying of the foundation.

The captivity of seventy years dates from the fourth year of Jehoiachin, when Nebuchadnezzar first invaded Judea, and ends in the first year of Cyrus, when the work of restoration began.

It will also interest you to know that from the destruction of Jerusalem and the Temple by Nebuchadnezzar, until the publishing of the decree of Cyrus at Jerusalem, in the fourth year of Darius, is a period of exactly seventy years. Also, that from the complete deso-

lation of Judea, when Nebuzaradan carried away the remnant of the people, until the dedication of the Second Temple, in the seventh year of Darius, is a similar period of seventy years.

Many among the ten tribes returned to Jerusalem with the two tribes of Judah and Benjamin, and the people thus blended together took the name of Jews from Judah, which tribe had the leadership, being more numerous than the others.

The Jews never again showed any inclination to fall into idolatry. After the Babylonish captivity, the Chaldaic became the language of the Jews, the ancient Hebrew being no longer spoken.

Having thus explained, as briefly as possible, the leading events in the Jewish history, from the dedication of the first Temple until the return of the Jews from their captivity in Babylon, I have united the degree of M. E. M. with that of the H. R. A.

S n. W d and explanations

*PRINTED by authority of the Grand
Council, R. & S. M. of Pennsylvania.*

Philadelphia, August, A D 1807 A Dep 2507
