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**THE GRAND CHAPTER  
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ROYAL ARCH  
MASONS**

Under the Supervision of  
THE COMMITTEE ON RITUAL

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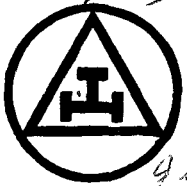
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**AUTHORIZATION**

\* At the annual convocation of the Grand Chapter in 1918, this Ritual was authorized.

*NOTE—The blanks and abbreviations in this ritual can be supplied from "The Royal Arcana," copies of which are in the hands of the members of the Ritual Committee and the Grand Secretary, but cannot be issued to the Chapters.*

2-19th - of Cordull-Supper  
6:30. Moultrie Degree  
(S. of us.)



THE EMBLEM

Of a Royal Arch Mason is the TRIPLE TAU within a triangle encompassed by a CIRCLE. The Equilateral, or Perfect Triangle, is emblematical of the Deity—the one living and true God, Creator of Heaven and Earth, and symbolizes His Unity and the Great Trinity of His attributes, Omnipotence, Omniscience, and Omnipresence, while the Circle represents the Universe created by Him, whose center is everywhere and whose circumference extends to the boundless realms of Eternity.

The Triple Tau is a symbol of the TRUE WORD, and is therefore the appropriate emblem of those who discover in this degree the mystery of the Great and Sacred Name, and learn to revere God and worship Him.

*Arch Mason  
Dial to meet  
01176*

*Worship King TT 3rd Veil 74  
Disc. meeting - Dy.burg - 4-30-*

OFFICERS OF A CHAPTER

The following are the officers of a Royal Arch Chapter and the stations and places they occupy in the dependent Lodges:

In Chapter	Dependent Lodges
High Priest	R. W. M.
King	Senior Warden
Scribe	Junior Warden
Treasurer	Treasurer
Secretary	Secretary
Chaplain	Chaplain
Captain of Host	Marshal
Principal Sojourner	Senior Deacon
Royal Arch Captain	Junior Deacon
Master of Third Veil	Master Overseer
Master of Second Veil	Senior Overseer
Master of First Veil	Junior Overseer
Sentinel	Tiler

The stations and places of the various officers are as indicated in the diagrams.

The High Priest represents Jeshua, the first High Priest of the Jews after their return from the Babylonian captivity. His title is Excellent.

The King represents Zerubbabel, a Prince of Judah.

The Scribe represents Haggai, the prophet.

The Captain of the Host represents the General of the troops who returned from Babylon.

The Principal Sojourner represents the leader of a small party of Jews, who came up from Babylon to assist in rebuilding the Temple.

The Royal Arch Captain represents the Captain of the King's Guards.

The Masters of the Veils represent the attendants on the Tabernacle.

DETACH THE FOLLOWING AND STICK ON PAGE 5 OF THE 1966 RITUAL ON THE TITLE PAGE "MARK MASTER"

SHORT FORM OPENING MAY BE USED AS PRESCRIBED in the 1966 amendments to the R. A. Code, pages 51 and 85—

(To open and close in R.A. Degree use words in parentheses)

R.W.M. (E.H.P.) \*The officers will take their stations and places.

R.W.M. (E.H.P.) (After all are known or vouched for) \*Bro. J. D. (R.A.C.) what is first/last great care of an assemblage of Masons.

J D (R.A.C.) To see that the Lodge (Tabernacle) is duly tiled (securely guarded).

R.W.M. (E.H.P.) You will perform that duty and inform the Tiler (Sentinel) that I am about to open/close a ..... Lodge (Chapter of R.A.M.) and direct him to tile (guard) accordingly.

J D (R.A.C.) (Informs Tiler (Sentinel) closes door, gives raps, answered and reports—In closing exchange raps before opening door) R.W.M. (E.H.P.) Your order has been obeyed and we are duly tiled (the Tabernacle is securely guarded.)

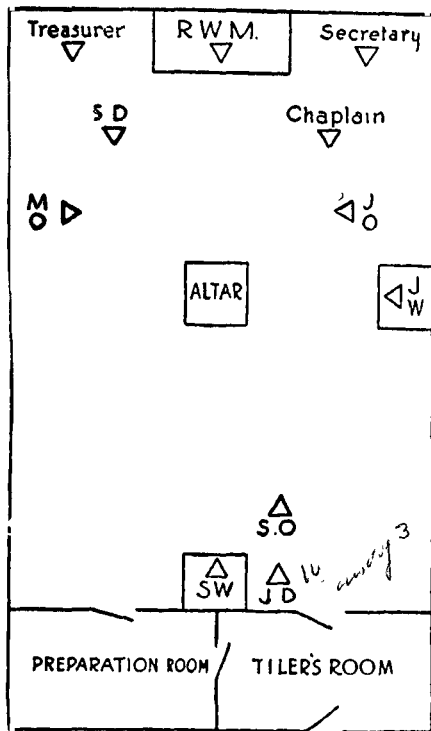
R.W.M. (E.H.P.) Bro S.D. (Comp. P.S.) you will display/close the G.L. S.D. (P.S.) R.W.M. (E.H.P.) the G.L. are displayed/closed.

R.W.M. (E.H.P.) \*\*\* Brethren (Companions) let us pray. (In closing have prayer before G L are closed. Prayers may be omitted and Pledge of Allegiance should be omitted when closing one degree and opening another immediately.)

R.W.M. (E.H.P.) I now declare this.....Lodge (..... Chapter No .....R.A.M.) opened/closed in short form. Bro. J.D. (R.A.C.) you will so inform the Tiler (Sentinel).

J D (R.A.C.) (Gives raps, answered, open door) Bro. Tiler (Sentinel) this Lodge (Chapter) is opened/closed R.W.M. (E.H.P.) your order has been obeyed.

R.W.M. (E.H.P.)\*



Officers' Stations in Mark Master Degree

## DEGREE OF MARK MASTER

### OPENING

(The Right Worshipful Master takes his station and calls to order by one knock with gavel. After the Lodge has been purged, each Companion, when addressing or addressed by a superior officer, will give the penal sign or signs.)

R. W. M.—The officers will take their stations and places.

R. W. M.—\*—Brother Junior Deacon (Junior Deacon rises and responds: "Right Worshipful Master"), you will invite the Brethren in and close the door.

(Junior Deacon does so and reports:)

J. D.—Right Worshipful Master, your order has been obeyed.

R. W. M.—Thank you; be seated.

R. W. M.—\*—Brother Senior Warden (Senior Warden rises and responds: "Right Worshipful Master"), are you satisfied that all present are Mark Master Masons?

S. W.—I am satisfied in the West.

R. W. M.—\*—Brother Junior Warden (Junior Warden rises and responds: "Right Worshipful Master"), are you satisfied that all present are Mark Master Masons?

J. W.—I am satisfied in the South.

R. W. M.—Thank you; be seated.

(If either Warden responds in the negative.)

R. W. M.—You will take the necessary steps to satisfy yourself.

Warden—Brothers Senior and Junior Deacons, you will approach the West (or South).

Warden—Brother Senior Deacon, you will ascertain if all on the north side of the Lodge are Mark Master Masons. Brother Junior Deacon, you will ascertain if all on the south side of the Lodge are Mark Master Masons.

(The Deacons ascertain by personal knowledge or avouchment, return to the West—or South—and report:)

S. D.—Brother Senior (or Junior) Warden, all on the north side of the Lodge are Mark Master Masons (specifying exceptions, if any).

J. D.—Brother Senior (or Junior) Warden, all on the south side of the Lodge are Mark Master Masons (specifying exceptions, if any).

Warden—Thank you; be seated.

Warden—Right Worshipful Master, I am now satisfied in the West (or South) that all present are Mark Master Masons (repeating exceptions specified by the Deacons, if any).

(After the Lodge has been purged, the salutation by giving the penal signs should never be omitted in addressing or responding to a superior officer.)

R. W. M.—\*—Brother Junior Deacon (Junior Deacon rises and responds: "Right Worshipful Master"), w i t f g c o a a o M?

J. D.—T s t t L i d t.

R. W. M.—Y w p t d, a i t T t I a a t o a M M' L, a d h t t a.

(The Junior Deacon opens the door.)

J. D.—Brother Tiler, the Right Worshipful Master i a t o a M M' L a d t y t a.

Tiler—His order shall be obeyed.

(Junior Deacon closes the door, gives \*\*\* \* on the door, which is answered by the Tiler in the same manner. Junior Deacon faces the East.)

J. D.—Right Worshipful Master, y o h b o, a w a d t.

R. W. M.—H a w t, B J D?

J. D.—B a w B w, a w t p i o h o.

R. W. M.—H d?

J. D.—T k o c a e, a a n b s a a d q a h p.

R. W. M.—Thank you; be seated.

R. W. M.—\*—Brother Senior Warden (Senior Warden rises and responds: "Right Worshipful Master"), a y a M M M?

S. W.—I a; t m.

R. W. M.—H w y b t?

S. W.—By the c a m.

R. W. M.—W b t c a m?

S. W.—B t a t W T o a M M M.

R. W. M.—W m y a M M M?

S. W.—M o.

R. W. M.—W w y m a M M M?

S. W.—W a l c a d o M M' L?

- R. W. M.—H m c s a L?  
 S. W.—E o m.  
 R. W. M.—W o e o, w a t?  
 S. W.—The Right Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, Master, Senior and Junior Overseers.  
 R. W. M.—(Gives \*\* and all officers rise except the Right Worshipful Master)—T J O's p i t L?  
 S. W.—A t s g.  
 R. W. M.—Brother Junior Overseer, y d?  
 J. O.—T i w p a t s g.  
 R. W. M.—The S O's p i t L?  
 J. O.—A t w g.  
 R. W. M.—Brother Senior Overseer, y d?  
 S. O.—T i w p a t w g.  
 R. W. M.—The Master Overseer's p i t L?  
 S. O.—A t e g.  
 R. W. M.—Brother Master Overseer, y d?  
 M. O.—To complete the inspection of work when presented at the east gate.  
 R. W. M.—The J D's p i t L?  
 M. O.—O t r o t S W i t W.  
 R. W. M.—Brother Junior Deacon, y d?  
 J. D.—T c m f t S W i t W t t J W i t S, a e a t L a h m d, a s t t L i d t.  
 R. W. M.—T S D's p i t L?  
 J. D.—O t r o t R W M i t E.

- R. W. M.—Brother Senior Deacon, y d?  
 S. D.—T c o f t R W M i t E t t S W i t W, a e a t L a h m d; w a a v b, a r a c c.  
 R. W. M.—The Junior Warden's s i t L?  
 S. D.—l t S.  
 R. W. M.—Brother Junior Warden, w i t S, a y d?  
 J. W.—A t s i i t s a m a i t b a g o t d, s i t J W i t S, t b t o t t, c t C f l t r, s t d t h, a c t o a b o o t R W M.  
 R. W. M.—The Senior Warden's s i t L?  
 J. W.—I t W:  
 R. W. M.—Brother Senior Warden, w i t W, a y d?  
 S. W.—A t s i i t w a t c o d, s i t S W i t W, t a t R W M i o a c t L, p t C t w, i a b d t, a s t n g a d; h b t c s a s o a w-g i, m e t o o.  
 R. W. M.—The Right Worshipful Master's s i t L?  
 S. W.—I t E.  
 R. W. M.—W i t E, a h d?  
 S. W.—A t s i i t e t o a g t d, s i t R W M i t E t o a g t L, s t C t l, g t g a w i, o c t s t b d.  
 (Right Worshipful Master rises and gives \*\*\*. All the Brethren rise)  
 R. W. M.—Brother Senior Warden (Senior Warden responds: "Right Worshipful Mas-

ter"), i i m o t a M M' L b o f w. T o y w c t t  
J W i t S, a h t t B f t g.

S. W.—Brother Junior Warden (Junior  
Warden responds: "Brother Senior Warden"),  
i i t o o t R W M t a M M's L b o f w. T o  
y w c t t B f t g.

J. W.—Brethren (all give P. S.), i i t o o  
t R W M t a M M's L b o f w. O t o y w t  
d n a g y a. L t t E.

R. W. M.—T, Brethren, o t s.

(All give signs of a Mark Master Mason)

R. W. M.—\*\*\*.

S. W.—\*\*\*.

J. W.—\*\*\*.

R. W. M.—\*.

S. W.—\*.

J. W.—\*.

R. W. M.—B S D, y w d t G L.

S. D.—(Does so)—Right Worshipful Master.  
t G L a d.

R. W. M.—Brethren, let us pray.

Father of Mercies, wilt Thou, at this hour,  
put to silence the ignorance of foolish men,  
and grant that all malice and guile, and hypoc-  
risies, and envies, and all evil speakings, may  
be removed far from us, that we may indeed  
taste that the Lord is gracious. Make us to be

as living stones, tried and accepted of Thee, to  
be built up in that spiritual building, that  
house not made with hands, eternal in the  
heavens. Amen.

Response by the Brethren—S m i b.

R. W. M.—I now declare this Mark Mas-  
ter's Lodge, e t G a d t t m o H. A. (1-5),  
opened in due and ancient form. Brother  
Junior Deacon, you will so inform the Tiler.

(The Junior Deacon turns to the door, knocks  
\*\*\* \*, which is answered by the Tiler in the same  
manner. Junior Deacon opens the door)

J. D.—Brother Tiler, this Mark Masters'  
Lodge is opened in due and ancient form.

Tiler—So mote it be.

(The Junior Deacon closes the door and faces the  
East.)

J. D.—Right Worshipful Master, your order  
has been obeyed.

(The Right Worshipful Master gives \*, and the  
Brethren take their seats.)

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## WORK

### First Section

R. W. M.—Brethren, this Lodge has been  
called and opened for the purpose of advanc-  
ing to the honorary degree of Mark Master  
Brother A. B., who has been duly and con-  
stitutionally elected to receive this degree. If  
there be no objection, we will proceed with

the work. (No objection being offered.)

\*Brother Secretary (Secretary rises and responds: "Right Worshipful Master"), has the fee been paid?

(Secretary answers "yes" or "no," as the case may be. If "no".)

R. W. M.—You will perform that duty and report.

(He does so, and, on returning to his place, reports.)

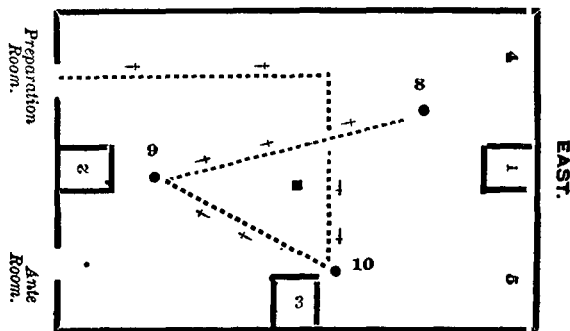
Secretary—Right Worshipful Master, the fee has been paid.

R. W. M.—Thank you; be seated.

R. W. M.—\*—Brothers Senior and Junior Deacons, you will approach the altar (done).

R. W. M.—Brother Deacons, you will retire, prepare, and introduce the candidate.

(The Senior and Junior Deacons retire as directed, and prepare the candidate. He is d o a m, his c removed, his s rolled up, and he wears an a as a Fellow Craft Mason. The Deacons are similarly prepared. The Deacons carry an o s in the right hand, grasping it at the top naturally between the t and f, and swinging it at the side at full arm's length. Candidate carries a k in the same manner. They enter the Lodge room, without alarm, Senior Deacon first, Junior Deacon next, the candidate following, taking route as per the following diagram.)



(The Senior Deacon may inform the candidate that he represents a traditional character who assisted at the building of King Solomon's Temple. On arriving at the Junior Overseer's place Senior Deacon gives \*\*\*)

J. O.—W c h?

S. D.—Craftsmen from the q with w f i.

J. O.—Present y w.

(Senior Deacon swings right hand carrying the s once from rear to front, throwing it up level with his breast, arm extended, palm of hand upward; catches the right hand and s in his left, left hand underneath, palms of both hands upward, the s being thus presented for the inspection of the Junior Overseer, who takes the s and applies s to the angles, etc., and says:)

J. O.—This is g w, t w, s w. Pass to the Senior Overseer.

(Senior Deacon advances two steps toward Senior Overseer and halts. The Junior Deacon approaches the Junior Overseer.)



J. O.—Present y w.

(The Junior Deacon presents h w in the same manner as done by the Senior Deacon Junior Overseer examines it and says )

J. O.—This is g w, t w, s w. Pass to the Senior Overseer.

(The Senior and Junior Deacons advance two steps toward the Senior Overseer and halt The candidate approaches the Junior Overseer )

J. O.—Present y w.

(The candidate presents h w in the same manner as done by the Senior and Junior Deacons The Junior Overseer examines it and says:)

J. O.—This is g w, t w, but it is neither o nor s; neither has it the m (1-9) of any of the Craft upon it known to me, but owing to its singular form and beauty I am unwilling to reject it, and will suffer it to pass to the Senior Overseer for further inspection.

(The three approach the west gate, and the same ceremonies and conversations ensue with the Senior Overseer, who directs them to the Master Overseer for final inspection On arriving at the east gate, the Senior Deacon gives \*\*\* \*)

M O.—Who comes here?

S. D.—Craftsman from the q with w for i.

M. O.—Present y w.

(Senior Deacon presents h w in the same manner as before.)

M. O.—This is g w, t w, s w; has a proper m (1-9) upon it, and entitles you to w (7-8).

(Senior Deacon moves forward Junior Deacon approaches, presents h w, and receives the same answer from the Master Overseer Junior Deacon moves on, and candidate approaches Master Overseer )

M. O.—Present y w.

(Candidate presents h w as before. Master Overseer examines s critically, with surprise, and says:)

M. O.—This is g w, t w, but it is neither o nor s; neither has it the m (1-9) of any of the Craft upon it known to me. Stand aside! Overseers, assemble.

(Senior and Junior Overseers come to the east gate.)

M. O.—Brother Junior Overseer, did you permit this p of w to pass your inspection?

J. O.—I did, with the remark at the time that it was neither o nor s; but owing to its singular form and beauty I was unwilling to reject it, and permitted it to pass to the Senior Overseer for further inspection.

S. O.—And I, for similar reasons, permitted it to pass to you for final inspection.

M. O.—Brethren, you see it is neither o nor s. S w only is such as we have orders to receive. Neither has it the m (1-9) of any of the Craft upon it known to me. Do you know that m (1-9), or any use for such a s?

S O.—I do not.

J. O.—Neither do I.

M. O.—Neither do I. What shall we do with it?

J. O.—Let us heave it over among the rubbish.

M. and S. O.—Agreed

(The Master Overseer heaves s over his l s. It is caught by the Senior Deacon and laid upon the floor.)

M. O. (to Candidate)—Your w is rejected (7-8).

R. W. M.—\*—Brother Junior Warden (Junior Warden rises and responds: "Right Worshipful Master"), what is the h?

J. W.—The s h of the s day of the w.

R. W. M.—This is the day and the hour when the Craft should repair to the apartment of the Senior Warden to r t w. You will give your orders accordingly.

J. W.—\*\*\*—Brethren, you will form in procession on the north side of the Lodge, single file, facing the East, and repair to the apartment of the Senior Warden to r y w.

(The procession is formed on the north side of the Lodge, the Overseers in front, followed by Craftsmen, then the Senior Deacon, and last the candidate. The Junior Deacon is stationed by the lattice window, with d s raised over the window. Procession moves as in diagram on page 42. As they pass, each thrusts r h into the window, giving t (3-3) Candidate's h is s by the Senior Warden.)

S. W.—An impostor! An impostor! S o h r h ! (10-7).

(Junior Deacon brings d his s as if to obey.)

S. D.—Hold! He is no impostor!

S. W.—He has attempted to d w (7-8) when none were due him.

S. D.—I know him to be a Fellow Craft. I have wrought with him in the quarries.

S. W.—Can you vouch for him as a Fellow Craft?

S. D.—I can.

S. W.—I will release him upon the condition that you take him to the Right Worshipful Master for his decision

S. D.—I will receive him upon that condition.

R. W. M.—\*.

(The candidate is released by the Senior Warden and is conducted by the Senior Deacon to the Right Worshipful Master. All the other officers and Brethren resume their appropriate places.)

S. D.—Right Worshipful Master, this young Craftsman has just been detected as an impostor at the apartment of the Senior Warden, in attempting to d w (7-8) when none were his due, but he was released upon condition that I present him before you for examination and decision.

(The Master Overseer steps forward from his place and says.)

M. O.—Right Worshipful Master, he has also been guilty of presenting work that would not pass inspection.

R. W. M.—(to candidate)—Are you a Fellow Craft Mason?

(Senior Deacon prompts candidate)

Candidate—I am; try me.

R. W. M.—Give me the due guard and penal sign of a Fellow Craft Mason.

(Candidate gives them)

R. W. M.—You appear to be a Fellow Craft Mason. Can it be possible that it was your intention to impose upon the Craft? Do you know the penalty of an impostor? (Senior Deacon prompts candidate, "I do not.")

R. W. M.—The penalty of an impostor is to h h r h s o (7-7), and that penalty must be inflicted unless you can give me a satisfactory reason why it should be remitted. Have you ever been taught how to r w? (Senior Deacon prompts candidate, "I have not.")

R. W. M.—That serves in some measure to mitigate the offense, and I will remit the penalty upon condition that on the first hour of the first day of the week, when the Craft return to the quarries to resume their labors, you go with them, and there labor until you shall be able to present such work as will pass the Overseers' squares and entitle you to w.

My Brother, these ceremonies are introduced for the purpose of impressing upon you

mind, in the strongest possible manner, that a Mason should never, under any circumstances, attempt to receive that which is not his just due, nor in any manner attempt to impose upon anyone, more especially a brother Mason; that should he do so, he is not only guilty of a great wrong, but also violates his solemn obligations.

"Be careful, my Brother, that thou receiveth no w, here or elsewhere, that are not thy just due, for if thou dost, thou wrongest some one by taking that which in God's chancery belongeth to him, whether that which thou thus taketh be wealth, or rank, or influence, or reputation."

R. W. M.—Brother Senior Deacon, you will conduct the candidate to a seat with the Brethren.

R. W. M.—Brethren, the sixth day of the week has drawn to a close. (Pause and lower or turn out the lights for a moment to denote close of day. Have appropriate music. Suggest "A Perfect Day.")

(Lights are turned on)

R. W. M.—\*\*\*—The holy Sabbath has begun. Let us attend reverently to the worship of the God of our fathers.

(The Chaplain approaches the altar and reads:)

"In six days God created the heaven and the earth, the sea and all that in them is, and rested on the seventh day and hallowed it." The seventh day, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore and worship their great Creator.

### PSALM 1

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD: and in His law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

(Prayer may be offered)

(The following ode must be sung or read Tune, "Doxology")

Another six days' work is done,  
Another seventh is begun;  
Return, my soul, enjoy thy rest,  
Improve the day thy God hath blessed.  
In holy duties let the day  
In holy pleasures pass away;  
How sweet a Sabbath thus to spend  
In hope of one which ne'er shall end.

R. W. M.—\*

(The lights are again temporarily lowered or extinguished to denote close of day. For appropriate music, suggest "Doxology.")  
(Lights are turned on.)

R. W. M.—\*—Brother Junior Warden (Junior Warden rises and responds: "Right Worshipful Master"), what is the h?

J. W.—The f h of the f day of the week.

R. W. M.—This is the day and the hour when the Craft should return to the quarries to resume their labors. You will give your orders accordingly.

J. W.—\*\*\*—Craftsmen, you will return to the quarries and resume your labors.

(The Senior Deacon retires with the candidate, explains to him what to do, and returns to the Lodge room. The candidate enters without alarm with "good work," which is presented to the Overseers as before, and passes inspection in due form. The Senior Deacon takes charge of the candidate, and, approaching the East, says:)

S. D.—Right Worshipful Master, this is the young Fellow Craft who was ordered to the quarries, there to labor until he should be able

to present such work as would pass the Overseers' squares. He has done so.

R. W. M.—My Brother, I congratulate you on having presented work which has passed inspection and entitles you to w; but before you can be taught how to r them you must return to the room whence you came, and be duly prepared and received in due and ancient form.

(Senior Deacon conducts candidate to the ante-room.)

#### Second Section

(The candidate—or candidates—being d o a m, is further prepared by having his b exposed, and a c t four times a his body. He wears an apron as a Fellow Craft Mason, and is conducted to the door of the Lodge by the Junior Deacon, who gives the alarm by \*\*\* \*.)

S. D.—Right Worshipful Master, there is an a a t d o t p r.

R. W. M.—You will a t a, Brother Senior Deacon, a r t c.

(Senior Deacon goes to the door of the preparation room, gives \*\*\* \*, opens the door, and says.)

S. D.—Who comes here?

J. D.—Brother A. B. (if more than one candidate, change wording accordingly), who has been regularly i, p, and r to the s d of Master Mason, and n d t r m l by being advanced to the honorary degree of Mark Master.

S. D.—Brother A. B., i i o y o f w a a t y m t r?

Candidate—It is.

S. D.—Brother Junior Deacon, i h d a t p?

J. D.—He is.

S. D.—I h w a w q?

J. D.—He is.

S. D.—Has he presented a satisfactory specimen of his w and made suitable p in the p degrees to entitle him to this?

J. D.—He has.

S. D.—By w p r o b d h e t g admittance?

J. D.—B t b o t p.

S. D.—H h t p?

J. D.—H h i n, b I h i f h.

S. D.—Advance and give it.

(Junior Deacon advances and gives the p in a w to the Senior Deacon—2-8)

S. D.—Brother A. B., you will wait until the Right Worshipful Master can be informed of your request and his answer returned.

(Senior Deacon closes the door and goes to the west side of the altar.)

R. W. M.—Brother Senior Deacon, w w t c o t a?

S. D.—I find without Brother A. B., etc.

(The same dialogue ensues as at the door, until the following question is asked and answered:)

R. W. M.—H h t p?

S. D.—H h i n, b I h i f h.

R. W. M.—Since the Brother comes endowed with the n g, it is my order that he (or they) e a b r i d a a f.

(The Senior Deacon returns to the door, opens it without alarm, and says )

S. D.—Brother A. B., it is the order of the Right Worshipful Master t y e a b r i d a a f.

(The candidate is conducted by the Junior Deacon through the door, about two or three steps inside the Lodge room, and is met by the Senior Deacon who halts him, places the e of a c against his n b, and says:

S. D.—Brother A. B., I r y j t M Ms' L on the e of the engraver's c, under the pressure of the m (strikes h of the c with the m lightly), which is to teach you that the moral precepts of this degree should make a deep and lasting impression upon your future life and conduct.

(The Senior Deacon with his left hand takes the candidate by the right arm and conducts him four times around the Lodge, stopping each time at the station of the Right Worshipful Master, who recites the following passages of scripture. The stationed officers, commencing with the Junior Warden, giving first \*, then \*\*, then \*\*\*, and lastly \*\*\* \* as the candidate passes.)

The stone which the builders refused is become the head stone of the corner.

\*

Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?

\*\*

And have ye not read this Scripture, The stone which the builders rejected is become the head of the corner?

\*\*\*

What is this, then, that is written, The stone which the builders rejected, the same is become the head of the corner?

\*\*\* \*

(Arriving at the Junior Warden's station, the Senior Deacon gives \*\*\* \*)

J. W.—\*—Who comes here?

(The same dialogue ensues as at the door )

J. W.—You have my permission to pass.

(Senior Deacon conducts the candidate to the Senior Warden's station where he gives \*\*\* \*)

S. W.—\*—Who comes here?

(The same dialogue ensues as at the door )

S. W.—You have my permission to pass.

(Senior Deacon conducts the candidate to the Right Worshipful Master's station, where he gives \*\*\* \*)

R. W. M.—Who comes here?

(The same dialogue ensues as at the door with the additional question')

R. W. M.—(sits)—Whence c t B a w i h t?

S. D.—F t W, t t t E

R. W. M.—W d h a l t W a t t t E?

S. D.—In s o m l.

R. W. M.—M l b h o, it is my order that you reconduct him to the Senior Warden in the West, who will t h h t a t E i t p m t o m l.

(The Senior Deacon conducts the candidate to the S W's station facing the West and says )

S. D.—Brother Senior Warden, it is the order of the Right Worshipful Master that you t Brother A. B. h t a t E i t p m t o m l.

(Senior Warden takes candidate by arm and faces him toward the East.)

S. W.—Brother A. B., you will a y r f, p t h o t l t t h o t r, y f f a r a, y b e b t a, f t R W M i t E. (Done.) Right Worshipful Master, the Brother is before the altar.

\* R. W. M.—My Brother, for the fourth time y s b t a o F, and for the first time w a l c a d o Mark Master's Lodge. Before you can proceed you must t u y t s o o o o a Mark Master Mason. I assure you t i n t that is i with your c o r r d or with those h a n d n d w y o t G, y c, y n, y f, o y. W t a, d y s d t p? Candidate—I do.

R. W. M.—Brother Senior Warden, you will p t B a t a i d a a f.

S. W. (to candidate)—You will k o b k, b h r u t H B, s a c. (Done.)

S. W.—Right Worshipful Master, t B i a t a i d a a f.

R. W. M.—\*\*\*—Brethren, you will a a r o u n d t a a w t s o.

(The Brethren form two P lines. The Senior Warden is immediately behind the candidate, and the Right Worshipful Master at the east side of the altar, facing the candidate)

R. W. M.—Brother A. B., y w s I, p y n i f, a r a m.

I, , o m o f w a a, i t p o A G a t R W M M L, e t G a d t t m o H A, d h a h s p a s s, t I w n r t s o t d t a b o a p d, n t a p i t w, e i b w a l c a d o M M L, o t a b o t d a n u h u b d t, s e, o l i, I s h f h a l e t t s a m.

I f p a s, t I w a a o a d s a s s t a r b m f a M M L, o g m b a b o t d, i w t l o m c.

I f p a s, t I w r t m o a b M M M, w o t m a a p, a w g h r, i w m p; i n, I w r h m w t p t, w i a J h s o s, e i v t t f p o a d.

I f p a s, t I w n a o c t m w I s h s a t s s h b r i t L B o M.

I f p a s, t I w n l o s m m, n p i a s t, u i s h b r f i f p.

I f p a s, t I w n c, w o d a M M L, o a b o t d, o o t v o a d w, w i o p; n w I p t s t b d, i w m p t p.

A t I s p a s s, w t l h, e o m r, b m u n l a p t t o h m r e s m o a m r h s t o, s I k v t m s o o o a a M M M. S h m G a k m s i d p o t s. (5-9).

R. W. M.—Brother A. B., you will d y h a n d i n t o f y o u r s k t h e H. B. (Candidate does so.)

Brother Senior Warden, you will r t c t.  
The Brother is n b t u b a s t. (Does so.)

(The Right Worshipful Master steps back to the end of the parallel lines and says')

R. W. M.—You now behold me, the (as) Right Worshipful Master of this Lodge, approaching you from the East w t s (takes the s) and p s (gives both s d in the p of the o) of a Mark Master Mason. This is the s (points to it), and alludes to the p o y f w s b t a. These (gives p s as above) are the p s, and allude to the p of the o. Always on entering or retiring from a Mark Masters' Lodge, you should a t a and s the Right Worshipful Master w these p s (gives them). Extending to you my right hand in t o c f, b l, a c—(takes candidate by the right hand then releases it, saying:) but before you rise, my Brother, I call your attention to one of the pledges of your obligation. You have just sworn at this sacred altar that you w r t m o a b M M M w o y a a p, a w g h r i w y p; i n, t y w r h m w t p t, w i a J h s o s, e i v t t f p o a d. I n r y t l m  
d, f w I o y m m a a p (4-8).

(The R W M offers his m (7-2) which should be made on a card or piece of paper, to the candidate, who may hesitate to t t m (7-4), in which case the R W M says )

R. W. M.—You have sworn t r a b's m. Y c r t t m m (7-9.)

(Candidate takes the m—1-9)

R. W. M.—Will you grant my request?

(Candidate does not, of course, and perhaps says he cannot. The Right Worshipful Master says )

R. W. M.—Will you r my m (1-9) so that I can apply to some other Brother?

(Candidate probably offers the M—1-9, which the Right Worshipful Master does not receive, and says')

R. W. M.—You have sworn that y w r a b's m w t p t, w i a J h s o s, e i v t t f p o a d (1-10). You must r m m w i p (7-3).

S. D.—Right Worshipful Master, the Brother cannot comply with that part of his obligation which binds him to r a b's m w t p t. H i e d (9-3).

R. W. M.—Is it possible, my Brother, that you, after having assumed such obligations, and even before leaving the altar, are so unfortunate as to be compelled to violate them? Examine yourself carefully and see if you cannot find about your person, somewhere concealed, s s a s a t p o m m (3-9).

(The candidate searches and fails )

R. W. M.—Do you find yourself entirely d? (2-10).

Candidate—I do.



## MARK MASTER

R. W. M.—Brethren, you see before you a Mark Master Mason who is so entirely d (2-10) that he is unable to comply with that part of his obligation which requires him to r a b's m w i p (8-8). Who will assist him?

(Brethren all respond, "I will," and reach forward toward the candidate with m—5-8. Candidate accepts from one of them)

R. W. M.—This enables you, my Brother, to r m m w i p (1-7). (Takes it.) This demand is made of you at this time, when on your bended knees at the altar, to impress upon your mind in the most solemn manner that you should never hastily reject the application of a worthy Brother, especially when accompanied by so sacred a pledge as his m (1-9), but grant his request if within your power; if not, r h m w t p t (4-6), which will enable him to procure the necessities of life.

(The Right Worshipful Master again takes the candidate by the right hand)

R. W. M.—I now r you from a r a t a p, and will proceed, with the assistance of the Senior Deacon, t i y w t g a w (7-1) of a Mark Master Mason. T m a I t y (5-6).

(Takes the candidate by the p g—2-6—of a Mark Master Mason)

R. W. M.—Brother Senior Deacon, w i t?

S. D.—The p g (2-6) of a Mark Master Mason.

R. W. M.—H i a n?

S. D.—I h.

R. W. M.—W y g i t m?

S. D.—I d n s r i, n w l s i i.

R. W. M.—H w y i i t I m a a a k o i?

S. D.—I w s i w y.

R. W. M.—S a b.

(Senior Deacon gives s s.)

(Right Worshipful Master gives f s.)

(Senior Deacon gives f s.)

(Right Worshipful Master gives s s.)

(Senior Deacon gives the e w.)

R. W. M.—This is the p g (2-6) of a Mark Master Mason, the name of which is J (2-8). It alludes to the a p o J (10-10), where much of the m f t b o K S T (1-6) was landed, after being brought from Mount Lebanon by sea on floats. Masonic tradition informs us that the coast at that point was so steep that it was difficult for the workmen to ascend without assistance, which was afforded them by means of this s g (2-2) given by others stationed there for that purpose. Brother Senior Deacon, will you b o o f?

S. D.—F.

R. W. M.—F w t w?

S. D.—From the p g (2-6) of a Mark Master Mason to the t g (8-9) of the same.

R. W. M.—P a p y.

(Right Worshipful Master takes candidate by the t g—8-9)

R. W. M.—W i t?

S. D.—The t g (8-9) of a Mark Master Ma-  
son.

R. W. M.—H i a n?

S. D.—I h.

R. W. M.—W y g i t m?

S. D.—I d n s r i, n w l s i i.

R. W. M.—H w y i i t I m a a a k o i?

S. D.—I w i l l s i w y.

R. W. M.—S a b.

(Senior Deacon gives s s.)

(Right Worshipful Master gives f s.)

(Senior Deacon gives f s)

(Right Worshipful Master gives s s.)

(Senior Deacon gives the e w)

R. W. M.—This is the t g (8-9) of a Mark Master Mason, the name of which is M. W (6-9). It alludes to a certain text of Scripture: "And the Lord said unto me, Son of Man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary." (The Right Worshipful Master explains that

the t g forms the initials of the t w.) Brother Senior Deacon, will you be o o f?

S. D.—O.

(The Right Worshipful Master returns to his station, seats the Brethren with \*, and directs the Senior Deacon to conduct the candidate to the East Junior Warden remains out of his station until the Charge)

R. W. M.—The Working Tools of a Mark Master Mason are the Chisel and Mallet.

The Chisel morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished, but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

The Mallet morally teaches us to correct irregularities and to reduce man to a proper level, so that, by quiet deportment he may in the school of discipline learn to be content. What the mallet is to the workman, enlightened reason is to the passions. It curbs ambition, depresses envy, moderates anger, and encourages good dispositions whence arises among good Masons that comely order  
"Which nothing earthly gives or can destroy,  
The soul's calm sunshine, and the heartfelt joy."

(Some confusion arises in the Lodge room S D conducts candidate about six feet to the south.)

R. W. M.—\*—Brother Senior Warden, why this idleness among the Craft?

S. W.—Right Worshipful Master, the Temple is nearly completed, but the Craft are at a standstill for the want of a k (8-3) belonging to one of the principal a (6-3), which no one has received orders to make.

R. W. M.—That piece of work was assigned to G. M. H. A. (1-8), and from his well-known punctuality I feel certain that it was completed according to its original design prior to his death.\* Brother Overseers, you will approach the East.

(The Overseers approach the East The Right Worshipful Master hands them a design of the k (8-3), with its m (1-9), and says.)

R. W. M.—Has a piece of work bearing that m (1-9) been presented to you for inspection? (Overseers consult, examining the design)

M. O.—Right Worshipful Master, on reflection, we find that there has; but, it being neither oblong nor square, square work only being such as we had orders to receive, and not having the m (1-9) of any of the Craft upon it known to us, we were unanimous in concluding it unfit for use and heaved it over among the rubbish.

R. W. M.—That is truly unfortunate, for no less depends upon that stone than the comple-

tion of the Temple. You will, therefore, make strict search in and about the apartments of the Temple and among the rubbish, to see if it can be found.

(Overseers make search, find the stone, and return with it to the East)

M. O.—Right Worshipful Master, strict search has been made, and the stone is found.

R. W. M.—Present it. (Done.) This is the stone \* which was set at naught by you builders \* which is become \* the head of the corner. \* Brother Senior Deacon, you will conduct the Brother to the East. (Done.) My Brother, this is an imitation of the k (8-3) upon which this degree is founded. Its color is white, and alludes to a certain passage of Scripture: "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth, saving him that receiveth it." The new name which I now present to you as a Mark Master Mason is composed of certain words, of which the letters H. T. W. S. S. T. K. S. on this stone are the initials. (Gives word in full—5-10.) Within this circle of letters each craftsman is taught to place his private m (1-9), to which his obligation alludes. This was once the pri-

vate m (1-9) of G. M. H. A. (1-8), and is now the general m (1-9) of the Craft.

(The Right Worshipful Master here explains the different signs, and the t; calls attention to his obligation to record his m, etc., and delivers the following, which may be omitted if desired:)

### LECTURE

My Brother, a brief explanation of the ceremonies of this degree will prove equally interesting and instructive.

At the building of King Solomon's Temple there were employed 80,000 Fellow Crafts, one of whom you have this evening represented, whose custom it was, at the close of the sixth day of each week, to repair to the Temple with work for inspection. The inspectors, who were selected from among the most skillful craftsmen, were called Overseers, and stationed at the south, west, and east gates to receive all work brought up for the building of the Temple.

To provide against faulty work, wrought by unskilled craftsmen, being received, King Solomon had ordained that every craftsman should select for himself a m (1-9), a copy of which should be placed upon each piece of work by him wrought so that it might be known and distinguished when presented for inspection.

The w (7-8) of a workman were a p (2-4) a day, paid by the Senior Warden, who, under orders from King Solomon, required every craftsman entitled to w (7-8) to thrust his right hand through a latticed window, into his

private apartment, bearing in the palm of his hand a copy of his m (1-9), and at the same time giving this t (3-3) The Senior Warden, seeing the m a t (8-7), knew that w (7-8) were due him and paid him accordingly. Without the m a t (8-7) he would be detected as an impostor, and would suffer the penalty—h h r h s o (10-9).

The ceremonies of this degree were founded on the k (8-3), wrought by G. M. H. A. (1-8), and used in the principal a (6-3) of King Solomon's Temple. Our traditions inform us that on a certain sixth day a young craftsman, repairing to the Temple with work for inspection, found this curiously-wrought k (8-3) in the quarries, and, observing its peculiar form and beauty, substituted it for his own work. He then presented it at the south gate for inspection. The Junior Overseer hesitated to receive it, but because of its peculiar form and beauty permitted it to pass to the Senior Overseer, who, for similar reasons, passed it to the Master Overseer. The Master Overseer being unacquainted with the principles of the a (6-3), and observing that it was neither oblong nor square, square work only being such as he was ordered to receive, and that it had none of the regular m (1-9) of the craft upon it, called a council of the Overseers, and they, knowing of no use to which it could be converted in the building of the Temple, heaved it over among the rubbish.

The young craftsman then attempted to receive w (7-8), but for want of this t—8-10—(gives it)—3-3—was detected as an impostor,

and had it not been for the timely interposition of a Brother, would have suffered the penalty of (gives it) h. h. r. h. s. o.

When the Temple was nearing completion, the Senior Warden reported to King Solomon that the craft were unable to proceed with the work because of the want of a k (8-3) belonging to the principal a (6-3) of the Temple. King Solomon replied that that piece of work had been assigned to G. M. H. A. (1-8), who, from his well-known punctuality, had no doubt promptly executed it. Search was ordered, the k (8-3) found, and in due time placed in its proper position in the a (6-3).

This degree was founded by Solomon, King of Israel; Hiram, King of Tyre; and H. A., and was intended not only to render it impossible for any Brother Mark Master Mason to suffer for the necessities of life when the p o h m (8-6) would obtain them, but also as a reward for industry, fidelity, and skill, and to inculcate integrity and charity.

R. W. M.—Brother Senior Deacon, you will place the Brother before the altar.

(Junior Warden resumes station.)

### CHARGE

My Brother, I congratulate you on having been thought worthy of being advanced to this honorable degree of Freemasonry. Permit me to impress it on your mind that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry.

In the honorable character of Mark Master

Mason it is more particularly your duty to let your conduct in the Lodge and among your Brethren be such as may stand the test of the Overseers' squares; that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

While such is your conduct, should misfortune assail you, should friends forsake you, should envy traduce your good name and malice persecute you, yet you may have confidence that among Mark Master Masons you will find friends who will administer relief to your distresses and comfort to your afflictions, ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to the hope for better prospects, that the stone which the builders rejected—possessing merits to them unknown—became the chief stone of the Temple.

Brother Senior Deacon, you will conduct our Brother to a seat. (Done.)

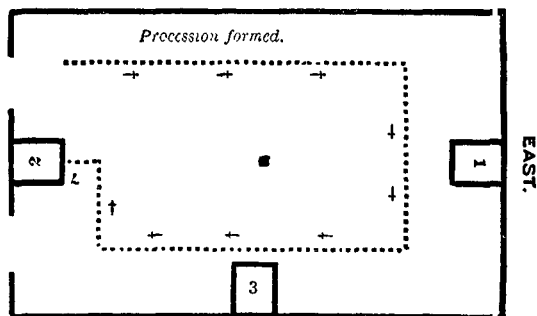
R. W. M.—\*—Brother Junior Warden, what is the hour?

J. W.—The sixth hour of the sixth day of the week.

R. W. M.—This is the day and the hour when the Craft should repair to the apartment of the Senior Warden to r their w. You will give your orders accordingly.

J. W.—\*\*\*—Brethren, you will form in procession on the north side of the Lodge, single file, facing the East, and repair to the apartment of the Senior Warden to r your w (7-8).

(The procession is formed on the north side of the Lodge, facing the East, the Overseers in front, then the candidate, and then the Brethren. Procession moves around the Lodge, according to diagram, the Brethren singing )



Tune: "My Country, 'Tis of Thee."

Mark Masters all appear  
 Before the Chief O'erseer,  
 In concert move;  
 Let him your work inspect  
 For the Chief Architect,  
 If there be no defect,  
 He will approve.

Hiram, the widow's son,  
 Sent unto Solomon  
 Our great keystone;  
 On it appears the name  
 That raises high the fame  
 Of all to whom the same  
 Is truly known.

You who have passed the square,  
 For your reward prepare,  
 Join heart and hand,  
 Each with his mark in view,  
 March with the just and true;  
 Wages to you are due  
 At your command.

Now to the westward move,  
 Where, full of strength and love,  
 Hiram doth stand;  
 But if impostors are  
 Mixed with the worthy there,  
 Caution them to beware  
 Of the right hand.

(On arriving at the apartment of the Senior Warden, each thrusts his right hand through the lattice window and receives a p (2-4). All having received w (7-8), dissatisfaction is expressed when the candidate is found to have received a p—(2-4).

R. W. M.—\*— Brother Senior Warden, what is the cause of this confusion?

S. W.—The Craft are not satisfied with their w (7-8).

R. W. M.—Have you not p e m a t a? (6-5).

S. W.—I have.

R. W. M.—Then, Brethren, why are you dissatisfied?

J. D.—Right Worshipful Master, we, who have borne the burden and heat of the day, complain that those who came in at the eleventh hour have been made equal unto us.

R. W. M.—Will you hear the traditional law?

J. D.—We will.

R. W. M.—Not only hear it, but abide by it?

J. D.—We will, but we know of no such law.

(Right Worshipful Master from his station recites, or reads from the ritual, the following. Matthew 20 1-16)

“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market-place and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out and found others standing idle and saith unto them: Why stand ye here all the day idle? They say unto him: Because no man hath hired us. He saith unto them: Go ye also into the vineyard, and whatsoever is right that shall ye receive. So when

even was come, the lord of the vineyard saith unto his steward: Call the laborers and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny, and when they had received it, they murmured against the good man of the house, saying: These last have wrought but one hour and thou hast made them equal unto us who have borne the burden and the heat of the day. But he answered one of them and said: Friend, I do thee no wrong. Didst thou not agree with me for a penny? Take that thine is and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do as I will with my own? Is thine eye evil because I am good? So the last shall be first and the first last, for many are called, but few are chosen.”

R. W. M.—What say you now. Are you satisfied?

All the Brethren—We are.

(The Brethren, standing, sing the last verse.)

Tune: “My Country, 'Tis of Thee.”

Now to the praise of those  
Who triumphed o'er the foes  
Of Masons' art.  
To the praiseworthy three  
Who founded this degree,  
May all their virtues be  
Deep in our hearts.

(The Right Worshipful Master gives \*, seating the Lodge)

**CLOSING**

(The Lodge is closed with the same ceremonies, and the same lecture, or as much thereof as the Right Worshipful Master may wish to use, as in the opening, the preliminary and closing orders being changed to apply to the closing. The Great Lights must not be closed until after the prayer )

*PAST MASTER*

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(The officers and their stations in a Past Master's Lodge are the same as in the Blue Lodge. Only the presiding officer should be covered.)

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## DEGREE OF PAST MASTER

## OPENING

(The Right Worshipful Master takes his station and calls to order by one knock with gavel)

R. W. M.—The officers will take their stations and places.

R. W. M.—\*—Brother Junior Deacon (Junior Deacon rises and responds: "Right Worshipful Master"), you will invite the Brethren in and close the door.

(Junior Deacon does so and reports)

J. D.—Right Worshipful Master, your order has been obeyed.

R. W. M.—Thank you; be seated.

R. W. M.—\*—Brother Senior Warden (Senior Warden rises and responds: "Right Worshipful Master"), are you satisfied that all present are Past Masters?

S. W.—I am satisfied in the West

R. W. M.—\*—Brother Junior Warden (Junior Warden rises and responds: "Right Worshipful Master"), are you satisfied that all present are Past Masters?

J. W.—I am satisfied in the South

R. W. M.—Thank you; be seated

(If not satisfied, the same ceremony of purging is performed as in the degree of Mark Master. Those who have not received the degree of Past Master in

Chapter Past Masters' Lodges are not to be vouched for or allowed to remain. When both Wardens shall have reported and when satisfied that all present are Chapter Past Masters, the Right Worshipful Master says)

R. W. M.—\*—Brother Junior Deacon (Junior Deacon rises, salutes and responds: "Right Worshipful Master"), w i t f g c o a a o M?

(After the Lodge has been purged, the salutation by giving the penal sign should never be omitted when addressing or responding to a superior officer.)

J. D.—T s t t L i d t.

R. W. M.—Y w p t d a i t T t I a a t o a Past Masters' Lodge, a d h t t a.

(The Junior Deacon opens the door)

J. D.—Brother Tiler, the Right Worshipful Master i a t o a Past Masters' Lodge a d t y t a. Tiler—His order shall be obeyed.

(The Junior Deacon closes the door, gives \*\*\* \*\* on the door, which is answered by the Tiler in the same manner. Junior Deacon faces the East)

J. D.—Right Worshipful Master, y o h b o, a w a d t.

R. W. M.—H a w t, Brother Junior Deacon?

J. D.—B a w B w, a w t p i o h o.

R. W. M.—H d?

J. D.—T k o c a e a a n b s a a d q a h p.

R. W. M.—Thank you; be seated

R. W. M.—\*—Brother Senior Warden (Senior Warden rises and responds: "Right Worshipful Master"), are you a Past Master?

S. W.—I have the honor so to be. Try me.

R. W. M.—How will you be tried?

S. W.—By the g.

R. W. M.—Why by the g?

S. W.—Because it is the Working Tool of a Past Master.

R. W. M.—What made you a Past Master?

S. W.—My obligation.

R. W. M.—How gained you that important distinction?

S. W.—By having been duly elected to preside over a legally constituted Past Masters' Lodge.

R. W. M.—How may I know you to be a Past Master?

S. W.—From a g (1-1) to a s (10-3), from a s (10-3) to a g (1-1).

R. W. M.—W w y m a P M?

S. W.—W a l c a d o P M s' L.

R. W. M.—H m c s a L?

S. W.—Three or more

R. W. M.—W o t o, w a t?

S. W.—The Right Worshipful Master, Senior and Junior Wardens.

R. W. M.—(Gives \*\* and all officers rise except the Right Worshipful Master)—The Junior Warden's s i t L?

S. W.—I t S.

R. W. M.—Brother Junior Warden, w i t S, a y d?

J. W.—A t s i i t s a m a i t b a g o t d, s i t J W i t S, t b t o t t, c t C f l t r, s t d t h, a c t o a b o o t R W M.

R. W. M.—The Senior Warden's s i t L?

J. W.—I t W.

R. W. M.—Brother Senior Warden, w i t W, a y d?

S. W.—A t s i i t w a t c o d, s i t S W i t W, t a t R W M i o a c t L, p t C t w, i a b d t, a s t n g a d, h b t c s a s o a w g i, m e t o o.

R. W. M.—The Right Worshipful Master's s i t L?

S. W.—I t E.

R. W. M.—W i t E, a h d?

S. W.—A t s i i t e t o a g t d, s i t R W M i t E t o a g t L, s t C t l, g t g a w i, o c t s t b d.

(Right Worshipful Master rises and gives \*\*.)

R. W. M.—Brother Senior Warden (Senior Warden responds: "Right Worshipful Master"), i i m o t a P M L b o f w. T o y w c t t J W i t S. a h t t B f t g.

S. W.—Brother Junior Warden (Junior Warden responds: "Brother Senior Warden"),  
i i t o o t R W M t a P M s' L b o f w. T o  
y w c t t B f t g.

J. W.—Brethren (all give P. S.), i i t o o t  
R W M t a P M s' L b o f w. O t o y w t d n  
a g y a. L t t E.

R. W. M.—T, B, o t s.

(All give signs of Mark and Past Masters)

R. W. M.—\*\*\*.

S. W.—\*\*\*.

J. W.—\*\*\*.

R. W. M.—\*\*.

S. W.—\*\*.

J: W —\*\*

R. W. M.—Brother Senior Deacon, y w d t  
G L

S. D.—(Does so)—Right Worshipful Master,  
t G L a d.

R. W. M.—Brethren, let us pray.

Architect of the Universe, the Giver of all good gifts and graces; Thou hast promised that, where two or three are gathered together in Thy name, Thou wilt be in the midst of them and bless them. In Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our actions

may tend to Thy glory, and to our advancement in knowledge and virtue. And we beseech Thee, O Lord God, to bless our present assembling and to illuminate our minds, that we may walk in the light of Thy countenance, and, when the trials of our probationary state are over, may we be admitted into the Temple not made with hands, eternal in the heavens. Amen.

All the Brethren—So mote it be.

R. W. M.—I now declare this Past Masters' Lodge, e t G and d to the m of the H S J, opened in due and ancient form. Brother Junior Deacon, you will so inform the Tiler.

(Junior Deacon turns to the door, gives \*\*\* \*\*, which is answered by the Tiler in the same manner Junior Deacon opens the door)

J. D.—Brother Tiler, this Past Masters' Lodge is opened in due and ancient form.

Tiler—So mote it be.

(Junior Deacon closes the door and faces the East)

J. D.—Right Worshipful Master, your order has been obeyed.

(The Right Worshipful Master gives \*, and the Brethren take their seats)

## WORK

R. W. M.—Brethren, this Lodge has been called and opened for the purpose of inducting

into the Oriental Chair Brother A. B., who has been duly and constitutionally elected to receive that distinguished honor. If there be no objection, we will proceed with the work.

(No objection being offered)

R. W. M.—\*—Brother Secretary (Secretary rises and responds: "Right Worshipful Master"), has the fee been paid?

(Secretary answers "yes" or "no," as the case may be. If "no":)

R. W. M.—You will perform that duty and report.

(Secretary retires, collects fee, and returns to his place)

Secretary—Right Worshipful Master, the fee has been paid.

R. W. M.—Thank you; be seated.

R. W. M.—\*—Brother Senior Deacon, you will present the candidate.

(The candidate is clothed as a Master Mason, without h or c t. Enters without alarm, and is conducted by the Senior Deacon to the west of the altar. When this degree is about to be conferred by an Emergent Lodge of Past Masters as a part of the installation ceremony of a Worshipful Master of a Lodge, the words, "Advanced to the degree of Mark Mason," should be omitted in the following:)

S. D.—Right Worshipful Master, I have the pleasure of presenting to you Brother A. B., who has been regularly initiated, passed, and raised to the sublime degree of Master Mason, advanced to the honorary degree of Mark

Master, and now desires to be inducted into the Oriental chair of King Solomon.

R. W. M.—My Brother, permit me to congratulate you upon being elected to this honorable position. Before you can proceed you must t u y t s o o o o a Past Master. I assure you t i n t that is i with your c o r r d, or with those h and n d w y o t G, y c, y n, y f, o y. W t a, d y s d t p?

Candidate—I do.

R. W. M.—You will k o n b k, b h r u t H B, S, a C. (Done.)

R. W. M.—\*\*\*—Brethren, you will a around t a a w t s o.

(Brethren form parallel lines)

R. W. M.—Brother A. B., y w s I, p y n i f a r a m.

I, , o m o f w a a, i t p o A G a t w P M L, e t G a d t t m o t H S J, d h a h s p a s s, t I w n r t s o t d t a b o a p d, n t a p i t w, e i b w a l c a d o P M L, o t a b o t d a n u h u b d t, s e, o l i, I s h f h a l e t t s a m.

I f p a s, t I w n o o c t o a o L o F a A M, o w I m b c t p, w g a l o p o a l, o c t s t b d.

I f p a s, t I w n r t o a o L o F a A M, o w I m b c t p, i a a o u m, b w g t s a t t a c, u a l o t C.

*—Lanx*

A t I s p a s s, w t l h, e o m r, b m u n l a  
p t t o h m t s f t t r, t w t i o t p o t p d,  
s I k v t m s o o o a a P M. S h m G a k m s  
i d p o t s. (7-6.)

R. W. M.—Brother A. B., you will d y h, and  
i n t o f y s, k t h e H B. (Done.)

(Right Worshipful Master steps back a couple of  
paces and says )

R. W. M.—You now behold me, the (as)  
Right Worshipful Master of this Lodge, ap-  
proaching you from the East w t s (takes the  
s) and p s (gives p s described in the p of the  
o) of a Past Master.

These s s are given w t r h. C t f a p t p  
o t t, e v, a t c o t l; t d i d a b t t t (9-8).  
W t r h s c, d i i a s l f t l s t t r h, a t f o  
t b (4-1). They allude to the p of your o.  
Always on entering or retiring from a Past  
Masters' Lodge, you should a t a and s the  
R W M with t p s. Extending to you my right  
hand, i n t o f c f, b l a c, a r y f a r a t a p,  
I w p, w t a o t S D, t i y w t g (1-1) and w  
(9-2) o a Past Master. T m a i t y.

(Right Worshipful Master takes candidate by t g  
of a Mark Master )

R. W. M.—H i l y; h I f y. W y b o o f?  
S. D.—F.

R. W. M.—F w t w?

S. D.—F t t g of a Mark Master t t g of a  
Past Master.

R. W. M.—P a p y.

(As the grip passes Senior Deacon says )

From a g (1-1) to a s (10-3), from a s (10-3)  
to a g (1-1).

R. W. M.—A twofold cord is strong, but a  
threefold cord is not easily broken. Brother  
Senior Deacon, w i t?

S. D.—The g (1-1) of a Past Master.

R. W. M.—H i a n?

S. D.—I h.

R. W. M.—W y g i t m?

S. D.—I d n s r i, n w I s i i.

R. W. M.—H w y i i t I m a a a k o i?

S. D.—I w s i w y.

R. W. M.—S a b.

(Senior Deacon gives s s.)

(Right Worshipful Master gives f s.)

(Senior Deacon gives f s.)

(Right Worshipful Master gives s s.)

(Senior Deacon gives the e w.)

R. W. M.—This is the g (1-1) of a Past Mas-  
ter, and the w is (2-7), meaning (4-2). Brother  
Senior Deacon, w y b o o f?

S. D.—O.

(The Right Worshipful Master returns to his sta-  
tion, seats the Brethren with \*, and directs the Sen-  
ior Deacon to conduct the candidate to the East )

R. W. M.—I now invest you with this jewel,  
as the badge of your office (places jewel on  
candidate), and with pleasure conduct you to  
the Oriental Chair. (Candidate is placed in  
front of the chair, ready to be seated.) Ma-  
sonic tradition informs us that when King  
Solomon became infirm he was assisted in  
taking his seat and rising therefrom in this

manner by two Giblemites, who attended him for that purpose.

(The Senior Deacon assists by taking candidate's left arm)

(The candidate is seated in the Oriental Chair one time only.)

R. W. M.—As King Solomon wore a crown as an emblem of royal dignity, so as a mark of distinction and agreeably to an ancient custom, you, as Master, are to be covered when presiding. (Puts candidate's hat on his head.)

The Working Tool of a Past Master is the G, an emblem of authority. One k (\*) with it calls the Lodge to order, and should always be promptly obeyed. When given, calling the name of an officer, it causes him to rise, thus: (\*) Brother Junior Deacon (Junior Deacon rises), when up, one k seats him (\*). (Junior Deacon is seated.) Two k (\*\*) cause all the officers to rise (all the officers rise). When up, one k (\*) seats them (officers are seated). Three k (\*\*\*) cause all the officers and Brethren to rise (all the officers and Brethren rise). When up, one k (\*) seats them. (All are seated.)

The duties of the chair are many and various, and to the Master are confided for his guidance and direction all the implements of Masonry and the furniture of the Lodge, es-

pecially that Great Light of Masonry, which will guide you to all truth, direct your paths to the temple of happiness, and point out to you the whole duty of man.

My Brother, you have been inducted into the Oriental Chair in due and ancient form. You have been entrusted with the emblem of authority, and instructed in some of the essential duties of the office. Long experience and careful study of the laws, customs, and usages of Freemasonry; a patient and cheerful regard for the rights of every Brother, and a firm and alert watchfulness to preserve the dignity and decorum of the brotherhood over which you preside are necessary to enable you to discharge properly the duties of your high office. At this time no practical test of your proficiency will be required. You will therefore surrender your jewel and gavel, and take your place in front of the East.

(The candidate is seated in front of the East, and the Right Worshipful Master delivers to him the following, which may be omitted if desired)

#### HISTORICAL SUMMARY

This degree was originally, and still is, in connection with Symbolic Masonry—an honorary degree conferred upon the Master of a Lodge. When a Brother, who has never be-

fore presided, has been elected Master of a Lodge, an Emergent Lodge of Past Masters, consisting of not less than three, is convened, and the degree is conferred upon the newly-elected officer, and this conferring of the degree constitutes a part of the installation ceremony. How long this custom has prevailed we are unable to determine, but it is probable that, ever since the organization of the institution, some peculiar mark of distinction has been always bestowed upon those who were selected to rule over the Craft.

It is evident, then, that this degree was, originally, simply a degree of office, and conferred only on the elected Master of a Lodge. As these rulers of Masonry were supposed to be selected for their superior skill and intelligence, they alone were permitted to receive that consummation of Masonic Light which is contained in the Royal Arch Degree.

The degree is also conferred in Royal Arch Chapters, where it succeeds the degree of Mark Master. The conferring of this degree, which has no historical connection with the rest of the degrees in the Chapter, arises from the following circumstances: Originally, when Chapters of Royal Arch Masons were under the government of Lodges, in which the degree was then always conferred, it was a part of the regulations that no one should receive the Royal Arch Degree unless he had previously presided in the Lodge as Master. When the Chapters became independent, the regulation could not be abolished, for that would have been an innovation. The difficul-

ty has, therefore, been obviated by making every candidate for the degree of Royal Arch a virtual Past Master before exaltation.

R. W. M.—Brother Senior Deacon, you will place the Brother before the altar.

(The Right Worshipful Master delivers the following.)

#### CHARGE

R. W. M.—My Brother, the degree of Past Master sheds no light upon itself. It was formerly conferred only on Masters of Lodges, to instruct them in the duties they owed to the Lodges over which they were called to preside, and likewise the duties of the Brethren to the Chair; but we, as Royal Arch Masons, confer this degree not only as a preliminary step, but also for the more important purpose of guarding against a breach of our Masonic obligations. We are all too apt to come forward and kneel at our sacred altar and take upon ourselves the most solemn obligations to perform certain duties, and then behave as if we had not done so. This, my Brother, is not as it should be.

It becomes your duty as a Past Master, by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution, so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence.

If you have any doubt of the extent of your obligations, a daily recourse to the Scriptures of Divine Truth will set you right. It will make your duties plain, and the discharge of them a pleasure rather than a burden. Make, then, the Holy Bible, that Great Light of Masonry, the aim of your counsels and the meditation of your heart.

It will never mislead nor deceive you, but a strict observance of its holy precepts will fit and prepare you for usefulness in this life, and for a glorious inheritance in that which is to come.

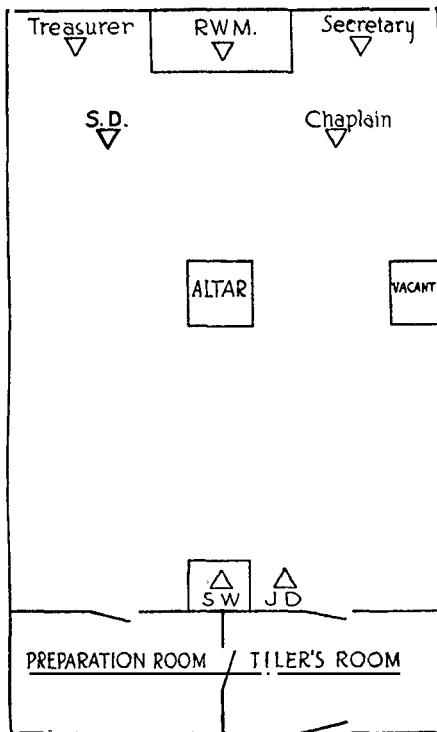
(The Senior Deacon conducts the candidate to a seat )

#### CLOSING

(The same lecture should be used in closing that is given for the opening with such changes in the orders as are necessary for the purpose. The lecture may be abbreviated by the Right Worshipful Master if he thinks best. The Great Lights must not be closed until after the prayer )

*MOST EXCELLENT  
MASTER*





Officers' Stations in Most Excellent Masters' Degree

### MOST EXCELLENT MASTER

#### OPENING

(The Right Worshipful Master takes his station and calls to order by one knock with gavel.)

R. W. M.—The officers will take their stations and places.

R. W. M.—\*—Brother Junior Deacon (Junior Deacon rises and responds: "Right Worshipful Master"), you will invite the Brethren in and close the door.

(Junior Deacon does so and reports.)

J. D.—Right Worshipful Master, your order has been obeyed.

R. W. M.—Thank you; be seated.

R. W. M.—\*—Brother Senior Warden (Senior Warden rises and responds: "Right Worshipful Master"), are you satisfied that all present are Most Excellent Masters?

S. W.—I am satisfied in the West.

(If not satisfied, the same ceremony of purging is performed as in the degrees of Mark Master and Past Master. After the Lodge has been purged, the salutation by giving the penal sign should never be omitted when addressing or responding to a superior officer.)

R. W. M.—\*—Brother Junior Deacon (Junior Deacon rises and responds: "Right Worshipful Master"), w i t f g c o a a o M?

J. D.—T s t t L i d t.

R. W. M.—Y w p t d a i t T t I a a t o a M  
E Ms' L, a d h t t a.

(The Junior Deacon opens the door)

J. D.—Brother Tiler, the Right Worshipful  
Master i a t o a M E Ms' L a d t y t a.

Tiler—His order shall be obeyed.

(The Junior Deacon closes the door, gives \*\*\* \*\*  
on the door, which is answered by the Tiler in the  
same manner Junior Deacon faces the East)

J. D.—Right Worshipful Master, y o h b o,  
a w a d t.

R. W. M.—H a w t, B J D?

J. D.—B a w B w, a w t p i o h o.

R. W. M.—H d?

J. D.—T k o c a e a a n b s a a d q a h p.

R. W. M.—Thank you; be seated.

R. W. M.—\*—Brother Senior Warden (Senior  
Warden rises and responds: "Right Wor-  
shipful Master"), a y a M E M?

S. W.—I a; t m.

R. W. M.—H w y b t?

S. W.—By the k (8-3).

R. W. M.—Why by the k (8-3)?

S. W.—Because it completed King Solomon's  
Temple, and on the ceremony of the comple-  
tion and dedication of the Temple, this degree  
was founded.

R. W. M.—W m y a M E M?

S. W.—M o.

R. W. M.—W w y m a M E M?

S. W.—W a l c a d o M E Ms' L.

R. W. M.—H m c s a L?

S. W.—Two or more.

R. W. M.—W o t o, w a t?

S. W.—The Right Worshipful Master and  
Senior Warden.

R. W. M.—Why is there no Junior Warden?

S. W.—Because just before the completion  
of the Temple G. M. H. A. (1-8) was a (10-6),  
and at the dedication of the Temple no one  
had been selected to fill his place, so his seat  
was vacant.

R. W. M.—(Gives \*\*, and all officers rise  
except the Right Worshipful Master)—The  
Senior Warden's s i t L?

S. W.—I t W.

R. W. M.—Brother Senior Warden, w i t W,  
a y d?

S. W.—A t s i i t w a t c o d, s i t S W i  
t W, t a t R W M i o a c t L, p t C t w, i a  
b d t, a s t n g a d, h b t c s a s o a w-g i,  
m e t o o.

R. W. M.—T R W Ms' s i t L?

S. W.—I t E.

R. W. M.—W i t E, a h d?

S. W.—A t s i i t E t o a g t d, s i t R  
W M i t E t o a g t L, s t C t l, g t g a w i,  
o c t s t b d.

(Right Worshipful Master rises and gives \*\*\*)

R. W. M.—Brother Senior Warden (Senior  
Warden responds: "Right Worshipful Mas-  
ter"), i i m o t a M E M s' L b o f w. T o y  
w c t t B f t g.

S. W.—Brethren (all give p s), i i t o o t  
R W M t a M E M s' L b o f w. O t o y w t  
d n a g y a. L t t E.

R. W. M.—T, B, o t s.

(All give s—Mark Master to Most Excellent Mas-  
ter, inclusive, and the s of admiration)

R. W. M.—\*\*\*.

S. W.—\*\*\*.

R. W. M.—\*\*\*.

S. W.—\*\*\*.

R. W. M.—Brother Senior Deacon, y o w d t  
G L.

S. D.—(Does so)—Right Worshipful Master,  
t G L a d.

R. W. M.—Brethren, you will assemble  
around the altar for our devotions.

(Brethren assemble around the altar in a circle,  
leaving an opening at the east and west of the altar  
for the Right Worshipful Master and Senior Ward-  
den.)

R. W. M.—Brother Senior Warden, you will  
join me at the altar for our devotions. (Done.)  
Brethren, you will k o n your r k, and form a  
c with r a o l (Done.) Join me in the  
Lord's Prayer.

Our Father which art in heaven. Hallowed  
be thy name. Thy kingdom come. Thy will  
be done in earth, as it is in heaven. Give us  
this day our daily bread. And forgive us our  
debts, as we forgive our debtors. And lead us  
not into temptation, but deliver us from evil:  
For Thine is the kingdom, and the power, and  
the glory, for ever. Amen.

R. W. M.—Brethren, taking your time from  
me, you will b t w o t t. (Done.) Rise.

(All rise, breaking the c. Right Worshipful Mas-  
ter and Senior Warden return to their stations.  
Brethren remain standing, facing the East. The  
following may then be repeated by the Right Wor-  
shipful Master, should he so desire:)

The earth is the Lord's, and the fullness  
thereof; the world, and they that dwell there-  
in. For He hath founded it upon the seas, and  
established it upon the floods. Who shall as-  
cend into the hill of the Lord, or who shall  
stand in His holy place? He that hath clean  
hands, and a pure heart; who hath not lifted  
up his soul unto vanity, nor sworn deceitfully.  
He shall receive the blessing from the Lord,  
and righteousness from the God of his salva-  
tion. This is the generation of them that seek  
him, that seek thy face, O Jacob. Lift up your  
heads, O ye gates; and be ye lifted up, ye  
everlasting doors; and the King of glory shall  
come in. Who is this King of glory? The

Lord strong and mighty, the Lord mighty in battle. Lift up your head, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.

R. W. M.—I now declare this Most Excellent Masters' Lodge, e to G and d to the m of K. S. (9-9), opened in due and ancient form. Brother Junior Deacon, you will so inform the Tiler.

(The Junior Deacon gives \*\*\* \*\* on the door, which is answered by the Tiler in the same manner, opens the door.)

J. D.—Brother Tiler, this Most Excellent Masters' Lodge is opened in due and ancient form.

Tiler—So mote it be.

(The Junior Deacon closes the door, and faces the East.)

J. D.—Right Worshipful Master, your order has been obeyed.

(The Right Worshipful Master gives \*, and the Brethren take their seats)

## WORK

R. W. M.—Brethren, this Lodge has been called and opened for the purpose of receiving and acknowledging as a Most Excellent Master, Brother A. B., who has been duly and con-

stitutionally elected to receive this degree. If there be no objection, we will proceed with the work.

(No objection being offered)

R. W. M.—\*—Brother Secretary (Secretary rises and responds: "Right Worshipful Master"), has the fee been paid?

(Secretary answers "yes" or "no," as the case may be. If "no":)

R. W. M.—You will perform that duty and report.

(The Secretary retires, collects the fee, and returns to his station)

Secretary—Right Worshipful Master, the fee has been paid.

R. W. M.—Thank you; be seated.

R. W. M.—\*—Brother Junior Deacon (Junior Deacon rises and responds: "Right Worshipful Master"), you will retire, prepare, and introduce the candidate.

(The Junior Deacon retires and prepares the candidate, who wears an apron and has a c t s t a h b Junior Deacon conducts candidate to the door and gives \*\*\* \*\*.)

S. D.—Right Worshipful Master, there is an a t d o t p r.

R. W. M.—You will a t a, Brother Senior Deacon, and r t c.

(Senior Deacon goes to the door of the preparation room, gives \*\*\* \*\*, opens the door, and says:)

S. D.—Who comes here?

J. D.—Brother A. B., who has been regularly i, p and r t t s d of M M; advanced to the honorary degree of Mark Master; inducted into the Oriental Chair of King Solomon, and n d to r m l by being received and acknowledged a Most Excellent Master.

S. D.—Brother A. B., i i o y o f w a a t m t r?

Candidate—It is.

S. D.—Brother Junior Deacon, i h d a t p?

J. D.—He is.

S. D.—I h w a w q?

J. D.—He is.

S. D.—H h m s p i t p d t e h t t?

J. D.—He has.

S. D.—By what p r o b d h e t g admittance?

J. D.—B t b o t p.

S. D.—H h t p?

J. D.—H h i n, b I h i f h.

S. D.—A a g i.

(Junior Deacon steps forward and w the w in the car of the Senior Deacon—2-5.)

S. D.—Brother A. B., y w w u t R W M c b i o y r a h a r.

(Senior Deacon closes the door and goes to the west of the altar)

R. W. M.—Brother Senior Deacon, what was t c o t a?

S. D.—I find without Brother A. B., etc.

(The same dialogue ensues as at the door, until the following question is asked and answered:)

R. W. M.—H h t p?

S. D.—H h i n, b I h i f h.

R. W. M.—Since the Brother comes e w t n q, it is my order t h e a b r i d a a f.

(The Senior Deacon returns to the door, opens it without alarm, and says)

S. D.—Brother A. B., it is the order of the Right Worshipful Master t y e a b r i d a a f.

(The candidate is conducted by the Junior Deacon about three steps inside the Lodge, and is met by the Senior Deacon, who halts him, places a k (8-3) a l h and says:)

S. D.—Brother A. B., I receive you into this Most Excellent Masters' Lodge on the k (8-3), because the stone which the builders had rejected became the headstone of the corner and completed the Temple.

(The Senior Deacon, with his left hand, takes the candidate's right arm and conducts him six times around the Lodge, stopping each time at the station of the Right Worshipful Master, who recites the following passages of Scripture.)

I was glad when they said unto me, Let us go into the house of the Lord.

\*

Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together.

\*\*

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

\*\*\*

For there are set thrones of judgment, the thrones of the house of David.

\*\*\* \*

Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.

\*\*\* \*\*

For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.

\*\*\* \*\*

(On arriving at the Junior Warden's station, they halt and face the vacant chair, which should be draped in black. Senior Deacon gives \*\*\* \*\*\*. No response A moment's silence Then says.)

S. D.—Alas, poor H! Unexpectedly, in the midst of life, duty, and usefulness, he was overtaken by death. Suddenly his sun of life went down at noon, and his seat is vacant. Let us remember his virtues, and imitate his worthy example. May we be reminded of the shortness of life and the uncertainty of its continuance; remembering that soon, when our Brethren shall assemble to labor, our seats also will be vacant forever. May we all at last fill our appropriate seats in heaven.

(The Senior Deacon then conducts the candidate to the Senior Warden in the West and the Right Worshipful Master in the East, where the same dialogue occurs as at the door, giving the appropriate alarm \*\*\* \*\*\* at each station.)

(This addition by the Right Worshipful Master:)  
R. W. M.—(Sits)—W c t B a w i h t?

S. D.—F t W, t t t E.

'R. W. M.—W d h a l t W a t t t E?

S. D.—I s ' o m l.

R. W. M.—M l b h o, i i m o t y r h t t S  
W i t W, w w t h h t a t E i t p m t o m l.

(The Senior Deacon conducts the candidate to the S W's station facing the West)

S. D.—Brother Senior Warden, it is the order of the Right Worshipful Master t y t  
Brother A. B. h t a t E i t p m t o m l.

S. W.—(Takes candidate by the arm and faces him toward the East)—Brother A. B., you will advance your r f, placing the h o t  
l t t h o t r, y f f a r a. (Done.)

Right Worshipful Master, the Brother is b  
t a.

R. W. M.—My Brother, for the s t y o u s b e  
f o r e t h e a o f F a n d f o r t h e f t w a l c a d o  
M o s t E x c e l l e n t M a s t e r s ' L o d g e. B e f o r e y o u  
c a n p r o c e e d y o u m u s t t u y t s o o o o a M o s t  
E x c e l l e n t M a s t e r. I a s s u r e y o u t i n t t h a t  
i s i w i t h y o u r c o r d, o r w i t h t h o s e h a n d  
n d w y o t G, y c, y n, y f, o y. W t a, d  
y s d t p?

Candidate—I do.

R. W. M.—Brother Senior Warden, you will  
p t B a t a i d a a f.

S. W. (to candidate).—You will k o b k, b  
h r u t H B, s, a c. (Done.)

S. W.—R W M, the Brother i a t a i d a a f.

(Right Worshipful Master gives \*\*\*)

R. W. M.—Brethren, y w a a t a a w t s o.  
(Form parallel lines)

R. W. M.—Brother A. B., y w 's I, p y n i f  
a r a m.

I, \_\_\_\_\_, o m o f w a a,  
i t p o A G a t M E M L, e t G a d t t m o K S,  
d h a h s p a s s, t I w n r t s o t d t a b o a p  
d, n t a p i t w. e i b w a l c a d o M E M L,  
o t a b o t d a n u h u b d t, s e, o l i, I s h f h  
a l e t t s a m.

I f p a s. t I w a a o a d s a s s t a r b m f  
a M E M L, o g m b a b o t d, i w t l o m c.

I f p a s, t I w h, a a a a w d M E M, t w,  
w a o, w I m f t, s f a t n m r a m m o r p, w i  
t m o t h p e u m.

I f p a s, t I w d t M l a k t m l i b, t t b o  
m a.

I f p a s, t I w n d f t c I a a t a, i b t o a  
M E M.

A t I s p a s s, w t h, e o m r, b m u n l a p  
t t o h m b t o, m v t t a t u a d t r, s I k v  
t m s o o o a a M E M. S h m G a k m s i d  
p o t s. (8-1.)

R. W. M.—Brother A. B., you will d y h,  
and in t o f y s k the H B. (Done.) Brother  
Senior Warden, you will r t c t. The Brother  
is n b t u b a s t. (Done.)

(The Right Worshipful Master steps back to the  
eastern end of the parallel lines and says.)

R. W. M.—You now behold me, the (as)  
Right Worshipful Master of this Lodge, ap-  
proaching you from the East w t s (takes  
the s) a p s (gives s) of a Most Excellent  
Master. Always on entering or retiring from  
a Most Excellent Masters' Lodge, you should  
a t a and s the Right Worshipful Master w t  
p s. Extending to you my right hand in t o  
c f, b l, a c (takes candidate by r h and r h),  
and r y f a r a t a p, I w p, w t a o t Senior  
Deacon, t i y w t g (1-1) and w (9-2) of a  
Most Excellent Master. T m a l t y. (Takes  
candidate by g of a Most Excellent Master.)  
Brother Senior Deacon, w i t?

S. D.—The g (1-1) of a Most Excellent Mas-  
ter.

R. W. M.—H i a n?

S. D.—I h.

R. W. M.—W y g i t m?

S. D.—I d n s r i, n w I s i i.

R. W. M.—H w y i i t I m a a a k o i?

S. D.—I w s i w y.

R. W. M.—S a b.

(Senior Deacon gives s s.)  
 (Right Worshipful Master gives f s.)  
 (Senior Deacon gives l s.)  
 (Right Worshipful Master gives f s.)  
 (Senior Deacon gives s s.)  
 (Right Worshipful Master gives l s.)  
 (Senior Deacon pronounces w in full.)

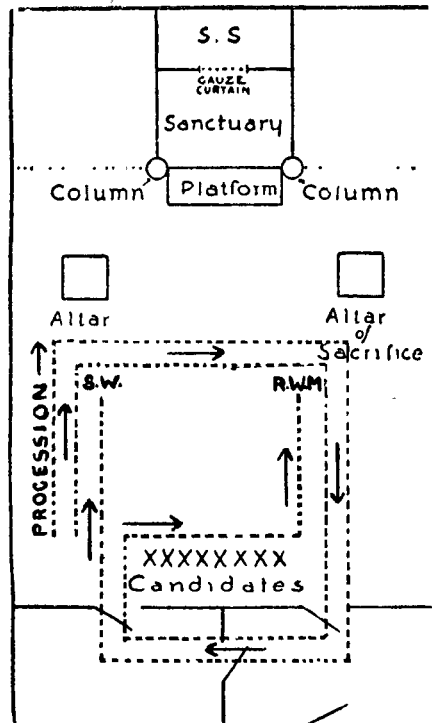
R. W. M.—This is the g (1-1) of a Most Excellent Master, and its name is (2-5). It is otherwise called the c g (9-1), because it c (6-8) the g (1-1) of preceding degrees; and it reminds us that we, as Most Excellent Masters, considering that man in his best estate is subject to frailty and error, should endeavor to cover his faults with the broad mantle of charity and brotherly love (7-5). Brother Senior Deacon, will you b o o f?

S. D.—O.

(The Right Worshipful Master and Senior Warden return to their stations, the brethren still standing in two parallel lines, one on each side of the altar, with the Senior Deacon and candidate standing at the west of the altar)

R. W. M.—This is the day and the hour set apart for celebrating the copestone and seating the Ark of the Covenant. Brother Senior Warden, you will assemble the Craft for the purpose of proceeding in these solemn ceremonies.

S. W.—Brethren, you will form in procession on the north side of the Lodge, double



*Celebrating the Copestone and Seating the Ark of the Covenant*



file, facing the East, for the purpose of celebrating the copestone and seating the Ark of the Covenant.

(The Right Worshipful Master [on the right] and Senior Warden head the procession, Senior Deacon and candidates in the rear. Procession moves around the room, possibly to the anteroom, procure k, which should be borne on a carrier by the Senior Deacon and candidate. Procession returns, the Brethren singing:)

Tune: "O Come, All Ye Faithful."

All hail to the morning  
That bids us rejoice;  
The Temple's completed,  
Exalt high each voice.  
The keystone is finished,  
Our labors are o'er;  
The sound of the gavel  
Shall hail us no more.

Companions, assemble  
On this joyful day,  
The occasion is glorious,  
The keystone to lay.  
Fulfilled is the promise  
By the Ancient of Days,  
To bring forth the keystone  
With shouting and praise.

(The procession files open; halts; k is carried forward. The Right Worshipful Master takes it, and, after candidate(s) have returned to indicated position, he places it in an unfinished a prepared to receive it. This having been done, the Right Worshipful Master, on turning to look at its appearance, gives, with apparent involuntary action, the Breth-

ren all joining with him, the "Sign of Admiration," and exclamation—2-5.)

R. W. M.—The Temple is completed, and nothing now remains to be done but to seat the Ark of the Covenant within the sanctuary.

(Procession forms as before, and returns bringing the Ark, carried by the Senior Deacon and candidate(s). Procession files open and halts. Ark is borne under the arch in which the k has just been placed and deposited upon a pedestal between the arch and the East. Following is sung or recited as aprons are being removed and collected by the Senior and Junior Deacons, *not thrown on the floor or altar.*)

There is no more occasion for level or plumb line,  
For trowel or gavel, for compass or square;  
Our works are completed, the Ark safely seated,  
And we shall be greeted as workmen most rare.

(The Right Worshipful Master, followed by the Brethren, moves past the candidate, singing or reciting, each giving him the g (1-1) in passing.)

We accept and receive them Most Excellent Masters,  
Invested with honors, and powers to preside,  
Among worthy Craftsmen, wherever assembled,  
The knowledge of Masons to spread far and wide.

(When the hymn is completed, the Brethren should be in the original position. The Right Worshipful Master reads.)

The Lord hath said that he would dwell in the thick darkness. But I have built an house

of habitation for thee, and a place for thy dwelling forever.

Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my name might be there; and I have chosen David to be over my people Israel. Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my Father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart; notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The Lord, therefore, hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and I have built the house for the name of the Lord God of Israel, and in it I have put the Ark, wherein is the covenant of the Lord that he made with the children of Israel.

(The following prayer is here recited, all kneeling; lights are lowered:)

O Lord God of Israel, there is no God like thee in the heaven, nor in the earth, which keepeth covenant and showeth mercy unto thy

servants that walk before thee with all their hearts; thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O God of Israel, keep with thy servant David my father that which thou hast promised him, saying: There shall not fail thee a man in my sight to sit upon the throne of Israel, yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now, then, O Lord God of Israel, let thy word be verified which thou hast spoken unto thy servant David. But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have built! Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee; that thine eyes may be open upon this house, day and night, upon the place whereof thou hast said that thou wouldst put thy name there, to hearken unto the prayer which thy servant prayeth toward this place.

Hearken, therefore, unto the supplication of thy servant, and of thy people Israel, which they shall make toward this place; hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

Now, therefore, arise, O Lord God, into thy resting-place, thou, and the Ark of thy strength: let thy priests, O Lord God, be clothed with salvation and let thy saints rejoice in goodness.

O Lord God, turn not away the face of thine anointed; remember the mercies of David thy servant.

(Fire comes from heaven and ignites sacrificial offering upon altar Brethren bow their heads to the floor and repeat three times.)

"For he is good, for his mercy endureth forever."

(All rise; lights are turned up. The Right Worshipful Master and officers repair to their stations and places, the Right Worshipful Master giving \*, Brethren take their seats, and the candidate is conducted by the Senior Deacon to a seat in front of the East. The Right Worshipful Master may recite as much of the following historical summary as he may desire.)

#### HISTORICAL SUMMARY

The degree of Most Excellent Master is as intimately connected with the Masters' as the Mark Masters' is with that of the Fellow Craft. The Masters' Degree is intended, in its symbolic design, to teach the doctrine of the resurrection of the dead and the immortality of the soul. But this corruption can only put on incorruption, and this mortal put on immortality by a passage through the portals of the grave. And here the degree of Most Excellent Master comes forward, with its beautiful symbolism, to represent the man prepared to enter upon that eventful passage. In the preceding degrees, the beauties of life have been delineated under various types—the virtuous crafts-

man has been assiduously laboring to erect within his heart a spiritual temple of holiness, fit for the habitation of Him who is the holiest of beings. If the moral precepts of the Order have been observed, stone has been placed upon stone, virtue has been added to virtue, and the duties of one day have been scrupulously performed, only that the duties of the next day may be commenced with equal zeal.

And now all is accomplished. The spiritual edifice which it was given to man to erect, that "house not made with hands, eternal in the heavens," upon the construction of which he has been engaged, day by day and hour by hour, from his first entrance into the world, has become a stately and finished building. The last arch has been bound together by the rejected, though priceless, keystone. Man's earthly labors have been completed.

The last condition of man on earth—when all his labors have been completed; when he is about to lay aside forever all his projects of ambition, of pleasure, or of business; to dissolve the ties which have bound him to the companions of his toil; to abandon, as useless, the implements of the world's work; and to leave the temple of life and go forth as a wanderer on the unknown shores of eternity—this is the solemn scene which is symbolically commemorated in the impressive ceremonies of the degree of Most Excellent Master.

\* \* \* \* \* (2-5) alludes to the wonder and admiration expressed by those of our ancient Brethren who were permitted to view the interior of that magnificent edifice which King

Solomon had erected, but more especially to the admiration and astonishment of those who beheld the sublime manifestations of the Supreme Being at the dedication of the Temple, when the fire came down from heaven and consumed the burnt offering and the sacrifice, and the glory of the Lord filled the Lord's house.

We have imitated our ancient Brethren in assembling on that occasion, repairing to the place designated, and participating in these solemn ceremonies. We have imitated them in gathering around the altar, engaging in prayer, and have witnessed a representation of the fire coming down from heaven, consuming the burnt offering and the sacrifice. We have also imitated their astonishment on beholding it by falling down upon the ground and exclaiming, "He is good, for his mercy endureth forever."

The Temple was dedicated in the year 3001, with the most imposing and solemn ceremonies, to the worship of Jehovah, who condescended to make it the place for the special manifestation of his glory. The ceremonies lasted fourteen days, seven of which were devoted to the dedication exclusively and seven to the Feast of the Tabernacles.

Nothing ever equaled the ceremonies of its consecration. Israel sent forth her thousands, and the assembled people beheld, in solemn adoration, the vast sacrifice of Solomon accepted. The flame descended upon the altar and consumed the sacrifice, the shadow and glory of The Eternal proclaimed his presence

between the cherubim, and the voice of his thunders told to the faithful of the Craft that the perfectness of their labor was approved.

As the ceremonies of this degree refer to the completion and dedication of the temple, it is reasonable to suppose that, when this magnificent edifice was completed, King Solomon should bestow some distinguishing mark of his approval upon the skillful and zealous builders who had been engaged for seven years in its construction. No greater token of that appreciation could have been evidenced than to establish an order of merit with the honorable appellation of "Most Excellent Master," and to bestow it upon those of the craftsmen who had proved themselves to be complete masters of their profession. It was not conferred upon the whole body of the workmen, but was confined to the meritorious and praiseworthy—to those who through diligence and industry, had progressed far toward perfection.

You have seen the foundations of the Temple laid deep and strong. You have, as an Entered Apprentice, served your Master with freedom, fervency, and zeal, and as a bearer of burdens have brought up from the quarries many a rough ashlar for the building. You have wrought your full time as a Fellow Craft, and, under the skillful touch of your working tools, these rough ashlars have become perfect ashlars—stones, we doubt not, fitted to adorn and beautify our temple. As a Master workman, you have watched with unceasing care the wondrous beauties of the

temple increase under the skillful hands of the Widow's Son; and now you have at length seen the object of our hopes completed, and the last arch bound together by the rejected, though priceless, keystone.

We have now dedicated the temple to the service of the Supreme Being, and by this we are reminded that we should also dedicate our spiritual building—that temple which we have been erecting within ourselves—to the service of the same Supreme Being. And although we know of a certainty that all earthly things are transient, and that in process of time, even at the best, the decay of ages will crumble our magnificent temple into dust, yet we are persuaded that, if we have erected the temple of our inner life by square, plumb line, and rule, its foundations shall never fail, and its fabric shall never crumble nor decay. Then let us take care that we so labor in the erection of our temple here that, when we leave this for that far distant country, whence we shall never return, we may receive the wages of faithful craftsmen.

(The Right Worshipful Master explains the signs—9-10.)

R. W. M.—Brother Senior Deacon, you will place the Brother before the altar.

### CHARGE

My Brother, your admission to this degree of Masonry is proof of the good opinion the Brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce

you to be careful of forfeiting, by misconduct or inattention to our rules, that esteem which has raised you to the rank which you now possess.

It is one of your great duties, as a Most Excellent Master, to dispense light and truth to the less informed Mason; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the ritual of each degree.

If you are not already completely conversant in all the degrees heretofore conferred upon you, remember that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the Brethren to accept you. Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information as shall enable you to discharge with propriety the various duties incumbent upon you, and to preserve unsullied the title now conferred upon you—that of a Most Excellent Master.

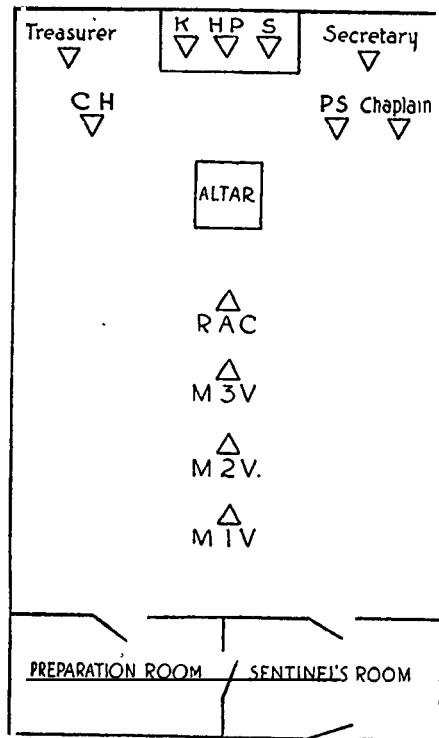
You will now be seated with the Brethren.

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### CLOSING

(The same lecture should be used in closing as in the opening, with such changes in the orders as are necessary for the purpose. The Great Lights must not be closed until after the prayer.)

ROYAL ARCH MASON



*Officers' Stations at opening of Royal Arch Degree*

*Blessing - 170*

ROYAL ARCH MASON

SHORT FORM OPENING

This form may be used for opening a stated meeting only, for the transaction of regular business, and when there are less than nine present. It must not be used when opening a Chapter for work. Regular opening on page 97.

(If a sufficient number is present, and time permits, the full form should be used )

E. H. P.—\*—The officers will take their stations.

E. H. P.—\*—Companion Captain of the Host (Captain of Host rises and responds: "Excellent High Priest"), you will invite the Companions in and close the door. (Done.)

C. of H.—Excellent High Priest, your order has been duly executed.

E. H. P.—Companion Captain of the Host, are all present Royal Arch Masons?

C. of H.—(If satisfied)—Excellent High Priest, all present are Royal Arch Masons.

(After the Chapter has been purged, the salutation, by giving the penal sign, should never be omitted in addressing or responding to a superior officer.)

E. H. P.—Companion Captain of the Host, when a Chapter of Royal Arch Masons is about to be opened, what is your duty?

C. of H.—To see that the Sentinel is at his post and the Tabernacle is securely guarded.

E. H. P.—You will perform that duty and inform the Sentinel that I am about to open a Chapter of Royal Arch Masons, and direct him to guard accordingly.

C. of H.—(Opens the door)—Companion Sentinel, the Excellent High Priest is about to open a Chapter of Royal Arch Masons, and directs that you guard accordingly.

Sentinel—His order shall be obeyed.

(Captain of the Host closes the door, gives \*\*\* \*\*\*, which is answered by the Sentinel in the same manner. Captain of the Host returns to his station )

C. of H.—Excellent High Priest, your order has been duly executed.

E. H. P.—Companion Captain of the Host, is there a sufficient number present to open a Chapter of Royal Arch Masons for the transaction of business only?

C. of H.—There is.

E. H. P.—How many compose such a Chapter?

C. of H.—Five or more.

E. H. P.—When of five only, who are they?

C. of H.—The Excellent High Priest, Companions King, Scribe, Captain of the Host, and Sentinel.

E. H. P.—The station of the Scribe?

C. of H.—On the left in the Council.

E. H. P.—His duty?

C. of H.—To assist the Excellent High Priest in the discharge of his duties, and in his absence, and that of the King, to preside over the Chapter.

E. H. P.—The station of the King?

C. of H.—On the right in the Council.

E. H. P.—His duty?

C. of H.—To assist the Excellent High Priest in the discharge of his duties, and in his absence to preside over the Chapter.

E. H. P.—The station of the Excellent High Priest?

C. of H.—In the East, in the center of the Council.

E. H. P.—His duty?

C. of H.—To preside over and govern the Chapter with fidelity; read and expound the law; officiate in the Temple; and offer up the incense of a pure and contrite heart to the Great I Am.

E. H. P.—(Rises)—\*\*\*—Companion Captain of the Host, it is my order that a Chapter of Royal Arch Masons be opened for the transaction of business under the usual Masonic restrictions. This order you will communicate to the Companions for their government.

C. of H.—Companions (all give penal sign), it is the order of the Excellent High Priest that a Chapter of Royal Arch Masons be opened for the transaction of business under the usual Masonic restrictions. Of this order you will take due notice and govern yourselves accordingly. Look to the East.

E. H. P.—Together, Companions, on the signs.

(Give signs and raps.)

E. H. P.—Companion Captain of the Host, you will display the Great Lights. (Done.)

C. of H.—Excellent High Priest, the Great Lights are displayed.

E. H. P.—Companions, let us pray. You will join me in the Lord's Prayer.

(Or: "Companion Chaplain, you will lead our devotions.")

E. H. P.—I now declare Chapter No. \_\_\_\_\_, Royal Arch Masons, erected to God and dedicated to the memory of Z (5-5), opened in short form. Companion Captain of the Host, you will so inform the Sentinel.

(Captain of the Host goes to the door, gives \*\*\* \* which is answered by the Sentinel in like manner. Captain of the Host opens door.)

C. of H.—Companion Sentinel,



Chapter No. \_\_\_\_\_, Royal Arch Masons, is opened in short form.

Sentinel: So mote it be.

(Captain of the Host closes door and returns to his station)

C. of H.—Excellent High Priest, your order has been duly executed.

E. H. P.—\*

### REGULAR OPENING

This form must be used to open a Chapter for work and should always be used when nine or more are present.

(The Excellent High Priest takes his station and calls to order by one knock with gavel.)

E. H. P.—\*—The officers will take their stations.

E. H. P.—\*—Companion Royal Arch Captain (Royal Arch Captain rises and responds: "Excellent High Priest"), you will invite the Companions in and close the door. (Done.)

R. A. C.—Excellent High Priest, your order has been obeyed.

E. H. P.—Thank you; be seated.

E. H. P.—\*—Companion Captain of the Host (Captain of the Host rises and responds: "Excellent High Priest"), are all present Royal Arch Masons?

C. of H.—(If satisfied, answers:)—Excellent High Priest, all present are Royal Arch Masons. (If not satisfied, answers:) I will ascertain and report. Companion Principal Sojourner (Principal Sojourner rises and responds: "Companion Captain of the Host"), you will ascertain if all on the south side of the Chapter are Royal Arch Masons. Companion Royal Arch Captain (Royal Arch Cap-

tain rises and responds: "Companion Captain of the Host"), you will ascertain if all on the north side of the Chapter are Royal Arch Masons.

(Principal Sojourner and Royal Arch Captain ascertain by personal knowledge or avouchment, return to their respective stations and report:)

P. S.—Companion Captain of the Host, all on the south side of the Chapter are Royal Arch Masons (specifying exceptions, if any).

R. A. C.—Companion Captain of the Host, all on the north side of the Chapter are Royal Arch Masons (specifying exceptions, if any).

C. of H.—Thank you; be seated.

C. of H.—Excellent High Priest, all present are Royal Arch Masons (repeating specified exceptions, if any).

(After this ceremony of "purging" has been completed, the salutation, by giving the penal sign, should never be omitted in addressing or responding to a superior officer.)

E. H. P.—Is there a constitutional number present to open a Chapter of Royal Arch Masons?

C. of H.—There are three times three.

E. H. P.—You will then take the preliminary steps to open a Chapter of Royal Arch Masons.

C. of H.—Companion Royal Arch Captain (Royal Arch Captain rises and responds:

"Companion Captain of the Host"), when a Chapter of Royal Arch Masons is about to be opened, what is your duty?

R. A. C.—To see that the Sentinel is at his post, and the Tabernacle is securely guarded.

C. of H.—You will perform that duty and inform the Sentinel that the Excellent High Priest is about to open a Chapter of Royal Arch Masons, and direct him to guard accordingly.

(The Royal Arch Captain opens the door.)

R. A. C.—Companion Sentinel, the Excellent High Priest is about to open a Chapter of Royal Arch Masons and directs that you guard accordingly.

Sentinel—His order shall be obeyed.

(The Royal Arch Captain closes the door, gives \*\*\* \*\* on the door, which is answered by the Sentinel in the same manner. Royal Arch Captain returns to his station.)

R. A. C.—Companion Captain of the Host, your order has been obeyed.

C. of H.—Thank you; be seated.

C. of H.—Excellent High Priest, your order has been duly executed.

E. H. P.—Companion Captain of the Host, are you a Royal Arch Mason?

C. of H.—I a t I a (3-2).

E. H. P.—What made you a Royal Arch Mason?

C. of H.—My obligation, and having received the secret words.

E. H. P.—How may I know you to be a Royal Arch Mason?

C. of H.—By t t t (3-10), under a l a (4-4), and over a t (3-7).

E. H. P.—Why in that manner?

C. of H.—Because in that manner only may the principal secrets of this degree be communicated.

E. H. P.—Where were you made a Royal Arch Mason?

C. of H.—Within a legally constituted and duly opened Chapter of Royal Arch Masons, assembled in a place representing the Tabernacle erected by our ancient Brethren near the ruins of King Solomon's Temple.

E. H. P.—How many compose a Chapter of Royal Arch Masons for work?

C. of H.—Nine or more.

E. H. P.—When of nine only, who are they?

C. of H.—The Excellent High Priest, Companions King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, and three Masters of the Veils.

E. H. P.—Whom do the first three represent?

C. of H.—J (6-10), Z (5-5), and H (4-3), who composed the first Grand Council assembled at Jerusalem after the destruction of the first Temple, and held their meetings in the Tabernacle?

E. H. P.—Whom do the last three represent?

C. of H.—Those three of our ancient Brethren who were instrumental in bringing to light the principal secrets of this degree, after they had lain buried in darkness from the death of G. M. H. A. (1-8) until the building of the second Temple, a period of 470 years, and who for their valuable services were appointed Masters of the Veils.

E. H. P.—How many veils were there?

C. of H.—Four.

E. H. P.—To what do they allude?

C. of H.—To the four principal tribes of Israel which bore their banners in the wilderness—Judah, Ephraim, Reuben, and Dan—whose emblems were the lion, the ox, the man, and the eagle.

E. H. P.—Where were these veils placed?

C. of H.—In the outer courts of the Tabernacle.

E. H. P.—For what purpose?

C. of H.—To serve as coverings for the Tabernacle and stations for the guards.

E. H. P.—Why were guards placed there?

C. of H.—To see that none entered but such as were duly qualified and had permission, none being admitted to the presence of the Excellent High Priest, King, and Scribe, sitting in council, except the true descendants of the tribes of Judah and Benjamin.

E. H. P.—What do these banners emblematically teach?

C. of H.—That when engaged in the pursuit of Truth, the great object of Masonic study, we should have the courage of the lion, the patience of the ox, the intelligence of the man, and the swiftness of the eagle.

E. H. P.—(Gives \*\*, and all officers rise except the Council)—The station of the Master of the First Veil?

C. of H.—Within the First Veil.

E. H. P.—Companion Master of the First Veil, your duty?

M. F. V.—To guard the First Veil, and admit none but such as are duly qualified and have the passwords.

E. H. P.—What are the passwords?

M. F. V.—I A T I A (1-3).

E. H. P.—What is the color of your veil?

M. F. V.—Blue, emblematic of friendship, and peculiarly characteristic of Symbolic Masonry.

E. H. P.—The station of the Master of the Second Veil?

M. F. V.—Within the Second Veil.

E. H. P.—Companion Master of the Second Veil, your duty?

M. S. V.—To guard the Second Veil, and admit none but such as are duly qualified, and have the passwords, sign, and words of explanation of the Master of the First Veil.

E. H. P.—What are his passwords?

M. S. V.—S (6-1), H (5-7), and J (10-1).

E. H. P.—What is the color of your veil?

M. S. V.—Purple, which, being formed by a due admixture of blue and scarlet, is therefore placed between the First and Third Veils, which are of those colors, to remind us of the intimate connection that exists between Symbolic Masonry and the Royal Arch Degree.

E. H. P.—The station of the Master of the Third Veil?

M. S. V.—Within the Third Veil.

E. H. P.—Companion Master of the Third Veil, your duty?

M. T. V.—To guard the Third Veil, and admit none but such as are duly qualified and have the passwords, sign, and words of explanation of the Master of the Second Veil.

E. H. P.—What are his passwords?

M. T. V.—M (2-3), A (7-10), and B (3-6).

E. H. P.—What is the color of your veil?

M. T. V.—Scarlet, emblematic of that ferocity and zeal which should actuate all Royal Arch Masons, and peculiarly characteristic of this degree.

E. H. P.—The station of the Royal Arch Captain?

M. T. V.—Within the Fourth Veil or entrance to the Sanctuary.

E. H. P.—Companion Royal Arch Captain, your duty?

R. A. C.—To guard the Fourth Veil, and admit none but such as are duly qualified and have the passwords, sign, and words of explanation of the Master of the Third Veil, and the S o T (4-7).

E. H. P.—What are his passwords?

R. A. C.—J (6-10), Z (5-5), and H (4-3).

E. H. P.—What is the color of your veil?

R. A. C.—White, emblematic of that purity of life and rectitude of conduct by which alone

we may expect to gain admission into the Holy of Holies above.

E. H. P.—The station of the Principal Sojourner?

R. A. C.—On the left of the Council.

E. H. P.—Companion Principal Sojourner, your duty?

P. S.—To bring the blind by a way that they knew not; to lead them in paths that they have not known; to make darkness light before them and crooked things straight; these things to do unto them and not forsake them.

E. H. P.—The station of the Captain of the Host?

P. S.—On the right of the Council.

E. H. P.—Companion Captain of the Host, your duty?

C. of H.—To observe the orders of the Excellent High Priest and see them duly executed; to take charge of the Chapter during the hours of labor and superintend the introduction of strangers among the workmen.

E. H. P.—The station of the Scribe?

C. of H.—On the left in the Council.

E. H. P.—His duty?

C. of H.—To assist the Excellent High Priest in the discharge of his duties, and in his ab-

sence, and that of the King, to preside over the Chapter.

E. H. P.—The station of the King?

C. of H.—On the right in the Council.

E. H. P.—His duty?

C. of H.—To assist the Excellent High Priest in the discharge of his duties, and in his absence to preside over the Chapter.

E. H. P.—The station of the Excellent High Priest?

C. of H.—In the East, in the center of the Council.

E. H. P.—His duty?

C. of H.—To preside over and govern the Chapter with fidelity; read and expound the law; officiate in the Temple, and offer up the incense of a pure and contrite heart to the G I A.

(Excellent High Priest rises and gives \*\*\*. All rise.)

E. H. P.—Companion Captain of the Host, it is my order that a Chapter of Royal Arch Masons be opened for the transaction of business under the usual Masonic restrictions (or work). This order you will communicate to the Companions for their government.

C. of H.—Companions, it is the order of the Excellent High Priest that a Chapter of Royal

Arch Masons be opened for the transaction of business under the usual Masonic restrictions (or work). Of this order you will take due notice and govern yourselves accordingly. Look to the East.

E. H. P.—Together, Companions, on the signs. (All give signs of Mark Master to Royal Arch, inclusive.)

E. H. P.—\*:\*:

King—\*:\*:

Scribe—\*\*\*.

E. H. P.—\*:\*:

King—\*\*\*.

Scribe—\*\*\*.

E. H. P.—\*.

King—\*.

Scribe—\*.

E. H. P.—Companion Captain of the Host, you will see that the Great Lights are displayed, and bring the Companions to order as Royal Arch Masons and assemble them around the altar for our devotions.

C. of H.—Companion Principal Sojourner, you will display the Great Lights.

P. S. (Does so)—Companion Captain of the Host, the Great Lights are displayed.

C. of H.—Companions, you will come to order as Royal Arch Masons. (All give p s.) You will assemble around the altar for our devotions.

(Companions assemble around the altar in a circle, leaving a space at the east for the Council and Captain of the Host)

C. of H.—Excellent High Priest, your order has been duly executed.

E. H. P.—Companions King, Scribe, and Captain of the Host, you will join me at the altar for our devotions. (They complete the circle.)

E. H. P.—Companions, you will k on your r ks, and form a chain with r a over left. (Done.) Join me in the Lord's Prayer.

Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever Amen.

(If there is a Chaplain present, or a clergyman, he may offer a prayer, kneeling on the west side of the altar within the chain, facing the East)

E. H. P.—Companions, taking your time from me, you will balance t t t. (Done.) Rise.

(All rise to their feet, breaking chain No sign given)

E. H. P.—Companion Captain of the Host, you will form the Companions in groups of

three, commencing on the right of the Council.

(The Captain of the Host sees that the groups are properly formed thus. Each Companion, in g of t, with his r h grasps the r w of the Companion on his l, and with his l h grasps the l w of the Companion on his l, the l h being under the r; each Companion places the t of his r f to the h of the r f of the Companion on his r, the t f thus forming a t. The H P, K, and S form one group.)

C. of H.—Excellent High Priest, the groups are formed.

E. H. P.—As we three did agree in peace, love, and unity the S W to s; as we three did agree in peace, love and unity the S W to k, so we three do now agree, in peace, love, and unity, to r a R A. B 3 x 3.

(Groups all make battery, h c as above, with r hs on the l, t t t. The r hs are then r, still c, and the G R A W (10-5) is communicated from r to l by s, each Companion in succession commencing, so that the w is given t t (5-4) After this the battery is r, the groups separate, each C giving the p s. The officers return to their stations.)

E. H. P—I now declare

Chapter No. \_\_\_\_\_, Royal Arch Masons, erected to God and dedicated to the memory of Z (5-5), opened in due and ancient form. Companion Captain of the Host, you will see that the Sentinel is so informed.

C. of H.—Companion Royal Arch Captain, you will inform the Sentinel that

Chapter No. \_\_\_\_\_, Royal Arch Masons, is opened in due and ancient form.

ga  
ba

(Royal Arch Captain goes to the door, knocks \*\*\*  
\*\*\* \*, which is answered by the Sentinel in the same  
manner; Royal Arch Captain opens the door)

R. A. C.—Companion Sentinel,  
Chapter No. \_\_\_\_\_, Royal Arch Masons,  
is opened in due and ancient form.

Sentinel—So mote it be.

(Royal Arch Captain closes the door and returns  
to his station.)

R. A. C.—Companion Captain of the Host,  
your order has been obeyed.

C. of H.—Excellent High Priest, your order  
has been duly executed.

(Excellent High Priest gives \*, and the Companions  
take their seats)

*5- work - True - 19*

### WORK

E. H. P.—Companions, this Chapter has  
been called and opened for the purpose of  
exalting to the august degree of Royal Arch  
Mason Brothers A. B., C. D., and E. F., who  
have been duly and constitutionally elected to  
receive this degree. If there be no objection,  
we will proceed with the work.

(No objection being made)

E. H. P.—\*—Companion Secretary (Secretary  
rises and responds: "Excellent High  
Priest"), have the fees been paid?

(Secretary answers "yes" or "no," as the case may  
be. If "no.")

E. H. P.—You will perform that duty and  
report.

(Secretary retires, collects fees, and returns to his  
place)

Secretary—Excellent High Priest, the fees  
have been paid.

E. H. P.—Thank you; be seated.

E. H. P.—\*—Companion Captain of the Host  
(Captain of the Host rises and responds: "Ex-  
cellent High Priest"), there being in waiting  
a constitutional number of Brethren desirous  
of being exalted to this august degree, it is  
my order that you take charge of the Chapter  
during the hours of labor, and superintend  
the introduction of these strangers among the  
workmen.

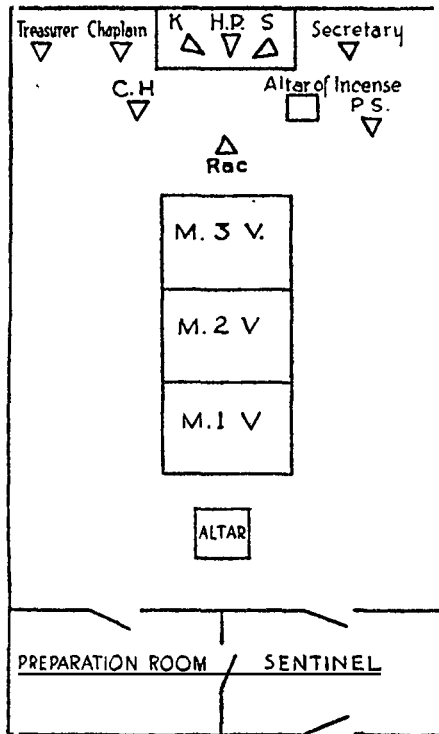
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### First Section

C. of H.—Companion Principal Sojourner  
(Principal Sojourner rises and responds:  
"Companion Captain of the Host"), you will  
retire, prepare and introduce the candidates.

(The Principal Sojourner retires, and the candi-  
dates are prepared by being h. coats removed, shod  
with slippers, c t seven t around the b of each and  
connected one to the other. Thus prepared, they are  
led, following one behind the other, to the door of  
the Chapter by the Principal Sojourner, who makes  
the alarm \*\*\* \*\*\*)





Officers' Stations in Royal Arch Degree During Work

R. A. C.—Companion Captain of the Host, there is an a at the d of t p r.

C. of H.—You will a t a, Companion Royal Arch Captain, and r t c.

(Royal Arch Captain goes to the door, gives \*\*\* \*\*\*, opens the door, and says.)

R. A. C.—Who comes here?

P. S.—Three Brothers, A. B., C. D., and E. F., who have been regularly i, p, and r t t s d of M M; advanced to the honorary degree of Mark Master; inducted into the Oriental Chair of King Solomon; received and acknowledged Most Excellent Masters, and now d to r m l by being exalted to the august degree of Royal Arch Mason.

R. A. C.—Brethren, i i o y o f w a a t y m t r?

Candidates—It is.

R. A. C.—Companion Principal Sojourner, a t d a t p?

P. S.—They are.

R. A. C.—A t w a w q?

P. S.—They are

R. A. C.—Have they m s p i t p d t e t t t?

P. S.—They have.

R. A. C.—By what p r o b d t e t g a d m i t t a n c e?

P. S.—B t b o t p.

R. A. C.—H t t p?

P. S.—They have.

R. A. C.—Give it

P. S.—R. (2-5).

R. A. C.—Brethren, y w w u t Captain of the Host c b i o y r a h a r.

(Royal Arch Captain closes the door, returns to his station)

C. of H.—Companion Royal Arch Captain, what was t c o t a?

R. A. C.—I find without Brothers A. B., C. D., and E. F., etc.

(Same dialogue ensues as at the door, until the following question is asked and answered:)

C. of H.—H t t p?

R. A. C.—They have.

C. of H.—It is my order that t e a b r i d a f.

(Royal Arch Captain goes to the door, opens it wide, and says:)

R. A. C.—Brethren, it is the order of the Captain of the Host that you e a b r i d a f.

(The three Masters of the Veils form the l a (4-4) about ten feet from the door of the preparation room by each grasping his own l w, and with his l h grasping r w of the one on his left. Candidates merely stoop as they pass under the a (4-4). Principal Sojourner enters, and before leading the candidates under the l a (4-4) halts them and says:)

P. S.—Brethren, you are now about to enter a Chapter of Royal Arch Masons for the first time, and you should remember that whosoever humbleth himself shall be exalted. S l, Brethren; s l; whosoever humbleth himself shall be exalted.

(Having passed under the l a (4-4), they are met by the Captain of the Host, who says:)

C. of H.—Brethren, you are received into this Chapter of Royal Arch Masons under a l a (4-4), to impress upon your minds in the strongest possible manner that the principal secrets of this degree may be communicated only under a l a (4-4).

(Circumambulate once, Principal Sojourner repeating:)

P. S.—I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

(They halt in the West, and the Principal Sojourner says:)

P. S.—My Brethren, as no Mason should ever engage in any great or important undertaking without invoking the blessing of Deity, you will kneel for the benefit of prayer.

(Captain of the Host gives \*\*\* Candidates kneel and the other Companions rise. The Principal Sojourner offers the following prayer:)

O thou Omnipotent and Eternal Jehovah, the glorious and everlasting I Am, permit us, Thy frail, dependent, and needy creatures, to approach Thy Divine Majesty.

We humbly adore and worship Thy unspeakable perfections, and Thy unbounded goodness and benevolence. We adore Thee

that, amidst the pains and calamities of our present state, so many means of refreshment are afforded us while traveling the rugged path of life.

O Thou who didst aforetime appear unto Thy servant Moses, in a flame of fire out of the midst of a bush, enkindle, we beseech Thee, in each of our hearts, a flame of devotion to Thee, of love to each other, and of charity to all mankind.

May the solemnities of the ceremonies of our institution be duly impressed upon our minds, and have a happy and lasting effect upon our lives.

And finally, O Merciful Father, when we shall have passed through the outer veils of these earthly courts, may we be admitted into the Holy of Holies above, into the presence of the Grand Council of Heaven, where the Supreme High Priest forever presides—forever reigns. Amen.

(Captain of the Host gives \*, and Companions are seated)

P. S.—Arise. Let us be going.

(Candidates rise and circumambulate the second time, and on reaching the West are met by the Captain of the Host, who halts them, saying)

C of H.—Halt! Who are you? Whence came you, and what are your intentions?

(Same dialogue ensues as at the door)

C. of H.—Brethren, in pursuing your intentions, it will be necessary for you to travel those rough and rugged roads which all Royal

Arch Masons have traveled before you. Before you can proceed you must take upon yourselves the solemn oath or obligation of a Royal Arch Mason. I assure you there is n t that is incompatible with your c o r d, or with those h a n d n d which you o t o God, y c, y n, y f, or y. With this a, do you s d t p?

Candidates—I do.

C. of H.—Companion Principal Sojourner, you will p t B a t a i d a a f.

S. W. (to candidates).—You will k o b k, b h r u t H B, s a c. (Done.)

P. S.—Companion Captain of the Host, the Brethren are at the altar in due and ancient form.

C. of H.—(Goes to east side of altar)—Brothers A. B., C. D., and E. F., y w s I, p y n i f a r a m.

I, , o m o f w a a,  
i t p o A G a t R A C, e t G a d t t m o Z, d h  
a h s p a s s, t I w n r t s o t d t a b o a p d,  
n t a p i t w, e i b w a l c a d o C o R A M, o t  
a C o t d a n u h u b d t, s e, o l i, I s h f h a  
l e t t s a m.

I f p a s, t I w a a o a d s a s s t a r b m f  
a R A C, o g m b a C o t d, i w t l o m c.

I f p a s, t I w s t a a b t B- l o t o a o C o  
R A M o w I m h b a m, t w t e a r o t G C u

w a t s m w ; a t C , r a r o t M E G G R A C  
~~e t I S S U A~~ , s f a t s m c t m k .

I f p a s , t I w h , a a a a w d C R A M , t w ,  
 w a o , w I m f t , s f a t n m r a m m o r p , w  
 i t m o t h p e u m . <sup>S P O U S E</sup>

I f p a s , t I w e t c o a C R A M w i p , s  
 f a t e h f i d .

I f p a s , t I w k t s o a C R A M , w c t a r  
 b m a s , s a i , m a t e , a t l t m o .

I f p a s , t I w n b a t o o c o a C o R A M  
 u t s b p a l n r R A M . Except five regular  
 members of a Chapter may constitute a quo-  
 rum to open and close its ~~stated~~ meetings ~~only~~,  
 for the transaction of business.

I f p a s , t I w n b a t e t t d o a g o l n t t  
 a o a t s t .

I f p a s , t I w n u s t b o a C R A M .

I f p a s , t I w n u r t k t t c b t t d , a w t s  
 s h s i p I w i d i .

I f p a s , t I w n g t G R A W i a o w , f o m  
 t t i w I s h r i , n w I i t G a S N s i t r p i w  
 t s s b h c t m .

A t I s p a s s , w t l h , e o m r , b m u n l a  
 p t t o h m s s o , a m b e t t s r o t n s , s I k  
 v t m s o o o a a R A M . S h m G a k m s i d  
 p o t s . (1-4.)

C. of H.—Brothers A. B., C. D., and E. F.,  
 you will d y h and, in t o f y s , k the H B.  
 (Done.)

P. S.—Arise! Let us be going.

(Circumambulate the third time, to the Burning  
 Bush in the West, Principal Sojourner repeating.)

Now Moses kept the flock of Jethro his fa-  
 ther in law, the Priest of Midian and he led  
 the flock to the backside of the desert, and  
 came to the mountain of God, even to Horeb.  
 And the angel of the Lord appeared unto him  
 in a flame of fire out of the midst of a bush:  
 and he looked (hoodwinks are removed), and,  
 behold, the bush burned with fire, and the  
 bush was not consumed. And Moses said, I  
 will now turn aside, and see this great sight,  
 why the bush is not burnt. And when the  
 Lord saw that he turned aside to see, God  
 called unto him out of the midst of the bush,  
 and said, Moses, Moses. And he said, Here am  
 I. And He said, Draw not nigh hither: put off  
 thy shoes (slippers are removed from feet of  
 candidates) from off thy feet, for the place  
 whereon thou standest is holy ground. More-  
 over, He said, I am the God of thy fathers, the  
 God of Abraham, the God of Isaac, and the  
 God of Jacob. And Moses hid his face; for he  
 was afraid to look upon God.

(Slippers and hoodwinks are replaced)

And God said unto Moses: Come now there-  
 fore, and I will send thee unto Pharaoh, that  
 thou mayest bring forth my people the chil-  
 dren of Israel out of Egypt. And Moses said  
 unto God, Behold, when I come unto the chil-  
 dren of Israel, and shall say unto them, The  
 God of your fathers hath sent me unto you,  
 and they shall say to me, What is his name?  
 what shall I say unto them? And God said

unto Moses, I A T I A: and He said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Moses was faithful to the divine command, and thus became the great emancipator, prophet, leader, and judge of the children of Israel. He led his people out of bondage, through the wilderness to the border of the promised land, where on Nebo's lonely mountain, his eyes undimmed by age and his natural force unabated, God took him. Joshua became their leader. They entered the promised land. Here they became a great nation. Mighty kings and the world's greatest prophets and teachers rose among them. As long as they were faithful to God, they prospered; but when the children of Israel forgot and forsook God, national ruin came upon them.

Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, and stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

(Resume procession, circumambulating fourth time)

Moreover all the chiefs of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fa-

thers sent to them by his messengers, because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

Therefore, He brought upon them the King of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: He gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the Kingdom of Persia.

(After the conclusion of the reading, noises are heard in the anteroom, which should represent, as nearly as possible, an attack upon a walled city. The blows of battering rams, the sound of trumpets, and the clashing of swords are heard, increasing in violence. When candidates are midway between the East and West, Captain of the Host throws open the door and shouts.)

The enemy are upon us. They are battering down the walls!

(Still louder clashing of swords and sounding of trumpets.)

P. S.—The Chaldeans are upon us! Let us make our escape!

(Companions rush in. Candidates are seized and hurried out of the Chapter to the anteroom.)

### Second Section

(Principal Sojourner and candidates are in the preparation room. Candidates are not hoodwinked. Door into chapter room is not open.)

P. S.—Brethren, thus far in these ceremonies you have been caused to represent three Most Excellent Masters who were present at the destruction of King Solomon's Temple by Nebuzaradan, Captain of the Guard of Nebuchadnezzar, King of Babylon, who, in the eleventh year of the reign of Zedekiah, King of Judah, besieged the city, captured all the holy vessels, together with the two famous brazen pillars, and the residue of the people that escaped the edge of the sword, carried he away captive to Babylon. In the second section you will represent a party of the children of Israel on their return from Babylon to Jerusalem.

Babylon is now under the rule of Cyrus, King of Persia, who, in this the first year of his reign, issued 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." Availing themselves of this proffered liberty, Zerubbabel, with some forty and two thousand of the children of Israel and more than seven thousand servants, bearing many of the holy vessels of the Temple, have departed for Jerusalem and must now be nearing that holy city. What say you, Brethren, shall we also go up and offer our services in this noble and glorious work? (Candidates answer.) Then, Brethren, let us go, and, remembering the symbol of the burning bush, which was to impress upon our minds in the most solemn manner that the words and signs following it are of Divine institution and as such must be sacredly regarded by us and transmitted to our posterity as a means by which they may be known and distinguished forever after, when we come to our brethren at Jerusalem let us remember the words of the Lord unto Moses at the burning bush, and say unto them, I A H S U U Y (3-8).

(Door is now open; candidates are hoodwinked and are still united by the cable tow. In this manner, and following one behind the other, they are led by the Principal Sojourner, and travel the road to Jerusalem, accompanied by the narrative of the Principal Sojourner. Only three complete circuits are made. The narrative here given, or any other heretofore used in this jurisdiction, may be used. **BETTER IMPRESSION IS MADE IF CLASS IS STANDING STILL DURING IMPORTANT PARTS OF LECTURE**.)

P. S.—(Standing with candidates just outside the Chapter-room)—Let us, with thankful, hopeful hearts, and with renewed confidence in the God of our fathers, who hath manifested his power and goodness, even to the heathen, in the liberation of his repentant captive children, begin our weary journey to our own native land.

(Chapters using slides, see page 172.)  
(Commence journey)

Through the infinite mercy of the God of our fathers, who hath put it into the heart of a heathen prince to set us at liberty, we turn our backs upon this Babel of the nations, where we have been captives, but not without hope, and are now permitted to return to the land of our nativity. The Syrian sun lights up the eastern horizon with gladness; the groves are vocal with the music of happy birds; the flowers are gaily clad in their variegated beauties; grateful nature rejoices in the return of spring, and even the Euphrates, as it lazily sweeps its way over the sands, seems to murmur praises to the Holy One, of whom the inhabitants of this bright land know nothing.

We have now arrived at and are about to cross the vast ditch dug by order of King Cyrus to drain the waters of the Euphrates so that his armies might pass under the walls of Babylon through the bed of the river. (Cross the ditch.) The work was completed—the sluices ready. Then was seen that mysterious

hand tracing upon the wall of the apartment occupied by the drunken Belshazzar and his beastly lords those unknown, fearful words, "Mene, mene, tekel upharsin." Instantly sobered by fear, their knees smote together, for they felt in their very bones the fearful import of those mysterious characters. Then, too, there came up from the streets of the beleaguered city the despairing cry "The waters are drained! The waters are drained!" mingled with the sounds of rushing hosts, as the victorious Medes and Persians burst through the lofty arches. Our enemies were butchered before us, yet we, as servants of the living God, could not behold unmoved the anguish of despairing mothers, the cries of suffering innocence, or the helpless agony of decrepit age (Pass East.)

How incomprehensible are the dealings of our God in His visitations of wrath upon those nations that forget His law, and yet His mercies are equally so. *Prayer is optional and all matter between brackets may be omitted.*

[Then, Brethren, let us here kneel and invoke the mercy of the Great I AM upon our perilous undertaking, for his protecting arm alone can support and deliver us from the dangers which surround us.

Prayer—O Thou Holy One of Israel, the heavens declare Thy glory and the firmament showeth Thy handiwork. Preserve us, O Lord, for in Thee do we put our trust. Keep us as the apple of Thine eye, and hide us under the shadow of Thy protecting wing. Teach us the

way, lead us in the straight path, hear the voice of our supplication, and preserve us from all enemies. Let the words of our mouths and the meditation of our hearts be acceptable in Thy sight. And to Thee, O Lord, we will give thanks forevermore. Amen.

Rise, Brethren. Let us be going.]

Our course lies up the river until we come to the bend, where it sweeps away from the eastward, thence out upon the desert. We will be subject to many trials and privations—the want of water, the hot blasts of the simoon, and the danger of attacks from the wild robbers of the desert, the fierce sons of Ishmael.

We are now at the bend of the river. That country on the other side is Mesopotamia, where our father Abraham sojourned. From this point until we reach old Tadmor of the wilderness, our journey will be over the hot sands of the desert, under the scorching rays of the Syrian sun, without water or a place of shade or refreshment. But a firm faith in Him who delivered our fathers from the bondage of Egypt will enable us to overcome all difficulties. (Cross ruins.)

We are now approaching the colonnades of old Tadmor, rebuilt by King Solomon about fifteen years after the completion of the Temple. The ancient site of this magnificent city was a beautiful oasis, surrounded by the vast and arid expanse of sand over which we have journeyed since leaving the bend of the Euphrates. It was built amid delightful groves

of palm and fig trees, and supplied with an abundance of pure water. Tadmor was celebrated not only for the beauty of its situation and the grandeur of its architecture, but also as a source of great revenue to King Solomon, by reason of its vast wealth, accumulated by its immense inland commerce with the surrounding countries. It was here that the richly laden caravans from the east unloaded their treasures in exchange for the commodities of the west. But Tadmor and the noble monuments of her former glory sink in the distant sands behind us, and we turn our thoughts to the next place of historical interest on our route—Riblah, memorable Riblah—with whose ruins are associated events ever to be remembered by Israel and Judah, for it was here that our God visited his final judgment upon our Prince and rulers. (Pass East second time.)

We are now at Riblah, and here, amid her ruins, the reminiscences of a sad past, let us pause for a season to rest our weary feet and reflect upon the former glory, the misfortunes and future destiny of our people. (Candidates and Principal Sojourner sit upon the floor.) Looking out upon solitude and desolation, what dark memories crowd into the soul to stop the access to agreeable thought, and how vividly pass in review before our senses those scenes of woe, which almost fifty years ago we beheld enacted even here where we meditate. Then our faces were turned away from the anger of an incensed God, our backs were upon the homes of our fathers, and the flames



of the consuming glories of Zion lighted up our departure for Babylon and captivity in a strange land among strangers.

Though years have passed since were written those darkest pages in our country's history, yet will memory carry us back to the days of our childhood and early captivity, when here in undisputed power sat the Chaldean, the avenging agent appointed by our forgotten God to direct the final outpouring of his wrath upon our unfortunate King and rulers. For this, you will remember, was the headquarters of Nebuchadnezzar, who was not at Jerusalem, but had remained at Riblah after defeating the King of Egypt, who, some time previous, had advanced with a large army to relieve Zedekiah. And it was here that our unfortunate King, after his capture on the plains of Jericho, in attempting to escape from the city, was brought before the Chaldean monarch.

Then lowered upon Israel's rebellious prince that long-threatened night of divine retribution, which cast its sable folds around him and forever shut out light and earthly hope, for the Chaldean, after compelling him to witness the slaughter of his children and the lords of his household, put out his eyes and sent him in chains to Babylon, where he remained in prison until his death. Thus were fulfilled the prophecies of Ezekiel and Jeremiah, the seeming contradiction of which led our King to rebel against the Chaldean. And although seemingly contradictory in their import, yet how truly all came to pass as it was written.

Jerusalem and her Temple were delivered into the hands of the despoilers, who sacked and committed them to the flames. Her King died in Babylon, yet saw it not, and through long, dreary years as he bowed his wayward people in humility before his great displeasure.

But, Brethren, though cast down with sorrow by the sombre recollections of our fall, which the gloom of our present surroundings so distinctly recalls, there is another prophecy even now being fulfilled, the end of which is not yet, which gives us hope in the future, for you must remember that, while the prophet foretold the destruction of Jerusalem and the degradation of her people, he also wrote that the Lord God hath said: "Lo, the days come that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Again I will build thee, and thou shalt be built, O virgin of Israel! For there shall be a day, that the watchmen upon mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." (Candidates are directed to rise.)

How inscrutable are his ways, how infinite his mercy to his chosen people, for we, his now repentant servants, are in accordance with his promise being brought from captivity, and under his guidance are in part fulfilling that destiny marked out by him even in the days of his wrath, when we followed after strange gods and heeded not his threats and supplications.

(Between brackets may be omitted.)

[Then, Brethren, let us again on our knees, with chastened and obedient spirit and with an abiding faith in his power and goodness, give thanks to the God of our fathers for his protection thus far on our journey, and humbly implore that his mercies may continue with us through the dangers and vicissitudes which yet await us.

(Prayer)—O Lord, Thou hast been favorable unto the children of Israel, and art bringing them back from captivity. Thou hast forgiven them their iniquity, and hast taken away all Thy wrath. Be Thou exalted, O God, above the heavens and Thy glory above the earth, for we have cried unto Thee in our trouble, and Thou didst lead us forth by the right way. Let the nations be glad and sing for joy. Let the heavens and the earth praise Thee, for Thou art great and greatly to be praised. Bless the Lord, and may all that is within us bless his holy name. Amen.

Rise, Brethren, and let us resume our journey.]

The next place of interest to which we will come is Damascus, the oldest and most delightful situated city in the world, celebrated for the beauty of its scenery, its salubrious climate, its luscious fruits, its bright and sparkling rivers, and as the seat of government of the old Syrian monarchy. (Cross ruins) Here is a bridge over the Pharpar, one of the beautiful streams of Damascus. (Pass East third time and cross bridge.) From this point, except a few passes in our own glorious Lebanon, our journey will be neither difficult nor dangerous.

Yonder lies the noble mountain! Its rugged peaks and deep gorges are rendered as soft in the blue distance as the outlines of a summer's cloud against the western sky. Hail, glorious Lebanon! Thy lofty head pierces the clouds and proudly defies the storms! Thy gloomy forests once rang with the sound of the axes and echoed the merry songs of the workmen. Thy deep gorges resounded to the crash of falling cedars, as the levies under the noble Adoniram prepared the timbers for the Temple of the living God. Glorious reminiscences of 470 years of noble deeds by noble men for God-like purposes!

(Between brackets may be omitted.)

[Brethren, let us once more kneel and look to the God of Abraham, the God of Isaac, and the God of Jacob, and render to him all honor and praise that, freed from bondage, we are permitted once more to gaze upon the scenes of our nativity.

Prayer—O Lord God of Israel, let us return thanks unto Thee, and come before Thee singing praises to Thy Holy Name. Let Israel rejoice in Him, and let the children of Zion be joyful in their King, for He doth build up Jerusalem. Praise ye the Lord, O Jerusalem, and praise Him, O Zion. The Lord shall reign forever unto all generations, and they shall praise His works and declare His mighty acts. Amen

Rise, Brethren.]

Let us hasten on our almost completed journey. It will not be long until we pass the

clay grounds of the Jordan, where all the holy vessels were cast for the Temple by that matchless artist, the widow's son. We are now approaching the summit of Prospect Hill, from which Jerusalem can be seen in the distance.

Ah, there she is, sleeping among her everlasting hills! There are the old olive groves and vineyards, and dancing merrily over its pebbly bed are the bright waters of the brook Kedron. But thy walls are broken down, O Jerusalem, and scattered over the hillsides are the mighty works of David and Solomon. O Jerusalem! Jerusalem! If I forget thee may my right hand forget her cunning. May my tongue cleave to the roof of my mouth if I prefer not thee above my chief joy. Our enemies desired us to sing of thee, saying, "Sing us one of the songs of Zion," but we preferred that our harps should hang idly upon the willows by the river of Babel, for how could we sing the Lord's song in a strange land? Now thou art desolate, thy walls are broken down and thy pleasant places laid waste. (Hood-winks are removed) But see, Brethren, amid the ruins in the distance is a new building, temporary in structure. It must be there that our chief men are in council concerting plans for rebuilding the house of the Lord. Let us go up and offer our services in this noble and glorious work. (Cable tows are removed and shoes put on. Do not take candidates out of Chapter Room.) Brethren, here is the Tabernacle. Let us ask permission to enter. (Give \*\*\* \*\*\*)

M. F. V.—Who dares approach this First Veil of our sacred Tabernacle? Assemble, Companions, the enemy is at hand!

(Master of the First Veil steps outside the First Veil. The other Masters of the Veils come quickly forward. Master of the First Veil again demands:)

M. F. V.—Who comes here?

P. S.—Three weary sojourners, who have come up from Babylon to help, aid, and assist in rebuilding the House of the Lord, without the hope of fee or reward.

M. F. V.—By an order of the Council, now in session, issued in consequence of disturbances having arisen from the introduction of strangers among the workmen, none are permitted to engage in this noble and glorious work except the true descendants of the tribes of Judah and Benjamin. You will therefore be careful in tracing your genealogy. Who are you?

P. S.—We are of your own brethren and kin; children of the captivity; true descendants of those noble families of Giblemites sent hither at the building of the first Temple. We have been regularly initiated, passed, and raised to the sublime degree of Master Mason; advanced to the honorary degree of Mark Master; inducted into the Oriental Chair; and received and acknowledged Most Excellent

Masters. We were also present at the destruction of the first Temple by Nebuzaradan, by whom we were carried away captives to the King of Babylon, where we have remained subject to him and his successors until the reign of Cyrus, King of Persia, by whose recent proclamation we have been liberated, and have now come up to help, aid, and assist in this noble and glorious work.

M. F. V.—By what particular right or benefit do you expect to gain admittance?

P. S.—By the words of Him who hath sent us.

M. F. V.—Who hath sent you?

P. S.—The God of your fathers.

M. F. V.—What is his name?

P. S.—I A T I A. I A (1-3) hath sent us unto you.

M. F. V.—Enter this First Veil of our sacred Tabernacle.

(Masters of the other Veils return to their stations. Candidates are conducted by the Principal Sojourner within the First Veil.)

M. F. V.—Three Most Excellent Masters you must have been, thus far to have come to promote this noble and glorious work, but further you cannot go without my passwords, sign, and words of explanation. My passwords are S (6-1), H (5-7), and J (10-1). My sign

is this (gives sign), and is in imitation of that sign given by the Lord unto Moses when He commanded him to cast his rod upon the ground. My words of explanation are explanatory of that sign, and are to be found in the writings of Moses, as follows:

“And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.”

Your alarm in future will be seven distinct knocks. You have my permission to pass.

(Advancing to the Second Veil, the Principal Sojourner gives the alarm of \*\*\* \*\*\*)

M. S. V.—Who dares approach this Second Veil of our sacred Tabernacle? (Steps outside.) Who comes here?

P. S.—Three weary sojourners, Most Excellent Masters, who have come up from Babylon to help, aid, and assist in rebuilding the House

of the Lord, without the hope of fee or reward.

M. S. V.—By what particular right or benefit do you expect to gain admittance?

P. S.—By the passwords, sign, and words of explanation of the Master of the First Veil.

M. S. V.—What are his passwords?

P. S.—S (6-1), H (5-7), and J (10-1).

M. S. V.—What is his sign?

P. S.—It is this (gives sign), and is in imitation of that sign given by the Lord unto Moses when He commanded him to cast his rod upon the ground.

M. S. V.—What are his words of explanation?

P. S.—Explanatory of that sign, and are to be found in the writings of Moses.

M. S. V.—Enter this Second Veil of our sacred Tabernacle. (Done.) Three Most Excellent Masters you must have been thus far to have come to promote this noble and glorious work, but further you cannot go without my passwords, sign, and words of explanation. My passwords are M (2-3), A (7-10), and B (3-6). My sign is this (gives sign), and is in imitation of that sign given by the Lord unto Moses when He commanded him to put his hand into his bosom. My words of explanation are explanatory of that sign, and are to

be found in the writings of Moses, as follows:

“And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and he plucked it out of his bosom, and, behold, it was turned again as his other flesh, And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.”

You have my permission to pass.

(Advancing to the Third Veil, the Principal Sojourner makes alarm by giving \*\*\* \*\*\*)

M. T. V.—Who dares approach this Third Veil of our sacred Tabernacle? (Steps outside.) Who comes here?

P. S.—Three weary sojourners, Most Excellent Masters, who have come up from Babylon to help, aid, and assist in rebuilding the House of the Lord, without the hope of fee or reward.

M. T. V.—By what particular right or benefit do you expect to gain admittance?

P. S.—By the passwords, sign, and words of explanation of the Master of the Second Veil.

M. T. V.—What are his passwords?

P. S.—M (2-3), A (7-10), and B (3-6).

M. T. V.—What is his sign?

P. S.—It is this (gives sign), and is in imitation of that sign given by the Lord unto Moses when He commanded him to put his hand into his bosom.

M. T. V.—What are his words of explanation?

P. S.—Explanatory of that sign, and are to be found in the writings of Moses.

M. T. V.—Enter this Third Veil of our Sacred Tabernacle. (They enter.) Three Most Excellent Masters you must have been thus far to have come to promote this noble and glorious work, but further you cannot go without my passwords, sign, and words of explanation, and this s (9-5) (gives it to Principal Sojourner). My passwords are J (6-10), Z (5-5), and H (4-3) My sign is this (gives sign), and is in imitation of that sign given by the Lord unto Moses when He commanded him to take of the water of the river and pour it upon the dry land. My words of explanation are explanatory of that sign, and are to be found in the writings of Moses, as follows:

“And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of

the river shall become blood upon the dry land”

You have my permission to pass.

(Advancing to the Fourth Veil, the Principal Sojourner makes alarm by giving \*\*\* \*\*\*)

R. A. C.—Who dares approach this Fourth Veil of our sacred Tabernacle, where incense burns upon our holy altar both day and night? (Steps outside.) Who comes here?

P. S.—Three weary sojourners, Most Excellent Masters, who have come up from Babylon to help, aid, and assist in rebuilding the House of the Lord, without the hope of fee or reward

R. A. C.—By what particular right or benefit do you expect to gain admittance?

P. S.—By the passwords, sign, and words of explanation of the Master of the Third Veil, and this s (9-5).

R. A. C.—What are his passwords?

P. S.—J (6-10), Z (5-5), and H (4-3)

R. A. C.—What is his sign?

P. S.—It is this (gives sign), and is in imitation of that sign given by the Lord unto Moses when He commanded him to take of the water of the river and pour it upon the dry land.

R. A. C.—What are his words of explanation?

P. S.—Explanatory of that sign, and are to be found in the writings of Moses.

R. A. C.—Present the s (9-5). (Done.) You will wait until the Captain of the Host can be informed of your request and his answer returned.

(Royal Arch Captain returns within the Fourth Veil. The pot of incense should now be lighted, so as to be burning upon the altar in front of the Council when the candidates enter)

R. A. C.—Companion Captain of the Host, there are without three weary sojourners who have come up from Babylon to help, aid, and assist in the noble and glorious work of rebuilding the House of the Lord, without the hope of fee or reward. They claim to be Most Excellent Masters, and as such have made themselves known to the guards, and now await permission to appear before the Council.

C. of H.—By what particular right or benefit do they expect to gain admittance?

R. A. C.—By the passwords, sign, and words of explanation of the Master of the Third Veil, and this s (9-5).

C. of H.—Present the s (9-5). (Done.) Excellent High Priest, there are without three weary sojourners, who have come up from Babylon to help, aid, and assist in the noble and glorious work of rebuilding the House of

the Lord, without the hope of fee or reward. They claim to be Most Excellent Masters, and as such have made themselves known to the guards, and now await permission to appear before the Council.

E. H. P.—By what particular right or benefit do they expect to gain admittance?

C. of H.—By the passwords, sign, and words of explanation of the Master of the Third Veil, and this s (9-5).

E. H. P.—Present the s (9-5). Done.

E. H. P.—(Handing s (9-5) to S). Do you recognize this s (9-5)?

S.—It appears to be Z's S (5-1). (Hands s (9-5) to K).

K.—It must be the S o T (4-7). (Returns it to E. H. P.).

E. H. P.—The Council recognizes this a Z's S (5-1), the S o T (4-7). It is my order that the three sojourners be admitted.

C. of H. (to R. A. C.)—Admit them.

R. A. C. (to candidates)—Enter.

(The Captain of the Host standing north and the Royal Arch Captain south of the entrance to the Fourth Veil, the candidates are conducted before the Council by the Principal Sojourner, who stands at their right. Scribe stands and recites:)

In the seventh month, in the one and twentieth day of the month, came the word of the Lord unto me saying: Speak now to Zerubabel, the son of Shealtiel, governor of Judah,

and to Jeshua, the son of Josedech, the High Priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes, in comparison of it, as nothing? Yet now be strong, O Zerubbabel, and be strong, O Jeshua, the son of Josedech, the High Priest, and be strong, all ye people of the land, said the Lord, and work, for I am with you, saith the Lord of Hosts. I will take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee.

C. of H.—Excellent High Priest, these are the three weary sojourners to whom permission has been granted to appear before the Council.

E. H. P.—The Council will hear your reasons for seeking this audience.

P. S.—Excellent High Priest, King, and Scribe, we are three Most Excellent Masters, of your own Brethren and kin, children of the captivity, and, impelled by our devotion to the God of our fathers, our love for our brethren, and our grief at the sad condition of the Holy Temple, have come up from Babylon through many weary days of journeying, and beset by many dangers and difficulties, for the purpose of offering our services in the noble and glorious work of rebuilding the House of the Lord, without the hope of fee or reward.

E. H. P.—Having represented yourselves to be Most Excellent Masters, what evidence can you produce to satisfy the Council that you are such?

P. S.—We can give the passwords and signs of the various degrees through which we have passed.

E. H. P.—Give the signs.

(Candidates give signs from Mark Master to Most Excellent Master, inclusive Council consults)

E. H. P. (to K. and S.)—Are you satisfied that they are Most Excellent Masters?

K. and S.—We are.

E. H. P.—Brethren, the Council is satisfied that you are Most Excellent Masters, and accepts with pleasure your proffered assistance. What part of the work are you willing to undertake?

P. S.—Any part, Excellent High Priest, even the most servile, to promote so noble and glorious a work.

E. H. P. (to S.)—Where should they commence their labors?

S.—It will be necessary to remove more of the rubbish from the ruins of King Solomon's Temple in order to lay our foundation.

K.—Charge them to observe and preserve everything of possible importance, which they may discover.

E. H. P.—The Council is satisfied of your ability to perform any part, even the most



difficult; but as it is necessary to remove some more of the rubbish from the easternmost parts of the ruins, in order to lay the foundations of the second Temple, you will commence your labors there. You will be careful to observe and preserve everything of importance, as we have no doubt that many valuable models of excellence lie buried there, which, if brought to light, will prove of essential service to the Craft. Companion Captain of the Host, you will furnish the Brethren with ~~aprons and~~ working tools.

(Captain of the Host supplies the candidates with ~~aprons and~~ with the crow, pickax, and spade.)

E. H. P.—The Working Tools of a Royal Arch Mason are the Crow, Pickax, and Spade. The Crow is used by operative Masons to raise things of great weight and bulk; the Pickax to loosen the soil and prepare it for digging, and the Spade to remove rubbish. But the Royal Arch Mason is emblematically taught to make use of them for more noble and glorious purposes. By them he is reminded that it is his sacred duty to lift from his mind the heavy weight of passions and prejudices that encumber his progress toward virtue, loosening the hold which long habits of sin and folly have had upon his disposition, and removing the rubbish of vice and ignorance which prevents his beholding that eternal foundation of truth and wisdom on which he is to erect the

spiritual, moral, and Masonic temple of his life.

Companion Captain of the Host, you will conduct the Brethren to the scene of their labors.

(Captain of the Host directs the candidates to follow him to the scene of their labors, where he leaves them in charge of the Principal Sojourner, and returns to his station. The candidates, under the direction of the Principal Sojourner, discover the k (8-3), remove it from its place in a genuine a (6-3), and return with it to report. Principal Sojourner gives \*\*\* \* \* \* at First Veil.)

M. F. V.—Who comes here?

P. S.—Workmen from the ruins with discoveries.

M. F. V. (to M. S. V.)—Workmen from the ruins with discoveries.

M. S. V. (to M. T. V.)—Workmen from the ruins with discoveries.

M. T. V. (to R. A. C.)—Workmen from the ruins with discoveries.

R. A. C. (to C. of H.)—Workmen from the ruins with discoveries.

C. of H.—Excellent High Priest, there are without workmen from the ruins with discoveries.

E. H. P.—Let them enter.

C. of H. (to R. A. C.)—Let them enter.

R. A. C. (to M. T. V.)—Let them enter.

M. T. V. (to M. S. V.)—Let them enter.

M. S. V. (to M. F. V.)—Let them enter.

M. F. V. (to candidates)—Enter.

(Candidates pass through the veils and stand before the Council, one of them bearing k (8-3) Scribe stands and addresses H. P. and says.)

Hear, O King, what the Prophet Zechariah has to say concerning thy success. (Reads.)

This is the word of the Lord unto Zerubbabel, saying, not by might nor by power, but by my spirit. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof with shouting, crying, grace, grace unto it. Moreover, the word of the Lord came unto me, saying, the hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you. For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel.

E. H. P.—Brethren, what report have you to make?

P. S.—Excellent High Priest, King and Scribe, we repaired to the scene of our labors as directed, and wrought diligently for three days, without discovering anything of importance, except passing the ruins of several columns of the different orders of architecture. On the fourth day we came to what we supposed to be an impenetrable rock. One of my companions, on striking it with a crow, ob-

served that it returned a hollow sound, whereupon we redoubled our efforts, and on removing more of the rubbish, found it to be the top of an a (6-3), from the apex of which, with much difficulty, we succeeded in raising this stone of curious form, and having engraved upon its sides certain mysterious characters. Deeming this an important discovery, we have brought it up and present it to the Council for your inspection.

(The Council examines k (8-3) carefully.)

E. H. P. (to S.)—Do you recognize that m?

S—It is evidently the m of a Mark Master Mason. It must be the k (8-3) of an a (6-3).

K.—This should lead to more important discoveries.

E. H. P.—This is indeed an important discovery. The Council is of the opinion that this is the k (8-3) of an a (6-3), and wrought by a Mark Master Mason; and, from the situation in which it was found, will undoubtedly lead to other important discoveries. Are you willing to penetrate this a (6-3) in search of treasure?

P. S.—Although the task will be attended with difficulty, and perhaps danger, yet we are willing to make the attempt, to promote so noble and glorious a work.

E. H. P.—Then go, my Brethren, and may the God of your fathers be with you.

(Principal Sojourner and candidates return to the ruins; widen the aperture, fasten a cable tow seven times around the body of the second candidate; lower him into the v (3-4); he discovers t s (3-5), and is raised out of the v (3-4). All return, make the same alarm as before at the First Veil, and same announcement goes to the High Priest and order returned for their admission as before. They stand before the Council. The King stands and recites.)

In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as of old.

E. H. P.—Brethren, what report have you to make?

P. S.—Excellent High Priest, King and Scribe, we returned to the scene of our labors as before, and, after removing some more of the stones to widen the aperture, we fastened a cable tow seven times around the body of one of my companions to assist him in descending; and it was agreed that he should shake the cable to the right as a signal to ascend. In this manner he descended, and after some search discovered t s (3-5). The place now becoming offensive by reason of the moist air which had long been confined therein, he gave the signal to ascend. Deeming these an important discovery, we have brought them up and present them to the Council for your inspection.

(Council examines the t s (3-5) with profound interest.)

E. H. P. (handing one j (10-2) to S. and one to K.)—Do you recognize these j (10-2)?

S.—They are evidently the j (10-2) of Past Masters.

K.—They appear to be the j (10-2) of Grand Masters.

E. H. P.—This is indeed a most important discovery. The Council is of the opinion that they are the j (10-2) of Past Masters, and probably those w (8-4) by our three ancient Grand Masters, Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif, and from the place where they were found will undoubtedly lead to still further and more important discoveries. Are you willing to penetrate this a (6-3) again in search of further treasure?

P. S.—Excellent High Priest, although the task will be attended with great difficulty, and perhaps great danger, yet we are willing to make the attempt, even at the peril of our lives, to promote so noble and glorious a work.

E. H. P.—You will then return to the scene of your labors, and rest assured that your valuable services shall not be unrewarded.

(Principal Sojourner and candidates return to ruins; third candidate is lowered to d v (3-4); discovers a (4-10); is raised out of the v (3-4), and all return, bearing the a (4-10), with the same ceremonies as before, and stand before the Council.)

E.H.P.—Brethren, what report have you to make?

P. S.—Excellent High Priest, King, and Scribe, we returned to the scene of our labors as before, where one of my companions descended as before. The sun had now reached the meridian, and shone with such refulgent splendor into the innermost recesses of the a (6-3) that he was enabled to discover upon a pedestal in the easternmost part thereof this curiously-wrought box, overlaid with pure gold, and having upon its top and sides certain mysterious characters. Availing himself of this treasure, he gave the signal, and on ascending he found his hand involuntarily placed in this position (gives penal sign), to protect his eyes from the intense light and heat of the sun. We have again returned to the Council, and present this box for your inspection.

(The a (4-10) is placed upon a pedestal in front of the High Priest. Excellent High Priest, King, and Scribe rise and examine it with great care.)

E. H. P. (to S. and K.)—Do you recognize those characters?

S.—I do not

K.—Neither do I.

E. H. P.—The Council is equally as ignorant as yourselves as to the box and the several mysterious characters on its top and sides.

Companions King and Scribe, let us open it, and by its contents we may be able to determine its true character. Peradventure, it may contain matters of value to the craft and to our people. Companion Captain of the Host, open this box with care and present its contents.

King—Hold, Companion Captain of the Host! Excellent High Priest, this may indeed prove to be the A o t C (10-4). If so, it is not proper that less consecrated hands than those of the High Priest himself should touch it.

E. H. P.—Companion King, your suggestion is timely.

(The High Priest then opens the box in a reverential manner and takes out a scroll of parchment, which he hands to the Scribe. The Scribe examines and reads from the scroll.)

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

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 bare the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of ark of the covenant of the Lord your God, that it may be there for a witness against thee

Scribe—Is not this the B o t L (9-7)?

(Scribe hands scroll in front of Excellent High Priest to King, who examines and says:)

King—This appears to be the B o t L (9-7).

(King hands scroll to High Priest, who says:)

E. H. P.—The B o t L (9-7)! Long lost, now found! Holiness to the Lord! (Gives penal sign with scroll.)

(King and Scribe, each in turn, take the scroll, give penal sign the same way, and make the same exclamation. Scribe retains the scroll, continues to examine it, and while the High Priest is examining the contents of the a (4-10) the Scribe reads:)

And Moses said, this is the thing which the Lord commandeth, fill an omer of the manna, 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.

(During the reading the High Priest takes out the p o m (4-9) and hands it to the Scribe, who examines and says:)

Scribe—Is not this a p o m (4-9)?

(Hands it in front of Excellent High Priest to the King)

King—It appears to be a p o m (4-9).

(Hands it to the High Priest)

E. H. P.—This is the p o m (4-9) which Moses by divine command laid up in the side

of the a (4-10) as a memorial of the miraculous manner in which the children of Israel were supplied with that article of food forty years in the wilderness.

(The High Priest then continues his search in the a (4-10), and the Scribe reads from the scroll:)

And the Lord said unto Moses, bring A r (6-2) again before the testimony, to be kept for a token

(During the reading the High Priest takes out A r (6-2) and hands it to the Scribe, who examines and says:)

Scribe—Is not this A r (6-2)?

(Hands it in front of Excellent High Priest to the King.)

King—It appears to be A r (6-2).

(Hands it to the High Priest.)

E. H. P.—This is the r o A (10-8), which budded, blossomed, and brought forth fruit in a day, and which Moses by divine command laid up in the side of the a (4-10) as a testimony of the appointment of the Levites to the Priesthood.

(The Scribe continues to examine the scroll, and reads:)

And God spake unto Moses, and said unto him, I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them.

(As the Scribe reads the scroll, a piece of paper falls out. The Scribe picks it up, examines it, and says:)

Scribe—Is not this a key?

(Hands it in front of Excellent High Priest to the King)

King—It appears to be a key.

(The King hands the paper to the High Priest, who examines it and compares it carefully with the characters on the a (4-10), and says:)

E. H. P.—This must be a key to the mysterious characters on the top and sides of the box.

(Council consults and compares the key with the characters)

E. H. P.—Brethren, the Council is of the opinion that this most valuable discovery is an imitation of the sacred A o t C (10-4), containing copies of the B o t L (9-7), a p o m (4-9), A r (6-2), and a piece of parchment, having on it, apparently, a key, the application of which we have not yet fully determined. The original a (4-10), built by M (2-3), A (7-10), and B (3-6), was burned when the first Temple was destroyed. Of this imitation, the traditions of Masonry give the only authentic account. As the first a (4-10) was the symbol of the divine presence with and protection of the Jewish people and pledge of the stability of their nation so long as they obeyed the commands of God, so is this copy a symbol of God's presence with us so long as we live conformably to the precepts contained in the Book of the Law

(The High Priest replaces all the articles within the a (4-10) except the key. The Royal Arch ode should be sung, all standing:)

Tune: "Jesus, Lover of My Soul."

Joy, the sacred Law is found;  
Now the Temple stands complete;  
Gladly let us gather round  
Where the Pontiff holds his seat.  
Now he spreads the volume wide,  
Opening forth its leaves today;  
And the Monarch by his side  
Gazes on the bright display.

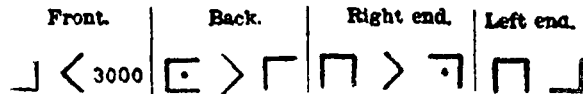
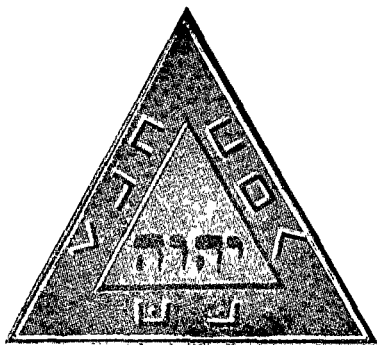
Joy, the secret vault is found!  
Full the sunbeam falls within,  
Pointing darkly underground  
To the treasures we would win;  
They have brought it forth to light,  
And again it cheers the earth;  
All its leaves are purely bright,  
Shining in their newest worth.

This shall be the Sacred Mark  
Which shall guide us to the skies,  
Bearing like a Holy Ark  
All the hearts who love to rise;  
This shall be the corner stone  
Which the builders threw away,  
But was found the only one  
Fitted for the arch's stay.

(During the singing the High Priest further compares the key with the characters, and then addresses the candidates:)

## LETTERING ON THE ARK

ON THE TOP



It is the order of the Grand Chapter of Tennessee that the Ark used in Subordinate Chapters conform to the above lettering.

E. H. P.—By this key we are enabled to read these mysterious characters. On three sides are the n o o a G M—S K o I, H K o T a H A (3-1). On the fourth side is the date when the deposit was made by them, A. L. 3000, A. L. being an abbreviation for Anno Lucis, meaning in the Year of Light or the Year of the World. The characters on the three sides of the t (3-7) on the top of the a f t n o D i t S, C a E I, a w g a o w t f t G R A W (2-9). On the top is also t l l M M W (1-2), t G a S N o D (4-5), which was communicated by the Lord unto Moses at the burning bush and was lost at the death of G M H A (1-5). This word is composed of four Hebrew characters, corresponding in our language to (5-3), and three vowels without which it cannot be pronounced and which are supplied by the key words on the three sides of the t (3-7), which is itself an emblem of the Deity. And now, as a reward for your valuable labors, we will invest you with these august secrets and appoint you Masters of the Veils. (If there are more than three candidates in the class, the High Priest will say “as you swore in your obligation that you would n b p a t e t t d o a g o l n t t i a o a t s t, the

Captain of Host will now conduct all except three of you to the anteroom.")

The Council, with the assistance of the Captain of the Host, Principal Sojourner and Royal Arch Captain, will now instruct you. We will first communicate to you the G R A W (10-5).

(Groups are formed as described in the opening High Priest, Captain of the Host, and one candidate form one group, King, Principal Sojourner, and one candidate form one group, Scribe, Royal Arch Captain, and one candidate form one group)

E H. P.—As we three did agree in peace, love, and unity the S W to s; as we three did agree in peace, love, and unity the S W to k, so we three do now agree in peace, love, and unity to r a R A. B 3 x 3. (G R A W (10-5) communicated as in the opening. Do not lower l a.) Retain same position of your hands and right feet; all kneel on left knee. We will now communicate t y t I N o D, t l l M M W (1-2) (Done by syllables, thrice repeated, as with the G R A W—10-5) Rise.

(Groups rise, balance 3 x 3, give p s, and officers return to their stations. Companions are seated, and candidates stand in front of the East)

E. H. P.—My Companions, you swore in your obligation that you would not give the G R A W (10-5) or impart the G a S N (6-6) in any other way, form, or manner than that in which you have just received them, which is by three times three, under a l a (4-4), and over a t (3-7), and in the latter case, on bend-knee.

E. H. P.—Companion Captain of the Host, you will see that the newly exalted Companions are clothed as Royal Arch Masons

(C of H presents each new Companion with a R A apron, and, with the assistance of other officers, sees that all are properly clothed, after which the E H P proceeds)

E H P.—The apron of a Royal Arch Mason is white, bordered with red.

White symbolizes the purity of your intentions, and red the fervency and zeal that should actuate you in the performance of every duty in promoting the noble and glorious work of building the Temple of your life, and in your labors for all mankind

The emblem of a Royal Arch Mason is the Triple Tau within a triangle encompassed by a circle. The equilateral, or perfect triangle, is emblematical of the Deity—the one living and true God, Creator of Heaven and Earth, and symbolizes His unity and the Great Trinity of His attributes; while the circle represents the Universe created by Him, whose center is everywhere and whose circumference extends to the boundless realms of Eternity

The Triple Tau is a symbol of the True Word, and is therefore the appropriate emblem of those who discover in this Degree, the mystery of the Great and Sacred Name, and learn to revere God and worship Him



(The High Priest explains briefly the key and its application to the characters on the sides and top of the box, calls attention to obligation to destroy key, also the penal sign and grand hailing sign; states that there is no grip in this degree, and, *if time permits*, the candidates *may* be seated in front of the East while he delivers to them the following.)

### HISTORICAL SUMMARY

My Companions, having passed through the ceremonies of this degree, you must have perceived its relative importance. It is calculated to impress upon our minds a firm belief in the being and existence of God, and it teaches a due reverence for His great and Holy Name. It also brings to light some of the most important secrets of the Craft which had lain buried in darkness from the death of Grand Master Hiram Abif to the erection of the second Temple, and without which the Masonic character is not complete. The degree of the Royal Arch is founded upon the destruction of the first and the building of the second Temple.

It is merely the evolution of a truth contained in the early Third Degree. It is not, strictly speaking, a "higher degree," but the last volume of the series in a sublime story revealed through symbolism. The Master's Degree without the Royal Arch is a story half told, a song unsung, and a promise unfulfilled.

The history of the 418 years from the completion of the first Temple to its destruction by Nebuchadnezzar is filled with the glories, the triumphs, the final fall and degradation of

the Kingdom of Judah, and the dispersion and loss of the Kingdom of Israel.

To the student of Biblical and ancient history, it is needless to recount the tragic events connected with, and the end of, the ten tribes of Israel, the history of which began with their revolt under Jeroboam, after the death of King Solomon. Neither is it necessary to dwell upon the history of the two remaining tribes, Judah and Benjamin, which formed the Kingdom of Judah and remained faithful in their allegiance to Rehoboam, the son of Solomon

In the year 586 B.C. the Temple of Solomon was razed and burned to the ground by Nebuchadnezzar, King of the Chaldeans; the faithless Zedekiah, the last of Judah's Kings, was made sightless and cast into a dungeon in Babylon. The holy vessels, the famous brazen pillars and all the treasures of the King's house, of his palaces, and of his Princes, were carried away. Judah lay waste. The Temple of God was desolate. The remnants of the people, except the very poor that escaped the sword, were made captives in a foreign land

Forty-eight years after the destruction of the first Temple, in the first year of his reign, Cyrus, King of Persia, issued an edict granting permission to the captives to return to their own land and to rebuild the Temple of their God. He appointed Zerubbabel, a Prince of the House of Judah, Governor of the people, under whose guidance and direction the rebuilding of the Temple at Jerusalem was begun. But owing to the poverty of the peo-

ple, and the hindrance by their enemies, very little was accomplished until eighteen years later, when Darius the King issued an edict that the Jews should no longer be hindered or impeded in the noble and glorious work of rebuilding the House of the Lord. He also caused the sacred treasures to be sent back to Jerusalem, and, by royal command, directed that the expenses of rebuilding the Temple should be paid out of the King's treasury.

In the year 520 B.C., under the stirring appeals of the prophets, Haggai and Zechariah, Zerubbabel again began the rebuilding of the House of the Lord. It was completed in the year 516 B.C. Thus in the period from the destruction of the first Temple to the completion of the second Temple, we find the fulfillment of the seventy years of captivity as foretold by Jeremiah

The first Grand Council formed at Jerusalem for the purpose of rebuilding the Temple consisted of Zerubbabel as King, Jeshua, the son of Josedech, as the High Priest, and Haggai, the prophet, as Scribe. They held their meetings in the Tabernacle, which was similar in structure and color design to the one erected by Moses in the wilderness. This Tabernacle was erected near the ruins of the first Temple, and guards were stationed at the entrance to the Veils to see that none were permitted to enter but such as were duly qualified by being true descendants of the tribes of Judah and Benjamin, and by making themselves known by the words given by God unto Moses at the burning bush.

In this degree you represented three of those Hebrew captives, who, rejoicing in their newly found freedom, made their toilsome and weary march over rough and rugged roads from Babylon to Jerusalem; and, having proven worthy, you were admitted into the presence of the Grand Council as three weary sojourners from Babylonian captivity, who had come hither to assist in the noble and glorious work of rebuilding the city and House of the Lord, without the hope of fee or reward, where you expressed a willingness to undertake any portion of the work, however humble it might be. You began your labors, during which certain important discoveries were made, the chief of which was the long-lost Master's Word.

(The Excellent High Priest requests the class to rise, if seated, and delivers the following:)

#### CHARGE

Worthy Companions, by the consent and assistance of the members of this Chapter, you are now exalted to the sublime and honorable degree of Royal Arch Mason. The rites and mysteries developed in this degree have been handed down, through a chosen few, unchanged by time and uncontrolled by prejudice; and we expect and trust they will be regarded by you with the same veneration and transmitted with the same scrupulous purity to your successors.

No one can reflect on the ceremonies of gaining admittance into this place without being forcibly struck with the important lessons

which they teach. Here we are necessarily led to contemplate, with gratitude and admiration, the sacred source whence all earthly comforts flow. Here we find additional inducements to continue steadfast and immovable in the discharge of our respective duties; and here we are bound by the most solemn ties to promote each other's welfare and correct each other's failings, by advice, admonitions, and reproof. As it is our earnest desire, and a duty we owe to our companions of this Order, that the admission of every candidate into this Chapter should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us but such as will promote, to the utmost of their power, the great end of our Institution.

By paying due attention to this determination, we expect you will never recommend any candidate to this Chapter whose abilities and knowledge of the preceding degrees you cannot freely vouch for, and who you do not firmly and confidently believe will fully conform to the principles of our Order, and fulfill the obligations of a Royal Arch Mason.

While such are our members, we may expect to be united in one object, without lukewarmness, inattention, or neglect; that zeal, fidelity, and affection will be the distinguishing characteristics of our society; and that satisfaction, harmony, and peace may be enjoyed at our meetings which no other society can afford.

E. H. P.—Companion Captain of the Host, you will seat our newly-exalted Companions among the other Companions.

### REGULAR CLOSING

(Short form for closing stated meeting only, on page 170.)

E. H. P.—Companion Captain of the Host (Captain of the Host rises and responds: "Excellent High Priest"), you will take the preliminary steps to close this Chapter of Royal Arch Masons.

C. of H.—Companion Royal Arch Captain (Royal Arch Captain rises and responds: "Companion Captain of the Host"), when a Chapter of Royal Arch Masons is about to be closed, what is your duty?

R. A. C.—To see that the Sentinel is at his post and the Tabernacle is securely guarded.

C. of H.—You will perform that duty and inform the Sentinel that the Excellent High Priest is about to close this Chapter of Royal Arch Masons, and direct him to guard accordingly.

(Royal Arch Captain goes to the door, knocks \*\*\* \*\*, which is answered by the Sentinel in the same manner Royal Arch Captain opens the door)

R. A. C.—Companion Sentinel, the Excellent High Priest is about to close this Chapter

of Royal Arch Masons, and directs that you guard accordingly.

Sentinel—His order shall be obeyed.

(Royal Arch Captain closes the door and returns to his station.)

R. A. C.—Companion Captain of the Host, your order has been obeyed.

C. of H.—Thank you; be seated.

C. of H.—Excellent High Priest, your order has been duly executed.

E. H. P.—Companion Captain of the Host, at the opening of this Chapter you informed me that it was composed of nine or more. When of nine only, who are they?

C. of H.—The Excellent High Priest, Companions King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, and three Masters of the Veils.

E. H. P.—Whom do the first three represent?

C. of H.—J (6-10), Z (5-5), and H (4-3), who composed the first Grand Council assembled at Jerusalem after the destruction of the first Temple, and held their meetings in the Tabernacle.

E. H. P.—Whom do the last three represent?

C. of H.—Those three of our ancient Brethren who were instrumental in bringing to light the principal secrets of this degree, after they

had lain buried in darkness from the death of G M H A (1-8) until the building of the second Temple, a period of 470 years, and who for their valuable services were appointed Masters of the Veils.

E. H. P.—How many veils were there?

C. of H.—Four.

E. H. P.—To what do they allude?

C. of H.—To the four principal tribes of Israel which bore their banners in the wilderness—Judah, Ephraim, Reuben, and Dan—whose emblems were the lion, the ox, the man, and the eagle.

E. H. P.—Where were these veils placed?

C. of H.—In the outer courts of the Tabernacle.

E. H. P.—For what purpose?

C. of H.—To serve as coverings for the Tabernacle and stations for the guards.

E. H. P.—Why were guards placed there?

C. of H.—To see that none entered but such as were duly qualified and had permission, none being admitted to the presence of the Excellent High Priest, King, and Scribe, sitting in council, except the true descendants of the tribes of Judah and Benjamin.

E. H. P.—What do these banners emblematically teach?

C. of H.—That when engaged in the pursuit of Truth, the great object of Masonic study, we should have the courage of the lion, the patience of the ox, the intelligence of the man, and the swiftness of the eagle.

(Excellent High Priest gives \*\*, and all officers rise except the Council. He should ask the stations and duties of all officers, as in opening; but if circumstances appear to justify it, he may omit asking the duties of officers below the Scribe. Rises and gives \*\*\* All rise.)

E. H. P.—Companion Captain of the Host, it is my order that this Chapter of Royal Arch Masons be closed. This order you will communicate to the Companions for their government.

C. of H.—Companions, it is the order of the Excellent High Priest that this Chapter of Royal Arch Masons be closed. Of this order you will take due notice and govern yourselves accordingly. Look to the East.

E. H. P.—Together, Companions, on the signs.

(Signs are given, followed by the battery, as in opening.)

E. H. P.—Companion Captain of the Host, you will bring the Companions to order as Royal Arch Masons and assemble them around the altar for our devotions.

C. of H.—Companions, you will come to

order as Royal Arch Masons and assemble around the altar for our devotions.

(Companions assemble around the altar, as in opening)

C. of H.—Excellent High Priest, your order has been duly executed.

E. H. P.—Companions King, Scribe, and Captain of the Host, you will join me at the altar for our devotions. (Done.)

E. H. P.—Companions, you will kneel on your l k and form a chain with l a over right. (Done.) Join me in the Lord's Prayer.

E. H. P.—(After prayer)—Companions, taking your time from me, you will balance t t t. (Done) Rise.

(All rise, break chain, no sign given)

E. H. P.—Companion Captain of the Host, you will form the Companions in groups of three, commencing on the left of the Council

(The formation of the groups is as follows: E C in a g of t clasps h own l w with his r h, and clasps the r w of the Companion on his l with his l h. The t is formed with the l f.)

C. of H.—Excellent High Priest, the groups are formed.

E. H. P.—As we three did agree in peace, love, and unity the S W to s, so we t do now agree in peace, love, and unity the S W to k, until we t, or t s as w, shall with one accord r a R A.

(Each g then balances, with h clasped as above, t t t, and the groups separate, each C giving the p s. The officers return to their stations. All remain standing.)

E. H. P.—Companion Captain of the Host, you will see that the Great Lights are closed.

C. of H.—Companion Principal Sojourner, you will close the Great Lights.

P. S.—(Does so)—Companion Captain of the Host, the Great Lights are closed.

C. of H.—Excellent High Priest, your order has been duly executed.

E. H. P.—I now declare Chapter No. \_\_\_\_\_, Royal Arch Masons, erected to

God and dedicated to the memory of Z (5-5), closed in due and ancient form. Companion Captain of the Host, you will see that the Sentinel is so informed.

C. of H.—Companion Royal Arch Captain, you will inform the Sentinel that Chapter No. \_\_\_\_\_, Royal Arch Masons, is closed in due and ancient form.

(Royal Arch Captain goes to the door, knocks \*\*\* \*\*\*, which are answered by the Sentinel, opens door, and says.)

R. A. C.—Companion Sentinel, Chapter No. \_\_\_\_\_, Royal Arch Masons, is closed in due and ancient form.

Sentinel—So mote it be.

(Royal Arch Captain closes door and returns to his station.)

R. A. C.—Companion Captain of the Host, your order has been obeyed.

C. of H.—Excellent High Priest, your order has been duly executed.

E. H. P.—\*.

#### SHORT FORM CLOSING

May be used for closing stated meeting only. If a sufficient number is present, and time permits, the full form should always be used.

E. H. P.—\*—Companion Captain of the Host (Captain of the Host rises and responds: "Excellent High Priest"), at the opening of this Chapter you informed me that it was composed of five or more. When of five only, who are they?

C. of H.—The Excellent High Priest, Companions King, Scribe, Captain of the Host, and Sentinel.

E. H. P.—The station of the Scribe?

C. of H.—On the left in the Council.

E. H. P.—The station of the King?

C. of H.—On the right in the Council.

E. H. P.—The station of the Excellent High Priest?

C. of H.—In the East, in the center of the Council.

E. H. P.—His duty?

C. of H.—To preside over and govern the Chapter with fidelity; read and expound the law; officiate in the Temple; and offer up the incense of a pure and contrite heart to the Great I Am.

E. H. P.—\*\*\*—(Rises)—Companion Captain of the Host, it is my order that this Chapter of Royal Arch Masons be closed. This order you will communicate to the Companions for their government.

C. of H.—Companions (all give penal sign), it is the order of the Excellent High Priest that this Chapter of Royal Arch Masons be closed. Of this order you will take due notice and govern yourselves accordingly. Look to the East.

E. H. P.—Together, Companions, on the signs.

(Signs and raps are given)

E. H. P.—Companions, let us pray. You will join me in the Lord's prayer.

(Or, "Companion Chaplain, you will lead our devotions.")

E. H. P.—Companion Captain of the Host, you will close the Great Lights. (Done.)

C. of H.—Excellent High Priest, the Great Lights are closed.

E. H. P.—I now declare Chapter  
No. \_\_\_\_\_, Royal Arch Masons, erected to  
God and dedicated to the memory of Z (5-5),  
closed in short form Companion Captain of  
the Host, you will so inform the Sentinel.

(Captain of the Host goes to the door gives \*\*\*  
\*\*\* \*, which is answered by the Sentinel in the same  
manner. Captain of the Host opens door )

C. of H.—Companion Sentinel,  
Chapter No. \_\_\_\_\_, Royal Arch Masons, is  
closed in short form.

Sentinel—So mote it be.

(Captain of the Host closes door and returns to  
his station )

C. of H.—Excellent High Priest, your order  
has been duly executed.

E. H. P.—†.

Principal Sojourner's lecture in the Royal  
Arch degree during the circumambulations, to  
be used in conjunction with slides.

(The numbers correspond with the official slide  
numbers This is not the adopted ritual, but the  
High Priest can sanction its use in conjunction with  
stereopticon views )

Thanks be to God! for putting it into the  
heart of King Cyrus to issue his proclamation  
whereby we have been liberated and are now  
permitted to return to our own country, to  
engage in the noble and glorious work of re-  
building the House of the Lord.

Scene 1. But before leaving this beautiful  
and splendid city of Babylon, let us notice the  
plan of the city as well as some of the public  
buildings, palaces, and gardens. Babylon  
stands in the midst of an immense plain of  
very deep and fertile soil. It is divided by the  
river Euphrates flowing diagonally from North  
to South. The city is enclosed with four great  
walls of equal length, thus forming a complete  
square. In each of these walls are twenty-five  
gates of solid brass, while within the city are  
fifty streets, crossing at right angles and con-  
necting with the gates. Within the squares  
thus formed are the many public buildings,  
palaces, and gardens which make this city one  
of the wonders of the world.

The walls are eighty feet thick, about two  
hundred feet high, and ten miles long on ei-  
ther side, are built of sun-dried brick cement-  
ed with bitumen which has hardened like  
stone, thus leading this wicked and idolatrous  
people to feel secure in their pursuit of lust  
and lasciviousness without realizing that they  
are unconsciously hastening their own ruin  
and destruction.

Scene 2. Our attention is first attracted to  
the celebrated Hanging Gardens, raised by  
King Nebuchadnezzar to give his favorite  
wife, Amytis, a representation of the moun-  
tains of her native Median country. The  
beautiful terraces, rising tier upon tier, cover-  
ed with trees, ferns, shrubs, and flowers, are  
held in place by ornate balustrades, supported  
with magnificent and exquisitely carved col-  
umns and chapters, while the landings and



stairways are surmounted with fountains, statuary, and sculptures, representing figures of winged lions and bulls, some with human heads, thus symbolizing strength, swiftness, and intelligence.

Scene 3. We next behold the magnificent Temple of Belus, which many of our people suppose to be the ancient Tower of Babel, where occurred the confusion of tongues as God's penalty for vanities and murmurings.

Scene. 4. The Palace of the King next claims our attention, having long been the residence of the royal families. Within this palace were kept the Holy Vessels, brought hither when Judea was made desolate, our beautiful Temple on Mt. Zion laid in ruins, our nation despoiled, and our people led away captive by this wicked and heathen power as a righteous punishment for disobeying the commands of a kind, merciful, and just God, who promises forgiveness to all those who call upon Him in truth and sincerity.

Scene 5. From the Palace the Holy Vessels were borne upon the shoulders of the Priests, 'midst the sound of trumpets and the joyful acclamation of our Brethren, following the righteous proclamation of King Cyrus, announcing our liberation and permission to return to our own country.

Scene 6. Within this Palace also occurred that memorable feast, when an armless hand wrote upon the wall the words that, translated by the good prophet Daniel, announced the downfall of the drunken Belshazzar and the loss of his kingdom.

Mene! Mene! Tekel! Upharsin.

Mene! God hath numbered thy kingdom and finished it.

Tekel! Thou art weighed in the balance and found wanting.

Upharsin! Thy kingdom is divided and given to the Medes and the Persians.

If Daniel could so fearlessly face death by thus pronouncing the doom of this besotted Prince and Ruler, how cheerfully shall we face dangers and difficulties in carrying forward the work of rebuilding the city and Temple of our God.

Scene 7. The rich plain of Shinar, with its wonderful groves, where grew the orange, the olive, the pomegranate, the apple, pear, fig, date, and filbert, will furnish much of the dried fruit to sustain us on our long and weary journey.

The trees and bushes in this wonderful grove are filled with birds of beautiful and lustrous plumage, while their sweet notes tell us of the presence of the lark, the thrush, and the linnet, and, as the shades of evening gather, we listen to the entrancing melodies of the nightingale or bulbul.

Scene 8. Pause, my Brethren, and from this slight elevation let us take what may be our last view of the city and country which for almost fifty long years has been the home of our afflicted people. Here they were brought by Nebuchadnezzar after he had despoiled Judea and laid waste our beloved Jerusalem. Here they toiled and many ended their days, never losing faith in an ultimate release. Here

were brought the captives and spoils of many successful wars, and here stands the largest and most splendid city of the now known world.

Scene 9. But the splendor of Babylon is the splendor of barbarism. The result of brutal rapine and savage conquest; filling the air with the ribald shouts of the victorious soldiery; crushing beneath the foot of the conquerer the neck of the helpless foe; reducing to slavery and servitude those who far excelled them in intellectual attainments and spiritual discernment; the rearing of magnificent temples, palaces, and gardens with treasure ruthlessly wrested from helpless enemies, even to the desecration of the Holy Vessels taken from the Temple of the Most High God!

But Babylon has been kind to us, giving to an exiled race the privileges of a livelihood, of worshiping the true God, and of rearing our children in His fear and admonition. Hence, as we gaze for the last time upon her stately structures, our tears course freely for love of those who befriended us, yet would not heed God's warning voice; for hath not the great and mighty Isaiah spoken most truly when he said: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

Scene 10. "It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the des-

ert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there; and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces: And her time is near to come, and her days shall not be prolonged." Oh! Babylon, Babylon. Farewell! Farewell!

Scene 11. We have the choice of two routes to Jerusalem. One leading almost direct, but through the deserts of Arabia. The other is up the river Euphrates, thence westward to Tadmor in the wilderness, thence by Damascus and then southwardly along the Jordan valley to our beloved Judea. There are dangers and hardships in each, but, all things considered, I think the river route more desirable. Let us pursue it.

Scene 12. The recent inundation of the valley has brought down trees, limbs, and other obstructions and deposited them directly across our pathway. There seems to be no choice but to go over some and under those which have lodged. It is a dangerous pass, but stop! Have we forgotten that our trust is in the Great I Am? Let us again invoke his aid and protection.

(Prayer. See page 125.)

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(Continuing.) How it lifts the burden! How the burdens flee as it were, when we in truth and sincerity call upon God! Yet He has given us sinews and a mind and a will which we are to exercise under His guidance.

Be                      Now                      Thank  
 God we                      our journey.

Scene 13. We are now journeying up the left bank of the Euphrates. How beautiful is the scenery along this famous river, skirted with reeds and the beautiful grey osier willows bathing their drooping branches in its softly flowing waters!

Scene 14. May this not be the spot to which the Psalmist referred when he said: "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."

Scene 15. On the opposite side and between the rivers (Euphrates and Tigris) is the country known as Chaldea. Its inhabitants are a peaceful people, engaged in tending their flocks and in the culture of the grape. In the lower part of this country, known as Ur of the Chaldees, our father Abraham was born, but by the command of God left home, friends, and kindred to become the founder of our great nation.

Scene 16. We are now leaving the river and entering the Syrian Desert, which borders the

one we have just avoided. No water anywhere! How fortunate we were to have chosen the river route instead of the long hot journey across the great Arabian Desert!

Scene 17. Oh, see the beautiful foliage in the distance! Also the lofty palm trees! It is Tadmor in the Wilderness and is a most delightful spot. Does it not remind us of Babylon?

Scene 18. All this country was conquered by King David, but Tadmor was built by King Solomon, who held court here 'mid scenes of great splendor and magnificence.

Scene 19. Here luxury and ease encouraged vice, sensuality, and lust, and the blighting curse of God's displeasure will one day fall upon it; and Tadmor will become a heap of ruins, desolate and forsaken by Him whom its people forsake. The Lord is true to those who serve Him, but those who forsake Him must miserably perish.

Scene 20. What is that I see in the distance? Two caravans engaged in combat! Let us go around and avoid them.

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That was a narrow escape and has brought us into an abandoned path. The old bridge over this ravine appears to be unsafe. Stop, let us examine it. It is almost gone, but with care we may cross it. Before making the attempt, let us again call upon the God of our Fathers.

(Prayer. See page 130)

\* \* \* \* \*

Thank God, we journey

Again we are on our way, but we will soon reach Damascus, a famous resting place for travelers.

Scene 21. Yonder is Riblah, the headquarters of Nebuchadnezzar during the siege of Jerusalem.

Scene 22. When the city was taken about midnight, King Zedekiah, with his wives, sons, chief captains, and friends, escaped through the fortified ditch.

Scene 23. But were overtaken near Jericho, where many of his friends were slain or forsook him, and King Zedekiah was captured and taken before King Nebuchadnezzar.

Scene 24. Who rebuked him as a covenant breaker, and caused his sons and friends to be slain in his presence;

Scene 25. After which the treacherous king's eyes were put out.

Scene 26. And he was carried in chains to Babylon. Thus was brought to pass the words of the good prophet Ezekiel that Zedekiah should go to Babylon, nevertheless, he should not see that city. What a striking lesson is the history of this physically strong, yet morally weak, king! Although the body may be perfect, the mind have capacity to think and act and the intelligence to comprehend, yet is man imperfect unless body, mind, and intellect are cared for, guided, and directed by that unseen, yet all forceful, power, the human soul, the ever-present manifestation of the presence of our God

Scene 27. At Riblah, too, Seriah the High Priest and other priests and rulers of the Temple were beheaded by order of Nebuchadnezzar.

Scene 28. We are now approaching the beautiful city of Damascus, founded by Uz, the grandson of Shem. It is situated in the midst of delightful date palms, gardens of vineyards, while the luxuriance of the smaller vegetation makes this city and surroundings the most beautiful place in the world

Scene 29. See the towers and minarets glistening in the sunlight, as we get a nearer view of the city.

Scene 30. We have now entered the city by the old east gate and have before us a street scene, or the great Via Recta, the street called Straight, flanked on either side with luxuriant bazaars, in which are displayed a variety of wares from all the markets of the world.

Scene 31. Here also are manufactured silk- and woolen fabrics of wondrous beauty and design, rivaling if not excelling those of any other city in the world, while in other shops and bazaars are displayed a variety of Damascus wares, either for use or personal adornment.

Scene 32. We have now left the city and are journeying to the south. To the right we behold the mountains of Lebanon, where our fathers felled and prepared the timbers for the first Temple.

Scene 33. At last we journey direct toward Jerusalem. We are now journeying south-

ward along the Jordan<sup>o</sup> valley. To the right we behold a vineyard where is grown the grape, while on yonder hill is a wine press where is made the celebrated wine of Engedi.

Scene 34. Now we approach the ford leading over Jordan. Before

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(Prayer. See page 131.)

\* \* \* \* \*

(Continuing:) Thank God, we are safely over, and near our beloved Jerusalem.

Scene 35. We are now in desert wilderness of Judea. Before us is a deep gorge through which flows the brook Cherith. Somewhere in this lonely ravine the good prophet Elijah found refuge when pursued by the wicked and idolatrous Jezebel and Ahab, and it was here in this lonely valley that he was miraculously fed by the ravens.

Scene 36. To the right we behold the ruins of Jericho of old, which fell before Joshua's conquering hosts. Perhaps from yonder elevation we may obtain a view of the object of our long journey.

Scene 37. Oh, Joy Unspeakable! We are on the summit of Mt. Olivet. Before us is the hill of Zion; the jewel of the mountains; the city of our God! Jerusalem! the dwelling place of Jehovah. But as we gaze upon her in ruins, do we not in our minds see her as on that terrible day of sack and desolation; the city devoured by a consuming fire, her walls broken and useless; the Temple in ruins, and her

proud, yet rebellious people banished and dispersed to her captors?

Scene 38. Aye! We see again the warlike hosts of Nebuchadnezzar, commanded by Nebuzaradan in his terrible chariot, pressing forward with spear and sabre, trampling ruthlessly under foot the fallen and helpless victims;

Scene 39. Sparing neither young man nor maiden, old man or him that stooped for age. All, all are consumed in that terrible vortex of war and conquest.

Scene 40. But look! Behold the followers of the good prophet Ezra. They are upon the ruined walls. Listen! We hear the clarion notes of the bugle calling the people to return.

Scene 41. See them! They are engaged in the work of the restoration; and this is Jerusalem. How our hearts swell with pride as we behold her and our Brethren. How the blood quickens in our veins and our souls yearn to join them in this noble and glorious work.

Scene 42. For Jerusalem shall be rebuilt; her walls set up, the Temple restored and the glorious Shekinah appear as in the days of old.

Oh, my Brethren, may it not be that we are chosen for a great work. May it not be that we are those of whom the good prophet Isaiah wrote concerning Jerusalem when he said: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee.

Scene 43 "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel."

Oh, my Brethren, let us hasten forward to engage in the noble and glorious work of rebuilding the House of the Lord; and while we are rebuilding the House of the Lord let us also remember that we should erect a spiritual temple in our own hearts and the hearts of our fellow men, a temple conceived in Faith, born of Hope, and dedicated to Charity; a temple, the foundation of which is Love, our God the Father to all and every man a brother to his fellow man

Scene 44. We are now crossing the valley of Jehosophat, through which King David, barefoot and weeping, fled before the rebellious Absalom. Many of our people believe that here in this valley will be celebrated the ceremony of the Last Judgment.

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At last our feet tread the streets of our beloved Jerusalem. We have now entered the city by the old east gate. Long, tedious, and weary has been our journey; rough, rugged,

and dangerous our pathway; but, sustained and favored by the Great I Am, we have at last reached our journey's end. I see a T just before us. Look! Let us

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(For this lecture and the subjects of the stereopticon views, we are indebted to Past Grand High Priests George Chandler and Charles A. Snodgrass.)

**GRAND CHAPTER, ROYAL ARCH  
MASONS OF TENNESSEE**

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This leaflet is to be used with all editions of the Ritual printed before 1953, and gives the correct wording which should be used when presenting all discoveries at one time. This procedure has been adopted by the Grand Chapter, and is strongly recommended as it eliminates lost motion, saves time, thereby holding the interest of the Companions in attendance.

After instruction in the use of the working tools, the candidates are conducted to the scene of their labors by the C. of H., where he leaves them in charge of the P. S., and returns to his station. Under the direction of the P. S., they discover the KS (8-3) and remove it from its place in a genuine or symbolized arch. After widening the aperture they discover and remove the three Ss. (3-5), which may be done in the manner prescribed in the ritual or symbolically with proper explanation by the P. S. The A (4-10) is then discovered and removed in the same manner. All discoveries are taken to the East at the same time, where they are presented singly to the Council, using the text appearing on the following pages of this leaflet (pp. 148, 149, 150) instead of that in old editions of the ritual on approximately the same pages.

K.—This should lead to more important discoveries.

E. H. P.—This is indeed an important discovery. The Council is of the opinion that this is the k (8-3) of an a (6-3), and wrought by a Mark Master Mason; and, from the situation in which it was found undoubtedly led to other important discoveries. Did you penetrate this a (6-3) in search of treasure?

P S—Although the task was attended with difficulty, and danger, yet we did so, to promote so noble and glorious a work.

E. H P—Did you make any further discoveries?

P. S.—Excellent High Priest, King and Scribe, we did. After removing some more of the stones to widen the aperture, we fastened a cable tow seven times around the body of one of my companions to assist him in descending; and it was agreed that he should shake the cable to the right as a signal to ascend. In this manner he descended, and after some search discovered t s (3-5). The place now becoming offensive by reason of the moist air which had long been confined therein, he gave the signal to ascend. Deeming these an important discovery, we have brought

them up and present them to the Council for your inspection.

(Council examines the t s (3-5) with profound interest)

E. H. P. (handing one j (10-2) to S. and one to K.)—Do you recognize these j (10-2)?

S.—They are evidently the j (10-2) of Past Masters.

K.—They appear to be the j (10-2) of Grand Masters.

E. H. P.—This is indeed a most important discovery. The Council is of the opinion that they are the j (10-2) of Past Masters, and probably those w (8-4) by our three ancient Grand Masters, Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif, and from the place where they were found undoubtedly led to still further and more important discoveries. Did you penetrate this a (6-3) again in search of further treasure?

P. S.—Excellent High Priest, although the task was attended with great difficulty, and great danger, yet we did make the attempt, even at the peril of our lives, to promote so noble and glorious a work.

E. H. P.—Rest assured that your valuable services shall not be unrewarded. Did you make any further discoveries?



P. S.—Excellent High Priest, King, and Scribe, one of my companions descended as before. The sun had now reached the meridian, and shone with such refulgent splendor into the innermost recesses of the a (6-3) that he was enabled to discover upon a pedestal in the easternmost part thereof this curiously-wrought box, overlaid with pure gold, and having upon its top and sides certain mysterious characters. Availing himself of this treasure, he gave the signal, and on ascending he found his hand involuntarily placed in this position (gives penal sign), to protect his eyes from the intense light and heat of the sun. We present this box for your inspection.

(The a (4-10) is placed upon a pedestal in front of the High Priest Excellent High Priest, King, and Scribe rise and examine it with great care.)

E. H. P. (to S. and K.)—Do you recognize those characters?

S.—I do not.

K.—Neither do I.

E. H. P.—The Council is equally as ignorant as yourselves as to the box and the several mysterious characters on its top and sides. Companions King and Scribe, let us open it, and by its contents we may be able to determine its true character. Peradventure, it may