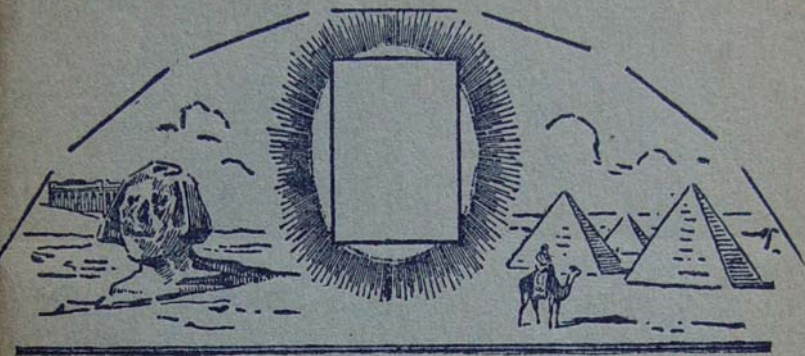


“ES SELAMU ALEIKUM”



THE FULL

ILLUSTRATED RITUAL

OF THE

Nobles of the Mystic Shrine

REVISED EDITION

EZRA A. COOK, PUBLISHER,
Incorporated.

26 East Van Buren Street,

Chicago

THE
MYSTIC SHRINE

AN

ILLUSTRATED RITUAL

OF THE

Ancient Arabic Order
Nobles of the Mystic Shrine

REVISED EDITION

EZRA A. COOK, Publisher
(Incorporated)
26 E. Van Buren St., Chicago

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By

EZRA A. COOK, Publisher
(Incorporated)

PREFACE.

Ezra A. Cook, who founded this publishing business in 1867, was unalterably opposed to secret orders. While many of our publications reflect his spirit, our books have been extensively adopted as text books in conferring the secret work of all standard orders, and the publishers, in continuing their sale, believe they are filling a much felt want.

In further justification, we submit the following from the pen of a noted Masonic authority. This quotation will naturally apply to treatises upon other secret orders:—

“The objection to treatises and disquisitions on Masonic subjects, that there is danger through them of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the aporrheta of our art, as if no work had ever been written on the subject, while the world within—the craft themselves—have been enlightened and instructed, and their views of Masonry, (not as a social or charitable society, but as a philosophy, a science, a religion), have been elevated and enlarged.

“The truth is that men who are not Masons never read authentic Masonic works. They have no interest

PREFACE.

in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the 'arcana' of Masonry, there is no danger of his thus making an improper revelation to improper persons."

Mackey, Encyc. of Freemasonry, 1887 ed., p. 617.

CHAPTER I.

THE MYSTIC SHRINE.

A BRIEF HISTORY OF THE ORDER.

The Ancient Arabic Order, Nobles of the Mystic Shrine, was instituted at Mecca, Arabia, in the year 5459, or the year of Our Lord 1608. The ritual was prepared and issued at Aleppo, Arabia, by Louis Maracci, the great Italian translator of Mohammed's Alkoran. The order was revived and established at Cairo, Egypt, in 5598. (June 14, 1837. Freemasons have been accustomed to date all of their acts and instruments according to the Hebrew Calendar.)

The primary purpose of the Ancient Arabic Order, Nobles of the Mystic Shrine, was the formation of an Arabian and Egyptian Inquisition, or Vigilance Committee. The order was composed of the brave and upright men of the time, who performed their duties fearlessly. It is said to have been an organization much like the Vigilantes of California, who at the time of the rush to the gold fields, before any legal government was yet organized there, assumed the duties of captors, judges, jurors, and executioners of criminals.

Since the courts of justice are now able to cope with lawlessness, and vigilance committees are not considered necessary in modern times, the Ancient Arabic Order, Nobles of the Mystic Shrine, has adopted other interests. The Shrine pin, however, is still considered

a badge of true and honorable manhood, devoted to high ideals. In various cities of Europe, Temples of the Mystic Shrine were instituted some years ago, and they are thriving charitable and social organizations.

In 1871 one of the foreign representatives of the order brought the ritual to America and placed it in the hands of Dr. Walter M. Fleming, 33rd degree, Sovereign Grand Inspector-General, Ancient and Accepted Scottish Rite, and Eminent Commander of Columbia Commandery No. 1, Knights Templar, New York. Dr. Fleming, with other 33rd degree Masons, (including William J. Florence, Edward Eddy, S. C. Campbell, Oswald Merle D'Aubigne, G. W. Miller, John A. Moore, William S. Patterson, John W. Simmons and Albert P. Moriarty) and nearly all the Knights Templar of Columbia Commandery No. 1 instituted Mecca Temple No. 1, of the Mystic Shrine in New York. Dr. Fleming was unanimously chosen as Grand Potentate (or presiding officer).

For several years this Temple remained inactive, owing to the death of some of the leaders, and the lack of interest of the others. In 1875 W. J. Florence brought from Europe the Oriental Ritual of the order as it was worked in foreign countries. In 1876 he called together the remaining members of the original Mecca Temple No. 1. A committee under his leadership was appointed to draft a constitution and ritual for the order in America. The constitution was adopted June 6, 1876.

Since Mr. Florence, the chairman of the committee, and Dr. Fleming, Grand Potentate, were at that time members of the old burlesque association known as the Sons of Malta, a portion of the ritual of that order was used. Part of the work was adapted from

the higher degrees of the Rite of Memphis and the Scottish Rite, and also the Royal Arch and Templar degrees, York Rite, and it was then decided that only Masons of the 32nd degree by the Scottish Rite, or Knights Templar by the York Rite should be eligible to admission to the order.

The Mystic Shrine in America is a charitable and social organization devoted to the welfare of Freemasonry. The Imperial Council is the governing body, with subordinate branches called Temples. There are now about one hundred and fifty Temples in the United States.

One adverse vote or blackball will reject a candidate for the term of thirteen weeks. The initiation fee was originally placed at ten dollars as the minimum sum, and the dues were not less than two dollars annually. These sums are smaller than the amounts required by the majority of Temples at the present time.

The Mystic Shrine is called an Arabic Order, but it is only in a spirit of frolic that Shriners assume the garbe and role of Arabs. They do not worship the Mohammedan Allah, and they do not accept the religion of Islam. Shriners are all Masons, believing in deity, and they are all liberty-loving Americans.

Organized for fun, the Shrine is called a "playground for Masons". Its principles are pleasure, hospitality and jollity, without intemperance, coarseness or rudeness. It is a mistake to call the Mystic Shrine the highest degree of Freemasonry. It is not a part of the Masonic Lodge, but it is perhaps the best loved of all the non-Masonic bodies composed of Masons. The order in the United States numbers thousands of members, all enthusiasts at the Shrine of fraternal affection and good-fellowship.

RANK, TITLES AND POSITIONS OF OFFICERS; THEIR COSTUMES AND JEWELS.

Illustrious Grand Potentate, first officer, in the East.

Costume—Velvet purple robe or domino; flowing sleeves, trimmed with yellow or gold braid, yellow or gold colored sash; high purple and yellow silk or satin turban, with crescent of gold and jeweled; jeweled sceptre with crescent at top.

Jewel of Office—Pyramid, with large, gold surfaced sun, with rays and a frowning face, or visage, in the sun; suspended from left breast.

Illustrious Chief Rabban, second officer, in the West.

Costume—Velvet bright green robe, or domino; full flowing sleeves, trimmed with purple, and broad purple sash; green and purple turban, with crescent at front.

Jewel of Office—Pyramid, with silver moon, faced; suspended at left breast.

Illustrious Assistant Rabban, third officer, in the South.

Costume—Velvet blue robe, or domino; large flowing sleeves, trimmed with orange; broad orange sash; blue and orange turban, with crescent in front.

Jewel of Office—A gold-faced pyramid, covered with silver stars.

Illustrious Most High Prophet and Priest, fourth officer, right of East.

Costume—Robe made of woven metal cloth, gilt with silver, and covered like damask; flowing sleeves, and fringed; broad gold and yellow turban, crown shaped, yellow, gold and black-jeweled; and carries a crozier.

Jewel of Office—Large gold form of book, or

scroll, with pyramid on one page, in silver, and crescent on the other, suspended about the neck, hanging on front of breast.

Illustrious Oriental Guide, fifth officer, right of the East.

Costume—Orange robe, or domino, trimmed with purple; broad purple sash, belt and sword; orange and purple turban, crescent in front; carries long Arab staff or spear, trimmed at spear-head with orange and purple ribbon.

Jewel of Office—Pyramid with gold-surfaced, panther bodied, female headed Sphynx, suspended from left breast.

Illustrious Treasurer, sixth officer, right of East.

Illustrious Recorder, seventh officer, left of East.

Illustrious First Ceremonial Master, eighth officer, right of West.

Illustrious Second Ceremonial Master, or Standard-Bearer, ninth officer, left of West.

Illustrious Captain of the Guard, tenth officer, inside door.

Illustrious Outside Guard, eleventh officer, outside door.

The first seven officers are elected annually, and the remaining four appointed by the Grand Potentate.

ENTHRONEMENT.

Previous to the enthronement of a Potentate-elect, the Imperial Council requires his assent to the following ordinances, viz.:

1. Do you solemnly vow, upon your honor, that you will exert your best endeavors to promote the true happiness of your brother Nobles of the Mystic Shrine?

2. That you will endeavor to promote the general

good of the order and preserve the solemnity of our ceremonies with profound respect and reverence?

3. That you will not acknowledge, or have intercourse with, any Temple which does not work under constitutional authority, as recognized by the Imperial Grand Council?

4. That you will ever maintain and support the authority of the Imperial Grand Council of the United States, and enforce obedience to its statutes, edicts and regulations?

Do you submit to all these ordinances, and promise to observe and practice them faithfully?

CHAPTER II.

THE MYSTIC SHRINE ILLUSTRATED, FURNITURE AND OPENING CEREMONIES.

The Lodge Room is termed the Temple and the furniture is similar to the Masonic with some additions, the room being draped with black alpaca or white, edged with purple and blue.

FURNITURE.

A Canopy or tent in a cart, a Pedestal with Gavel, large Cymitar across the Pedestal, Altar of Obligation covered in black, having on it the Bible and the Koran, the Black Stone or Holy Stone of black marble, one foot square or more, and two Crossed Swords; right of East, Altar of Incense with burning incense of myrrh, etc.; left of East, Bier and Coffin, each half way between East and Altar of Obligation; Laver of Water in the South; Organ, etc. The Working Tools, etc. are a large Cylinder of Tin or Sheet Iron about 30 feet long, and 3 feet in diameter and constructed so as to telescope together when not in use; a Galvantic Battery, an Altar on which is placed a Gold Book with crossed swords on it; three Gavels; Block and Tackle; Hoodwinks and Blindfolders, Boxing gloves; a short Ladder, four pair

of Drawers, three pair of Hand Cuffs; a Bumper, sort of Desk six feet high constructed so as to fall to pieces when required for work, a large five gallon Sponge, several Chairs from three to six feet long a Chinese Gong; Horse Fiddle and any other instrument on which a hideous noise can be produced; twelve Suits of Uniform with sabers for Arabic soldiers; several Masks or false faces, a Rough and Rugged Road made of Ropes etc.; Bridge of Sighs, three small syringes, Dolman; Sandals; Fire Arms; Collapse; and any other uncouth dress or figure to create terror or fear to the candidate.

OPENING CEREMONIES

Grand Potentate—(One blow with gavel, or sceptre), Chief Rabban, that no interloper or spy may intrude upon the ceremonies of our Mystic Shrine, it is my command that you summon your proper officers and receive from them our mystic pass; disperse them with alacrity in and about our Temple, to receive the same from all within our portals, and communicate to you, that you may give me the assurance that no ignoble here intrudes.

Chief Rabban—(Two raps,) First and Second Ceremonial Masters, approach the Orient.

[They arise and approach the East.]

Have you your Mystic pass?

First and Second Ceremonial Masters—Chief Rabban, we have.

Chief Rabban.—Approach and give it.

First and Second Ceremonial Masters approach, and each whispers Mecca.

Chief Rabban.—It is the command of our Grand Potentate that you forthwith receive the mystic pass from each and every one in or about the body of the Temple, and return the same to me, that I may give

assurance that no ignoble spy intrudes upon the ceremonies of our Mystic Shrine.

First and Second Ceremonial Masters, each on one side of the Temple, receive the mystic pass, "Mecca." in a whisper, and returning, communicate the same to the Chief Rabban; if one be present without the pass, the C. M. announces aloud: "An intruder!"

Member arises, is vouched for, or expelled.

Chief Rabban—Grand Potentate, our Mystic Shrine is secure and free from jeopardy; there are none present save Nobles of our rite.

Grand Potentate —(To assistant Rabban.) Assistant Rabban, inform the Captain of the Guard, and he his comrade, the outer Guard, that our Temple is now duly and regularly opened for the business and ceremonies, and both take heed who enters.

Captain of the Guard informs the Outer Guard as above, and reports (after closing the door:)

Captain of the Guard.—Noble Assistant Rabban, our outer Guard stands instructed and under double guard, picketed by a tried and trusted officer without, one who knows his duty, vigilantly assisted by the Captain of the Guard within.

Assistant Rabban.—Illustrious Grand Potentate, our sacred Temple is under a double and trusty Guard.

Grand Potentate.—Tis well. Since all present are Nobles of the Mystic Shrine, and our Temple securely guarded, I proclaim this Temple regularly open for business and ceremony, and hereby forbid all confusion and discord that may mar our mystic rites.

Regular business is now in order, as usual in all such bodies conducted on Parliamentary law and rules. If an initiate presents himself, the Recorder and Treasurer discharge their duties respectively.

CHAPTER III.

THE MYSTIC SHRINE ILLUSTRATED.

INITIATION

Temple is now darkened, officers in their places, when Grand Potentate says: First Ceremonial Master you will retire to the outer walls and ascertain if any novice awaits our pleasure.

First Ceremonial Master retires, ascertains, and returning before the Altar, reports after giving the sign.



GRAND HAILING SALAAM,

Given by facing the Orient, leaning forward as if making a low bow, Arms raised and extended palms out, head thrown forward in a reverential and beseeching manner, like cut except leaning forward more.

First Ceremonial Master—Illustrious Grand Potentate, there are without (one, two or three) Sons of the Desert who seek admission to our Mystic Shrine.

Grand Potentate.—“Illustrious First and Second Ceremonial Masters accompanied by our Grand Marshal, you will retire without the Temple and prepare those novices for reception in our Mystic Shrine.”

They salute and retire, and prepare candidates by taking off the shoes, coat, collar and vest and clothing them in white dominoes and slippers, handcuffed, or tied at the wrist loosely.

When the candidate (one, two or three) is ready, the Ceremonial Masters take charge of him. Three loud knocks at the outer door of the temple call the Oriental Guide to admit them. The response is, inside, a horrible clatter, the rasping of iron rings over an iron bar and the withdrawal of several large bolts; then the door opens: “What is the cause of this clamorous alarm? Who dares intrude upon the ceremonies of our Mystic Shrine?” asks the Oriental Guide.

First Ceremonial Master.—“(one, two or three) poor Sons of the Desert, who are weary of the hot sands and the burning sun of the plains and humbly crave shelter under the protecting domè of the Temple.”

Oriental Guide.—How may we know them to be worthy and not of treacherous or ignoble purpose?

First Ceremonial Master.—“Their characters having been canvassed and coming within the bounds of good report; they have passed the ordeal of the Secret Ballot of our Mystic Shrine unsoiled, and I espouse their cause and sanction their reception with the Secret Pass.”

Oriental Guide.—“Give me the pass.”

First Ceremonial Master advances and whispers: “Mecca”.

Oriental Guide—"Tis well; let them enter."

They enter, preceded by Marshall, Ceremonial Masters, etc.,, conducting them, the guide leading all.

Grand Potentate—(three raps, all rise.) Gong sounds once, organ music. They march twice around, organ or singing or both; the gong sounds when they pass the East and when they halt there the second time around. Grand Potentate strikes once; all are seated. Candidates halt.

Grand Potentate—"What strange intruders have we here? Our pleasures were most perfect and should be sacred from this turmoil and display."

Previous to the entrance of the candidate, the captain of the Guard chooses twelve members who dress like Arabic soldiers with large broad Cymitars, and are stationed outside; drill, and are ready for duty when wanted. The candidates are seized and carried out by the soldiers in a rough manner, at which the the Oriental Guide supplicatingly answers.

Oriental Guide—"Illustrious Grand Potentate 'tis I who have ushered in (one, two or three) poor Sons of the Desert, who being weary of the hot sands and burning sun of the plains, humbly crave that sacred boon to the weary and thirsty traveler, a cup of water and shelter under the protecting dome of our goodly Temple. I do commend them to your favor, having found them worthy and not of treacherous or ignoble purpose, each having passed the ordeal of the Secret Ballot of our Mystic Shrine unsoiled and vouched for by a Noble with our secret pass."

Grand Potentate—"Most Noble Guide, know you the penalty of broken faith and do you stand forth as ransom for them all?"

Oriental Guide—"Illustrious Grand Potentate, I do."

Grand Potentate—"So be it, then. Conduct them once again about our Shrine and to our Most High Priest, that he may imprint upon the tablets of their

memories a knowledge of the duties they do here assume."

Candidates are conducted around to the Prophet and Priest, who is robed and wearing a mitre.

Priest—"Strangers, are your motives for coming among us honorable, pure and free from hope of gain or pride of knowledge?"

Candidates—They are.

Priest—Have you a belief in the existence of a Deity, future rewards and punishments?

Candidates—I have.

Priest—Have you a desire to promote justice and suppress wrong?

Candidates—I have.

Priest—Have you a due regard for female virtue?

Candidates—I have.

Priest—Are you willing to jeopardize your life, if need be, to punish the guilty and protect the innocent and labor in the cause of justice, truth and common humanity?

Candidates—I am.

Priest—Have you still a desire to unite with us in the inseparable bonds of the Mystic Shrine for the purposes to which you have assented?

Candidates—I have.

High Priest—If you have answered in sincerity and in truth in these replies I can assure you that no conflicting sentiment nor requirement here will mar your principles nor your duties in the outer world, be they what they may. Our alliance or the Rite of our Mystic Shrine is ancient, honorable, benevolent and secret. It is devoted to the cause of justice, truth and

mercy. It is ancient as the corner-stone of Mohammed's Temple of Mecca; as secret as the Moslem that bound the tribes of Arabia to Allah or their god; as honorable as the Christian, and the tenets to which it is dedicated when once assumed cannot be eschewed or cast aloof. We know no retrogression; justice is our escutcheon; charity beyond reason we do not expect; virtue must be regarded for its peerless worth and morality observed for the general good of all. We require absolute secrecy and desire all our disciples to hold an interest in our noble cause and a just observance of the tenets of our faith. Let these preliminary teachings be deeply graven upon your hearts. They are priceless when well observed and attributes that cannot be bought with paltry, sordid gold. By the existence of Allah and the creed of Mohammed; by the legendary sanctity of our Tabernacle at Mecca, we greet you, and in commemoration of the Arab's faith in purity and innocence, we accept your answers as sincere, and you will now be permitted to proceed in the rites and ceremonies of the mystic Shrine. The Oriental Guide and escort will now conduct you onward, while you will reverently lend an attentive ear to our preparatory service.

Gong, music, verse. Candidates proceed.

Grand Potentate.—Who is he who hath professed to have conversed in person with the Supreme and maketh himself mightiest of his Mohammed, the Prophet of the Arab's creed?

Gong, music and short verse.

Chief Rabban.—Who but Mohammed mingled his religion with his Hourii and said: Are not these the true sources of happiness?

Gong, music, verse.

Assistant Rabban.—What shall befall them who have reflected with abhorrence that which the Prophet hath revealed? Wherefore their works shall not avail; do they not travel through the earth and see the end of those who were before them?

Gong, music, verse.

Priest.—Why do unbelievers indulge themselves and eat as beasts; shall not their portion be a torment? Appeal to the Prophets for the truth.

Gong, music, verse.

Grand Potentate.—To whom shall be meted out the boiling waters to drink, that they shall burst their bowels and shall be cast into molten lava to be consumed? The infidels who wait until the last hour of justice.

Gong, music, verse.

Chief Rabban.—Let us be of the number of those who bathe in the fountain of incorruptible waters and rivers of milk, the taste whereof changeth not, and rivers of wine, pleasant and purifying to those who drink, and enter into the vineyards where fruits rare and plenty ever abound, and no evil exists.

Gong, music, verse.

Assistant Rabban.—He who follows the plain declaration of his dictator will ever avoid those whose evil works have been dressed for them by the devil and who follow up their own lusts.

Gong, music, verse.

Priest.—There are Moslems among us; there are others who swerve from propriety; but whoso seeketh

Islam earnestly seeks true direction; but those who swerve from truth and justice shall merit and reap abundance of chastisement.

Gong, music, verse.

Grand Potentate—Let us purify one another. There are two highways to good and evil; attempt not the city of destruction. Be ye all possessed of the faculty of distinguishing and the power of choosing wickedness and piety. For the punishment of each will be equal to the measure of his sin.

Gong and music, until the candidates, arriving at the East, halt.

Grand Potentate—Sons of the Desert, you have advanced through the preliminary ceremonies of the Nobility of the Mystic Shrine, as far as it is possible, unobligated. Before advancing further in our course you will be required to assume a most powerful and binding oath, inseparably uniting yourself with us, and when once taken it can never be retracted or departed from. But, I assure you, therein is not contained a sentiment exceptionable to all that may become an honest, upright man, be his beliefs what they may. Are you willing to assume such an obligation?

Candidates—I am.

Candidates are conducted around to the West and to the Altar of Obligation amid sound of gong, drum and music. Kneel at altar with bound arms leaning upon the top, heads bowed. *Grand Potentate* strikes thrice to call all around the altar, and then to candidates: Repeat after me.

INITIATION.

OBLIGATION.

“—, of my voluntary desire, uninfluenced and of free accord, do here assume, without reserve, the Obligation of the Nobility of the Mystic Shrine, as did the elect of the Temple of Mecca, the Moslem and the Mohammedan. I do hereby, upon this Bible, and on the mysterious legend of the Koran, and its dedication to the Mohammedan faith, promise and swear and vow on the faith and honor of an upright man, come weal or woe, adversity or success, that I will never reveal any secret part or portion whatsoever of the ceremonies I have already received, that are about to be communicated to me or that I may hereafter be instructed in, to any person in the world, except it be to a well-known member of the Order of Nobles of the Mystic Shrine, and I, knowing to an absolute certainty that he or they be truly and lawfully such, and of good standing with such Nobility. That I will not be present, aid or countenance the conferring of the Order of the Mystic Shrine upon any person who is not a Masonic Knight Templar or a thirty-second degree A. and A. Scottish Rite Mason in good standing.

I further promise and vow that I will not willfully write, cut, speak or portray any detail that might be construed into even a clue to the same, except for official Temple work.

Furthermore, I do here register a sacred vow, promising, should I live to become a member, I will impartially cast a black ballot without fear or favor against friend or foe applying for membership in the Nobility of the Mystic Shrine, whom I believe to be disgraced,

dishonored, a thief, a perjurer, a murderer, a lunatic, an idiot or a criminal. And should I undismayed pass safely through the Moslem test and be found worthy the confidence of my fellows albeit I do not actively espouse the cause, still I do promise to be silent, even if neutral, and not oppose the purposes of the order.

I further promise and vow that I will obey the laws and submit to the decrees of the Parent Temple, the Imperial Grand Council of the United States of America, and that I will not acknowledge, recognize nor be present in any other body of Nobles of the Mystic Shrine, claiming to be Superior in authority, nor be present in any clandestine Temple not holding constitutional authority from the Imperial Grand Council of the Mystic Shrine.

"I furthermore promise and vow that to the full measure and of my ability I will never swerve from justice nor duty. That I will respect virtue; protect the innocent; assist the distressed; promote the inculcation of honor and integrity and dispense reasonable charity. That I will protect and defend the unsullied honor of any Noble of the Mystic Shrine, when absent, if assailed; and now upon this sacred book, by the sincerity of a Moslem's oath I here register this irrevocable vow, subscribing myself bound thereto as well as binding myself by the obligation of the prerequisite to this membership, that of a Knight Templar or that of a thirty-second degree A. and A, Scottish Rite Mason. In willful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center

with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague, and may Allah, the god of Arab, Moslem and Mohammedan, the god of our fathers, support me to the entire fulfillment of the same, Amen, Amen, Amen."

Grand Potentate—"In token of your sincerity salute the Sacred Book, the Bible."

Priest—"Unbind the Sons of the Desert. They are now of noble birth. The rays of the hot, flaming sun upon the sterile shores of the Red Sea are strong and more scathing than the hempen thong."

Nobles are all seated by the Grand Potentate's striking once. Candidates are ordered to arise and their wrists are unbound.

Priest—"Our Oriental will now conduct the Sons of the Desert to our purifying cavern in the South. It is the fountain of Mecca. Let them there wash their hands in innocency, cleansing themselves of the snares of sin and vice that may have surrounded them, and let them be returned to us free from the stains of iniquity."

Conducted to fountain or urn, with music and verses then conducted to to the East.

Grand Potentate—"My friends, it is with pleasure that I extend to you the greeting of the Nobles of the Mystic Shrine and congratulate you upon having thus far passed the ceremonies of our order; bear bravely up to the Moslem test and prove your fidelity to our cause. Although vague may appear the prospect in our ceremony and the aspect of our purpose, let me assure you

that there is a deep and formidable meaning in it all, and when you shall have passed unflinching and undismayed our final test of your fidelity, nerve and courage then will you, indeed, be worthy to espouse our cause; but, mark well, should you ultimately decline to enlist in active part you are still bound by the strongest ties to remain neutral. Remember this and continue faithful to the death; but ere we impart to you our formidable purpose, you must prove your fidelity and courage. We do not expect all to join in active part, but those who do not unite in the task must applaud our deeds, or by silence favor not an adverse faction to gain sway.

With this admonition I yield you up to our Guide and his cohorts, who will conduct you to the ante-room and blindfold you, and one by one you will be subjected to the Moslem test of courage. And should an unforeseen disaster come we are in duty bound to honor and protect those who are left near and dear to you. Ere you depart we bid you God-speed and adieu.

Priest (approaching to East and raising both hands)—And may Allah protect and support you, that you be not cast into 'al hotama' (hell). Now let our secret vaults open to their width, that the vapors of damp stagnation may pass away. Open the passage to the desert and disperse our trusty Arabs in full array for the Moslem test. Away!

Candidates conducted out under solemn music to be prepared for the second section.

Each candidate is in the custody of an Arabic soldier. They are seated and a drawing of lots takes place if there is more than one candidate and each takes his turn for initiation. They are put through blindfolded, 1, 2, and 3 etc. according to number, six being the highest number actually initiated any one night. The others if any are secretly taken aside, the blinder removed, and they witness the initiation of the others and have only to take the obligations themselves.

In the Preparation Room they are told: A rough and rugged road is before you, and it is beset with danger and with difficulties. Your life will be threatened, and you may lose it. But remember those who die in the faith, will be resurrected in glory; therefore summon to your aid courage—that truly Masonic qualification, that puts on a fearless and courageous attitude; that scorns the acts of a coward, who but apes the conduct of a hero. Therefore suffer yourselves to be initiated with all the forms and ceremonies of this ancient and honorable institution. Do you all assent to this trial of fortitude—that truly Masonic qualification?

Candidates.—I do.

Nos. 1, 2 and 3 are first led into the room with hands pinioned behind them, blindfolded: when they are put on the journey over the "Hot Sands," [rugged road] each with an Arab Soldier on each side, pricking him with his saber to hurry him along, and when one falls down, a whack with the flat of a saber causes him to arise. After they have gone around two or three times, two are selected to escape enemies who they are

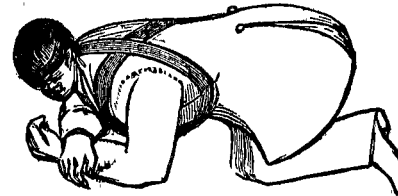
told are approaching on a mission of murdering all who have not passed "The Bung Hole Test."

THE BUNG HOLE TEST.

The large metal cylinder is then produced, stretched out about 30 feet. Each candidate is asked if he was ever called a coward, or turned his back on an enemy. He is prompted to say No, I perform all I undertake, and never back down or out. They are then led to opposite ends of the big cylinder, caused to enter and are told to hurry up as the enemy is approaching. The center of the cylinder contains a strong network of cord or wire, preventing either from passing through. They meet in the middle of the cylinder and strive to pass each other while the Arabs pound on the outside with clubs and swords till they are satisfied, when they slide an opening in the door and ask if they wish to go on or back out. They of course back down and out, when they are given a lecture on their assurance, and told never to be too sure of a thing till they have tried it. They are one by one taken into another apartment, often stretched out on a plank to rest. While in this position a small dog or one who can imitate a dog, is caused to give a sharp yelp, just after a few drops of warm water has been squirted on the candidates face, with the remark, "Take that dog out, he has just pissed in the face of Mr. _____, when a general laugh takes place and the candidate is shown the trick.

The "Bumper" is next used. A Box about six feet high; perpendicular on one side, and concave on the other side. A ladder is then placed on the concave

side. The candidate ascends the ladder and is seated on the top, his legs hanging over the concave side. Then he is told to take hold of the end of a large rope, about two feet long: held up by a small string or thread. He is told under no circumstances to let go of the rope, which he firmly grasps, when the box falls to pieces, and he is shot down the concave side of the box, thumping his head and buttocks on a partition that is fixed to receive him. He is then conducted to the Grand Potentate, whom he is commanded to approach with humble and great reverence, stooping very low on his knees,



his head near the ground, his buttocks elevated, where he receives the "Grand Salaam" that is a blow on

his buttocks with two pieces of board between which are placed some torpedoes that explode with a loud report when they come together. This is called the Grand Salaam or stroke of introduction. He is then introduced to the Grand Potentate, near whom is a Galvanic Battery, so arranged (under the carpet) that when the candidate is introduced to the Grand Potentate, he receives a severe electric shock. All those to whose lot it fell, in the casting of lots, are allowed to come into the room and be seated.

After a social meeting with the members, each of which pass around the room and are personally introduced to the officers and members present as well as the Arabian soldiers, two of the best boxers are left with the candidate talking, when one says to the other, I will bet you a dollar that I can guess nearer to this brother's age than you can. The other takes the bet.

The money is placed in the hands of another Noble. The bettor, after they have made some ridiculous guesses, asks the age of the person. When he tells his age, they get into a quarrel about it; each gives the other the lie. A challenge is then given and accepted. A ring is formed, two of the candidates are chosen as seconds, and as soon as the gloves are produced, (large boxing gloves) the Grand Potentate appears, stops the fight, fines each of the fighters One Hundred Dollars, and declares that the seconds (candidates) must fight it out for their respective clients. That is, supposing A and B to be the professional boxers, A's second must fight with B; and B's second with A. A ring is formed and the novice candidates meeting of course with some skilled Noble, get some rather hard knocks, which the Nobles and other candidates enjoy.

While the fighting is going on, some Noble makes complaint that he has been robbed, his pocket picked. He had previously put a package, or some valuable article in the pocket or clothes of one of the candidates. A general search follows; the stolen property is found on a candidate who has not been exercised much and he is at once charged with the theft, is pitched on to by two or three of the Nobles, roughly hustled out of the room for trial, stripped of his clothing except a pair of drawers; he is then blindfolded, and after being led around the room, is seated on a large sponge filled with ice water, when the news comes that he has been forgiven on account of his good character, which has just been received by telegraph; he is led out and invested with his former clothes.

While the foregoing is being enacted, candidates who have escaped the Prize Fight etc. are conducted into another room, where they either find several members disguised as women, or find them discussing an ex-

pected visit of "Lady Nobles of the Shrine" or they are squarely told that there is to be such a visit that evening and a committee may be appointed to receive them in a proper manner.

Candidate is stripped to shirt, drawers and slippers, blindfolded, and led around the room several times when he is halted.

Conductor.—(to candidate) This is the place where our brethren stop to sprinkle the Devil's Pass with urine. You will contribute a few drops of urine to commemorate the time and place where all who pass here renounce the wiles and evils of the world to worship at the Shrine of Islam. Only a few drops will do.

Candidate begins to obey instructions when the blinder is jerked from his eyes and he beholds before him a group disguised as women, with bonneted faces and capes showing, the rest of their bodies hid by a screen. He is allowed to escape from the room amid a roar of laughter from the on-lookers.

Meanwhile, and during these scenes, another Drama takes place, while the last is going on as follows:

Some member goes out and calls the most timid candidate aside, or if there be but one, some delay takes place, and he is left alone with the member who should be his friend. The member then hastily endeavors to encourage him, and tells him confidentially that he will not be harmed; that it is all ceremony, etc. and although organized as a vigilance inquisition abroad, in this country it will become entirely a social order. Then he gives him the password, signs, etc., hastily, in confidence and in full.

When fully confided, he is discovered by some officer or member who becomes enraged at the member so disclosing and they have some sharp words; and the discoverer declares that he will report him to the Grand Potentate for censure.

Member replies, "Do as you please" (this all outside). It is then whispered about so that the rest of

the candidates can hear it (if more than one) and opinions are expressed that there will be trouble for such exposure before the candidate sees the end of the ceremonies, etc., or that it was unlawful information given before the candidate is through the initiation.

(This candidate is then left until last, if there are more than one).

Meantime the friend (member) who has betrayed the signs departs to another room, divests himself of all but his shirt, pants and shoes. Whitening his face and at proper time bound at the wrists, blackened under the eyes and on the lips to give him a ghastly appearance. Keeps out of sight and awaits the coming ceremony or clothes himself with a domino and mask and waits until required (all this should occupy but a short space of time). Furthermore, another member, a slender, fragile, smooth-faced young man (preferable) is selected to be robed as a woman or Arab girl. In white or brown flowing robes, gathered tightly at the waist, bare arms and neck, female wig or striped silk handkerchief about the head, face painted pale (with zinc and bismuth), eyebrows blackened and arched, under eyelids penciled with India ink to disguise as much as possible. He is covered with domino and masked to enter the Temple and seated with a member of light weight or spare man, one not too prominent or well known.

This member has a domino on, beneath which he has his coat, vest, etc., and white shirt; under the shirt is buckled a wide, soft padded belt fastened around under the armpits with two straps from front of shoulders passing over the back and two from the shoulder blades; behind all four unite in a ring or swivel at the back of the neck, ready for harmless execution by hanging at their proper time.

These disguised members, being all prepared, sit aside in dominoes and masked in some obscure corner to await the ceremonies. Officers and members all robed and masked.

Arrangement of the temple. Immediately after the candidates leave the Temple room a large banquet table is placed in the position of the Altar, provided with luncheon or banquet (as can best be done, in variety, according to ability of body); when all is properly set a frame is placed upon the table, viz.: Four square sticks, forming a post for each corner, about fourteen inches or more high, with bars from each corner, forming a square frame the size of the table. All this is above the banquet and the supports a black cloth or cover, elevated in the center, ostensibly forming a tomb. The cloth is ornamented with sphynx, urn, crescents, etc., and should reach to the floor on all sides and be fringed; this conceals all the table and banquet.

The Laver, Altar of Incense and all the furniture are placed about the Temple on each side. In the North a scaffold is erected of two upright and one horizontal joists, painted black and strong enough to support the weight of a man when suspended; a hole is in the center of the horizontal bar and a pulley on the right corner for a rope to slide over; also a strong peg on the center of the right perpendicular bar or post on which to fasten the rope after elevating the man, with a clasp on the end of the noose in the center to hook into the ring at the back of the culprit's neck.

The gibbet should be high enough to enable the executioners to raise the extremities about three feet from the floor and leave a space of two or three feet above the head (all these appointments need cost but a small sum; the whole equipment has been so arranged as not to be too expensive, unless extravagant properties are desired). A member with white robe, skull and skeleton-faced mask stands front of scaffold to adjust noose at proper time. Two strong members at the side of scaffold, robed in black, to elevate the culprit. (Scaffold may have black curtains about it if desired to conceal the executioners at the side).

Furthermore, a headsman's block is placed in the South covered with black. A headsman with a carved blade battle ax, clothed in a scarlet robe gathered at the waist, with belt and sword, wearing scarlet mask, presides at the block. Beside the block lies a false head on the floor with a black cloth covering it (with a beard to resemble a member, if desired). A small bowl or dish should also be in readiness on a stand for the ceremonies of bleeding.

The gong should be attended by some competent member and the organist at his post. All is now in readiness for second section; the rough or Artificial Desert.

SECOND SECTION.

The rough or Artificial Desert, etc., is then prepared as follows: The candidates are hoodwinked and in stocking feet enter after three loud alarms (violent blows from the mallet). At first they proceed one by one on carpet, then upon a spread of corn husks, then a strip of stair cover or sheeting strewn with pebbles, followed by a ladder with close rounds, camp stools folded and a roller or any rough road most conveniently prepared, out through the hallways, etc., according to facilities. During this intercourse drum, tife, gong, organ, rattle, bugle, etc., etc., or any hideous pandemonium instruments desired. Then persecute and test candidates as much as they will stand. Finally they are returned, one by one, to the Temple again amid the din, overpowered, laid in a hammock or canvas and folded in and swung from side to side or thrown upward, carried hastily about and finally placed in some outer apartment to await the other candidates. When all have passed this ordeal, collect them together in the ante-room, remove the relics of the desert and at once place the Temple in order for the last ceremony or third section.

All being in readiness, officers should be at their posts, executioners at scaffold, skeleton masked in front

of same, and headsman at the block, etc. In front of East seven seats are prepared for seven men called "Council of the Inquisition."

Before the alarm the Potentate calls seven officers or members for inquisitors to the East. Potentate occupies the center; two Rabbans (one on each side); the Priest occupies the chair in the East, wielding the sceptre; all masked except Potentate and Priest; room quite dark. Ceremonial Masters are outside with candidates, clothed in white robes or dominoes, with shoes on and not hoodwinked.

THIRD SECTION.

First Ceremonial Master.—(Outside, strikes thrice loudly upon the door with a wooden mallet). Oriental Guide, inside, returns the alarm, opens the wicket and says:

Why this clamorous alarm?

Ceremonial Master.—(One, two or three) candidates pursuing the secrets of the Mystic Shrine.

Oriental Guide.—Have the Mystic Pass?

Ceremonial Master.—Whispers. Nemesis.

Oriental Guide.—Let them enter.

Chains drawn; gong sounds low: organ music and door is opened. Candidates conducted to front of West and seated.

Grand Potentate.—My friends, having passed through the ordeal of traversing the hot sands of the desert undismayed, you are now returned for the final ceremonies. But we find ourselves compelled most unexpectedly, to hold a secret inquisition to judge and execute upon a traitorous element within our Temple. I must, however, stay those proceedings to briefly invest you with the knowledge of our secrets.

If it be your desire to decline the active part you are sacredly bound to secrecy and silence.

Our mission is to succor the distressed, relieve the oppressed, protect the innocent and punish the guilty, equalize station, establish harmony in all creeds, crush fanaticism and intolerance and perpetuate the welfare of mankind.

Crime is running rife over the land; our laws are deemed inadequate for the emergency and we are exponents of a vigilance inquisition to promptly execute and punish the malefactor, the thief, the murderer, the despoiler of innocence and virtue, the violator of obligation and the desecrator of Masonic vow. Our purpose is to strike terror to the heart of the criminal class by bringing them speedily and without mercy to the block or to the bowstring of the Mystic Shrine.

"To arrest, judge and execute within the hour, and thus take the law within our own grasp and summarily punish the malefactor. Blood for blood and life for life, and as our fleet-footed justice overtakes and punishes the evil-doer, aye, even in the heat of misdeed, it will be a lesson to those who remain and know not the fate of the departed.

"The day is not far distant when the name and the escutcheon of the Nobles of the Mystic Shrine will strike a pallid terror to the wild devouring element of crime, and the thankful prayers of the unprotected will attest the justice of our cause.

"I will now invest you with the salutations, signs, grips and passwords of our order,

WORK OF THIRD SECTION.

Captain of the Guard. (discovering a member with a female in the Temple in disguise, shouts)—"Most Noble Prophet and High Priest, a spy, an intruder, a traitor is in the Temple!"

All arise; confusion. Officers of Ceremonies, Guide and Priest proceed to the scene.

Captain of the Guard.—"Most Noble Priest, I have but now discovered an intruder accompanied by a woman both without Secret Pass have gained admission into Temple."

Pointed out and mask removed:

Priest—"By our faith, Nobles, we are betrayed!"

Both are seized by the Oriental Guide and Marshal and surrounded by Inquisitors, exclaiming:

"To the executioner with them!"

Potentate—Hold! stand all apart; disrobe our mantle

from that female form; bind and hold her fast."

Domino and hood taken off and the woman stands held fast, robed in white and dismayed; bare arms and neck.

Potentate (pointing to male member).—"Strip and hang that spy without delay."

Officers roughly strip member to shirt and pants (he is previously painted pale and haggard and is prepared for execution as before directed.

Potentate—"Stranger, have you no defense? If not, you must meet the death of a spy."

Culprit shakes his head (No.)

Potentate—"Then let the culprit be executed."

He is hurried to the scaffold; the executioner, in skeleton mask, adjusts the noose. He has a loose rope then placed about the neck (to appear real).

Priest (kneels before the gallows)—"Thus do we yield up thy life for our own security and may justice, peace and mercy abide with thee."

Executioner places on the black cap; Priest arises and holds up handkerchief and drops it; gong sounds, and the victim is suspended in the air. He struggles an instant and hangs silent and apparently lifeless.

Potentate—"Thus perish all our enemies. Noble Guide, seat that miscreant woman by the block and cut a deep crescent upon her naked breast. We cannot take her life,"

She swoons and falls in chair or arms.

Oriental Guide—"Illustrious Grand Potentate, she has already swooned."

Potentate—"The better still; she will not know her pains. Cut the crescent on her breast and drag her from our Temple. She'll not forget the Nobles of the Mystic Shrine."

She is dragged in a chair to the the block, a bowl brought, her breast bared and a knife is seen in the officer's hand. The bowl is held in front and an officer from behind holds under the arm a rubber bulb with stem, that holds a pint of red wine; a cut, a groan and the blood (wine) flows into the bowl. The bowl is

set on the block, a blood-stained towel is also thrown down, and she is borne from the Temple in the chair to an outer chamber.

Priest (taking up the bowl)—Most Noble Council of the Inquisition, now, in testimony of the justice of our cause, let us in this maiden's blood seal the alliance of our bond of secrecy and silence. And let this day's bloody work in the deepest recesses of every Noble's heart be buried:

(Priest and seven Inquisitors drink.)

Curtain in front of scaffold may be drawn and the executed let down for rest. The officer who detected the member exposing the work now arises hastily (the member being all prepared without.)

Priest—Illustrious Grand Potentate, I now demand censure or punishment upon a member (mentioning name) upon whose case this Inquisitor's Tribunal has deliberated for the crime of treason in our midst, exposing our secrets to a friend and candidate within our very Temple."

Potentate—"Let him be brought before us."

Second culprit brought in, stripped (as described) to shirt and pants.

Potentate—"Sir, you have been openly accused of treason and betrayal of our faith, not only here but without our Temple's walls. The Vigilance Inquisition have tried, judged and sentenced you; what is your defense?"

Oriental Guide—"Grand Potentate and Inquisitors of our Council, let me appeal to this tribunal to temper justice with mercy, and in slight extenuation of this crime, let me offer this defense: Being loose of tongue when plied with wine and most earnestly importuned by his best beloved friend, he, in part, did yield, all in good nature, but intent on friendship and not meaning harm, frivolously related who and what we were and the object of our cause. And this his friend and companion, now comes to beard us in our lair and exonerate himself by the assumption of our vows. Therefore, I do opine, their punishment should be equal and each to assume the wrong or let the nov-

ice assume it all, for 'tis monstrous to leave his friend to perish for a crime prompted by himself."

Potentate (to candidate)—"Stranger Knight thus accused, arise. What say you to this grave charge?"

Candidate answers (no matter what).

Culprit member—"By my Moslem oath, Illustrious Grand Potentate, all that has been said by our Noble Guide is true. That I have erred I cannot deny, but all that I in confidence imparted to him I am informed that he has loosely brawled about, hence I must suffer for his crime."

Potentate—"Hold, enough! Most High Prophet and Priest, to you do I appeal for judgement. Although our council has before decided, still do I appeal to you."

Priest (advancing on the floor)—"Grand Potentate and Council of Inquisitors, our cause is sorely tried, our Temple and our Shrine in jeopardy, the crescent turns perpendicular, point and point, and spills its mystic blood; the hourii weep and Justice drops her scale, for by their fault spies have fallen in our midst. Our safety commands judgement on them both. Let the first in fault and his fellow go to the block together.

All the Inquisitors arise and exclaim: "To the block! to the headsman!"

First and second Ceremonial Masters seize culprit member and conduct him to the block, then seize candidate and conduct him to the West. Take off his robe, coat, collar, etc., except pants and shirt, same as culprit member, and bind his hands.

Potentate—"Let the the traitor suffer first."

Culprit is hurried to the block, blindfolded and made to kneel; head on block (a false wax or carved head lies beside block, with black cloth over it, out of sight).

Priest (holding up sceptre)—"And now may justice, peace and mercy abide with you. Strike!" The axe falls, culprit tumbles on floor, executioner stoops, lifts black cloth from false head and covers head of culprit, seizes false head by hair, raises it to view and exclaims: "Nemesis!"

Candidate is hoodwinked and made to approach the

block and lay his head upon it.

Priest—"Hold! Executioner, mark this stranger's neck with the scimeter, but do not slay him."

The headsman slaps the candidate on the neck with a damp towel and he is at once taken by force and placed in the hammock or canvas, carried and placed in a coffin at the East end of the catafalque, while the culprit and the head are borne into an outer room. Officers all return.

Potentate—"Thus doth the evil doer and the malefactor meet with 'Nemesis' at the Inquisition of Mystic Shrine and it now becomes our duty to deposit the result of our vigilance in the tomb, isolated from the eyes of the meddling world, a fit abiding place for the remains of the unfaithful. Most Noble Oriental Guide, lest the secret clasp of our Mystic Catafalque be prematurely known to our novices, let them be again hoodwinked, that their hearts may be taught secrecy and their tongues silence ere they are entrusted with the secrets of the Mystic Shrine."

Candidates all blindfolded. The coffin is then stood on end or placed at an angle with head on chair, at end of table or tomb, toward the East; the block and executioner placed at the West side. The culprit again elevated by the noose, skeleton executioner at his side; the woman seated at the North; officers and members gathered around table in tableaux and lights turned up; black cloth and frame removed from banquet table and all is in readiness for the finale.

Grand Potentate—"Now let us rejoice that iniquity has lain her proud idol in the dust and that justice has triumphed over sin. And ever thus let our light so shine before men that they may behold our good works."

Gong; hoodwinks removed; music and general jubilee at banquet. Candidate is provided and eats and drinks from coffin, the culprit also from the gallows, as also the female, still in costume, at the North, etc., etc.

After general banquet the meeting is closed in a formal manner.

After a general banquet but before the meeting is formally closed, candidates are required to sign name, occupation, residence and age when they are instructed in the secret work as follows:



THE SALUTE.

Grasp left hands, shake, and raise right hand to side of the face as if to brush off a fly.



GRAND HAILING SALAAM.

The sign is given by facing the Orient, leaning forward as if making a low bow, arms raised and extended palms out, head thrown forward in a reverential and beseeching manner, body bent more than shown in cut.

This sign must be given on entering and retiring

Word of entrance given to Outer Guardian. Mecca.

Word of entrance given to Inside Guardian.

Nemesis.

THE END.

N. B. In different places, this is worked in different ways, and not always according to the time number of candidates etc. given here. This is the Standard Work.

Publisher's Announcement

Ezra A. Cook, who founded this publishing business in 1867, was unalterably opposed to secret orders. While many of our publications reflect his spirit, our books have been extensively adopted as text books in conferring the secret work of all standard orders, and the publishers, in continuing their sale, believe they are filling a much felt want.

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"The objection to treatises and disquisitions on Masonic subjects, that there is danger through them of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the aporrheta of our art, as if no work had ever been written on the subject, while the world within—the Craft themselves—have been enlightened and instructed, and their views of Masonry (not as a social or charitable society, but as a philosophy, a science, a religion), have been elevated and enlarged.

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