

SCOTCH RITE
Masonry Illustrated.

THE COMPLETE RITUAL

OF THE

ANCIENT AND ACCEPTED SCOTTISH RITE,
PROFUSELY ILLUSTRATED.

By A SOVEREIGN GRAND COMMANDER, 33°

WITH AN HISTORICAL SKETCH OF THE ORDER, INTRODUCTION
AND CRITICAL ANALYSIS OF EACH DEGREE

—BY—

PRESIDENT J. BLANCHARD OF WHEATON COLLEGE.

OVER FOUR HUNDRED QUOTATIONS FROM STANDARD
MASONIC AUTHORITIES CONFIRM THE ACCURACY
OF THE RITUAL AND SHOW THE CHARACTER
OF MASONIC TEACHING AND DOCTRINE.

VOLUME 1

FOURTH TO EIGHTEENTH DEGREE INCLUSIVE

NOMENCLATURE AND CLASSIFICATION OF THE GRADES IN FREEMASONRY

SYMBOLIC GRADES

Conferred only in regular Lodges of Master Masons,
duly constituted by Grand Lodges

- 1° Entered Apprentice 2° Fellowcraft
3° Master Mason

INEFFABLE GRADES

- 4° Secret Master 9° Master Elect of Nine
5° Perfect Master 10° Master Elect of Fifteen
6° Intimate Secretary 11° Sublime Master Elected
7° Provost and Judge 12° Grand Master Architect
8° Intendant of the building 13° Master of the Ninth Arch
14° Grand Elect Mason

Conferred in a Lodge of Perfection, 14°, duly con-
stituted under authority of the Supreme Council of
the 33°.

ANCIENT HISTORICAL AND TRADITIONAL GRADES

- 15° Knight of the East or 16° Prince of Jerusalem
Sword

Conferred in a Council, Princes of Jerusalem, 16°.

APOCALYPTIC AND CHRISTIAN GRADES

- 17° Knight of the East and West
18° Knight of Rose Croix de H-R-D-M
Conferred in a Chapter of Rose Croix
de H-R-D-M, 18°

MODERN HISTORICAL, CHIVALRIC, AND PHILOSOPHICAL GRADES

- 19° Grand Pontiff 27° Commander of the Temple
20° Master ad Vitam 28° Knight of the Sun
21° Patriarch Noachite 29° Knight of St. Andrew
22° Prince of Libanus 30° Grand Elect Kadosh or
Knight of the White and
Black Eagle
23° Chief of the Tabernacle 31° Grand Inspector
24° Prince of the Tabernacle Inquisitor Commander
25° Knight of the Brazen 32° Sublime Prince of the
Serpent Royal Secret
26° Prince of Mercy

Conferred in a Consistory, Sublime Princes of
the Royal Secret, 32°.

OFFICIAL GRADES

- 33° Sovereign Grand Inspector General

Conferred only by the SUPREME COUNCIL, 33°,
and upon those who may be elected to receive it by
that high body which assembles yearly.

PUBLISHER'S PREFACE

Had not an extended trial demonstrated most clearly that in no way can the arguments against a secret order be put before the public so effectively as in close connection with the ritual thereof, I should not have ventured the great expense of publishing this Illustrated Ritual of the Scottish Rite.

Rituals sell readily to both lodge members and out-siders, while the most eloquent address on the subject, however replete with important facts and arguments, seldom secures many readers.

Although many members of any secret society would decidedly prefer to have the analysis of the degrees left out, and I have declined repeated offers to buy entire editions of one thousand copies of different rituals at my regular rates, provided I would furnish them without note or comment, not less than half of my sales of rituals are to members of these orders, and hundreds, when ordering a ritual, are careful to give their lodge connections, supposing they could not otherwise get the desired ritual.

Before I commenced publishing this series of rituals, with foot-note quotations, which, it will be observed, prove the substantial correctness of the ritual and form

a skeleton exposition of the degrees, many members of these orders, when purchasing rituals, took pains to intimate or pronounce them incorrect.

When they see that the foot-note quotations from the standard authorities of the order prove the correctness of the ritual, and form a skeleton exposition, they naturally consider themselves absolved from their oath of secrecy, and in hundreds of instances frankly admit the accuracy of the ritual, even without the asking.

The substantial correctness of this Scotch Rite Ritual is proved by extensive foot-note quotations from the "*Encyclopedia of Freemasonry*, by Albert G. Mackey, M. D., Past General Grand High Priest and Secretary General of the Supreme Council, 33°, Southern Jurisdiction of the United States."

"*General History, Cyclopedic, and Dictionary of Freemasonry*, by Robert Macoy, Past Deputy Grand Master of New York and Nova Scotia:—Past Grand Secretary of New York:—Grand Recorder of the Grand Commandery of New York:—Representative of the Grand Lodges of Wisconsin, Illinois and Nova Scotia, and the Grand Council of New Brunswick." etc., etc., and

George Oliver, D. D., "*Provincial Grand Steward and Grand Chaplain, Deputy Grand Master of the Province of Lincolnshire and Past Deputy Grand Master of the Grand Lodge of Massachusetts*," and the

"*Dictionary of Freemasonry*, by Robert Morris, D. D., LL. D."

For the History of Freemasonry and especially of this Scottish Rite; besides the authorities named above, the following are relied on and quoted in the Introduction, Historical and Philosophical Analysis of the various degrees, viz.:

"*History of Freemasonry and Masonic Digest*, by I. W. S. Mitchell, Past Grand Master; Past Grand High Priest, and Past Grand Chaplain of Missouri."

Origin and Early History of Masonry, by Steinbrenner.

"*The Ancient and Accepted Scottish Rite*; by Robert B. Folger, M. D., Past Master 33°; Ex-Secretary General," etc.

"*The History of England*, by David Hume."

"*History of the Girondists*, by Alphonse de Lamartine.

"*General History of Freemasonry in Europe*, by Emmanuel Rebold, Past Deputy of the Grand Orient of France, president of the Academy of Industrial Science, and Member of many Philosophic and Scientific Societies."

"*Book of the Ancient and Accepted Scottish Rite*, by Charles T. McClenachan, 33°; Past Grand Master of Ceremonies of the Supreme Council."

"*Manual of the Ancient and Accepted Scottish Rite*, by Will. M. Cunningham, M. A. K. T. Sovereign Grand Inspector General 33°."

"*The Life of Aaron Burr*, by Matthew L. Davis."

"*History of the M. W. Grand Lodge of Illinois*, by

John C. Reynolds, Worshipful Master of Tyrian Lodge 333; Deputy Grand Secretary," etc.

"Proceedings of the Grand Lodge of Illinois" from 1840 to 1860 inclusive.

The first three Masonic degrees, termed "Blue Lodge," or "Ancient Craft Masonry," being common to all the Masonic Rites, are not given in *this* work, but the full, accurate and profusely illustrated ritual of these degrees will be found in "*Freemasonry Illustrated*," also published by Ezra A. Cook. The Signs, Grips, Pass Words, etc., termed the "Secret Work" of these degrees, and also of the entire Scottish Rite are given in their order at the close of the Second Volume of *this* work.

THE PUBLISHER.

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INTRODUCTION

If all the volcanoes in our globe were uncapped, there would be no more earthquakes; and millions of men and money would be saved.

It is the object of this volume to uncap the moral volcanoes slumbering under every American institution. The Secret Lodge undermines the College, by concealing its rowdiness and sheltering its rebellions:—the Court House, by its rival oaths;—the Legislature, by corrupting and intimidating its members; and the Church, by its rival, mock sacraments; all of which will appear, proved in this volume.

A condensed account of this Scottish Rite, which is now, say all their writers, "The most popular and most widely diffused," (*Mackey Encyc.*, p. 697), may be thus given:—

Stone-masons had initiated (i. e., hazed) their apprentices, journeymen and master-masons. At York, England, these three initiations were woven into a "Rite," (A. D. 926), which overran England, and is now the basis of all Masonic "Rites," giving them their names and spirit.

In 1649, Charles I. was beheaded and his queen and son Charles II. were exiles in France, where there was then no centralized lodge power. But Charles II. secretly joined both the Papists and the Masons; and by the aid of French Masons, who were Papists, and English

Masons, who were Protestants, he regained his father's throne; was pensioned by the French king, who was then called "The Eldest Son of the Romish Church;" reigned disgracefully twenty-five years, and died, gazing on a silver cross held before his eyes by a Romish priest named *Huddleston*, in 1685.

Three years afterward, (1688) England was revolutionized. James, the brother of Charles, fled from his throne and people, and took headquarters at the *Jesuits' College of Clermont*, in Paris. This college thenceforward became a factory of *higher* Masonic degrees, to govern English Lodges and restore James and Popery to the throne, as Charles II. had been restored before.

Meantime Masonry was changed. In 1717; at the *Appletree* tavern, London, as is well known, four old lodges formed the first Grand Lodge, dropping Craft-masonry, and "accepting" all who would pay dues, promised to fit them for heaven, "the lodge above." That is to say;—they set up a false religion, with a despotic constitution of government, and salvation by ceremonies; but omitting the *Savior* and the *Holy Ghost*. This horrible compound, now falsely called "*Masonry*," was in operation while the sons of the fugitive, James II., were exile pretenders to the English throne; living by Masonry, and plotting with Jesuits in France.

There now appears on the scene the chief manufacturer of Masonry as it now exists, viz.: as "*The Ancient and Accepted Scottish Rite*" of 33 degrees.

This was no other than the *Chevalier Ramsay*, of whom *Mackey*, the leading Lexicographer, Jurist, and Historian of the lodge, says:—

"No one played a more important part in the history of Freemasonry in the 18th century, than the *Chevalier*

Ramsay." * * * "He was indeed the most learned man, who, up to that time, had taken any interest in the order."

Ramsay was a brilliant young Scotch Presbyterian; of course, familiar with the Bible, which he garbled, travestied, and corrupted to manufacture Masonic degrees. He was the son of a baker; educated in Edinburgh University. He afterward became a companion of kings, priests and pretenders; amassed great wealth, and apostatized from Protestantism to Rome. He was twenty years old when James II. threw the mace into the Thames, and fled to Paris. He went to Holland, and under a popular enthusiast, *Pierre Poiret*, plunged into the tenets of the mystical theology then widely prevailing. In 1710 he lived six months in the family of the mystical papist, Fenelon, Archbishop of Cambray, with whom his apostasy to Romanism became complete. He had before been, in the words of *Rebold*, "The instrument of the Jesuits;" framing Masonic degrees, and plotting the restoration of the Stuarts. He became tutor to the two sons of the first Pretender, Charles Edward, and Henry. His heart seems to have cleaved to bonnie Scotland. He called his first invented degrees 'Scotch. (*Ecossais.*) He offered fortunes to his relatives, but they spurned him and his money, gained by apostasy; by the sale of sham dignities, and from the pay of Catholic kings, priests, princes, and pretenders. The success of Charles II. in recovering his father's throne;—his long reign, and the powerful backing of the French king, the Pope, and his Jesuits, exalted their hopes to the highest. Adventurers flocked to them, and for a time Masonry was the rage in France, and Ramsay was its head-center. He told the French

noblesse, who despised a Masonry derived from stone-masons—mechanics, that his new degrees were brought from Palestine in the time of the Crusades, by returned princes, priests, knights and nobles. And in 1740, as its grand orator, he pronounced a discourse before the Grand Lodge of France; manufacturing history as he went on; and the falsehood was greedily swallowed. And the marvel is, if anything Masonic can be marvelous, that while this mass of fundamental lying is admitted and recorded by *Mackey*, *Macoy*, *Folger* and the other Masonic authors, they seem to deem falsehoods no disparagement to pure Masonic "morality" and "truth!" One has only to glance over their pages to see all the facts just as here given.

When France had been sown with the new degrees, it became necessary to codify and condense. *Ramsay* digested a code of six degrees, called the "*Ramsay Rite*," which he attempted to foist on the English, but without success. The gunpowder plot in 1605, was believed, by the British masses, to have resulted from the Romish doctrine that Protestants have no rights which Papists are morally bound to respect, beyond what policy dictates. And for three centuries Romish priests did not consecrate a burial ground on the soil of England. The Stuarts sunk to rise no more; and England would none of "Stuart Masonry." But the flood from the mouth of the dragon flowed on. (*Rev. 12:15.*) The Chevalier De Bonneville, in 1754, formed a Chapter of Clermont in the Jesuits' College of that name, with a Rite of Perfection of twenty-five degrees. But Masonry is a "troubled sea whose waters cannot rest, but cast up mire and dirt." After an agitated existence of four years, this Clermont Chapter was merged in a

"Council of Emperors of the East and West," which out-bragged all before it. The members called themselves "Sovereign Prince Masons," "Substitutes General of the Royal Art," and "Grand Superintendents of the Grand and Sovereign Lodge of St. John of Jerusalem,"

Three years after this, in 1761, this august bubble, or "Council of Emperors," which itself burst a few years afterward, gave Steven Morin, a Jew, who cared nothing for his religion, and so was willing to adopt the Ramsay "Rite of Perfection," which Masonically exalts Christ in some of the degrees; if only, like his ancestor, Judas, he might sell him for silver;—this mock "Council of Emperors" gave to this Jew, power to establish this Ramsay Rite of Perfection "in every part of the world." This Jew came to Charleston, South Carolina, via. San Domingo, and started what is now this "Ancient and Accepted Scottish Rite," the "leading Rite of the world!" A detailed account of Morin's work in Charleston, S. C., is given in the analysis of the fourth degree, (which see.)

After appointing a Deputy Inspector General for North America, completing his American work, and appointing some other Inspectors for the West Indies, Morin disappears from history. No one knows when he died, or where he was buried. Of the first sixteen "Deputy Inspectors General" appointed by Morin, thirteen were Jews. (See Folger's History, p. 38.) From the advent of Morin in 1762, there is a gap of some years in which Masonic history is silent or confused. The struggle for American independence was then beginning, and the long war which established it, took place in that period; and all Masonic writers agree that the twenty-five degrees brought over by Morin were re-

arranged; eight other degrees added; and, in 1801, *The Ancient and Accepted Scottish Rite* was formed, as it now stands; consisting of 33 degrees; and the first "Supreme Council" was opened in Charleston, S. C., by John Mitchell and Frederick Dalcho in 1801;" which system now leads all others. Next year, 1802, this Rite travelled back to Europe. And, though an American invention, and though its founder, Morin, had only received power to confer the 25 degrees, which were the old Ramsay, *Jesuit Rite of Perfection*; and though he was branded as an "audacious juggler," and himself had been recalled, and his patent taken away and given to "Bro. Martin," in 1766, by the power that gave it;—Folger, p. 38, *Documents*, still Morin went on constituting Chapters and Councils all the same. In 1783, seventeen years after his recall, and his patent had been annulled, he erected in Charleston "The Grand Lodge of Perfection." And Ragon says:

"The Prince Masons in Charleston, who were at first all Jews, not satisfied with the Rite of Perfection, consisting of 25 degrees, in 1801, added eight degrees more, making in all 33 degrees; and constituted themselves "The Supreme Scottish Council of America and the French Possessions." John Mitchell and Frederick Dalcho were the only members of the first Supreme Council in Charleston who were not Jews. These facts are given by Folger, pp. 41-2: attested also by Ragon, Thory and Clavel; see Mackey's Encyclopædia, Art. Morin.

But what was to be done? "The Council of Emperors," which commissioned Morin, was extinct, and his Patent annulled by The Grand Lodge of France, and he had never had even any Masonic authority to invent

degrees and create a Council. This is what they did. They forged or found some constitutions, which they said were given by Frederick the Great, of Prussia, dated in 1786, the year of Frederick's death at 74 years of age; and he had long been incapable of business! and on these spurious constitutions, which Kloss in his history pronounces "*The grand lie of the Order*;" these infidel Jews, with Mitchell and Dalcho, who were not Jews, founded "*The Ancient and Accepted Scottish Rite*, which now owns the temples and rules Freemasonry in America and Europe. (See Kloss, p. 409, quoted by Folger, p. 60, Documents.)

Thus we have given from Masonic authorities, a full-length moral portrait of the present leading system of Masonry in the United States and Europe. And the Freemasonry of today is a child of Jesuitism, born in France, when France was so saturated with Lodgism that even the true-hearted *Lafayette* was drawn into it. His apron is now shown as a relic in the house of Washington at Mt. Vernon. And Lamartine tells us in the Revolution of 1789-92, that the Freemason lodges were "*The Catacombs of a New Worship*."—*The Girondists*, vol. I, p. 188. We shall now give a Historic Sketch of this reigning rite, and see what that "new worship" was.

CHAPTER I

HISTORICAL SKETCH OF THE ANCIENT AND ACCEPTED SCOTTISH RITE.

Attempts Universal Dominion—Importance of the Scottish Rite—Born in the City of Nullification and Rebellion—The Traitor and Mason Aaron Burr—Masonic Conspiracy to Disrupt the Union—General Jackson's Freemasonry—Patriotism Vs. Masonic Obligations—Destroying The Supreme Council's Records—Abominations and Demon Worship.

This Rite is now in the ascendant throughout the Masonic world. It consists of thirty-three degrees, counting the three old York Rite Degrees: *Entered Apprentice; Fellow Craft, and Master Mason*; which three degrees are the basis of all the Masonic Rites.

This 33d degree rite is one of the latest among many attempts to construct a chain of degrees to bind together, tax, and govern the lodges of the world. The Covent Garden Grand Lodge, formed at the Appletree Tavern, London, in 1717, was such an attempt. Four decayed lodges of working Masons, accustomed to initiate their apprentices, journeymen, and masters in a night's drinking carousal, met at that tavern in February, and on the 24th of June, following, formed the first Grand Lodge, and assumed (usurped) power to charter, tax, and govern the Masons of the world, by declaring "*irregular*," all lodges not chartered by themselves. And, as they could withdraw such charters as were given by themselves, and so destroy or cast out of Masonry all lodges so chartered, their despotism was complete, over all those who were

chartered by them.

This usurpation and imposition was successful. In twenty-one years Freemasonry had spread into France, Ireland, Germany, Switzerland, the United States, Saxony, Belgium, Holland, Spain, Portugal, Turkey, Asia, Africa and New Holland; and a few years later it had spread throughout Christendom.

The success of this swindle encouraged others. As a small specimen of such enterprises a few years since, two adventurers invented, and were selling, a new side degree to Masons in Peoria, Illinois, when one of them stole the money and ran off. The other applied to a lawyer, saying mournfully.—“If the fellow hadn't been a fool, we were making money so fast, that in a short time his half would have been more than all he has stolen.”

By such swindling adventurers, “degrees” increased so rapidly that Rebold says there were several thousand at one time practiced in France. As soon as the increase of degrees and dues have tempted ambition and greed, attempts have been made to grasp universal lodge dominion. This was attempted by Weishaupt in 1777; by Frederick II., or others in his name, in Berlin in 1786; by the Grand Orient; and, indeed, by every considerable Masonic body, attempts have been made to seize “*the kingdoms of the world and the glory of them,*” which were proffered by Satan to Christ, as the inducements to devil worship.

Such an attempt to seize universal dominion, is this *Ancient and Accepted Scottish Rite* of 33 degrees, of which *E. Junius Edwards*, Commander in chief of the Grand Consistory of Minnesota, says: Nov. 12, 1885:—“All the Supreme Councils of the world have finally

adopted this schedule.” Hence the importance of this volume.

Macoy's Encyclopedia says of this rite:—“The Ancient and Accepted Scottish Rite was, for the most part, elaborated from the system invented by Ramsay.”

In the Historical Analysis of the fourth and fifth degrees, pages 59-68, and 89-92 of this volume, will be found quotations from Mackey, Macoy, Rebold, Folger, and Morris, whose authority as Masonic writers is unquestioned, in ample proof of the fact that this Scottish Rite had its origin in the brains and breasts of an apostate Presbyterian, renegade tyrants, Jews who retained nothing of Judaism but its hatred of Christ, associated with Jesuits, conspiring against the liberties of Europe, and for the overthrow of the Government of France! And its first home in this country was the city of Nullification, Secession, and Rebellion; in Charleston, South Carolina, in 1801, where thirteen Jews and three Protestants: Mitchell, Dalcho and Provost, who had received it from France, falsely pretended to found it on constitutions given by Frederick the Great. If Satan had picked the time, the inventors, and home of this Rite he would have doubtless chosen the same. French principles prevailed; Jefferson was first inaugurated, having defeated John Adams in 1801, the year when the Charleston Council was born. *Aaron Burr*, who came near defeating *Jefferson*, was plotting to divide the infant Union, raising troops, in the Southwest, and both *Barnard* and *Gassett* say, he used the Royal Arch Cypher to cover his treason, for which *Jefferson* afterwards tried him. *Morin's* Jews, with Mitchell and Dalcho, that same year (1801,) took *Ramsay's* and his *Jesuits' Rite of Perfection*; added eight degrees; made it

"The Ancient and Accepted Scottish Rite," and sent it back to France, where the survivors of The Reign of Terror received it, and today it rules European Masonry.

"As early as 1796, while John Jay was Governor, Colonel Burr had various conversations with him on the subject of these (Mexican) provinces. Col. Burr said he could revolutionize and take possession of South America."

"Burr was actively engaged during the years 1805-6 in traversing the western country."

"Previous to the cession of Louisiana Baron Bastrop contracted with the Spanish Government for land near Natchitoches, exceeding thirty miles square."

"The Spanish Government granted to Bastrop one million two hundred thousand acres. Col. Lynch paid Bastrop about one hundred thousand dollars for six-tenths of it; and Burr paid Lynch fifty thousand dollars for half of his (Lynch's) purchase."

"Gen. Wilkinson detailed to Burr the facilities which would probably be afforded by the inhabitants in effecting a revolution."

Burr writes to his daughter, Aug. 1805, "I have now 150 miles of wilderness to encounter."

"Col. Burr was arrested as a traitor on the Tom Bigbee River, Mississippi Territory."

The above excerpts are taken from "*Memoirs of Aaron Burr*, by his friend, M. L. Davis, promiscuously pages 374 to 383, vol. II, and they prove;

1. That Burr's object in raising troops with Blennerhassett was the disruption of the Union, and a slave empire south and west of the Mississippi, to include Mexico and Central America, then belonging to Spain. For

this he was tried for his life, but acquitted for want of *vert* treasonable acts. Before his trial, we read in the *Memoirs*, page 383: "a letter was delivered by Swartwout to General Wilkinson, written in cypher." *Bar-nard* and *Gassett* say it was in *Royal Arch Cypher*. And as Burr had been on the staff of Benedict Arnold, a Mason and a traitor, these facts furnish probable proof that Burr's conspiracy was a Masonic conspiracy.

But the crowning proof is this:—

By universal Masonic law, but one supreme body can be in one nation. But the Charleston Supreme Council made the United States the sole exception. In 1813, twelve years from its origin, it created a Supreme Council, Northern Jurisdiction, located at New York, limited to the States north of the Ohio and east of the Mississippi; the very division contemplated by Burr, and afterward attempted by the Jeff. Davis and Alexander H. Stevens' Confederacy, by repealing the Missouri Compromise, and, in Stephens' words, attempting an "Empire whose corner stone is slavery." But for Jefferson's patriotism and Jackson's courage and decision, the attempt would have been made years before by *Calhoun's Nullification*. Indeed, the hopes and predictions of Monarchists, Papists and Anarchists of Europe, from the first, were that the United States would split on the Ohio and Mississippi; shut off New England and her principles between the Atlantic, St. Lawrence, Mississippi and Ohio, and leave the whole vast South and West; its soil, climate and mines, to slavery, the lodge, the priest and the mob.

Now considering that the Charleston Supreme Council Masonically divided our Union in 1813, by these very lines:—Considering that Aaron Burr, using the Ma-

sonic cypher, was attempting precisely the same rending of the Union at the same time;—considering that afterwards our Union was rent by the lodge-room conspiracies of the South;—considering that our Congress upheld slavery, till Lincoln took the helm, and Seward, Sumner, Wilson, Stevens, Stanton and Chase, all of whom were Antimasons, controlled Congress;—and considering that our war was a failure, till *Grant* took the sword, who left his dying testimony against the Lodge;—and, above all, considering that the Ecclesiastical despot and master of Jesuits at Rome was the only European power which reached his arm across the Atlantic to recognize the Rebellion and rend the Union;—and laying all these considerations together, that mind must be weak, ignorant or worse, which does not see, in that Charleston Supreme Council of 1801, and its Ancient and Accepted Scottish Rite, a devil's government with a devil's gospel; and in the subterranean lodges sprang from it, in the strong words of Lamartine, the "Catacombs of a new worship," which worship was that of a naked woman, a Goddess of Reason in the Champ de Mars;—a religion which Frenchmen shudder to remember; which filled France with terror, and bathed it in blood.

But was not Gen. Jackson a Mason? And were not all his cabinet honorary members of Federal Lodge in the City of Washington? *Ans.* This is all true. But Jackson firmly believed in Christ, to whom he humbly professed conversion before he died; and he was a firm believer in the Union. And though ignorant in many respects, he was fearless and faithful to the Government, and regretted that he had not hung John C. Calhoun for attempting its dissolution. While *Livingston*,

his Secretary of State, was a champion of the lodge and *Poinsett*, by introducing a new *Rite* into Mexico, caused a series of bloody revolutions in that unhappy country.

Of the Masons in the United States, it has been estimated that only one in five habitually attend lodge meetings, and the lodges are mainly supported by the four-fifths who are non-attendants, who pay dues to avoid lodge-vengeance. As a rule, the one-fifth who attend the meetings share the income among themselves, while the absentees pay it.

There are, however, exceptions. A physician had charge of our Post Hospital near *Little Rock, Arkansas*. An orderly had arrested a rebel who had murdered his Union neighbor, robbing him of \$2,000. The physician was a high Mason, and one day the Rebel robber and murderer called on the doctor for a private interview, on the square, when the following dialogue took place:

Rebel. "Doctor, I am complicated in this murder case, and am arrested by the orderly. Can you help me?"

Doctor. "Well, did you kill him?"

Rebel. "Yes."

Doctor. "Well, did you get the two thousand dollars?"

Rebel. "Yes."

Doctor. "Well, what do you expect of me?"

Rebel. "That you will aid in extricating me according to our obligations as Masons."

Doctor. "You infamous puppy, you. If you expect me to make such a use of my Masonry, for once, you have mistaken your man. I will endeavor to be up to *Little Rock* at your hearing, and have a word to say."

The orderly took the Rebel up to *Little Rock*, and

Masonic Union officers cleared him!

The Rebel was a true Mason. The Surgeon was a patriot. Like instances to this are at hand, which would fill a moderate volume. There were Masons and Roman Catholics who were good men and patriots; as there were, in the New Testament, pagan centurions who received Christ. But neither the lodge or the confessional is *Christian* or *American*.

We have seen from its history, given by its own authors, that this "Ancient and Accepted Scottish Rite," is not "ancient," but modern; not "accepted," but invented; not "Scottish," but French; and so one continuous falsehood. But its most revolting features are yet to be drawn.

Destroying records is confessing crime. Its writers complain that the early English lodge records were destroyed; doubtless lest their secret proceedings should be brought into the courts. But the Charleston Supreme Council destroyed its proceedings, for more than half a century. From 1801 to 1860 no records exist.

In his address before his Council in 1878, *Albert Pike* said: "I am often asked why we do not publish our old transactions? to which I am compelled to reply, that *we have none to publish*. We have no records of the transactions at Charleston from 1801 to 1860. What minutes we had were destroyed * * * during the war."

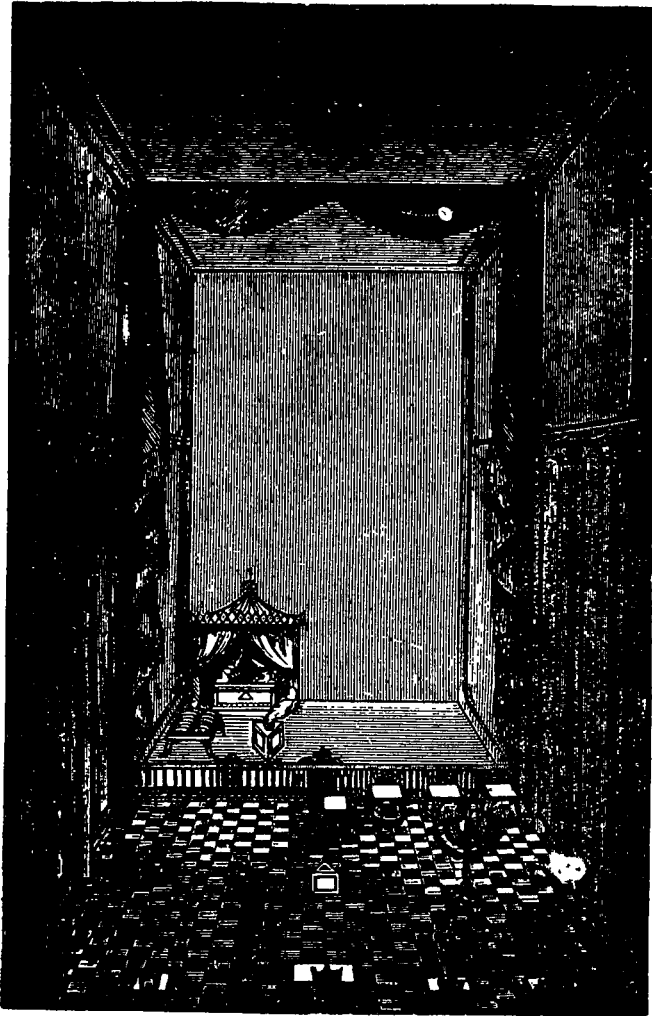
The above is taken from the speech of Edwards, commander in chief of the Minnesota Grand Consistory, Nov. 12, 1885.

Those records covered the period of Nullification and the rise of the Rebellion, and were doubtless ghastly with treason, with attempts to burn down northern cities,

and poison inhabitants; for such things were attempted.

But the records of the Northern Council were preserved, and its Historian, Folger, says: "It is to be regretted that from its very commencement its progress in this country has been marked with bitter contentions and constant quarrels." *Folger, p. 15*. These quarrels have most of them arisen between the old York Rite, of three degrees, and the French Jesuit degrees, which have finally conquered and swallowed the less vicious Blue Lodge, which was first opened in this country in Boston in 1833.

In New England the whole secret lodge was looked on with loathing and abhorrence. The grandfather of Dr. Richard Storrs, of Braintree, Mass., and Dr. Williston of East Haven, had a saying, "*a Freemason is hand-in-hand with the devil*." Dr. Hopkins, of Newport, R. I., in Dr. E. A. Parks' Memoir of Emmons, says, "the lodge belongs to the Kingdom of Satan." Later, the whole Andover Faculty, Woods, Stuart and Emerson, denounced it in unmeasured terms. The ground idea of Congregationalism, since *Bradshaw*, rejects as "unlawful" all rites not enjoined by the word of God, which includes lodges, which are "inventions of men;" and a full half million of Christians in other denominations regard secret lodges as Synagogues of Satan to be disfellowshipped by the children of God. A careful reading of the analysis of the degrees of this Rite will convince all candid minds, that they are the "*abominations*" and demon-worship of the Scriptures which prevent the coming of Christ.



CHAPTER II

LODGE OF PERFECTION.*

COMPOSED OF ELEVEN DEGREES TERMED THE INEFFABLE DEGREES AND COMPRISING THE FOURTH TO FOURTEENTH DEGREES AS FOLLOWS:

- 4th Degree, Secret Master.
 5th " Perfect Master.
 6th " Intimate Secretary.
 7th " Provost and Judge.
 8th " Intendant of the Building.
 9th " Elected Knights of the Nine.

Note 1.—"In 1754, the Chevalier de Bonneville established a Chapter of the high degrees at Paris, in the College of Jesuits of Clermont, hence called the Chapter of Clermont. The system of Masonry he there practiced received the name of the Rite of Perfection, or Rite of Heredom. The College of Clermont was, says Rebold. (Hist. de S. G. L., 46.) the asylum of the adherents of the house of Stuart, and hence the Rite is to some extent tinged with Stuart Masonry. It consisted of twenty-five degrees, as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Secret Master; 5. Perfect Master; 6. Intimate Secretary; 7. Intendant of the Building; 8. Provost and Judge; 9. Elect of Nine; 10. Elect of Fifteen; 11. Illustrious Elect, Chief of the twelve tribes; 12. Grand Master Architect; 13. Royal Arch; 14. Grand, Elect, Ancient, Perfect Master; 15. Knight of the Sword; 16. Prince of Jerusalem; 17. Knight of the East and West; 18. Rose Croix Knight; 19. Grand Pontiff; 20. Grand Patriarch; 21. Grand Master of the Key of Masonry; 22. Prince of Libanus; 23. Sovereign Prince Adept Chief of the Grand Consistory; 24. Illustrious Knight, Commander of the Black and White Eagle; 25. Most illustrious Sovereign Prince of Masonry, Grand Knight, Sublime Commander of the Royal Secret. It will be seen that the degrees of this Rite are the same as those of the Council of Emperors of the East and West, which was established four years later, and to which the Chapter of Clermont gave way. Of course, they are therefore the same, so far as they go, as those of the Ancient and Accepted Scottish Rite, which succeeded the Council of Emperors.

The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every Freemason was a Knight Templar. It was there that the Baron Von Hund was initiated, and from it, through him, proceeded the Rite of Strict Observance; although he discarded the degrees and retained only the Templar theory."
 —Mackey's Encyclopedia of Freemasonry, Article Perfection, Rite of.

- 10th " Illustrious Elect of the Fifteen.
 11th " Sublime Knights Elect of the Twelve.
 12th " Grand Master Architect.
 13th " Knights of the Ninth Arch or Royal Arch of Solomon.
 14th " Grand Elect, Perfect and Sublime Mason.

THE TEMPLE.*

Every Lodge of the Scotch Rite is divided into two portions by means of a Ballustrade, or railing, running North and South. This railing has a gate. The flooring of the East end of the Lodge inside of the railing and gate is elevated one or two feet above that of the West.

The walls are adorned by a representation of twelve (12) columns.

At the door of the lodge is a brazen laver. There are elevated seats and desks for each of the following Officers:

EAST.	" "	WEST.
MASTER.		1st ASSISTANT.
ORATOR		2nd ASSISTANT.
SECRETARY.		EXPERT.
TREASURER		MASTER OF CEREMONIES

Note 2.—"The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material temple. They have the doctrine of the great Apostle of the Gentiles, who has said, 'Know ye are the temple of God, and that the spirit of God dwelleth in you.' The great body of the Masonic Craft, looking only to this first Temple erected by the wisdom of King Solomon, make it the symbol of life; and as the great object of Masonry is the search after truth, they are directed to build up this temple as a fitting receptacle for truth when found, a place where it may dwell, just as the ancient Jews built up their great Temple as a dwelling-place for Him who is the author of all truth."—Macbey's Encyclopaedia of Freemasonry. Article Temple, Symbolism of the.

Which corresponds with the *Sun, Moon, Earth* and five visible planets, viz:

<i>Master</i>	Sun.
<i>Orator</i>	Earth.
<i>Secretary</i>	Venus.
<i>Master of Ceremonies</i>	Moon.
<i>Expert</i>	Mars.
<i>2nd Assistant</i>	Jupiter.
<i>1st Assistant</i>	Saturn.

In the East or North side under a curtained canopy the Ark.

In front of the Ark on the North Side, the *Twelve loaves, Altar of Perfume and Vase of Ointment*.

In the South Side, opposite the Ark, the seven-branched candlestick.

CHAPTER III

FOURTH OR SECRET MASTER'S DEGREE.

This grade originated with King Solomon, about the time the Temple was completed, or shortly after. He selected seven of the most worthy and expert brethren from the Craft, and appointed them Guards of the Sanctum Sanctorum, and the sacred furniture of the Holy Place. They were called Secret Masters, and in due time were advanced to higher grades, and others selected to fill their places.

The ritual is replete with valuable and interesting details relative to the Mystic meaning of the sacred furniture and ornaments of the Sanctum Sanctorum. The ceremonies of initiation are solemn and impressive and it forms a beautiful introductory to the Ineffable Series.

This lodge⁶ must be hung in black and strewed with

Note 3.—"The fourth degree in the Ancient and Accepted Scottish Rite, and the first of what are called the 'Ineffable Degrees.' It refers to those circumstances which occurred at the Temple when Solomon repaired to the building for the purpose of supplying the loss of its illustrious builder by the appointment of seven experts, among whom were to be divided the labors which heretofore had been intrusted to one gigantic mind. The lecture elaborately explains the mystic meaning of the sacred things which were contained in the Sanctum Sanctorum, or Holy of Holies."—Mackey's Encyclopedia of Freemasonry, Article Secret Master.

Note 4.—"The Lodge is hung with black curtains strewed with tears, symbolic of grief. There should be eighty-one lights, distributed by nine times nine; but this number is often dispensed with, and three times three substituted. Later rituals reduce them to eight.

There are but two presiding officers—a Master, styled 'Puissant,' and representing King Solomon, and an inspector, representing Adoniram, the son of Abda, who had the inspection of the workmen on Mount Lebanon, and who is said to have been the first Secret Master."—Mackey's Encyclopedia of Freemasonry, Article Secret Master.

white tears, the Master represents Solomon and is styled "Most Powerful" who comes to the Temple to replace the loss of Hiram Abiff, by seven experts. There is only one Warden, who is called Adoniram; it was him who had the inspection of the workmanship at Mount Lebanon; he was the first Secret Master.

FORM OF THE LODGE.

Solomon⁷ holds a scepter in his hand, is clothed in mourning robes lined with ermine and sits in the East before a Triangular Altar, on which is a Crown of Laurels and Olive leaves. Adoniram, the inspector is placed in the West; no aprons are used because the work is suspended in consequence of the death of Hiram Abiff.

ORDER AND JEWELS.

Solomon is decorated with a large blue watered ribbon from the right shoulder to the left hip to which is suspended a gold triangle.

Adoniram⁸ is clothed in black robe and cap and is decorated with a broad white ribbon bordered with black round his neck in a triangular form having an Ivory Key hanging thereto with the letter (Z) cut on it.

All the brethren should wear the same with white aprons⁹ and gloves, the strings of the aprons black, the

Note 5.—"Solomon is seated in the east, clothed in mourning robes lined with ermine, holding a scepter in his hand, and decorated with a blue sash from the right shoulder to the left hip, from which is suspended a triangle of gold. Before him is placed a triangular altar, on which is deposited a wreath of laurel and olive leaves."—Mackey's Encyclopedia of Freemasonry, Article Secret Master.

Note 6.—"Adoniram, called 'Venerable Inspector,' is seated in the west, but without any implement of office, in commemoration of the fact that the works were suspended at the time of the institution of this degree. He is decorated with a triangular white collar, bordered with black, from which is suspended an ivory key, with the letter Z engraved thereon, which constitute the collar, and jewel of the degree. These decorations are worn by all the brethren."—Mackey's Encyclopedia of Freemasonry, Article Secret Master.

Note 7.—"The apron is white, edged with black and with black strings; the flap blue, with an open eye thereon embroidered in gold. The modern ritual prescribes that two branches of olive and laurel crossing each other shall be on the middle of the apron."—Mackey's Encyclopedia of Freemasonry, Article Secret Master.

flaps blue, with an eye painted thereon in gold. The white signifies the innocence of the masters, and the black mourning for their chief. The lodge should be illuminated by eighty-one candles, distributed as per plate.

*Battery****...—*Symbolic Age*.—THREE TIMES 27
—81 years—*Hours of Work*—FROM DAWN UNTIL
CLOSE OF DAY—*Moral*—THE DUTY OF SECRECY AND
SILENCE.

OPENING CEREMONIES

Solomon—Brother Adoniram,* are you a Secret Master?

Adoniram—Most Powerful, I have passed from the Square to the Compass, I have seen the tomb of our Respectable Master Hiram Abiff, and have in company with my brethren shed tears thereat.

Solomon—What's the clock my brother?

Adoniram—The dawn of day has driven away darkness, and the light begins to shine in this lodge.

Solomon—If the light has driven away darkness, and we are all Secret Masters, it is time to begin work; give notice that I am going to open this lodge of Secret Masters.

Adoniram—Brethren, you will please take notice that the Most Powerful is about to open this lodge of Secret Masters.

Solomon—(Seven raps: 000-000-0; all rise.)

Adoniram—(Seven raps: 000-000-0.)

All—(clap hands seven times 000-000-0.)

Solomon—Together Brethren.

SIGN OF SILENCE.

All put the two first fingers of the right hand on the lips.

Solomon—Illustrious Brethren, this lodge is open and devoted to God.

Solomon—(One rap.) Brethren will please be seated.



Sign of Silence.

Note 3.—*In Scotch Masonry, Adoniram is introduced in the degrees of Secret Master, Provost and Judge, Intendant of the Building and others, as one of the most prominent personages in the Temple.*—Morris' Monitor of Freemasonry, Article Adoniram.

CHAPTER IV

FOURTH OR SECRET MASTER'S DEGREE.

INITIATION.

PREPARATION OF CANDIDATE.

The candidate is prepared as a Master Mason with an apron tied over his eyes, and a square on his forehead. Master of Ceremonies then leads him to the door of the lodge and knocks seven times: 000-000-0.

Adoniram—Thrice Powerful, I hear the Master's knock at the door of our Sanctuary.

Solomon—Brother Adoniram, attend to this call and see who makes it.



Preparation of Candidate.

Adoniram—(Opens the door,) Who knocks at the door of our Sanctuary?

Master of Ceremonies—One who knows where the Acacia grows and would help us gather its fruit.

Adoniram—(To Solomon) Most Powerful, one who knows where the Acacia grows and would help us gather its fruit.

Solomon—Let him be admitted.

Adoniram—(To Master of Ceremonies) Let him be admitted.

Master of Ceremonies with candidate enters, and conducts him seven times round the lodge, and then to the Altar.

Solomon—While the Lord reigneth, let the people tremble, he sitteth between the cherubims; let the earth be moved; Praise ye the Lord—praise, O ye servants of the Lord, praise ye the name of the Lord.

Blessed be the name of the Lord from this time forth forevermore: From the rising of the Sun unto the going down of the same, the Lord's name is to be praised: The Lord is high above all nations, and his glory above the Heavens—Praise ye the Lord, praise ye the name of the Lord; praise him, O ye servants of the Lord, ye that stand in the house of the Lord—in the Courts of the house of our God, praise the Lord for the Lord is good—sing praises unto his name for it is pleasant: For the Lord had chosen Jacob unto himself, and Israel for his peculiar treasure: Let them praise the name of the Lord—for his name alone is excellent; his glory is above the Earth and Heaven—Thy name, O Lord endureth forever, and thy memorial throughout all generations: Bless the Lord—O, my soul and all that is within me bless his holy name.

Solomon—(Seven raps; 000-000-0—All rise.) Brother Adoniram I see this Master who seeks the sanctuary bears the square upon his forehead, and thereby gives assurance that reason rules his mind; but he is yet blind though he has learned to labor; shall he behold the resplendant name of God?

Adoniram—Thrice Powerful, if he is willing to pronounce the oath, which binds us all we consent that he should be permitted to see the mystic name.

Solomon—My Brother, are you willing to comply with this requisition?

Candidate—I am.

Solomon—You will then kneel and contract your obligation.

OBLIGATION SECRET MASTER'S DEGREE.

I solemnly promise that I will not reveal the mysteries of the Secret Masters, and will not unveil the wonders of their Sanctuary to the profane, I further promise to seek to know myself, and to that end will exert my mind and search my heart to discover my duty to myself, to mankind and to God; Amen.

Solomon—Together brethren. (All clap seven times and the candidate is brought to light.)

Solomon—(Points to the mystic light.) My brother behold the resplendent luminary which now dawns upon our rite. Heretofore the blazing star shone upon us, but its rays were scattered or dispersed; now we have gathered them into a focus—They are now the light of the "All Seeing Eye," the omnipresence of Jehovah, whose mystic name it behooves us to know. That name can be learned only by him who "knows himself," and hence the circle which encloses the triangle of duty to self, to others and to God.

Adoniram—(Knocks) Thrice Powerful, a messenger brings tidings of the remains of our departed Master Hiram Abiff.

Solomon—What tidings?

Adoniram—Agreeable to your order his heart has been embalmed and put with his ashes into an urn of the purest gold and the custodians of the precious treasure now await your orders.

Solomon—(Seven raps, 000-000-0, all rise) Brethren let us go upon an holy pilgrimage; follow me, in mournful procession to convey the precious remains of our deceased Master into the Holy of Holies.

Solomon—Brothers Expert and Master of Ceremonies you will now invest the brethren with their aprons, and form a procession in the North, facing the East, with candidate and Adoniram at the head.

MUSIC "DIRGE."

Procession marches round the room and then to Anteroom; and forms a half circle round the urn which is guarded by two Secret Masters.

Solomon—Alas! Alas!

All—Alas! Alas! Alas!

Solomon—Oh my brethren, well may we mourn the death of so great and so good a man for by the deed which cut him from us, we have lost the word; the true name of God, and the truth itself: In this "Urn" (takes the urn) has been treasured up the heart of him who loved truth above all things: Let us convey it into the Sanctuary as a perpetual token of our sorrow and of our desire to recover what we have lost, (gives the urn to candidate) Brother, on you who have come to aid us on this memorable occasion we confer the honor of bearing those ashes to their sepulchre.

A procession is now formed, headed by Master of Ceremonies and Expert, and closed by Solomon and Adoniram, with candidate between them bearing the urn, while marching round the lodge room and through the ante-rooms.

Note 9.—"Cross borrowed. It may be supposed, his idea from an older symbol in the high degrees, where, in the description of the tomb of Hiram Abiff, it is said that the heart was enclosed in a golden urn, to the side of which a triangular stone was added, inscribed with the letters J. M. B. within a wreath of acacia, and placed on the top of an obelisk."—Mackay's Encyclopaedia of Freemasonry, Article Urn.

Solomon—(Recites) "O Lord, our Lord how excellent is thy name in all the Earth! Who hast set thy glory above the Heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the Son of man that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor, thou madest him to have dominion over the works of thy hands: Thou hast put all things in subjection under his feet; all sheep and oxen yea, and the beasts of the field, the fowl of the air, and the fish of the sea. O Lord, Our Lord, how excellent is thy name in all the Earth!" Whoso draweth nigh to the contemplation of the ineffable mysteries, let him put off the shoes of his worldly conversation and corrupt affections, for the place whereon he standeth is holy ground. May we ever remember to keep a watchful eye upon the feet of our affections; before we approach the house of the Lord, let us seriously consider whether we have taken straight steps in the paths of his commandments, and whether our feet are set in due order, and cleansed according to the purifications of the Sanctuary: Let us wash as it were in the laver of repentance, wash and make you clean, put away the evil of your doings; acknowledge your iniquities, and return unto the Lord, he will have mercy upon you, and to our Elohim¹⁰ he will abundantly pardon.

¹⁰Wors 10.—"Elohim": A name applied in Hebrew to any deity, but sometimes also to the true God. According to Lancel, it means the most beneficent. It is not, however, much used in Masonry.—*Mackay's Encyclopædia of Freemasonry, Article Elohim.*

Let us incite each other to practice virtue and shun vice; while our feet are prepared for walking in the ways of his commandments, our hands should be prepared in like manner for working in his service. Saith the father of our Ancient Most Puissant Grand Master, "I will wash my hands in innocency, (washes his hands) and so will I compass thine Altar."

May he who beareth the keys of David open a door of entrance to this our brother. You have hitherto seen only a thick veil, which hides from your view the Sanctum Sanctorum of God's Holy Temple. Your fidelity, zeal and constancy have won for you the favor you are now about to receive of viewing some of our treasures and gaining admission into the secret or holy place.

At the end of this, the head of the procession stops at the entrance of the Sanctum Sanctorum, they open and face inward, and Solomon, Candidate and Adoniram march between the columns to the door of the balustrade and are stopped by the Master of Ceremonies.

Master of Ceremonies—This is the Holy of Holies, and none can enter it unless he opens the gate with the key of Intellect, have you (candidate) the Key?

Solomon—We have it, and he carries the heart of truth, the Heart of Hiram, our regretted venerable Master.

Master of Ceremonies—By these tokens you may enter.

There is a table in front of the Throne on which are placed,

- 1st. *The Ark of Alliance.*—(Adaptation.)
- 2nd. *A Pot of Incense, on a tripod.*—(Beauty.)
- 3rd. *The Twelve Loaves.*—(Society.)
- 4th. *The Seven Branched Candlestick.*—(K.)

Solomon—Here brother in the midst of the Emblems of our *Desire for Society*, of the *Light of Knowledge*, of the *Sense of Beauty*, and of the *Adaptation of Man to God*, let us deposit the sacred heart of our deceased venerable Master, to remind us forever, that though the assassins have destroyed his body; yet the *natural law*, which is also the word of God, is written upon the *heart of every man who cometh into the world*.

The candidate places the Urn.

Solomon—Let us pray.

PRAYER.

Oh, God we pray thee, thou Grand Architect of the Universe to cast thy all seeing eye upon this Sanctuary, which symbolizes the *Conscience of Man*, and help us to use the *Key of Intelligence* within the *Balustrade of Reason*, so that we may know ourselves, link ourselves unto thee, and become fit for the immortality thou has promised.

Adoniram—Amen.

Solomon—And now my brethren, before we separate, before I crown this Urn, with the *Laurel* and the *Olive* branch in token of the *Glory* and the *Peace* which is crowned unto him who fulfils his *duty* and loves *truth*. (Crowns the Urn.)

Solomon—Glory and Peace unto Hiram.

All—Glory and Peace unto Hiram.

Solomon—(To the candidate) and now my brother, a new obligation and task unites us, and it becomes my pleasant duty to confer upon you, as a reward for the service you have just performed the title of Secret Master and member of this Secret Chamber O. L. No. —

Solomon—(Installs him by investing him with the *Ribbon*, *Key* and *Apron*, places on his head a *Crown* or

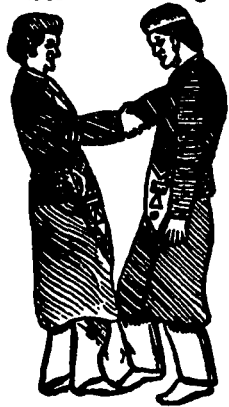
*Wreath of Laurels*¹¹ and *Olive*¹² leaves.) My dear brother, I receive you a Secret Master, and give you rank among the *Levites*; this laurel which I have invested you with, alludes to the victory you are to gain over your passions, the olive is a symbol of that peace and union which should reign among us; it rests with you to desire the favor, that God may one day enable you to arrive at the secret place, and there to contemplate the pillar beauty. The *Ivory Key*¹³ suspended by a white and black ribbon is a symbol of your *fidelity*, *innocence* and *discretion*, the *apron* and *gloves* are emblematical of the candor of all the Secret Masters, among whom you are now introduced in quality of Secret Master. I give you rank among the Levites, to be a faithful guardian of the *Sanctum Sanctorum*, and have placed you among the number seven to supply the place of our dear Master Hiram Abiff; and have also appointed you one of the conductors of the work, which is to be raised to the divinity. The Eye on your apron is there to remind you to be ever watchful over the workmen.

Note 11.—“A decoration used in some of the higher degrees of the Ancient and Accepted Scottish Rite. The laurel is an emblem of victory; and the corona triumphalis of the Romans, which was given to generals who had gained a triumph by their conquests, was made of laurel leaves. The laurel crown in Masonry is given to him who has made a conquest over his passions.”—*Mackey's Encyclopædia of Freemasonry*. Article Laurel Crown.

Note 12.—“In a secondary sense, the olive plant is a symbol of peace and victory; but in its primary sense, like all the other sacred plants of antiquity, it was a symbol of resurrection and immortality. Hence in the Ancient Mysteries it was the analogue of the Acacia of Freemasonry.”—*Mackey's Encyclopædia of Freemasonry*, Article Olive.

Note 13.—“The key, however, is still preserved as a symbol of secrecy in the Royal Arch degree; and it is also presented to us in the same sense in the Ivory key of the Secret Master, or fourth degree of the Scottish Rite. In many of the German Lodges an Ivory key is made a part of the Masonic clothing of each brother, to remind him that he should lock up or conceal the secrets of Freemasonry in his heart.”—*Mackey's Encyclopædia of Freemasonry*, Article Key.

Solomon then gives the following:



Token

TOKENS.

First give the Master's Grip, and then slip the hand to each other's elbow, and balance seven times; at the same time bring the foot and knee in contact.

Pass Word—"Zi-Za." (resplendent.)

Sacred Word—"Adonai."

SIGN OF SILENCE.

Sign—Is that of silence, which is made by placing the first two fingers of the right hand on the lips, which is answered by the first two fingers of the left.



Sign of Silence.

Note 14.—"This is" said, in one of the Ineffable degrees of the Scottish Rite, to be the name of the halustrade before the Sanctum Sanctorum. There is no such word in Hebrew, but it may be a corruption of the Talmudic מִלֵּי, מִזֵּן, which Buxtorf (*Lex. Talm.*) defines as a beam, a little beam, a small rafter."—*Mackey's Encyclopædia of Freemasonry, Article Zion.*

Note 15.—"In Hebrew אֲדֹנָי, being the plural of excellence for Adon, and signifying the Lord. The Jews, who reverently avoided the pronunciation of the sacred name Jehovah, were accustomed, whenever that name occurred, to substitute for it the word Adonai in reading. As to the use of the plural form instead of the singular, the Rabbins say, 'Every word indicative of dominion, though singular in meaning, is made plural in form.' This is called the 'pluralis excellentie.'" The Talmudists also say, (Buxtorf.) *Lex. Talm.*, that the tetragrammaton is called Shem hamphorash, the name that is explained, because it is explained, uttered and set forth by the word Adonai. (See Jehovah and Shem Hamphorash.) Adonai is used as a significant word in several of the high degrees of Masonry, and may almost always be considered as allusive to or symbolic of the True Word."—*Mackey's Encyclopædia of Freemasonry, Article Adonai.*

Solomon—Go, my brother, pass the Brethren and listen to our Grand Orator.

HISTORICAL DISCOURSES BY GRAND ORATOR.

My Brother, you have had the honor of being received and acknowledged a Secret Master" by passing from the Square to the Compass: You were made under the Laurel and Olive tree, and received in the Sanctum Sanctorum, by Solomon with Adoniram the inspector of the work. On entering the Sanctum Sanctorum, you beheld a brilliant Delta" enclosing certain Hebraic characters, from which emanated nine beams of the Shekinah," bearing each an initial of a divine name as derived from an attribute and the whole surrounded by a great circle. The meaning of those Hebraic characters in the Delta describe the ineffable" name of the Grand Architect of the Universe, which was forbidden to be spoken by a law of Moses, in consequence of which the true pronunciation was lost to all but the Grand, Elect, Perfect and Sublime Masons; a knowledge of which I hope you will one day acquire by virtue of your attachment to our

Note 16.—"In numbering the 33 degrees of the Scotch Rite, that of Secret Master is set as the 4th, because none but a Master Mason, made in the York Rite is entitled to it. In the United States the Supreme Councils of the Northern and Southern Jurisdictions, respectively, have thus far waived the right to confer the Symbolical or Blue Lodge degrees."—*Morris' Dictionary of Freemasonry, Article Scotch Masonry.*

Note 17.—"A triangle. The name of a piece of furniture in a Commandery of Knights Templars, which, being of a triangular form, derives name from the Greek letter Δ, delta. It is also the title given, in the French and Scottish Rites, to the luminous triangle which encloses the ineffable name."—*Mackey's Encyclopædia of Freemasonry, Article Delta.*

Note 18.—"The Shekinah was the symbol of the divine glory; but the true glory of divinity is Truth, and Divine Truth is therefore the Shekinah of Masonry. This is symbolized by light, which is no longer used by us as a 'substitute' for the Shekinah, or the divine glory, but as its symbol—the physical expression of its essence."—*Mackey's Encyclopædia of Freemasonry, Article Shekinah.*

Note 19.—"The ineffable degrees, so-called are the eleven conferred in a Lodge of Perfection, known as the second series of degrees in the Ancient and Accepted rite."—*Mackey's Encyclopædia and Dictionary of Freemasonry, Article Ineffable.*

order, and your zeal in discharging the duties of your obligation.

The initials of the names you saw in the nine beams of the Shekinah, are those which God gave himself when he spoke to Moses on Mount Sinai, intimating to him at the same time that his future issue should one day know his real name. I will now endeavor to give them to you, with their explanations.

Adonai, signifying (Supreme Lord.)

Jehovah, (יהוה) *Elohim* (Supreme Judge.)

Als, (Powerful) *Shadai*.²⁰ (Omnipotent.)

Yezbrath, (Lord of Hosts,) *Ozi*, (Mightiness.)

Gibour, (Strength) *Ahad*, (only one.)

These, my brother, compose 888 letters and 72 names which are like the ineffable name to be found in the mysteries of the Cabala, and the angels alphabet.²¹

I presume my brother that you are unacquainted with the mysteries, but they will be fully explained to you

NOTE 20.—“One of the names of God. In Exodus vi. 13, the word translated God Almighty is, in the original, *Shaddai*. “*W*”: it is therefore the name by which he was known to the Israelites before he communicated to Moses the Tetragrammaton. The word is a pluralis majestatis, and signifies all-powerful, omnipotent.”—Mackey's Encyclopedia of Freemasonry, Article *Shaddai*.

NOTE 21.—“In the old rituals of the fourth or Secret Master's degree of the Scottish and some other Rites, we find this passage: ‘The Seventy-two names, like the name of the Divinity, are to be taken to the Kabbalistic Tree and the Angels' Alphabet.’ The Kabbalistic Tree is a name given by the Kabbalists to the arrangement of the ten Sephiroth, (which see.) The Angels' Alphabet is called by the Hebrews אֲלֵפֵי הַמַּלְאָכִים, *chetub hammalachim*, or the writing of the angels. Gassarel says (*Onus, Inous*, ch. xiii. 2,) that the stars, according to the opinion of the Hebrew writers, are ranged in the heavens in the form of letters, and that it is possible to read there whatsoever of importance is to happen throughout the universe. And the great English Hermetic philosopher, Robert Flud, says, in his Apology for the Brethren of the Rosy Cross, that there are characters in the heavens formed from the disposition of the stars, just as geometric lines and ordinary letters are formed from points; and he adds, that those to whom God has granted the hidden knowledge of reading these characters will also know not only whatever is to happen, but all the secrets of philosophy. The letters thus arranged in the form of stars are called the Angels' Alphabet. They have the power and articulation but not the form of the Hebrew letters, and the Kabbalists say that in them Moses wrote the tables of the law. The astrologers, and after them the alchemists, made much use of this alphabet; and its introduction into any of the high degree rituals is an evidence of the influence exerted on these degrees by the Hermetic philosophy.”—Mackey's Encyclopedia of Freemasonry, Article Alphabet, *Angels*.

when you attain the degree of Perfection,²² and having now done with the Delta and its awful characters, I will endeavor to give you an explanation of the meaning of the Great Circle²³ which surrounds it.

It represents masonically as all circles do, the immensity of the power of God, which hath neither beginning nor end.

You also perceived in the Sanctum Sanctorum a luminous circle enclosing a brilliant star of five points with the letter G in the center: The meaning of which is thus described: *Glory*, *Grandeur* and *Gomel*, from which we understand, by *Glory*, God; by *Grandeur*, the man who may be great by perfection, and by *Gomel*, a Hebrew word which signifies, thanks to God, for his supreme power; it is the first word which Adam spoke on discovering the adorable Eve. The five beams of the brilliant Star, represent the five orders of Architecture, which adorn the Temple, also the senses of nature, without which no man can be perfect.

You also beheld in the Sanctum Sanctorum the Ark of Alliance, the Golden Candlestick with seven branches, having a lamp in each; also a table. The Ark of Alliance was placed in the middle of the Sanctum Sanctorum under the brilliant star and the shadow of the wings of the Cherubim, which represents the alliance which God made with his people. This Ark of Alliance

NOTE 22.—“The first degree conferred in the Lodge of Perfection, Scotch Masonry, and the fourth upon the catalogue of that system. There is a Master and a Warden. The former, who is styled Most Powerful, represents Solomon coming to the temple to elect seven skillful workmen to succeed Hiram Abik; the latter, entitled Grand Inspector, represents Adoniram. The hangings are black, strewed with tears. The lodge has 81 lights.”—Morris' Masonic Dictionary, Article Secret Master.

NOTE 23.—“In the obsolete lectures of the old English system, it was said that ‘the circle has ever been considered symbolical of the Deity; for as a circle appears to have neither beginning nor end, it may be justly considered a type of God, without either beginning of days or ending of years.’”—Mackey's Encyclopedia of Freemasonry, Article Circle.

was of the form of a parallelogram two cubits and a half in length, one and one-half cubits in breadth, and the same in height, made of shittim wood covered within and without with gold, decorated with a golden crown, and borne by two Cherubim of gold.

The cover of the Ark had a name which was called *Propitiatory* or place that served to appease God's anger. Said Propitiatory contained the testimony which God gave to Moses—The tablets of the Law. Said tablets were of white marble and contained the Decalogue written in Hebrew characters.

The commandments taught, and were disposed of on the tablets as follows:

The first four pointed out the obligations of man to his God, and were engraved on the first tablet. The remaining six pointed out the obligations of man to man, and were engraved on the second tablet. The commandments on the different tablets were distinguished in this wise:

Those of the first collectively taken, formed the Divine Law; those of the second the Moral Law; the tables were used to place thereon the twelve loaves of unleavened bread, which must be always in the presence of the Divinity agreeable to his command to Moses. These loaves of unleavened bread were made of the purest of flour, and were placed six on the right hand and six on the left, forming two heaps, above which was placed a bright ewer filled with incense, as a memento to us of the obligations made to God. The name of the Sanctum Sanctorum in Hebrew is Dabir, and it was there the Divinity resided, and where he delivered his commandments to Moses.

Moses by the help and command of God, constructed

the Ark, and for that purpose he chose to assist him Bezaleel, of the tribe of Judah, son of Uri and Miriam, sister to Moses and Aholiab, son of Ahisamach of the Tribe of Dan, the most learned of people.

The Israelites testified so much ardour for the works and offered with so much zeal to carry on the same, that Moses proclaimed by sound of trumpet that he wanted no more. They worked after the model which God had given unto Moses, and also instructed him in the number and form of the sacred vessels which were to be made and placed in the tabernacle to serve in the sacrifices.

The seven⁴ branched Candlestick alludes to the seven planets. The Eye over the door of your Lodge, represents the Eye of God, to whose name our works are dedicated, and from whose inspection our actions can never be concealed. The galleries of the Temple were ascended by a staircase in the form of a screw. There was only one door in the Sanctum Sanctorum, on the east side called Zi Za, which was covered with Gold, Purple, Hyacinthe and Azure, which represented the four Elements.

My brother, your age as a Secret Master is 81 years, your pass-word is Zi Za, and it affords me *much satisfaction* to find you have paid such strict attention to the ceremonies of this degree, and I hope also, my brother, you will treasure up in your mind the rich fruits of our Sublime Mysteries, and I also flatter myself from your merit and perseverance that you will soon be capacitated to deserve the summit of our knowledge in receiving the Degree of Perfection, wherein you will be presented with the splendid reward of all your labors.

Note 24.—"The symbolic seven is to be found diffused in a hundred ways over the whole Masonic system."—Mackey's *Encyclopedia of Freemasonry*, Article Seven.

CLOSING CEREMONIES

SECRET MASTER'S DEGREE.

Solomon—Brother Inspector, pray what's the clock?

Adoniram—The end of the day.

Solomon—What does there remain to do?

Adoniram—To practice virtue, shun vice and remain silent."

Solomon—Since there remains no more to do than to practice virtue and shun vice, let us again enter into silence, that the will of God may be done and accomplished. It is time to rest, Brother Inspector, give notice by the mysterious numbers that the lodge is going to be closed.

Adoniram—(Strikes seven times, 000 000 0 with his hands.)

All—(Strike seven times, 000 000 0 with their hands.)

Solomon—(Strikes seven times, 000 000 0 with his hands after which he gives the sign of silence, which the brethren answer and the lodge is closed.)

Note 25.—"The duty of a Secret Master is to keep a careful watch over the conduct of the Craft in general; to practice virtue, shun vice, and remain in silence."—Macy's Encyclopedia and Dictionary of Freemasonry. Art. Secret Master.

HISTORICAL ANALYSIS

FOURTH OR SECRET MASTER'S DEGREE.

How Masonry got its title "The Royal Art"—Lodgery and Popery overthrow Cromwell's Commonwealth—Similarity of Masonic Juggery and Priestcraft—The Higher Degrees Invented by French Jesuits and Their Instruments—Secrecy and Subjection the Chief Elements of Lodgery and Popery—Freemasonry a Religious Pestilence—Guerrilla Gen. Pike. Most Puissant Sovereign Grand Commander—Who but a Jesuit could invent such a Degree as the Secret Master's?—"Oue Stupendous Demonaical Possession."

The Stuart Dynasty had fallen. The stream of English popular liberty, from incipient jury trial under Alfred; through *Magna Charta* under John; and the overthrow of Priests and Monasteries by Henry VIII; had flowed steadily onward, but it had met an ice-gorge in the house of Stuart; the meanest of monarchs and of men. But the dam was broken and the stream rushed on. Charles I, had been beheaded for treason to his people, (1649.) His son Charles II, was driven an exile into France; but being a Secret Papist, he joined the Freemasons and regained his throne by the secret union of French Papists and English Masons. This gave to Masonry the title of "*The Royal Art.*" (*Hume's England II, 606 and Rebold, p. 54.*) His brother James II, an open Papist, reigned three years as a weak despot; then threw the Mace into the Thames and fled from his throne and people to the French Monarch; "the eldest Son of the Romish Church." The French wags called him "*The Simpleton who lost three Kingdoms for a mass.*" This weak Stuart, like his brother Charles, was "accepted" as a Mason; took up his head-quarters at the

Jesuit's College of Clermont; and, for a while, plotted to regain his throne, but died thirteen years after his abdication (1688), at the Palace of St. Germain in 1701. His Son, the Young Pretender Charles Edward, followed his father and grandfather into the lodge; became Grand Master of the Chapter of Herodem; (*Mackey Encyc. Art. Stuart Masonry*) and, by the sale of Charters to French and English and Irish Masons, with aid from the French Monarch, raised means to invade England by way of Scotland. But the Protestant throne of William and Mary stood firm, and still stands, in spite of Popery and the lodge. But by restoring the second Charles and overthrowing Cromwell's Commonwealth, the twin evils, Popery and Lodgery, put back public morals and popular liberty in England a full century. Both are unmitigated despotisms—Both set up a false standard of morals;—and both set aside Christ. Masonry promises to save men by its jugglery, and Popery sends men for salvation, not to Christ, but to a priest.

But, how can this be; since, in 1738, Pope Clement XII issued his bull against the Freemasons and its authority continues in force; has been endorsed by Popes since, and enforced by Councils and Priests?

ANSWERS—The question is not how it can be, but is it true that the higher degrees of Masonry are of Popish origin? This must be settled by proof.

The world knows that James II, a declared Papist, fled to France in 1688, where he died thirteen years afterward.

"*Lenning* says, after his flight to France and during his residence at the Jesuit College of Clermont, his adherents, among whom were the Jesuits, fabricated certain

degrees with the design of carrying out their political views." This is taken from Mackey's Encyclopedia, *Article Stuart Masonry*, and there is no higher Masonic authority.

Another standard Masonic author, (*Macoy, Cyc. Art. Scotch Rite*) says: "The degrees of this Rite are, for the most part, fabricated from the system invented by Ramsay." This Ramsay a brilliant young Scotchman, apostatized to Popery. He was twenty years old when James II. fled to France. Ramsay followed him and became tutor to his sons. He became also an "instrument of the Jesuits," (*Rebold Gen. Hist. p. 161.*) in adding upper degrees to simple York Masonry, and so to draw English Masons into a conspiracy to overturn the throne of William and Mary and bring in despotism and the Stuarts. Having amassed a large fortune by his Scotch thrift, royal patronage, and the sale of Masonic rites and dignities, he offered to enrich his relatives in Scotland, doubtless hoping to draw them into his Stuart Masonry, along with the Jesuits, but they scorned him, and rejected his proffered wealth. He then tried to introduce his Masonry into England but was repulsed; went back to France, and died at Pointoise in 1743. (*See his life in Mackey's Cyclopedia.*)

Thus it is proved that the first higher degrees of Masonry were invented by French Jesuits and their "Instruments." And thus is explained "how it can be" that Popery can, at once, prohibit and permit the Lodge. As, with Jesuits, "the end sanctifies the means;" Masonry is right when seeking to enthrone Popery; and wrong when its oaths of secrecy interfere with the Confessional, and its dues diminish Peter's Pence. But the point is proved, if history can prove anything, "that the

higher degrees of Masonry ;" so-called, are of Popish origin, invented by Jesuits to destroy Protestantism and popular liberty in Europe. And thus is fulfilled, the symbolic prophecy of Rev. 13th Chapter. The first beast being Rome pagan, and the second Rome Papal. And the Secret Lodge System is a shadowy "image" of the iron despotism of Rome, made by "them that dwell on the earth" promiscuously; not by churchmen, or any one nationality, but by everybody at large; civilized, barbarous and savage, as we see at the present day. American Masons are not ashamed to boast that barbarians are their brethren, and that their lodge religion is the natural religion of mankind, thus annihilating the Christian religion and ignoring Christian civilization. The names given by the French to their higher orders are Popish. "Chapter," "Templar," "Knight" "Council," are all Popish names, first invented by Priests; while "the Image" outdoes the beasts themselves (Pagan and Papal Rome) in the grandiloquence of its titles, and the garishness of its regalia.

But the identity of these religions of Antichrist is not merely outward but inward and moral; the chief elements being *secrecy* and *despotism*. September 27th, 1540, Pope Paul III, established "The Society of Jesus, called Jesuits." God has said, *Isa, 48, 16, "I have not spoken in secret from the beginning,"* and Christ repeated, *"In secret have I said nothing." Jno. 18, 20.*

The secrecy of the Jesuits (*Secreta monita*) was impenetrable, and *Lefevre* when told he would die if he attempted to travel, as he was ordered to do, answered, "It is not necessary that I should live; but it is necessary I should obey." He went—and died. These two pillars in the temple of Anti-christ, viz., Secrecy

and Subjection, appear in every "stronghold" of the devil on earth; from the Vatican to the Purroh in an African bush. "We require," said Powderly, "*Secrecy and obedience.*" Wherever these are, however fitting and wavering, there is an "Image of the Beast."

But *Ramsay* boldly copied the lineaments of the Beast. We read: "He endeavored to obviate the objections of the French nobility to the mechanical origin (Stone Masons) of the institution (Masonry) by asserting that it arose in the Holy Land during the Crusades." (*Macoy Art. Ramsay.*) That this origin of Masonry was known to be false made no difference. Degrees, Chapters and Rites sprung up by thousands and spread like pestilence, until the swindle was likely to fail by its cheapness, and the religious imposture by its insipidity—dispensing with Christ. Then began the struggle to condense, stratify and monopolize. *Ramsay* made a Rite of six degrees. Each adventurer strove to overtop, charter, tax, and govern all others. In 1758, this struggle produced at Paris a "*Council of Emperors of the East and West.*" Its adepts styled themselves "Sovereign Prince Masons"—"Substitutes General of the Royal Art"—"Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem." Its Rite consisted of twenty-five degrees. (*Macoy, p. 138.*) Four years previous, De Bonneville had instituted a "*Rite of Perfection*" in the Jesuit College, containing these same twenty-five degrees; but this Rite of Perfection was merged in *The Council of Emperors of the East and West.*" (*Mackey Encyc.*) No reason for the merging is given.

Four years after its origin, in 1761, this "Council of Emperors" empowered a Jew named *Stephen Morin,*

who was coming to America, to act as "Inspector General" of all the higher lodges of Masonry in the New World. His commission ran: "We do recognize our dearest brother, Stephen Morin, as our Grand Master Inspector to establish Perfect and Sublime Masonry in every part of the world." (*Folger's History of the Ancient and Accepted Scottish Rite, p. 31, Documents.*)

This Jew came, via San Domingo, to Charleston, S. C., and finding that it paid established a lodge of "Inspectors General." Of the first sixteen Inspectors whom he appointed, *thirteen* were Jews, as was Morin himself. The three who were not Jews, were *Col. John Mitchell, Col. Provost and Dr. Frederick Dalcho.*" (*Folger's His. p. 38.*) And Folger adds: (*Same page*) "If history speaks correctly, *Morin* and his co-adjutors found manufacturing Masonic degrees and the sale of Masonic dignities, a very profitable and lucrative undertaking. They pursued it diligently, making all the money they could from the traffic." (This is from the latest "*History of the Ancient and Accepted Scottish Rite by Robert B. Folger, Past Master 33°, ex-Secretary General, etc., New York, 1881.*")

As no *honest Jew* goes above the Master Mason's degree on account of his religion, these thirteen Jews were mere lodge gamblers. And with Mitchell, Provost and Dalcho, they took Morin's twenty-five degrees, which constituted the Rite of Perfection, (all *Morin* was empowered to confer,) added eight more, revised and rearranged the rest, and produced the subject of this volume, that is, "*The Ancient and Accepted Scottish Rite* and we read:

"On the 31st day of May, 1801, the Supreme Council of the thirty-third degree for the United States of

America, was opened with the high honors of Masonry by Brother John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General.' This was done in the City of Charleston, S. C., and was, and is, the first Supreme Council of Grand Inspectors General in the world.

But what was to be done? "The Council of Emperors" which gave *Morin* his authority was extinct, and The Grand Orient had received its debris. They forged, or feigned, a constitution dating 1786, given by Frederick II, of Prussia. (*Mack. Encyc.*) They made terms with the Grand Orient, which was now the leading Lodge in Europe, which adopted their *Ancient and Accepted Scottish Rite of thirty-three degrees.* And this American invention is becoming the leading Rite of the world. It is thus spoken of by Standard Masonic writers.

McClenachan says: "In 1868 this exalted Rite is in the full tide of prosperity and healthful progress. Its sublime teachings find a ready response in every Masonic heart." (*His., p. 21.*)

And *Mackey (Encyc. Art. Scottish Rite)* says: "Although one of the youngest Masonic Rites, having been established not earlier than 1801, it is, at this day, the most popular and most extensively diffused." Other authorities might be given, and there are no conflicting authorities, as to the popularity and prevalence of this Rite.

Whoever carefully reads this sketch will find cause for astonishment and dread. This French Masonry, falsely called Scotch, is a religious pestilence spread and spreading over the most enlightened nations on the globe. It takes its name from clubs of Stone Masons who initiated their Apprentices, Journeymen and Master

Masons. Four of these clubs, at a London Tavern in 1717, dropped Stone Masonry, "accepted" all who would pay; started a religion to fit men for heaven without Christ, and thenceforth it took its stand with the false religions of the world; based on lying legends, secrecy, mystery and show. Here the Jesuits took it up, as seen above, to destroy the free agency of men in religion by sworn obedience to unknown superiors. The Jesuits had existed since 1540 by the same principles of secrecy and abject submission and so blended readily with the London Lodge. But England was Protestant and had read the Bible. The London, York Rite, three degree Lodge of English Masons, could not be used to restore the Papists, Charles II, James II, and his sons, and destroy stubborn English liberty. The Jesuits took up these exiles; added upper degrees to govern English Masons; succeeded in restoring Charles II, but failed to restore James and his sons. But the degrees they invented and used for the most infamous of purposes, were hardened into a "Rite of Perfection," which the Jew, *Morin*, with twelve other Jews, sold for money as their fathers sold Christ. But *Mitchell*, *Dalcho* and *Provost*, who were not Jews, altered and spliced their "Rite of Perfection" into *The Ancient and Accepted Scottish Rite of Thirty-three degrees*. They then sent this monstrous production of fraud, falsehood, treachery, treason and blasphemy back to Europe. The Grand Orient, which has since expunged from its Ritual, "God and the Immortality of man," adopted this monster Rite and spread it over Europe; while, in this country, its Supreme Grand Commander is the infidel traitor, the Guerrilla General Albert Pike, whose initiated Indians massacred Union troops at Pea Ridge.

But those who imagine that the crushing of popular liberty in Europe and America is the chief end and object of Masonry, wholly mistake its nature and drift.

Like that unclean religion whose temple was in Ephesus; whose goddess, it was said, "all Asia and the

world worshippeth;" the lodge is a conspiracy against God; made by him who waged war in Heaven. Overturning governments; crushing out liberty; these are but its by-play. In the words of its chief authority, *Mackey*, its intent is to establish on this earth the "Religion in which all mankind agree." To put the pure worship of Almighty God through Christ, on a moral level with the worships of horses in Japan; of monkeys in Hindoostan; and of snakes, devils and gorillas in Africa.

Let us now analyze this "*Secret Masters*" degree; the first of the Jesuit degrees, and fourth of the Scottish Rite. All the Rites rest on the three old Stone Mason degrees; else they would lose the name of Masons.

The legend or lie on which this degree rests, is, that Solomon, after the death Hiram Abiff, appointed *seven Secret Masters* to take the place of the dead one. Their persons might be known but their functions were secret. This is truly a Jesuit's degree. What body of men, unless they were Jesuits, would allow seven of their number to supervise them secretly? How would such men know what to esteem, right or wrong, till they felt the bludgeon or the poniard of the "*Secret Master*." Who but a Jesuit could have invented such a degree?

The Ritual is mostly taken from the Old Testament which Ramsay had studied in Scotland, and Jews and Jesuits could assist in forming it. The drapery of the lodge robbed everything in black, spotted with tears; the Holy of Holies, the candlestick of seven lights, are used to inspire awe. The whole Ritual is worship; the Bible is extensively quoted. Responses given; "O Lord, have mercy upon us," etc., are often repeated. The scenery is solemn and expensive. The Christless prayer asks that the candidate "may prepare" to receive the impress of the Holy Name and be fitted for immortality. And the import of the whole solemn mummery is summed up in the following question and answer:

"What are you taught as a Secret Master?"

"The duty of secrecy and silence."

And, having sported awhile with "the holy places made with hands, which are the figures of the true," which the Jewish High Priest alone could enter once a year, "not without blood," so that familiarity might not breed contempt, and having been told that "the natural law is the word of God, which is written on the heart of every man that cometh into the world; which denies, *in toto*, the doctrine of redemption by Christ, and regeneration by the Holy Ghost; the lodge closes with a dirge and mock funeral, pretending to deposit the heart of a dead man in the Holy of Holies, having put the candidate on his knees, and exacted the perpetually recurring promise of concealment from him, the farce ends with seven raps of the gavel.

What is the true meaning and import of this travesty of methods, long since laid aside, by which God brought our race, while ignorant as grown up babes, to reverence and obey a pure law and to trust in the sacrifice of Christ?

The meaning and intent of this vile counterfeit, considered as a device of Satan, is:

1. To indurate and harden the human heart by practicing religious ceremonies without any religion. Nothing hardens men like this.

2. To put and keep men in the attitude of receptivity to spirit influence. The whole lodge ceremony is a prolonged prayer to the devil.

3. To keep the mind busy while the heart grows hard, as in bead-counting, genuflections and crossings in the Romish Church; and in the endless ceremonies of paganism.

4. To keep the masses stupid while the cunning manage them. Thus this fourth grade of the present universal Masonry, and the twenty-nine degrees to follow, as *Dr. Dumming* has said of the Papacy, is *one stupendous demoniacal possession.*"

CHAPTER V

FIFTH OR PERFECT MASTER'S DEGREE.

"This grade was originally established as a grateful tribute of respect to the memory of a departed worthy brother."

Its ritual and lectures furnish many interesting details of the mode of his interment, and the honors paid to his memory. The ceremonies are gloomy and funereal, and well calculated to fill the mind with solemn thoughts.

In this grade are held the lodge of sorrow and are performed the funeral ceremonies of any brother of the Sublime Degrees. There is a lengthy esoteric history, belonging to this grade.

DECORATIONS.

This lodge is adorned in the same manner as in the preceding degree, with the following additions:

First—The altar on which the urn was placed is overspread by a canopy of green and gold.

Second—In the south-west is a monument of white and black marble, surmounted by an urn traversed by a sword, and adorned with a sprig of acacia, and flanked by 16 columns and surrounded by a balustrade. The monumental inscription is H. · Z. · J. ·

The compass on the Altar is graduated, the monu-

Note 26.—(Maitre Perfait.) The fifth degree in the Ancient and Accepted Scottish Rite. The ceremonies of this degree were originally established as a grateful tribute of respect to a worthy departed brother. The officers of the Lodge are a Master, who represents Adamram, the Inspector of the works at Mount Lebanon, and one Warden."—*Mackey's Encyclopedia of Freemasonry, Article Perfect Master.*

ment is triangular, and on each side is a rough stone.


There is a table before the East, covered with black and strewn with tears."

The master represents the noble Adoniram," Grand Inspector of King Solomon, he is styled Thrice Respectable Master; he is decorated with the ornaments of Perfection and Prince of Jerusalem and sits under a canopy, holding a setting maul

There is only one warden, seated in the West, who represents Stolkin, and is styled Grand Inspector. He wears a black robe and cap, together with the order and jewel of the grade.

The Master of Ceremonies represents Zerbal," Captain of King Solomon's Guards. He is decorated with a green ribbon round his neck in the form of a collar, to which hangs the jewel.

DRESS"—Black robe and cap; white gloves and white apron, with green flap. On the apron is painted or em-

 Note 27.—"In the Master's degree in some of the continental Rites, and in all the high degrees where the legend of the degree and the ceremony of reception are intended to express grief, the hangings of the Lodge are black strewn with tears. The figures representing tears are in the form depicted in the annexed cut. The symbolism is borrowed from the science of heraldry, where these figures are called guttes, and are defined to be "drops of anything that is by nature liquid or liquefied by art." The heralds have six of these charges, viz., yellow, or drops of liquid gold; white, or drops of liquid silver; red, or drops of blood; blue, or drops of tears; black, or drops of pitch; and green, or drops of oil. In funeral hatchments, a black velvet cloth sprinkled with these "drops of tears," is placed in front of the house of a deceased nobleman and thrown over his bier; but there, in Masonry, the guttes de larmes, or drops of tears, are not painted blue, but white."—Mackey's Encyclopædia of Freemasonry, Article Tears.

Note 28.—"Adoniram plays an important role in the Masonic system, especially in the high degrees."—Mackey's Encyclopædia of Freemasonry, Article Adoniram.

Note 29.—"Zerbal. (Scotch Masonry.)—A name introduced in Scotch Masonry, in the degree of Perfect Master, Elect of Nine, and others. The name is not historical."—Morris' Masonic Dictionary, Article Zerbal.

Note 30.—"The apron is white, with a green flap; and in the middle of the apron must be embroidered or painted, within three circles, a cubical stone, in the center of which the letter J is inscribed, according to the old rituals; but the Samaritan yod and he, according to the rituals of the Southern Jurisdiction."—Mackey's Encyclopædia of Freemasonry, Article Perfect Master.

broidered three concentric circles, within which is a cube stone, with the letter "Z" upon it.

ORDER:—Is of a watered green" color at the end of which is suspended the

JEWEL:—Which is a compass, open at the segment of a graduated circle, at an angle of 60 degrees.

All the brethren are decorated in the same manner as Zerbal.

BATTERY:—Four equi-timed knocks; 0000.

AGE:—One year at opening and seven at closing, together eight years.

HOURS OF WORK:—Open at four and close at evening.

MORAL:—That we should learn to pay due respect to the memory of a deceased worthy brother.

Note 31.—"The symbolic color of the degree is green, to remind the Perfect Master that, being dead in vice, he must hope to revive in virtue."—Mackey's Encyclopædia of Freemasonry, Article Perfect Master.

Note 32.—"His jewel is a compass extended sixty degrees, to teach him that he should act within measure, and ever pay due regard to justice and equity."—Mackey's Encyclopædia of Freemasonry, Article Perfect Master.

Note 33.—"Age. 1x7. Hours of work—open at four; close at close of day."—Morris' Masonic Dictionary, Article Perfect Master.

Note 34.—"The lesson is that we should pay due respect to the memory of a deceased worthy brother."—Morris' Masonic Dictionary, Article Perfect Master.

OPENING CEREMONIES

PERFECT MASTER'S DEGREE.

Adoniram—(Four raps 0000.) Brother Inspector, is the lodge tyled and are we all Perfect Masters?

Stolkin—Thrice Respectable Master, we are all Perfect Masters and the lodge is tyled.

Adoniram—Brother Inspector, give notice that I am going to open this lodge of Perfect Masters."

Stolkin—Brethren, you will please take notice that our Thrice Respectable Master is going to open this lodge of Perfect Masters.

Adoniram—(Strikes 0000.)

Stolkin—(Strikes 0000.)

Secretary—(Strikes 0000.)

Treasurer—(Strikes 0000.)

All the brethren rise and make the sign of admiration together.

Adoniram—Brother Inspector, pray what's the clock?

Stolkin—Thrice Respectable Master, it is four.

Adoniram—Since it is four, it is time to set the work-

Note 34.—"Scotch Masonry."—The second degree conferred in the Lodge of Perfection, Scotch Masonry, and the fifth upon the catalogue of that system. There is a master, who is styled Right Worshipful and Respectable, and one warden, styled Grand Inspector. The former represents Adoniram, the latter, Stolkin. The degree commemorates a departed worthy brother. The hangings are green. There are two pyramids at north and south. The jewel is a gold compass extended to sixty degrees. The apron is white, with the movable part green. Upon the former is delineated, within three circles, a cubic stone, exhibiting the letter J over a sprig of acacia."—*Morris' Masonic Dictionary, Article Perfect Master.*

men to labor; give notice that this lodge of Perfect Masters" is open.

Stolkin—Brethren, you will please take notice that the lodge of Perfect Masters is open.

Adoniram—(Strikes one and the lodge is seated.)

Note 35.—"The 5th degree of the Ancient and Accepted rite. The legend of this degree is founded upon the circumstances of King Solomon's efforts in establishing appropriate obsequies as a grateful tribute of respect to the memory of a worthy departed brother. The Master is styled Most Venerable, and represents Adoniram. The hangings are green; in each corner of the room is a white column; the altar is covered with a black cloth, strewed with tears. The apron is white lambskin, lined and bordered with green; in the center of which is painted, within three circles, a square stone, on which the letter J is inscribed; the flap of the apron is green, symbolically to remind the neophyte that, being dead in vice, he must hope to revive in virtue. The jewel is a compass open to sixty degrees, the points on the arc of a circle."—*Macey's Encyclopaedia and Dictionary of Freemasonry, Article Perfect Master.*

CHAPTER VI

FIFTH OR PERFECT MASTER'S DEGREE.

INITIATION.

PREPARATION OF CANDIDATE.



Preparation of Candidate.

Zerbal Proceeds to the Ante-chamber, and having prepared the candidate as a Secret Master, leads him by the green cord which he puts around his neck, to the door of the lodge, and there knocks four.

Stolkin—Thrice Respectable Master, there is an alarm at the door.

Adoniram—Brother Inside Guardian, inquire who knocks.

Inside Guardian—(Knocks four, and opens the door.) Who knocks?

Zerbal—One who has helped to build a monument to Hiram and who desires to know the circle and its quadrature.

Inside Guardian—Thrice Respectable Master, it is one who has helped to build a monument to Hiram and who desires to know the circle and its quadrature.

Adoniram—Let him be led in.

Inside Guardian—Let him be led in.

Zerbal then leads the Candidate by the green cord into the lodge, and up to the Altar.

Zerbal—Thrice Respectable Master, I now lead into your presence by the green cord of hope, one who has helped to build a monument to Hiram.

Adoniram—What Monument, Brother Zerbal?

Zerbal—Thrice Respectable Master, the plan which agreeable to the decree of Solomon the Wise, you had the glory of designing, having been confided to me, I chose our most skillful and Worthy Masters, and set them at work upon the most precious materials, and we have erected the beautiful obelisk to the memory of him whose death was so untimely and cruel.

Adoniram—With what tools did you work?

Zerbal—With the Graduated Compass, which enabled us to measure and limit our labors with exact precision so that all might be justly adapted.

Adoniram—By what science did you use this instrument?

Zerbal—By the science of the Circle and Quadrature.

Adoniram—What Circle?

Zerbal—A sane mind.

Adoniram—What is the Quadrature?

Zerbal—A sane body.

Adoniram—Does the Candidate possess these two qualities fitly joined and balanced?

Zerbal—He does.

Adoniram—Then lead him with us to the mausoleum you have erected, that I may behold your work.

Adoniram—(Strikes four, all rise.) Rise brethren and accompany me. [A procession is then formed with Adoniram and Stolkin" at the head, Zerbal and Candidate next, and then the Brethren. When they arrive at the Mausoleum, they form a half circle, raise their hands in admiration and exclaim, "Jehovah."]

Note 37.—"In the six degrees this is the name of one of those appointed to search for the criminals commemorated in the legend of the third degree. It is impossible to trace its derivation to any Hebrew root. It may be an anagram of a name, perhaps that of one of the friends of the house of Stuart."—Mackey's Encyclopædia of Freemasonry, Article Stolkin.

Adoniram—Brother Zerbal, what feeling induced the building of this Mausoleum?

Zerbal—Respect for the dead.

Adoniram—Why respect for the dead?

Zerbal—Because the dead body was the dwelling and sanctuary of the soul, because the Grand Architect of the Universe made man in his own image, and because our mortal members are the fit instruments of an immortal mind.

Adoniram—Brother Zerbal, explain the design and emblems of this monument to the candidate.

Zerbal—The circle or balustrade which surrounds this obelisk signifies that man has personal rights, which every other is bound to respect: The Sixteen columns four by four, at the four corners, are the physical virtues which should adorn the person of every Perfect Master, and harmonize with his conscience, which we thus explain:

for the first four.	First	Strength	for the second four.	First	Agility
	Second	Resistance		Second	Velocity
	Third	Courage		Third	Precision
	Fourth	Energy		Fourth	Adroitness
for the third four.	First	Cleanliness	for the fourth four.	First	Grace
	Second	Neatness		Second	Beauty
	Third	Decency		Third	Health
	Fourth	Sobriety		Fourth	Richness

The three sides are Science, Beauty and Fraternity.

The three rough stones are Ignorance, Falsehood and Egotism. They were rejected and condemned by the builders.

The Sprig of Acacia," is the vivifying life which pervades all nature, and the Urn implies the intellectual

Note 88.—"The acacia, in the mythic system of Freemasonry, is pre-eminently the symbol of the immortality of the soul—that important doctrine which it is the great design of the Institution to teach."—Mackey's Encyclopedia of Freemasonry, Article Acacia.

treasures, or moral conscience, or immortal soul, the body of man contains.

The Sword proclaims the unrelenting enmity we have sworn to the assassins: Ignorance, Falsehood and Egotism, and H. : Z. : J. : records, first, the name of our Masonic Master, second, the name of our Secret Master and third, the name of our Eternal Master in Heaven, and the three united compose the perfect alliance, which makes the perfect man.

Adoniram—Brother Zerbal, I congratulate you and your companion; all is perfect and complete. To express my gratitude and to reward you both I will now recognize this brother to be a Perfect Master upon his taking the oath which obligates every Perfect Master in the world. Is he willing?

Zerbal—He is.

Adoniram—Right Worthy Brother, you will then teach this brother to travel.

Zerbal then conducts him four times around the lodge and every time he passes the East he gives one of the signs, beginning with the Entered Apprentice, each one in rotation, (See page 77.) During his traveling the following is rehearsed:

SCRIPTURE RECITATION.

"Remember now they Creater in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. While the Sun or the Moon or the Stars be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high and fears shall be in the way, and

the almond tree shall flourish and the grass-hopper shall be a burden, and desire shall fail: because man goeth to his long home and the mourners go about the streets: or ever the silver cord be loosed; or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the Spirit shall return unto God who gave it."

On the last round candidate is conducted to the tomb, and while he and Zerbal are viewing it, the following is sung by the brethren:

SONG.

Come, ye sighing Sons of sorrow,
View with me your brother's tomb;
Learn from it your fate; to-morrow
Death, perhaps, may seal your
doom.

Sad and solemn flow our numbers,
While disconsolate we mourn
The loss of him who sweetly slum-
bers,
Mouldering 'neath the silent urn.

May we all, his hopes possessing,
Triumphant leave the lodge below;
Crowned with every earthly blessing
Far removed from pain and woe.

Once, when full of life, he never
Proved unfaithful to our laws,
May we, like him, be zealous ever,
To promote the glorious cause

To the Exalted power Almighty,
Softly breathe an ardent prayer
In his sacred mound tread lightly
While we wipe the falling tear

Adoniram—Brother Zerbal, you will now conduct the candidate to the altar where he will kneel and take the obligation.

OBLIGATION PERFECT MASTER'S DEGREE.

I——do promise and swear in the presence of the Grand Architect of the Universe and this respectable □[lodge] never to communicate the secrets of this de-

gree to any below the same, unless properly authorized by my superiors.

That I will defend my rights and respect the rights of others.

That I will strive to regenerate and improve my physical organization so it may become the fit instrument of a pure soul and elevated mind and be adorned by all the vigor, grace, health and beauty it can possibly attain.

I further promise to respect the dead, and finally on earth and in my body to build a suitable monument unto Truth and Jehovah.

So may God keep me in righteousness and equity. Amen.

Adoniram—'Tis well my brother. (He then takes the end of the cord and draws it from his neck.) I divest you of the last ligature which betokens servitude and greet you with the sign of Recognition of a Perfect Master on condition you will faithfully observe every thing prescribed by our laws.



Sign of Recognition.

SIGN OF RECOGNITION.

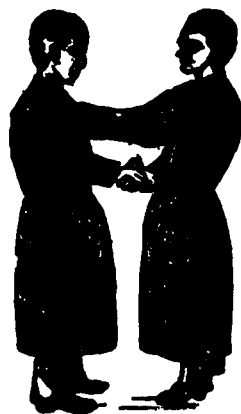
Advance each the toes of the right foot until they meet, bring the right knees together, place one hand on the other's heart, then bring the hands towards the right side and form a square.

SIGN OF ADMIRATION.

Raise the hands and eyes to heaven, then let the arms fall across the abdomen and look downwards.



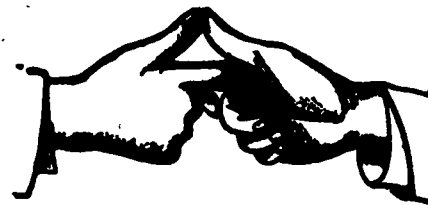
Sign of Admiration.



First Token.

TOKEN.

Place one the left hand on the other's right shoulder, seize each other's right hand, the thumb separate.

Second Token.
ing a triangle.

SECOND TOKEN.

Interlace the forefingers of the right hands pressing against thumbs upright, each other forming

THIRD TOKEN.

Clinch each other as in Master's grip, carry left hand between each others shoulders and press four times hard with the fingers in the back and give the Master's Word [mah-hah-bone.]



Third Token.

BATTERY:—Four equi-timed strokes, (0000.)

MARCH:—Make a square by walking four steps and bring the feet together at each step.

PASSWORD:—*Acacia*.

SACRED WORD:—*Jehovah*.

THE JEWEL:—Is a graduated compass set at sixty degrees, and with it I now invest you.

Adoniram—(To lodge) Brethren be seated.

Adoniram—(To candidate) My brother you will now be conducted by Brother Zerbal to a seat in the [lodge] and listen with attention to our lecture in this degree.

LECTURE PERFECT MASTER'S DEGREE.

Adoniram—Brother Stolkin," are you a Perfect Master?

Stolkin—I have seen the circles and the square placed on the two columns across.

Adoniram—Where were they situated?

Stolkin—On the place where the body of our Respectable Master Hiram Abiff was deposited.

Adoniram—What do these columns represent?

Stolkin—The columns of Jachin and Boaz which I have passed to obtain the degree of Perfect Master.

Adoniram—In what part of the Temple were the pillars erected?

Stolkin—In the porch.

Adoniram—Have those words any meaning?

Stolkin—Thrice Respectful Master, they have; the first is Cemented, the second is Strength. Besides the beauty which they added to the building, they conveyed to the minds of those who entered a knowledge of the divine attributes of that Being to whom the Temple was dedicated. The Entered Apprentices were called after the name of the first column, at which place they met and received their wages. The Fellow Crafts bore the name of the second column for the same reason.

Adoniram—What was Solomon's intention in creating this degree?

Stolkin—To excite the brethren to an active inquiry after the bloody ruffians who had assassinated our dear Master Hiram Abiff, the names of whom they were then ignorant of, but suspected they were among the workmen, Solomon ordered a strict and general search to be made

Note 88.—"Stolkin. (Scotch Masonry.)—A name introduced in Scotch Masonry, in the degrees of Perfect Master, Elect of Nine, Master Elect of Fifteen, and others. It is not historical."—Morris' Masonic Dictionary, Article Stolkin.

among them; and when he found that three of the number were missing whom they supposed to be guilty, he desired Adoniram to raise a superb monument or tomb at the west end of the Temple and place on the top thereof an urn enclosing the heart of Hiram Abiff well embalmed, of which none had any knowledge but the Perfect Masters. Agreeable to those orders the heart of our dear and much lamented Chief was enclosed in an urn, and placed on the top of the obelisk until vengeance should be accomplished. Through the urn was a naked sword, an emblem of the anxious desire of all the brethren to assist in discovering the assassins and obtaining vengeance. The body was buried in a separate apartment from the Temple where Solomon kept his chapter.

Adoniram—What have you learned from the degrees you have already passed through?

Stolkin—To rule my actions, and purify my heart in order to merit the degree of Perfection.

Adoniram—What signifies the square stone in the middle of the circles?

Stolkin—It teaches us that our edifice should have for its foundation a perfect stone, that is, that our conduct should be raised on a permanent and imperishable basis that it may stand the time and test of seasons.

Adoniram—What is the meaning of these circles?

Stolkin—They are emblematical of the Divinity, who hath neither beginning nor end.

Adoniram—What is the meaning of the letter "J" which is in the center of the square stone?

Stolkin—It is the initial of the ineffable name of the Grand Architect of the Universe and of the sacred word of the Perfect Masters.

Adoniram—Pronounce it.

Stolkin—*Jehovah.*

Adoniram—How were you received a Perfect Master?

Stolkin—With the point of a spear to my heart and a halter round my neck.

Adoniram—What occasion the point to your heart?

Stolkin—To cause me to recollect that I have given my word to have it torn from out of my breast if I infringe on my obligation or reveal the secrets of Masonry.

Adoniram—Why the halter round your neck?

Stolkin—To teach me that my humble situation should increase as I proceed in Masonry and virtue.

Adoniram—How many signs have you?

Stolkin—One by five.

Adoniram—Why one by five?

Stolkin—In remembrance of the five points in my reception.

Adoniram—What do they signify?

Stolkin—The four towns which I made in travelling and fifth of admiration.

Adoniram—What is the meaning of the tomb you passed when you entered this [lodge]?

Stolkin—"Tis the representation of the burial place of Hiram Abiff.

Adoniram—What signifies the rope that comes from the coffin and extends as far as the Temple?

Stolkin—The rope of green which the brethren made use of to raise the body of Hiram Abiff to place it in the coffin.

Adoniram—What were you taught at entering?

Stolkin—To alter my steps from Apprentice, Fellow Craft and Master, to cross the two columns.

Adoniram—Why so?

Stolkin—To call to my recollections that it has been by passing the first degrees that I have attained the degree of Perfect Master.

Adoniram—Is there any mystery hidden under this signification?

Stolkin—Yes, Thrice Respectable Master, it teaches us that we cannot arrive at the Sanctum Sanctorum but by purity of manners, righteousness of heart, and the secrets of the first degrees of which they are the school.

Adoniram—Why did you enter at the side of the Sanctuary?

Stolkin—To teach me to abandon the common road.

Adoniram—What is the color of your lodge?

Stolkin—Green.

Adoniram—Why green?

Stolkin—To remind me that by being dead in vice, I must hope to rise to virtue, and by that to attain the last degree, in order to make some progress in the Sublime Science, a knowledge which I hope one day to possess.

Adoniram—Who can communicate it to you?

Stolkin—God alone, whose knowledge is beyond human comprehension.

Adoniram—What is the meaning of the two pyramids on your left?

Stolkin—Egypt, where the sciences first took their rise.

Adoniram—What signifies your Jewel?

Stolkin—That a Perfect Master should act within measure and always be attentive to justice and equity.

Adoniram—What's your pass-word?

Stolkin—Acacia.

Adoniram—What is the meaning of that word?

Stolkin—It is the name of the plant that was placed on the grave of Hiram Abiff, and was common about Jerusalem. It is the *mimosa nilotica* of Linnæus, and belongs to the 23d class and first order called Polygamia.

Adoniram—Thank you, Brother Stolkin.

Adoniram—Brother Orator, you will now favor us with the Historical Discourse of this degree.

HISTORICAL DISCOURSE BY ORATOR.

Respectable and Perfect Brother, newly initiated: Solomon having been informed that the body of Hiram Abiff had been found, was happy in having the poor consolation of beholding his remains. He gave orders and strict charge to his Grand Inspector, the noble Adoniram, to prepare for the funeral obsequies with pomp and magnificence, and ordered all the brethren to attend with white aprons and gloves; he strictly forbade that the bloody stains should be washed away until he had wreaked his vengeance on the perpetrators of that horrid deed.

The noble Adoniram soon furnished a plan of a stately monument which was executed and perfectly finished in nine days, made of black and white marble. The heart of Hiram Abiff was enclosed in an urn and exposed for nine days on the third step ascending to the Sanctum Sanctorum, previous to the Temple being finished.

It was intended that it should be placed on a beautiful obelisk built at the side of the Temple a little to the north of the west door, in order to mark out the place where the murderers had first deposited him in a pit before they removed him to the place where Brother Stolkin found him under the sprig of Acacia.

The heart of the excellent Hiram Abiff was embalmed and exposed to public view in the urn, with the sword run through the urn. And there the brethren used to come to express their grief on the occasion by kneeling

on the first step ascending towards the Sanctum Sanctorum. At the expiration of nine days the obelisk being finished, the urn with its contents was deposited on the top of the pedestal.

There was also a triangular stone on which was engraven in Hebrew characters I. · M. · B. ·. The "I" is the initial of the Ancient Master's Word, the M. · B. · the initials of the new word; [Mah-hah-Bone] also a sprig of Acacia figured on the top. Solomon after this, had all the triangular medals taken from the Masters when the Ancient Word was changed to the one we now give in the third degree.

The Respectable Hiram Abiff's body was interred in the middle of a great chamber separate from or under the Temple, with all the honors due to so great a man. It was in this chamber that Solomon used to hold his chapters and confer with Hiram, King of Tyre, on the Mystic Art.

Three days after the ceremony was over, Solomon surrounded by all his court went to the Temple and after having the workmen placed in the same position as they were on the day of the funeral, he offered up a prayer to the Almighty, and after having finished he examined the tomb, canopy and repeated triangle, also the letters which were engraven thereon, also the pyramids—when finding every thing properly executed, he gave the sign of admiration, which was repeated by all the brethren.

This, my Brother, ends the Historical Discourse of this degree.

CLOSING CEREMONIES

PERFECT MASTER'S DEGREE.

Adoniram—Brother Stolkin, pray what's the clock?

Stolkin—Thrice Respectable Master, it is evening.

Adoniram—Since it is evening and the work is finished, it is time to refresh ourselves; give notice that I am going to close this ☐ [lodge.]

Stolkin—Respectable and Perfect Brethren, you will please take notice that our Thrice Respectable Master is going to close this ☐ [lodge.]

Adoniram—(Four raps; 0000.)

Secretary—(Four raps; 0000.)

Treasurer—(Four raps; 0000.)

Adoniram—(Making the sign of admiration.) *Consumatum Est.*

All—Answer in the same manner with sign of admiration and admire the tomb.

Adoniram—This ☐ [lodge] is closed.

HISTORICAL ANALYSIS

FIFTH OR PERFECT MASTER'S DEGREE.

Date of the Origin of Freemasonry—Further Proof of its Popish Connections—Degrees Fabricated for Political Purposes—The Funeral or Lodge-of-Sorrow Degree—The Glibberish of Freemasonry Admitted by Standard Authors—Stealing and Mangleing the Writings of Others—“What a Banter on the Human Race is Freemasonry.”

To understand this degree we must see where we are. England, the civil bulwark of Protestantism in Europe, had executed Charles I. Four years before, (1645), his son, and heir apparent, Charles II, had fled with his mother to France; secretly joined the Papists and Freemasons; and by Popery and Masonry, regained his throne; and *Hume*, the regular apologist of the Stuarts, says: “His character was, in the main, dangerous to his people and dishonorable to himself.” (*Hume II*, 607.) He died in 1685. All Masonic histories attribute his restoration in 1660, to Masonry, to which he gave the title of “The Royal Art,” because that “it was mainly by its instrumentality that he was raised to the throne and monarchy restored to England.” (*Rebold*, p. 55.) And Mackey, (*Ency. Art. Stuart Masonry*), as do other writers, abundantly confirm that Mason-lodges and the Jesuites were united in procuring his restoration. This was fifty-seven years before the London Grand Lodge* had centralized the lodges at the Appletree Tavern, 1717. But the public mind had begun to react against the mad whirl of loy-

*Note—“Historical investigation, however, has clearly demonstrated that the present system of degrees is of comparatively modern origin, being totally unknown to the craft at the time of the revival in 1717. Originally there was but one degree of initiation, the names of Apprentice, Fellow and Master being merely the designation of classes of workmen, and not of degrees or grades of initiation.”—*Steinbrener's Origin and Early History of Masonry*, page 128.

alty, universal corruption and Popery under Charles.

James II, the runaway king, had followed his mother and brother to Paris. He made his headquarters at "The Jesuite College of Clermont." And, says Mackey, "The Jesuits played a very important part in these conferences. Regarding the reinstatement of the Stuarts, and the extension of the power of the Roman church as identical, they sought at that time to make the society of Freemasons subservient to their ends." And again: "During his (James's) residence at the Jesuit College of Clermont, where he remained for some time, his adherents, among whom were the Jesuits, fabricated certain degrees, with the design of carrying out their political views." (*Mack. Ency. Stuart Masonry.*) The Papist, *Ramsay*, whose genius and learning put him at their head, was the prime inventor of these degrees. (*See Folger, Mackey and others.*) And by scanning the situation we can understand these upper degrees.

The first degree, as we have seen, gave each old lodge seven 'secret Masters,' who, in the relative popular ignorance of that time, could lead the lodges, as with rings in their noses, by inviaible hands. Next came this Second upper degree woven into the whole Rite as *The Fifth*. It was invented to bury a distinguished Mason, and was adopted as the funeral, or Lodge-of-Sorrow degree for the whole. (*See note 26, p. 69 of this volume.*) This provides the burial of a *Perfect Master*, however vile or corrupt he may have been. The drapery of the lodge is funereal; the black hangings being gouted with painted tear-drops, commonly the only tears shed in such funerals, except those produced by grog; as the lodge has often no relation to or interest in the dead mason; but to use his corpse as an excuse for an advertising parade, and to hide the meanness of its nature by the sanctity which attaches to death.

The master of ceremonies is called *Zerbal*, a word, says Morris, which "is not historical." (*See note 29.*)

It is one of the multitude of words invented by Papists, Masons and Mormons which are coined out of nothing, as the words "*Herodem*," "*Mass*," "*Nauvoo*," etc., which form what is called *Gibberish*, from the verb *jabber*. *Stolkin* is another such term which figures in this degree; (*Note 37*) which Mackey says, "it is impossible to trace to any Hebrew root" (or any other human language, he might have added). Morris, too, says the word is not historical (*Note 39.*) And yet, amid these low tricks of imposture, quotations are made for the sublime portions of the Bible, used as funerals; thus literally

"Stealing the livery of the court of Heaven
To serve the devil in."—*Shakespeare.*

This Fifth or Funeral Degree of the Scotch Rite, like the Royal Arch and many others, has been added to and modified since it was brought over by the Jew, *Morin*, to South Carolina, and woven by Mitchell and Dalcho into the web of the 33° Rite.

Some eighty years ago, more or less, there was an obscure Vermont poet who published a little volume of poems which he styled "The Mill of the Muses." The author's *Mill* ground the English language badly for the most part; but, as often happens to the unlearned genius, one of the poems had exquisite touches of nature. Its first stanza ran thus:

Hail! Ye sighing sons of sorrow,
Vlow with me the autumnal gloom.
Learn from thence your fata to-morrow;
Dead, perhaps, laid in the tomb.

This song, which became widely popular, sung in rural districts, at evening gatherings, and in booths, at Militia Musters has been plagiarized to help out this Masonic funeral degree. When the lodge has marched to the Mausoleum they sing a song, opening with the first verse of that old Vermont poem, thus mangled:

SONG.

Come, ye sighing sons of sorrow,
View with me your brother's tomb.
Learn from it your fate to-morrow;
Death, perhaps, may seal your doom.

Some other lines contain borrowings from the same poem, worse mangled, to meet the wants of the lodge. Then follows the ever recurring oath, promised and sworn, in presence of the "Grand Architect of the Universe," "never to communicate the secrets of this degree;" with the singular addition: "I further promise to respect the dead, and to build in my body, a suitable monument to Truth and Jehovah;" which sacred name is bandied about from mouth to mouth as "the sacred word of the Perfect Master's degree." Then after the customary batch of senseless signs, which no man remembers, or could remember, who does not make Masonry his trade; the orator sums up by a silly, weak and shabby fiction bearing.—That Solomon heard that Hiram's body was found, gave orders for a funeral "of pomp and magnificence," "ordered all the brethren to build; the heart of Hiram preserved in an urn, placed on the top of an obelisk; and Solomon," three days after visits the place, "makes the sign of Admiration, which is repeated by all the brethren."

By this degree the words of John Wesley are forcibly brought to mind: "*What a banter on the human race is Freemasonry.*"

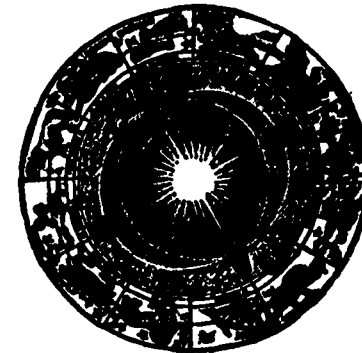
If the regalia and rites of the false religions of the earth were not known to be gewgaws and humbuggery, sensible men could hardly be persuaded that this funeral farce of the Fifth Degree could be literally enacted. The elements of its power over mind are:

1. It pleases Satan thus to degrade men made in the image of God, to avenge himself on the God he hates.
2. It degrades the Bible by fastening on it, in the minds of Masons, foolish falsehoods and fiction.
3. It profanes the nature of death and funerals, making men wonder like heathen instead of worshipping like Christians.

CHAPTER VII

SIXTH OR INTIMATE SECRETARY'S DEGREE.*

This grade is purely historical and is founded on an event which took place shortly after the completion of the Temple. It is not necessarily connected with either of the grades that precede it. The ceremony of introduction is lively and exciting. The lecture contains but little symbolic instruction; it is merely a recapitulation of the initiation, and a history of the events upon which the grade is founded, and together with the eleven grades which follow, it is associated with the twelve signs of the Zodiac:



ZODIAC AND SIGNS.

Note 49.—"Intimate Secretary. (Secrétaire intime.)—The sixth degree in the Ancient and Accepted Scottish Rite. Its emblematic color is black, stroved with tears; and its collar and the lining of the apron are red."—Mackey's Encyclopædia of Freemasonry, Article Intimate Secretary.



VIRGO OR THE VIRGIN.

DECORATIONS:—The \square [lodge] represents the audience chamber of King Solomon's palace, and is hung with black, strewed with tears, and is illuminated by twenty-seven lights in three clusters of nine each, placed in the same manner as the three lights in a symbolic \square [lodge:] East, West and South.

TITLES:—There are two presidents in this lodge, one represents Solomon, King of Israel, and the other Hiram, King of Tyre; there are two other officers viz: A Captain of the Guards and a Lieutenant.

In the initiation, the first two officers only are present, seated in the East; before them a triangular table, on it a scroll and two cross swords. The other brethren represent King Solomon's guards, and remain in the first apartment.

CLOTHING:—Solomon and Hiram are clothed in long blue robes with royal mantles of the same color, bordered with ermine, with crowns on their heads and scepters in their hands. The brethren wear black robes and caps, also a collar of fiery red, from which is suspended the jewel.

JEWEL:—Which is a triple triangle with an eye, ear and mouth engraved thereon, viz: the eye on the top triangle, the ear on the left and the mouth on the right triangle.

Note 41.—“His officers are only three: Solomon, King of Israel; Hiram, King of Tyre; and a Captain of the Guards.”—Mackey's Encyclopaedia of Freemasonry, Article Intimate Secretary.

APRON:—“White, lined and bordered with red, with a scroll and golden triangle painted on it, and the letters A. . P. . P. . in the corners of the triangle.

GLOVES:—White, bordered with red.

BATTERY:—Twenty-seven strokes, by three times nine; 00000000 0, three times.

MORAL:—“That we should be careful never to offend a brother by prying into his secrets; and the criminality of eaves-dropping.”

Note 42.—“The apron is white, lined and edged with red; upon it, a scroll and delta; in the corner of the delta the letters A. P. P. The jewel is a delta with the same initials.”—Morris's Masonic Dictionary, Art. Intimate Secretary.

Note 43.—“Its history records an instance of unlawful curiosity, the punishment of which was only averted by the previous fidelity of the offender.”—Mackey's Encyclopaedia of Freemasonry, Article Intimate Secretary.

Note 44.—“The lessons are, that eavesdropping is unmasonic and that conciliatory resolves anger.”—Morris's Masonic Dictionary, Article Intimate Secretary.

OPENING CEREMONIES

INTIMATE SECRETARY'S" DEGREE.

Solomon—(Knocks 000000) Captain of the Guards, I am about to open a lodge or audience of Masters. Do your duty accordingly.

Captain of Guards—Brethren will assemble and form into line in the north.

Captain of Guards—Puissant Sovereign, the sentinels await your orders.

Solomon—Brother Hiram, what is the object of our assembly?

Hiram—It is to instruct ourselves.

Solomon—What motives have we for this?

Hiram—The preparation of our souls for immortality and love of God and man.

Solomon—How shall we instruct ourselves?

Hiram—Through curiosity" and the exercise of the physical and mental powers.

Solomon—When do we this work?

Hiram—From seven to twelve at eve.

Solomon—What is the hour?

Hiram—Seven o'clock past meridian.

Solomon—It being seven o'clock past meridian, in the

Note 45.—"Intimate Secretary. [Scotch Masonry.]—The third degree conferred in the Lodge of Perfection, Scotch Masonry, and the sixth upon the catalogue of that system; it is also known as Master by Curiosity."—*Morris's Masonic Dictionary*, Article Intimate Secretary.

Note 46.—"The ceremony and legend are intended to preserve the remembrance of an instance of unlawful curiosity, the due punishment of the offender being averted only in consideration of his previous fidelity. The degree also teaches that Masons should cultivate the virtues of Silence, Justice, Humanity and Secrecy; and that in the execution of justice they should not be unmindful of mercy."—*Macy's Encyclopaedia and Dictionary of Freemasonry*, Article Intimate Secretary.

name of God, and under the jurisdiction of the Supreme Grand Council" of Sovereign Grand Inspectors General of the thirty-third degree, in and for the Sovereign and Independent State of New York, and of the Northern Masonic Jurisdiction of the Western Hemisphere in the valley———and by virtue of the authority on me conferred; I hereby declare this lodge of Intimate Secretary open for study. Together brethren.

(All give the signs, and battery.)

Solomon—Now brothers, Sentinels assume your positions in the purlieu of the chamber of audience, take lodge, see that none approach without permission, and give warning of all strangers and visitors.

Captain of Guards—Attention Sentinels, salute; right face; forward march. (All retire to the ante-room.)

Note 47.—"Scotch Rite, more familiarly known as the Ancient and Accepted Scottish rite. The degrees of this rite are, for the most part, elaborated from the system invented by Ramsay, who claimed that he found them in Scotland, where they had been planted by Knights of the Temple and of Malta on their return from Palestine. It is needless to say that these pretensions have no foundation in truth. The Councils and Lodges of this rite are governed by Supreme Councils of Grand Inspectors General, of which there are two in the United States, one at Charleston, S. C., and the other at Boston, Mass."—*Macy's Encyclopaedia and Dictionary of Freemasonry*, Article Scotch Rite.

CHAPTER VIII

SIXTH OR INTIMATE SECRETARY'S DEGREE.

INITIATION.

The candidate must be in the ante-chamber dressed as a Perfect Master, and when the Sentinels retire from the lodge, the Captain of the Guards orders one of the brethren to divest him of said dress. In the interim Solomon and Hiram appear to be conversing before the triangular table; the candidate is made to approach the door, to open it slyly and put himself in a listening attitude, when the guards make a little noise at the door, which being heard by King Hiram he looks about and seeing a man listening, he lifts his hands to Heaven and cries in a rage:

Hiram—Oh Heavens! a spy is at the door!

Solomon—Impossible, the guards are at their post.

Hiram—(Without making any reply, runs to the door, seizes the candidate and drags him in) Here he is.

Solomon—Alas! It is my friend Joabert: "What shall we do with him?"

Hiram—(Drawing his sword or dagger) His indiscretion forfeits his life. We must kill him.

Solomon—(Runs to King Hiram and puts his hand on his sword.) Stop my brother! stay your anger! I know the man and his offense may not be so great as it at first appears. Allow me to question him in presence of all the brethren.

Note 48.—"Joabert. The companion of Solomon and Hiram. The name appears in several of the high degrees in connection with the above mentioned illustrious Mason."—*Masoy's Encyclopaedia and Dictionary of Freemasonry, Article Joabert.*

Hiram—Do so, and may he be found innocent and true.

Solomon—(Six knocks; 000000.)

The brethren are led into the □ [lodge] by the Captain of the Guards and seated, after having saluted the king by drawing the right hand from the left shoulder to the right hip.

Solomon—Joabert, "what induced you to listen at the inviolate door of this chamber of secret audience?"

Candidate—Seeing this person (pointing to Hiram) who is a stranger to me, and suspecting the vigilance of the guards, I feared for your life, and held myself in readiness to succor you.

Solomon—Is it not mere idle curiosity" which brought you here?

Candidate—No.

Solomon—What do you think of curiosity?

Candidate—(Answers as he thinks proper.)

Solomon continues his questions, and when he is satisfied says:

Note 49.—"Joabert. This, according to the legends of the high degrees was the name of the chief favorite of Solomon, who incurred the displeasure of Hiram of Tyre on a certain occasion, but was subsequently pardoned, and, on account of the great attachment he had shown to the person of his master, was appointed the Secretary of Solomon and Hiram in their most intimate relations. He was afterwards still further promoted by Solomon, and appointed with Tilo and Adoniram a Provost and Judge. He distinguished himself in his successful efforts to bring certain traitors to condign punishment, and although by his rashness he at first excited the anger of the king, he was subsequently forgiven, and eventually received the highest reward that Solomon could bestow by being made an Elect, Perfect and Sublime Mason. The name is evidently not Hebrew, or must at least have undergone much corruption, for in its present form it cannot be traced to a Hebrew root."—*Mackey's Encyclopaedia of Freemasonry, Article Joabert.*

Note 50.—"Curiosity. It is a very general opinion among Masons that a candidate should not be actuated by curiosity in seeking admission into the Order. But, in fact, there is no regulation nor landmark on the subject. An idle curiosity is, it is true, the characteristic of a weak mind. But to be influenced by a laudable curiosity to penetrate the mysteries of an Institution venerable for its antiquity and its universality is to be controlled by a motive which is not reprehensible. There are, indeed, in legends of the high degrees some instances where curiosity is condemned: but the curiosity, in these instances, led to an intrusion into forbidden places, and is very different from the curiosity or desire for knowledge which leads a profane to seek fairly and openly an acquaintance with mysteries which he has already learned to respect."—*Mackey's Encyclopaedia of Freemasonry, Article Curiosity.*

Solomon—Captain of the Guards, lead this person to the middle chamber and detain him until we have determined upon his fate, and remember, let him come forth when wanted; you will be responsible for him.

Captain of Guards—Attention brethren! (all rise and form in line when the candidate is placed in the center of line.)

Captain of Guards—Salute! (all salute.)

Captain of Guards—Right face, forward march; (all retire to the ante-room and remain for some time.)

Solomon—(Six knocks; 000000.)

The sentinels enter with candidate and form in line in the West, facing the East.

Solomon—Joabert," approach the East. My brother, the good motive of your curiosity has found favor with us; for such curiosity" furnishes through the senses, the object of truth and matter of thought, hence instead of condemnation you merit a recompense.

I had given the King of Tyre a province of my empire in compensation for the assistance he rendered me in erecting the temple, but the people of that province were ignorant and poor, and when King Hiram discovered this he hastened to Jerusalem to reproach me, and he entered this sacred chamber in an angry mood. You observed this and watched us, Hiram seized you, I, Solomon questioned you, and your motives having been found good, we have determined to reward your zeal and

Note 51.—"Joabert. [Scotch Masonry.]—The name of this person is introduced into the degree of Intimate Secretary, Provost and Judge, and Grand Elect Perfect and Sublime Masons in Scotch Masonry. He was one of Solomon's favorite attendants. He was made Secretary of King Solomon and King Hiram. The tradition with which Joabert is connected is curious and entertaining. The name is not historical."—Morris's Masonic Dictionary, Article Joabert.

Note 52.—"Curiosity. Freemasonry has in all ages excited the curiosity of mankind; and curiosity is one of the most prevailing passions in the human breast. The mind of man is kept in a perpetual thirst after knowledge, nor can he bear to be ignorant of what he thinks others know."—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Curiosity.

service, and appoint you Intimate Secretary to the articles of alliance between us. Do you think you can inviolably keep secret what we are going to communicate to you, and will you bind yourself by an inviolable obligation in the most solemn manner of your fidelity?

Candidate—I can.

Solomon—Then I must receive your pledge and promise. You will now kneel at the altar, place both your hands upon the Bible, square and compass, and contract your obligation.

OBLIGATION INTIMATE SECRETARY'S DEGREE.

I——do promise and swear in the presence of the Great Architect of the Universe and this respectable □ [lodge] that I do solemnly bind myself by this oath never to reveal to any person, directly or indirectly what is at present to be communicated to me, especially to brothers of lower degrees.

That I will attend all the summonses of this □ [lodge] and confine myself to the laws and regulations of it.

That I will seek to know the miseries and wrongs of the people and strive to find the remedy.

That I will endeavor to disseminate education and form the triple alliance of thought, affection and sensation, for the good of myself and all men. And should I betray this duty, may my body be delivered unto anatomists for dissection and its remnants remain unburied. Amen.

Solomon—My brother, having contracted your obligation, and as the sense of consciousness is the intimate secretary between reason and the affections, you are charged with ascertaining the wants of the people and with the execution of measures for their education, the establishment of industry in order that from poverty, ignorance and wrong they may obtain justice, science and wealth.

Arise my brother, I receive you Intimate Secretary on

condition that you will faithfully fulfill your duty, and be as much attached to this order as the person was whom you have the honor to succeed in office. The color of this ribbon with which I now decorate you, must ever bring to your recollection the wounds which that great man received from the traitors who did so inhumanly massacre him, and likewise of his blood which he preferred spilling every drop of than to reveal the secrets I am going to give you. The jewel which is attached to the ribbon is a triple triangle. On it are engraved a listening ear, a watchful eye and a discreet tongue, which requires all masons throughout the world to recognize your title to this new dignity.

We expect, my respectable brother, that your fidelity will be proof against all temptations and dangers, and that this sword with which I gird you will serve to protect you against any villain who would dare attempt to surprise you into a confession of our mysteries.

I will now invest you with the signs, grips and words of this degree:



Sign Intimate Secretary.

SIGN.

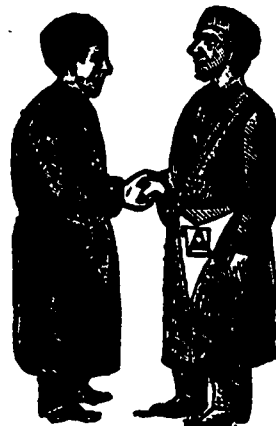
Raise the right hand, then draw it from the left shoulder to the right hip, thus indicating the fall of a scarf.

Cross the arms horizontally, raise them to the height of the breast and then let them fall towards the hilt of the sword while raising the eyes to heaven.

TOKEN.

Join right hands, the first one turns the other's hand and says, Berith" the other reversing the hand again says, Neder, then the first one resuming the first position, says, Shelemoth.

These three words might be interpreted: *Promise of a complete alliance.*



Token Intimate Secretary.

PASS WORD:—*Joabert* (the name of the candidate.)
Answer—Zerbal!" (the name of the Captain of the Guards.)

SACRED WORD:—J . E . H . O . V . A . H . .

BATTERY:—Twenty-seven strokes, by three times nine, 0000000 0; three times.

Brethren, resume your seats and listen attentively to the discourse of our Master of Eloquence upon the necessity of the pursuits of knowledge and the alliance of the soul, the affections and the senses to create the masonic virtue of curiosity.

DISCOURSE BY MASTER OF ELOQUENCE.

My brother, newly initiated:

The degree of Intimate Secretary into which you have just been received is purely historical, and is founded

NOTE 53.—*Berith*. Heb., ברית, a covenant. A significant word in several of the high degrees."—*Mackey's Encyclopaedia of Freemasonry, Article Berith.*

NOTE 54.—*Zerbal*. The name of King Solomon's Captain of the Guards in the degree of Intimate Secretary. No such person is mentioned in Scripture, and it is therefore an invention of the ritualist who fabricated the degree."—*Mackey's Encyclopaedia of Freemasonry, Article Zerbal.*

on an event which took place shortly after the completion of the Temple. This degree, my brother, is not necessarily connected with either of those that precede or follow it. It appears from what we can glean from Masonic tradition, that, previous to the commencement of the Temple, Hiram, King of Tyre, by a treaty made with Solomon, King of Israel, had agreed to furnish for the construction of the Temple, hewn timber, framed and drawn from the forests of Lebanon by Hiram's people; also hewn stones squared and numbered in the quarries of Tyre, ready made and fitted for immediate use; he also furnished him with a large number of his Giblim, stone cutters and sculptors, and of his setters, layers and builders; also with a large number of cedar and fir trees to be used in the construction of God's holy temple at Jerusalem.

For and in consideration of which, Solomon agreed to give him 20,000 measures of wheat and 20 of pure oil, year by year; and also barley, wine and honey, and upon the completion of the temple 30 cities* in the land of Galilee; and there was peace between Solomon King of Israel, and Hiram King of Tyre.

A year elapsed before the provisions of this treaty were complied with on the part of Solomon; and when Hiram King of Tyre went to visit his newly acquired territory, he found the lands poor and the people rude and of bad morals, and that the keeping of it would be attended with more expense than profit. He therefore went in person to Solomon to complain of the deceit; when he arrived at Jerusalem he made his entry through the guards and went hastily to the apartment of King

Note 55.—The legend of this degree refers to the cities in Galilee which were presented by Solomon to Hiram, King of Tyre; and with whose character the latter was so displeased that he called them the land of Cabul.
—Hachey's Encyclopaedia of Freemasonry, Article Intimate Secretary.

Solomon, who happened to be alone bemoaning the loss of Hiram Abiff.

Hiram King of Tyre, walked in so hastily, and seemingly in so passionate a manner as to give umbrage to, and rouse the zeal of, one of Solomon's favorites called Joabert, whom you this evening have had the honor to represent.

Joabert being struck with the notion that he came with some evil design against his sovereign, was prompted to follow the King of Tyre, and go to the door and listen.

After the King of Tyre had entered the apartment of Solomon, and had conversed with him a short time as regards their treaty, deeming themselves secure from all eaves droppers, upon looking around Hiram perceived a person at the door listening to their conversation and exclaimed, "Oh heavens, we are overheard," and running to the door seized Joabert by the hand and dragged him into the presence of Solomon, saying: "Here he is." Solomon, who could not doubt of his favorite's trespass, asked him, "What shall we do with him?" Hiram immediately replied, "We must kill him," and drew his sword for that purpose, on which Solomon coming down from the throne, said, "Stop, my brother, stay your anger, I know the man, and his offense may not be so great as it at first appears; allow me to question him." Which was immediately assented to by Hiram King of Tyre.

After King Solomon, in the presence of Hiram, had questioned Joabert as regards his peeping in at the door, he ordered his guards to seize him and conduct him from the apartment and to be answerable for him when required. After the two kings were left alone, Solomon thus addressed King Hiram:

Sire, this is the only person among my favorites

and lords of my court who has a real and affectionate attachment for my person. I know him sufficiently well to be convinced that the indiscretion he has been guilty of, is less to be attributed to an imperative curiosity than to his apprehension of any dangerous accident befalling me; your looks, your change of countenance and hasty manner in passing through the room were what excited his curiosity and alarm for my safety. I therefore entreat you to recall the sentence of death which you have pronounced against him and I will be answerable for his "zeal and discretion."

The King of Tyre knowing how agreeable it would be to Solomon that his favorite Joabert should be pardoned, readily consented, and the two kings renewed their treaty, which was to be perpetual with different clauses and promises on both sides of eternal fidelity. To which treaty Joabert was Intimate Secretary.

Thus my brother, you see what was represented in your reception of Past Master by Curiosity, Intimate Secretary or English Master.

LECTURE INTIMATE SECRETARY'S DEGREE.

Solomon—Illustrious President, are you an Intimate Secretary?

Hiram—(Lifting his eyes) I am.

Solomon—How have you been received?

Hiram—By my curiosity.

Solomon—Did you run any risk by it?

Hiram—Yes; that of losing my life.

Solomon—What was done after you were detected?

Hiram—I was committed to the care of the guards and expected to have sentence of death pronounced against me.

Solomon—Were they Intimate Secretaries or Perfect Masters?

Hiram—I was then ignorant of it, but have since found that my resolution, perseverance and firmness has procured me the favor of being the first initiated into this degree.

Solomon—What are the pass-words?

Hiram—Joabert and Zerbal.

Solomon—What do these names signify?

Hiram—Joabert is the name of Solomon's favorite who listened at the door, and the other, Captain of the Guards, and each a commander of the twelve tribes.

Solomon—What is the great word?

Hiram—J. . E. . H. . O. . V. . A. . H. . mentioned by letters.

Solomon—What were you before you were Intimate Secretary?

Hiram—A favorite of Solomon.

Solomon—From what country did you come?

Hiram—From Capule.

Solomon—Your surname?

Hiram—A Capuliste.

Solomon—How many governments did Solomon give to King Hiram in return for the work done by his people for the temple?

Hiram—Thirty.

Solomon—Where were you received?

Hiram—In Solomon's hall of audience; hung with black, and illuminated with twenty-seven lights.

Solomon—What signifies the J. . which you see in the window?

Hiram—Jehovah.

Solomon—What does the word signify?

Hiram—It is the third pronounciation of the great name of the Architect of the Universe, which in this

degree signifies: "Let us return thanks to God; the work is complete."

Solomon—What signify the A. . and the two P's in the triangle?

Hiram—The A means alliance, the first P, promise, and the second, perfection.

Solomon—Why is the □ [lodge] lighted by twenty-seven lights?

Hiram—To represent the 2,700 candlesticks which Solomon ordered to be made for the illumination of God's temple.

Solomon—(Pointing to a screen or painting of an elaborate door standing or hung in the north.) What does the door in the draft represent?

Hiram—The door of Solomon's palace.

Solomon—What means the triangle that hangs to your ribbon?

Hiram—The three theological virtues, Faith, Hope and Charity. You may give it another explanation: say, Solomon, Hiram of Tyre and Hiram Abiff.

CLOSING CEREMONIES

INTIMATE SECRETARY'S DEGREE.

Solomon—Brother Hiram, what's the hour?

Hiram—Twelve, past meridian.

Solomon—It is therefore time for rest, in order that the body may recruit its strength to resume its service of the soul: Hence I proclaim this college of Intimate Secretaries closed.

Solomon—(Nine knocks, 0000000 0.)

Hiram—(Nine knocks, 0000000 0; and the □ [lodge] is closed.)

HISTORICAL ANALYSIS

SIXTH OR INTIMATE SECRETARY'S DEGREE.

Nothing but Falsehood—A Fortune from Selling Masonic Degrees—"More is Meant than Meets the Eye"—Humbug Pretensions to Astronomic Teaching—A Government of Wolves Over Sheep.

The name (Joabert) of the hero of this degree is gibberish, derived from no language living or dead, (See Note 49;) and everything concerning the degree is falsehood. It is not a "legend," for a legend is an old story handed down to be read; but this was made up by Ramsay (see Note 47) to humbug and inveigle English Masons into recalling the Stuarts; to destroy Protestantism and popular government. Its scene is laid in Palestine to give color of truth to the falsehood that it came to Scotland from the Crusades. This is not a harmless fiction but a falsehood invented for gain, as wine, manufactured in a groggery, is labeled "*Madeira*" to sell. The soil of France was owned, with meagre exceptions, by priests and nobles. The latter despised a Masonry made by London mechanics.

So this and the other French degrees were made to sell to these nobles. Hence Ramsay "claimed that he found them in Scotland where they had been planted by knights, princes and nobles, returned from Palestine." "It is needless to say," says Macoy, "that these pretensions have no foundation in truth." (See Note 47.) This cool statement by one of the first Masonic authorities, and Macoy is such, would be fatal to any swindling but a false religion, which hoodwinks its candidates, while the devil "*blinds their minds.*" But fraud and

falsehood do not tarnish Masonic morality and truth. Ramsay's degrees sold. He amassed a fortune which enabled him to offer wealth to his Scotch relatives. And Mackey, who out-ranks all other Masonic writers, says of him: "All writers concur in giving the most favorable opinions of Ramsay's character." And Chambers (quoted by Mackey) asserts that "he was generous and kind to his relatives," though "on his temporary return to Great Britain he did not visit them in Scotland, though he sent them liberal offers of money, which, however, they refused." (See the whole article, Ramsay, in Mackey's *Encyclopedia*.)

But this degree was invented not only for young French Nobles, but for English Masons, who, with their predecessors, had sung ale-house ditties in honor of Solomon for seven hundred years. It must therefore keep in line with the York Rite, or it would not be "*Masonry divine.*" Ramsay, therefore, wrote this Solomonic fiction, which he had a right to do, but not to falsify its origin to make money, nor to pass it for truth, with the aid of Jesuits, and the multitude of priests who could scarcely read their breviaries, to swindle the ignorant masses in France, at that time, "almost totally uneducated."

The Lodge room in this degree represents Solomon's audience-room. The man with the gibberish name, Joabert, sees King Hiram going to Solomon with anger in his countenance, being dissatisfied with certain lands given him in pay for his help in building the temple. Joabert, a warm personal friend of Solomon's, crept after Hiram to hear what passed, fearing Solomon's assassination. He is discovered, seized by Hiram and about to be slain as an eavesdropper; Solomon interposes, saves his friend, being satisfied that he is no spy,

and *Joabert* becomes "Intimate Secretary" to Kings Solomon and Hiram.

This frivolous fiction is all that this degree adds to French Masonry. So weak and worthless is it that it would long since have passed to the tomb of forgotten trifles, in spite of its nightly pomps, gorgeous drapery and mock-solemn oaths, unless, from its birth, while professing abstinence from politics and religion, it had constantly intermeddled with both. While the stupid Masonic masses and a few enthusiasts, who have received the mark of the Image of the Beast in their forehead, have really believed it; the cunning leaders evermore have had practical objects in view. So that it has always been true of it that

"More is meant than meets the eye."

When royalist lodges in England were plotting to restore an exiled pretender to the throne, in their refreshments, they would hold their glasses over a tub or vase and "*drink to him over the water.*" And in France when this degree was in the Rite of twenty-five degrees, then prevailing there, Mitchell, in his large volumes (Vol. I, p. 304), says: "Freemasonry not only became a part and parcel of the levelling schemes of The Illuminati, but gradually crept into the Jacobin clubs, and thus wielded an influence in bringing about the great Revolution." True, *Mackey* says, (*Art. Jacobins*), while "Abbe Baruel and Prof. Robison endeavor to prove that there was a coalition of the revolutionary conspirators with the Freemasons who formed the Jacobin Clubs." * * "It is evident that the Freemasons held themselves aloof from the political contests of that period." But the weight of authorities, as well as reason and common sense are against him. *Lamartine*, in his history of the Girondists, attributes the most revolting crimes and

cruelties to the secret lodges of Paris; which he compares to knots of poisonous reptiles hid under the green slime of stagnant pools, seen only when their slimy covering is blown off by the breezes of popular commotions."

But, in itself and its professed objects, the mindless frivolity of this and other like degrees, is only excelled by their quack pretensions to morality and science. What is there in this tissue of pompous emptiness to warrant Solomon's dialogue with Hiram in the opening exercises. Thus:

Solomon—Brother Hiram, what is the object of our Assembly?

Hiram—It is to instruct ourselves.

Solomon—What motives have we for this?

Hiram—The preparation of our souls for immortality and the love of God and man.

And then we are told (see the Ritual) that "this, with the eleven degrees following," "are associated with the twelve signs of the Zodiac;" a picture of which is given to save the degree from utter contempt, by this quack pretension to astronomic science.

"Associated with the Zodiac!" And how? The *Zodiac* is a belt of constellations through which the sun travels in its journey through the year. And these groups of stars have received the fanciful names of animals, of which not one observer of the heavens in a million ever sees or thinks he sees an image or likeness of. And in his zeal and desire to make a perfect Rite, and monopolize its profit, some quack pretender to science, when France was crawling with newly invented degrees, strung together a Rite of twelve degrees, and, from the almanac, printed a sign of the Zodiac upon each to make a perfect circle, and so tax and govern the

rest. But why should this Sixth degree be marked with the sign of *the Virgin* instead of *Aries*, the Ram? And the next following with that of *Libra*, or the balance, instead of *Taurus*, the Bull? We know no reason and none is given to the initiate. Doubtless there is none but the whim of the inventor, whose sole object is imposture and cheat. "Cursed be he that maketh the blind to wander out of the way; and all the people shall say, *Amen*."—*Deut.* 27, 18.

Thirty years after the invention of this degree in the Jesuit College Rite of Perfection, Thos. Jefferson was our minister to France (1784). These Rites had then overrun France, and Jefferson said: "A government of priests and nobles for a people, is like a government of wolves over sheep."

The meanness of the thief who misdirects and leads a blind man out of his road into the woods to filch money from his pockets, is a poor crime beside that of the impostor who misdirects wanderers into eternity who have lost their road. And such were the manufacturers of this degree. Such, too, are the manufacturers of all false religions. They cause their fellow travelers to "wander out of the way of understanding and remain in the congregation of the dead." The only mitigation which can be plead for such false teachers, is, that they come to believe their own teachings. But that no more excuses them than suicide justifies murder.

CHAPTER IX

SEVENTH DEGREE OR PROVOST AND JUDGE."

This grade was originally instituted by King Solomon to aid in preserving peace and order" among the workmen engaged in the erection of the temple, it being the especial duty of a Provost and Judge to settle difficulties and disputes that might arise among the workmen.



LIBRA OR BALANCE.

DECORATIONS:"—The □ (lodge) of Provost and Judge must be hung with red and illuminated by five great lights; one in each corner and one in the centre.

The Master is in the East, under a blue canopy, surrounded by gold stars; and is styled Thrice Illustrious;

Note 56.—"Provost and Judge. [Scotch Masonry.]—The fourth degree conferred in the Lodge of Perfection, Scotch Masonry, and the seventh upon the catalogue of that system. There is a master, styled Thrice Illustrious, who represents Tito, Prince of the Harodim, the First Grand Warden and Inspector of the 800 Architects, and a Chief Inspector, representing Adoniram."—*Morris's Masonic Dictionary*, Article Provost and Judge.

Note 57.—"Provost and Judge. The seventh degree of the Ancient and Accepted rite. The legend of this degree is founded upon the principles of impartiality and justice. After the death of the Grand Master Workman of the temple, King Solomon, for the purpose of strengthening his means of preserving order among the vast number of craftsmen engaged in the construction of the temple, appointed seven Provosts and Judges, in order that all complaints among the workmen might be heard, disputes settled and justice administered."—*Macey's Encyclopaedia and Dictionary of Freemasonry*, Article Provost and Judge.

Note 58.—"The degree was instituted by Solomon, to enable him to preserve order among the workmen. The hangings are red. The number of lights is five. The apron is white, lined with red, and furnished with a pocket; below the pocket, the cross keys. The jewel is a gold key. The lesson is justice to all men. Age 42½. Hours of work, break of day, eight, two and seven."—*Morris's Masonic Dictionary*, Article Provost and Judge.

he represents Tito Zadoc, Prince of the Harodim, the eldest of the Perfect Masters and Intimate Secretaries, first Grand Warden and Inspector of the 300 Architects, whose office was to draw plans for the workmen of the temple.

There are two wardens, who represent Adoniram and Abda,* his father. They are seated in the West and styled Illustrious Brothers; the rest of the brethren are placed to the right and left, except the introducing brother, who sits behind the wardens in the West.

CLOTHING:—All the brethren in black robes and caps, apron is white, trimmed with white, with a pocket in the centre, with a red and white rosette below the pocket; on the flap a key painted or embroidered in gold. The pocket is intended to keep the keys of the chest containing the plans. Collar red, from which is suspended the Jewel of the grade, a gold key.

BATTERY:—Five strokes by four and one (0000 0.)

SYMBOLIC AGE:—Four times sixteen.

MORAL OF THE GRADE:—That we should render justice to all men.

HOURS OF WORK:—Eight, two and seven o'clock.

Note 59.—“Abda. A word used in some of the high degrees. He was the father of Adoniram. (See 1 Kings iv. 6.) Lenning is wrong in saying that he is represented by one of the officers in the degree of Master in Israel. He has confounded Abda with his son.”—*Mackey's Encyclopaedia of Freemasonry, Article Abda.*

Note 60.—“The apartment represents the middle chamber of King Solomon's Temple; the hangings are red, with a sky-blue canopy in the East. The room is lighted with five lights, one in each corner, and one in the middle. The presiding officer is styled Venerable Chief Provost and Judge. The apron is white, edged with red; in the middle is a pocket with a red and white rosette. On the flap is painted, or embroidered in gold, a key. The sash is crimson, worn from right to left; from it hangs the jewel, which is a key of gold.”—*Macey's Encyclopaedia and Dictionary of Freemasonry, Article Provost and Judge.*

OPENING CEREMONIES

PROVOST AND JUDGE.*

Tito—(Strikes five; 0000 0.) Brother Wardens, are we duly guarded?

Wardens—Thrice Illustrious, we are; and can begin work.

Tito—Where is your master placed?

Wardens—Everywhere.

Tito—Why so?

Wardens—Because God is omnipresent, and his justice is universal.

Tito—What is the hour?

Wardens—Dawn of day, mid-day, eve and night.

Tito—(Knocks 0000 0.)

Wardens—(Knock 0000 0; all rise.)

Tito—This college of Provost and Judge is open; (all give the sign and battery [knocks] after which all are seated.)

Note 61.—“Provost and Judge. (Provot et Juge.) The seventh degree of the Ancient and Accepted Scottish Rite. The history of the degree relates that it was founded by Solomon, King of Israel, for the purpose of strengthening his means of preserving order among the vast number of craftsmen engaged in the construction of the Temple. Tito, Prince Harodim, Adoniram and Abda, his father, were first created Provosts and Judges, who were afterwards directed by Solomon to initiate his favorite and intimate secretary, Jobert, and to give him the keys of all the building. In the old rituals the Master of a Lodge of Provosts and Judges represents Tito, Prince Harodim, the first Grand Warden and Inspector of the three hundred architects.”—*Mackey's Encyclopaedia of Freemasonry, Article Provost and Judge.*

CHAPTER X

SEVENTH DEGREE OR PROVOST AND JUDGE.

INITIATION.

Tito—Brother Master of Ceremonies, you will now retire and prepare the candidate for initiation.

PREPARATION OF CANDIDATE.

Master of Ceremonies retires after saluting, and prepares the candidate as an Intimate Secretary, and knocks four and one.

Adoniram—Thrice Illustrious, our tribunal is disturbed.

Tito—It may be a call for justice; brother Adoniram, you will send our brother Expert to see who knocks as a Provost and Judge.

Adoniram—Brother Expert, you will see who knocks as a Provost and Judge.

Expert—(Goes to the door, knocks four and one, opens the door and says:) Who knocks as a Provost and Judge?

Master of Ceremonies—One who has duly fulfilled his duty as Intimate Secretary, and is now worthy of the office of Provost and Judge.

Expert—(Shutting the door,) Brother Adoniram, it is one who has duly fulfilled his duty as Intimate Secretary and is now worthy of the office of Provost and Judge.

Adoniram—Thrice Illustrious, it is one who has duly performed his duty as Intimate Secretary, and is now worthy of the office of Provost and Judge.

Tito—Brother Adoniram, has he been well examined as regards his qualifications and been found worthy?

Adoniram—Brother Expert, has he been well examined as regards his qualifications and been found worthy?

Expert—Brother Master of Ceremonies, has he been well examined as regards his qualifications and been found worthy?

Master of Ceremonies—He has, Brother Expert.

Expert—Thrice Illustrious, he has.

Tito—Then let him be admitted.

Expert.—(Opening the door) Brother Master of Ceremonies, let him be admitted.

Master of Ceremonies then leads him into the [lodge] and places him between the wardens and altar.

Tito—Brother Master of Ceremonies, whom do you conduct?

Master of Ceremonies—One who has duly fulfilled his duty as Intimate Secretary, and is worthy of the office of Provost and Judge: His name is Joabert.

Tito—Brother Master of Ceremonies, is he well versed in the signs, tokens and words of the previous work, and is he well qualified to receive this?

Master of Ceremonies—He is, Thrice Illustrious.

Tito—Let him give proof of his knowledge.

Master of Ceremonies causes the candidate to rehearse the signs, tokens and words of the previous degrees.

Tito—Brother Intimate Secretary Joabert, I am well pleased with the proofs of study and art you have exhibited, and will now proceed to ascertain if you are a fit person to be a Provost and Judge among your fellows and over your brethren. Brother Joabert, what is justice?

(Candidate answers as he thinks proper.)

Tito—My brother, we define Justice thus: "Justice

is the equation of right and duty, between man and man, or between the individual and society." What is equation? What are rights? What are duties? What is law?

These are questions upon which you should reflect, to ascertain wherein right and duty may be absolute and relative, and wherein law may be natural or conventional.

Brother Joabert, a most important question now arises:

We have a very clear idea of justice. We may know what it is, we may show its origin and necessity; but tell me how is justice to be attained, realized, dispensed and established?

How are we to ascertain that which would be justice between man and man, or between society and one of its members, in case of contestation?

(Candidate answers as he thinks proper.)

Tito—Brother Master of Ceremonies, teach brother Joabert to travel.

Master of Ceremonies then conducts the candidate seven times round the □ [lodge.] On the first round he gives the Thrice Illustrious the sign, token and word of an Entered Apprentice; on the second, the sign, token and word of a Fellow Craft, and so on until the seventh round, after which he stops in front of the altar facing the East.

Tito—(To candidate.) My brother, it gives me infinite satisfaction to have this opportunity of rewarding your zeal for masonry, and your attachment for the master of masters and this I do by appointing you Provost and Judge over all the workmen of this □ [lodge,] for as we are fully convinced of your discretion, we do not hesitate to confide in you, and to communicate our most important secrets to you, which will encourage you to do your duty in this degree as you have done in the preceding ones which you had the honor of being admitted into. Brother Joabert, by accepting the degree

of Provost and Judge you pledge yourself to do impartial justice to every man.

To aid you in performing it the Expert will entrust you with a golden key. It opens the tomb which symbolizes the sanctuary of truth, the sanctuary of conscience, where the heart of Hiram Abiff has been deposited: it opens all the buildings and gives you access everywhere. But brother Joabert, before we present you with this key, or before we entrust you with the means of doing justice, we demand of you the solemn pledge of every Provost and Judge; are you willing to bind yourself as we have done?

Candidate—I am.

Tito—(Five knocks; 0000 0; all rise.) Brethren bear ye witness to the obligation this Intimate Secretary is about to assume, with his hand upon the balance.

OBLIGATION PROVOST AND JUDGE.

I———, do solemnly promise in presence of this assembly, and of my own conscience, that I will keep the secrets of Provost and Judge; and that I will truly, justly and impartially dispense justice to my brethren and to all the world, according to rule and the best of my abilities; and lastly bind myself under the penalties of all my former obligations, to pay a just and due obedience to the regulations and orders of the council of Princes of Jerusalem; so may God keep me in truth, equity, and justice: Amen.

Tito—Brother Expert, you will now give brother Joabert the key and conduct him to the monument.

Expert then conducts him to the monument, kneels and says:

Expert—Civl.

Tito—Ky (Expert then rises.)

Expert—My brother, these two words, Civi and Ky, are our pass words, the one means ask or knock and it will be opened: the other means arise or seek and it will be found.

The lesson taught is simply this: that justice is only possible through truth; to be just we must know the truth. We should therefore learn to handle the key of truth, and by investigation obtain evidence.

Tito—Brother Expert, you will now conduct our newly made brother to the east. (Does so.)

Tito—Brother Joabert, I now greet you with the grip and sign of a Provost and Judge.



Grip of Provost and Judge.

and give seven light blows with the thumb of the right hand on the palm of the same.



Sign, Provost and Judge.

GRIP.

Lock the two little fingers of the right hands with the forefinger, one of the other,

SIGN.

Place the two first fingers of the right hand on the nose.



Answer to Sign.

PASS WORD:—TITO, ° CIVI, KY.

SACRED WORD:—*Jachinai*, ° which is the plural of the word *Jachin*.

GRAND WORDS:—*Izrach-Jah, Jehovah, Hiram, Stolkin, Geometrass* ° and *Architect*.

Note 62.—“Tito. A significant word in the high degrees. The Scottish Rite rituals give the name of Tito, Prince Harodim, to him who they say was the first who was appointed by Solomon a Provost and Judge. This person appears to be altogether mythical, the word is not found in the Hebrew language, nor has any meaning been given to it. He is represented as having been a favorite of the King of Israel. He is said to have presided over the Lodge of Intendants of the Building, and to have been one of the twelve illustrious knights who were set over the twelve tribes, that of Naphtali being placed under his care. The whole of this legend is, of course, connected with the symbolic signification of those degrees.”—*Mackey's Encyclopaedia of Freemasonry, Article Tito.*

Note 63.—“A Gallic corruption of Shekinah, to be found only in the French Cahiers of the high degrees.”—*Mackey's Encyclopaedia of Freemasonry, Article Jachinai.*

Note 64.—“Geometry. In the modern rituals geometry is said to be the basis on which the superstructure of Masonry is erected; and in the old Constitutions of the Mediaeval Freemasons of England the most prominent place of all the sciences is given to geometry, which is made synonymous with Masonry. Thus, in the Halliwell MS., which dates not later than the latter part of the fourteenth century, the Constitutions of Masonry are called ‘the Constitution of the art of geometry according to Euclid,’ the words geometry and Masonry being used indifferently throughout the document; and in the Harleian MS. it is said, ‘thus the craft Geometry was governed there, and that worthy Master (Euclid) gave it the name of Geometry, and it is called Masonrie in this land long after.’ In another part of the same MS. it is thus defined, ‘The fifth science is called Geometry, and it teaches a man to mete and measure of the earth and other things, which science is Masonrie.’”—*Mackey's Encyclopaedia of Freemasonry, Article Geometry.*

ANSWER.

Place the first finger of the right hand on the top of the nose, and the thumb of the same under the chin, forming a square.

Tito—I also invest you with your apron, as an emblem of the ardor and zeal of the Masters. The pocket in the apron is intended to keep the keys of the chest containing the plans.

Tito—Brother Expert, conduct our newly elected brother to the altar and proclaim him duly installed a Provost and Judge.

Expert—(Conducts him to the altar.) 'To the glory of the Grand Architect of the universe, under the auspices of the Supreme Council of the 33d degree of the Ancient and Accepted Scotch Rite," in and for the Sovereign and Independent State of New York, I do hereby proclaim Brother—— as a Provost and Judge, and an active member of our tribunal throughout the world.

Tito—Together, brethren. (All give the battery by clapping hands, four and one.)

Tito—Brother Expert, lead our associate to his seat among us, to listen to our lecture.

LECTURE PROVOST AND JUDGE.

Tito—Brother Adoniram, are you a Provost and Judge?

Adoniram—Thrice Illustrious, I distributed justice impartially to all the workmen.

Tito—How did you get admittance into the [] [lodge] of Provost and Judge?

Adoniram—By striking four strokes and a fifth one after a little pause.

Tito—What do these four knocks and fifth separate signify?

Note 65.—"Ancient and Accepted Rite, or Ineffable degrees: first known in France, in 1758, as the Emperors of the East and West, with twenty-five degrees. Subsequently these degrees were increased to thirty-three, under the title of Ancient and Accepted Scottish Rite, at the city of Charleston, where, in the year 1801, a Supreme Council for the southern portion of the United States was organized. In 1807 another Supreme Council was established in New York for the northern portion of the United States."—Macy's Encyclopaedia and Dictionary of Freemasonry, Art. Rite.

Adoniram—The four are emblems of the four fronts of the temple, and the fifth the unity of God, whose temple it is, and to whom is due every homage from us.

Tito—What did you meet with at your entrance?

Adoniram—With a brother who conducted me to the altar.

Tito—What became of you then?

Adoniram—After giving proofs of my skill to the Thrice Illustrious, and taking upon myself the solemn obligation, I was conducted to the tomb, caused to kneel and pronounce the word *Civi*, which signifies kneel.

Tito—What answer did the Thrice Illustrious make you?

Adoniram—He pronounced the word *Ky*, which signifies to rise.

Tito—What did the Thrice Illustrious do next?

Adoniram—He constituted me Provost and Judge, depending on the good account he had of my zeal for the craft.

Tito—What did he give you?

Adoniram—A golden key to distinguish the degree I had received, and with this a sign, token, and word, by which I may be known as a Provost and Judge.

Tito—What is the use of that key?

Adoniram—To open a small ebony box where all the plans required for the construction of the temple are kept.

Tito—What do you mean by this?"

Adoniram—I mean that we are only entrusted with the word and secret to know where the heart of our Master Hiram Abiff is deposited.

Tito—What is your word?

Adoniram—Tito.

Tito—What does that signify?

Adoniram—It is the name of the first grand warden. He was Prince Harodim" the eldest of the Provost and Judges, and inspector over 300 architects of the temple.

Tito—What was Solomon's intention in creating this degree?

Adoniram—As it was necessary to establish order and regularity among such a number of workmen, Solomon created 'Tito Prince Harodim," as was also Adoniram, who was created Chief of the Provost and Judges, and also the King's great confidant and favorite, Joabert, who was initiated into the mysteries of this degree, and to him was given the key to open the ebony box that contained all the plans of the building; which box you have seen in the degree of Secret Master. This box was hung under a rich canopy in the Sanctum Sanctorum: Joabert was so struck with admiration at beholding these things that he fell on his knees pronouncing the word Civi.

Solomon seeing him in this attitude, pronounced the word Ky, and then put the scales in his hands, by which his knowledge duly increased.

Tito—What did you perceive in the □ [lodge?]

Adoniram—A figured curtain with a canopy, under which was suspended the ebony box containing the plans.

Note 66.—"Harodim, Prince of. In the old lectures of the Ineffable degree it is said that Tito, the oldest of the Provosts and Judges, was the Prince of Harodim; that is, chief of the three hundred architects who were the Harodim, or additional three hundred added to the thirty-three hundred Menstschim mentioned in Chronicles, and who thus make up the number of three thousand six hundred recorded in the first Book of Kings, and who in the old lecture of the degree of Provost and Judge are supposed to have been the Harodim or Rulers in masonry. The statement is a myth; but it thus attempts to explain the discrepancy alluded to in the article Harodim."—Mackey's Encyclopædia of Freemasonry, Article Harodim, Prince of.

Note 67.—"A society termed the Grand Chapter of Harodim was formed at London in 1787 under the auspices of William Preston, which has served as the model of our Schools or Lodges of Instruction. A full account of it is given in Preston's Illustrations. The term Harodim signifies princes and rulers. A side degree of considerable repute in this country is likewise termed Harodim."—Morris's Masonic Dictionary, Article Harodim.

Tito—have you seen nothing else?

GA

Adoniram—I saw a triangle in the □ [lodge] on which were these two letters GA, thus entangled.

Tito—What do they signify?

Adoniram—That God himself was the Great Architect of the temple, and had inspired David and Solomon with the plan of it.

Tito—What else have you seen in the □ [lodge]?

Adoniram—A pair of scales which are the emblem of rectitude, with which we should always execute the duties of this degree, as we are appointed judges to decide all disputes that may occur.

Tito—Where is the body of our respectable Master Hiram Abiff deposited?

Adoniram—Under the footstool of the throne in the chapter room, which is separated from the temple, to which you go by an arch-way on the north side of the temple.

Tito—Where is the heart interred?

Adoniram—In a golden urn which is shut up in the obelisk.

Tito—What mean the letters "X" and "J" which appear on the north side of your draft?

Adoniram—*Xinze*" and *Jachinai*:—The first signifies the seat of the soul, and the second is the sacred word.

Tito—Where were you placed?

Adoniram—In the middle chamber.

Tito—Have you done any remarkable work since you became Provost and Judge?

Note 68.—"Xinze. A significant word in the high degrees. Delaunay (Zullour, p. 49) gives it as Xineheu, and says that it has been translated as the seat of the soul." But in either form it has evidently undergone such corruption as to be no longer comprehensible."—Mackey's Encyclopædia of Freemasonry, Article Xinze.

Adoniram—I have ornamented the tomb of our dear Master Hiram Abiff.

Tito—What did the Thrice Illustrious ornament you with, upon being received Provost and Judge?

Adoniram—With a white apron lined with red, with white and red roses and a pocket in the apron.

Tito—What is the intention of the pocket?

Adoniram—The eldest Provost and Judge makes use of it, to put the plans in, which he communicates to the Masters who draw them out on their trestleboard.

Tito—What do the white and red roses mean?

Adoniram—The red^o is an emblem of the blood that was spilled by our respectable Master Hiram Abiff, and the white signifies the candor and fidelity of the Masters.

Tito—How old are you?

Adoniram—Four times sixteen.

Tito—What o'clock is it?

Adoniram—Break of day, eight, two and seven o'clock.

Tito—Why so?

Adoniram—Because a Perfect Master, Provost and Judge should be everywhere and at all hours ready to be at hand, in order to administer justice.

Note 69.—“Red is in the higher degrees of Masonry as predominating a color as blue is in the lower. Its symbolic significations differ, but they may generally be considered as alluding either to the virtue of fervency when the symbolism is moral or to the shedding of blood when it is historical. Thus in the degree of Provost and Judge it is historically emblematic of the violent death of one of the founders of the Institution; while in the degree of Perfection it is said to be a moral symbol of zeal for the glory of God and for our own advancement towards perfection in Masonry and virtue.”—Mackey's Encyclopaedia of Freemasonry, Article Red.

CLOSING CEREMONIES

PROVOST AND JUDGE.

Tito—Brother Adoniram, what is our particular duty?

Adoniram—The equity of judgment.

Tito—How will you fulfill it?

Adoniram—By searching for truth.

Tito—Where?

Adoniram—Everywhere.

Tito—When?


Adoniram—At all hours.

Tito—What is the hour?

Adoniram—There is none set.

Tito—Why?

Adoniram—Because a Provost and Judge must be ready to do justice unto all men at all times and all places.

Tito—(Raps seven; all rise.) Brother Adoniram will please notify the brethren that I am about to close this  [lodge] of Provost and Judges.

Adoniram—Brethren, you will please take notice that the Thrice Puissant is about to close this lodge of Provost and Judges.

Tito—Together, brethren. (All give the signs from the Secret Master up.)

Tito—(Knocks four and one.)

Adoniram—(Knocks four and one.)

Abda—(Knocks four and one.)

Tito—I declare this  [lodge] of Provost and Judges closed.

HISTORICAL ANALYSIS

SEVENTH DEGREE OR PROVOST AND JUDGE.

Going into the Lodge as a Frog into a Snake's Mouth—a Silly, Weak Anachronism—Intellectual and Moral Ashes—Moore's Description of False Religion.

Masons who have broken and escaped the snare of the lodge tell us: "You have no idea how different those degrees seem to us, as you now correctly recite them, from what they did while we were passing through them blindfold; stripped beyond the verge of decency; surrounded by we knew not whom; oaths dealt out to us piecemeal in the night; and we conscious of our physical inability to resist." Others, apparently men of average ability and sense, have said: "I never feel more perfect satisfaction and delight than when passing or taking others through those interesting, solemn and thrilling degrees." Outsiders are perplexed by these conflicting testimonies, and either believe opponents of the lodge monomaniacs or misinformed. Rev. J. R. Baird, while an industrious, hard working mechanic, had paid four hundred and fifty dollars for seventeen degrees. Addressing our first national meeting in Pittsburg (1868), after describing the agonized struggles he went through to escape the snare, said you will say to me: "If the thing is so horrible why did you take degree after degree when you knew what they were?" "I'll tell you," said he; "We go into the lodge one degree after another, as a charmed frog goes into a snake's mouth."

This is the analysis and explanation of this Seventh Degree. In itself, the degree is so loose, low and unin-

tellectual, that a man of ordinary sense finds it a task to read it. The degree preceding this should have followed it in the schedule, as *Joabert's* escape from the death of a spy, and his promotion as "Intimate Secretary," followed the completion of the building of the temple. Yet here we are taken back to the time while the building was going on and when seven Provost Judges were chosen to rule the three hundred men at work on the temple.

And who is the first Provost and Judge? Why, "*Brother Joabert*," who did not receive the Sixth Degree till after the temple was complete. He is here receiving the Seventh or Provost Degree, to govern and judge the men who are at work on the temple before it is done! Glance at the ritual where the Thrice Puissant, *Tito*, says:

"Brethren, bear witness to the obligation this Intimate Secretary is about to take."

But *Joabert* was not yet an "Intimate Secretary" till after the temple was done. Yet he here receives the degree as *Intimate Secretary*, to which he was not admitted till after the temple was completed; which degree, we are told in the opening, "King Solomon instituted to preserve peace among the workmen engaged in the erection of the temple." But beside this silly, weak anachronism, the degree is an attempt to surround with awe and dignity; by sworn secrecy, the election of a simple foreman or officer of the peace, when there is nothing to conceal but the mere fact and mode of the appointment. If this be so, (and it is), then how are we to account for the fact that this weak and worthless degree, with others like it, has come to us from the Jesuit College of Clermont in 1754, twenty-two years before American Independence, and is now the Seventh

Degree of the leading Rite in the United States and in Europe?

A careful reading of the propnet Isaiah, 44th Chapter, will show why no absurdities in a system of false religion can be so absurd as to break the power of that religion over the minds of its devotees. The burden of this chapter is a remonstrance against idolatry. To show its utter absurdity the prophet supposes a man to plant, and rear an ash tree; warm himself with part of it, cook his victuals with another part and worship the rest as his god. His explanation of this fatuity, how a man of ordinary sense and understanding could do so, he gives in the following words:—

“They see not nor know. v. 9. They have not known nor understood, for he hath shut their eyes that they can not see, and their hearts that they can not understand. v. 18. He feedeth on ashes; a deceived heart hath turned him aside; that he can not deliver his soul, nor say, Is there not a lie in my right hand.” v. 20.

Now that the makers of these degrees have manufactured a religion, is precisely as true as it is that the man made a religion who burnt half of his ash tree and worshiped the other half. Bare inspection proves this; and if he did not, Masonic authority settles it. *Cunningham's Manual* of this Scottish Rite, in the First or Secret Master's Degree, page 20, says, “*Genuine Masonry is a pure Religion.*” Masonry then is “*a religion,*” and being man-made is a false religion; and, if so, there is something in it which disables its worshippers from knowing the truth, as did that religion whose god was made from an ash tree. Then the words of Isaiah apply to them and explain how these ineffable degrees live, are kept up. That this *Provost* degree is intellectual and moral “ashes,” one needs but to read it to know. Ashes

and the lodge bite and stimulate but do not nourish. And the Mason who practices it becomes color-blind where Masonry is concerned. “A deceived heart hath turned him aside, that he can not deliver his soul, nor say, is there not a lie in my right hand.” Nothing but the power and grace of God can deliver a man whose mind is sunk into that fearful condition.

Moore aptly describes the devices of the false prophets and religious imposters in his “*Veiled Prophet of Khorassan,*” thus:—

“They shall have mysteries—aye, precious stuff.
For knaves to thrive by—mysteries enough;
Dark tangled doctrines, dark as fraud can weave,
Which simple votaries on trust receive
While th' craftier feign belief—till they believe.”

Moore resided sometime in Paris while Masonry was at its height in the French Capital. And as his “*Fire Worshipers*” are a picture of the wrongs of Ireland, so the Masonic Mysteries of Paris are painted to the life in the mysteries of his *Veiled Prophet*; the debauchery, cruelty and fraud of the leaders, and the stupid faith of their duped and despised followers, who, like perjured witnesses, repeat their conned falsehoods till they believe them. But their belief no more excuses them than suicide justifies murder; when a man kills another and then himself. Men enter secret societies from motives of curiosity, gain, friendship or popularity. They come to believe in them by practicing their rites.

CHAPTER XI

EIGHTH DEGREE OR INTENDANT OF THE BUILDING.*



SCORPIO OR THE SCORPION.

As the former grade was instituted to supply the loss of the chief builder and the Grand Superintendent and Administrator of Justice in the temple, so the object of this was to provide in the place of the one principal architect, five others, to each of whom should be entrusted the care of constructing everything that related to one department of architectural labor.

DECORATIONS:—In this degree the lodge is hung with

Note 70.—Intendant of the Building. (Intendant du Batiment.) "This degree is sometimes called 'Master in Israel.' It is the eighth in the Ancient and Accepted Scottish Rite. Its emblematic color is red; and its principal officers, according to the old rituals, are a Thrice Puissant, representing Solomon; a Senior Warden, representing the illustrious Tito, one of the Hiramim; and a Junior Warden, representing Adoniram, the son of Abda. But in the present rituals of the two Supreme Councils of the United States the three chief officers represent Adoniram, Joabert and Stolkin, but in the working of the degree the past officer assumes the character of Solomon. The legend of the degree is, that it was instituted to supply the place of the chief architect of the Temple."—Mackey's *Encyclopaedia of Freemasonry*, Article Intendant of the Building.

Note 71.—"The hangings are red. There are twenty-seven lights, with five additional ones in the east, where there is a brilliant triangle, enclosing a circle having on its circumference the letters J. A. I. H., and in the center J. J. J.; also a blazing five-pointed star, showing in the center the letter J. The apron is white, lined with red and edged with green. In the center a star with nine beams; below the star a pair of balanced scales, with acacia upon the fulcrum; on the movable part of the apron a triangle, with B. A. J. in the angles. The jewel is a gold triangle, with the letters B. A. J. in the angles, J. J. J. in the center, and on the opposite side the letter G. Age 5x7x15. Hours of work, open at break of day, close at seven P. M. The lesson is the sure establishment of the righteous."—Morris's *Masonic Dictionary*, Article Intendant of the Building.

red tapestry, and illuminated by 27 lights, in three groups, one of five lights before the Junior Warden; one of seven lights before the Senior Warden; and the third of fifteen lights before the President.

In the East should be a brilliant transparency, a luminous triangle, enclosing a circle having on its circumference the letters J. A. I. H., and in the centre the letters J. J. J., also a blazing star with five beams; in the centre the letter "J."

TITLES:—The Master represents King Solomon, and is styled Thrice Puissant; The Senior Warden represents Tito, and is styled Thrice Illustrious Inspector. The Junior Warden represents Adoniram, and is styled Conductor. The candidate is called Joabert.

CLOTHING:—The Thrice Powerful is clothed in royal robes, with a crown and scepter, the brethren in black robes and caps.

APRON:—Is white lined with red, and bordered with green. In the center of the apron is a star with nine points, above the star a balance. On the flap is a triangle with the following initials: B. A. J.

ORDER:—A red watered ribbon from the right shoulder to the left hip, from which is suspended the jewel; which is a gold triangle. On one side of the triangle are engraved the letters B. A. J., translated "Free Mason; O! God; thou art eternal." On the reverse are engraved the words Judah, Jah, translated; "Praise be unto God."

The jewel is suspended from the order by a green rosette.

OPENING CEREMONIES

INTENDANT OF THE BUILDING.

Thru Puissant—(Holding a scepter in his hand)
Illustrious Brother Tito, are we tyled?

Tito—We are safe and secure here.

Thrice Puissant—What is the hour?

Tito—The break of day.

Thrice Puissant—(Strikes five, 00000; all rise.)

Tito—(With a mallet five raps, 00000.)

Adoniram—(With a mallet five raps, 00000.)

Thrice Puissant—As it is break of day, 'tis time to begin our work; my brethren, this lodge is opened. (All clap five with their hands, and make the sign of surprise and admiration.)

Thrice Puissant—(Strikes one and the lodge is seated.)

CHAPTER XII

EIGHTH DEGREE OR INTENDANT OF THE BUILDING.

INITIATION.

(The candidate must be barefooted when introduced in this degree.)

Solomon—Illustrious Brother Tito, how shall we repair the immense loss we have sustained in the melancholy and treacherous murder of our never to be forgotten Master Hiram Abiff? You know he alone was entrusted with the decoration of the secret chamber where every thing the dearest and most respectable of the Israelites was deposited; there the ark was to be put and thereby was the presence and protection of the Almighty insured. Scarcely had this great man set about this important work when he was snatched from us by the most horrid and infamous plot. We must therefore endeavor to repair the loss of our worthy Hiram Abiff. The fine works of the inner chamber are unfinished, and all is in confusion in the sanctuary. Most Illustrious Brother Tito, give me your advice what to do on this occasion.

Tito—Thrice Puissant, I am fully convinced of the loss we have sustained, and of the difficulty to repair it. In my opinion the only resource we have left is to appoint a chief for each of the five orders of architecture, and that we should all unite in giving every assistance in our power toward completing this third secret chamber.

Solomon—Most Illustrious Brother Tito, your advice is too good to be neglected, and to show you how much I am swayed by it, I will now appoint you, brother Adoniram and Abda to inspect and conduct the work. You will now send to the middle chamber and see if there are any of the chiefs of the five orders of architecture there “dead to sin and vice.”

Tito—Brother Expert, you will repair to the middle chamber and see if there are any of the chiefs of the five orders of architecture there dead to sin and vice.

Expert—(Goes to door and knocks five; 00000.)

Master of Ceremonies—(Knocks 00000 from within.)

Expert—(Opens the door) Are there any of the chiefs of the five orders of architecture here dead to sin and vice?

Master of Ceremonies—(For candidate) There is one here—Joabert, dead to sin and vice.

Expert—Brother Joabert, are you possessel of zeal enough to apply with scrupulous attention to the work which the Thrice Puissant will commit to your care?

Master of Ceremonies—(For Joabert.) I look upon it as the greatest happiness and advantage that I can be blessed with, to have an opportunity with him in the great and glorious object which he proposes; that of erecting a temple to the Almighty, worthy of his glory.

Expert—(Shuts the door) Thrice Illustrious there is in the ante-chamber one who says he is dead to sin and vice and looks upon it as the greatest happiness and advantage he can be blessed with to have an opportunity of assisting in the great and glorious object which is proposed to him; that of erecting a temple to the Almighty worthy of his glory.

Solomon—Let him be admitted.

Expert—(Knocks 00000.)

Master of Ceremonies—(Knocks 00000 from within.)

Expert—(Opens the door,) Let him be admitted.

He then leads him five times around the [lodge] and then by five steps of exactitude to the altar.

Solomon—(To candidate,) I will restore thy Judges as at first, and thy councilors as at the beginning. The light of the righteous shall be established, for the Lord giveth wisdom; out of his mouth cometh understanding and knowledge. Then shalt thou understand righteousness, judgment and equity, yea every good path.

Brother Expert, you will now present the candidate with a sprig of acacia; cause him to lie down and cover him with a red veil. (Order is obeyed.)

Solomon—My brother, you now personate again, Joabert, one of the most skillful artisans employed in the



Joabert Personating Hiram Abiff Dead to Sin and Vice.

construction of the temple. Hiram Abiff had not at the time he was murdered.

finished the fine works of the inner chamber and Holy of Holies.

The beautiful symmetry he had designed was to be realized and the utensils that were to be made, were to avoid all disarray and confusion in use.

Joabert was selected to take Hiram's office as he possessed science and skill of the highest order. He was the ablest in the use of numbers and measurement of work, but the letters upon the designs prepared by Hiram belonged to the lost word, and it was necessary to know that word to understand the designs. My brother, do you know that word?

Candidate—I () not.

Solomon—Alas! my brother, the loss of that word is the cause of the greatest disorder and is productive of serious errors; and it is with the hope that by the science of numbers you will be able to recover the lost key to the designs that we have sent for you.

Hence it is, that in your present posture you are made to take the place of the deceased master; hence it is that we consider you as “dead to sin and vice,” and hope to see you “alive to virtue and truth.”

Brother Expert, you will now cause the candidate to rise and place him in a fitting posture to contract his obligation.

Expert raises the candidate, uncovers him and causes him to kneel on a square flat stone opposite the triangular table, behind which brother Tito stands, and in that posture he contracts his obligation.

OBLIGATION INTENDANT OF THE BUILDING.

I—promise and swear in the presence of the Great Architect of the Universe, and of the Thrice Illustrious Brethren here present, ever to keep inviolably secret the mysteries which shall be revealed to me.

And to observe all such rules as shall be prescribed to me by the Grand Council of Princes of Jerusalem, under the penalties of all my former obligations, besides that of having my body cut in two and my bowels torn out. So God help and maintain me in equity and justice. Amen, Amen, Amen.

As soon as the candidate has taken the obligation, Expert covers him with the veil, raises him and seats him on a stool in the middle of the lodge facing the Thrice Puissant.

Thrice Puissant—My dear brother, Solomon being willing and desirous of carrying out to the highest de-

gree of perfection possible the work commenced by Hiram Abiff, thought proper for effecting this business to employ the five chiefs of the five orders of architecture, assisted by three Princes: *Tito*, *Abda*, and *Adoniram*, his son. He was well convinced of their zeal and abilities, and hoped soon to see their work completed in a masterly manner. We flatter ourselves my brother that you will contribute with all your might to this great end. Your having once represented a dead man must now be to you as an emblem, that in order to succeed in this great work and execute it with the same spirit as our respectable Master Hiram Abiff would have done, you must also be possessed with the same spirit and resolution as he was; which is to prefer death rather than divulge the mysteries of the order. We sincerely hope you will follow this praiseworthy example.

In this degree your duty is to study the principles of order, to find what are the laws of order as applied by man to himself, to moral conduct, to mental operations, to acquisition of knowledge and as a consequence to learn the doctrines and uses of prudence and the difference between prudence and fear. In the previous degrees you acquired the seven points of exactitude, viz:

First—As an *Apprentice* you learned the use of the mallet of strength.

Second—As a *Fellow Craft* you handled the chisel and other implements of wisdom.

Third—As a *Master* you used the trowel of beauty.

Fourth—As a *Secret Master* you carried the urn of self-examination.

Fifth—As a *Perfect Master* you adjusted the keystone which joins a sound mind and a sound body.

Sixth—As an *Intimate Secretary* you opened the scroll of objective knowledge or education.

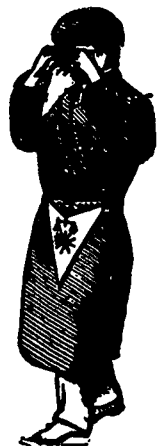
Seventh—As a *Provost and Judge* you set up the scales of justice and equity.

Behold now upon the altar those scales of justice are placed upon a new trestleboard representing the multiplication table invented by Pythagoras, and this is to remind you that arithmetic is the first of sciences and that the Intendant of Buildings received the first scientific degree of Freemasonry and must know that numbers disclose the order and harmony of nature.

I will now raise you, not as you were raised before, but as Hiram was raised by Stolkin, under the sprig of acacia.

He then takes the candidate's right elbow in his left hand and with the right hand the Master's grip, and by three different pulls lift him up from the stool and throws off the red veil.

Thrice Puissant—Illustrious Brother Tito, you will now invest our new brother with the signs, grips and words of this degree.



Sign of Surprise,
Intendant of Building.

Note 72.—“*Bankhurim*. Corruptly spelled *benchorim* in most of the old rituals. A significant word in the high degrees, probably signifying one that is freeborn.”—*Mackey's Encyclopaedia of Freemasonry*, Article *Bankhurim*.

SIGNS.

Place the thumbs on the temples, the hands open so as to form a square, step backwards two paces, step forward two paces, then place the hands over the eyes and say, *Ben-Korim*.”



Interlace the fingers of both hands, turn the palms upwards, let the hands fall on the waist, look upwards and say, *Akar*.



Sign of Grief.

Place the right hand on the heart, the left on the hip, balance thrice with the knees, one says *Jai*, the other says *Jah*.”

Note 73.—“*Maimonides* calls it the ‘two-letter name,’ and derives it from the Tetragrammaton, of which he says it is an abbreviation. Others have denied this and assert that *Jah* is a name independent of *Jehovah*, but expressing the same idea of the Divine Essence. It is uniformly translated in the authorized version of the Bible by the word *Lord*, being thus considered as synonymous with *Jehovah*, except in *Psalms* lxxviii, 4, where the original word is preserved: ‘Extol him that rideth upon the heavens by his name *JAH*,’ upon which the *Targum* comment is: ‘Extol him who sitteth on the throne of glory in the sixth heaven: *YAH* is his name.’”—*Mackey's Encyclopaedia of Freemasonry*, Article *Jah*.



TOKEN.

Strike one with the right hand over the other's heart, pass the right hand under the left arm, then seize the right shoulder with the left hand, one says *Jachinai*, the other *Judah*."

Token, Intendant of Building.

BATTERY:—Five equi-timed strokes; 00000.

MARCH:—Five equal steps. The Intendant of the Building ascends "the seven steps of exactitude" and "knows the five points of fidelity."

AGE:—Three times nine years.

HOURS OF WORK:—From daylight till seven in the evening.

MORAL:—That we should apply ourselves with zeal and energy to whatever work may be allotted us in the temple, remembering that the Lord Creator seeth.

WORDS:—Are those given with the token.

You will now be conducted to our *Thrice Illustrious* who will invest you with the apron, sash and jewel.

Thrice Puissant—My brother, I now present you with

Note 74.—"Judah. The whole of Palestine was sometimes called the land of Judah, because Judah was a distinguished tribe in obtaining possession of the country. The tribe of Judah bore a lion in its standard, and hence the Masonic allusion to the Lion of the tribe of Judah. See also Genesis xlii. 9. 'Judah is a lion's whelp.'"—Mackay's Encyclopaedia of Freemasonry, Article Judah.

the apron and sash and the jewel of this degree, which is a golden triangle. The letters on said jewel are indicative of the pass word of this degree, the other symbols are already familiar to you.

Thrice Illustrious—Brother Expert you will conduct our new brother to the altar and proclaim him an Intendant of the Buildings and require all brethren to respect and obey him as such.

Expert—(Conducts him to the altar, and says:) *To the glory of the Grand Architect of the Universe, under the auspices of the Supreme Council of the 33d degree of the Ancient and Accepted Scotch Rite, in and for the Sovereign and Independent State of New York I do hereby proclaim Brother—as an Intendant of the Buildings and I do hereby require all brethren to respect and obey him as such.*)

Thrice Illustrious—Together brethren, (All give the battery by clapping hands five equal times.)

Thrice Illustrious—Brother Expert you will now conduct our brother to his seat among us.

Expert conducts him to the East and seats him.

LECTURE INTENDANT OF THE BUILDING "

Solomon—Brother Tito, are you an Intendant of the Building or Master in Israel?

Tito—I have taken the five steps of exactitude, I have penetrated into the inner part of the temple, I have seen the Hebrew characters, the three mysterious J's without knowing what they meant.

Note 75.—"Intendant of the Building, sometimes called Master in Israel. The eighth degree in the Ancient and Accepted rite. The body is called a Lodge, and its decorations are crimson; the room is lighted with 37 lights, arranged in three groups of 9 each, and each group forming a triple triangle; on the altar are 5 other lights. The Master is styled Thrice Potent, and represents King Solomon. This degree was instituted to supply the loss of the chief architect of the temple."—Macy's Encyclopaedia and Dictionary of Freemasonry, Article Intendant of the Building.

Solomon—How were you received?

Tito—By acknowledging my ignorance.

Solomon—Why were you raised in that degree?

Tito—In order to dispel the darkness in which I was immersed, and to get such light as would regulate my heart and enlighten my understanding.

Solomon—Into what place were you introduced?

Tito—Into a place full of want and charms, where virtue and sovereign wisdom reside.

Solomon—What is the duty of Intendant of the Buildings?

Tito—Their duty is to keep the brethren steady in the practice of virtue, by setting them good examples and to correct their works.

Solomon—Why is it required in this degree, before you are admitted, to show that you are acquainted with the three first degrees in masonry?

Tito—To show that it is only gradually we can arrive at perfection.

Solomon—What do you learn from those three degrees?

Tito—The first teaches me moral, the second political, and the third heroic virtue.

Solomon—Why have you been obliged to take steps backwards and forwards in your different degrees?

Tito—To show that the progress toward virtue is slow and gradual, and that by humility we must curb that pride which is so natural to us, before we can presume to hope for perfection, and also that we must judge so impartially of our actions, and so effectually govern our passions, as not to leave anything exceptionable in our conduct.

Solomon—Can you explain the mysteries of our lodge?

Tito—I shall endeavor in the best manner I can.

Solomon—What do the three mysterious letters in your jewel signify?

Tito—Judah, Jah, signifying *praise be unto God*, the third "J," in the middle of the triangle of the blazing star is the initial of the sacred and present nameless word.

Solomon—What does the circle on the inside of the third triangle signify?

Tito—The immensity of God who had neither beginning nor ending.

Solomon—What do the three letters on the inside of the circle mean?

Tito—Oh! thou eternal alone possessest the attributes of the divinity.

Solomon—What are the chief attributes of the divinity?

Tito—*Beauty* (6 letters) *Wisdom* (7) *Boundless Mercy* (14) *Omniscience* (11) *Eternity* (8) *Perfection* (10) *Justice* (7) *Compassion* (10) *Creation* (8). These attributes form the number of eighty-one (81.)

Solomon—Explain the square of nine to me which you see in the triple triangle.

Tito—There are in the first nine, 3 attributes, there are in the second nine, 3 attributes, there are in the third nine, 3 attributes. And if these are in three columns and added together, form a square of eighty-one.

Solomon—Why do you place Solomon in the temple?

Tito—In memory of his being the first who consecrated a temple to the Lord.

Solomon—Why do you place a *Brazen Sea* in the temple?

Tito—To let us know that the temple of God is holy and that we must not enter it before we have been purified from all uncleanness.

Solomon—What does the left side of the temple signify?

Tito—Masonry under all the law of types and ceremonies.

Solomon—What does the right side of the temple signify?

Tito—True masonry under the law of Grace and Truth.

Solomon—Why do you place St. John the Baptist on the right side?

Tito—Because he was the fore-runner of the temple which the Lord had chosen to reside in.

Solomon—What is the meaning of the tomb which is under the threshold of the door of the Sanctuary in the degree of Provost and Judge?

Tito—It was to us an emblem that we may be purified by death before we can enter the mansion of bliss.

Solomon—What does the candlestick with 7 branches signify?

Tito—The presence of the Holy Spirit in the hearts of those that observe faithfully the laws.

Solomon—Why were you barefooted at the time of your reception?

Tito—Because Moses was barefooted when he entered the holy land.

Solomon—What did you hear before you entered the [lodge]?

Tito—Five great knocks.

Solomon—What do they denote?

Tito—The five points of Felicity.

Solomon—What happened in consequence of them and what was done to you?

Tito—The Expert immediately appeared, who supported and carried me around the temple five times.

Solomon—What was his intention in so doing?

Tito—That I might have an opportunity of admiring its beauties.

Solomon—What ideas occurred to you on this occasion?

Tito—Surprise, wonder and grief took possession of my mind at that time.

Solomon—Why were you thus affected?

Tito—I was thus affected at the sight of what I saw in the blazing star.

Solomon—Pray, what could that be?

Tito—The ineffable name of the Grand Architect of the Universe.

Solomon—Why had that star only five rays?

Tito—It was to show that in the construction of the temple, the five orders of architecture were made use of; secondly, to represent the five points of Felicity; thirdly, the five senses, without which no man is perfect; fourthly, the five lights of masons and fifthly, the five zones inhabited by masons.

Solomon—Which are the five points of Felicity?

Tito—To walk and intercede, to pray, love and assist your brethren, so as to be united with them in heart and mind.

Solomon—Why were you seized with wonder?

Tito—It was on seeing the beauty and ornaments of the temple, whereof I saw but a part.

Solomon—Why did you not see the whole?

Tito—A thick veil concealed a part from me, but I hope the strong desire I have to improve, and my zeal for the Royal Art, will disperse the cloud in time which now obstructs my sight of them.

Solomon—Why were you seized with grief?

Tito—As all the wonders which I saw brought to my remembrance the melancholy end of our respectable and dear Master Hiram Abiff.

Solomon—Did you find nature giving way when you indulged your grief?

Tito—I must have sunk under the weight of my afflictions if I had not been seasonably relieved by those about me, whom I afterwards found to be my brothers.

Solomon—How did you discern them to be your brothers?

Tito—By their invoking the Ineffable name, having previously pronounced *Jachinai*, which I saw in the middle of the blazing star.

Solomon—Did you promise to keep these matters secret, and under what penalty?

Tito—I did promise the strictest secrecy, and that under the penalty of having my body severed in two and my bowels torn out.

Solomon—How were you made to walk?

Tito—By the five points of exactitude.

Solomon—What do you mean by this?

Tito—I mean the five solemn steps which I took in advancing to the throne of the powerful King of Israel, when I took my obligation in his presence.

Solomon—Why were you obliged to represent a dead man at your reception, and why then covered with a fiery red cloth?

Tito—In order to denote to us that good masons ought to be dead to the world and its vices.

Solomon—What do the scales imply that were put into your hands?

Tito—It is an emblem of justice, and given me to denote that I must do justice by the brethren, and conciliate all difference that may occur among them, and by said scales, I must also weigh my own actions and regulate my conduct, in order to justify the good opinion conceived of me, by being appointed Master in Israel and Intendant of the Buildings.

Solomon—Have you seen your Illustrious Thrice Puissant Master this day?

Tito—I have seen him.

Solomon—Where was he placed and how clad?

Tito—He was placed in the East under a rich canopy bespangled with brilliant stars, and clad in azure and gold.

Solomon—Why was he thus clad?

Tito—Because when the Almighty appeared to Moses on Mount Sinai, and delivered him the tablets of the law, he seemed to be in a cloud of azure and gold.

Solomon—Have you any remains of darkness about you?

Tito—The morning star enlightened me, and the mysterious one guided me.

Solomon—Where were you thus conducted?

Tito—I cannot tell you.

Solomon—How old are you?

Tito—Twenty-seven.

Solomon—What numbers have you remarked?

Tito—*Five, Seven and Fifteen.*

Solomon—Where did you perceive them and what do they mean?

Tito—I remarked them in the arrangement of lights, and have already explained the first two numbers, the last represents the fifteen masters, who found the body of Hiram Abiff under the sprig of acacia, which party was headed by Mah-hah-bone.

Solomon—Why did you wear green on your apron and ribbon?

Tito—To teach me that virtue and zeal in masonry are the only roads to lead me to sublime knowledge.

Solomon—What does your jewel represent?

Tito—The triple essence of Divinity.

CLOSING CEREMONIES

INTENDANT OF THE BUILDING.

Solomon—Brother Tito what's the hour?

Tito—Thrice Illustrious, the shades of evening announce a time for repose.

Solomon—Since man must rest, let us close our labors trusting in the Grand Architect who never sleeps; but before we retire, brother Tito declare to us the meaning we give in this degree to the triangle, circle, square and blazing star.

Tito—The triangle expresses the triple attributes of the divine essence, the triple nature of man, the triple composition of the material world. The circle defines the unity of God-head and the unity of man. The square implies the quadrature of a sane mind with a sound body, and of individuals with society. The blazing star, (having five points) signifies the five points of felicity, or more properly, of order to which man is destined viz: (first) loving, (second) thinking, (third) working, (fourth) speaking, (fifth) designing.

Solomon—(Knocks 00000; all rise.)

Tito—(Knocks 00000.)

Adoniram—(Knocks 00000.)

All—(Knock 00000.)

Solomon—I declare this college of Intendant of the Buildings closed.

HISTORICAL ANALYSIS

EIGHTH DEGREE OR INTENDANT OF THE BUILDING.

Masonry the Image of the Beast—Absolute Secrecy and Absolute Despotism
—Caricature of Christ's Resurrection—Rulers of the Darkness of this World.

"Intendant" means superintendent. The word is of French dialect, where these rites were coined by *Ramsay* and the *Jesuits*, which are the sum and substance of the Ancient and Accepted Scottish Rite now the ruling rite of the Masonic world.

This Eighth Degree opens with an endorsement by repetition of the ridiculous anachronism, that, in the sixth degree *Joabert* was made Intimate Secretary "after the completion of the temple," and then was raised a step higher, to "Provost and Judge," in the seventh degree, while the work of the Temple was going on, involving the Irishman's "hoist a peg lower."

As Rev. 13, 14, is believed to teach that Popery suggested Masonry "*The Image of the Beast*," and yet Popery and Masonry, in this country, are professed antagonisms; it is of extreme importance that we know assuredly whether these Scotch Rite degrees were actually the work of the Jesuits, the most active and conspicuous order in the Romish Church.

Now the testimony of *Rebold*, confirmed by other Masonic authorities, is: "Another system was established at Lyons by a partizan of the Stuarts, and afterwards worked by the Jesuits." (*Rebold p. 214.*) Again "suspicion engendered investigation, and investigation elicited the fact that these 'unknown superiors' were no other than leading Jesuits and partizans of the Stuart interest." (*Rebold, p. 22.*) Pages might be filled with

similar quotations, asserting over and over again, that *Ramsay* and the Jesuits manufactured the first of these "ineffable" degrees; that they formed the basis of "*The Rite of Perfection*" of twenty-five degrees formed by De Bonneville in the Clermont Jesuit College. They were four years later adopted by "The Council of Emperors," 1758, patented by them to *Morin* in 1761, sent by him to Charleston, S.-C., and by *Morin* and others enlarged, by the addition of eight degrees, into the present Scotch Rite of 33°, which is really the Masonry of our temples today. Even *Mackey*, who hates the Jesuits, wincingly acknowledges and records the above facts. (*Encyc. Art. Stuart Masonry.*)

Thus by clear, abundant Masouic authority, it is proved that the substratum and basis of American Masonry was the work of Papists, and that of Jesuit Papists, a society so destructive to civil order that in the year 1773, a Papal Bull was issued dissolving the whole Jesuit order at the demand of France, Spain, Portugal, Parma, Naples and Austria; an order whose two main pillars are the same as those of the lodge system viz: Absolute secrecy and absolute despotism and control; not only over Protestantism but over every government and every institution. This led the above Popish governments to demand its dissolution in 1773. And this knowledge of its origin confirms the words of *W. H. Seward* that Masonry "seeks the destruction of every government which it can not control."

This also explains the degrees we are considering, this Eighth degree included. If the story of it were translated from its night drama and put in a newspaper it would not be read on account of its insipidity and destitution of merit. Priests do not rely on the intelli-

gence of the people, but on their superstition, and on the supernatural power which inhabits superstition. And what but the most dense superstition could or can induce a crowd to regard and address the chairman of its night-meeting the club as "*Thrice Puissant.*" To put on "white aprons lined with red and bordered with green;" to lead in a candidate bare-footed; all this and more merely to appoint a superintendent of a building, in place of our "dear Master, Hiram Abiff."

The only use and efficacy of such stuff is to furnish a murdered Hiram, as a counterfeit for a crucified Christ; to raise him from the dead as a ridiculous caricature of Christ's resurrection, "by the strong grip of Judah's lion," as a travesty on Christ's word, that He had power to raise himself from the dead. "*I have power to lay it down and I have power to take it again.*" Three classes of minds would be interested in such a travesty; infidels, priests and devils. And these three *are* interested in all religious imposture. Their dupes can scarcely be said to be interested; they are "bewitched" rather, as with the sorceries of Simon Magus. Gazing on, and listening to a Romish mass in an unknown tongue; unknown often to the priest who reads it, the people look solemn it is true, but it is the stolid solemnity of cattle in a slaughter yard. But the Mason is below the Papist in this; that, at the close of the solemn fanfaronade, he is sworn to conceal it.

We have seen from Masonic authors, that Jesuitism is the mother of Masonry; and that Masonry is as like Jesuitism as the Image is like the Béast. And we know where this Jesuitism came from. It was born at night, in a cave near the little town of *Enresa*, in Spain. The ignorant Cavalier who fancied or feigned that God met

and communed with him in that cavern, whose mouth was hid with brambles, may have come to believe it. But if the saloon keepers and their allies in this country, the vast majority of whom are Romanists, are the fruits of Popery; and we may "*know systems*" as well as men "by their fruits;" then the lodges which license the saloons by their political control, and the priests who pardon their keepers belong to "the rulers of the darkness of this world;" and both must perish before the world can be redeemed.

CHAPTER XIII

NINTH DEGREE OR MASTER ELECT OF NINE "



SAGITARIUS OR THE ARCHER.

This is an important and interesting grade. In it is detailed the mode in which certain craftsmen who have just before the completion of the temple, been engaged in an execrable deed of villany, received their punishment. This assembly is called a chapter.

DECORATIONS:—The chapter represents an apartment in Solomon's palace, the hangings are red with white

Note 78.—"Elected Knights of Nine. Called by the French 'Master Elect of Nine.' The body is termed a Chapter. The presiding officer represents King Solomon, and is styled 'Thrice Illustrious.' The room represents the audience chamber of King Solomon; it is illuminated by nine lights of yellow wax. The apron is of white lambskin, spotted with red, and lined and bordered with black. On the flap is painted or embroidered an arm holding a dagger; and in the middle of the apron a watered ribbon, worn from the right shoulder to the left hip. At the lower end of this are the nine red rosettes, four on each side and one at the bottom; and from the end of the sash hangs the jewel, which is a dagger, its hilt of gold and its blade of silver. The object of this degree is to exhibit the mode in which a certain workman, who, in order prematurely and improperly to obtain the knowledge of a superior degree, engaged in an execrable deed of villany, received his punishment. It exemplifies the truth of the maxim that the punishment of crime, though sometimes slow, is ever sure, and it admonishes us, by the historical circumstances on which it is founded, of the binding nature of our Masonic obligation. The symbolic colors in the regalia are white, red and black, the white being emblematic of the purity of the Knights, the red of the atrocious crime committed and the black of grief for its results. In the French rite this is the fourth degree; it requires three chambers, and in some respects has similitude to the eleventh degree of the Ancient and Accepted rite, being also preparatory to the degree of Sublime Knight Elect."—Macy's Encyclopaedia and Dictionary of Freemasonry, Article Elected Knights of Nine.

intermixed with flames; in the north are nine lights—eight close together, and one by itself.

TITLES:—The Master represents Solomon, and is styled Most Sovereign. There is only one Warden, seated in the West, who represents Stolciu, and is called Inspector, with seven brethren round him. All the rest of the brethren are in the South.

CLOTHING:—The Most Sovereign in royal robes, the Inspector and brethren all in black robes and caps, or flapped hats.



Apron, Master Elect of Nine

APRON:—White, spotted with blood lined and bordered with black. On the flap a bloody arm holding a dagger; on the apron a bloody arm holding a bloody head by the hair.

ORDER:—A broad black ribbon crossing from the left shoulder to the right hip, towards the lower extremity of which are nine red roses, four on each side, and from the ninth is suspended the jewel.

JEWEL:—Which is a poniard, with a golden hilt, and a silver blade, or more properly a balance with a scroll and dagger on one plate and the decapitated head of ignorance on the other.

DRAFT:—The draft of this chapter is an oblong square at the upper part of which, to the right, is drawn the city of Jerusalem. On the other side is represented a cave not far from the sea, and near Joppa, surrounded with rocks in which you discover a man lying with his head on a rock, and a poniard at his feet. You also see in the cave a burning lamp suspended from the ceiling;

also running water and a cup to drink from. On the top of the mountain above the cave is a figure of a setting sun. In the middle of the draft appears a bush as if on fire, and burning by the reflection of a rainbow which seems to stand fixed in order to point out the asylum the murderer had taken refuge in to elude the vigilance of his pursuers. You also see in the draft a winding road, which leads from Jerusalem to Joppa; on this road, near the cave, you see a dog; close to the dog a man following him, behind them at some distance are eight other men without order.

ANTE-ROOM DECORATIONS:—In the ante-room must be an artificial cave, and a large stone for the candidate to sit on, a small table before the mouth of the cave; on it a poniard and a lighted lamp, below the lamp in large letters the word "*Revenge*." There must also be a spring of water and a cup to drink from, also on the floor and at the mouth of the cave an effigy of a man as if asleep. His head must be loosed from his body.

In the chapter the Most Sovereign sits under a canopy in a chair of state covered with black; before him a triangular table covered with black and fiery colored cloth. On said table is a bible, scepter and poniard.

Solomon uses a scepter, and the Inspector uses a mallet which he holds constantly in his hands as a token of revenge.

OPENING CEREMONIES

MASTER ELECT OF NINE.

Most Sovereign—Brother Inspector, what is the hour?

Inspector—Most Sovereign, the dog star rises in the East, followed by the archer, and they are in pursuit of the serpent of Ignorance.

Most Sovereign—Brother Stolkin, are you an Elected Knight?

Stolkin—A lamp lighted me, a cave received me, and a spring refreshed me.

Most Sovereign—(Knocks eight quick, and one slow; 00000000 0.)

Stolkin—(Knocks eight quick and one slow; 00000000 0 with his poniard.

(All the brethren knock eight quick, and one slow, 00000000 0; with their hands.)

Most Sovereign—This chapter is opened.

At a reception the brethren sit with the right leg over the left, the right elbow on the right knee, the head resting in the palm of the right hand.

CHAPTER XIV

NINTH DEGREE OR MASTER ELECT OF NINE."

INITIATION.

Candidate—(Knocks eight and one, 00000000 0.)

Stolkin—Most Sovereign, there is an alarm at the door.

Most Sovereign—Brother Adoniram, see who knocks at the door of our Chapter to interrupt our deliberations.

Captain of Guard—(Goes to the door, knocks eight and one, 00000000 0; then opens door.) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—A stranger who demands to speak to the King privately.

Captain of Guard—Most Sovereign, it is a stranger who wishes to speak to you privately.

Most Sovereign—Let him be admitted.

Captain of Guard opens the door and admits the stranger, who goes at once to the King and consults with him privately for a few moments, and then takes a seat.

Most Sovereign—Brethren, I have this moment learned from this stranger that he has discovered an individual

Note 77.—"Elect of Nine. (Elu des Neuf.) The ninth degree of the Ancient and Accepted Rite. In the old rituals there were two officers who represented Solomon and Stolkin. But in the revised ritual of the Southern Jurisdiction the principal officers are a Master and two Inspectors. The meetings are called Chapters. The degree details the mode in which certain traitors, who, just before the completion of the Temple, had been engaged in an execrable deed of villainy, received their punishment. The symbolic colors are red, white and black; the white emblematic of the purity of the knights, the red of the crime which was committed and the black of grief. This is the first of the six degrees and the one on which the whole six system has been founded."—Mackey's Encyclopaedia of Freemasonry, Article Elect of Nine.

concealed in a cave near the coast of Joppa, answering the description of one of the murderers of our lamented Master Hiram Abiff. He has also offered to conduct those I may select to the place of his concealment.

All rise and request to be partakers in the vengeance due the villain.

Most Sovereign—Stop, my brethren, I hereby decree that only nine shall undertake the journey, and to avoid giving offense, I hereby order all your names to be placed in an urn and the first nine that are drawn shall be the brethren to accompany the stranger.

Their names are put in the urn, they proceed to ballot till the eighth one is elected.

Master of Ceremonies—(Knocks eight and one, 00000000; when the brethren resume their former positions.)

Stolkin—Most Sovereign, there is an alarm at the door.

Most Sovereign—Brother Adoniram, see who knocks at the door of our Chapter to interrupt our deliberations.

Captain of Guard—(Goes to the door, knocks eight and one, 00000000; opens it and says:) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—It is brother Joabert, who comes to ask the favor of receiving the degree of Master Elect of Nine.

Captain of Guard—Most Sovereign, it is Joabert who comes to ask the favor of receiving the degree of Master Elect of Nine.

Most Sovereign—Let him be admitted.

Captain of Guard opens the door; the Master of Ceremonies and candidate enter and advance to the altar.

Most Sovereign—Faithful Joabert, what is your wish?

Master of Ceremonies—(For candidate,) I come to

ask the favor of being admitted into the degree of Master Elect of Nine.

Most Sovereign—What motive induces you to think you deserve such an honor to be conferred upon you?

Master of Ceremonies—My zeal, fervor and constancy, which I promise shall be doubled hereafter, have made me aspire to beg this favor.

Most Sovereign—Learn, Brother Joabert, that you are to impute your present admission into this degree and Chapter, less to a desire we may have of conferring this degree on you, than to an inclination we have of making a trial of your conduct and courage, and your compliance with the obligations you have contracted in the different degrees you have received.

You may recollect that when you were made a mason after the light was shown you, you saw all the brethren were armed, and you know that it was in your power to claim their assistance in case you were exposed to any danger. You were also aware that those arms were intended for your destruction, to be plunged into your breast, to vindicate masonry, should you be so wicked as to violate your solemn obligations and divulge the secrets of masonry or of masons. Still, notwithstanding, these most sacred and solemn obligations and the severe penalties we submitted ourselves to incur in swerving from them, there have been people so vile as to violate those sacred ties and expose themselves to all the tortures which they had denounced against themselves.

Know my brother, that at this present hour we have in our power one of the perpetrators and murderers of our respectable master Hiram Abiff, who groans under the enormity of his guilt, and expects every moment to undergo the rigorous tortures which his crime richly merits, to serve as an example to deter others,

This, brother Joabert, I have just learned from a stranger who is willing to conduct any I may appoint to the place where this miscreant (or Abiram⁷⁸) is hidden. My dear brother, this illustrious Chapter being fully convinced of your zeal, is much disposed to confer higher degrees upon you, and as I have decreed that only nine shall go with the stranger to the hiding place of the miscreant, and as eight of them have been selected, an opportunity now offers of your being one of that number, to bring this criminal to condign punishment if possible, adequate to the enormity of his crime. Do you find yourself disposed to vindicate the Royal Art, and sacrifice this traitor in honor of masonry; and do you feel disposed to be one of that number?

Candidate—I do.

Most Sovereign—I must now inform you, brother Joabert, that this man perhaps, is one of your acquaintances, perhaps a friend; nay, he may be one of your most intimate ones, but in such a case as this, every sentiment must give way to that of revenge, which, with you, is to stifle every other consideration. Be assured of no bad consequences attending your perpetrating the revenge. Besides this is the only opportunity that offers of making us sensible of your zeal by which you will be admitted into this degree. Again I will ask you do you feel disposed to be one of that number?

Candidate—I do.

Most Sovereign—Faithful Joabert, I shall now select you as the ninth and last of the number. Pursue the

⁷⁸Note 78.—"Abiram. One of the traitorous craftsmen, whose act of perjury forms so important a part of the third degree, receives in some of the high degrees the name of Abiram Abinep. These words certainly have a Hebrew look; but the significant words of Masonry have, in the lapse of time and in their transmission through ignorant teachers, become so corrupted in form that it is almost impossible to trace them to any intelligent Root."—Mackey's Encyclopaedia of Freemasonry, Article Abiram.

murderer of our regretted Master Hiram Abiff, seek him, seize him and bring him here to suffer the penalty of his horrid crime.

Most Sovereign—Vengeance."

All—Vengeance.

Most Sovereign—Brother Adoniram, you will now blindfold brother Joabert and let him be conducted by our stranger to the place where the criminal is.

(Candidate is then blindfolded and conducted to the cave.)

Captain of Guard—Brother Joabert, you will now suffer yourself to be seated, (seats him on a stone opposite the cave.)

Captain of Guard—Be not afraid brother Joabert, I will now leave you for a while.

Master of Ceremonies then shakes a parcel of chains and groans as if under affliction and dread of punishment.

Captain of Guard then places Joabert's left hand on the table and his head leaning on it, and his right hand on his thigh and says:

Captain of Guard—My dear brother Joabert, I must leave you here alone, but you must promise me on the word of a man, that you will remain in this posture that I now leave you, however alarmed you may be by any noise you may hear. Attend brother Joabert to what

⁷⁹Note 79.—"Vengeance. A word used in the high degrees. Barruel, Robison and the other detractors of Freemasonry have sought to find in this word a proof of the vindictive character of the institution. "In the degree of Kadosh," says Barruel (Mémoires, II. 310) "the assassin of Adoniram becomes the king, who must be slain to avenge the Grand Master Molay and the Order of Masons, who are the successors of the Templars."

No calumny was ever fabricated with so little pretension to truth for its foundation. The reference is altogether historical; it is the record of the punishment which followed a crime, not an incentive to revenge.

The word nakam is used in Masonry in precisely the same sense in which it is employed by the prophet Jeremiah (I. 18) when he speaks of *nikemat Jehovah*, "the vengeance of the Lord"—the punishment which God will inflict on evil-doers.—Mackey's Encyclopaedia of Freemasonry, Art. Vengeance.

I say, for if you neglect it, it may cost you your life. What do you say?

Candidate—I will.

Captain of Guard—And now brother Joabert, as soon as I leave you, when you hear any one knock as a mason, take off the bandage from your eyes and closely examine every object around you. When you hear a second knocking in a masonic manner, drink of the cup near your left hand. And at the third knocking, do as you shall be prescribed by a voice which will direct you.

Though I leave you alone brother Joabert, believe me that the eyes of the whole [] [lodge] are upon you, therefore I beg that you will not fail, punctually to comply with these instructions. Farewell brother Joabert, I now leave you.

Captain of the Guard then leaves him and shuts the door briskly, waits for a minute or two and then knocks the first three.

Candidate—(Takes the bandage from his eyes.)

Captain of Guard—(Knocks the second three.)

Candidate—(Drinks out of the cup.)

Captain of Guard—(Knocks the last three and returns to the Chapter.)

Master of Ceremonies—Take that poniard and strike the villain first on the head and then on the heart. Cut off his head and take it in your left hand, the poniard in your right and follow me.

Candidate—(Obeys the order.)

Master of Ceremonies—(Conducts him to the door of the Chapter, knocks eight and one, 00000000.)

Captain of Guard—Most Sovereign, there is an alarm at the door.

Most Sovereign—You will see who knocks at the door of our Chapter to interrupt our deliberations,

Captain of Guard—(Knocks eight and one, 00000000; and opens the door) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—Brother Joabert who has discovered the place where the traitor Akirop^o has been concealed, and has revenged the death of our respectable Master Hiram Abiff, and comes to lay the villain's head at the feet of King Solomon.

Captain of Guard—(Shuts the door.) Most Sovereign it is Joabert who has discovered the place where the traitor Akirop has been concealed and has revenged the death of our respectable Master Hiram Abiff, and comes to lay the villain's head at the feet of his Sovereign.

Most Sovereign—Let him be admitted.

Captain of Guard—(Opens the door and says: Let him be admitted.

Master of Ceremonies and candidate enter and proceed directly to the foot of the throne, candidate at the same time striking the head with his dagger, and crying revenge.

Most Sovereign—(Looking with indignation says:) Oh wretch, what have you been doing? My orders to you were, that the traitor should be brought to me, not that you should put him to death. Your disobedience of my orders shall cost you your life. Stolkin, put him to death.

Brethren all kneel on one knee, and at the same time brother Stolkin lays hold of candidate's head and with his sword stands in the attitude of killing him.

Captain of Guard—Thrice Most Sovereign, pardon him! pardon him! It must have been an excess of zeal, and love for the memory of our respectable Master Hi-

Note 80.—'Akirop. The name given, in the ritual of the Ancient and Accepted Rite, to one of the ruffians celebrated in the legend of the third degree. The word is said in the ritual to signify an assassin.—Mackey's Encyclopaedia of Freemasonry, Article Akirop.

ram Abiff, certainly that prompted him to disobey his orders. Pardon him.

All—Thrice Most Sovereign, pardon him.

Most Sovereign—Brethren I yield to your entreaties, and pardon him in consideration of his zeal for doing his duty. For it was necessary and right, for the authority of public justice must prevail and all who resist it must be subdued.

Brother Joabert, for the zeal you have manifested in bringing to punishment one of the murderers of our lamented Master Hiram Abiff, I shall now confer upon you the degree of Master Elect of Nine. Come and contract your obligation.

OBLIGATION MASTER ELECT OF NINE.

I—do solemnly promise in the presence of the Great Architect of the Universe, and of the respectable brethren here present, and who compose this Illustrious Chapter of Elected Masters, never to reveal the secrets of this degree, with which I have been or shall be made acquainted, to any person whatever, but to a brother known to be of this degree, and in this I bind myself by all my former obligations.

I likewise promise to revenge masonry in general, and particularly the most horrid murder that ever was committed.

I also promise to protect and support the order and my brethren with all my might, credit and power, and also the Grand Council of Princes of Jerusalem. And if I fail in any part of this my present obligation and engagement, I submit to perish by the vindictive weapon, which shall be given me as an honorable mark of this order, and as a reward of my zeal, fervor and constancy. So help me God, Amen.

Most Sovereign—Rise my brother and receive your reward. I do hereby constitute you an Elect of Nine¹¹ and invest you with the jewel of this degree, which is a balance with a scroll and dagger on one plate, and the decapitated head of ignorance on the other. (He then invests him with the apron and kisses him four times on each cheek and once on the forehead.)



Sign, Master Elect of Nine.

SIGN.

First one raises the poniard and makes the motion of striking the other on the forehead; the other places his hand on his forehead as if to examine the supposed wound.

Second raises the arm, strikes at the other's breast as if with a poniard, and says, *Nekam.*¹²

¹¹Note 81.—"Elect of Nine. [Scotch Masonry.]—The sixth degree conferred in the Lodge of Perfection, Scotch Rite, and the ninth upon the catalogue of that system. There is a Master with the title of Most Potent, representing Solomon, with one Warden styled Grand Inspector, representing Stolkyn, a Treasurer, Secretary, Master of Ceremonies and Captain of the Guard, the latter representing Zerbal. The hangings are red and white. There are nine lights. The apron is white, lined with black and specked with blood, having a bloody arm holding by the hair a bloody head; on the movable part a bloody arm with a poniard. The jewel is a poniard. The age is 8x10. The lesson is prudence in judgment."—*Morris's Masonic Dictionary, Article Elect of Nine.*

¹²Note 82.—"According to the Masoretic pointing, *Nekam*. A Hebrew word signifying Vengeance, and a significant word in the high degrees."—*Mackey's Encyclopaedia of Freemasonry, Article Nekam.*

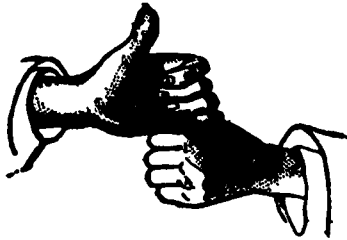
ANSWER.

Place your right hand on your heart and say *Nekah*.



Answer.

TOKEN.



Token

Clinch the fingers of your right hand, and at the same time elevate your thumb. The second seizes your thumb with the right hand, at the same time

elevating his thumb; signifying the nine elected, eight close together and one by itself.

PASS WORD:—*Begoal-Kol*.

SACRED WORD:—*Nekam*; answer *Nekah*.

BATTERY:—Nine strokes by eight and one; 0000-0000 0.

AGE:—Full eight and one.

HOURS OF WORK:—From break of day until evening.

MORAL:—That we should be careful how we suffer ourselves to be led away by an excess of zeal, even in a good cause, to execute on an individual the vengeance due for the violation of divine or human laws.

Most Sovereign—Brother *Stolkin*, you will now conduct our new brother to his seat, to listen attentively to the discourse by our Grand Orator.

DISCOURSE BY GRAND ORATOR.

Thrice Respectable Brother Elected, the unanimity and earnestness with which this respectable assembly requested your pardon, disposed our heart to grant it, especially as your crime was owing to an over zeal. In this you have imitated *Joabert*, King *Solomon's* favorite as I am now going to inform you.

You, my brother, without doubt recollect the melancholy catastrophe of our respectable Master *Hiram Abiff*, whose death is the constant subject of our grief and tears; and in this we take an example from the wisest of kings, who bemoaned the irreparable loss he has sustained by his death. You will know that *Solomon*, on hearing that he was missing, immediately put a stop to building and swore that no person should be paid his wages until this great man was found dead or alive. You will also recollect that brethren went out in search of him, and that *Stolkin* at length found him assassinated and buried under a sprig of acacia. *Stolkin's* good luck on this melancholy occasion endeared him to the King, and procured him his most intimate confidence. *Solomon* after having the funeral obsequies of that great man celebrated with as much splendor and magnificence as possible, determined to take public satisfaction of the perpetrators of that horrid crime and sacrifice them to the manes of his deceased friend. He issued a proclamation promising a considerable reward to any person who should detect the place where the villains lay concealed, who committed this horrid murder, declaring at the same time that he would even forgive the assassin

himself, providing he would make his appearance in his presence and acknowledge his guilt. But he must give up his accomplices so as to bring them to condign punishment and thus expiate the greatest of crimes.

This proclamation was out for a considerable time without his receiving any intelligence concerning the matter, when one day Solomon was sitting in his hall giving audience to more than ninety (90) masters or other officers of the order, Zerbal the Captain of the Guards, came in and informed him that a strange person desired to be admitted to the King in private, as he had a matter of the utmost consequence and importance to communicate to him.

The brethren were alarmed at the readiness with which the King consented to this private audience, for fear of any danger to his sacred person.

Said audience proved of short duration and the king's speedy return removed their fears. He informed them that this unknown person was acquainted with the retreat of a murderer of Hiram Abiff, and that he had offered to conduct thither, such people as would choose to accompany him, to inform themselves of the truth of what he had asserted. The brethren all to a man stood up and offered their services to the King on this occasion. The King was highly pleased with their zeal, but declared that among such a number of virtuous brethren, the casting of lots should determine who should have the honor of being employed in this important matter, to bring this odious victim, on whom he intended to wreak his vengeance. Consequently the names of all the Intendants of the Building who were present, were put into a box, and he declared that those nine whose names should be first drawn from the box should be the brethren appointed to follow the unknown man, and bring

the traitor alive and make him an example to the latest posterity. The lots were drawn, and joy gladdened the faces of those whose names came out first. They received directions from the King to follow the unknown man who would conduct them to the cave which was the traitor's residence since his crime. They obeyed the order and departed, but one of the nine named Joabert, (whom you this day represented) animated with uncommon ardour, and thinking his brethren walked too slow, got ahead of them and was the first to come to the cave or assassin's asylum, which was at the foot of a bush that seemed to burn; and a star which had conducted them, appeared to be fixed over the cave. Joabert, inflamed with rage, entered it, and by help of a lamp (which hung in the cave) saw the villain fast asleep lying on his back, with a dagger at his feet. Joabert seized the dagger and struck him with all his might, first on his head and then on his heart, on which the villain sprang up with fury, but immediately dropped down dead at his feet, pronouncing only the word Nekam.

Joabert cut off his head, then quenched his thirst at the spring in the cave and was joined by his brethren, whom he was just going to meet. They on seeing the head of the traitor cut off, represented to Joabert that he had committed a fault by his over zeal, and that by thus putting an end to the villain's life he had rescued him from the tortures which Solomon had prepared for him.

They assured him that Solomon would not pass unnoticed this piece of disobedience of orders, but would certainly punish him for it. They also stated that they would intercede, however, with the king to procure his pardon. After having quenched their thirst, Joabert took the head and all walked back to Jerusalem. When

they arrived, Solomon on seeing them was going to give orders for the intended torture, when he espied Abyram's head in Joabert's hands, at the sight of which he could not restrain his wrath. He at once ordered Stolkin to put Joabert to death, which order he would have executed if all the brethren had not thrown themselves on their knees and begged him off, as the brethren of this Chapter have done for you, my brother.

You see what a deal of instruction may be drawn from the circumstances attending this history:

First—By the death that this traitor suffered, that crimes never go unpunished. Sooner or later they meet with their deserts.

Secondly—You may learn from the danger which the impetuous Joabert was in, how unsafe it is to exceed our orders, and that it becomes a necessary duty literally to comply with the orders of our superiors.

Thirdly—By the pardon procured for this zealous brother, you may also learn how easily the heart of a good king is influenced to be merciful.

You also see how useful it is to have friends who interest themselves warmly for us on critical occasions.

Most Sovereign—(Knocks eight and one; 00000000 0; all rise.)

Most Sovereign—Let us applaud our newly made brother by the mysterious numbers. (All clap with their hands eight and one.)

LECTURE MASTER ELECT OF NINE.

Most Sovereign—Brother Stolkin, are you a Master Elected?

Stolkin—The ballot has alone determined that matter and I have been made acquainted with the cave.

Most Sovereign—What have you seen in the cave?

Stolkin—A light, a poniard and a fountain, with the traitor Akirop or Abyram.

Most Sovereign—Of what use were these to you?

Stolkin—The light to dispel the darkness of the place, the dagger to revenge the death of our respectable Master Hiram Abiff, and the spring to quench my thirst.

Most Sovereign—Where were you made a Master Elect?

Stolkin—In the hall of audience in Solomon's palace.

Most Sovereign—How many Masters Elected were made at that time?

Stolkin—Nine, of whom I was one.

Most Sovereign—From what order and number of people were they chosen?

Stolkin—From upwards of ninety, mostly Intendants of the Building and some masters.

Most Sovereign—What motive prompted you to become a Master Elected?

Stolkin—The desire of revenging the death of Hiram Abiff, by destroying his murderers.

Most Sovereign—Where did you find the assassin?

Stolkin—In the bottom of a cave, situated at the foot of a burning bush near Joppa, not far from the sea.

Most Sovereign—Who showed you the way there?

Stolkin—An unknown person.

Most Sovereign—What roads did you pass through?

Stolkin—Through dark and almost inaccessible roads.

Most Sovereign—What did you do when you came to the cave?

Stolkin—I laid hold of the dagger which I found there and with it struck the villain so violently on the head, then on the heart, that he expired immediately?

Most Sovereign—Did he say anything before he died?

Stolkin—Give me first letter of the first syllable,

and I will give you the first letter of the second syllable.

Most Sovereign—The first is N. Now give me the other.

Stolkin—K.

Most Sovereign—What do these two letters N and K mean?

Stolkin—Nekam, which signifies revenge.

Most Sovereign—How was your election consummated?

Stolkin—By revenge, disobedience, clemency and eight and one.

Most Sovereign—Explain this.

Stolkin—By revenge I destroyed the traitor, by disobedience I exceeded the orders given me by the king, and by clemency, through the intercession of my brethren, I obtained the king's pardon; and lastly, by eight and one, as we were only nine chosen for this business.

Most Sovereign—What did you do after having killed the traitor?

Stolkin—I cut off his head and quenched my thirst at the spring, and being fatigued laid myself down to sleep until my eight brethren entered the cave crying revenge.

Most Sovereign—How did Solomon behave and receive you when you presented him the traitor's head?

Stolkin—With indignation, as he had proposed to himself much gratification in punishing that villain, and he even doomed me to death, but on account of my zeal, forgave me.

Most Sovereign—What did the dark room represent into which you were conducted before your reception?

Stolkin—It is the representation of the cave where I found the traitor.

Most Sovereign—How came you to be left there blindfolded?

Stolkin—To call to my mind the traitor's sleep, and how often we may think ourselves secure after committing a crime, when we are in the most danger.

Most Sovereign—How did the Elected walk?

Stolkin—Darkness obliged them to put their hands before their eyes and heads, to prevent being hurt or knocking themselves against anything. As the roads were bad and uneven they were obliged often to cross their legs over one another.

Most Sovereign—What does the dog represent that you see in the Chapter on the road near the cave?

Stolkin—The unknown person or the good citizen who conducted the Elected.

Most Sovereign—What does the naked bloody arm with the poniard mean?

Stolkin—The grief still subsisting for Hiram Abiff though one of the murderers was punished, and it was done by a mason; and as yet some unpunished.

Most Sovereign—What emblems do you use to express the number of nine elected?

Stolkin—The first, by the nine red roses at the bottom of the black order; second, by the nine lights in the Chapter; third, by the nine strokes of the scepter and mallet and fourth, by the nine kisses, four on each cheek and one on the forehead. These are the emblems of the nine elected. The red is the emblem of the precious blood that was spilt in the temple and ordered to remain there until revenge was fully completed.

Most Sovereign—How do you wear that large black ribbon?

Stolkin—From the left shoulder to the right hip with the poniard hanging at the bottom of said order.

Most Sovereign—Of what color is your apron?

Stolkin—White skin, lined and bordered with black

and spotted with red; on the flap a bloody arm holding a dagger, on the apron a bloody arm holding a bloody head by the hair.

Most Sovereign—With what is the Chapter of the Elect hung?

Stolkin—With red and white mixed with flames, white flames on the red, and red flames on the white. The one indicates the blood that was spilt, and the white the order of purity of the Elected.

Most Sovereign—Why have you no more than one Warden?

Stolkin—Because the Chapters were always held in Solomon's palace, where no one was permitted but his favorite who was privy to what passed.

Most Sovereign—What more is to be done?

Stolkin—Nothing, as everything is achieved, and Hiram Abiff avenged.

Most Sovereign—Give me the pass-word?

Stolkin—Begoal-Kol.

Most Sovereign—What is the great word?

Stolkin—Nekam.

Most Sovereign—Is there no other pass-word?

Stolkin—Yes, there are two more by which we know one another, Joabert and Stolkin.

Most Sovereign—At what time did the Elected set out for the cave?

Stolkin—Just at dark.

Most Sovereign—When did they return?

Stolkin—At day break.

Most Sovereign—How old are you?

Stolkin—Eight and one, perfect

CLOSING CEREMONIES

MASTER ELECT OF NINE.

Most Sovereign—(Knocks eight and one.)

Stolkin—(Knocks eight and one; All rise.)

Most Sovereign—(Makes the sign by putting his hand on his forehead, and says;) My brethren let us renew our obligations.

All make the sign with their poniards together, first at the head and then at the heart.

Most Sovereign—(Knocks eight and one.)

Stolkin—(Knocks eight and one.)

Most Sovereign—Brethren, ignorance yields to our repeated vows. Let us advance in our labors.

I declare this college closed.

HISTORICAL ANALYSIS

NINTH DEGREE OR MASTER ELECT OF NINE.

**Rage for a Multitude of Degrees—A Drill of Assassination and Revenge
—Turns Lynch Law into a Religion—John Quincy Adams on Masonic
Penalties—Swears to "Revenge Masonry in General"—Masonic Murders
Proved in Court—"They were Not at all Ashamed."**

We are still in the purlieus of Solomon's Temple. The motives which made these degrees were: The rage of the French for a multitude of degrees; their willingness to pay for them, and the need of the Stuart pretenders for money. *Ramsay* went to Paris in 1710, seven years before Masonry was transformed from a mechanic's club to a rite of worship in the London tavern. *Ramsay* took it at flood tide and it led him to fortune. He invented the *Royal Arch* degree, and two systems were drawn from and made out of it by *Dunkerly* and *Dermott*. Born of humble parentage *Ramsay* was knighted by the Prince de Turenne. He in conjunction with Jesuits developed a rite of six degrees, called after himself. And, says *Mackey*, "that his high degrees were afterwards expanded to an unreasonable extent, was not his fault." And he adds that the *Royal Arch* "was adopted from *Ramsay* by the The Council of Emperors of the East and the West and subsequently passed over to the Ancient and Accepted Scottish Rite, where it still remains the thirteenth degree." *Mackey Art. Ramsay*. And while the thirst for secret degrees produced them, as a good market produces its supply, it

was necessary that they should revolve around Solomon's Temple to give unity to the system by adding degrees at the top of the York Rite.

But this Ninth Degree surpasses and excels the three preceding it, which are apologized for as "containing little symbolic instruction, being "mere recapitulation," etc.

This Ninth is the degree of "Revenge," and the Ritual is a drill of assassination. *Joabert* is sent to arrest *Abiram*, who, without proof produced, is said to be one of the murderers of Hiram Abiff and finding him asleep in a cave, he cuts off his head and brings it to Solomon by the hair. He is reproved for his haste, but rewarded by being raised to the Ninth Degree, and given an apron, white with blots of blood on it, lined and bordered with black, while on the flap is a bloody arm holding a dagger; and on the apron itself, a bloody arm holding a bloody head by the hair; and the cry of "Vengeance! Vengeance!" is repeated over and again by Master and members in the cave and in the court.

Now, considering that these degrees overran France; considering the ignorance of religion among all classes, owing to the ignorance of the clergy and the fearful corruption of the church, no ingenuity of

"Earth and hell confederate"

could have formed and let loose among the people a device better adapted to form fiends to work the guillotine in the horrors of the revolution which followed, than this Ninth Degree of the Ancient and Accepted

Scottish Rite. Lynch law is fearful, but this Ninth Degree turns lynch law into religion. It elevates and adorns lynchers. If Booth, who murdered Lincoln, had been seized, lynched, his head cut off and brought into the Supreme Court at Washington by the hair, and the bringer had been made Provost Marshal of Washington; told to wear this blood-begrimed Masonic apron with a poniard for a jewel, or a pair of scales with a scroll and a dagger on one plate and a decapitated head on the other, and the word "Revenge" in large letters over the heads of the judges;—blameless and beloved as Lincoln was, and horrified as men were at his murder; if the drama of this degree had been enacted in public upon lynching his murderer, it would have tended to throw the world's sympathy on the assassin, and sunk the United States in the esteem of mankind to a level with the thugs of India, or the cannibals of African lodges; who pledge fealty to their order by eating human flesh.

Yet *Macoy* and *Mackey* (Notes 76 and 77) dwell, with their accustomed relish, on the ornaments and teachings of this degree; and the latter (Note 79) says: *Barruel* and *Robison* "have sought to find in the word (vengeance) a proof of the vindictive character of the Institution." And he adds: "No calumny was ever fabricated with so little pretension to truth for its foundation."

If history, and especially American history, presents any character capable of forming and uttering a correct and dispassionate estimate of Masonry and its degrees,

that character is John Quincy Adams. And his well known statement of this matter has been endorsed and approved by thousands on thousands, including the 45,000 Masons who seceded in 1828—32; which is this: That "a humane butcher would not mutilate the body of a hog, as Masons swear consent to be mutilated if they fail to keep Masonic secrets." No wise observing man can place such Masons as *Mackey*, *Macoy* and others, aside of *Adams*, *Robison* and *Barruel*, without seeing that something has happened to the minds of Masons which makes them blind to common, plain religious truth.

A careful reading of this Ninth Degree, and others, will satisfy 999 men in every 1,000 that the whole Masonic system and especially this Ninth Degree, is calculated to harden men and make them vindictive and callous to deeds of blood.

The Master of Ceremonies orders the candidate (who obeys) to kill and cut off a man's head and follow himself to the presiding officer of the lodge-meeting, with the poniard in one hand and the gory head in the other. Is this lodge play, performed at midnight after prayer, in the presence of the members, calculated to make them loathe assassination and revenge?

The real purpose and object of this assassination drill is not to give zest to an evening's entertainment. The practical purpose and intent is expressed in the oath in which the candidate is made to swear:

"I likewise promise to revenge Masonry in general."

And it is well known, or may easily be known by a little conversation with Masons, that there is no hatred more vindictive than that with which Masons regard a seceder, who, for conscience sake, secedes and exposes the secrets of their order. And yet the gentlemanly and scholarly *Mackey* (Note 79) says of *Robison* and *Barruel*, who find in this Ninth Degree, proof that Masonry is a vindictive Institution: "No calumny was ever fabricated with so little pretension to truth." And yet *Robison* knew whereof he affirmed. He had received, carefully written out, in a box, twelve o'clock at night, in Paris, from a Mason who was fleeing from France with embezzled public funds, all the degrees of a "Perfect Scotch Mason;" *Parfait Macon Ecosais*. Though under no obligation of secrecy concerning these "ineffable" *Ramsay* and *Jesuit* degrees, he refrained from publishing their rituals so that outsiders could enter lodges by them, but published the well known book for which *Washington* thanked *Rev. Frederick Snyder*, who sent it to him. This *Robison* and the celebrated *Abbe Barruel* are accused by *Mackey* of "calumny," because they say Masonry is proved "vindictive" by this Ninth Degree, which swears initiates to "*Revenge Masonry in general*," and that with a poniard in one hand and a bloody human head in the other, to show how his oath bound him to "revenge" the lodge.

But if Masonry is one consolidated mass of sworn crime, why are not more actual crimes committed by Masons! The answer is: For the same reason that

Popery does not burn heretics when she will lose more than gain by it. Masonic crimes are plenty enough in Africa, as Messrs *Hinman* and *Cole* are witnesses, both of whom have been there; and the latter, *Mr. Cole*, was born there, and has been in the African lodges. Other missionaries confirm their statements. But though idolatry is practiced in Christian as well as in heathen countries, the crimes of idolatry in Christian lands must be covered. Nay; lodges sometimes go through the farce of expelling men whose crimes have made them outlaws; while in Africa where murder is not unpopular it is well known that human flesh is eaten as proof of fealty to the secret orders.

But we have murders enough proved in open courts on the lodge, as of *Pritchard*, *Miller*, *Morgan* and others, to show that Masonry is murderous in practice, as its oaths prove it to be in theory; and is any one so weak as to suppose the mass of Masonic murders are not secreted as the mass of its proceedings are?

The thing, however, to be chiefly noted in this degree is, that it is a lynch law execution of a supposed murderer of Hiram by killing him in his sleep and cutting off his head; when this very murder in the third or Master's degree has been executed by order of Solomon in a totally different way. (See *Bernard's Light on Masonry, Third Degree.*)

Now, if this were all professed fools-play, legend, fiction or what not, the case were different and might be endured. But this open historic contradiction and

falsehood is solemnly sanctioned by men, not children, and that by oaths and prayers to God, and "*they were not at all ashamed neither could they blush.*" *Jeremiah 6, 15.*

CHAPTER XV

TENTH DEGREE OR MASTER ELECT OF FIFTEEN.**



CAPRICORNUS OR THE GOAT.

This grade very properly follows that of Master Elect of Nine, as it gives the continuation and conclusion of the history of events commenced there: the arrest and punishment of the two other criminals for the atrocious crime they had committed, as related elsewhere.

DECORATIONS:—The Chapter represents the audience chamber of King Solomon, and is hung in black spread with red and white tears; in the East is a skeleton repre-

Note 23.—"Master Elect of Fifteen. [Scotch Masonry.]—The seventh degree conferred in the Lodge of Perfection, Scotch Masonry, and the tenth upon the catalogue of that system. There are three officers, a Most Potent Master, representing Solomon; A Grand Inspector, representing Stoklin, and a Junior Warden, styled Introducer; other officers as in the preceding grade. The assembly is entitled a Chapter. The hangings are red and white. The apron is white, lined with black, with a representation of the Temple, having towers upon it; on the movable part, three spikes. The jewel is a poignard. Hours of work, 5 a. m. to 6 p. m. The lesson is the certainty of divina justice."—*Morris's Masonic Dictionary, Article Master Elect of Fifteen.*

senting Jubelum** (Akirop;) in the West, one representing Jubela, (Guibs;) in the South, one representing Jubelo (Gravelot) of whose blood the flies have sucked. Each of these skeletons is armed with that tool with which they perpetrated the murder of Hiram Abiff. The Chapter is lighted by fifteen lights, five in the East before the President, and five before each Warden.

TITLES:—This meeting is styled a Chapter. The President is styled Most Illustrious Master. The Senior Warden, Inspector, and the Junior Warden, Introducer.

At a reception [initiation] only fifteen elect are allowed to be present in the Chapter, the others remain outside.

CLOTHING:—Apron white, lined and bordered with black. On the center is painted a square built city, representing Jerusalem, three gates of which are seen in the distance. Above the gates are three heads impaled on spikes.

ORDER:—Is a black ribbon from the left shoulder to the right hip. Where it crosses the breast, three heads impaled on spikes are painted thereon.

JEWEL:—A balance, with a scroll, square and compass, and dagger on one plate, and three decapitated heads on the other.

Note 24.—"And so we may through these mingled English and French corruptions trace the genealogy of the word Jubelum; thus, Ghiblim, Ghiblim, Ghiblim, Ghiblim, Ghiblim, Ghiblim, and finally Jubelum. It meant simply a Fellow Craft, and was appropriately given as a common name to a particular Fellow Craft, who was distinguished for his treachery. In other words, he was designated, not by a special and distinctive name but by the title of his condition and rank at the Temple. He was the Fellow Craft, who was at the head of a conspiracy. As for the names of the other two Ruffians, they were readily constructed out of that of the greatest one by a simple change of the termination of the word from um to a in one, and from um to e in the other, thus preserving, by a similarity of names, the idea of their relationship. For the old rituals said that they were brothers who had come together out of Tyre. This derivation seems to me to be easy, natural and comprehensible. The change from Ghiblim, or rather from Ghiblim to Jubelum, is one that is far less extraordinary than that which one-half of the Masonic words have undergone in their transformation from their original to their present form."—*Mackey's Encyclopaedia of Freemasonry, Article Ruffians.*

OPENING CEREMONIES

MASTER ELECT OF FIFTEEN.

Most Illustrious Master—(Knocks five, 00000; and the five candles in the East are lighted.)

Inspector—[Adoniram] (Knocks five, 00000; and the five candles in the West are lighted.)

Introducer—[Stolkin] (Knocks five, 00000, and the five candles in the South are lighted.)

Master—Brother Inspector, what's the clock?

Inspector—Most Illustrious Master, it is five o'clock and the dawn of justice and truth appears in the East.

Master—If it is five o'clock and the dawn of justice and truth appears in the East, it is time to begin work. Give notice that this Chapter of Master Elect of Fifteen is about to open.

Inspector—Brethren, you will please take notice that this Chapter of Elect of Fifteen is about to open.

Master—(Knocks fifteen, 00000 00000 00000.)

Inspector—(Knocks fifteen, 00000 00000 00000.)

Introducer—(Knocks fifteen, 00000 00000 00000.)

Master—I declare this Chapter of Master Elect of Fifteen open.

Master—(Knocks one and the ☐ [lodge] is seated.)

CHAPTER XVI

TENTH DEGREE OR MASTER ELECT OF FIFTEEN.*

INITIATION.

The Master of Ceremonies retires to the ante-room, prepares the candidate, conducts him to the door of the Chapter and knocks five, 00000.

Introducer—[Stolkin] (Knocks five, 00000;) Illustrious Master, there is an alarm at the door.

Master—Brother Expert, see who knocks at the door of our Chapter to interrupt our deliberations.

Expert—(Goes to the door, knocks five, 00000; and opens it a little.) Who knocks at the door of our Chapter to interrupt our deliberations? Who's there?

Inspector—[Adoniram] It is an Elect of Nine; brother Joabert, who wants to know the other two ruffians* of our respectable Master Hiram Abiff and to arrive at the degree of Master Elect of Fifteen.

Expert—(Shuts the door and says:) Most Illustrious Master it is brother Joabert, who wants to know the other two ruffians of our respectable Master Hiram Abiff,

Notes 88.—"Elect of Fifteen. (Elu des Quinze.) The tenth degree in the Ancient and Accepted Scottish Rite. The place of meeting is called a Chapter; the emblematic color is black, strewn with tears; and the principal officers are a Thrice Illustrious Master and two Inspectors. The history of this degree develops the continuation and conclusion of the punishment inflicted on three traitors who, just before the conclusion of the Temple, had committed a crime of the most atrocious character. The degree is now more commonly called Illustrious Elu of the Fifteen. The same degree is found in the Chapter of Emperors of the East and West, and in the Rite of Mizraim."—Mackey's Encyclopaedia of Freemasonry, Article Elect of Fifteen.

Notes 89.—"Ruffians. The traitors of the third degree are called Assassins in continental Masonry and in the high degrees. The English and American Masons have adopted in their ritual the more homely appellation of Ruffians. The fabricators of the high degrees adopted a variety of names for these Assassins."—Mackey's Encyclopaedia of Freemasonry, Article Ruffians.

and to arrive at the degree of Master Elect of Fifteen.

Master—Let brother Joabert be admitted. (Adoniram and candidate enter, and make fifteen steps in a triangular manner, and advance to the altar.)

Master—Faithful Joabert, what do you wish?

Inspector—(For candidate,) I wish to know the other two ruffians of our respectable Master Hiram Abiff, and to arrive at the degree of Master Elect of Fifteen.

Master—Brother Joabert, the zeal, fervor and constancy you have shown in the preceding degrees, and more especially in the degree of Master Elect of Nine, had it not been for the intercession of your brethren, would have cost you your life.

It is now six months since the execution of Jubelum, of whom this skeleton in the East is a representation; since which time I have caused Bengabee" one of my Intendants in the country of Cheth, to cause diligent inquiry to be made if any person had taken shelter in those parts who might be supposed to have fled from Jerusalem, and I have just received information that several persons answering the description of the other two ruffians have arrived there, and believing themselves secure, have begun to work in the quarries of Bendaca." I have also written to King Maacha" of Cheth to have

Note 87.—"Bengabee. [Scottish Masonry.]—A name introduced in Scotch Masonry in the degree of Master Elect of Fifteen. He was intendant" of Solomon in the country of Cheth. The name, however, is not historical, nor is there any "Country of Cheth" on record."—Morris's Masonic Dictionary, Article Bengabee.

Note 88.—"Bendakar. A significant word in the high degree. One of the Princes of Intendants of Solomon, in whose quarry some of the traitors spoken of in the third degree were found. He is mentioned in the catalogue of Solomon's princes, given in 1 Kings iv. 9. The Hebrew word is [בְּנֵי-בַד] the son of him who divides or pierces. In some old rituals we find Bendaca a corruption."—Mackey's Encyclopaedia of Freemasonry, Article Bendakar.

Note 89.—"Maacha. In the tenth degree of the Scottish Rite we are informed that certain traitors fled to "Maacha, King of Cheth," by whom they were delivered up to King Solomon on his sending for them. In 1 Kings ii. 89 we find it recorded that two of the servants of Shimei fled from Jerusalem to "Achish, son of Maacha, King of Gath." There can be little doubt that the carelessness of the early copyists of the ritual led to the double error of putting Cheth for Gath and of supposing that Maacha was its king instead of its king's father. The manuscripts of the Ancient and Accepted Scottish Rite, too often copied by unlearned persons, show many such corruptions of Hebrew names, which modern researches must eventually correct. Delaunay, in his Thuléus, makes him King of Tyre, and calls him Mahabah."—Mackey's Encyclopaedia of Freemasonry, Article Maacha.

them apprehended, and have requested him to cause them to be delivered to those whom I shall send there to secure them and bring them to Jerusalem, to receive the punishment due for their crimes.

I have selected fourteen of our most worthy brethren, and zealous masters, and have also selected you as the fifteenth to proceed to the country of Cheth, and secure the other two murderers and bring them to Jerusalem to receive the punishment adequate to their crimes. Do you consent to make the number of fifteen for that purpose?

Candidate—I do, most cheerfully.

Master—Having cheerfully accepted of the appointment, you will now together with the rest of the brethren whom I have selected, proceed to the country of Cheth, and gain admission into the presence of King Maacha, and deliver to him this letter with a request to apprehend if possible the other two murderers of Hiram Abiff and deliver them into your charge, to be secured and brought back to Jerusalem to receive the punishment due for their crimes. You will now depart and execute my orders.

Master—Illustrious Grand Captain of the Guards, you will now assemble your guards and escort the brethren to the country of Cheth.

Captain of the Guards forms them into line and all retire except the two Kings and Expert.

The Senior Warden now dresses in royal robes and takes the character of Maacha, King of Cheth, and takes the East.

Embassy—(Knocks five, 00000.)

Expert—(Knocks five, 00000; and opens the door) Who's there?

Master of Ceremonies—An Embassy from Solomon, King of Israel to King Maacha of Cheth.

Expert—Most Powerful King Maacha, it is an Embassy from Solomon King of Israel, who desires an audience with your majesty.

King Maacha—Let them be admitted.

Expert—(Goes to the door, knocks five, 00000; and opens it.) Let them be admitted.

Master of Ceremonies with candidate and attendants enter, approach the throne and kneel on one knee.

Master of Ceremonies—Most Powerful King Maachs, Solomon our King, hearing that a number of his subjects had fled from Jerusalem and taken shelter in this country and are at this present time working in the quarries of Bendaca, has sent this embassy into your royal presence to ask permission to search in the quarries for the other two murderers of our lamented Master Hiram Abiff; to secure them and carry them back to Jerusalem to receive the punishment due for their crimes. (Hands the letter to King Maacha, who opens it and pretends to read it.)

King Maacha—Illustrious Grand Captain of the Guards, you will assemble a sufficient number of your guards and conduct these brethren from Jerusalem to the quarries of Bendaca, cause strict search to be made therein, and if the murderers are found, let them be bound in chains and delivered to the embassy, to be sent back to Jerusalem, as I should be most happy in having my country cleared of such monsters.

Captain of Guard—Attention guards. (All rise and form into line in the North.)

Captain of Guard—Right face, forward march. (All retire but Expert and the two Kings.)

Master of Ceremonies and candidate with Captain of the Guard and members find two of the brethren in the

ante-room, with sleeves rolled up and working with hammer and chisel on some stone, who take the character of the other two ruffians. They are seized by Master of Ceremonies and Candidate and bound in chains, and are conducted to the door of the lodge.

Master of Ceremonies—(Knocks five, 00000.)

Introducer—(Knocks five, 00000;) Most Illustrious Master, there is an alarm at the door.

Master—Brother Expert, see who knocks at the door of our Chapter to interrupt our deliberations.

Expert—(Goes to the door, knocks five, 00000; and opens it.) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—It is brother Joabert from the country of Cheth, having in charge the other two murderers of Hiram Abiff.

Expert—Most Powerful, it is brother Joabert having in charge the other two murderers of Hiram Abiff.

Master—Let them be admitted.

Expert—(Opens the door.) Let them be admitted.

Master of Ceremonies and candidate with two ruffians enter and proceed to the altar.

Master—Brother Master of Ceremonies, what tidings do you bring?

Master of Ceremonies—Most Powerful King, the two remaining murderers of Hiram Abiff have been found in the quarries of Bendaca, have been seized, bound and brought back to Jerusalem, and we now have them before you for your righteous judgment.

Master—Illustrious Grand Captain of the Guards, let them be imprisoned in the Tower of Achizer, and tomorrow morning let punishment be inflicted upon them adequate to their crimes, and their heads exposed at the gates of the palace with that of Akirop. Away with them! away with them, I say!

(Murderers are conducted out of the lodge.)

Master—To whom do we owe this signal service?

Master of Ceremonies—To Brother Joabert, who after five days' search discovered them cutting stone in the quarries of Bendaëa.

Master—And now brother Joabert, for the fervency and zeal you have shown for our order, in bringing to condign punishment the murderers of our respectable Master Hiram Abiff, you will now approach the altar and contract your obligation, and be elevated to this sublime degree in order that you should become equal with your brethren. (Joabert kneels at the altar.)

OBLIGATION MASTER ELECT OF FIFTEEN.

I——do promise and swear upon the Holy Bible, never to reveal where I have received this degree, nor even say who assisted at my reception, and I furthermore promise never to receive any in this degree without a full power from my superiors.

Nor to assist at any reception unless in a regular manner and Chapter of this degree.

To keep exactly in my heart all the secrets that shall be revealed to me. And in failure of this my obligation, I consent to have my body opened perpendicularly, and to be exposed for eight hours in the open air, that the venomous flies may eat of my entrails, my head to be cut off and put on the highest pinnacle of the world, and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation. So may God help and maintain me. Amen.

Master—Rise Brother Joabert, I greet you, and with pleasure put you in possession of the secrets of the degree.



Sign, Master Elect of Fifteen.

SIGN.

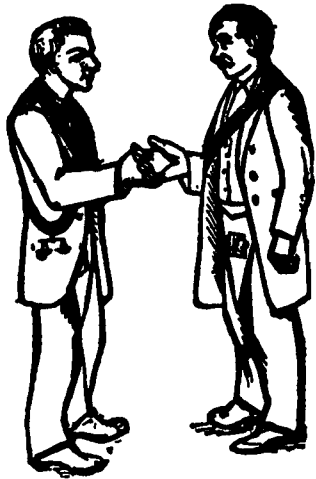
Place the point of the poniard under the chin, and draw it downward to the waist, as if in the act of ripping open the abdomen.

ANSWER.

Give the sign of an Entered Apprentice with the fingers clinched and the thumb extended.



Answer



Token.

TOKEN.

Interlace each other's fingers of the right hand.

PASS WORD:—*Elignam* or *Eliam*.

SACRED WORD:—*Zerbal*, answer *Benjah*.

BATTERY:—Is fifteen strokes by five, 00000 00000 00000.

HOURS OF WORK:—From five in the morning until six at eve.

MORAL:—That the unerring eye of justice will discover the guilty; and they suffer the punishment their crimes deserve.

Master—(Resuming his seat.) And now my brethren join me in applauding the elevation of Joabert to the degree of Elect of Fifteen. (All rise and together give the battery, 00000 00000 00000.)

Master—Brother Adoniram, you will now conduct brother Joabert to his seat, to listen attentively to the discourse by our Grand Orator.

DISCOURSE BY GRAND ORATOR.

Brother Joabert, in the legends of masonry, the greatest enemy of Hiram or Truth is called Akirop, or Jubelum. He had two companions to whom various names have been given. You, brother Joabert, have pursued and destroyed them all three. They represent, first, ignorance or darkness, second, superstition or error, third, egotism or ambition.

In the legend or mythology of the Persians, they were Ahiriman" or the evil principle attended by darkness and chaos.

In the mysteries of the Egyptians, they were Typhon" the enemy and assassin of Osiris" assisted by Serapis and Amenhis. Among the Greeks they were Titan, Python and Chimera.

Many myths of the overthrow of the enemies of man and nature were invented. Now it is Jupiter, seconded by Apollo and Pan. Now it is Ormuzd," aided by the

Note 90.—"Ahiriman. The principle of evil in the system of Zoroaster, and as such opposed to Ormuzd, the principle of good. He emanated, pure, from the primitive light, and was the second born—Ormuzd being the first; but Ahiriman, yielding to pride, ambition and hatred of the first born, or principle of good, was condemned by the Eternal to dwell for 12,000 years in that part of space where no ray of light reaches, at the end of which time the contest between Light and Darkness, or Good and Evil, will terminate. See Zoroaster."—Mackey's Encyclopaedia of Freemasonry, Article Ahiriman.

Note 91.—"Typhon. The brother and slayer of Osiris, in the Egyptian mythology. As Osiris was a type or symbol of the sun, Typhon was the symbol of winter, when the vigor, heat and, as it were, life of the sun are destroyed, and of darkness as opposed to light."—Mackey's Encyclopaedia of Freemasonry, Article Typhon.

Note 92.—"During the last age it was a fashion among the material philosophers to explain all ancient mythology, and the mysteries in this manner, in order to show that they had no religious sense. This was carried so far that even Christ was declared to be nothing but a symbol of the sun and the twelve apostles were the twelve signs of the zodiac! We cannot admit that the Osirian myth is to be explained solely from the astronomical point of view. It had a higher meaning, and shadowed forth the great mystery of the world, the conflicts of good and evil, of vice and virtue, and announces that even through persecution and death, justice and truth, and virtue, shall advance to a perfect victory; and that the night of death shall yield to an immortal day."—Mackey's Encyclopaedia and Dictionary of Freemasonry, Article Osiris.

Note 93.—"Ormuzd was the principle of good and the symbol of light, and Ahiriman the principle of evil and the symbol of darkness, in the old Persian religion."—Mackey's Encyclopaedia of Freemasonry, Article Ormuzd and Ahiriman.

Amshospands and Szeds. They all agree in fixing the period of the victory in the zodiacal sign of Capricornus, when the sun begins his ascension and when nature resumes her work of annual reproduction. In the degree of Elect of Nine of which you have passed, you have learned that Jubelum (Akirop) one of the ruffians, was killed in a cave. That skeleton in the East is a representation of him, with a setting maul with which he was armed when he knocked down Hiram Abiff. His head Solomon had embalmed in order to be exposed until the other two were found out.

Six months after Akirop was killed, Bengabee** one Solomon's Intendants, made inquiry in the country of Cheth, tributary to Solomon, when he learned that Jubela, (Guibs) and Jubelo, (Gravelot) the two other assassins** had retired there, thinking themselves safe.

Note 84.—"Bengabee. Found in some old rituals of the high degrees for Beudakar, as the name of an Intendant of Solomon. It is Bengaber in the catalogue of Solomon's officers, 1 Kings iv. 13, the son of Geber, or the son of the strong man."—Mackey's Encyclopaedia of Freemasonry, Article Bengabee.

Note 85.—"Those who trace Speculative Masonry to the ancient solar worship, of whom Ragon may be considered as the exponent, and in this legend a symbol of the conspiracy of the three winter months to destroy the life-giving heat of the sun. Those who, like the disciples of the Rite of Strict Observance, trace Masonry to a Templar origin, explain the legend as referring to the conspiracy of the three renegade knights who falsely accused the Order, and thus aided King Phillip and Pope Clement to abolish Templarism and to slay its Grand Master. Hutchinson and Oliver, who labored to give a Christian interpretation to all the symbols of Masonry, referred the legend to the crucifixion of the Messiah, the type of which is, of course, the slaying of Abel by his brother Cain. Others, of whom the Chevalier Ramsay was the leader, sought to give it a political significance; and making Charles the First the type of the Builder, symbolised Cromwell and his adherents as the conspirators. The Masonic scholars whose aim has been to identify the modern system of Freemasonry with the Ancient Mysteries, and especially with the Egyptian, which they supposed to be the germ of all the others, interpret the conspirators as the symbol of the Evil Principle, or Typhon, slaying the Good Principle, or Osiris; or, when they refer to the Zoroastrian Mysteries of Persia, as Ahriman contending against Ormuzd. And lastly, in the Philosophic degrees, the myth is interpreted as signifying the war of Falsehood, Ignorance and Superstition against Truth. Of the supposed names of the three Assassins there is hardly any end of variations, for they materially differ in all the principal Rites. Thus we have the three JJJ, in the York and American Rites. In the Adonhiramite system we have Bomvel, Gravelot and Abiram. In the Scottish Rite we find the names given in the old rituals as Jubelum Akirop, sometimes Abiram, Jubelo Bomvel and Jubela Gravelot. Schterke and Oterfut are in some of the German rituals, while other Scottish rituals have Abiram, Bomvel and Hobben. In all these names there is manifest corruption, and the patience of many Masonic scholars has been well-nigh exhausted in seeking for some plausible and satisfactory derivation."—Mackey's Encyclopaedia of Freemasonry, Article Assassins of the Third Degree.

Solomon having learned this, wrote immediately to King Maacha of Cheth, desiring him to give up these two villains to the people he should send, in order to receive at Jerusalem the punishment due for their crimes.

In consequence of which, Solomon elected fifteen of the most worthy brethren and zealous masters, in which number were included the nine that went to the cave of Akirop. They began their march on the 15th day of the month Tamoaz, which answers to the month of June, and arrived on the 28th of the same month in the country of Cheth, and delivered Solomon's letter to King Maacha, who trembled at the news and immediately ordered a strict search to be made for the two ruffians, and if found to be delivered to the Israelites, and said he would be happy in having his country cleared of such monsters.

For five days there was a strict search made, when Zerbal and Elignam were the first to discover them in the quarries of Bendaca. They chained them together and loaded them with irons, on which were engraved the crimes they had been guilty of, to have their approaching fate before their eyes.

They arrived at Jerusalem on the 15th of the following month, and when conducted to Solomon, he charged them, with the most striking reproaches of their black crimes, and ordered them to be put in the Tower of Achizar, until the day they were to be executed by the most excruciating torments and death proportionable if possible to their crimes. On the day of execution they were tied to two stakes by the neck, middle and feet, their arms behind them.

The executioner then opened them from the breast to the *arse-pubis*, and cross wise, and they were left in this condition eight hours, in which time the flies and other insects sucked their blood.

Their groans and complaints were so lamentable, that they even moved the executioner, who cut off their heads and threw their bodies over the walls of Jerusalem to serve as food for the crows and wild beasts of the forest. Thus, my brother, we close the history of Master Elect of Fifteen.

LECTURE MASTER ELECT OF FIFTEEN.

Most Illustrious Master—Brother Inspector, are you a Grand Master Elected?

Inspector—My zeal and my work have procured me this degree.

Most Illustrious Master—Where have you been received?

Inspector—By Solomon himself in his audience chamber.

Most Illustrious Master—When did he receive you, and on what occasion?

Inspector—When he sent me with my companions to find the two other ruffians.

Most Illustrious Master—Were you inquiring after them yourself?

Inspector—Yes, Most Illustrious Sovereign, and if I had not been named by Solomon I should at my own expense have gone to show my zeal in revenging the death of Hiram Abiff.

Most Illustrious Master—You felt then a great joy when you saw those villains executed?

Inspector—The three heads I wear on my ribbon are a proof of it.

Most Illustrious Master—What signify these three heads?

Inspector—They are the heads of the three assassins of Hiram Abiff.

Most Illustrious Master—What do you mean by three heads? Did you not tell me you went in search of two villains?

Inspector—Because one of the villains had already suffered before the other two were taken.

Most Illustrious Master—What were the names of the two you brought to Jerusalem?

Inspector—One was called Jubela (Guib) and the other Jubelo (Gravelot.)

Most Illustrious Master—How were they discovered?

Inspector—By the diligence of Bengabee, Solomon's Intendant in the country of Cheth.

Most Illustrious Master—What method did Solomon take to get them?

Inspector—He wrote to Maacha, King of Cheth, desiring him to make a strict inquiry for them.

Most Illustrious Master—Who carried and delivered Solomon's letter to Maacha?

Inspector—Zerbal, captain of Solomon's Guards.

Most Illustrious Master—Did Maacha hesitate to grant Solomon's request?

Inspector—No; on the contrary he gave us guides and a guard.

Most Illustrious Master—Where were they found?

Inspector—In a quarry called Bendaca's quarry.

Most Illustrious Master—Who was this Bendaca?

Inspector—One of Solomon's Intendants, who had married one of his daughters.

Most Illustrious Master—How came these two ruffians discovered?

Inspector—By means of a shepherd who showed us their retreat.

Most Illustrious Master—Who perceived them first?

Inspector—Zerbal and Elignam, after five days' search.

Most Illustrious Master—How were their chains made?

Inspector—In form of a rule and square, on which was engraved the crimes they had committed, in order to have their approaching fate before their eyes.

Most Illustrious Master—When did you return to

Jerusalem?

Inspector—The fifteenth of the month Ab, which answers to our month of July.

Most Illustrious Master—How long were you on the voyage?

Inspector—One month exactly.

Most Illustrious Master—How many masters were elected by Solomon to go on this expedition?

Inspector—Fifteen, of which number I was one.

Most Illustrious Master—Was there nobody else with you?

Inspector—Yes, King Solomon sent troops to escort us.

Most Illustrious Master—What did you do with the ruffians after you arrived at Jerusalem?

Inspector—We carried them directly into the presence of Solomon.

Most Illustrious Master—What orders did Solomon give about them?

Inspector—After he had reproached them bitterly for the enormity of their crimes, he ordered Achizar, Grand Master of the household, to confine them in the tower that bore his name, and that they should be executed the next day at ten o'clock in the morning.

Most Illustrious Master—With what kind of death were they punished?

Inspector—They were tied naked by their necks and heels to two posts, their bodies cut open from their breasts to the *arsè-pubis* and cross wise.

Most Illustrious Master—Did they continue any time in that condition?

Inspector—They were thus exposed for eight hours in the hot sun, that the venomous flies and insects should suck their blood; which made them suffer even more than death itself. They made such lamentations and cries that they even moved the executioner.

Most Illustrious Master—What did he do with them afterwards?

Inspector—He was so moved with their cries, that he cut off their heads and flung their bodies over the walls of Jerusalem, as food for the ravens and beasts.

Most Illustrious Master—What was done with their heads?

Inspector—They were fixed on poles by order of Solomon and exposed to public view, with that of Akirop, in order to give an example as well to the people as to the workmen of the temple.

Most Illustrious Master—What was the name of the first villain?

Inspector—According to the nine elected, they called him Abyram, but the word is only an emblem, as it signifies villain or assassin. His right name is Jubelum (Akirop) and he was the eldest of the three brothers.

Most Illustrious Master—On which gates were these heads exposed?

Inspector—On the South, East and West gates; that of Akirop on the East gate, that of Jubelo (Gravelot) on the West, and that of Jubela (Guibbs**) on the South gate.

NOTE 96.—"Guibbs. The names given to the Assassins of the third degree by some of the inventors of the high degrees are of so singular a form as to have almost irresistibly led to the conclusion that these names were bestowed by the adherents of the house of Stuart upon some of their enemies as marks of infamy. Such, for instance, is Romvel, the name of one of the Assassins in certain Scottish degrees, which is probably a corruption of Cromwell. Jubelum Guibbs, another name of one of these traitors, has much puzzled the Masonic etymologists. I think that I have found its origin in the name of the Rev. Adam Gib, who was an anti-burgher clergyman of Edinburgh. When that city was taken possession of by the young Pretender, Charles Edward, in 1745, the clergy generally fled. But Gib removed only three miles from the city, where, collecting his loyal congregation, he hurled anathemas for five successive Sundays against the Pretender, and boldly prayed for the downfall of the rebellion. He subsequently joined the loyal army, and at Falkirk took a rebel prisoner. So active was Gib in his opposition to the cause of the house of Stuart, and so obnoxious had he become that several attempts were made by the rebels to take his life. On Charles Edward's return to France he erected in 1747 his 'Primordial Chapter' at Arras; and in the composition of the high degrees there practiced it is very probable that he bestowed the name of his old enemy Gib on the most atrocious of the Assassins who figured in the legend of this degree. The letter u was doubtless inserted to prevent the French in pronouncing the name from falling into the soft sound of the G and calling the word Jib. The additional b and s were the natural and customary results of a French attempt to spell a foreign proper name."—Mackay's Encyclopaedia of Freemasonry Article Guibbs.

Most Illustrious Master—For what reason were their heads exposed on the gates of Jerusalem?

Inspector—Because they had each of them used their violence at these gates of the temple on Hiram Abiff. For when Jubela (Guibs) had struck him at the South gate with a twenty-four (24) inch guage, Jubelo (Gravelot) struck him with a square at the West gate, and Jubelum (Akirop) gave him the finishing blow with a setting maul at the East gate, which killed him.

Most Illustrious Master—What is the word of the Grand Master Elect?

Inspector—Zerbal and Benjah.

Most Illustrious Master—What is the pass?

Inspector—Elignam.

Most Illustrious Master—What are the signs?

Inspector—Here they are. You comprehend me? (he gives them.)

Most Illustrious Master—What are the tokens?

Inspector—Here they are. (he gives them.) Answer me. (Master answers.)

Most Illustrious Master—What's the clock?

Inspector—It is six in the evening.

Most Illustrious Master—Why six in the evening?

Inspector—Because it was at that hour when the last two assassins expired, by which the death of Hiram is avenged.

CLOSING CEREMONIES

SUBLIME KNIGHTS ELECTED.

Thrice Puissant—Brother Inspector, are you a Sublime Knight Elected?

Inspector—My name will inform you.

Thrice Puissant—What is your name?

Inspector—Emeth.

Thrice Puissant—What signifies that name?

Inspector—A true man on all occasions.

Thrice Puissant—What time do you close the Chapter?

Inspector—At dawn of day.

Thrice Puissant—What's the clock?

Inspector—The dawn of day and tolerance, " peace and harmony prevail.

Thrice Puissant—As day appears and tolerance, peace and harmony prevail, give notice that the Chapter of Sublime Knights Elected is closed.

Inspector—Sublime Knights Elected, you will please take notice that this Chapter is closed.

Thrice Puissant—Together, (Sublime Knights all clap seven, 000000; and the Chapter is closed.)

Note 106.—"Toleration. The grand characteristic of Masonry is its toleration in religion and politics. In respect to the latter its toleration has no limit. The question of a man's political opinions is not permitted to be broached in the Lodge; in reference to the former it requires only that, to use the language of the old charge, Masons shall be of "that religion in which all men agree, leaving their particular opinions to themselves."—Mackey's Encyclopaedia of Freemasonry, Article Toleration.

HISTORICAL ANALYSIS

ELEVENTH DEGREE OR SUBLIME KNIGHTS ELECTED.

"The Drearlest of all Dreary Nonsense"—Maniacal Countenance of False Worshipers—Admits the Strong Man Armed.

If it has been felt necessary by the Masonic authors of preceding degrees to apologize for some of them as tame, "giving little or no symbolic information," one would think this Eleventh Degree needed such apology much more. The distinguished *Dr. Leonard Bacon*, a little while before he died, read over some of these degrees, and in a letter to the writer, said: "*Masonry seems to me the dreariest of all dreary nonsense.*" And that is pre-eminently true of this *Eleventh Degree*.

The lodge is still a "*Chapter*," to please the Jesuits, and the clothing of the members the same as in the preceding grade; the three assassins have been killed the second time, and it is too soon to invent a new lynching scene. No murder of a sleeping man in a cave; no bloody head held by the hair; not even a blood-smeared poniard is here to give relish to the game. Even poor Solomon is grown familiar as a half worn coat or hat; so that his title as lodge master has to be changed from "Most Illustrious" in the tenth degree to "Thrice Puissant" in this. In short, the degree is mere repetitious dwelling like the dronings of a weary juggler. What then caused this degree to be selected from thousands then in France? And what has kept it alive for 133 years?

The answer is given in *Note 97*, which tells us that

the fortune of war and the adoption of our present constitution, twelve years before, had convinced the world that there was to be a United States.

This Tenth Degree of the Charleston Rite, was the seventh in the Lodge of Perfection, formed in the Jesuit College (see Note 83) with intent, as its name indicates, to lead and govern all the rest. The lodge was called a "*Chapter*," which means, a Dean and his clergy. The skeleton of *Jubelum*, one of the fabled murderers of *Hiram*, hangs on one side of the hall. The drapery, red and white, the apron lined with black, and the jewel a poniard. The business, or burden, of the degree is the killing of the remaining two murderers of *Hiram*, by ripping them open from the chin downward and allowing "flies to suck their blood." The emblematic color, black, flecked with tears. (*Note 85.*) This degree passed from the Jesuit College into the Rite of The Emperors of the East and West, and so was included in their patent to the *Jew, Morin*. And, though the three assassins of *Hiram* had been killed, by the torture which each invoked on himself, in the third or Masters degree, which was adopted into this rite as a part of it, they are here killed over again, with new, diversified tortures; doubtless because the Rite of Perfection invented in France and called "*Scotch*" by *Ramsay*, was intended to be an independent system, separate from English Masonry, to please the young French nobles who despised the English mechanics. But it became necessary to unite the two, to overtop and bring English lodges to support the Stuarts, and that the inventors might avail themselves of English Masonry, which had already spread itself over Europe, as a market for new degrees.

The names of these imaginary assassins, invented at

the Appletree tavern in 1717, are Latin, *Jubela*, *Jubelo* and *Jubelum*. But as there was no Latin language till centuries after Solomon, any scholar can see the ridiculous pretense of Solomon's connection with Masonry centuries after he was dead. Ramsay invented for the assassins a new set of names, (*Mackey Ency. Art. Assassins*) viz: *Akirop*, *Guibs* and *Gravelot*, to hide from French aristocrats the ignorance of the English inventors of the lodge. The story of sending to "*Maacha, King of Cheth*" to find the last two murderers, is metamorphosed from Shimei going to "Achish, son of Maachah, King of Gath," I *Kings*, 2, 39, pursuing steadily the plan of stealing from the Bible freely, everything but the one Mediator and salvation through Him!; thus deceiving multitudes into the belief that Masonry is very like the Bible and equally good. But in the midst of this fraudulent verbosity, the oath of this Tenth Degree has this damning clause: After swearing consent to have his "body opened and exposed eight hours to flies," he is made to swear: "*I will always be ready to inflict the same punishment on those who shall disclose this degree.*" This sworn assassination, by torture, increases in intensity as the degrees increase. And yet Masonic writers with a cool impudence, gained from worshipping the "father of lies," affirm that "Masonry knows no punishment but expulsion from the lodge!!!"

The venerable and beloved *Dr. Aydelotte*, President of Woodward College, Cincinnati, when asked by a city pastor, who had taken twenty-one degrees: "*What is the matter with Masonry?*" replied: "*Matter with Masonry! It is lie all over.*" The holy man had long before renounced the three degrees he had taken. (*See the oath in the Ritual.*) We read from Milton:—

Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of heaven,
To their own vile advantages shall turn
Of lucre and ambition.

If ever the words of Paul, expanded by Milton, had a fulfillment, it was when *Ramsay* and the *Jesuits* invented these degrees for money and the hopes of promotion by replacing Popery on the throne of England crushing Protestantism in Europe, and free government throughout the world.

CHAPTER XVII

ELEVENTH DEGREE OR SUBLIME KNIGHTS ELECTED.*

AQUARIUS OR THE WATER BEARER.

This grade was originally instituted by Solomon as a reward for the zeal and constancy of the true and faithful craftsmen who were engaged in the construction of the temple. In this degree it is the duty of the Sublime Knights Elected to prepare a proper code of statutes for the Elected Knights of Nine and Fifteen. The lecture explains the duties of the Sublime Knights, and the mystic O, which was composed of F.:M.:W.:O.:

DECORATIONS:—This [lodge] is held in a place representing an ante-chamber in King Solomon's palace.

Note 97.—"Sublime Knight Elect. Sometimes called Twelve Illustrious Knights. The eleventh degree of the Ancient and Accepted Rite. This degree completes the series of Elect degrees, viz: Elect of Nine, Elect of Fifteen and Sublime Knight Elect. The legend of this degree specifies that after vengeance had been taken on the traitors, Solomon, to reward those who had remained faithful to their trust, as well as to make room for the exaltation of others to the degree of Elect of Fifteen, appointed twelve of these latter chosen by their companions, to constitute a new degree, on which he bestowed the title of Sublime Elect, and endowed them with a certain command to provide supplies for the king and his household; to see that the taxes were fairly assessed; to superintend the collection of the revenue, and to protect the people against rapacity and extortion of the tax-gatherers. In this degree is shadowed forth the great principle—free constitutions, without which liberty would often be but a name—the trial by jury of twelve men, whose unanimous verdict is necessary to convict of crime. The assembly is called a Chapter. It is lighted with twelve lights, by threes, in the East, West, North and South, each three forming an equilateral triangle. The presiding officer represents King Solomon, and is styled Thrice Illustrious Sovereign; the two Wardens are styled Inspectors; the Chapter consists of twelve members only. The apron is white, lined, edged and fringed with black, and the flap is black. In the middle of the apron is painted or embroidered a flaming heart. The sash is a black ribbon, worn from right to left, and on which, over the breast, is painted or embroidered a flaming heart; and over that the words *Vincere aut Mori*. The jewel is a sword, worn suspended to the sash."—Macy's Encyclopedia and Dictionary of Freemasonry, Article Sublime Knight Elec.

It is hung with black tapestry strewed with flaming hearts, and is illuminated by twenty-four lights.

TITLES:—The [lodge] is called a Chapter. At an initiation only twelve brethren are permitted to be present. The Master represents Solomon and is styled Thrice Puissant. Instead of Wardens, there is a Grand Inspector and a Master of Ceremonies.

CLOTHING:—The brethren are clothed as in the preceding grade.

APRON:—White, lined and bordered with black. In the centre of the apron is a pocket on which is painted or embroidered a poniard surrounded by nine flames.

ORDER:—A broad black ribbon from the left shoulder to the right hip, on which are embroidered three inflamed hearts; or this motto: *Vincere aut Mori*. At the bottom of the ribbon hangs a gold poniard with a silver blade.

JEWEL:—The same as the preceding degree, with the addition of three hearts inflamed, on the balance; one in the center and one at each end.

OPENING CEREMONIES

SUBLIME KNIGHTS ELECTED.

Thrice Puissant—Brother Inspector, what is your duty to this Chapter?

Inspector—To see that we are all secure.

Thrice Puissant—Are you a Sublime Knight Elected?

Inspector—Thrice Puissant, my name will convince you.

Thrice Puissant—What time is the Chapter open?

Inspector—Twelve o'clock at midnight, the hour of the reconciliation of reason and feeling.

Thrice Puissant—(Knocks seven, 000000.) I declare this Chapter of Sublime Knights Elected open. (One rap; all are seated.)

CHAPTER XVIII

ELEVENTH DEGREE OR SUBLIME KNIGHTS ELECTED.**

INITIATION.

Master of Ceremonies—(Knocks seven at the door.)

Inspector—Thrice Puissant, there is an alarm at the door.

Thrice Puissant—Brother Expert see who knocks at the door of our Chapter.

Expert—(Goes to the door, knocks seven and opens it.) Who knocks at the door of our Chapter?

Master of Ceremonies—Brother Joabert, a Master Elect of Fifteen, who has passed through all the preceding degrees, and beseeches you to confer on him the degree of Sublime Knight Elected.

Expert—Thrice Puissant, it is Brother Joabert, a Master Elect of Fifteen, who has passed through all the preceding degrees, and beseeches you to confer on him the degree of Sublime Knight Elected.

Thrice Puissant—Has his conduct been without reproach and are the Illustrious Knights satisfied with it?

Expert—(To Master of Ceremonies.) Has his con-

Note 98.—"Sublime Knight Elected. (Sublime Chevalier etc.). Called also Sublime Knight Elected of the Twelve. The eleventh degree of the Ancient and Accepted Scottish Rite. Its legend is that it was instituted by King Solomon after punishment had been inflicted on certain traitors at the Temple, both as a recompense for the zeal and constancy of the Illustrious Elect Fifteen, who had discovered them, and also to enable him to elevate other deserving brethren from the lower degrees to that which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights and made the selection by ballot that he might give none offense, putting the names of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and gave them command over the twelve tribes, bestowing on them a name which in Hebrew signifies a true man."—Mackey's Encyclopaedia of Freemasonry, Article Sublime Knight Elected.

duct been without reproach and are the Illustrious Knights satisfied with his conduct?

Master of Ceremonies—All here present are satisfied with his conduct.

Expert—Thrice Puissant, all here present are satisfied with his conduct.

Thrice Puissant—Then let him be introduced in a proper manner.

Expert—Let Brother Joabert be introduced in a proper manner.

Master of Ceremonies puts a naked sword in his right hand with the blade across his body, a compass in his left hand with the points to his heart. Thus arranged he conducts him into the Chapter and seats him in the West in front of the Inspector.

Thrice Puissant—Brother Master of Ceremonies, why have you led Joabert into our presence?

Master of Ceremonies—To beseech the Thrice Puissant to confer this Sublime degree upon him, for by his valor, veracity and vigilance he has won the hearts of his brethren, and they have chosen him to represent them in this assembly of Sublime Elected Knights and to join you in studying the laws the Grand Architect has written upon the hearts of all men, so that legislation may be a unit and a blessing instead of being a curse.

Thrice Puissant—The right of the masonic people to representation, is consecrated from time immemorial; and on this occasion it is with joy I learn the choice of your fellows has fallen on Joabert. It is the just reward of your merit, brother Joabert, and we greet you in this assembly where you now may see the scales of justice adorned by the symbols of the affections, to express that justice should be tempered with mercy, that the law must be conceived in a spirit of love, and that the happiness of the people does not exclusively depend upon rigid expressions of wrong, but also upon a generous display of sentiment.

Thrice Puissant—Brother Expert, you will now teach brother Joabert to travel.

Expert divests him of his sword and compasses which he hands to the Master of Ceremonies, makes the candidate cross his hands on his breast, and conducts him first to the West; causes him to kneel and say *Civi*.

Thrice Puissant—*Ky*. (Candidate rises.)

Expert conducts him to the South where he kneels, from thence to the North where he kneels, and from thence to the East, in front of the Thrice Puissant, where he kneels also.

Thrice Puissant—Brother Joabert, you have been caused to kneel at the four points of the compass in allusion to the four gates of the temple, and the respect we should have to enter a place consecrated. You will now contract the solemn obligation of a Sublime Knight Elected.

OBLIGATION SUBLIME KNIGHT ELECTED.

I—promise and swear on the same obligations I have already taken and contracted to keep secret the degree of the Sublime Knights Elected, with which I am going to be entrusted, as well in regard to masons under this degree as to the profane. I furthermore promise to adore my God, to be faithful to my country, to be charitable to my neighbors and brothers, submitting myself in case of any infraction of this my obligation, to have my body severed in two, my memory lost and looked upon as infamous and foresworn. So God and his Holy Evangelists be my help. Amen.

Thrice Puissant—(Puts his sword three times on the candidate's head.) Brother Joabert, I greet you as a Sublime Knight Elected, and pledge you in a cup of wine as generous as that poured out by Ganymede to the Olympian gods, for it denotes our sincere feelings towards you as a member of this Council, towards those you represent, as well as towards all mankind.

(Wine is then poured out in three glasses, then the

Thrice Puissant, Expert and Candidate touch glasses.)

Thrice Puissant—Brother Joabert, we pledge you in the wine cup and welcome you as a member of this Chapter of Sublime Knights Elected. (All three drink.)

Thrice Puissant—Arise Brother Joabert and receive the recompense due you. (He then decorates him with the sash and apron and gives him the sign, grip and word.)



Sign, Sublime Knight Elected.

SIGN.

Cross the arms on the breast, the fingers clinched, and thumbs elevated.

TOKENS.

First—Present to each other the thumb of the right hand, the fingers clinched. One seizes the thumb of the other and reverses thrice his wrist. One says Berith, the other one says Nedar, the first then says Shelemoth.



First Token.



Second Token.

Second—Take one the right hand of the other, and with the thumb strike thrice on the first joint of the middle finger.

BATTERY:—Twelve equi-timed strokes, 000000000000.

HOURS OF LABOR:—From low twelve until daylight.

PASS WORD:—*Stolkin*; (running of Water.)

SACRED WORD:—*Adonai*.

MORAL:—That the true and faithful brother will sooner or later receive his just reward.

Thrice Puissant—Brother Expert, you will now conduct brother Joabert to his seat in the Chapter while our Grand Master of Eloquence delivers the discourse.

DISCOURSE BY GRAND MASTER OF ELOQUENCE.

My dear brother, let your heart be entirely devoted to enjoy the ecstasy of innocent joy, with springs of full satisfaction to feel all the emotion that it will inspire you with; bless a thousand times this happy day which will open to you the perfection you desire. In short, congratulate yourself with having reached the degree of Sublime Knight Elected which we have just given you.

Do not think that it is one of the imaginary and proud titles which have neither origin or ground for it.

Open the sacred books, search in the holy history and you will find the Epoch of your state. There you will see the excellence and privileges of it.

I should without doubt pass the limits of an ordinary discourse if I was to take up time to let you know the whole extent of it.

I will leave the natural curiosity to those who ought to be willing to know perfectly the state which they

have embraced, with care to make the necessary inquiry for the knowledge you ought to possess. I will be satisfied to expose the duties and obligations of it.

The promise you have just now made and contracted in the quality of Sublime Elected Knight, is the greatest and most solemn of them all. I will not speak to you of the prudence with which you have so often laid the law of, on yourself, you know that virtue too well, and with the practice of it it must be so familiar to you that it would be needless to exhort you to it; and for that reason we fear no violation from your side.

I shall only renew to you the importance of the promises you just now have made and which are the chief matters of your obligation. There is no one in this degree who has not submitted like you, and in short, if all men have indispensably fulfilled those duties you just now imposed on yourself, with what zeal, what eagerness and what ardour, should not a Sublime Elected Knight acquit himself.

We first promise to love and adore God. This is the natural law which is engraved in us. I say more, which came into the world before us, and who is he that could transgress this duty and not render the lawful tribute to him which is owing from us to the vilest creature he has formed, sustaining us only by the means of his power which he may destroy or annihilate without our being able to accuse him of rigour and injustice.

This is, my Illustrious Knight, the first of your duty, that *Reason* teaches, *Truth* shows and *Justice* establishes to us.

You have also promised to be faithful to your country. Is there any among us who does not feel it perfectly and is not fully convinced of the necessity of this part of our obligation of loyalty, as we conform ourselves to

the customs which have been established for all those who as well as you, attained to a degree as eminent as this in which you are now clothed, and to whom is trusted the glory of justice which you have in your hand.

We must now, my brother, explain to you the names and letters which were shown you when you were initiated in our sublime degree and mysteries.

It is not one of the common names which has neither sense, reason nor signification. It is a name which is as those in use in eastern nations, showing the virtue of those who are found worthy of having it.

Yours in the quality of Sublime Knight Elected is *Emeth*" a Hebrew word signifying "a true man on all occasions." Can there be any better or more glorious name, and would it not be a shame and disgrace to any of us who should expose himself to do anything and be capable of degenerating from it?

Now let us come to the allegorical explanation of the figures you have seen in the draft: they will serve to instruct you in the sense and science of your state, and teach you to unfold little by little, the moral sense. They contain the precepts you ought to follow, the principles on which you ought to act, and the duties you have to fulfill.

The Elected as you know, were those Solomon chose to watch the work which was done in the temple after the death of Hiram Abiff. The temple was at last finished and completed to its last perfection. God appeared satisfied with this building which was consecrated to him. It is that cloud in which they have been willing to

Note 99.—"One of the words in the high degrees. It signifies integrity, fidelity, firmness, and constancy in keeping a promise, and especially Truth as opposed to falsehood. In the Scottish Rite the Sublime Knights Elect of Twelve of the eleventh degree are called "Princes Emeth," which means simply men of exalted character who are devoted to truth."—*Mackey's Encyclopaedia of Freemasonry, Article Emeth.*

trace the image of God in this draft by the triangle which you see in the cloud; therefore it is very easy to make from these two figures a just and true application.

Our hearts are the living temple, where are erected altars which ought to receive the sacrifices which we make to the Lord. It should always be a temple worthy of him. We can never know too much how to employ our time for its construction, neither can we apply ourselves too much to carry offerings which may be agreeable to him.

To render ourselves worthy of his favors, we ought to compare to that miraculous cloud which spread itself over the ark, by which God showed the favorable alliance he had made with his people, which is the chief object of the draft now before you. In that box which hangs at the top of the draft, were deposited the hearts of the victims who were offered to the Lord and which were accepted sacrifices.

If the gift you make of your heart is pure, it will become a true figure of it, and he will not reject the offering of it if all that lies in it is worthy to be offered to him.

You also see the urn; it was there Solomon ordered the heart of Hiram Abiff^{***} to be deposited, as an authentic mark of esteem and tenderness he had for him, which is without doubt a very urgent lesson, which invites us to re-inflame our endeavors in conducting our actions of life, that we may be able to leave behind a memory worthy to be consecrated with respect, esteem and veneration.

Note 100.—"Heart of Hiram Abiff. There is a legend in some of the high degrees and in continental Masonry that the heart of Hiram Abiff was deposited in an urn and placed upon a monument near the holy of holies, and in some of the tracing boards it is represented as a symbol. The myth, for such it is, was probably derived from the very common custom in the Middle Ages of persons causing their bodies to be dismembered after death for the purpose of having parts of them buried in a church or some place which had been dear to them in life."—*Mackey's Encyclopaedia of Freemasonry, Article Heart of Hiram Abiff.*



Scales and Sword.

The pair of *scales* you perceive to be an attribute of justice. It is here exposed to your sight to make you remember that it is with that you ought to weigh your proceeding and projects if you are inclined to deserve the glorious name of Emeth. The sword with which you are armed, and given you by the Thrice Puissant has been remitted you less for a mark of honor and discretion, than to be employed, to serve, than to be used in order to fulfill the solemn obligation you have contracted.



The *key* which you also see in the draft is a symbol to teach you to keep religiously in your heart the secrets with which you are intrusted, as it is a sacred trust that these illustrious brethren have reposed in you.

The zealous charity you ought to have for your brethren, is figured to you by the emblem of an *inflamed heart*, a true symbol of it. As it is the principal object, and most indispensable duty of a mason to devote himself to practice virtue, what care ought not an Elected Sublime Mason to have, never to depart from this principle. He who is in the superior degrees ought always to act effectually to render himself worthy of that distinction. Charity is of all virtues, the principal one which satisfies humanity.

Instead of the inflamed heart, which was worn (at the time of the written law) as a distinctive mark of the Sublime Elected, we wear a cross the form of which is traced to you. It is the happy epoch of the law of grace we live in. Since upon the cross was spilled the precious blood of the Sovereign Redeemer to whom we are all indebted, we are all obliged to wear it, not as a mark which may please our vanity or our affections,



but as one of the attributes of our condition and a striking object, capable continually to recall us to that divine author of nature, that Sovereign Master of our days who has been willing to render himself a victim for the iniquities of our fathers, and to withdraw them from the everlasting torments they had but too much deserved.

You see also the two palm trees, very high and lofty which seem to spread their branches over the tomb of Hiram Abiff. They are the emblem of the everlasting palm, at which we all of us aim, and which are traced for us to be deserving of it.

These, my Illustrious Brother are the chief objects of our draft, which you ought to keep up to, and study the same and be always the subject of your reflections. We flatter ourselves (having so fair a road before you that you will follow it and never enter any other dangerous path to scatter you from the many great duties you are to fulfill. You will find the exertion so much the more easy for it. In short, keeping firm to your obligations and faithful to your promises, we shall find in you a brother zealous and officially charitable, worthy of bearing the respectable name of Sublime Elected Knight, which you have now received.

LECTURE.

Thrice Puissant—Are you a Sublime Knight Elected?

Inspector—Illustrious Thrice Puissant, my name will inform you.

Thrice Puissant—What is your name?

Inspector—Emeth.

Thrice Puissant—What means that name?

Inspector—A true man in all things.

Thrice Puissant—How were you arrayed when introduced in this Chapter?

Inspector—I had a sword in my right hand, the blade across my body and a compass in the left the points of which rested on my breast.

Thrice Puissant—Why the sword across your body?

Inspector—To remind me that my body should be severed in two if I was vile enough to reveal the mysteries of this degree.

Thrice Puissant—And why the points of the compass on your breast?

Inspector—To show that my actions were encompassed as I was found worthy to receive the degree of Sublime Elected Knight.

Thrice Puissant—How were you reported in the Chapter?

Inspector—By seven knocks.

Thrice Puissant—What signify these seven knocks?

Inspector—The seven years that were employed in the construction of the temple and its ornaments.

Thrice Puissant—What is your sacred word in quality of Sublime Knight Elected?

Inspector—*Adonai*, which is *God*.

Thrice Puissant—And the pass-word?

Inspector—*Stolkin*.

Thrice Puissant—What is the sign of the Sublime Knights Elected?

Inspector—To cross the arms on the breast, the fingers clinched, and thumbs elevated.

Thrice Puissant—What is the sacred sign?

Inspector—The promise I made, always to wear the cross in remembrance of my faults, since they are defaced thereby.

Thrice Puissant—What is the token of acknowledg-

ment?

Inspector—To take the right hand of a brother and with the thumb strike three times on the first joint of the middle finger.

Thrice Puissant—What signifies this token?

Inspector—Love to God, Fidelity to my country and Charity towards my neighbors.

Thrice Puissant—What did you see on entering the Chapter?

Inspector—Twenty-four (24) lights.

Thrice Puissant—What do they signify?

Inspector—The twelve^{***} Masters Elected, and the twelve tribes of Israel.

Thrice Puissant—What are the names of the twelve Masters Elected?

Inspector—Joabert, Stolkin, Terry, Morphy,^{***} Alycuber, Dorson, Kerim, Berthemen, Tito, Zermal, Beniah, and Gaber. The first nine are those who went with the stranger in search of Akirop, the last three make up the number of twelve (12) Masters Elected.

Thrice Puissant—What employ did Solomon give them?

Inspector—To superintend all the masters, and there-

NOTE 101.—“The names of the Twelve Illustrious Knights selected to preside over the twelve tribes, as they have been transmitted to us in the ritual of this degree have undoubtedly assumed a very corrupted form. The restoration of their correct orthography, and with it their true signification, is worthy the attention of the Masonic student.”—Mackey’s Encyclopædia of Freemasonry, Article Sublime Knight Elected.

NOTE 102.—“Morphey. The name of one of the twelve Inspectors in the eleventh degree of the Ancient and Accepted Scottish Rite. This name, like the others in the same catalogue, bids defiance to any Hebraic derivation. They are all either French corruptions, worse even than Jakinai for Shekinah, or they have some allusion to names or events connected with the political intrigues of the exiled house of Stuart, which had, it is known, a connection with some of the higher degrees sprung up at Arras and other places where Masonry was patronized by the Pretender. This word Morphey may, for instance, be a corruption for Murray, James Murray, the second son of Lord Stormont, escaped to the court of the Stuarts in 1715. He was a devoted adherent of the exiled family and became the governor of the young prince and the chief minister of his father, who conferred upon him the empty title of Earl of Dunbar. He died at Avignon in 1770. But almost every etymology of this kind must be entirely conjectural.”—Mackey’s Encyclopædia of Freemasonry, Article Morphey.

fore named them Inspectors, that they might be able to give him an account of what was daily done in the construction of the temple.

Thrice Puissant—In what manner were these Inspectors employed to survey the conduct of the workmen?

Inspector—Joabert had inspection of the tribe of Judah.

Stolkin had inspection of the tribe of Benjamin.

Terry had inspection of the tribe of Simeon.

Morphy had inspection of the tribe of Ephraim.

Alycuber had inspection of the tribe of Manasseh.

Dorson had inspection of the tribe of Zebulon.

Kerim had inspection of the tribe of Dan.

Berthemen had inspection of the tribe of Asher.

Tito had inspection of the tribe of Naphtali.

Zermal had inspection of the tribe of Reuben.

Beniah had inspection of the tribe of Issachar.

Gaber had inspection of the tribe of Gad.

These twelve masters rendered daily an account as Inspectors to Solomon of the work done by all the respective tribes and they received the amount of payment to be distributed to all the workmen of every tribe.

Thrice Puissant—What signifies the tomb at the West door of the temple?

Inspector—It is the tomb where the body of the respectable Hiram Abiff is deposited. Solomon had it placed at the entrance of the temple to show the Israelites how much he was affected at the loss of that great man; and did it in honor of him whom he regarded and esteemed as himself.

Thrice Puissant—What signifies the I. . H. . S. . which you see in the draft?

Inspector—The I. . is the initial of “Jeva” the first pronunciation of the Ancient Masters Word; the H. .

that of Hiram our respectable Master; and the S.: that of Stolkin who discovered the body of Hiram Abiff.

Thrice Puissant—Give me a description of the urn which is on the top.

Inspector—In the urn is the heart of our dear Master Hiram Abiff embalmed.

Thrice Puissant—What means the letters N.: and C.: on the urn?

Inspector—*Xinze*, a Hebrew word signifying the seat of the soul.

Thrice Puissant—And what means the key?

Inspector—The symbol that we only have the secret and depository of the mason's secret, and ought to rule our conduct so, to show by example that we are worthy of the trust and charge reposed in us.

Thrice Puissant—And the balance?

Inspector—Calls to the remembrance the obligations laid on us, to be just to our brothers and neighbors, since we are those in whom King Solomon has put all his confidence by giving us power to exercise justice and terminate disputes which may arise among masons from the apprentice to the degree of Sublime Knights Elected, which is above them all.

Thrice Puissant—And the sword?

Inspector—To make use of it as we ought to those who do not walk in the paths of virtue, and are so vile as to reveal the secrets they are entrusted with.

Thrice Puissant—How long did you take to complete the temple?

Inspector—Seven years to complete the whole; six for its construction and one for the ornaments and its dedication.

Thrice Puissant—How long was the building?

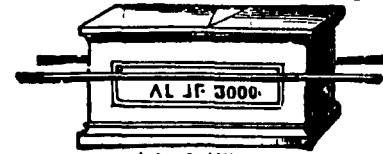
Inspector—Twenty cubits.

Thrice Puissant—How many precious things have you in the Chapter of Sublime Knights Elected?

Inspector—Five.

Thrice Puissant—What do you call them?

Inspector—The ark of alliance, the golden box, the two palm trees, the candlestick¹⁰³ with seven branches and the veil which is drawn up.



Ark of Alliance.

Thrice Puissant—What signifies the Ark of Alliance.

Inspector—It was the figure of Solomon's temple consecrated to God and contained the two tables of the law which God gave to Moses on the holy mountain when he contracted an alliance with the people of Israel.



Candlestick with seven branches.

Thrice Puissant—The candlestick with seven branches?

Inspector—Represents the seven planets and the seven gifts of the Holy Spirit.

Thrice Puissant—And what the veil¹⁰⁴ of the temple?

Inspector—The figure of

Note 103.—"Golden Candlestick. The golden candlestick which was made by Moses for the service of the tabernacle and was afterwards deposited in the holy place of the temple to throw light upon the altar of incense and the table of Showbread, was made wholly of pure gold, and had seven branches; that is, three on each side and one in the center. These branches were at equal distances, and each one was adorned with flowers like lilies, gold knobs after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive oil, and lighted every evening by the priests on duty. Its seven branches are explained in the Ineffable degrees as symbolizing the seven planets. It is also used as a decoration in Chapters of the Royal Arch, but apparently without any positive symbolic signification."—Mackey's Encyclopaedia of Freemasonry, Article Golden Candlestick.

Note 104.—"The Symbolism of the Vells, however viewed, whether collectively or separately, represent the laborious, but at last successful, search for divine truth."—Mackey's Encyclopaedia of Freemasonry, Article Vells, Symbolism of the.

the Babylonian Tapestry which Solomon placed in the temple to separate the holy places from the most holy and sacred place.

Thrice Puissant—And what the golden box?

Inspector—In that box were deposited the hearts of those victims whose sacrifice had been agreeable to God. We also ought to deposit our hearts if our actions are as agreeable to him.

Thrice Puissant—The palm trees?

Inspector—They represent the cherubim¹⁰⁵ which did cover the Holy Ark with their wings, as also the joy which Solomon felt to see a superb monument raised to the glory of the Lord.

Thrice Puissant—And what signifies the triangle with the A.:D.:?

Inspector—The cloud that spread over the ark when Solomon consecrated the temple to show to Solomon it was agreeable to the Lord. The letters signify Adonai.

Thrice Puissant—What reward did Solomon bestow on the twelve Knights Elected after the consecration of the temple?

Inspector—He styled them his beloved, instituted them Sublime Knights Elected, decorated them with a broad ribbon with three (3) inflamed hearts and a sword of justice to it; saying to them, you have been the conductors of the works of the temple which I have consecrated to the Lord; be now the supporters of it against infidels.

Thrice Puissant—What denote the three (3) inflamed hearts?

Note 105.—"Cherubim. The two cherubim that overtopped the mercy-seat or covering of the ark, in the holy of holies, were placed there by Moses in obedience to the orders of God: 'And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; towards the mercy-seat shall the faces of the cherubim be.'" (Exod. xxv. 17, 19.)—Mackey's Encyclopaedia of Freemasonry, Article Cherubim.

Inspector—That our hearts ought to be charitable to our brothers and neighbors.

Thrice Puissant—Explain to me the five letters you have on your cross.

Inspector—The C.: is the initial of Civi, (to kneel) K.: that of Ky, (to rise) E.: that of Emeth, S.: that of Solomon and A.: in the centre, that of Adonai.

Thrice Puissant—What signify the four kneelings you made before you came to the throne?

Inspector—The four gates of the temple and the respect we should have to enter a place consecrated to God.

Thrice Puissant—What signifies the word Civi, that the Sublime Elected utter when Illustrious, Puissant goes to the throne?

Inspector—Kneeling before the Great Architect of the universe.

Thrice Puissant—And the word Ky?

Inspector—Rise and receive the reward your zeal and labor has deserved.

Thrice Puissant—What denote the three (3) knocks given with the sword on the candidate's head before it is delivered to him?

Inspector—Strength, Charity and Brotherly Love we ought to have for our brothers.

Thrice Puissant—Why have the Sublime Knights Elected naked swords in their hands in the Chapter?

Inspector—To be always ready to run to the assistance of our brethren in their defence and that of religion against infidels.

Thrice Puissant—Why is not your Chapter opened until midnight?

Inspector—Because some of the Sublime Knights em-

ployed the day by fighting the infidels and the others in deeds of hospitality, and at midnight they must meet to account for what they have done.

Thrice Puissant—Why is the Chapter closed at break of day?

Inspector—To execute during the day what is ordered to be done by the Chapter.

CLOSING CEREMONIES

MASTER ELECT OF FIFTEEN.

Most Illustrious Master—Brother Stolkin, what's the hour?

Stolkin—Victory is ours and Hiram is revenged.

Most Illustrious Master—Since victory is ours, and Hiram is revenged, we ought to be satisfied and rest ourselves.

Most Illustrious Master—(Knocks five; 00000.)

Stolkin—(Knocks five; 00000.)

Adoniram—(Knocks five; 00000.)

All—(Knock five; 00000.)

Most Illustrious Master—I declare this Chapter of Master Elect closed.

HISTORICAL ANALYSIS

TENTH DEGREE OR MASTER ELECT OF FIFTEEN.

The Force of a False Religion—Killing the Remaining Assassins of Hiram
—Swearing to Assassinate Seceders—To Replace Popery on the Throne
of England.

"There ye wise saints, behold your light, your star,
Ye would be dupes and victims, and ye are.
So shall my votaries wheresoe'er they rave
Proclaim that heaven took back the saint it gave;
That I've but vanished from the earth awhile
To come again with bright unclouded smile!
So shall they build me altars in their zeal,
Where knaves shall minister and fools shall kneel!"
—Veiled Prophet of Khorassan.

When *Joseph Smith* lay shot in Carthage jail, men supposed Mormonism was done. They miscalculated the force of a false religion. It was not intellect, reason, worldly prospects, or popularity that saved it. At that time it could offer neither. "*The Lord looketh on the heart,*" and Satan does the same, when he desires to bring men to himself.

Considered as addressed to human intelligence, nothing would seem more contemptible than this Tenth Degree, and those immediately preceding and following it. And yet these degrees were culled from a mass of degrees which overspread France in 1754, which were sent to this country by a Jew who had abandoned Judaism for the lodge-religion in 1761. And, after forty years' struggle, during the eventful period of our revolution, war and independence, which engrossed all minds for the time and hung doubtful as in a wavering balance, the lodge then blazed out into this Scotch Rite of thirty-three degrees, at Charleston, S. C., in 1801; after

the degree was invented "to make room for the *elevation of others to the degree of the Elect of Fifteen.*" The same reason is given in *Note 98*. Conquerors and swindlers must go on. *Ramsay* and his *Jesuits* had created a market for new degrees and they must supply it. Standing armies are kept up by ambitious soldiers expecting promotion. The old craft, Masonry, had been swung from its moorings. The *Jesuits* had added "Select Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Building, Elect of Nine, of Fifteen" and now they raise twelve of the fifteen to make room for "other deserving brethren of the lower degrees." (*Note 98*.) And as each upper degree is sworn to secrecy from the next and all below, it mattered little what the grade was made of, so that it was a grade.

But then there must ever be, besides this, in a false religion, a putting the mind in a posture to receive influence from devils. This every degree has, whether dull or sprightly. The rap which opens the lodge puts the members in communication (*en rapport*) with Satan, and they became mesmerized by him; each in proportion to the inward consent or prayer which they yield to him. Observing men can see, in the faces of nuns, Mescos and mediums, an obvious similarity of expression, or of no-expression which is maniacal or demoniac. And the power which produces that no-expression, is the power which keeps up the lodge.

The Monks of all ages have shown by their gross errors and unclean lives that they have communed with and been influenced or possessed by unclean spirits. In the early centuries there was a class of Monks in *Mt. Athos*, called by a Greek name which meant "*navel*."

beholders." They would sit for hours gazing intently on the center of their stomachs and claimed that after gazing thus for a time they became completely illuminated; filled with a clear and wonderful light. But like the whole Monkish tribe, they fell into stupid errors and degrading vices. No matter what the posture or worship is, if it is not commanded of God, it is used by the devil; and this Eleventh Degree is such a posture and worship and so admits the "strong man armed" to enter the palace of the human heart.

This is enough to explain the power of this stupid degree.

But there is another element still. Its pictures represent "The Ark of the Covenant," which was made by Moses, and "The Golden Candlestick" of the Old Tabernacle, etc.; thus as Milton paraphrases Paul, already cited, these

"Grievous wolves
Turn all the sacred mysteries of heaven
To their own vile advantages
Of lucre and ambition."

And this is done, not by Christian professors, but by "them that dwell on the earth;" (*Rev. 13, 14*) the same men who make up the lodges. And thousands mistake the emotions produced by the sight of these once sacred implements in their midnight orgies for religion.

Thus he supports his cruel throne
By mischief and deceit;
And drags the sons of Adam down
To darkness and the pit.

CHAPTER XIX

TWELFTH DEGREE OR GRAND MASTER ARCHITECT."



PISCES OR THE FISHES.

The first eleven degrees of the Ancient and Accepted Rite are a complete course of architecture, and a long and serious study of human nature having been necessary thus to lead man from his primitive state of nakedness to the beneficent forms of society, it must be acknowledged that a mason thus experienced in the practical science of his profession, has a right to an increase of knowledge; each mason has his peculiar talent and merit, which deserves a proportionate reward, but a mason who by dint of labor has succeeded in ascertaining the origin of things and in combining them together for the good of mankind, is truly a Grand Master Architect.

Note 107.—"Grand Master Architect. The twelfth degree of the Ancient and Accepted Rite. In this the principles of operative Masonry become prominent; it is a purely scientific degree, in which the rules of architecture and the connection of the liberal arts with Masonry are dwelt upon. Although the lectures on the Fellow-Craft degree illustrate architecture from the same point of view, the subject is susceptible of great extension, and under the "Grand Master Architect" numerous details illustrative of the temple dedicated to the Most High by the wisest man might be worked out. In the absence of distinct information upon many points there is some exercise for the imagination in furnishing a complete description of Solomon's Temple, which was an astonishing and magnificent work for the time in which it was built; and it seems to have been distinguished from all other temples of remote antiquity by its sumptuousness of detail. The principal officers of this degree are the Master, denominated Thrice Illustrious, and two Wardens. The body is styled chapter, and is decorated with white hangings, strewed with crimson flames; the ornaments are the columns of the five orders of architecture, and a case of mathematical instruments."—*Macy's Encyclopaedia and Dictionary of Freemasonry, Article Grand Master Architect.*

DECORATIONS:—This assembly is called a Chapter. It must be hung with white tapestry strewed with red flames.

The five orders of architecture should be delineated in the Chapter, together with a representation of the North Star in the North, and seven (7) small stars surrounding it in form of the Ursa Major, signifying that as the North Star is a sure guide to mariners so should virtue be the guiding star of every Grand Master Architect.

TITLES:—The master seated in the East represents King Solomon, and is styled Most Powerful; before him a table with a case of mathematical instruments upon it. The Senior Warden in the West is called Grand Inspector; before him a table with instruments upon it. Junior Warden in the South, the same.

CLOTHING:—The brethren are clothed as in the preceding grade, with the order, jewel and apron of a Grand Master Architect. Solomon wears a white robe.

APRON:—White lined and bordered with black. In the centre of the apron is a pocket.

ORDER:—Blue ribbon from the right shoulder to the left hip, at the bottom hangs hangs the jewel.

JEWEL:—Is a square medal with equal sides. On one side of the medal must be engraved four half circles with seven stars. In the centre is a triangle with the letters G. A. interwoven thus. On the reverse must be engraved the five orders of Architecture; on the top is a level, and below, a square, compass and a cross; in the centre are the letters R. .M. . Below the columns are their initials: Tuscan, Doric, Ionic, Corinthian and Composite.

G

OPENING CEREMONIES

GRAND MASTER ARCHITECT.¹⁰⁸

Most Powerful—(Strikes 0 00.)

Senior Warden—(Strikes 0 00.)

Junior Warden—(Strikes 0 00.)

Most Powerful—What is your duty Brother Inspector?

Senior Warden—Most Powerful the Chapter is well tyled and the profane cannot penetrate into our mysteries.

Most Powerful—Are you a Grand Master Architect?

Senior Warden—I know what is contained in a perfect case of mathematical instruments.

Most Powerful—What is contained in a simple case?

Senior Warden—A compass with five points, a parallel rule, a scale, a compass of proportion, a protractor, on which are engraven 180 degrees.

Most Powerful—Where were you received an Architect?

Senior Warden—In a white place figured with flames.

Note 108.—“Grand Master Architect. (Grand Maître Architect.) The twelfth degree in the Ancient and Accepted Scottish Rite. This is strictly a scientific degree, resembling in that respect the degree of Fellow Craft. In it the principles of architecture and the connection of the liberal arts with Masonry are unfolded. Its officers are there—a Master and two Wardens. The Chapter is decorated with white and red bangings and furnished with the five orders of architecture and a case of mathematical instruments. The apron is white, lined with blue, and the jewel is a gold medal, on which are engraved the orders of architecture. It is suspended by a stone-colored ribbon.”—Mackey’s Encyclopædia of Freemasonry, Article Grand Master Architect.

Most Powerful—What do they mean?

Senior Warden—The white signifies the purity of the heart and the flames the zeal of the masters.

Most Powerful—What do the stars in the North mean?

Senior Warden—That virtue should guide every mason in his actions, as the North Star does the mariner in his navigation.

Most Powerful—What is the hour?

Senior Warden—The evening star has risen; night and doubt prevail.

Most Powerful—Since it is so, let us study to find out path.

Most Powerful—(Knocks 0 00.)

Senior Warden—(Knocks 0 00.)

Junior Warden—(Knocks 0 00.)

Most Powerful—(Opens the case of instruments) this box is opened.

N. B.—On a square altar is placed the balance of the preceding degree and at each corner of the altar, four columns, Doric, Tuscan, Ionic and Corinthian, which with the Composite Column supporting the balance make the five orders. To each string of the balance is now attached a star, (total six stars) which with the nine pointed stars already suspended to the balance, and which now represents the North star, makes the seven stars of the Ursa Minor.

CHAPTER XX

TWELFTH DEGREE OR GRAND MASTER ARCHITECT.

INITIATION.

The candidate must be decorated as a Sublime Knight Elected.

Master of Ceremonies—(Knocks 0 00.)

Grand Inspector—Most Powerful, there is an alarm at the door.

Most Powerful—Brother Expert, ascertain the cause of that alarm.

Expert—(Goes to the door knocks 0 00; and opens it.) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—Brother Joabert not being satisfied with the knowledge he has already attained, and the dignities conferred on him, finds he cannot measure distance beyond the reach of his limbs, nor can he find his path through darkness, or in unknown places.

Expert—Most Powerful, it is Brother Joabert who, not being satisfied with the knowledge he has already attained and the dignities conferred upon him, finds he cannot measure distance beyond the reach of his limbs, nor can he find his path through darkness, or in unknown places.

Most Powerful—Let him be admitted.

Expert—Let him be admitted.

Master of Ceremonies enters with the candidate and stands him between the altar and the West, facing the East.

Most Powerful—Brother Joabert, what seek you here?

Master of Ceremonies—Most Powerful, Brother Joabert not being satisfied with the knowledge he has already attained and the dignities conferred upon him finds he cannot measure distance beyond the reach of his limbs, nor can he find his path through darkness or in unknown places.

Most Powerful—Brother Joabert, the desire to know these things is most laudable and should be gratified and for the purpose of teaching them I have established this school of Architects for the instruction of the craftsmen employed in building the temple, to animate them with a desire of arriving at Perfection in the Royal Art. But before you can be admitted as a member of this school of Architects, you must give me undoubted proof of your knowledge and skill in the degrees you have already taken.

Most Powerful—Brother Joabert, are you a Secret Master?

Master of Ceremonies—Most Powerful, I have the honor of being received and acknowledged as such.

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See page 52.]

Most Powerful—Brother Joabert, are you a Perfect Master?

Master of Ceremonies—Most Powerful, I have seen the circles and the square placed on the two columns across.

Most Powerful—Give the Sign, Token and Word to the Junior Grand Warden. (He turns and gives them.) [See pages 79, 80 and 81.]

Most Powerful—Brother Joabert, are you an Intimate Secretary?

Master of Ceremonies—Most Powerful, I am, (lifting up his eyes.)

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See pages 102 and 103.]

Most Powerful—Brother Joabert, are you a Provost and Judge?

Master of Ceremonies—Most Powerful, I have distributed justice impartially to all the workmen.

Most Powerful—Give the Sign, Token and Word to the Junior Grand Warden. (He turns and gives them.) [See pages 122 and 123.]

Most Powerful—Brother Joabert, are you an Intendant of the Building?

Master of Ceremonies—Most Powerful, I have taken the five steps of exactitude, I have penetrated into the inner parts of the temple, I have seen the Hebrew character, the mysterious J's without knowing what they meant.

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See pages 142, 143 and 144.]

Most Powerful—Brother Joabert, are you an Elected Master of Nine?

Master of Ceremonies—Most Powerful, the ballot alone has determined that matter and I have been made acquainted with the cave.

Most Powerful—Give the Sign, Token and Word to the Junior Grand Warden. (He turns and give them.) [See pages 169 and 170.]

Most Powerful—Brother Joabert, are you an Illustrious Elected of Fifteen.

Master of Ceremonies—Most Powerful, my zeal and my work have procured me this degree.

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See pages 197 and 198.]

Most Powerful—Brother Joabert, are you a Sublime Elected Knight?

Master of Ceremonies—Most Powerful, my name will inform you.

Most Powerful—Give the Signs, Token and Word to the Junior Grand Warden. (He turns and gives them.) [See pages 218 and 219.]

Most Powerful—Brother Joabert, it gives me joy unspeakable to find you thus skilled in our Royal Art, and as a reward for the faithful and meritorious, I will now confer upon you the degree of Grand Master Architect; come and contract your obligation.

Master of Ceremonies then causes him to take three square steps to the altar, where he kneels and takes the obligation.

OBLIGATION GRAND MASTER ARCHITECT.

I—promise and swear on the obligations I have already taken and contracted to keep secret the degree of Grand Master Architect with which I am going to be entrusted; as well in regard to masons as to the profane.

I further promise to adore my God, to be faithful to my King and Country, to be charitable to my neighbors and brothers, submitting myself, in case of any infraction of this my obligation, to have my body severed in two, my memory lost and looked upon as infamous and foresworn. I further promise and consent that my name may be written in red letters and hung up in the Chapter as a mark of my infamy.

So God and his Holy Evangelist keep me; amen.

Most Powerful—Arise Brother Joabert, you will now

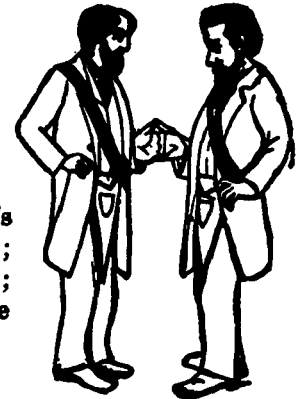
take three square steps to the Senior Warden who will invest you with the Sign, Token and Word of a Grand Master Architect.

He does as ordered when the Senior Warden invests him as follows:



Sign Grand Master Architect.

SIGN, GRAND MASTER ARCHITECT.
Slide the right hand into palm of the left as if holding a pencil in one hand, and in the other a tracing board; make the motion of tracing a plan on the palm of the left hand, every now and then directing the eyes towards the Grand Master as if drawing by dictation.



Token.

TOKEN, G. M. ARCHITECT.
Join right hand to the other's left, interlacing the fingers; place the left hand on the hip; the brother will do the same with his right hand.

PASS-WORD:—Rab-banaim.¹⁰⁹

SACRED WORD:—Adonai.

¹⁰⁹ Note 109.—"Rabbinical Hebrew, and signifying 'the chief of the architects.' A significant word in the high degrees."—Mackey's Encyclopaedia of Freemasonry, Article Rabbanaim.

BATTERY:—Three stroke, by one and two; 0 00.

MARCH—Make three step so as to form a square, the first step slow, the two others somewhat quicker.

HOURS OF WORK—Open on the day when Solomon commenced the building of the temple. Close on the day the temple was completed.

MORAL—That virtue is as necessary as talent to every Grand Master Architect.

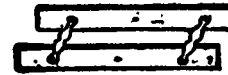
Senior Warden—Brother Joabert, you will now take three square steps to the altar and face the Most Powerful. (He does so.)

Most Powerful—Brother Joabert, Solomon determined to form a school of Architects for the instruction of those who conducted the work of the temple, to encourage and improve such as were worthy, and to promote from thence those whose zeal and discretion should make them deserving the highest degree of perfection, induced him to create the degree of Grand Master Architect.

Solomon, full of justice, and foreseeing the events which were likely to take place, willing to recompense the zeal and virtue of the Sublime Knights, that they might approach nearer the Celestial Throne of the Great Architect of the Universe, induced him to cast his eyes on those who were last made Illustrious Knights in order to effect the promise which God made to Enoch, Noah, Moses and David, that if through ardour they penetrated into the bowels of the earth, it would not avail unless divine providence permitted it.

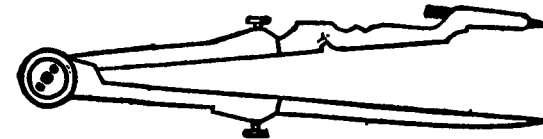
The improvements you will now make, Brother Joabert, in the study of geometry will no doubt procure you the means of unfolding the most sublime knowledge. Upon the altar now before you, behold a case of mathematical instruments for that purpose, containing first,

the parallel ruler, second, the tracing dividers, third, the scale of parts, fourth, sector, fifth, the protractor; and behold also the Polar Star. Brother Joabert, by the help of these we are enabled to measure all distances and guide ourselves through darkness and unknown places.



The Parallel Ruler.

First—The Parallel Ruler enables us to draw two lines equi-distant from each other at every point; so that they never can meet, which signifies that the agreement of the works of the Grand Architect is determined by means of equalizing opposition of forces; and hence, that in human government the division and balancing of powers is essential.



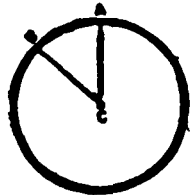
The Tracing Dividers.

Second—The Tracing Dividers enable us to draw distinct and perfect circles and to mark the points they give us. This signifies that we must have a distinct design before we act.



The Scale of Parts.

Third—The Scale of Parts enables us to make all our designs proportionate, so that all the parts and incidents will agree together in fulfilling the object we seek to accomplish. This signifies that truth is self consistent and every distinct truth agrees with all other truth, hence so that one deed may not ultimately clash with another.



The Sector.

Fourth—The Sector enables us to adapt our proportions to the limits assigned. This teaches us to reduce our designs to the measure of our means and time.



The Protractor.

Fifth—The Protractor enables us to draw angles from a given point and to protract and measure lines at all distances.

This shows the necessity of having a fixed and sure beginning in order to discover truth, or to act with confidence.

Sixth—The North Star demonstrates the universal harmony and stability of the works of the Grand Architect of the Universe. In fact the whole planetary system presents a field worthy the attention of the whole civilized population of the globe, and more particularly the members of the masonic institution—which was originally a school of science.

Each and every planet has by the Grand Architect of the Universe been assigned to some definite position and all of them so arranged by divine wisdom to act in concert with each other; the combination of which produces to our view an arrangement, the extent of which the human mind cannot comprehend. Some of them are designed to shed light to this planet, earth, and among those and the greatest of all is the Sun which spreads light and lustre to all within its circle.

You, my worthy brother, having passed through the intermediate degrees and having been endorsed by these Grand Master Architects who now surround you, and among whom you are now admitted a member, it

becomes my duty as the Most Powerful to call your attention to that great power of attraction known as the North Star, and although it does not shed as brilliant rays of light as others, yet it is of equal importance, and in fact, without its assistance all mankind would be like a blind man groping his way over the trackless ocean or through the prairies of forests, which stand as temporary barriers to the walks of man and the waves in the exercise of their irresistible power, advance or recede as nature or God directs, and as the needle is ever true to the pole by which the mariner can at all times know the course he is pursuing. Let it teach you this moral:

You are now on board the ship of life, tossed about on the boisterous sea of trouble, bound for eternity. The breakers of malice and persecution surround your craft, the quicksands of deceit and hypocrisy are beneath you, close under your lee are the rocks of perdition. Now my illustrious brother, is the auspicious moment, place your trust in the Great Architect of Heaven and Earth, take justice for your Polar Star, prudence at the helm, temperance for your guide, let your sails fill with the gentle breeze of charity and you will in the end find yourself moored in that peaceful harbor, where the wicked cease from troubling and the weary are at rest. (Shuts the case of instruments.)

My brother, apply these to all things, moral, mental, social, religious and political and then we will be proud of you as a Grand Master Architect, to which dignity you are now admitted and to which you are now devoted, which will procure you knowledge sufficient to take away the veil from before your eyes which yet remains there and will enable you to arrive at the perfect and sublime degree. By practicing the many valuable lessons you have learned in the preceding grades, and above all the study of geometry, and by making virtue your guide through the journey through life, we hope and trust that you will be fitted for the duties of a Grand Master Architect, and gain admission into the

secret place where you may rest from your labors, and with joy unspeakable, contemplate the pillar of beauty.

My brother, the history of the degree which you have just now taken is short. I would merely say to you that masonic tradition informs us that King Solomon established this grade with a view to forming a school of Architecture for the instruction of the craftsmen employed in the building of the temple and to animate them with a desire of arriving at perfection in the Royal Art.¹¹⁰ He was a prince equally renowned for his justice, wisdom and foresight; he therefore desired to reward the faithful and meritorious craftsmen, so that by perfection in the Art, they might be better prepared to approach the throne of God.

He accordingly, for this purpose cast his eyes upon the Grand Masters of the workmen. The Sublime Knights Elected as persons properly qualified to assist him in preparing for the fulfillment of the promise made to Enoch, to Moses and to David, that in the fullness of time, God would dwell in a fixed temple and that his name should be there.

Thus my brother, ends the degree of Grand Master Architect.

¹¹⁰ Note 110.—If I were to define Freemasonry as an art I should say that it was an art which taught the construction of a spiritual temple, just as the art of architecture teaches the construction of a material temple. And I should illustrate the train of ideas by which the Freemasons were led to symbolize the Temple of Solomon as a spiritual temple of man's nature, by borrowing the language of St. Peter, who says to his Christian initiates: 'Ye also, as lively stones, are built up a spiritual house.' And with great emphasis, and as still more illustrative, would I cite the language of the Apostle of the Gentiles—that Apostle who, of all others, most delighted in symbolism and who says, 'Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?'

And this is the reason why Freemasonry is called an art.

Having thus determined the conditions under which Freemasonry becomes an art the next inquiry will be why it has been distinguished from all other arts in being designated, par excellence, the Royal Art. And here we must abandon all thought that this title comes in any way from the connection of Freemasonry with earthly monarchs—from the patronage or the membership of kings. Freemasonry obtains no addition to its intrinsic value from a connection with the political heads of states. Kings, when they enter within its sacred portals, are no longer kings, but brethren.—*Mackey's Encyclopædia of Freemasonry, Article Royal Art.*

CLOSING CEREMONIES

GRAND MASTER ARCHITECT.

Most Powerful—Brother Inspector, give me the sign?

Inspector—(Gives it.)

Most Powerful—(Opens his case of instruments and says:) Let us work, (all the brethren present arrange their instruments on the table three by three.)

Most Powerful—(Puts his left hand on the compass of proportion, leaning on his right.) Brother Inspector do you know only this work?

Inspector—I comprehend another.

Most Powerful—Give me the token.

Inspector—(Advances and gives it.)

Most Powerful—Give me the pass-word.

Inspector—Rab.

Most Powerful—Go on, Brother Inspector.

Inspector—Ba.

Most Powerful—Make an end.

Inspector—Naim.

Most Powerful—(Makes a triangle with his compass and rule and says,) my dear brethren, we will finish.

All—(Replace their instruments in their cases) we finish.

Most Powerful—Brother Inspector, what's the hour?

Inspector—The two principles are reconciled, and beauty is generated, the morning star has risen.

Most Powerful—(Strikes 0 00.) Brother Inspector give notice that this Chapter is closed.

Inspector—(Strikes 0 00.) Brethren you will please take notice that this Chapter is closed.

Junior Warden—(Strikes 0 00.) Brethren you will please take notice that this Chapter is closed.

All give the sign and the Chapter is closed.

HISTORICAL ANALYSIS

TWELFTH DEGREE OR GRAND MASTER ARCHITECT.

Masonic Tom-foolery and Sham—The Imposition of Pretended Scientific Instruction—Object in Falsifying History.

Macey (*Note 107*) declares this degree "purely scientific." And, though the lodge is still called a Chapter by the clerical inventors, mathematical instruments and columns representing the five orders of architecture are introduced, and the lodge-master, now called "Most Powerful," opens a case of instruments upon a table surrounded by members and says: "Let us work." And after their going through some ceremonial shams, says: "We will finish." And all respond, "We finish;" and put up their instruments. Now to see that this is mere tom-foolery and sham, one has only to look on a Masonic procession and see who compose it.

Judge *Daniel H. Whitney*, of Belvidere, Boone County, Ill., while Worshipful Master of Lodge No. 60 in that place, wrote to the Grand Master of the Grand Lodge of Illinois a letter dated July 6, 1861, in which he says:

"I find myself associated as a Mason with drunkards, blackguards, loafers, gamblers, whore-masters and murderers."

And being tried for this and other statements, Judge Whitney gave in proof facts, from the criminal records of the county, etc. Now the town of *Belvidere* and its

lodge, would compare favorably with other towns and lodges in the country, and Judge Whitney testified that there were upright citizens who were members of that lodge; yet, to put mathematical instruments in the hands of any lodge in the United States, with a view to learn or practice the science of geometry or architecture would be simple bald imposture; an imposition which would justify the belief that the men who practiced it had other, ulterior and sinister objects, which they were seeking to conceal by so shallow a pretense.

The only rational object and use of this Twelfth Degree is that it gives a drill requiring the candidate to give the signs of the French degrees from the Fourth up to the Twelfth; to unify and strengthen the imposture, an object kept constantly in view.

It is noticeable that no prayer is inserted in this degree; not even to the "Grand Architect," Adonai, or other impudent substitutes for the Bible names of God, which appear in the prayers of this rite.

It is noticeable also that *The Most Powerful* calls Masonry, "*The Royal Art*," a title given it by Charles II, (*see Rebold, p. 54,*) which leads Mackey (*Note 110*) to a dishonest attempt to disprove the true historic source of that title, because, forsooth, kings who join the lodge are only "brethren."

And yet, Mackey himself, in his articles on *Ramsay, Stuart Masonry*, etc., gives abundant proof that our Scottish Rite sprung up in France, where and when "the lodges were composed of Scotch conspirators and accomplices of the Jesuits." (*Art. Stuart Masonry.*)—That they by Masonry restored Charles and Popery to the British throne, and that *Ramsay* altered Masonry to suit the French nobility, and that the title "*Royal*

Art.," given Masonry by Charles, was adopted and used in that French system, sent here by *Morin*; and that our American Masonry is that system. And this attempt to obliterate the meaning of the title, "*Royal Art.*," in this degree, to make the lodge popular in our Republic, by denying its history and well known source is a part of its one grand system of fraud and falsification.

Mackey's home was Charleston, S. C., the seat of the Pike Supreme Council, whose rite was brought there by *Morin* from a "*Council of Emperors*" in Paris. And the attempt to obliterate the Romish and "*Royal*" origin of the Scottish Rite can only succeed by abolishing history. As well attempt to prove that its Supreme Commander, Pike, did *not* fight against the United States flag at Pea Ridge; and that "*Empire*" was not the object of the secession rebellion.

CHAPTER XXI

THIRTEENTH OR ROYAL ARCH¹¹¹ DEGREE.



ARIES OR THE RAM.

This is an important and interesting grade in the ineffable series for this reason; the more a Freemason progresses in the study and practice of his Sublime Art the more he feels a desire to penetrate the secrets of nature and to approach its Divine Author. Matters that have only been obscurely hinted at and darkly shadowed forth in the preceding grades, in this, rapidly culminate towards the development of the grand mystery of masonry, fully explained in the Sublime Degree of Perfection.

The dark clouds and mists that have hitherto veiled the sacred mysteries now begin to be dispelled; the glorious dawn illumines the East with its bright effulgence and its rays penetrate into dark and hidden places.

Notes 111.—"Royal Arch Masonry. That division of Speculative Masonry which is engaged in the investigation of the mysteries connected with the Royal Arch, no matter under what name or in what Rite. Thus the mysteries of the Knight of the Ninth Arch constitute the Royal Arch Masonry of the Ancient and Accepted Scottish Rite just as much as those of the Royal Arch of Zerubbabel do the Royal Arch of the York and American Rites."—Mackey's Encyclopaedia of Freemasonry, Article Royal Arch Masonry.

In this degree, the candidate travels successively through the Nine mystic Arches of the First Cause or Principle, Existence, God, Immortality, Fortitude, Toleration, Power, Mercy and Joy, which is the term of every successful labor.

This degree is closely connected with that which follows it, and forms a beautiful, solemn and impressive introductory to it.

DECORATIONS:—This assembly is styled a College, and as much as possible ought to be holden in a most secret place, a vault under ground without doors or windows; in the centre of the top of said vault must be a trap door large enough to admit a man. The vault is supported by nine arches, on each of which is written one of the following names: Principium, Existens, Potens, Eternitas, Infinitum, Solus, Misericors, Sapientia, Justus.

This college should be hung with red and white hangings and illuminated by nine lights; three in the East, three in the West and three in the South.

TITLES:—There must be five officers in the college. The Master seated in the East under a canopy, represents Solomon, and is styled Thrice Puissant Grand Master. He is clothed in a yellow robe, over which he wears a royal mantle of blue satin; a crown is upon his head and a scepter in his hand; he also wears the order and jewel.

The second officer represents Hiram King of Tyre, seated on the left of Solomon, clothed in a purple robe, over which he wears a yellow mantle, together with the order and jewel; a crown is upon his head and a sword in his hand.

The third officer represents Jabulum or Zabulon¹¹⁸ the Grand Treasurer, seated in the North, clothed in a blue robe, and wearing round his neck a white ribbon from which is suspended a Golden Key; on the ribbon is painted the initials J.:V.:I.:O.:L.: meaning *Inveni Verbum in ore leonis*.

The fourth officer represents Joabert, seated in the South, and is styled Grand Secretary; is clothed in blue.

The fifth officer represents Stolkin, seated in the West, and is styled Grand Inspector. He is clothed in a blue robe, wearing the order and jewel, with a sword in his hand.

Not less than three can be initiated at one time.

All the other brethren are clothed in black robes and caps, with the apron, order and jewel of the degree.

APRON:—Purple silk, bordered with white, on it a triangle.

SASH:—A broad purple ribbon, worn from the right shoulder to the left hip, (in some lodges instead of the sash a collar of the same color is worn) to which is suspended the jewel.

JEWEL:—A Golden Triangle, on one side of which is engraved the Delta of Enoch with rays; on the other the trap-door of a vault.

NOTE 118.—"Zabulon. The Greek form of Zebulun, the tenth son of Jacob. Delaunay (Thuilleur, p. 79) says that some ritualists suppose that it is the true form of the word of which Jabulum is a corruption. This is incorrect. Jabulum is a corrupt form of Gibilim. Zabulon has no connection with the high degrees, except that in the Royal Arch he represents one of the stones in the Pectoral."—Mackey's Encyclopaedia of Freemasonry, Article Zebulon.

OPENING CEREMONIES

ROYAL ARCH¹¹¹ DEGREE.

Thrice Puissant—Brother Inspector, what place are we in?

Inspector—Thrice Puissant, we are in the most sacred place in the earth.

Thrice Puissant—How came you in this sacred place?

Inspector—By an effect of providence.

Thrice Puissant—Explain this to me.

Inspector—I dug in the ancient ruins of Enoch.¹¹¹



Delta.

Thrice Puissant—What is the Delta?

I penetrated through nine arches under ground, and in the end I found the Delta which God had promised the Holy Patriarchs should be found in fullness of time.

Note 113.—“The history of the degree has been a subject of much dispute, but all agree that it is the birth of the 18th century. The best substantiated theory is that to the learning and talent of Chevalier Ramsey, tutor to James the Second, the germ of the degree is due, and that its origin must be set at about the year A. D. 1740. The peculiar form of the degree differs greatly in different countries. We have the authority of the masonic traveler, E. D. Cooke, that the English Royal Arch system has no other resemblance to the American form than the one word which constitutes the mystic key to the whole; that in history, purposes, order of succession, terms, paraphernalia and obligations the two are radically different. In all countries it is esteemed as the accomplishment of the Master Mason's degree.”—Morris's Masonic Dictionary, Article Royal Arch Mason.

Note 114.—“Enoch. The degeneracy of mankind became so great before the flood, and their perversions of pure antediluvian Masonry so grievous, that, according to our traditions, Enoch feared the genuine secrets would be lost and swallowed up in the predicted deluge. To prevent which he hid the grand secret, engraven on a white oriental porphyry stone, in the bowels of the earth; and being apprehensive that the morality and science which had been embodied in Freemasonry with such care would be absorbed in the general destruction, to preserve the principles of the science, he built two pillars near the spot where they were concealed, with an inscription in hieroglyphics, importing that near it was a precious treasure, which had been dedicated to God.”—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Enoch.

Inspector—A golden triangle, replenished with a great light, on which was engraven by Enoch, the great and mysterious name of the Great Architect of the Universe.

Thrice Puissant—Who are you.

Inspector—I am what I am, my name is—.

Thrice Puissant—Do you know the true pronunciation of the name of the Great Architect of the Universe?

Inspector—It is a sacred name only known by the Grand Elect, Perfect and Sublime Masons.

Thrice Puissant—What is your quality?

Inspector—A Knight of the Royal Arch.

Thrice Puissant—How were you received in this degree?

Inspector—Solomon in company of Hiram King of Tyre, to recompense my zeal and constancy, created me into this degree, with Joabert and Stolkin my companions.

Thrice Puissant—Have you anything else to desire?

Inspector—Yes, the Sublime Masonry known by the name of Perfection.

Thrice Puissant—God may perhaps permit one day that your wishes may be accomplished, and recompense you according to your deserts.

Thrice Puissant—(Strikes five; 00 000. All rise and form a circle round the Ark.)

Thrice Puissant—Let us pray.

PRAYER.

Great Architect of the Universe, adorable God in all, be so kind and exact our desires in this moment when we beg thy divine goodness. In thyself is the true wisdom to which we aspire, and by the strength of thy

favor we may hope for thy wisdom which shall make the beauty we dare to consecrate to them: That is to say, its beauty may purify our hearts in which we desire continually that you may reside. Amen.

Thrice Puissant—(Strikes five; 00 000 with his hands.)

Hiram King of Tyre—(Strikes five; 00 000; with his hands.)

Inspector—(Strikes five; 00 000 with his hands.)

Treasurer—(Strikes five; 00 000 with his hands.)

Secretary—(Strikes five; 00 000 with his hands.)

Solomon and Hiram now kneel down at the Delta or Ark, with the sign of admiration, after a little while they help each other and rise; and all the brethren kneel and make sign of admiration.

Thrice Puissant—(Strikes one; 0. All help and raise each other.)

Thrice Puissant—Brother Inspector, give notice that this Royal College is open.

Inspector—Brethren you will please take notice that this Royal College is open.

Thrice Puissant—(Strikes one; 0. All retire to their places.)

CHAPTER XXII

THIRTEENTH OR ROYAL ARCH DEGREE.¹¹⁵

INITIATION.

Master of Ceremonies prepares the candidates in the ante-room as Grand Master Architects.

Master of Ceremonies—(Knocks five; 00 000.)

Inspector—Most Thrice Puissant, there is an alarm at the door.

Thrice Puissant—Brother Expert, ascertain the cause of that alarm.

Expert—(Goes to the door, knocks two and three, then opens the door.) Who knocks at the door of our college to interrupt our deliberations?

Master of Ceremonies—These three whose names are Toub, Bahani, Hamelabel; Light, Labor and Affection, aspire to recover the true name of God, which has remained buried for ages under the ruins caused by superstition and despotism.

Expert—Are they willing to descend into the bowels of the earth to seek for the treasure?

Master of Ceremonies—They are.

¹¹⁵Note 115.—"Royal Arch of Ramsay. The system of Royal Arch Masonry invented early in the last century by the Chevalier Ramsay. It was the first fabrication of the Royal Arch degree in an independent form, and, although rejected by the English Masons, has been adopted as the basis of the system in many of the continental Rites. The thirteenth degree of the Ancient and Accepted Scottish Rite is probably a very fair representation of it, at least substantially. It exercised some influence also upon Dermott and Dunckerley in their composition of their Royal Arch systems."—Mackay's Encyclopaedia of Freemasonry, Article Royal Arch of Ramsay.

Expert—(Shuts the door.) Thrice Puissant, there are in the ante-room three brethren who aspire to recover the true name of God, which has remained buried for ages under the ruins caused by superstition and despotism.

Thrice Puissant—What are their names?

Expert—Toub, Bahani and Hamelabel; Light, Labor and Affection.

Thrice Puissant—Are they willing to descend into the bowels of the earth to seek for the treasure?

Expert—They are, Thrice Puissant.

Thrice Puissant—Let them be admitted.

Expert—(Opens the door.) Let them be admitted.

Master of Ceremonies—(Enters with the candidates and conducts them to the Altar.) Thrice Puissant, I have the pleasure of introducing to you three, brethren, whose names are, Toub, Bahani, Hamelabel; Light Labor and Affection, who aspire to recover the true name of God, which has remained buried for ages under the ruins caused by superstition and despotism.

Thrice Puissant—How can they hope to find it, brother Inspector?

Inspector—With affection for their motives, thought for their guide and labor as their means, they hope to remove the ruins and penetrate the depths which conceal the treasure they covet.

Thrice Puissant—Brethren, you are at liberty to perform the work you propose, and may the Great Architect of the Universe crown your efforts with success.

Brother Expert, lead the candidates to the place of search.

(Expert leads the candidates to the East in front of the Ark of Alliance.)

Thrice Puissant—My brethren, Enoch¹¹⁶ before the flood, desiring to preserve the knowledge of the name of God for future ages, and hoping that one day the descendants of Noah might be able and worthy of learning it, built a sacred vault in the bowels of the earth, closed the entrance with a key-stone and marked the spot by means of two pillars, Strength and Beauty.

On the pillar of Beauty, he inscribed the methods of Art, and on the pillar of Strength, he inscribed the rules of moral action.

In the vault below, he had placed the Cubic Stone of Wisdom, by which a knowledge of the name of the Great Architect of the Universe might be obtained. Heretofore, my brethren, you have not been able to open the sacred vault which is symbolized by the Holy Ark before you. If your intentions are good, your mind clear and your hands diligent, God will permit you to remove the key-stone and penetrate the depths.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to remove the lid of the Ark, and lift the first of the Arches. (Which is done.)

Expert—*Principium.*

Thrice Puissant—God is the principle, the owner of all things, the great supreme cause and Universal Father.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the second of the Arches. (Which is done.)

Note 116.—"Enoch. [Scotch Masonry.]—The name of this patriarch is introduced in Scotch Masonry in the degree of Knights of the Ninth or Royal Arch. He was born A. M. 622, and was translated without seeing death, A. M. 987. He is fabled to have built a subterranean temple upon the spot afterwards known as Mt. Moriah. This he dedicated to God. Therein he deposited the secrets of Ineffable Masonry, which remained undiscovered until the days of Solomon. He also built two great pillars, respectively of brass and marble, and upon them indicated by hieroglyphics the fact that the sacred treasures lay beneath."—Morris's Masonic Dictionary. Article Enoch.

Expert—Existens.

Thrice Puissant—God is life; in him we live and have our being.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the third of the Arches. (Which is done.)

Expert—Potens.

Thrice Puissant—God is power, all things are subject to his unlimited dominion and irresistible strength.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the fourth of the Arches. (Which is done.)

Expert—Eternalis.

Thrice Puissant—God is eternal, without beginning and without end, unto him the past, the present and the future are one.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the fifth of the Arches. (Which is done.)

Expert—Infinitum.

Thrice Puissant—God is infinite, he dwelleth in all, with all, and beyond all. He is the centre which hath no circumference. He is the light which shines in every direction, without measure or limit.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the sixth of the Arches. (Which is done.)

Expert—Solus.

Thrice Puissant—God is one. Than him there is no other. His design and will are single and immutable.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the seventh of the Arches. (Which is done.)

Expert—Misericors.

Thrice Puissant—God is love, his unbounded and inexhaustable mercy is our trust and our hope, and giveth joy throughout the Universe.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the eighth of the Arches. (Which is done.)

Expert—Sapientia.

Thrice Puissant—God is wisdom, he knoweth all things, past, present and future, and there is no mystery unknown to him, for his understanding is the arch of nature.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the ninth of the Arches. (Which is done.)

Expert—Justus.

Thrice Puissant—God is justice, his mercy and truth giveth the weight on one side, and on the other, his judgments are perfect.

Expert—(Raises his hands in admiration, bends the knee to the ground and exclaims,) Jehovah.

Thrice Puissant—My brethren, when of old, the chosen three had traveled the nine arches, they came to a Dome and beheld upon the Cube Stone¹¹⁷ the resplendent Delta, on which the true name of the Great Architect of the Universe was impressed in letters of dazzling light, they fell on their knees, made the signs of admiration and exclaimed, Jehovah, as you have done. But they were not able to pronounce the ineffable name. Nevertheless they hastened to inform Solomon and Hiram King of Tyre of their wonderful discovery, and the two kings caused the Cube Stone and Delta to be placed in a sacred vault of nine Arches similar to the ancient one. This sacred vault was beneath the temple immediately under the Holy of Holies, where the Ark of Alliance was preserved.

¹¹⁷ Note 117.—“Cubical Stone. This symbol is called by the French Masons pierre cubique and by the German cubik stein. It is the Perfect Ashlar of the English and American systems. See Ashlar, Perfect.”—Mackay's Encyclopaedia of Freemasonry, Article Cubical Stone.

And to reward the three discoverers of the lost word, he appointed them the guardians of the inestimable treasure. Are you willing to accept the office?

Expert—We are.

Thrice Puissant—Brethren, the Great Architect of the Universe hath done you the greatest of favors, it is him who hath chosen you to discover the most precious treasure of masons, and you are his elected. I give you joy of it. Brother Expert you will now conduct the candidates to the Altar, there to contract the most solemn obligation, and I will reward them for their labor.

OBLIGATION, ROYAL ARCH DEGREE.

I—do promise before the Great Architect of the Universe and this Puissant Royal Assembly, never to reveal the secrets which are to be entrusted to me, especially what is to be revealed to me of the sacred mysteries. I promise to renew my zeal for masonry, and my friendship for my brethren, and never to separate myself from this Royal Lodge but by leave from the Most Powerful Grand Master, and of his Grand Officers.

I promise never to reveal or consent that a mason shall be received into this degree, but according to our laws. I further promise to observe at all times, the Statutes and Regulations which shall be prescribed to me by this Royal Lodge and to acknowledge at all times the Council of Princes of Jerusalem and of the Royal Secretary for the Sovereign Chief of the Royal Art, if furnished with authentic title, and submit myself to their decrees, to sign my submission to the most authentic act of it.

And if I fail in this, my present engagement, I consent to suffer all the pains of all my former obligations, my body to be exposed as food to the ferocity of the wild beasts.

Go God help me in righteousness and equity.

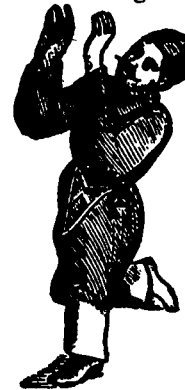
Thrice Puissant—By virtue of the authority and

power in me vested as Thrice Puissant Grand Master of this Royal Lodge, I do hereby proclaim you Knights of the Royal Arch, and faithful guardians of the Sacred Treasure. Arise Sir Knights, I greet you.

Thrice Puissant—Brother Expert, you will now conduct the candidates to our brother Inspector in the West, who will invest them with the secrets of this degree, as a reward for their labors.

Expert conducts them to the Inspector who gives them the sign.

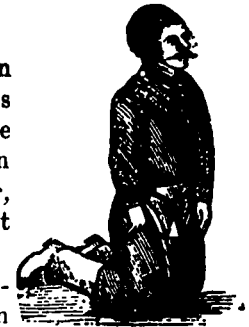
SIGN.



First Sign. Royal Arch.

Admiration raise the hands to heaven, the head leaning on the left shoulder, fall on the right knee.

Second—Adoration, fall on both knees.



Second Sign, Royal Arch.

TOKEN.

Place your hands beneath the other's arms, as if to help him to rise, saying at the same time, Be of Good Cheer.

The other returns the token, saying Jabulum.



Token.

BATTERY:—Five strokes, by two and three; 00 000.

SACRED WORD:—*Jehovah*.

HOURS OF LABOR:—From evening until morning.

Inspector—Brother Expert, you will now conduct the brethren to the East, to listen to the discourse by the Grand Orator.

DISCOURSE BY GRAND ORATOR.

My brethren, it is my intention at this time to give you a clearer account than you have yet been acquainted with of masonry, of which at present you barely know the elements. In doing this, it will be necessary to explain to you some circumstances of very remote antiquity. Enoch, son of Jared, was the sixth son in descent from Adam and lived in the fear and love of his God. God appeared unto him in a dream and spoke to him by inspiration and communicated to him as follows: As thou art desirous of knowing my name, follow me and I will acquaint and teach thee. After this a mountain seemed to rise to the heavens, and Enoch was carried there, when God showed him a golden triangular plate, enlightened brilliantly and his ever blessed name engraved thereon in Hebrew characters. He gave strict orders never to pronounce it.

After that Enoch seemed to be carried under ground perpendicularly through nine arches, and in the ninth arch he saw the same brilliant plate with the same

Note 118.—"Enoch. Though the Scriptures furnish but a meagre account of Enoch, the traditions of Freemasonry closely connect him, by numerous circumstances, with the early history of the Institution."—*Mackey's Encyclopaedia of Freemasonry, Article Enoch.*

Note 119.—"The circumstances which occurred at that time are recorded in a tradition which forms what has been called the great Masonic Legend of Enoch," and which runs to this effect

Enoch, being inspired by the Most High, and in commemoration of a wonderful vision, built a temple under ground and dedicated it to God."—*Mackey's Encyclopaedia of Freemasonry, Article Enoch.*

characters and a flaming light around it, which he had seen before.

Enoch being full of the spirit of the most high God, built a temple under ground and dedicated it to God, accompanied with nine arches, one above the other, in the same form as that he had seen in his dream. Methuselah, the son of Enoch, constructed the building without being acquainted with his father's motives.

This happened in that part of the world which was afterwards called the land of Canaan, and since known by the name of the Holy Land. Enoch caused a triangular plate of gold to be made, each side of which was a cubit long. He enriched it with the most precious stones and encrusted the plate upon a stone of agate of the same form. He then engraved upon it the ineffable characters and placed it on a triangular pedestal of white and black marble, which he deposited in the deepest arch. When Enoch's temple was completed, he made a door of stone and put a ring of iron therein by which it might be occasionally raised, and placed it over the opening of the arch, that the matters enclosed therein might be preserved from the universal destruction

Note 120.—"His son, Methuselah, constructed the building, although he was not acquainted with his father's motives for the erection. This temple consisted of nine brick vaults, situated perpendicularly beneath each other and communicating by apertures left in the arch of each vault."—*Mackey's Encyclopaedia of Freemasonry, Article Enoch.*

Note 121.—"Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones and encrusted the plate upon a stone of agate of the same form. On the plate he engraved, in ineffable characters, the true name of Deity, and, placing it on a cubical pedestal of white marble, he deposited the whole within the deepest arch.

When this subterranean building was completed he made a door of stone, and, attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it over that the aperture could not be discovered. Enoch himself was not permitted to enter it but once a year."—*Mackey's Encyclopaedia of Freemasonry, Article Enoch.*

impending, and none but Enoch¹²² knew of the treasure which the arches contained. And behold the wickedness of mankind increased more and became grievous in the sight of the Lord, and God threatened to destroy the whole world.

Enoch¹²³ perceiving that the knowledge of the Arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences for the posterity of those whom God should be pleased to spare, built two great pillars¹²⁴ on the top of the highest mountain; the one of brass, to withstand water, the other of marble, to withstand fire, and he engraved on

Note 122.—"A writer in the *Freemason's Quarterly Review* says, on this subject, that "It seems probable that Enoch introduced the speculative principles into the Masonic creed, and that he originated its exclusive character," which theory must be taken, if it is accepted at all, with very considerable modifications.

The years of his life may also be supposed to contain a mystic meaning, for they amounted to three hundred and sixty-five, being exactly equal to a solar revolution. In all the ancient rites this number has occupied a prominent place, because it was the representative of the annual course of that luminary which, as the great fructifier of the earth, was the peculiar object of divine worship."—*Mackey's Encyclopaedia of Freemasonry*, Article Enoch.

Note 123.—"Enoch himself is but the symbol of initiation, and his legend is intended symbolically to express the doctrine that the true Word or divine truth was preserved in the ancient Initiations."—*Mackey's Encyclopaedia of Freemasonry*, Article Enoch, Legend of.

Note 124.—"The legend goes on to inform us that after Enoch had completed the subterranean temple, fearing that the principles of those arts and sciences which he had cultivated with so much assiduity would be lost in that general destruction of which he had received a prophetic vision, he erected two pillars—the one of marble to withstand the influence of fire, and the other of brass, to resist the action of water. On the pillar of brass he engraved the history of the creation, the principles of the arts and sciences, and the doctrines of Speculative Freemasonry as they were practiced in his times; and on the one of marble he inscribed characters in hieroglyphics, importing that near the spot where they stood a precious treasure was deposited in a subterranean vault.

Josephus gives an account of these pillars in the first book of his *Antiquities*. He ascribes them to the children of Seth, which is by no means a contradiction of the Masonic tradition, since Enoch was one of these children. "That their inventions," says the historian, "might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire and at another time by the violence and quantity of water, they made two pillars—the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Sirod to this day."—*Mackey's Encyclopaedia of Freemasonry*, Article Enoch.

the marble pillar hieroglyphics, signifying that there was a most precious treasure concealed in the Arches under ground, which he had dedicated to God.

And he engraved on the pillar of brass, the principles of the liberal arts, particularly of masonry. Methuselah was the father of Lamech who was the father of Noah, who was a pious and good man, and beloved by God. And the Lord spake unto Noah, saying: "Behold, I will punish the sins of mankind with a general deluge. Therefore build an ark capable of containing thyself and family as also a pair of every living creature upon earth, and those only shall be saved from the general destruction which I am about to inflict for the iniquities of the people."

And God gave unto Noah¹²⁵ a plan by which the Ark was to be constructed. Noah was one hundred years in building the Ark; he was six hundred years old when it was finished, and his son, Seth, was ninety-nine. His father, Lamech, had died a short time before, aged 777 years. There was not at this time any of the ancient patriarchs living save Methuselah, the grandfather of Noah, who was about 969 years old, and it is supposed that he perished in the general ruin.

The Ark being finished, Noah agreeable to the instructions he had received from the Most High, went into it with his family, and took with him such things as he was commanded. The flood took place in the year of

Note 125.—"Noah. In all the old Masonic manuscript Constitutions that are extant, Noah and the flood play an important part of the Legend of the Craft. Hence, as the Masonic system became developed, the Patriarch was looked upon as what was called a patron of Masonry. And this connection of Noah with the mythic history of the Order was rendered still closer by the influence of many symbols borrowed from the Arctite worship, one of the most predominant of the ancient faiths. So intimately were incorporated the legends of Noah with the legends of Masonry that Freemasons began, at length, to be called, and are still called 'Noachidae,' or the descendants of Noah, a term first applied by Anderson, and very frequently used at the present day."—*Mackey's Encyclopaedia of Freemasonry*, Article Noah.

the world 1656, and destroyed most of the superb monuments of antiquity.

The marble pillar of Enoch fell in the general destruction, but by divine permission the pillar of brass withstood the water, by which means the ancient state of the liberal arts and particularly Masonry has been handed down to us.

We learn from Holy Writ the history of succeeding times till the Israelites became slaves to the Egyptians, from which bondage they were freed under the conduct of Moses their leader to go and take the promised land. We also learn from the annals of those that were found in the archives of Scotland, that in a certain battle the Ark of Alliance was lost in a forest and the same was found again by the roaring of a Lion who ceased to roar and crouched on the approach of the Israelites. Said lion had a short time before devoured a great number of the Egyptians who had attempted to carry away the same. The lion keeping in his mouth the Key of the Ark, and on the approach of the High Priest he dropped the Key and retired at a distance, crouching and tame, not offering the least violence to the chosen people.

The same Divine history particularly informs us of the different movements of the Israelites until they became possessed of the land of promise and of the succeeding events until Divine providence was pleased to give the sceptre to David, who though fully determined to build a temple to the Most High, could never begin; that honor being reserved for his son.

The Bible also instructs us that Moses was well beloved of God and that he spoke to him on Mount Sinai in a burning bush and communicated to him his Divine Laws, and many promises renewing an alliance with

him and then gave him the true pronounciation of his Holy name by which he would always be invoked.

It was at this time that Moses replied, "Who Art Thou?" "God said **אֲשֶׁר אֲדוֹתָיִךְ אֲדוֹתָיִךְ** is my true name, I am a strong and zealous God."

Solomon being the wisest of princes had fully in remembrance the promises of God to Moses, that some of his successors in fullness of time should discover his holy name, and his wisdom inspired him to believe that this could not be accomplished until he had erected to the living God a temple in which he might deposit the precious treasure. Accordingly Solomon began to build in the fourth year of his reign, agreeable to the plan given him by David, his father, upon the Ark of alliance. He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem.

On digging for the foundation of Solomon's temple, they found an ancient ruin of a very large edifice and a quantity of riches, such as Vases, Gold and Silver Urns, Marble Porphyry, Jasper and Agate Columns, with a number of precious stones which were all carried to Solomon.

This virtuous King presuming that on that spot before the deluge perhaps, a temple had been erected and fearing it had been dedicated to the service of some false God, and fearing lest the true name of Deity might be profaned in that place, he would not build there, after which they were unable to find any more precious treasure.

The temple of Solomon was built as we are instructed by masonry and as we know by the melancholy death of Hiram Abiff.

Solomon in building, caused to be erected under ground a cavern of nine arches, and which he named the Secret Vault. In this sacred vault he caused to be deposited a triangular pedestal of white and black marble with the ineffable name of Deity encrusted thereon, on a triangular plate the same as was deposited by Enoch.

This Solomon called by inspiration the pillar of beauty, for reason of the beautiful arch which it supported, and the sacred treasure which providence had designed to be encrusted thereon.

To arrive at the Sacred Vault, you were obliged to pass through a long narrow passage of nine arches following one another by a communication under ground from the palace of Solomon.

To this place Solomon used to go in company of Hiram King of Tyre and Hiram Abiff privately, to enter on holy matters.

The loss of Hiram Abiff deprived the two Kings of this satisfaction as the number of two was insufficient to enter there; and as three were absolutely necessary, they were at a loss who they should choose to supply the place of Hiram Abiff. Some Master Intendants, Sublime Elected Knights and Grand Master Architects were informed of the presence of the King of Tyre at Jerusalem, and they were not ignorant of the fact that when Hiram Abiff was alive that Solomon had a particular place under ground called the Secret Vault¹³³ only

Note 128.—“Vault, Secret. As a symbol, the Secret Vault does not present itself in the primary degrees of Masonry. It is found only in the high degrees, such as the Royal Arch of all the Rites, where it plays an important part. Dr. Oliver, in his *Historical Landmarks*, (vol. II., p. 434,) gives, while referring to the building of the second Temple, the following general detail of the Masonic legend of this vault:—“The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate sojourners are said to have discovered our ancient stone of foundation, which had been deposited in the secret crypt by Wisdom, Strength and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The discovery having been communicated to the prince, prophet and priest of the Jews the stone was adopted as the chief corner-stone of the re-edified building, and thus became, in a new and more expressive sense, the type of a more excellent dispensation. An avenue was also accidentally discovered, supported by seven pair of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city. The secret vault which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace; but at the destruction of Jerusalem the entrance having been closed by the rubbish of falling buildings. It had been discovered by the appearance of a keystone amongst the foundations of the sanctum sanctorum. A careful inspection was then made, and the invaluable secrets were placed in safe custody.”—*Mackey's Encyclopaedia of Freemasonry*, Article Vault, Secret.

known to the two Kings and the deceased. These brethren went to the two Kings and entreated them to introduce them into that secret place. When the two Kings were renewing their alliance, Solomon answered them with arms extended and head inclining, in this way: “You cannot expect it, God will admit you one day to the knowledge of what you now desire.”

Some days after Solomon sent for three Masters named Joabert, Stolkin and Guiblim and gave them orders to search once more in the ancient ruins where they had already found many treasures, in hopes of finding more.

They departed to fulfill the King's orders and after arriving at the designated spot, Guiblim in working with a pick-axe, met with a large iron ring. He at once hailed his companions and they concluded something of extraordinary value must have been deposited there. The three brethren then labored with great ardour and zeal with shovel and crow and cleared away the earth that covered the ring, when they found it was fixed to a perfect square stone, which with great labor and pains they raised and found it covered a most dismal great cell.

Guiblim proposed to descend, and for that purpose they fixed a rope around his body and let him down, with the understanding that if he wished to be raised, he should make it manifest by shaking the rope. Guiblim accordingly descended and found himself in an arched vault, in the pavement of which he found another opening. He descended into that, and there also he found another opening through which he went, which brought him into a third vault and made the like observation of a fourth opening but was afraid to pursue his search; he therefore shook the rope and ascended.

He acquainted his companions with the observations he had made and proposed they should descend in turns

to make further observations, but they positively refused. Guiblim accordingly descended on the following conditions: that through every arch he would shake the rope slightly, and if he wished to ascend he would shake the rope violently.

When he arrived in the sixth arch he shook the rope and was hauled up again. He told Joabert and Stolkin that he had been in six arches and had observed an opening to descend further, and proposed for one of them to descend as he had worked hard and was afraid to venture. This however frightened Joabert and Stolkin so much that they absolutely refused to go down. This raised the zeal of Guiblim, and with a lighted flambeau he descended on the former conditions. When he was entering the ninth arch a parcel of the stone and mortar fell suddenly down from the top and his flambeau went out when he perceived the rays of the sun penetrating lively, briskly and directly on a golden triangular plate adorned richly round with precious stones, the brightness of which so affected Guiblim, it almost deprived of sight. He immediately made the sign of admiration which was the same as Solomon and Hiram King of Tyre had made when they desired to be admitted in the Sacred Vault and Sublime Degree.

Guiblim fell prostrate on his knees, his right hand before his eyes, his left behind his back. Shaking the rope three times, on which Joabert and Stolkin drew him up and he recounted to them the amazing things he had seen in the ninth arch. By this account to them they proposed to descend together by a rope ladder made for that purpose. The three accordingly descended, in the ninth arch and being amazed as was Guiblim, they also fell prostrate thereat, and after having got the better of their surprise they went and raised Guiblim

and both exclaimed, Hamaluhick Guiblim, that is to say: Guiblim is a good man, we must keep and recompense him. They then examined the gold plate on which they perceived some characters which they did not understand. Said plate was encrusted on the top of an agate stone of the same form. They admired the plate with respect and conceived that the characters meant the Sacred name of God, which name was only known to Solomon, Hiram King of Tyre and Hiram Abiff. It seemed to them that after the death of Hiram Abiff the two Kings not being a sufficient number could never bestow this degree upon those who aspired thereto, but they hoped to receive it by the circumstances of their finding the precious treasure. They concluded to raise the Cube Stone on which this golden plate was fixed and carry it to Solomon. It was at break of day when they arrived. The King of Tyre being with Solomon in his apartment, who on beholding the precious treasure were struck with such admiration that they both mutually made the sign of admiration and fell on their knees.

Solomon first recovering from his surprise and seeing King Hiram still on his knees and not yet recovered, Solomon raised him and said Hamaluhick Guiblim.

The two Kings examined the characters of the gold plate and found it to be the ineffable name of God, but could not explain any part thereof to the three elected. Solomon told them that the Great Architect of the Universe had bestowed on them the most signal favor, and had chosen them to discover the most precious and rare treasure of masonry. You are his Elected and I wish you joy! In recompense for their zeal, fervor and constancy he created them Knights of the Royal Arch, as they were the only ones that discovered the same and by which discovery the arch was called the Royal Arch.

He also promised to give them an interpretation of the sacred and mysterious characters which they saw on the Golden Triangular Plate.

The three elected observed to Solomon that the first word he and the King of Tyre spoke to them was the same they had mutually pronounced in the Ninth Arch on seeing the treasure.

They also recounted to the two Kings everything they had done and seen, by which they had precisely found the Sign, Token and Word of this degree, known by the title of Knights of the Royal Arch. Solomon then explained to them that the promise of God was accomplished of his promise to Noah, Moses and David his father, that one day the true name of him by which he was to be invoked should be discovered on a golden plate, but should be forbidden to write it and have permission only to letter it for their consolation, but never to pronounce or speak it, and to be very circumspect in lettering it.

You know the Master's Word was lost at the construction of the temple by the tragic scene of Hiram Abiff, our Grand Master Architect; and now my dear brethren we are happy to have at this present moment the true characters which we intend soon to give you the interpretation and pronunciation of. We have now nothing to do but to recompense you with justice, to the merit due your work. You are now stamped by the divine hand and certainly merit this signal favor.

The two Kings and three Knights took the precious treasure and carried it to the Sacred Vault by the private way through nine arches, of which none had any knowledge but themselves. They arrived at the pillar of Beauty, and thereat, worked together to encrust the

plate on the pedestal. The two Kings seemed gloriously rejoiced in work with the trowel on that thing which God had destined should be done by their hands only.

After they had finished their work, the whole five prostrated themselves to adore the Great Architect of the Universe, giving him homage, thanks and praise for his favorable decree in their favor. The brilliancy of the plate, the splendor of the rubies and diamonds, placed one on the other, was sufficiently light for the place without the aid of artificial light.

After their work was done the two Kings changed the name from Secret to Sacred Vault, known only by the Grand Elect, Perfect and Sublime Masons.

It was now time to recompense the three Masters and Knights of Royal Arch, Guiblim, Joabert and Stolkin.

The two Kings accordingly gave them the degree of Grand Elect Perfect and Sublime Masons, explaining the Sacred Word engraved on the golden plate, which was the true name of the most Sacred Omnipotent, and told them it was the name by which he would be invoked. A pronunciation which has suffered much and hath been greatly corrupted. It is very certain that from the different varieties of this word, the Moors have taken their Jubar, and the Latins their Jupiter, as the true pronunciation was not a little lost of the greatest of names.

Moses having been taught by the Great Architect himself, relative to the efficacy of this great name provided in Egypt against Drought, Hunger and Sickness.

The new elected brethren, Guiblim, Joabert and Stolkin, took their obligations before God and the two Kings, never to pronounce that word fully and never to permit any mason to receive this Sublime Degree before he had given long proof of his zeal and attachment for

the craft and also to use the same ceremony to communicate this mysterious history of the Divine Delta, near the Burning Bush where God made the ancient fathers promise the same.

The number of the Grand and Sublime Elected was at first three, then five, and continued so until the temple was completed and dedicated, when King Solomon as a reward for their faithful services, admitted to this degree the twelve Grand Masters, who had faithfully presided over the twelve tribes, also one other Grand Master Architect.

Nine Ancient Grand Masters, eminent for their virtue, were chosen Knights of the Royal Arch, and shortly after were admitted to the Sublime Degree of Perfection.

The nine Knights to be admitted to the Sacred Vault were obliged to tyle the doors of the nine arches which led from Solomon's Palace to said Vault.

The most ancient was placed at the door near the Sacred Vault, and the others by degrees to the ninth door near Solomon's Palace or apartment, never permitting an entrance to any except the Grand Elect, Perfect and Sublime Masons, giving the Signs, Tokens and Words of each Arch.

I will now give you the pass-word for each arch. The pass for the first arch is *Jub*, to the second *Jeo*, to the third *Jua*,¹⁷⁷ the fourth *Hayah*, the fifth *Gotha*, the sixth *Adonai*, the seventh *Jachanai*, the eighth *Helencham*, the ninth *Jachabulum*. Those are the passes for each arch.

The brother who gave the sacred word on the inside

¹⁷⁷ Note 187.—'Jua. A corrupted form of the Tetragrammaton, and a significant word in the high degrees.'—Mackey's *Encyclopaedia of Freemasonry*, Article Jua.

was obliged to give the pass-word *Shibboleth*¹⁷⁸ three times with an aspiration.

There were besides the above number 3,568 Masters who had served at the construction of the temple, and becoming jealous on seeing a preference given to the above 25 Masters which chagrined them much as they had frequently seen the King's apartment shut against them, consequently they sent deputies to Solomon to ascertain the cause of that preference.

Solomon after hearing the complaint of the deputy, replied as follows: Those 25 Masters have deserved this preference by their zeal in working the hardest and have always shown invaluable constancy, consequently I have loved and cherished them. Your time has not yet come. Go, God will permit you one day to be recompensed as you deserve.

One of the deputies being of a passionate disposition and dissatisfied with the reply of Solomon, answered: We also have claims for a higher degree. We know how the word was changed and can travel into foreign countries and receive master's wages as such. Solomon being struck with this reply, but at all times full of wisdom and goodness did not rebuke, but thus addressed him: Those Ancient Masters deserve the degree of Perfection, as they have been in the ancient ruins and penetrated into the bowels of the Earth and took from

¹⁷⁸ Note 188.—'1st, an ear of corn; and 2ndly, a stream of water. As the Ephraimites were desirous of crossing the river, it is probable that this second meaning suggested it to the Gileadites as an appropriate test word on the occasion. The proper sound of the first letter of this word is sh, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of s. Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they 'could not frame to pronounce it right.' The learned Burder remarks (*Orient. Cust.* ii, 788,) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such an easily accounts for the circumstance mentioned in the passage of Judges.'—Mackey's *Encyclopaedia of Freemasonry*, Article Shibboleth.

them an immense treasure to embellish God's temple. Go in peace and do as they have done. Work to adorn the temple of the mighty God, and he will recompense you as you deserve.

Those masters being proud and vain, and much frightened at the reply of Solomon, returned and made a report of their embassy, and not having been reprimanded, ambition also mixed with jealousy, agreed to go together to the ancient ruins. They discovered the ring to lift the trap and with a ladder of ropes entered the arches with lighted flambeaus.

God desirous of punishing those masters for their vain and proud ambition and to give a clear proof of his justice and providence, pronounced their doom for their insolence, insomuch that when the last of them entered the arches fell in upon them successively one after the other, with all their appertenants, in consequence of which the ancient word,¹²⁹ which had been corrupted, was entirely lost with them and known only to those we have spoken of before.

After Solomon had heard what befell those masters, he sent Guiblim, Joabert and Stolkin to inquire the circumstances.

They accordingly departed at break of day, and having

¹²⁹ Note 129.—"The WORD, therefore, I conceive to be the symbol of Divine Truth; and all its modifications—the loss, the substitution, and the recovery—are but component parts of the mythical symbol which represents a search after truth. In a general sense, the Word itself being then the symbol of Divine Truth, the narrative of its loss and the search for its recovery becomes a mythical symbol of the decay and loss of the true religion among the ancient nations, at and after the dispersion on the plain of Shinar, and of the attempts of the wise men, the philosophers, and priests, to find and retain it in their secret mysteries and initiations, which have hence been designated as the Spurious Freemasonry of Antiquity.

"But there is a special or individual, as well as a general interpretation, and in this special or individual interpretation the Word with its accompanying myth of a loss, a substitute, and a recovery, becomes a symbol of the personal progress of a candidate from his first initiation to the completion of his course, when he receives a full development of the mysteries."—Mackey's Encyclopædia of Freemasonry, Article Lost Word.

arrived at the designated spot found such strange things they were at a loss to account for the same, but imagined that the presumptuous masters were enveloped in the ruins¹³⁰ which they saw had fallen in.

Upon strict search they found a few pieces of marble on which were engraved some Hieroglyphics which they took possession of, carried to Solomon and reported accordingly. Solomon put those pieces together and sent for some learned brethren who deciphered those characters, when he ascertained they were the ruins of the Temple of Enoch¹³¹ which he had built and consecrated to the true God, which he had built before the flood and which was destroyed in the Deluge which swept away every thing but the nine arches under ground where was deposited the Delta or treasure so often spoken of to Moses and David by God, together with the brazen pillar from which the history of the Ancient Masters is taken.

Brethren meditate upon the grandeur of our mysteries, the ultimate knowledge of which you have not been made acquainted, but by your zeal, fervor and constancy we hope one day to see you attain the degree of Perfection, which is the ultimatum of ancient masonry.

¹³⁰ Note 130.—"The vault was, therefore, in the ancient mysteries, symbolic of the grave; for initiation was symbolic of death; where alone Divine Truth is to be found. The Masons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent temple of our transitory life be on the surface, we must descend into the secret vault of death before we can find that sacred deposit of truth which is to adorn our second temple of eternal life. It is in this sense of an entrance through the grave into eternal life that we are to view the symbolism of the secret vault. Like every other myth and allegory of Masonry, the historical relation may be true or it may be false; it may be founded on fact or be the invention of imagination; the lesson is still there, and the symbolism teaches it exclusive of the history."—Mackey's Encyclopædia of Freemasonry, Article Vault, Secret.

¹³¹ Note 131.—"On the death of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of this temple, and of the sacred treasure which it contained, was lost until, in after times, it was accidentally discovered by another worthy of Freemasonry, who, like Enoch, was engaged in the erection of a temple on the same spot."—Mackey's Encyclopædia of Freemasonry, Article Enoch.

Solomon—By virtue of the power vested in me, I decorate you with the jewel of the order of this Royal¹ Degree. It is a representation of the Delta found by our Ancient Masters, which you are to wear from a purple ribbon round your neck. Its color expresses the love and friendship we ever ought to have for the order and our brethren in general. Brother Expert, you will now conduct the brethren to seats in the college.

Notes 128.—"It can never be too often repeated that the WORD is, in Masonry, the symbol of TRUTH. This truth is the great object of pursuit in Masonry—the scope and tendency of all its investigations—the promised reward of all Masonic labor. Sought for diligently in every degree, and constantly approached, but never thoroughly and intimately embraced, at length, in the Royal Arch, the veils which concealed the object of search from our view are withdrawn, and the inestimable prize is revealed.

"This truth, which Masonry makes the great object of its investigations, is not the mere truth of science, or the truth of history, but is the more important truth which is synonymous with the knowledge of the nature of God,—that truth which is embraced in the sacred Tetragrammaton, or omnific name, including in its signification his eternal, present, past, and future existence, and to which he himself alluded when he declared to Moses, 'I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known unto them.'

"The discovery of this truth is, then, the essential symbolism of the Royal Arch degree. Wherever it is practiced,—and under some peculiar name the degree is found in every Rite of Masonry,—this symbolism is preserved. However, the legend may vary, however the ceremonies of reception and the preliminary steps of initiation may differ, the consummation is always the same—the great discovery which represents the attainment of Truth."—*Mackey's Encyclopaedia of Freemasonry, Article Royal Arch Degree.*

CLOSING CEREMONIES

ROYAL¹ ARCH DEGREE.

Solomon—Brother Inspector, what are you?

Inspector—I am that I am; I have seen the resplendent Delta bearing the Ineffable name, and the Cube Stone upon which it was placed by Enoch.

Solomon—Did the Cube Stone bear any inscription?

Inspector—Yes, J. · V. · I. · O. · L. · one letter on each face of the Pedestal; Juveni Verbum in ore Leonis, which reads; I have found the word in the mouth of a Lion and that we will defend the name of the Grand Architect of the Universe with the courage of Lions.

Solomon—Have you anything else to desire?

Inspector—Yes, to read the Ineffable name according to its true pronunciation.

Solomon—God will permit one day that your wishes may be accomplished. What is the clock?

Note 129.—"Among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch, painted by Adoniram, the son of Elkanaah, priest of the second court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of Elkanaah. . . . Time sped on; the Romans invaded Britain; and, previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the Temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson, in his Memorials of Edinburgh (2 vols., published by Hugh Patton), in a note to the Masonic Lodges, writes that this portrait was then in the possession of the brethren of the Lodge St. David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge St. David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle-field, notably in the First Crusade as 'The Blue Blanket.' From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Preforians. Now, these are facts well known to many Edinburghers still alive."—*Mackey's Encyclopaedia of Freemasonry, Article Royal Order of Scotland.*

Inspector—"Tis evening.

Solomon—Since it is evening, acquaint the brethren that I am going to close this respectable lodge by the most perfect and mysterious numbers.

Inspector—Brethren, you will please take notice that our Thrice Puissant Grand Master is going to close this respectable lodge by the most perfect and mysterious numbers.

Solomon—(Strikes five; 00 000.)

Grand Treasurer—(Strikes five; 00 000.)

Grand Secretary—(Strikes five; 00 000.)

Grand Inspector—(Strikes five; 00 000.) To order, brethren.

All form a circle at the altar, kneel and make the sign of admiration; also another sign by placing the right hand on the back, after which they help one another to rise, the Kings first and then the other brethren. All then make an obeisance to the Kings.

Solomon—This Royal Lodge is closed with all its honors.

HISTORICAL ANALYSIS

THIRTEENTH OR ROYAL ARCH DEGREE.

False History and False Religion—Acknowledged Fabrication yet Sublime—"Infamous Scheme for Lucre and Ambition"—Writing Latin Before It Existed.

This singular medley of false history and false religion seems to have originated with *Ramsay* in France as part of his "*system of Masonry called Scottish*," which, says *Rebold*, p. 82, "had a political object; no less than to make Masonry subservient to the Stuart party and an aid to the Catholic church, by restoring the pretender to the throne of England;" which, continues *Rebold* "served as a basis for all the Masonic systems in France and those exported to different countries on the globe."

Mackey, a better authority, also speaks of "*Ramsay's* degree, (Royal Arch), from which all the continental systems originated." And these writers tell us that *Dermott*, who split the London Grand Lodge by secession, twenty-two years after it was formed at the Apple-tree tavern, and *Dunkerly*, the bastard son of George II, both "fabricated" Royal Arch degrees, for the leading ideas of which they were indebted to *Ramsay*.

The only interest we have in the origin of this degree, which *Dermott* called the "root, heart and marrow of Masonry," and of which Oliver said: "It is indescribably more august, sublime and important than any which preceded it," is to show that it is a patchwork production of apostates and adventurers, distinguished for neither virtue, piety or patriotism. All the Masonic writers agree that it was "invented," "fabricated," and

think this were enough; a story, "*legend*," invented about the discovery of the ineffable name of God!! Similar treatment of *Washington*: a fiction got up and acted year after year, about his name and character, professedly false and without foundation, would subject the inventors, if not to abhorrence, certainly to contempt. But here are men inventing, acting and *selling* acknowledged fictions about God, and writers pronounce it "sublime!"

Scholars know that the Jewish Rabbis, in the decline of religion, in reading the Scriptures, paused and passed over the name of *Jehovah* in silence, and then read on. This was while the Hebrew language was written without vowel points, so that when the Masorites came to supply vowels the pronunciation of the name was forgotten and the vowel sounds of another name of God were affixed to the consonants of the word *Jehovah*, to supply the place of the sounds which had been lost by this Jewish superstition. The "*word*" never was lost, but the sounds only. The letters which these schemers pretended to have found at the bottom of an underground pit, nine arches deep; on a triangular glittering gold plate, are taken from our Hebrew Bibles, just as they stood when the books were written, and as they still stand. And outside the Hebrew, the Greek *Zeus*, the Latin *Deus*, the Saxon *God*, and even the Indian *Manitou*, in the hands of the Holy Spirit, can convey to the penitent soul correct ideas of God, though each word sounds differently from the other. Nothing necessary to salvation is lost; and if there was, Masonry has not found it. It has found nothing. The thing lost was a sound, and Masons do not claim to have discovered on that golden plate the *sound* of God's name. The French Mason still says "*Dieu*," and the Englishman, "*God*,"

and the believing Pagan centurion is accepted who says neither. Yet this infamous scheme for "lucre and ambition" has convinced thousands that their gold plate, like those of the Mormon, has revealed truth outside of and beyond the Bible. And the popularity and power of the falsehood, in both cases, depend on the multitudes who believe the lie and pay for it. The foot note 113 says: "The peculiar form of the degree differs greatly in different countries." Indeed!! So we are not sure we have any Royal Arch degrees" after all! For the *form* of a degree is the *fact* of it. One gives us the Arch of Enoch, another the Arch of Zerubabel, another of Josiah, in whose reign "The Book of the Law" was found in the rubbish of the Temple, where it was left when the temple was forsaken for the lodge-worships and whoredoms of Baal! But if half a dozen men give as many totally different and conflicting accounts of one fact, we know that it is a lie and not the truth! Or, as Mackey himself calls it in foot note 115 "*a fabrication of the Royal Arch Degree*," which, though "rejected by the English Masons," is now the Thirteenth Degree of "*The Ancient and Accepted Scottish Rite*," which now leads the Masonic world! (*Read the Note.*) And if further proof of imposture and imposition were wanting, it is at hand.

This degree starts before the flood, (see *Note 116*,) when Enoch's Arches were built. Now when the candidate "removes the keystone and penetrates the depths," he finds on the several arches, as he opens them. ~~the~~

Latin words: "1. *Principum*; 2. *Existens*; 3. *Potens*; 4. *Aeternalis*; 5. *Infinitem*; 6. *Solus*; 7. *Misericors*; 8. *Sapientia*; 9. *Justus*."

Now to set *Enoch*, before the flood, to writing Latin on his arches, buried so low that the deluge could not reach them, when no Latin language existed for ages on ages after God had taken the good man to himself, is as sensible as it would be in a religious play to set *Adam*, as engineer on a railroad, to take *Eve* to make a speech at a W. C. T. U. meeting.

No! The power of this degree, long as it has befooled its thousands, is the power of Mormonism, of Alchemy, of Astrology, of Spiritism, Mesmerism and whatever holds the mind steady for Satan to demoralize it. It is the power of that spirit whose "coming is with lying wonders." The wonders may be real, but they land men in the lie, that they may be saved without **Christ**.

CHAPTER XXIII

FOURTEENTH DEGREE OR GRAND ELECT, PERFECT AND SUBLIME MASON.¹³⁴



TAURUS OR THE BULL.

In this degree the candidate learns that the end of said work is his admittance into the Sacred Vault¹³⁵ and

Note 134.—"Grand Elect, Perfect and Sublime Masons. The 14th degree of the Ancient and Accepted rite, sometimes called the 'Degree of Perfection.' In France it is called 'Grand Scotch Mason of Perfection of the Sacred Vault of James VI.' The degree is considered to be the ultimate rite of Ancient Masonry, as it is the last of the ineffable degrees that refer to the first temple. The Masons who had been employed in constructing the temple acquired immortal honor. Their association became more uniformly established and regulated after the completion of the temple than it had been before. In the admission of new members their prudence and caution had produced great respect, as merit alone was required of every candidate. With these principles firmly established many of the Grand Elect left the temple after its dedication, and, traveling into other countries, disseminated the knowledge they had acquired, and instructed in the sublime degrees of ancient Craft Masonry all who applied and were found worthy. The Lodge is styled the Secret Vault. The hangings are crimson, with white columns at regular intervals. 24 lights—9 in the East; 7 in the West; 5 in the South; and 3 in the North. The apron is white, lined with crimson; in the middle is a square flat stone, in which is an iron ring. The collar is crimson; the jewel, a gold compass, open on a circle of forty-five degrees; between the legs of the compass is a medal representing the sun on one side, on the other the flaming star. On the circle is engraved the figures 3, 5, 7, 9. The compass is surmounted with a pointed crown. The ring of alliance is of gold. On the inside is engraved: 'Virtue unites what death cannot separate;' with the name and date of initiation of the owner."—Macy's Encyclopaedia and Dictionary of Freemasonry, Article Grand Elect, Perfect and Sublime Masons.

Note 135.—"Vault. Vaults are found in every country of the world as well as in Judea, and were used for secret purposes. Thus Stephens, speaking of some ruins in Yucatan, says—"The only way of descending was to tie a rope around my body, and be lowered by the Indians. In this way I was let down, and almost before my head had passed through the hole, my feet touched the top of a heap of rubbish, high directly under the hole, and falling off at the sides. Clambering down it I found myself in a round chamber, so filled with rubbish that I could not stand upright. With a caudle in my hand, I crawled all round on my hands and knees. The chamber was in the shape of a dome, and had been coated with plaster, most of which had fallen, and now encumbered the ground, the depth could not be ascertained without clearing out the interior."—Macy's Encyclopaedia and Dictionary of Freemasonry, Article Vault.

that far onward and above the steps he has already taken freemasonry is to develop itself on a still larger scale.

The Sacred Vault¹³⁶ is the last place of rest in the mystic field of the first efforts of Freemasonry and prophesies its future triumphs. The candidate looks for the last time at the mystic furniture of the Solomonian School, such as the Altar of Sacrifices, typifying material worship; the Altar of Perfumes, typifying intellectual religion; the Brazen Sea, typifying impenetrable infinity; the Loaves of Shew bread, typifying the mystic communion of mankind; the Golden Tray and Trowel, typifying the fusion of all the races of men and the secret of their alliance, despite the many differences of customs and laws which divide the sons of the Almighty Father.

On one side and in the past appears the formidable God of by-gone generations; his names are inscribed on the Breast Plate of the High Priests of the Jews. On the other side and far in the future, the Eternal, Good, Simple, Benevolent, Merciful, Equitable and ever consoling Father of mankind, whose titles are written with the blood of that Sublime Teacher, who first of all proclaimed the existence of a God of Love and Love only.

¹³⁶ Note 136.—"In the early ages, the cave or vault was deemed sacred. The first worship was in cave temples, which were either natural or formed by art to resemble the excavations of nature. Of such great extent was this practice of subterranean worship by the nations of antiquity, that many of the forms of heathen temples, as well as the naves, aisles, and chancels of churches subsequently built for Christian worship, are said to owe their origin to the religious use of caves.

From this, too, arose the fact, that the initiation into the ancient mysteries was almost always performed in subterranean edifices; and when the place of initiation, as in some of the Egyptian temples, was really above ground, it was so constructed as to give to the neophyte the appearance, in its approaches and its internal structure, of a vault. As the great doctrine taught in the mysteries was the resurrection from the dead,—as to die and to be initiated were synonymous terms,—it was deemed proper that there should be some formal resemblance between a descent into the grave and a descent into the place of initiation. "Happy is the man," says the Greek poet, Pindar, "who descends beneath the hollow earth having beheld these mysteries, for he knows the end as well as the diving origin of life;" and in a like spirit Sophocles exclaims, "Thrice happy are they who descend to the shades below after having beheld these sacred rites, for they alone have life in Hades, while all others suffer there every kind of evil."—Mackey's Encyclopædia of Freemasonry, Article Vault, Secret.

What an encouragement for a freemason to pursue his course and reach the last term of his painful and glorious career.

The ceremonies in this degree are sublimely grand and imposing and are calculated to give us exalted views of the Grandeur, Power and Majesty of God.

The lecture and history of this degree are rich to profusion with valuable and interesting matter relating to the symbolism and instruction contained in all the preceding degrees of Symbolic and Ineffable Masonry.

DECORATIONS:—The lodge represents a subterranean vault painted red or hung with red hangings. In the West is a part of Enoch's pillar, consisting of pieces found among the ancient ruins. In the East is the Pillar of Beauty, the Burning Bush and a Transparent Delta, with the Hebrew letters "Jod.:He.:Vau.:He.:" inscribed therein.

The lodge is illuminated when at work by twenty-four (24) lights distributed as follows: nine in the East, three in the North, seven in the West, before the Senior Warden and five before the Junior Warden in the South.

FURNITURE:—Consists of the Holy Bible, Square and Compass and Triangle, the Altar of Incense, the Altar of Sacrifice, table of Shew-Bread, Brazen Laver, Ark of the Covenant, Tables of the Law, Golden Candlestick, Two Brazen Columns, Golden Urn of oil, Golden Vase filled with water, Golden Goblet filled with wine, Gold Ring and Trowel, a Silver hod of ointment and the Cube Stone. Before each of the officers is a white triangular table.

The assembly is styled a Grand Lodge of Perfection, and consists of but twenty-seven (27) members. If more are made they must become honorary members.

TITLES:—There are ten (10) officers in a Grand \square of Perfection.

First—Thrice Puissant Grand Master, represents King Solomon, stationed in the East. He is the first officer in the Lodge and presides over the work and confers all the degrees of the Ineffable series. His official Jewel a Crowned Compass with a Blazing Sun in the centre.

Second—Deputy Grand Master represents Hiram King of Tyre, seated on the right of Solomon in the East; Jewel a Crowned Compass with a Moon in the centre.

Third—Senior Grand Warden, represents Adoniram the son of Abda stationed in the West; Jewel a Golden Trowel.

Fourth—Junior Grand Warden represents Moabon¹³⁷ stationed in the South; Jewel a Sword.

Fifth—The Grand Keeper of the Seals, represents Galaad,¹³⁸ stationed on the left of the Thrice Puissant; Jewel an Ivory Key.

Sixth—The Grand Treasurer represents Guiblim, stationed in the North before the table of Shew-bread; Jewel is a Golden Key.

Seventh—The Grand Secretary represents Joabert, stationed in the South before the table of Perfumes; Jewel a Gold Pen.

Eighth—The Grand Orator, represents Abdamon¹³⁹

Note 137.—“Moabon.—This word is found in some of the high degrees according to the French ritual, where it is explained as expressing ‘the satisfaction we feel in seeing the crime and the criminal punished.’ There is no such word in Hebrew, and the explanation is a fanciful one. The word is undoubtedly a Gallic corruption, first in sound and then in letters, of the Master’s word.”—Mackey’s Encyclopaedia of Freemasonry, Article Moabon.

Note 138.—“Galahad. Also spelled Galaad. Most probably a corruption of Gilead. Said in the old rituals to have been the keeper of the Seals in the Scottish degree of Knights of the Ninth Arch or Sacred Vault of James VI.”—Mackey’s Encyclopaedia of Freemasonry, Article Galahad.

Note 139.—“Abdemon. The name of the orator in the 14th degree of the Rite of Perfection, or the Sacred Vault of James VI. It means a servant, from abad, ‘to serve,’ although somewhat corrupted in its transmission into the rituals. Lenning says it is the Hebrew Haddamon, ‘a servant,’ but there is no such word in Hebrew.”—Mackey’s Encyclopaedia of Freemasonry, Article Abdemon.

stationed in the South near the Altar of Sacrifices between the Junior Warden and Secretary; Jewel a Scroll.

Ninth—The Grand Master of Ceremonies represents Stolkin, stationed in the North between the Treasurer and Captain of the Guard; Jewel a Staff. He prepares and conducts the candidate.

Tenth—The Grand Captain of the Guards represents Zerbal, stationed in the North between the Master of Ceremonies and Senior Warden.

Besides these the Thrice Puissant appoints a Hospitable Brother, stationed in the North between the Master of Ceremonies and Treasurer; Jewel a Winged Rod. He takes charge of the charity fund and visits sick brethren. Also a Grand Tyler stationed at the door of the entrance; Jewel is a Flaming Sword.

ELECTION:—Takes place every year, on the third day of the month Adar. Besides this day lodges are required to observe the St. John’s day and to celebrate on the fifth day of October, annually, the building of the first temple, also the fifth day of the month Ab, in commemoration of the dedication of that temple.

CLOTHING:—All the officers are dressed as in the preceding degree, except they wear the apron, order and jewel of this degree; the officers wearing their official jewels.

The collar worn by the officers is a broad white watered ribbon, with a white and red rosette at the bottom from which is suspended the official jewel. All wear swords. The brethren wear black, loose gowns with hoods behind at back of neck, white gloves and purple and red turbans.

APRON:—White, lined and bordered with crimson, a narrow blue ribbon is set across the edge. In the centre of the apron is painted or embroidered a square flat

stone, within which is engraved an iron ring fastened thereto.

GIRDLE:—Of a Perfect Mason, is made of various colored silk, arranged in the following combination: 3-5 7-9.

ORDER:—A crimson collar, with white and red rosette at the bottom, from which is suspended the jewel.

JEWEL:—A gold compass crowncd and extended to ninety (90°) degrees. Between the arms of the compass is a medal, on one side of which is engraved a sun, on the other a blazing star with the Delta in the centre; on the quadrant are engraved the figures 3-5-7-9.

Each Knight wears a wedding ring, in the interior of which are engraved on one side the name of the Knight and the date of his reception and on the other these words: "Virtue unites what death cannot separate."

On the Table of Perfumes when an initiation, must be the Hod and Trowel, with oil to anoint and a pan with burning coals for incense, and on the table of Shewbread must be the cup with wine for libation, also a gold ring to present to the candidate, besides all the jewels necessary for the candidate.

OPENING CEREMONIES

GRAND ELECT, PERFECT AND SUBLIME MASON.

Thrice Puissant—Brother Senior Grand Warden, are we tyled in this Sacred Vault?

Senior Grand Warden—Thrice Puissant Grand Master, we are all tyled, and in security from cowans.

Thrice Puissant—Since we are well tyled and in security from cowans, my most dear brethren let us pray to the Great Architect of the Universe that he may enlighten and inspire us; let us pray with one knee on the ground. (All form a circle round the Altar and kneel on the left knee.)

OPENING PRAYER.

Almighty and Sovereign Architect of Heaven and Earth who by thy divine power dost ultimately search the most secret recesses of thought, purify our hearts by the sacred fire of thy love, guide us by thy unerring hand in the path of virtue and cast out of thy adorable sanctuary all impiety and perverseness. We beseech thee that our thoughts may be engaged in the grand work of our perfection, which when attained will be an ample reward for our labor. Let peace and charity link us together in a pleasing union and may this lodge exhibit a faint resemblance of that happiness which the elect will enjoy in thy kingdom.

Give us a spirit of holy discrimination by which we may be able to refuse the evil and choose the good, and also that we may not be led astray by those who unworthily assume the character of the Grand Elect. May

a sweet perfume ascend from the Altar of our hearts and be acceptable to thee, O Jehovah, our Adonai.

Finally be pleased to grant that all our proceedings may tend to our glory, and our advancement in righteousness. Bless and prosper our works, O Lord. Amen.
(All rise and sing the following ode, at the Altar.)

ODE.

Air—"Indian Philosopher."

No Solar beam nor Lunar ray
Illum'd the dark, the narrow way,
That led me to the door,
I found myself a Knight, and then
The sacred vault I entered in,
By mystic numbers four.

'Twas there, impressed with holy awe,
A gold engraven plate I saw,
With dazzling splendor shine,
To us, the Grand Elect alone
Its secret characters are known,
Ineffable—Divine.

This precious treasure, long concealed,
Was by three worthy Knights revealed,

Where erst a Temple stood,
Its ancient ruins they explored
And found the Grand Mysterious Word,
Made known before the flood.

Fulfilled was then the promise made,
And Beauty's pillar soon displayed
The treasure they had found;
Their ancient zeal and plety,
Their dangerous toil and constancy,
Were with due honor crowned.

Hours like those, we all shall prove,
Who, joined in pure and social love,
Perfection's work pursue.

May the Sublime Grand Architect
By his unerring laws direct
The honored, chosen few.

May all, who friendship's feast partake,
The good pursue, the bad forsake,
And may each rite and sign,
A happy, lasting influence shed;
The quadrant crowned, the oil the bread,
The golden ring, the wine.

Long as I live, this ring I'll wear,
Symbol of an alliance, dear
To every brother's heart;
And bless the sacred tie that binds
In virtue's chain, for virtue joins
What death can never part.

Thrice Puissant—Brother Senior Warden, what conducted you hither?

Senior Warden—Thrice Puissant, it is the love of masonry, my obligation and a desire to the perfection of masonry.

Thrice Puissant—What have you brought here?

Senior Warden—A heart zealous for friendship and love of virtue.

Thrice Puissant—What are the proper qualities for acquiring this?

Senior Warden—The first two conduct us immediately to the third, and when these are properly attained they lead us to happiness and perfection.¹⁴⁹

Thrice Puissant—What is the true disposition of an Elect and Perfect Mason?

Senior Warden—To divest his heart of iniquity, vindictiveness and jealousy; to be always ready to do good and never employ his tongue in calumniating his brother.

Thrice Puissant—How are you to behave in this place?

Senior Warden—With profound respect.

Thrice Puissant—How comes it that rich and poor, prince and subject are here always friends and brothers?

Senior Warden—Because there is something in that Delta, (pointing to it) repeated on the pedestal and firmament which is greater than you.

¹⁴⁹ Note 149.—"A French system founded by de Bonneville, 1754, which assumed that the Freemasons were the lineal descendants of the Templars, and therefore that all Masons were Knights Templar. It had 25 degrees. Stephen Morin and others introduced some modifications and additions into the rite, and transplanted it in the United States under the name of the Ancient and Accepted rite."—Macy's Encyclopaedia and Dictionary of Freemasonry, Art. Perfection, Rite of.

Thrice Puissant—Why is the Delta the subject of your respect?

Senior Warden—Because it contains the sacred name of the Eternal God, known, revered and exalted in Heaven and on earth by the name of the Great Architect of the Universe.

Thrice Puissant—What age are you?

Senior Warden—Three times three, the perfect number 81, when properly repeated by our mysterious calculation.

Thrice Puissant—How, my brother, can you demonstrate this?

Senior Warden—I am a Perfect Sublime Elect Mason, my travels are finished and it is now time for me to reap the fruit of my labor.

Thrice Puissant—What did you contract when you were made a Grand Elect Perfect and Sublime Mason?

Senior Warden—I contracted an alliance with virtue and the virtuous.

Thrice Puissant—What mark have you got to show it?

Senior Warden—This gold ring, a symbol of purity.

Thrice Puissant—What's the clock?

Senior Warden—High twelve.

Thrice Puissant—What do you understand by high twelve?

Senior Warden—Because the Sun at its zenith darts its rays perpendicularly into this lodge, intimating the time to work efficaciously to the end of our perfection, and to profit by its generosity.

Thrice Puissant—Where will you find materials?

Senior Warden—In the treasury and virtue of the perfect masons, in regularly composing my actions in my heart by the square and compass of divine wisdom

Thrice Puissant—Where is the divine wisdom displayed?

Senior Warden—In the hearts of the worthy, upright brethren who compose this respectable lodge, of which you are the supporter.

Thrice Puissant—And now my respectable brethren, I am going to enforce your designs to this effect.

Brother Senior Grand Warden, announce that I am going to open this lodge of Grand Elect Perfect⁴¹ and Sublime Masons by the mysterious numbers, 3-5-7-9.

Senior Warden—Brethren, you will please take notice that the Thrice Puissant Grand Master is going to open this lodge of Grand Elect Perfect and Sublime Masons by the mysterious numbers 3-5-7 and 9.

Junior Warden—(Claps three slow; 000, all rise.)

Senior Warden—(Claps five slow; 00000.)

Thrice Puissant—(Claps seven slow; 0000000, all are silent for a moment.)

Thrice Puissant—(Claps three; 000.) To order my brethren; (all make the sign of obligation.)

Note 141.—"The Lodge in which the fourteenth degree of the Ancient and Accepted Scottish Rite is conferred. In England and America this degree is called Grand Elect Perfect and Sublime Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of James VI., or Grand *socinisme de la Voûte Sacree du Jacques VI.* This is one of the evidences—and a very pregnant one—of the influence exercised by the exiled Stuarts and their adherents on the Masonry of that time in making it an instrument for the restoration of James II., and then of his son, to the throne of England.

This degree, as concluding all reference to the first Temple, has been called the ultimate degree of ancient Masonry. It is the last of what is technically styled the ineffable degrees, because their instructions relate to the ineffable word.

Its place of meeting is called the Sacred Vault. Its principal officers are a Thrice Puissant Grand Master, two Grand Wardens, a Grand Treasurer, and Grand Secretary. In the first organization of the Rite in this country, the Lodges of Perfection were called 'Sublime Grand Lodges,' and, hence, the word "Grand" is still affixed to the title of the officers.

The following mythical history is connected with and related in this degree.

When the Temple was finished, the Masons who had been employed in constructing it acquired immortal honor. Their order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and, dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the sublime degrees of Ancient Craft Masonry."—*Mackey's Encyclopaedia of Freemasonry. Article Perfection, Lodge et.*



Sign of Obligation
S. E. P. and S. Mason.

SIGN OF OBLIGATION.

Place the right hand on the left side of the abdomen and draw it quickly and horizontally across the body to the right side.

SIGN OF FIRE.

Raise the right hand, open, to the left cheek, the palm outward, at the same time grasping the elbow with the left hand.

Thrice Puissant—(Strikes three; 000, all then make the sign of admiration.)



Sign of Fire.



Sign of Admiration.

SIGN OF ADMIRATION.

Raise both hands open to heaven, the head inclined forward, the eyes directed upwards; afterwards place the first two fingers of the right hand on the lips.

Thrice Puissant—To the glory of the Grand Architect of the Universe, and under the auspices of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d degree for the Northern Jurisdiction of the Western Hemisphere in the valley¹⁴² of— and by virtue of the authority on me conferred by this Sublime Grand Lodge of Perfection, I declare its works thereof now opened.

Senior Warden—Brethren, this Sublime Grand \square of Perfection is opened.

Thrice Puissant—Together brethren, (all make the first sign.)

Thrice Puissant—Brethren will now cover and be seated.

Note 142.—“In the capitular degrees of the French Rite, this word is used instead of Orient, to designate the seat of the Chapter. Thus on such a body a document would be dated from the ‘Valley of Paris,’ instead of the ‘Orient of Paris.’”—Mackey’s Encyclopaedia of Freemasonry, Article Valley.

CHAPTER XXIV

FOURTEENTH DEGREE OR GRAND ELECT, PERFECT AND SUBLIME MASON.

INITIATION.

The candidate must be prepared in the ante-room as a Knight of the Royal Arch by the Grand Master of Ceremonies. He then conducts him to the entrance of the narrow passage and gives him the first pass-word, and orders him to knock 3, 5, 7, and give the pass-word Shibboleth three times with an aspiration.

N. B.—In the ceremonies of initiation the narrow passage can be represented by passing through three (3) ante-rooms and giving the alarm at each door or in any manner as best suits the situation of the room.

First Guard—Who comes there?

Master of Ceremonies—A Sublime Knight of the Royal Arch who desires perfection in being introduced into the Sacred Vault.

First Guard—How does he expect to gain admission?

Master of Ceremonies—By the pass.

First Guard—Give me the pass.

Candidate—Shibboleth, Shibboleth, Shibboleth.

First Guard—Pass.

They then proceed to the second door and knock 3, 5, 7.

Second Guard—Who comes there?

Master of Ceremonies—A Sublime Knight of the Royal Arch who having passed the first guard, desires perfection in being introduced into the Sacred Vault.

Second Guard—How does he expect to gain admission?

Master of Ceremonies—By the pass.

Second Guard—Give me the pass.

Candidate—(Prompted by Master of Ceremonies)
El-Hhanan.

Second Guard—Pass.

They then proceed to the door of the lodge and knock 3, 5, 7 and 9.

Junior Grand Warden—(Knocks 3, 5, 7 and 9.)

Senior Grand Warden—(Knocks 3, 5, 7 and 9.)

Thrice Puissant Grand Master—(Knocks 3, 5, 7, and 9.) Brother Junior Grand Warden go and see who knocks at our door as a Grand Elect, Perfect and Sublime Mason.

Junior Grand Warden—(Goes to the door and knocks 3, 5, 7, 9, opens the door and says:) Who knocks at our door as a Grand Elect, Perfect and Sublime Mason? Who is there?

Master of Ceremonies—A Sublime Knight of the Royal Arch, who desires perfection in being introduced into the Sacred Vault.

Thrice Puissant Grand Master—Let him be introduced in a proper manner.

The door is then opened by the Captain of the Guard who says, let him be admitted. He enters and is conducted round the lodge to the Altar, they at the same time pointing their naked swords at his breast. As he enters the Thrice Puissant says:

Thrice Puissant—The Lord is in his Holy Temple. His eyes behold, his eyelids try the children of men.

Hiram King of Tyre—Lord, who shall abide in thy Tabernacle?

Thrice Puissant—He that walketh upright and worketh righteousness and speaketh the truth in his heart.

Senior Grand Warden—He that sweareth to his own hurt and changeth not his oath, who sweareth not by the name of God profanely.

Master of Ceremonies—What man is he that desireth life and loveth many days that he may see good?

Thrice Puissant—Keep thy tongue from evil and thy lips from speaking guile; depart from evil and do good, seek peace and ensue it.

Senior Grand Warden—Thus saith the Lord of Hosts, amend your ways and your doings and I will cause you to dwell in this place forever.

King of Tyre—Who can say I have made my heart clean, I am pure from sin, for there is not a just man on the earth who doeth good and sinneth not—no not one.

Thrice Puissant—But whoso confesseth his sins and forsaketh them he shall have mercy, saith the Lord of Hosts.

Senior Grand Warden—Thus saith the Lord, Heaven is my Throne and the earth is my footstool. Where is the house ye have builded unto me? For all these things hath my hands made. But to this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my word.

King of Tyre—From the rising of the Sun, even unto the going down of the same, my name shall be great among the gentiles, and in every place incense (at this word the coals which are in the pan on the Altar of perfumes are lighted and the incense burnt) shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, said the Lord of Hosts.

[Master of Ceremonies then orders the candidate to make the sign of admiration.]

Thrice Puissant—What do you want, my brother?

Master of Ceremonies—Thrice Puissant Grand Master, he asks the Perfection of Masonry and to be taught the true pronunciation of God's Ineffable name.

Thrice Puissant—Brethren, do you consent that this Knight of the Royal Arch shall be raised to the degree of Perfection?

(The brethren consent by holding up their right hands.)

Thrice Puissant—Before I initiate you my brother, into the sacred mysteries of Perfection, you must answer the questions I am now going to demand of you; otherwise you must be sent back.

Thrice Puissant—Are you an Entered Apprentice?

Candidate—Thrice Puissant, my brethren know me to be such.

Thrice Puissant—Give the Sign, Token and Word to the Junior Grand Warden.

Candidate gives them by advancing by the Entered Apprentice step.

Thrice Puissant—Are you a Fellow Craft?

Candidate—I have seen the G. : and know the password.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives Fellow Craft step, etc.

Thrice Puissant—Are you a Master Mason?

Candidate—I know the Sprig of Acacia, and every thing it consummates.

Thrice Puissant—Give the Pass, Sign, Token and Word to the Junior Grand Warden.

Candidate gives Master's step, etc. (as soon as he pronounces the real word [Mah-hah-bone] the brethren run and lunge their swords at him.)

Note 143.—"The various degrees and orders of Scotch Masonry are termed Ineffable because of the many Hebrew names of Deity introduced into them. The pronunciation of some of these names cannot be made by mortal lips."—Morris's Masonic Dictionary, Article Ineffable Masonry.

Thrice Puissant—What have you done? You affright us my brother on speaking this word so high. We are always ready to punish the indiscretion of those persons who pronounce this word so high and loud for fear some of the profane might hear you, but as you did not do it with a bad intention we freely forgive you.

Thrice Puissant—Are you a Secret Master?

Candidate—I have passed from the Square to the Compass, I have seen the tomb of our respectable Master Hiram Abiff and have shed tears thereat.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives the Secret Master's step, etc.

Thrice Puissant—Are you a Perfect Master?

Candidate—I have seen the three circles and the three perfect squares placed on the two columns across.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them, and as soon as he pronounces the word "Jeva" or "Jehovah," all cry out, what do you say?

Thrice Puissant—We are always alarmed when we hear this word given, and are always ready to put any man to death who dare to pronounce it, or the least syllable of the sacred mysterious name.

Thrice Puissant—Are you an Intimate Secretary?

Candidate—My curiosity is satisfied which had almost cost me my life.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Provost and Judge?

Candidate—I render justice to all workmen without any distinction.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate Gives them.

Thrice Puissant—Are you an Intendant of the Building?

Candidate—I have made the five steps of exactitude, have penetrated into the innermost part of the temple, have seen the effect of the great light in the middle of which I perceived certain Hebraic characters which were unknown to me.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you an Elected Knight?

Candidate—One cavern received me, one lamp lighted me and one fountain refreshed me.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Grand Master Elect?

Candidate—My zeal and labor have procured me this degree.

Thrice Puissant—Where were you received and by whom?

Candidate—By Solomon himself in his study.

Thrice Puissant—When were you received and on what occasion?

Candidate—When he sent me with my companions to search for the two other ruffians who destroyed our Grand Master Architect Hiram Abiff.

Thrice Puissant—How came they to be discovered?

Candidate—By the industry of Benjah or Bengabee. Solomon's Intendant in the county of Cheth.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Sublime Knight Elected?

Candidate—My name will inform you.

Thrice Puissant—What is your name?

Candidate—Emerk is my true name.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Grand Master Architect?

Candidate—As I possess all the science of mathematics, I know also all the attributes.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—What is the Most Sublime Degree you have received in Masonry?

Candidate—The thirteenth, which I received by permission of Divine Providence.

Thrice Puissant—Explain this to me, my brother.

Candidate—I searched in the unknown ruins and at length found the Divine Delta¹⁴⁴ which had been promised the Holy Patriarchs should one day be found.

Thrice Puissant—What do you understand by the Divine Delta?

Candidate—It is a triangular gold plate filled with rays, on which was engraved by Enoch the sacred name of Almighty God.

NOTE 144.—“The name of the fourth letter of the Greek alphabet. In form it is a triangle, and was considered by the ancient Egyptians a symbol of fire, and also of God. In the Scottish and French systems, and also that of the Knights Templar, the triangle or delta is a symbol of the Unspeakable Name.”—Macey's Encyclopaedia and Dictionary of Freemasonry. Article Delta.

Thrice Puissant—I presume, my brother, you are acquainted with that mysterious name?

Candidate—I am not; my time has not expired; the Sacred name is only known by the Grand Elect, Perfect and Sublime Masters. All my hope is in God, that I shall arrive at a knowledge of it in fullness of time.

Thrice Puissant—What is your quality?

Candidate—Knight of the Royal Arch.

Thrice Puissant—What is your name?

Candidate—Guibelim or Jahbulim.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—What do you now desire, my brother?

Candidate—The Sublime Degree of Grand Elect, Perfect and Sublime Mason.

Thrice Puissant—(Giving the sign of Admiration.) God will permit you this day to receive what you so much desire.


Senior Grand Warden—Brother Grand Master of Ceremonies, you will now retire with the candidate until he is wanted. (Master of Ceremonies and candidate retire.)

Thrice Puissant—My dear brethren do you again consent that this Knight of the Royal Arch be passed to the degree of Perfection? (All hold up their right hands in token of consent.)

Thrice Puissant—Let us applaud by 9-7-5 and 3, together, brethren. (All applaud.)

Thrice Puissant—Brother Captain of the Guard let the candidate be admitted.

Captain of Guard—(Goes to the door, gives it.) Let the candidate be admitted.

Master of Ceremonies enters with candidate and conducts him around the  [lodge] and to the Altar, during which the Thrice Puissant recites:

Thrice Puissant—And Moses called all Israel and said

unto them, hear O Israel the statutes and judgments which I speak in your ears this day, that you may learn, keep and do them.

The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers but with us, even us who are all of us here alive this day.

The Lord talketh with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time to show you the word of the Lord for ye were afraid by reason of the fire and went not up into the mount) saying I am the Lord thy God which brought thee out of the land of Egypt from the house of bondage: Thou shall have none other God before me.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain, keep the Sabbath day to sanctify it as the Lord thy God hath commanded thee, six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thy ass, nor any of thy cattle, nor the stranger that is within thy gates, that thy man servant and thy maid servant may rest as well as thou.

Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged and that it may go well with thee in the land which the Lord thy God giveth thee.

Thou shalt not kill, neither shalt thou commit adultery, neither shalt thou steal, neither shalt thou bear false witness against thy neighbor, neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, his man servant or his maid

servant, his ox, or his ass, or anything that is thy neighbor's. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire of the clouds and of the thick darkness with a great voice, and he added no more, and he wrote them in two tables of stone and delivered them to me.

Thrice Puissant—My brother, do you know in your conscience since you have been made a mason of having behaved falsely to any of your brethren or of having hurt them in their character or family, religion or country?

Candidate answers as he thinks proper.

Thrice Puissant—Have you ever communicated or let escape from you any of our mysteries to cowans?

Candidate answers.

Thrice Puissant—What would you have done to the assassins of our respectable Master Hiram Abiff had you lived in those days? Would you have revenged his death?

Candidate—I would have done as Joabert did

Thrice Puissant—Have you always been mindful of the obligations you have contracted in the presence of the Grand Architect of the Universe?

Candidate answers.

Thrice Puissant—Did you ever find anything in your obligations which was contrary to and against your religion, the state or anything else which could hurt your delicacy?

Candidate answers.

Thrice Puissant—Remember, my brother, if you approach cool and indifferent to our sacred mysteries you will be the more blamable after receiving the Degree of Grand Elect, Perfect and Sublime Mason than you would

have been before, and will have more to answer for at the great and awful day of judgment, when the secrets of all hearts shall be disclosed. This degree, my brother, you are now about to receive is the Perfection of Masonry. You will be bound to the order by an indispensable obligation, which is now unknown to you, but when it is communicated I hope it will be permanently fixed in your recollection.

My dear brother, demonstrate to us the goodness of your heart by a steady pursuit of virtue and a sincere love for all good brethren, but particularly for those who receive you into their fellowship and have given you their support and protection, who are your fellows and superiors. What do you say?

Candidate—I will.

Thrice Puissant—My dear brother, as you are now desirous of being taught the true pronunciation of God's Ineffable name, are you ready to venture your life in the defense of that supreme mystery when it shall have been entrusted to your care and are you desirous of contracting your new obligation?

Candidate—I am, most sincerely.

Thrice Puissant—If you are go, my brother, and wash your hands in the Brazen Sea to prove your innocence and that you have not revealed any of your former engagements; our forefathers used the same ceremony when they were accused of crimes to prove themselves guiltless.

Thrice Puissant—Brother Master of Ceremonies, conduct the candidate to the Brazen Sea. Let him purify his hands and then conduct him to the Altar of Sacrifice.

Master of Ceremonies—Leads him to the Brazen Sea, causes him to wet and wipe his hands, and leads him to the Altar of Sacrifice, causes him to recline his head against it, takes an axe and holds it suspended over the bare neck of the candidate. When he says, before this Altar of a broken and contrite spirit, with the fire of

holy zeal, drag by confession your sins and mortify them by hatred thereof, offer them up in a renewed consecration as a sacrifice acceptable and well pleasing unto God. May we all offer up to him on the altar of our hearts sacrifices of humility and praise, with the fire of fervent charity. Let us offer a sacrifice of joy in the tabernacle of the Lord and sacrifice the sacrifice of thanksgiving wherefore to do good and communicate; let us forget not, for with such sacrifice is the Lord well pleased. Let us pray.

INITIATORY PRAYER.

Almighty and Sovereign Grand Architect of the Universe, thou who ridest in the Heavens by thy name Jah, let all the earth keep silence before thee; there is no God like unto thee in the heavens above nor in the earth beneath. Thou who keepest covenant with and showest mercy unto thy servants who walk before thee with all their hearts, when we draw nigh thy majesty, may we ever preserve thy love and the characters of thy ineffable essence engraven indelibly upon our hearts.

O purify our hearts we beseech thee by the fire of thy love and guide our feet in the way of peace, the perfect path that shineth more and more unto the perfect day. May we all have an interest in that covenant which is well ordered in all things and sure; may we dwell together in unity and be all of one mind, having compassion one toward another and love as brethren.

May all Elect Masons like the Elect of God put on a charity which is the bond of Perfection; may our loins be girt with the girdle of truth and, finally having been faithful in all our course, may we be brought to behold the light Ineffable and be admitted into that sacred

place where the Sun shall no more give light by day; neither for brightness shall the Moon give light, but the Lord our Adonai shall be unto us an everlasting light and our God our glory. Amen.

Thrice Puissant—My brother, you are now in the most sacred and secret place in Masonry, the sacred mysteries of which are now going to be revealed to you as we repose the utmost confidence in your discretion. Come, my brother, add to our satisfaction by swearing fidelity to us.

Master of Ceremonies—Leads the candidate eight quick steps and one slow to the Thrice Puissant, having the sign of Elected Master on him, when he kneels and contracts his obligation.

OBLIGATION GRAND ELECT, PERFECT AND SUBLIME MASON.

I do most solemnly and sincerely swear on the Holy Bible, and in the presence of the Grand Architect of the Universe and this respectable lodge of Grand Elect, Perfect and Sublime Masons, to be faithful and true to my religion.

I do furthermore swear that I will never take up arms against my country or ever enter into any conspiracy or cabal against the same, or come to a knowledge of such intention from any other without communicating it to the proper authorities.

I do furthermore swear never to reveal, either directly or indirectly, to the Grand Master Architect or Knight of the Royal Arch, or to any person or persons whatever to whom it doth not belong, the mysteries of this our Sacred and High Degree, or any other matter or thing that shall occur or take place in our lodge.

I promise an equal regard for my brethren of this

Royal Degree without distinction of riches or poverty, noble or ignoble birth, and to give no other preference but to those who are greatest in virtue.

That I never will refuse to acknowledge a brother who is a good man in any situation, country or condition in which he may be placed. To support him if he is in want, if I can do it without injury to my family.

I do furthermore swear that I will, if possible, meet my lodge at least twice a year, namely, on the 27th of December and the 24th of June, and as often as my affairs will conveniently permit; I promise to visit my brethren in sickness and help and assist them with my counsel, with my purse and with my arm; to give them consolation and assistance, whether in affliction or in pain, and in the common vicissitudes of life.

I furthermore swear that I will never lie with my brother's wife, nor dishonor his sister, daughter nor any female of his family, knowing them to be such.

I further promise that I will never make, or assist in making, or by my presence, give sanction to the making of any person to the degree of Grand Elect, Perfect and Sublime Mason who is not or has not been a Master or Nominal Past Master of a regular Symbolic Lodge.

I furthermore swear that I will not acknowledge belonging to or be a member of any Sublime Lodge that may be established within the distance of twenty-five miles of one already legally and properly established.

In failure of this, my obligation, I consent to have my belly cut open, my bowels torn from thence and given to the hungry vultures.

So God help and maintain me in truth and equity. Amen.

Thrice Puissant—My brother, salute the Bible three times. (Candidate obeys.)

Thrice Puissant—Rise, my brother, and receive the same consecration which every successive Champion of the Secret Vault has received since its discovery.

Thrice Puissant—Brother Master of Ceremonies, conduct the candidate to the Altar of Perfumes (obeys and causes him to kneel).

Thrice Puissant—By the power transmitted to me and which I have acquired by my assiduity, labor and integrity I make sacred your heart, lips and eyes with the Holy oil that anointed the pious Aaron, the penitent David and the Wise Solomon.

May your heart ever throb with a hope of immortality, may your lips ever invoke the true name of the Grand Architect of the Universe, and may your eyes behold him face to face and not fail when they awake in the dazzling glory of his presence. I now stamp you with the seal of the Grand Architect of the Universe (stamps him), to the end that you may always live in his adorable presence and that he may always be in your heart and mind and that an ardent zeal and constancy may always be the rule of all your actions.

Brother Master of Ceremonies, you will conduct the candidate round the lodge to the table of Shew-bread.

Thrice Puissant—(Rehearses.) Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head which ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel. If he reprove me it shall be an excellent oil. If thy brother be waxen old

and poor and fallen into decay thou shalt relieve him. Give of thy bread to feed the hungry and of thy wine to cheer the sorrowful, and forget not to pour the oil of consolation into the wounds which sickness and affliction may have rent in the bosom of thy fellow traveler. By kindness and commiseration fail not to pour the balm of oil and wine into the bleeding heart.

Our labors of duty and love will soon be over.

As the lightning writes its fiery path upon the dark cloud and disappears, so the race of men walking amid the surrounding shades glitter for a moment through the gloom and vanish from our sight forever.

Thrice Puissant—(Now presents him with first the bread and then the wine.) Eat with me of this bread and drink of this wine out of the same cup with me that we may learn thereby to succor each other in time of need by a mutual love and participation of what we possess. (Both eat and drink.)

Thrice Puissant—(Presents to him a gold ring, saying:) "Receive this ring and let it be remembered by you as a symbol of the alliance you have now contracted with virtue and the virtuous." You are never, my dear brother, to part with it while you live, nor to bequeath it at your death except to your wife, your eldest son or your nearest friend.

Candidate—I promise.

(All now partake of bread and wine and make a libation according to ancient custom, as practiced at the Sacrifices.)

(*Thrice Puissant* now returns to the throne.)

Hiram, King of Tyre—*Thrice Puissant* Grand Master, shall we now communicate the true pronunciation of the ineffable name to the candidate?

Thrice Puissant—Brother Hiram, to the best of your ability give the mystic name which the High Priests of the Israelites knew how to utter. (All form a circle round the Altar.)

Thrice Puissant—Lo! Nature guards our vestal fire,
Which never, never can expire,
With hearts that never change or falter,
We here surround our common Altar,
Religion builds it, and a beam
From Heaven's own Throne, no fitful gleam,
Wraps it in flames, while hand in hand,
We round this blazing Altar stand,
Let us, as Elect Masons true
Virtues eternal league renew;
While celebrating friendship's feast
May love be our ever welcome guest,
And now in adoration bow
To him who hears and seals each vow,
Glory to God who reigns above
And to our fellow creatures love.

(All kneel and communicate the word "Jod. He. Vau. He." around the Altar; Hiram King of Tyre, the Thrice Puissant and candidate together. All rise.)

Thrice Puissant—Have a care, this pronunciation is probably erroneous, and it is vain for man to suppose that God has a proper name, or if he has one that it could be uttered by the human voice. The various words by which he has been addressed in different ages and countries are all equally holy and true, if he who speaks them has a pure conception of the Divine Attributes and perfect love toward the Divine Entity.

His name is unutterable; no lips can speak it, no ear can hear it, but it resounds in the heart of him who loves and adores. We greet you, my brother, as a Knight of the Sacred Vault.

Thrice Puissant—Brother Grand Master of Ceremonies, you will now communicate to the candidate the Signs, Token and Words.



Sign of Obligation
J. E. P. and S. Mason.

SIGN OF OBLIGATION.

Place the right hand on the left side of the abdomen and draw it quickly and horizontally across the body to the right side.

FIRST TOKEN.

Join the right hands, reverse them thrice. The first brother says, "Berith" the second says, "Neder," the first then says, "Shelemoth."



First Token Grand Elect, Perfect
and Sublime Mason.

WORDS.

First Pass Word—Shibboleth.
First Covered Word—Jabulum.



Sign of Fire.

SIGN OF FIRE.

Raise the right hand open to the left cheek the palms outward, at the same time grasping the elbow with the left hand.



Second Token.

SECOND TOKEN.

Give the Master's Grip, one says, can you go further?

ANSWER.

The other slips his hand along the other's forearm up to the elbow. Each then places his left hand on the other's right shoulder and balance thrice, the legs crossed from the right.



Answer, Second Token.

WORD.

Second Covered Word—Makobim, Interpreted, "That's he! He is dead."

Second Pass Word—El-Hhanan.



Sign of Admiration.

SIGN OF ADMIRATION.

Raise both hands opened to heaven, the head inclined, the eyes directed upwards, afterward place the first two fingers of the right hand on the lips.

THIRD TOKEN.

Seize each other's right hand, grasp each other's right shoulder with the left hand and then pass left hands behind each other's back as if to bring one another closer.



Third Token.

WORD.

Third Covered Word—Adonai.
Third Pass Word—Bea Makeh, Bamearah, interpreted, "Thank God we have found."

SACRED WORD:—Jehovah.

GRAND WORD:—Jod. He. Van. He. The grand ineffable and real name of the Almighty Grand Architect of the Universe, and never to be pronounced.

BATTERY:—Twenty-four strokes by three, five, seven and nine; 000 00000 0000000 000000000.

MARCH:—Eight hurried steps and then one slower, altogether nine.

AGE:—Seven times seven years.

HOURS OF WORK:—From high twelve till midnight.

Thrice Puissant—My dear brother, I now salute you as a Grand Elect, Perfect and Sublime Mason, and with great pleasure decorate you with the symbols of the grade.

COLLAR:—This collar of flame color is emblematic of ardent zeal, affection and charity.

CROWN:—The crown on your jewel is a symbol of the royal origin of the grade.

COMPASS:—The compass extended to ninety degrees denotes the extensive knowledge of the Grand Elect.

SUN:—In the centre, that our actions should be as open as the full blaze of the noonday sun and our charity as diffusive as its beams.

JEWEL:—This jewel suspended on your breast should remind you to be attentive to your duties and admonishes you ever to walk so as to adorn your station.

GIRDLE:—I also invest you with the girdle of a Grand Elect, Perfect and Sublime Mason.

The Girdle¹⁴⁵ was used of old to strengthen the body and to enable man to continue and persist in his labors. It is therefore an emblem of activity, promptness and

Note 145.—“Girdle. In ancient symbology the girdle was always considered as typical of chastity and purity. In the Brahmanical initiations, the candidate was presented with the Zennar, or sacred cord, as a part of the sacred garments, and Gibbon says that ‘at the age of puberty the faithful Persian was invested with a mysterious girdle; fifteen benedictions were required after he put on the sacred girdle.’ The old Templars assumed the obligations of poverty, obedience and chastity; and a girdle was given them, at their initiation, as a symbol of the last of the three vows. As a symbol of purity, the girdle is still used in many chivalric initiations, and may be properly considered as the analogue of the Masonic apron.”—*Mackey’s Encyclopædia of Freemasonry*, Article Girdle.

perseverance.

The Girdle was used to bind on the garments and prevent them from flying open and discovering our nakedness and is an emblem of charity, to the observance of which virtue you have been laid under new obligations.

The Girdle was also used for ornament and beauty. Let it be your endeavor to be adorned with and rich in those virtues which its various colors represent.

These are arranged by three, five, seven and nine.

The three are blue, red and yellow, by a due mixture of which the primitive colors¹⁴⁶ are formed.

The five consists of these three and a green and purple.

The seven of the five with white and black.

And the nine of these seven and stone and flame colors.

The Blue¹⁴⁷ is an emblem of friendship and fidelity.

The Red¹⁴⁸ of zeal.

The Yellow¹⁴⁹ which resembles gold, of wisdom, which

Note 146.—“Colors, Symbolism of. Wemyss in his *Clavis Symbolica*, says ‘Color, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person or subject to which it is applied, according to its nature.’ This definition may appropriately be borrowed on the present occasion, and applied to the system of Masonic colors. The color of a vestment or of a decoration is never arbitrarily adopted in Freemasonry. Every color is selected with a view to its power in the symbolic alphabet, and it teaches the initiate some instructive moral lesson, or refers to some important historical fact in the system.”—*Mackey’s Encyclopædia of Freemasonry*, Article Colors, Symbolism of.

Note 147.—“Blue. This is emphatically the color of Masonry. It is the appropriate tincture of the Ancient Craft degrees. It is to the Mason a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive.”—*Mackey’s Encyclopædia of Freemasonry*, Article Blue.

Note 148.—“Where red is not used historically, and adopted as a memento of certain tragical circumstances in the history of Masonry, it is always, under some modification, a symbol of zeal and fervency.”—*Mackey’s Encyclopædia of Freemasonry*, Article Red.

Note 149.—“Yellow. Of all the colors, yellow seems to be the least important and the least general in Masonic symbolism. In other institutions it would have the same insignificance, were it not that it has been adopted as the representative of the sun, and of the noble metal gold. Thus, in colored blazonry, the small dots, by which the gold in an engraved coat of arms is designated, are replaced by the yellow color. La Colombiere, a French heraldic writer, says, (Boisnoe *Herminique*, p. 30.) in remarking on the connection between gold and yellow, that as yellow, which is derived from the sun, is the most exalted of colors, so gold is the most noble of metals.”—*Mackey’s Encyclopædia of Freemasonry*, Article Yellow.

said the wisest of Kings, is better than fine gold.

The Green¹⁵⁰ is an emblem of hope.

The Purple¹⁵¹ of dignity and majesty of conduct. Purple is a Tyrian color and reminds us of the alliance into which you have now entered.

The White¹⁵² is an emblem of innocence.

The Black¹⁵³ of modesty and seriousness of demeanor.

The next color is that of stone, as stone is distinguished for firmness and durability; so this color teaches us constancy and decision of character.

The flame color reminds us to cultivate ardent affection and charity. The various colors united in this girdle are expressive of that unity and the olive interwoven of that peace which should link us together.

And as these colors shine in your girdle, so let the virtues they represent shine in your heart and life.

Your apron I now invest you with is white, lined and bordered with crimson; these colors symbolized have already been explained to you.

Note 150.—"This idea of the unchanging immortality of that which is divine and true, was always connected by the ancients with the color of green. Among the Egyptians, the god Phtha, the active spirit, the creator and regenerator of the world, the goddess Pascht, the divine preserver, and Thoth, the instructor of men in the sacred doctrines of truth were all painted in the hieroglyphic system with green flesh."—*Mackey's Encyclopaedia of Freemasonry, Article Green.*

Note 151.—"Among the gentile nations of antiquity purple was considered rather as a color of dignity than of veneration, and was deemed an emblem of exalted office. Hence Homer mentions it as peculiarly appropriated to royalty, and Virgil speaks of *purpura regum*, or 'the purple of kings.' Pliny says it was the color of the vestments worn by the early kings of Rome; and it has ever since, even to the present time, been considered as the becoming insignia of regal or supreme authority."—*Mackey's Encyclopaedia of Freemasonry, Article Purple.*

Note 152.—"White. White is one of the most ancient as well as most extensively diffused of the symbolic colors. It is to be found in all the ancient mysteries, where it constituted, as it does in Masonry, the investiture of the candidate. It always, however, and everywhere has borne the same signification as the symbol of purity and innocence."—*Mackey's Encyclopaedia of Freemasonry, Article White.*

Note 153.—"Black. Black, in the Masonic ritual, is constantly the symbol of grief. This is perfectly consistent with its use in the world, where black has from remote antiquity been adopted as the garment of mourning."—*Mackey's Encyclopaedia of Freemasonry, Article Black.*

Thus, my brother, by your meritorious and blameless conduct, constancy and integrity you have attained the title of Grand Elect, Perfect and Sublime Mason, which is the summit of Ancient Craft Masonry, and upon your arrival to which I sincerely congratulate you. I most earnestly recommend to you the strictest care and circumspection in your walk through life that the sublime mysteries of this degree be not profaned, and as to what remains of completing your knowledge in the Ancient State of Masonry I will call your attention to our Grand Orator, who will now deliver the discourse of this degree.

DISCOURSE BY GRAND ORATOR.

My dear brother, when the Temple of Solomon was finished those masons who were employed in the construction of that stately edifice acquired immortal honors. Their order became more uniformly established and regulated than it had been before. Their delicacy in admitting new members into their order brought it to a high degree of respect, as the merit of each candidate was the only thing they paid attention to. With these principles instilled into their minds many of the Grand Elect, Perfect and Sublime Masons being able workmen left Jerusalem after the dedication of the temple and dispersed themselves among the neighboring kingdoms, instructing all who applied and were found worthy of receiving the Sublime Mysteries of the Royal Art.

Notwithstanding these precautions the order in the three first degrees multiplied over the face of the earth, so that their numbers were without measure. And by their indiscriminate admission their secrets were disclosed, their knowledge became common and the degrees

fell into great disrepute. The Grand Elect and Perfect Masons were so cautious in concealing the mysteries of the higher degrees of masonry that they determined to initiate only as far as the third degree.

You are aware, my brother, that many unworthy masons of the lower degrees have by their imprudence suffered their signs and tokens to be discovered by cowans. These occurrences chagrined the Perfect Masons, who were but few in number, and they endeavored to stop the evil, but all their exertions were fruitless.

The Craft degenerated, as receptions were obtained too easily.

The intervals of the degrees were broken into too hastily, and mere amusement was preferred to useful instruction. Innovations increased and new doctrines were introduced which destroyed all the old and useful regulations of the order.

These differences occasioned disputes, quarrels, heart burnings, jealousies and dissensions, which in the end produced the discovery of the mysteries of the first three degrees to the vulgar and profane.

How happy it is, my brother, that those unguarded brethren were ignorant of the Sublime Mysteries of the Grand Elect, Perfect and Sublime Masons. Let us, my brother, endeavor to prevent these degrees from sharing the same unhappy fate by preserving them in their Ancient Perfection as we have traveled to obtain the knowledge of the Ancient Elect, and to imitate them in their devotions, whose principal study was the contemplation of the adorable attributes of the Grand Architect of the Universe.

Solomon expressly chose this word for the Ancient Masters to fill the principal workmen with veneration for the great and eternal God, to whom the temple was dedicated and also to incite them to perform their several duties cheerfully while employed in erecting a temple to his Holy name.

This wise King knew the force of his most Holy name; he also knew that he had appeared to Moses in the Burning Bush and had declared to him his true name, and that he was the only Patriarch who knew it; also that he would be invoked by no other name in the temple.

My brother, the real and ineffable name of the Grand Architect of the Universe as given by God to Moses was the Master's Word. When our Grand Master Hiram Abiff was killed, by his courage and magnanimity its discovery was prevented, which frustrated the hopes of his murderers. It was then determined never to entrust a secret of so much importance to any person; and another word was used in its stead until the discovery of the brilliant Delta by the Knights of the Royal Arch in the ruins of Enoch, on which was engraved the Ineffable name which constitutes the Perfection of Masonry.

Solomon, King of Israel, and Hiram, King of Tyre, communicated the interpretation of the characters on the brilliant Delta to none but the Grand Elect, Perfect and Sublime Masons, under whose immediate protection they placed it in the Sacred Vault under the Sanctum Sanctorum of the temple, by which cowans have never been able to discover the place where the Sacred name was deposited, as a strict guard was kept to prevent the admission of any but the Grand Elect, Perfect and Sublime Masons.

The temple was begun in the fourth year of the reign of Solomon, the third after the death of David, four hundred and eighty years after the passage of the Red Sea, and on the second day of the second month, called

Jyar, in the year of the world 2992, and was completed in a little more than seven years.

After a solemn invocation of the blessings of the Eternal God at the dedication of the house erected to his name, Solomon held a feast with all the children of Israel for fourteen days, during which period he gave audience to all the workmen.

The first was the Grand Elect, Perfect and Sublime Masons who were introduced into the Sacred Vault, and at the same time the Grand Master Architects were in the King's apartment.

He admitted to the degree of Perfection some of the most virtuous of the brethren and made them most solemnly promise to live together in peace, unity and concord, and to exercise the works of charity and benevolence in imitation of their deceased chief, and to make justice and equity the basis of their actions; to observe a profound silence of this degree and not to reveal it to any person but those who are entitled to receive it and had given proof of their zeal, fervor and constancy in support of the craft; to assist each other and to relieve their mutual wants; to inflict vengeance on traitors and to punish perfidy and injustice.

The King then blessed them in the name of the Lord God of Israel and showed them the Ark of Alliance opened, from whence the Eternal Jehovah, the Grand Architect of the Universe, delivered his oracles.

He ordered many sacrifices and admitted them to a libation, embraced them and gave each of them a gold ring as a proof of the alliance which they had formed with virtue and the virtuous and made them several presents with permission either to remain in Jerusalem or to travel into foreign countries.

On the second day he admitted the Masters and Knights Elected into the middle chamber and there made them promise in the most sacred manner never to depart from the principles of virtue. To bear in their recollection the conduct of their respectable and much lamented chief as a model, to live in unity with each other in their wants and necessities and to faithfully guard the mysteries of the order and never communicate them to any but those who had merit sufficient to deserve them.

He then gave them the degree of Grand Master Architect and decorated them with the honors thereof, and also bestowed on them some other favors and permitted them also either to remain in Jerusalem or retire as they thought proper.

On the third day he gave audience to the Fellow Crafts in the Eastern part of the temple and rewarded those who appeared to him to be virtuous with the degree of Master.

On the Entered Apprentices he conferred the degree of Fellow Craft and introduced them into the Porch of the temple; he then made them promise never to forsake those principles of virtue, of which their Ancient Chief was a memorable example; to live united and mutually to assist each other in carefully preserving the Signs, Tokens and Words, and never to communicate them to any but those whose unexceptionable characters entitle them to that favor. He then made them several presents and permitted them to retire out of the city if they pleased and to enable those to prosecute their journey with ease and satisfaction, and as farther reward for their good conduct he gave orders to his Intendants to defray their expenses. Thus far this wise and virtuous

King of Israel behaved worthy of himself and gained universal favor; but in process of time, when he had advanced in years, his understanding became impaired and he grew deaf to the voice of the Lord and was strangely irregular in his conduct.

Proud of having erected an edifice to his maker and much intoxicated with his great power, he plunged into all manner of licentiousness and debauchery and profaned the temple by offering incense to the Idol Moloch instead of offering it to the living God.

The Grand Elect and Perfect Masons saw this and were sorely grieved and fearful that his Apostasy^{***} would end in some dreadful consequence and perhaps bring upon them their enemies, whom Solomon vainly and wantonly defied. The people, copying the follies and vices of their King, became proud and idolatrous, neglecting the worship of the True and living God for that of idols.

Those masons who had instructed their children in the paths of virtue, agreeable to the principles of their order, endeavored by their council and example to deter their fellow citizens from impiety and licentiousness but without success. A great majority of good masons left Jerusalem that they might not behold the dreadful punishment which awaited the idolatry of the people.

Note 154.—“The Temple was completed in the year of the world 3600. Thus far, the wise King of Israel had behaved worthy of himself, and gained universal admiration;—but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple, by offering to the idol Moloch that incense which should have been offered only to the living God.

The Grand Elect and Perfect Masons saw this, and were sorely grieved, afraid that his apostasy would end in some dreadful consequences, and bring upon them those enemies whom Solomon had vainly and wantonly defied. The people, copying the vices and follies of their king, became proud and idolatrous, and neglected the worship of the true God for that of idols.”—Mackey's Encyclopaedia of Freemasonry, Article Perfection, Lodge of.

As an adequate punishment for the licentiousness of the people, God permitted divers nation to make war on them and to pillage their country. Ten of the tribes fell from the house of David and elected Jeroboan their King, by the style of King of Israel.

Rehoboam governed the tribes of Judah. In this manner were the tribes of Israel divided and under two distinct governments for 254 years, when the ten revolted tribes, having become weak and degenerated by following the wickedness and idolatry of the Kings who governed them, fell a prey to Shalmaneser, King of Assyria, who in the reign of Hosea, King of Israel, besieged the city of Samaria, laid their country waste and utterly extirpated their government; such was the wretched fate of a people who disdained subjection to the laws of the house of David, and whose impiety ended in their destruction.

In the third month of the reign of Jehoiachin, King of Judah, Nebuchadnezzar, King of Babylon, took the city of Jerusalem and carried off the King captive and cut into pieces all the vessels of the temple. Zedekiah was then made King of Judah and had reigned eleven years.

On the seventh day of the fifth month called Ab, Nebuzaradan, Captain of the Guards, entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls and destroyed that superb model of excellence, the temple. The people were carried captives to Babylon and the conquerors carried with them all the treasures of the temple. This happened in the year of the world 3470, 470 years, 6 months and 10 days after its dedication.

The Grand Elect, Perfect and Sublime Masons who were at Jerusalem at that time exerted themselves with great bravery and fortitude in its defense, but without effect, for as soon as the temple had fallen into one general heap of ruins they directed their whole attention to the preservation of the Sacred Vault from injury and

the golden plate from being discovered.

For that purpose a party fought their way into the Sacred Vault, where they found the golden plate on the agate stone uninjured. (They also discovered the body of Galahad, son of Sophoris, a considerable man among the Perfect Masons and chief of the Levites.)

Galahad was the guardian of the Sacred Vault and took care of the burning lamp. His fortitude and magnanimity was not excelled by Hiram Abiff, who 400 years before lost his life rather than to reveal the Master's Word. Galahad preferred being buried under the ruins of the temple rather than to discover to the barbarians by his coming out of the place where the greatest treasures were deposited. They then cried Bea-Makeh and Barcarah; that is to say, "Thank God, we have found it."

This is the grand password and known by those who are guardians of the sacred treasure.

It is difficult to express the excessive joy which they felt on the discovery of the Sacred Word, and, being fearful that the sacred characters should be found out, they defaced it and broke down the tables of gold, as they found it impossible to carry away the agate triangular stone. They therefore overset and broke the pedestal on which the Sacred name had been deposited. They took from Galahad the robes of the chief of the Levites and retired, well satisfied with their success and determined that in future no trace of the Sacred name should be found but in the hearts of good masons. From this determination we derive the custom of spelling the most holy name of names, letter by letter, without giving a syllable. This word was used in the temple when it was rebuilt under the order of Cyrus and is observed

by the Grand Elected to this day.

Once a year the High Priest, in the middle of a number of brethren who had received the degree of Perfection, formed themselves in a circle to spell the Sacred word and at the same time the people without the temple were ordered to make a great noise lest they should be overheard. By which means the habit of writing or pronouncing the great and awful name was lost, as they were uncertain of the number of letters which composed it and of the real interpretation and sublime meaning or the great name of their God. It defines his essence, his existence, his unity, his goodness and his eternity in one word.

The Grand Elect, Perfect and Sublime Masons who had penetrated into the ruins of Enoch and who acquired the inestimable treasure left Judah and went into other countries. Some went into Egypt and Assyria and others crossed the Sea and went into Europe; many settled in England, Scotland and Ireland. They retained their virtue and faith inviolable and afforded each other those fraternal acts of kindness which endear us to each other and gave to the world such striking proofs of wisdom, virtue and integrity that they became the admiration of the people among whom they lived. In consequence of which innumerable applications were made to them for initiations.

The good brethren chose from among them such as were found famed for the exercise of virtue and morality and invited them to deplore the uncertainty of human events.

They also laid before them the conduct of Solomon as a memorable example to shun vice and practice virtue in imitation of their beloved and much lamented

Master Hiram Abiff. They exhorted them to invoke the blessing of the adorable, I am, who was, and is, and will be the eternal father of those who love him and obey his laws, many of them were initiated agreeable to their wishes.

When the Princes of Europe united their forces to conquer the Holy Land and deliver Jerusalem from the hands of the barbarians who had it in possession a number of the Grand Elect with other masons voluntarily offered their services in so holy an enterprise upon condition of being allowed the privilege of choosing their own Chief, which was granted them. They hoisted their own standard and departed.

In the tumult and disorder of war they still retained and exercised the most virtuous principles, union and harmony reigned in their tents. They lived together without distinction of rank and acknowledged no general but in time of action. They gave mutual assistance to each other and extended their charity to the indigent and distressed, even among their enemies.

In action they were valiant and enterprising and rendered such signal service to the confederate army that they received from them the highest honors.

The Princes were surprised at the prodigies of valor which were performed by the masons, and when they learned that their courage and zeal, their virtue, their disinterestedness and union were founded on the broad basis of the mystic institution they solicited the honor of initiation.

The Princes promised a strict observance of all the laws and regulations of the Craft and were initiated into the masonic mysteries. They were instructed in our history and taught the mystery of universal re-

ligion"" and benevolence which binds our members together in one band, in every clime and in every station of life.

The great political revolutions which have so frequently changed the form of Empires have never affected our glorious profession. We possess all the principles and forms in their pristine purity.

Let us, my brother, offer our prayers at the throne of mercy that we may never be divided. Amen.

LECTURE GRAND ELECT, PERFECT AND SUBLIME MASON.

Thrice Puissant—Brother Senior Grand Warden, what are you?

Senior Grand Warden—Thrice Puissant, I am a Grand Elect, Perfect and Sublime Mason. There is nothing but what is revealed to me.

Thrice Puissant—Where were you received?

Senior Grand Warden—In a place where the rays of the Sun and Moon are not wanted.

Thrice Puissant—Where is that place situated?

Senior Grand Warden—Under the Sanctum Sancto-

Note 155.—"The tendency of all true Masonry is towards religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories,—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?"

But, besides, Masonry is, in all its forms, thoroughly tinged with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at his awful name, while his holy law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Mason, it is impossible that a Mason can be "true and trusty" to his Order unless he is a respecter of religion and an observer of religious principle.

But the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation,—handed down to us from some ancient and patriarchal priesthood,—in which all men may agree and in which no men can differ."—Mackey's *Encyclopaedia of Freemasonry*. Article Religion of Masonry.

rum of the Grand Architect of the Universe, in a lodge and sacred place called the Sacred Vault.

Thrice Puissant—Who introduced you into that place?

Senior Grand Warden—The most wise and puissant of all Kings.

Thrice Puissant—In what way did you enter that place?

Senior Grand Warden—Through a long narrow passage composed of nine arches.

Thrice Puissant—How were you introduced into the Holy Vault?

Senior Grand Warden—By three knocks.

Thrice Puissant—To what do these three knocks allude?

Senior Grand Warden—To the age of my apprenticeship and the number of Knights Elected who penetrated into the bowels of the Earth and took from thence the precious treasure of the Grand Elect, Perfect and Sublime Masons.

Thrice Puissant—What followed these knocks?

Senior Grand Warden—Five other knocks, which distinguished the age of the Fellow Craft and also the number which was completed by the arrival of Guiblim, Joabert and Stolkin with the precious treasure which Divine Providence had ordained to be deposited in the Sacred Vault, where these three brethren found it; Solomon, King of Israel, and Hiram, King of Tyre, making the number.

Thrice Puissant—What answer was made to these five knocks?

Senior Grand Warden—Seven other knocks, which alluded to three things: First, the Age of a Master. Second, that there were chosen seven Expert Brethren to replace our Grand Master Hiram Abiff. Third, that Solomon was employed seven years in the construction of the temple.

Thrice Puissant—What answer was made to the seven

knocks?

Senior Grand Warden—Nine loud knocks, which mark the age of a Perfect Master, and which, when represented by the numbers of the Grand Elect, Perfect and Sublime Masons, make eighty-one.

Thrice Puissant—What followed these nine knocks?

Senior Grand Warden—The door of the ninth vault was opened and I entered into the most Holy and sacred place of all the earth, at the same time I pronounced Shibboleth,¹⁰⁰ Shibboleth, Shibboleth, with an aspiration.

Thrice Puissant—What is the meaning of that word?

Senior Grand Warden—It is the first password and signifies plenty.

Thrice Puissant—What did you perceive on entering that holy place?

Senior Grand Warden—The most brilliant light, which dazzled my eyes and struck me with amazement.

Thrice Puissant—What was the brilliant light that so affected you?

Senior Grand Warden—It was the Ineffable and real name of the Almighty and Grand Architect of the Universe, engraven on a triangular plate of gold upon an agate stone, which had been deposited there by one of

¹⁰⁰ Note 166.—"Signifies an ear of corn and a stream or food of water. The name given to a test or criterion by which the ancient Jews sought to distinguish true persons or things from false. The term originated thus: After the battle gained by Jephthah over the Ephraimites, (Judges xii.) the Gileadites, commanded by the former, secured all the passes of the river; and, on an Ephraimite attempting to cross, they asked him if he was of Ephraim. If he said no, they bade him pronounce the word Shibboleth, which the Ephraimites from inability to give the aspirate, gave Sibboleth. By this means he was detected as an enemy and immediately slain. In modern times this word has been adopted into political and other organizations as a pass or watchword."—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Shibboleth.

the ancient patriarchs and was found by the Knights of the Royal Arch.

Thrice Puissant—What do you call the Pedestal on which it was placed?

Senior Grand Warden—The Pillar of Beauty.

Thrice Puissant—In what manner did we receive this brilliant Delta?

Senior Grand Warden—By the laborious search of the Ancient Knights of the Royal Arch, who discovered this inestimable treasure among the ruins of the temple built by the Patriarch Enoch.

Thrice Puissant—Explain the name to me?

Senior Grand Warden—I cannot.

Thrice Puissant—How will you make me sensible that you know it?

Senior Grand Warden—Makobin and Machbenah¹⁸⁷ were substituted in the place of it.

Thrice Puissant—What is the meaning of those words?

Senior Grand Warden—Understanding, Knowledge and Wisdom.

Thrice Puissant—To whom did God first communicate this Word?

Senior Grand Warden—To Enoch before the flood, by whose care it was preserved and transmitted to us, and also to Moses, when the Almighty showed himself to him on Mount Sinai.

Thrice Puissant—What became of the word afterwards?

Senior Grand Warden—It was effaced, and the Golden Plate on which it was engraved was melted down

Note 187.—'Machbenac means in Gaelic 'the blessed son.' This word the Stuart Masons applied to their idol, the Pretender, the son of Charles I.'—Machay's Encyclopaedia of Freemasonry, Article Mac.

by the pious and zealous masons, after the destruction of the temple by Nebuzaradan, being fearful that the Divine Delta should fall into the hands of the impious, the sacred name would be profaned.

Thrice Puissant—What have you perceived in the degree of Illustrious Knight?

Senior Grand Warden—Twelve great lights.

Thrice Puissant—What do they allude to?

Senior Grand Warden—Twelve masters who were elected by Solomon to carry on the works of the temple after the death of Hiram Abiff and who commanded the twelve tribes of Israel.

Thrice Puissant—What were the names of the twelve masters?

Senior Grand Warden—Joabert, Stolkin, Terry, Morphey, Alycuber, Dorson, Herim, Berthemar, Tito, Zerbal, Benachard and Tabor, the first nine were those who were elected to search for the traitor Jubelum (Akirop), one of the assassins of Hiram Abiff.

Thrice Puissant—Over what tribes had they the inspection?

Senior Grand Warden—Joabert over the tribe of Judah.

Stolkin over the tribe of
Terry over the tribe of
Morphey over the tribe of
Alycuber over the tribe of
Dorson over the tribe of
Herim over the tribe of
Berthemar over the tribe of
Tito over the tribe of
Zerbal over the tribe of
Benachard over the tribe of
Tabor over the tribe of

Benjamin
Simeon,
Ephraim,
Manasseh,
Zebulun,
Dan,
Asher,
Naphtali,
Reuben,
Issachar,
Gad.

These masters superintended the working of the tribes, paid them their wages, and rendered daily an account of their proceedings to Solomon.

Thrice Puissant—Do the lights allude to anything else?

Senior Grand Warden—To the twelve Princes of Solomon, and their governments, who furnished sustenance for the workmen and the King's household.

Thrice Puissant—What are their names and the countries over which they presided?

Senior Grand Warden—Hur, the son of Hur, Intendant General in Mount Ephraim.

Aminadab; son of Aminadab, in the region of Dor, he was married to Yaptha, Solomon's daughter.

Hesed, the son of Hesed, in Amboth and all Heper, etc.

Baana, son of Baana, in Taawich Megiddo, etc.

Deter, son of Deter, in Mahaz-Bethshemesh, etc.

Geber, son of Geber, in Ramoth Gilead, etc.

Ahinadab, son of Jetdo, in Mahanaim, etc.

Ahimaaz, in Naphtali, married Basmoth, Solomon's daughter.

Baana, son of Hushqa, in Asheraloth, etc.

Jehoshaphat, son of Pernah, in Issachar, etc.

Shimei, son of Elah, in Benjamin, etc.

Gebor, son or Uri, in the country of Gilead, etc.

Thrice Puissant—Why do the Secret Masters wear the ivory key?

Senior Grand Warden—To remind them that the Grand Elect, Perfect and Sublime Masons are the only depositaries of Ancient Masonry. The secrets of which must be carefully locked up from the profane.

Thrice Puissant—What is the meaning of the tomb

at the east door of the temple?

Senior Grand Warden—It is the tomb wherein was placed the body of our much lamented and respectable Master Hiram Abiff, which Solomon caused to be erected there as a testimony of the high esteem the brethren had for that Great Architect.

Thrice Puissant—What is the meaning of the Balance?

Senior Grand Warden—It teaches us to be just and equitable.

Thrice Puissant—What signifies the Sword which the Grand Master of Ceremonies held naked in his hand at your entrance?

Senior Grand Warden—It is employed to defend our Illustrious Grand Master and to punish those who shall depart from virtue, and shall be so perfidious as to reveal the secrets committed to their care, Solomon gave those who were deserving, the name of favorite, and constituted them Sublime Knights, decorated them with a large black ribbon, on which was painted a flaming heart opposite their breast. He desired them not to travel without this mark of distinction, and instead of the poniard gave them a sword of justice and said: "As you have been the conductors of the work of the temple you are now to defend it with the sword."

Thrice Puissant—What is the meaning of the inflamed heart?

Senior Grand Warden—The ardent charity we should have for each other.

Thrice Puissant—What is your word in quality of Knight Elected?

Senior Grand Warden—Begoal-Kol, and signifies by him or through him every thing was discovered, there are three pass-words necessary to be known, first Nekam which signifies vengeance, second Stolkin, the name of him who found the body of Hiram Abiff under the sprig of Acacia, third Joabert, who cut off the head of Abiram, (Akirop) and brought it to Solomon in company with

his eight companions.

Thrice Puissant—What is the meaning of the eight lights together and one by itself?

Senior Grand Warden—The nine elected who went in search of Jubulum, (Akirop.)

Thrice Puissant—Have you received any distinction since you have been made a Knight Elected?

Senior Grand Warden—Solomon being willing to reward the trouble of the Elected, advanced them to the degree of Sublime Knights and joined to their chapter three zealous brethren to make their number twelve. He showed them the riches of the temple and gave to each a golden key that they might be distinguished from the rest of the brethren, and gave them the name of Emeth or (Amar-Jah,) a word which signifies truth, or a true man on all occasions, he also gave them command of the twelve tribes of Israel.

Thrice Puissant—Have you penetrated any farther?

Senior Grand Warden—Solomon soon after initiated me into the degree of Grand Master Architect, to recompense me for my zeal, fervor and constancy, and in the end to lead me to the celestial throne.

Thrice Puissant—What was the name of the stranger who acquainted Solomon with the place where the traitor Jubelum, (Akirop) had secreted himself?

Senior Grand Warden—His name was Perignan¹⁵⁸ he

NOTE 158.—"Perignan. When the Elu degrees were first invented, the legend referred to an unknown person, a tiller of the soil, to whom King Solomon was indebted for the information which led to the discovery of the craftsmen who had committed the crime recorded in the third degree. This unknown person, at first designated as 'l'inconnu,' afterwards received the name of Perignan, and a degree between the six of nine and the six of fifteen was instituted, which was called the 'Elu of Perignan,' and which became the sixth degree of the Adon-hiramite Rite. I am utterly at a loss as to the derivation or radical meaning of the word, but am inclined to the theory which gives to this, as well as to many other words in the high degrees, a reference to the adherents, or to the enemies, of the exiled house of Stuart, for whose sake several of these degrees were established."—Mackey's Encyclopaedia of Freemasonry, Article Perignan.

was a squarer and polisher of marble in the quarry of Gibelum, near Joppa, not far from the sprig of Acacia, when the body of Hiram Abiff was found, he was not enrolled among the workmen of the temple, but for this piece of essential service Solomon rewarded him and enrolled him among the workmen and changed his name to Guiblim because he continued to walk therein.

Thrice Puissant—What signifies the three lights placed at the door of the Elected Knights?

Senior Grand Warden—The three Fellow Crafts who assassinated our respectable Master Hiram Abiff.

Thrice Puissant—What was their origin and what were their names?

Senior Grand Warden—They were from the tribe of Dan, and sons of the same parent, they were called first Jubelum, (Akirop) and by some Aben, (Akirop,) the second was Jubelo, (Gravelot) and the youngest Jubela, (Guibs.)

Thrice Puissant—What became of the two younger brothers of Akirop?

Senior Grand Warden—They fled to the country of Cheth.

Thrice Puissant—How came they to be discovered in that country?

Senior Grand Warden—By the assiduity of Bengabee Solomon's Intendant in the country of Cheth.

Thrice Puissant—What method did Solomon take to have them arrested?

Senior Grand Warden—He demanded them of Maacha King of Cheth, to whom he wrote on that occasion.

Thrice Puissant—Who was the bearer of Solomon's letter to King Maacha?

Senior Grand Warden—Zerbal, Captain of the King's

guards.

Thrice Puissant—Did the King of Cheth hesitate to deliver them up?

Senior Grand Warden—No, he gave a guard to escort the messengers and search with them.

Thrice Puissant—Where were they found?

Senior Grand Warden—In a quarry called Bendaca.

Thrice Puissant—Had not Solomon an intendant of that name?

Senior Grand Warden—He had, one who was married to one of his daughters.

Thrice Puissant—How came they to discover the two assassins?

Senior Grand Warden—By the intelligence of a shepherd who showed them the place of their retreat.

Thrice Puissant—Who were the persons who saw them first?

Senior Grand Warden—Zerbal and Elignam, after five day's search.

Thrice Puissant—In what manner were they carried up to Jerusalem?

Senior Grand Warden—In chains, with their hands fastened behind their backs.

Thrice Puissant—What was the form of the chains?

Senior Grand Warden—A square, a rule and a mallet, on which was engraved the kind of punishment they were to suffer at Jerusalem.

Thrice Puissant—On what day did they arrive at Jerusalem?

Senior Grand Warden—On the fifteenth day of the month Nissan, anno 3775; which answers to the month of April.

Thrice Puissant—How long was it before the assassins were executed?

Senior Grand Warden—One month.

Thrice Puissant—How many masters did Solomon send to search for them?

Senior Grand Warden—There were fifteen, of which

number I was one.

Thrice Puissant—Were there no other persons?

Senior Grand Warden—There were troops which were sent as an escort.

Thrice Puissant—What was done with the two assassins when they arrived at Jerusalem?

Senior Grand Warden—They were carried before Solomon to whom they confessed their guilt, after which they were confined one day and one night in a dungeon in the tower of Achizar, after which they were led to execution.

Thrice Puissant—What kind of punishment did they receive?

Senior Grand Warden—At the hour of ten in the morning they were tied, naked, to two stakes, their arms and legs extended, their bodies were then opened from their necks to the middle and in that condition they were exposed to the heat of the sun for eight hours during which time the flies and other insects feasted on their blood and entrails. At length their cries were so lamentable that it drew tears from the executioner, who in commiseration of their suffering severed their heads from their bodies, which were given to the wild beasts for food and their heads were placed on the South and West pinnacles of the temple. The head of Akirop who was killed sometime before was placed on the East pinnacle, as a memento to the people to avoid such horrible crimes.

Thrice Puissant—What are the words of the Elected of Fifteen?

Senior Grand Warden—Zerbal and Elignam; the first is the name of the Captain of the Guards who apprehended the assassins in the quarry, and the last God's

people.

Thrice Puissant—What hour was it when the two ruffians expired?

Senior Grand Warden—At six in the evening vengeance was completed.

Thrice Puissant—What is the meaning of the letters B. N. S. which you see in the triangle of the Intimate Secretary?

Senior Grand Warden—The alliance of Moses and Aaron, the same of Solomon with Hiram King of Tyre; they also signify alliance, promise and perfection.

Thrice Puissant—What is the word of the Grand Master Architect?

Senior Grand Warden—Rab-Banain, (master builder.)

Thrice Puissant—In what manner were you afterwards rewarded?

Senior Grand Warden—Divine providence was graciously pleased to direct my researches into the bowels of the earth, wherein I discovered the brilliant Delta on which was engraved the sacred name of the Almighty. As a reward for my zeal Solomon gave me the degree of guardian of the narrow passage which leads to the Sacred Vault.

Thrice Puissant—What quality did you receive on that occasion?

Senior Grand Warden—That of Knight of the Royal Arch.

Thrice Puissant—By whom were you received?

Senior Grand Warden—By Solomon King of Israel and Hiram King of Tyre. As a reward for my labor they also gave the same rank to my two companions Joabert and Stolkin.

Thrice Puissant—What was your name then?

Senior Grand Warden—Guibelum.

Thrice Puissant—What is the sign of the Knight of the Royal Arch?

Senior Grand Warden—That of Admiration.

Thrice Puissant—What is the Token and Word?

Senior Grand Warden—Here it is, (he gives it), the word is Jabulum.

Thrice Puissant—Are you a Grand Elect, Perfect and Sublime Mason?

Senior Grand Warden—I have penetrated into the most sacred place of all the earth.

Thrice Puissant—What is the name of that place?

Senior Grand Warden—It was first called the Secret Vault, but after the Divine Delta was placed therein it was called the Sacred Vault.

Thrice Puissant—Where do the Grand Elect, Perfect and Sublime Masons Work?

Senior Grand Warden—In a holy place under ground.

Thrice Puissant—Where is that place situated?

Senior Grand Warden—Under the Sanctum Sanctorum of the temple of Jerusalem.

Thrice Puissant—What is the work of the Perfect and Sublime Mason?

Senior Grand Warden—Respectfully to preserve in our hearts the sacred mysteries of masonry. To sanctify those who have been initiated. To practice the purest morality, and to aid and assist, to succor and defend our worthy brethren.

Thrice Puissant—Where do the Perfect and Sublime Masons travel?

Senior Grand Warden—Through all the Equators of the Globe to spread the knowledge of their divine mysteries.

Thrice Puissant—What does the Sacred Vault contain?

Senior Grand Warden—The precious treasure of the Grand Elect, Perfect and Sublime Masons.

Thrice Puissant—What is that precious treasure?

Senior Grand Warden—The Divine Delta on which is engraved the sacred name of the Almighty God.

Thrice Puissant—Where is that precious treasure deposited?

Senior Grand Warden—On a pedestal which is called the Pillar of Beauty.

Thrice Puissant—What is your name?

Senior Grand Warden—Jabulum or Guibelum.

Thrice Puissant—What does that name signify?

Senior Grand Warden—Elected friend, favorite and zealous brother.

Thrice Puissant—How many figurative signs have the Grand Elect, Perfect and Sublime Masons?

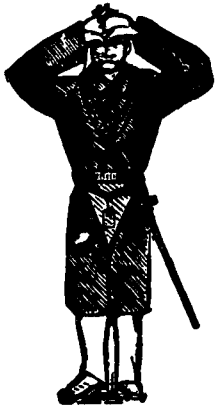
Senior Grand Warden—Nine, but three are most necessary to be known.

Thrice Puissant—Give me the principal ones?

Senior Grand Warden—The first is cutting your belly across, in token of your obligation. The second is relative to the burning bush, and the third is silence, by putting the first two fingers of the right hand on the lips.

Thrice Puissant—Go on my brother and give me the six others.

Senior Grand Warden—The fourth is Admiration, (see



Fifth Sign.

page 323.) The fifth: interlace, all your fingers, hands raised over the head, palms outward. (this sign serves to call a brother.) the sixth Admiration, (see page 323.) Answer, look over your shoulders alternately. The seventh, clap your hands on your thighs.



Answer.



Eighth Sign.

The eighth: put your hands, shut, to your mouth, as if to pull out your tongue, then place it on your heart. The ninth, raise your hand as if you had a poniard in it to strike a brother's forehead, to show that vengeance is completed.

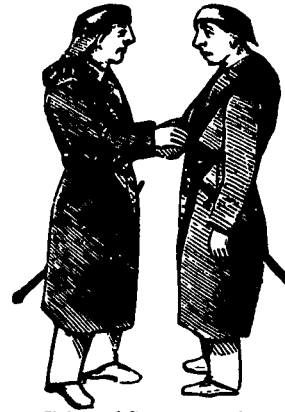
Thrice Puissant—What are the Tokens?

Senior Grand Warden—The principal ones are three in



Ninth Sign

number: first, that of Intimate Secretary, B. N. S. which signifies promises of a complete alliance (see p. 348) The second, Circumspection: advance the hands reciprocally first to the master token, then to the wrist, then to the elbow, and the word is Gabaon.¹⁵⁰ The third is Defiance, Resistance and Remembrance: advance reciprocally the hands as in the fourth degree, draw-



Token of Circumspection

Note 159.—'Gabaon. A significant word in the high degrees. Oliver says, (Londm., i. 335.) 'in philosophical Masonry, heaven, or, more correctly speaking, the third heaven, is denominated Mount Gabaon, which is feigned to be accessible only by the seven degrees that compose the winding staircase. These are the degrees terminating in the Royal Arch.' Gabaon is defined to signify 'a high place,' it is the Septuagint and Vulgate form of Gibeon, which was the city in which the tabernacle was stationed during the reigns of David and Solomon. The word means a city built on a hill, and is referred to in 2 Chron. i. 3. 'So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God.'

In a ritual of the middle of the last century, it is said that Gabaon is the name of a Master Mason.—Mackey's Encyclopaedia, Article Gabaon.

ing them to each other three times; then place the left hand on the brother's back, then on his neck as if to raise him.

Thrice Puissant—What are the pass-words?

Senior Grand Warden—There are three principal ones: the first is Shibboleth three times with an aspiration. The second is El-Hanan. The third is most essential to be known and is Bea-Mak-eh, Bamearah, which is interpreted "thank God we have found it."

Thrice Puissant—What are the covered words?

Senior Grand Warden—There are three: The first is Guiblim or Jabulum. The second is Makobim, which interpreted; "That's he! He is dead!" The third is Adonai, Supreme lord of all,

Thrice Puissant—Give me the word?

Senior Grand Warden—Thrice Puissant, I cannot, I am not able to pronounce it Machbenah and Mah-hah-bone, were substituted in its place. You know what I mean, Adonai is the last covered word for this mysterious one.

Thrice Puissant—How do you enter into a lodge of Perfection?

Senior Grand Warden—With firmness and constancy in my heart.

Thrice Puissant—Why do you always stand in a lodge of Perfection in a posture of surprise?

Senior Grand Warden—In allusion to Moses who was obliged to stand in that position when he received the table of the laws from the Almighty, and also the two



Token of Resistance and Remembrance.

Kings, Solomon and Hiram, who were seized with surprise when they beheld the sacred name on the Golden Plate which was brought to them by Guibelum, Joabert and Stolkin.

Thrice Puissant—What signifies the sign of cutting your belly.

Senior Grand Warden—An allusion to the wounds of our respectable Master Hiram Abiff.

Thrice Puissant—What are the tools of a Grand Elect, Perfect and Sublime Mason?

Senior Grand Warden—A shovel, Crow and Pick-axe.

Thrice Puissant—What use do they make of them?

Senior Grand Warden—They served to discover and raise the square stone on the top of the arches which were built by Enoch and also to break the pedestal on which the treasure was deposited when the temple was destroyed by Nebuchadnezzar and to prevent the sacred name of names from falling into the hands of the profane. They melted down the plate and determined never to write, engrave or pronounce it, but to treasure it in their hearts.

Thrice Puissant—When the Grand Elect came to the Vault did they find anything besides the pillar of Beauty?

Senior Grand Warden—Yes, they found the body of Galaad.

Thrice Puissant—Who was Galaad?

Senior Grand Warden—He was the son of Sophoris, a considerable man among the Perfect Masons, and Chief of the Levites, Galaad was the guardian of the Sacred Vault, and to him was entrusted the care of the lamp which burnt without ceasing in that Sacred and Holy place. His fortitude and magnanimity were not ex-

celled by Hiram Abiff, who 400 years before lost his life rather than reveal the secrets of a Master Mason. So Galaad preferred being buried under the ruins rather than to discover to the barbarians by his coming out of the place where the greatest of treasures were deposited.

Thrice Puissant—What did the Grand Elect do with the body of this worthy chief?

Senior Grand Warden—They wished to follow the example of Solomon, by burying him with every masonic honor and then to erect a superb monument to his memory, and perpetuate to future generations, the heroic sacrifice he had made of himself to preserve the inestimable treasure of the Sacred Vault of which he was the faithful keeper, but the distress in which the brethren were involved by the capture of Jerusalem prevented it. They took away his habit, consisting of his Tiara and a robe of fine linen which they burnt, and they interred his body in the ruins of the Sacred Vault under the Pillar of Beauty.

Thrice Puissant—How did Solomon live after the dedication of the temple?

Senior Grand Warden—This wise king, this king so virtuous whom God had appointed to rule over the children of Israel became deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his maker and intoxicated with his power he plunged into all manner of licentiousness and debauchery and profaned the temple of the Most High by offering incense to the idol Moloch, which only should have been offered to the living God. These crimes penetrated deeply into the hearts of the good masons, the greater part of whom voluntarily exiled themselves from their country, that they might not be spectators of the punishment which they feared the Almighty would inflict upon Jerusalem. They accordingly left Judea and went into foreign countries among strangers.

Thrice Puissant—How many years did Solomon reign?

Senior Grand Warden—Forty years, and died when he was ninety-four, and was buried in Jerusalem.

Thrice Puissant—Who was king of Jerusalem after Solomon?

Senior Grand Warden—Rehoboam, his son.

Thrice Puissant—Did anything remarkable happen in his reign?

Senior Grand Warden—God permitted the kingdom of Israel to be divided as a punishment for the sins of the people of Jerusalem as had been predicted by the prophets.

Thrice Puissant—Relate to me the punishment of the kingdom of Judah.

Senior Grand Warden—When the crimes of the people had become insufferably great, God permitted Nebuchadnezzar, king of Babylon to make war upon them, who following the predictions of the prophets sent Nebuzaradan his general, who reduced all Judea with fire and sword, took and sacked the city of Jerusalem and reduced the temple of the living God to a heap of ruins. The conquerors carried with them as captives into Babylon, Zedekiah¹⁰⁰ and all his people, also all the ornaments and treasures of the temple. This happened 470 years, 6 months and 10 days after its dedication. The Grand Elect and Perfect Masons who were at Jerusalem at this time exerted themselves with great brav-

Note 100.—“Zedekiah. A personage in some of the high degrees, whose melancholy fate is described in the Second Book of Kings and in the prophecies of Jeremiah. He was the twentieth and last king of Judah. When Nebuchadnezzar had in his second siege of Jerusalem deposed Jehoiachin, whom he carried as a captive to Babylon, he placed Zedekiah on the throne in his stead. By this act Zedekiah became tributary to the king of the Chaldees, who exacted from him a solemn oath of fidelity and obedience. This oath he observed no longer than till an opportunity occurred of violating it. In the language of the author of the Books of Chronicles, he rebelled against King Nebuchadnezzar, who had made him swear by God.”

This course soon brought down upon him the vengeance of the offended monarch, who invaded the land of Judah with an immense army.”—Mackey’s Encyclopaedia of Freemasonry, Article Zedekiah.

ery and fortitude in its defence, but without effect, for soon beholding the temple of God falling into one general heap of ruins, they directed their whole attention to the preservation of the Sacred Vault from injury and the Golden Plate from being discovered. For this purpose a party of them fought their way into the Sacred Vault where they found the golden plate on the agate stone uninjured. Their joy was excessive on this occasion. They all cried out *Bea-Makeh Bamearah*, that is, "thank God we have found it."

Thrice Puissant—What did they do after this discovery?

Senior Grand Warden—They retired contented, resolving that in future they would never trust this holy name to be written or engraved, but to preserve it faithfully in their hearts and that their descendants should only know it by tradition, from thence arose the custom of pronouncing the letters only, without joining the syllables which was observed afterward in the temple which was built by Cyrus.

Thrice Puissant—How long did the captivity of the brethren continue after the destruction of the temple by Nebuchadnezzar?

Senior Grand Warden—The first captivity was seventy years as was predicted by the prophet Jeremiah.

Thrice Puissant—How did the Israelites behave in Babylon during their captivity?

Senior Grand Warden—They repented of the crimes of which they were guilty and by example of the Grand Elect, who were with them, they worshiped the only true and living God as the prophets had before written

Thrice Puissant—Who were those prophets?

Senior Grand Warden—Habakkuk, Zechariah, Hag-

gai and Malachi.

Thrice Puissant—Who was it that gave liberty to the Israelites and permitted them to return to their own country?

Senior Grand Warden—Cyrus,¹⁰¹ king of Persia, who was the conqueror of all the East. He not only gave permission to the Israelites to return to their own country and rebuild the city of Jerusalem, but also presented them all the sacred vessels which had belonged to the temple, and which had been preserved by the care of Mithridates, the second treasurer.

Thrice Puissant—Where do the Grand Elect, Perfect and Sublime Masons work this day?

Senior Grand Warden—In a place chosen to re-establish the edifice which had been ruined by the traitors.

Thrice Puissant—What are the wages of our success?

Senior Grand Warden—Virtue, which all may obtain who desire it.

Thrice Puissant—What recompense do you expect?

Senior Grand Warden—The destruction of vice and the knowledge and love of my brethren.

Thrice Puissant—What do you find in the place which has been chosen?

Senior Grand Warden—Dead Bones, Blood and a Burning Lamp.

Thrice Puissant—What did you do with the lamp?

Note 101.—"The personal relations to God's people, which were sustained by this mighty conqueror, are full of masonic interest. The Jewish nation had been broken up by Nebuchadnezzar fifty years before his coming, and the remnant, not destroyed, carried away to Babylon, where Cyrus found them. He became to them a generous liberator and a just guardian of their rights. Nearly 250 years before that period, the prophet Isaiah had announced him by name as 'the Shepherd of the Lord,' who should perform all God's pleasure and rebuild the city and temple.—Isaiah xlv. This he hastened to do, and only two years after his conquest of Babylon, issued his celebrated decree, which was, in effect, the re-establishment of the Jewish nation."—Morris's Masonic Dictionary, Article Cyrus Artaxerxes.

Senior Grand Warden—I put it out.

Thrice Puissant—Then you were in darkness?

Senior Grand Warden—No, Thrice Puissant, I had no occasion for lamp or light, I was enlightened by the effulgence of the most brilliant and Divine Delta.

OATH OF ALLEGIANCE.

To be taken by every brother when advanced to the degree of Grand Elect, Perfect and Sublime Mason.

In presence of the Grand Architect of the Universe, and of this respectable assembly of Freemasons, I solemnly promise to obey the general regulations of the Supreme Grand Council for the jurisdiction of the Western Hemisphere, and to acknowledge said Supreme Grand Council as the only authority of the Scotch Rite in said jurisdiction, and I further promise and swear that I will have no intercourse as a mason of said Rite with any masonic body of masons pretending to be subject to any masonic authority of said Rite in this jurisdiction other than said Supreme Grand Council of which the Illustrious brother..... is now Sovereign Grand Commander. So help me God.

CLOSING CEREMONIES

GRAND ELECT, PERFECT AND SUBLIME MASON.

Thrice Puissant—Brother Senior Grand Warden from whence came you?

Senior Grand Warden—Thrice Puissant, from Judea.

Thrice Puissant—What did you bring from thence?

Senior Grand Warden—The precious treasure of the Grand Elect engraven upon my heart, which I will give you.

Thrice Puissant—Approach my brother, (the Senior Warden leaves his seat and approaches the Thrice Puissant with the sign of admiration and whispers in his ear the ineffable word, letter by letter.)

Thrice Puissant—(Strikes three and says,) brethren will please form the chain around the altar, (all kneel on left knee and form with hands above their heads,) the Thrice Puissant then whispers in the ear of the brother next to him the ineffable word, that brother gives it to the next and so on until it reaches the Thrice Puissant again.

Thrice Puissant—My dear brethren, the word which was lost is found, engraved in the deepest part of our hearts, let us retire in the dark and purify our hearts from all uncleanness. Let us pray.

CLOSING PRAYER.

Direct our steps, Oh Adonai, Supreme Lord and Master of the Universe, grant that we may shun the paths of the wicked and not fall into the pit which our enemies have made for us, that the effulgence of divine wis-

dom may enlighten us, that we may possess the means of being charitable by the gifts of this providence, and grant oh Lord that we may not be unsuccessful in our labor; bless and sanctify our works that we may know and acknowledge thy power and strength and grant that the virtue which masonry teacheth may be firmly engrafted in our hearts. And the honor and glory shall be ascribed to thy most holy and mighty name. Amen.

(All now take their places.)

Thrice Puissant—Brother Senior Grand Warden, what's the clock?

Senior Grand Warden—Thrice Puissant it is midnight.

Thrice Puissant—Why do you say it is midnight?

Senior Grand Warden—Because after labor comes rest and night is the time of iniquity.

Thrice Puissant—What brought you here?

Senior Grand Warden—The desire of practicing in common with my brethren the arts of virtue, justice and charity.

Thrice Puissant—What is it that attracts you here?

Senior Grand Warden—The brilliant and adorable Delta.

Thrice Puissant—How comes the Delta so often mentioned in this degree?

Senior Grand Warden—To learn the power, goodness, mercy and majesty of the Grand Architect of the Universe, the God of Heaven and Earth, the Eternal Father of nature.

Thrice Puissant—What do you carry from hence?

Senior Grand Warden—A great desire of doing good.

Thrice Puissant—What can a Grand Elect, Perfect and Sublime Mason desire more when he is come to the

Sublime Degree of Perfection?

Senior Grand Warden—The Eternal, "Beatitude" for which he will ever sigh without ceasing, and which he can only acquire by his good works.

Thrice Puissant—Brother Senior and Junior Grand Wardens, acquaint the brethren that I am going to close this lodge of Perfection by the mysterious numbers, 3, 5, 7 and 9.

Senior Grand Warden—Brethren you will please take notice that the Thrice Puissant Grand Master is going to close this lodge of Perfection by the mysterious numbers 3, 5, 7 and 9.

Junior Grand Warden—Brethren you will please take notice that the Thrice Puissant Grand Master is going to close this lodge of Perfection by the mysterious numbers 3, 5, 7 and 9.

Thrice Puissant—(Knocks three; 000. All rise.)

Senior Warden—(Knocks three; 000.)

Junior Warden—(Knocks three; 000. All make the sign of Admiration.)

Thrice Puissant—(Knocks five; 00000.)

Senior Warden—(Knocks five; 00000.)

Junior Warden—(Knocks five; 00000. All make the sign of Admiration.)

Thrice Puissant—(Knocks seven; 0000000.)

Senior Warden—(Knocks seven; 0000000.)

Junior Warden—(Knocks seven; 0000000. All make the sign of Admiration.)

Thrice Puissant—(Knocks nine; 000000000.)

Senior Warden—(Knocks nine; 000000000.)

Junior Warden—(Knocks nine; 000000000. All make the sign of Admiration.)

Thrice Puissant—To the glory of the Grand Archi-

tect of the Universe and under the auspices of the Supreme Grand Council of the Sovereign Grand Inspector General of the 33d degree for the northern jurisdiction of the Western Hemisphere in the Valley of New York, and by virtue of the authority on me conferred by this Sublime Grand Lodge of Perfection, I declare its works thereof now closed. Brothers Senior and Junior Grand Wardens, officers and brethren of this Sublime Grand lodge of Perfection, I admonish you to retire in peace, to practice virtue and religion and to always live as becomes those who live in the immediate presence of the Grand Architect of the Universe, and may God bless our country and our arms.

Thrice Puissani—Together brethren, (all clap, 3, 5, 7 and 9.)

STATUTES AND REGULATIONS

FOR THE GOVERNMENT OF ALL
REGULAR LODGES OF PERFECTION

TRANSMITTED BY THE
SOVEREIGN GRAND COUNCIL OF SUBLIME PRINCES OF
THE ROYAL SECRET, AT BERLIN, PARIS
AND BORDEAUX.

ARTICLE 1ST.

No lodge of Grand Elect, Perfect and Sublime Masters can proceed to work by electing officers or receiving candidates unless warranted by a Charter from the Sublime Princes of the Royal Secret or from a Grand Inspector of the order or his Deputy, duly signed and sealed, without which they are to be regarded as irregular, and the work declared null.

ARTICLE 2ND.

No lodge of Grand Elect, Perfect and Sublime Masters can correspond with any other such lodge, except such as are reported by the Secretary General of the Grand Council to the Grand Inspector or his Deputy, and by him communicated.

ARTICLE 3D.

Whenever a lodge of Perfection is made acquainted with the existence of another lodge of Perfection not included in the list furnished itself by the Grand Inspector or his Deputy, it should at once advise the Grand Inspector or his Deputy thereof, that it may be made known to the Grand Council.

ARTICLE 4TH.

If any brethren assemble irregularly for the purpose of initiating persons into this degree, they should be reprimanded, and no mason of a regular lodge can recognize or visit them on pain of such penalties as the laws of the lodges of Perfection shall prescribe.

ARTICLE 5TH.

If a Royal lodge of Grand Elect, Perfect and Sublime Masters should expel one of its members for misconduct, information thereof must forthwith be given to the Grand Inspector or his Deputy, that he may be able to notify thereof the other regular lodges and the Grand Council. If a regular lodge should violate the laws imposed upon it by the solemn provisions of our secret constitutions or should refuse to submit and to ask forgiveness in the most humble manner by a petition signed by all the members confessing their fault, showing at the same time that they have ceased to work until such time as it shall please the Grand Council of the Sublime Prinees to relieve them from interdiction, to pardon them, and receive them again into favor.

ARTICLE 6TH.

Any new lodge that may come into possession of new degrees, relating to the order in general should immediately make the same known to the Grand Inspector or his Deputy.

ARTICLE 7TH.

The present statutes and regulations must be read to every brother when he takes the degree of Royal Arch. He must promise punctually to obey them, and at all times to recognize the Knights of the East, Princes of Jerusalem, Knights of the East and West, Knights of

the White Eagle, Knights Rose Croix, Patriarchs Noachite, Knights of the Royal Axe, Grand Pontiffs, Knights Princes Adept, Knights of the White and Black Eagle, Sovereign Princes of the Royal Secret and the Grand Inspectors and their Deputies as his chiefs, whom he must promise to respect and their Council to follow in whatever they direct. He must also promise to increase in zeal, fervor and constancy for the order, to the end that he may one day attain to the degree of Grand Elect, Perfect and Sublime Mason, and to be submissive and obedient to the statutes and regulations heretofore made, or that may hereafter be made by the Sovereign Princes, chief of the order of masonry, and that he will pay them all the honors to which they are entitled and to add more force to such obligation, he must sign a submission in due form.

ARTICLE 8TH.

Every lodge of Grand Elect, Perfect and Sublime Masons should have nine officers, including whom the number of members should not exceed twenty-seven. The Thrice Puissant is not counted among the nine officers. He represents Solomon. Hiram King of Tyre sits on his right, in the absence of the Grand Inspector or his Deputy.

First—The Grand Keeper of Seals, representing Galahad, son of Sophonia chief of the Levites, who sits on the left of the Thrice Puissant.

Second—The Grand Treasurer, representing Guibulum, the confidant of Solomon, who sits in front of the table of shew-bread.

Third—The Grand Orator, representing Abdamon, who explained to Solomon many enigmas and the

hieroglyphics engraven on the pieces of marble found in the ancient ruins of Enoch on the mountain of Acedema'' who sits near the Altar of Incense in the North.

Fourth—*The Grand Secretary*, representing Joabert, the favorite of the two allied kings who sits in the South opposite the altar of incense.

Fifth—*The Senior Grand Warden*, representing Adoniram, son of Abda, Prince Harodim of Libanus who after the death of Hiram Abiff was inspector of the laborers on Mount Libanus and the first of the seven secret masters, who sits in the West.

Sixth—*The Junior Grand Warden*, representing Mahabon, the most zealous master of his time, and a great friend of Hiram Abiff, who sits in the West, on the left of the Senior Grand Warden.

Seventh—*The Grand Master of Ceremonies*, representing Stolkin, one of the three who discovered the nine arches and the Delta, who sits in the North.

Eighth—*The Captain of the Guards*, representing Bendia or Zerbal, who held that office during the alliance of the two kings and who sits between the two Grand Wardens.

Ninth—*One Tyler or two*, that the lodge may be well guarded.

ARTICLE 9TH.

The Thrice Puissant and other officers are to be elected every third year. No one but a Prince of Jerusalem can be elected to preside. The election is to be held on

Note 168.—'Acedama. From the Syro-Chaldaic, meaning field of blood, so called because it was purchased with the blood-money which was paid to Judas Iscariot for betraying his Lord. It is situated on the slope of the hills beyond the valley of Hinnom and to the south of Mount Zion. The earth there was believed, by early writers, to have possessed a corrosive quality, by means of which bodies deposited in it were quickly consumed; and hence it was used by the Crusaders, then by the Knights Hospitallers, and afterwards by the Armenians, as a place of sepulture, and the Empress Helen is said to have built a charnel-house in its midst. Dr. Robinson (Biblical Researches, i., p. 524.) says that the field is not now marked by any boundary to distinguish it from the rest of the field, and the former charnel-house is now a ruin. The field of Acedama is referred to in the ritual of the Knights Templars.'—Mackey's Encyclopaedia of Freemasonry. Article Acedama.

the 3d day of the 12th month Adar, which answers to the 21st day of February, that memorable day of the year 2995, when the precious treasure was found by three zealous master masons under the ruins of our ancient patriarch Enoch. The mode of electing either of the officers or a candidate depends on the particular laws of the lodge, but when the officers have been elected they must take an obligation to the Grand Inspector or his Deputy, that they will perform the duties of their office with zeal, constancy, fervor and affection towards their brethren.

ARTICLE 10TH.

Everything like party organization and cabal is absolutely prohibited in connection with the election of officers, on pain of expulsion and erasure of membership.

ARTICLE 11TH.

All the brethren must, in open lodge, wear all their decorations. A brother who enters a lodge without his ornaments or the insignia of some higher degree shall lose his right to vote at that meeting, and pay into the treasury such fine as the lodge shall impose.

ARTICLE 12TH.

Lodges of Perfection are to be held on specified days and at fixed hours, whereof the brothers shall have due and regular notice from the Secretary, in order that if business of importance prevents any brother from attending he may advise the Secretary thereof by letter on the morning of the day of meeting, whereof the Secretary shall inform the lodge in the evening. This the brethren shall not omit, under such penalties as the Thrice Puissant and the lodge may determine.

ARTICLE 13TH.

All lodges of Grand Elect, Perfect and Sublime Ma-

sons must mutually visit each other, by deputations or correspondence, as frequently as possible and communicate to each other whatever light they may acquire.

ARTICLE 14TH.

The Grand Secretary shall issue to every brother who is about to travel, a certificate signed by the Thrice Puissant, the Wardens and the Grand Keeper of the Seals, who shall there affix the seal of the lodge and countersigned by the Grand Secretary. The signature of the brother to whom it is granted must appear in the margin.

ARTICLE 15TH.

The Grand Elect, Perfect and Sublime Masons may admit to the degree of Perfection such brethren as are worthy thereof, and who have held office in symbolic lodges, and to all the degrees that precede that of Perfection to wit: Secret Master, Perfect Master, Confidential Secretary, Provost and Judge, Intendant of the Buildings, Elect of the Nine, Elect of the Fifteen, Illustrious Knight, Grand Master Architect and Knight of the Royal Arch.

The Thrice Puissant may confer three degrees at one and the same time on each brother by way of reward for zealous service, and may at last confer the degree of Grand Elect, Perfect and Sublime Mason when the proper time has elapsed.

ARTICLE 16TH.

Besides the feast days of the 24th of June and 27th of December, the Grand Elect, Perfect and Sublime Masons, must every year, on the 5th of October, celebrate the rebuilding of the first temple of the Lord.

The Prince who is oldest and highest in degree, will preside, and if the two Wardens be of inferior degree,

their places will be filled by such brethren higher in degree as the president shall appoint and so with all other officers.

ARTICLE 17TH.

All matters whatever must be proposed by a Grand Elect, Perfect and Sublime Mason and the members will vote in order commencing with the youngest, and whenever a candidate is proposed to the lodge it must be shown that he respects and is attached to his religion, that he is a person of true probity and discretion, and that he has given proofs of his zeal, fervor and constancy for the order and his brethren.

ARTICLE 18TH.

When the Wardens are notified by the Thrice Puissant of his intention to hold a lodge, they must attend and with all their might advance the prosperity of the lodge. The Master of Ceremonies must also be notified in advance that he may prepare the hall.

ARTICLE 19TH.

The Grand Keeper of the Seals, will have the Seals ready for receptions, set everything in order, and affix the seals to all certificates or other documents signed by the officers of the lodge.

ARTICLE 20TH.

The Grand Orator will deliver a discourse at each reception (initiation) enlarging therein upon the excellence of the order. He will instruct the new brethren, explain to them the mysteries and exhort them not to slacken in their zeal, fervor and constancy, that they may attain to the degree of Grand Elect Perfect, and Sublime Mason. If he has noticed any indiscretions on the part of any brethren or any dispute among them, he

will advise the lodge thereof, that it may endeavor to bring about a reconciliation.

ARTICLE 21ST.

The Grand Treasurer will safely keep all funds devoted to charitable purposes, as well as moneys received for receptions. He will keep a regular book of accounts, at all times ready to be examined by the lodge, and as charity is an indispensable duty among masons, the brethren should voluntarily contribute to the fund for that purpose, each according to his means.

ARTICLE 22ND.

The Grand Secretary will keep a record of all the transactions of the lodge, plainly written, and always ready to be inspected by the lodge, the Grand Inspector or his Deputy, he will dispatch all orders issued by the Thrice Puissant within such time that they may reach their destination in due season. He must prepare all requisitions that are to be transmitted to the lodge to the Grand Council, the Grand Inspector or his Deputy, or into foreign countries, and he will take the greatest possible care to keep the business of his office in perfect order.

ARTICLE 23RD.

The Master of Ceremonies must repair to the temple in due season so as to have everything ready that the work may not be delayed. He is always one of the examiners of visiting brethren and introduces them according to their degrees, consequently he ought to be at all points instructed in the several degrees and possess the confidence of the lodge.

ARTICLE 24TH.

The Captain of the Guard sees that the Tyler does his duty, and it is his business to see the lodge well tyled. He receives all visitors wearing his hat and sword in hand, unless they are Princes masons in whose presence he is uncovered. He will advise the Thrice Puissant whenever a visitor desires to be admitted, will assist in examining him, and will in all cases precede the brethren in the ceremonies of instruction. When he reports that the visitor is a Prince mason, such visitor will be received with all the honors, the brethren forming the vault of steel with their swords, and the Grand Master of Ceremonies conducting him to the foot of the throne and afterwards to an elevated seat near the Thrice Puissant.

ARTICLE 25TH.

If any lodge is for good cause dissolved or temporarily interdicted, the officers thereof must deposit the charter, regulations and statutes, and all the papers of the lodge with the Grand Council if there be one, and if not with the Grand Inspector or his Deputy, where they will remain until the lodge is allowed to resume labor, and if the members of such lodge should not submit to the decision of the Grand Council, their disobedience with their names, degrees and evil characters, are to be notified in writing to all the recognized lodges in the two Hemispheres, that they may incur the contempt of all masons.

May the Grand Architect of the Universe avert so great a misfortune and inspire us to select good men for our brethren, that thereby the order may attain Perfection.

ARTICLE 26TH.

If any member of the lodge that has been dissolved by the Grand Council, shows that body by petition, that he is innocent, he shall be restored to favor and affiliated with another lodge.

ARTICLE 27TH.

Nothing that is done in a lodge should be made known out of the lodge, except to a member of the same, under such penalty as the lodge shall inflict.

ARTICLE 28TH.

No visitor can be admitted until the lodge is opened, nor until he has been scrupulously examined by two well informed brethren and he shall take his obligation also unless more than one member of the lodge shall state that they have seen him sit in a regularly constituted lodge of at least the degree of that which he seeks to visit.

ARTICLE 29TH.

Every lodge may have two Tylers, whose good character should be known. They will be clothed at the expense of the lodge and wear the proper jewel at the button hole of their coats.

ARTICLE 30TH.

The Knights and Princes Masons being the great lights of the lodge, all complaints against them shall be made in writing and presented at the next lodge meeting. The lodge shall hear and decide and if a party things himself aggrieved he may appeal to the Grand Council which shall determine in the last resort.

ARTICLE 31ST.

Secrecy as to the mysteries being of indispensable obligation the Thrice Puissant Grand Master shall be-

fore closing any lodge ineulate that duty on the brethren in the usual manner and form.

ARTICLE 32ND.

If a member be sick, any member knowing thereof must forthwith inform the Thrice Puissant in order that he may receive the necessary attention, and the Brother Hospitaller must visit him to see that he is properly cared for.

ARTICLE 33RD.

When a brother dies, all the brethren are obliged to attend his funeral in the usual manner.

ARTICLE 34TH.

If a brother meet with misfortunes, it is the duty of every brother to visit him.

ARTICLE 35TH.

If the Thrice Puissant be not present at a lodge meeting, for one hour after the hour fixed for opening, and there be five brethren present the oldest officer will for the time take the throne and proceed regularly with the work, provided the Grand Inspector and his Deputy are absent, but if either of them be present, he shall be invited to take the throne, with all the honors, the same honors being paid the Deputy as to the Inspector in the absence of the latter.

ARTICLE 36TH.

To secure regularity in the lodge the Thrice Puissant Master and the Grand Inspector or his Deputy must keep a list of all the members of the lodge, showing the degree and evil character of each, to be laid before the Grand Council and transmitted to all the regular lodges. They will also advise the Grand Inspector or his Deputy of every matter of interest communicated to the lodge.

ARTICLE 37TH.

If the members of any lodge deem it necessary to make any alterations in the present constitutions and

regulations, that can only be done by petition in writing presented to the lodge prior to the annual feast. If the members, upon mature consideration of the matter proposed, find nothing therein contrary to said statutes and regulations, the proposition in writing shall be transmitted to the Grand Council of the Prinees, and if they approve it, it shall be sent to the Grand Inspector or his Deputy for the Distriet, who shall decide thereon, none of our aneient customs, obligations or eeremonies being changed, nor the force of our present eonstitutions and regulations diminished, on pain of interdiction.

Whereof all lodges of Grand Elect Perfect and Sublime Masons and of Ancient Masons, regularly established under our protection shall so govern and direct themselves for the future, in every place in the world where our order is established, being under the direction of the Inspector, his Deputy or the Princes Masons, individually or in Grand Council if there be one; whereto to give force and actuality, we have resolved to create Inspeetors and Deputy Inspeetors who shall travel by land and sea, to take note and observe in all lodges regularly constituted.

A eopy of which laws and regulations shall be delivered to our aforesaid Delegates, Deputy Inspeetors with authentic Patents and Powers in due form that they may be recognized and duly empowered in the exereise of their functions.

So decreed by our Chiefs and Worthy Protectors in lawful assembly of true science and ample power as representatives of the Sovereign of Sovereigns.

Done at the Grand Orient of Paris, Berlin and Bordeaux, in a holy place under the Celestial Vault, near the B. .B. . the 25th day of the 7th month of the year

1762, and transmitted to the very Illustrious and very Puissant Prince Stephen Morin, Grand Inspector of all the regular lodges in the new world.

At the Grand Orient of Berlin under the Celestial Vsult, the day and year above mentioned and certified by us, Grand Inspeetors General and Deputies, the 22nd of December, 1768.

[Signed.]

Etrenne Morin.

Moses Cohen.

Spitzer.

Hyman Isaac Long.

HISTORICAL ANALYSIS

FOURTEENTH DEGREE, OR GRAND ELECT PERFECT AND SUBLIME MASON.

Lodges Dissolved by the Lutheran Reformation—Titles Fit for the Dialect of a Mad-house—Travesties Christian Ordinances—The Catacombs of a New Worship—Infidelity its Mother, Rebellion its Cradle—Conjuring and Legerdemain—Satan Fills their Hearts with Lies.

That this was one of the *Ramsay* degrees is proved by its name in France:—"Grand Scotch Mason of perfection, of the Vault of Jas. VI." *Mackey*, (*Note 141*) admits this name to be proof that it was invented and used by Jesuits to destroy Protestantism and restore the Stuarts; (*see Art's Lodge and Rite of Perfection*,) but framed by *Ramsay* in the Jesuits' College at Paris. At first the rite was fourteen degrees. Afterward it was enlarged by De Bonneville to twenty-five, (1754,) in the same college. Then, four years later, it was merged in "*The Council of Emperors*, 1758; and sent by them to the United States, by the Jew, *Morin*;—increased in Charleston, S. C., in 1881, to 33°, where it stands now.

England was Protestant.—The German Lodges, *Rebold* says, p. 54, were nearly all "dissolved" by the Lutheran Reformation. Germany has a Protestant Emperor; England a Protestant government; and *France*, unhappy France, fell between the upper and nether millstones of a corrupt church and infidel lodges, whose *Grand Orient* has since voted to strike from its Ritual the words: "*The existence of God, and the immortality of man!*" After the flight of the Stuarts in

1688 to the Jesuits' College in Paris, and their recognition by the French King, France became the breeder of volcanoes for all Europe, and, that America should receive the Freemasonry which now covers the United States, from such a source, is as if Benedict Arnold and Aaron Burr, both of whom were Masons, had formed a system of secret lodges to "*elevate mankind*," and Europe had received and adopted them! The very terms and titles of this degree—"Grand, Elect, Perfect and Sublime Mason," are fit for the dialect of a mad house; and they recall to mind the Scripture: "*Madness is in their hearts while they live, and after that they go to the dead.*" But there is a method in this madness. It makes money like Mormonism and Popery. And, like literal madness in rabid animals, its venomous virus produces a zeal of proselytism, like the restless longing of hydrophobia to bite itself into whatever living thing is free from it. And this degree reveals the secret of this terrible moral enemy.

We assume that Christianity, the Bible of the Christian nations, is true, and that the vagaries of the heathen tribes is untrue. And, if so, then that which attempts the entire subversion of the Christian system, is not a local, particular evil, like robbery or fraud, but a fundamental, and universal one; and this total subversion is precisely what is attempted by this degree. Thus.

1. *It scorns and scoffs at the God of the Bible.* We read in its Ritual:

"The candidate looks for the last time on the Solomonian school." "On one side, and in the past, appears the formidable God of by-gone generations; his name is inscribed on the Breast-plate of the High Priest of the Jews. On the other side, and far in the future, the Eternal, Good, Simple, Benevolent, Merciful, Equitable and ever consoling Father of Mankind, whose titles are written with the blood of that Sublime Teacher, who first of all proclaimed the existence of a God of Love and Love only."—*Ritual page 292.*

It requires but a glance at this plain paragraph to see that it is a scoff at the Jehovah of the Old Testament, who is the Jesus Christ of the New. And its ignorance equals its impudenece. The name of this same "Sublime Teacher" is dropped from the Scriptures quoted in the Lodge, in many of the degrees; and his religion, on the altar of the lodge, is put on a level with the worships of "four-footed beasts and ereeping things." See *Note 155* of this degree. And as to Christ teaching a "God of Love only," "The Scriptures," which Christ endorsed, teach that "Justice and judgment are the habitation of His throne!" Nay, this same "Sublime Teacher" said of some: "*These shall go away into everlasting punishment.*"

2. This degree makes a false use of the Deecalogue, and a profane use of the Lord's Supper.

While the candidate is led into and around the lodge, the *Thrice Puissant* reads the ten Commandments; knowing, as he must, that the Deecalogue is not the Mason's law of life, but the *Lex Naturæ* or Law of Nature. (See the *Ritual*, page 312.) Mackey says: "*The ten Commandments are not obligatory upon a Mason!*" (See *Art Decalogue*.) And on page 319 of the *Ritual*, the *Thrice Puissant* and Candidate take solemnly consecrated bread, and drink wine from a cup. The obvious and intended effect of which must be to degrade the Deecalogue, and rival and run down Christ's commemorative supper.

3. Then the candidate is made to swear (p. 317), not to "take arms," or "enter into any conspiracy against his country." Nevertheless the ten Lodges of the District of Columbia all entered into such a conspiracy before the Rebellion, and Pike, Sovereign Grand Commander of this Rite, initiated, in Federal Lodge, Washington, and fought Indians against the Union at Pea Ridge, Ark. And years before, Southern Lodges, and Charleston, the

seat and headquarters of the Supreme Council, were combined in a conspiracy to break up the country; and all the while this oath was being administered by and to conspirators! to quiet the fears of Northern Masons and insure the success of the Rebellion. The effect of such wholesale fraud and sanctimonious false swearing, whether intended or not, could only be to make Christ's religion of sincerity and truth, an impossibility within its influence.

4. But that the intention of the framers of this degree was to make a clean riddance of Christianity is proved by history, and is evident from the degree itself.

The eminent French patriot, poet and historian, *Lamartine*, writing of the times when this degree and its Scottish Rite originated, says: "The Spirit of Philosophy had organized occult associations after the image of Freemasonry." "Between the initiated and existing institutions, *the war was concealed*, but the more deadly." "These lodges were the catacombs of a new worship."—*Hist. the Girondists*, vol. I, p. 188.

What that new underground religion was, is seen on the preceding page: "Frederick the Great was the corrupter of the Empire." * * * "Military men, educated in the School of Frederick, academies modeled after the genius of Voltaire; colonies of Jews enriched by war, and French refugees formed the public mind." p. 187. And again on the next page: "The sect of *Illumines*, founded and guided by Weishaupt, was spreading in Germany in conjunction with the *Freemasons* and the *Rosicrucians*, p. 187.

This testimony of *Lamartine* is mild, impartial, reliable, and concurrent with all the sound writers of that day. And never, perhaps, since the march of time be-

gan, were the destinies of society in the hands of men so completely abandoned of God and goodness as the persons named above and their followers and associates. Voltaire's writings guided, and his spirit animated them. And his common reference to Christ, was in the words: "*Crush the wretch!*" And these minds controlled the ideas which controlled the public mind and thought when and where *The Ancient and Accepted Scottish Rite* was born and named, "*Rite of Perfection*;" and such men were its god-fathers. Its mother was infidelity, and its cradle rebellion. And whether the pretence of Mitchell and Dalcho that the Charleston Supreme Council, and its "Ancient and Accepted Scottish Rite," were chartered by the infidel monarch, Frederick, in 1786, be fact or fiction, the double-headed eagle, which was the banner of both Frederick and the Charleston Council, proves the identity of their spirit, nature and intent.

But what is this degree in itself? Its legend says that the real name of God was lost, till it was found by Masons, engraved on a three-cornered gold plate, in "the ruins of Enoch." Whether the Mormon, Jo. Smith, who was a Mason, took his story of gold plates from this one, or invented a like legend of his own, the two are similar in origin, nature, and effect. They both utterly destroy Christianity, while pretending to favor and expand it.

If we turn to the Ritual (page 320,) we see in this degree men kneeling, and repeating the Hebrew names of the consonants which spell *Jehovah*, which consonants they say they found on that three cornered gold plate, in a cave dug before the deluge. They hear no name pronounced. The letters were never lost. The *pronunciation* of the name was lost, by the silence of superstitious

Jews, who, in reading, paused and passed it. *That* is not recovered. Our word *Jehovah* was formed, as we and Freemasons now pronounce it, by uniting its own consonants with the vowel sounds of *Adonai*. That triangular plate, had there been one, could not speak. They pretended to find letters on it, and shout that they have found the true name of God; and some of them hint that our Savior stole the name out of the latter Temple, to conjure and work his miracles by! while their whole trick is the conjuring and legerdemain of which they accuse Christ!

But what do they mean to accomplish by it? We answer, what they mean is, obviously, what they get, viz: money and power over mind. And what the devil, who inspires them, means, is equally plain. He knows that "*This is life eternal, to know the living and true God and Jesus Christ whom he hath sent.*" He knows, too, that the Holy Ghost is ready to lead penitent, believing men to God through the one only and Eternal Mediator — "*The Lamb slain from the foundation of the world,*" and so He is the Eternal Soul of the Old Testament and the Substance of the New. And Satan wishes to keep men from coming to Christ to be saved. And if he can so stultify and besot men that they will believe that *Ramsay* "*fabricated*" this degree, and yet that it tells truth and "elevates men"! — That the story is manufactured, made up, and yet the *name* is real, and Masonry a good thing! Then he has accomplished the ruin of every such deluded man! He has taken away God, and the only Mediator by whom finite creatures can come to Him; and set his dupes to gazing on imaginary letters, on an imaginary gold plate! And this is as good as worshipping the moon, or praying to spirits (devils,)

with one's fingers on a table;—he accomplishes a double purpose;—he plucks men from God and chains them to himself;—he sets them to “behold and wonder,” and then he knows that they will “despise and perish” as they do;—he inserts himself into their worship;—mesmerizes them as conjurers mesmerize men;—charms them as serpents charm rabbits and birds;—fills their hearts with lies as he did Ananias and Sapphira;—“possesses” them, in short. And if he fails to convince their understandings, or “blind” their minds, he drags them, perhaps, into vices to disable them for doing good.

Such is this Fourteenth degree of *The Ancient and Accepted Scottish Rite*. Of course, all who receive it and the degrees preceding it, do not become its victims, but multitudes do. And when once he has set up his strong hold in the pulpit, bar, press, and above all, in colleges and schools;

“Ten thousand rove the woods and brakes among,
Some eastward and some westward and all wrong.”

All lose the way to God. None “find rest to their souls.” after Satan enters into them, as he entered Judas and Ahithophel. But we are “complete in Christ,” because He is our way to God, who is Infinite and Immovable.

CHAPTER XXV

FIFTEENTH DEGREE OR KNIGHTS OF THE EAST OR SWORD.¹³³

DECORATIONS:—This assembly is styled a Council, two apartments are necessary, the first is the apartment of the East representing a Palace, fitted up in the eastern style with water green hangings, with throne, canopy, etc. Over the throne is a Sun, etc., behind the throne may be a representation of the dream of Cyrus; in the West are two arm-chairs.

SECOND APARTMENT is the hall of the West and represents the ruins of the Grand Lodge of Perfection at Jerusalem, with red hangings, and illuminated by seventy lights, in groups of seven each or usually twenty-five, viz: Three in the North, five in the South, seven in the West, and nine in the East, and the Delta, making twenty-five. In the passage between these two rooms

Note 133.—“Knight of the East or Sword. The 15th degree of the Ancient and Accepted rite. It refers to those valiant Masons who, with trowels in hand and swords by their sides, were every ready to construct and defend the Holy City and Sanctuary. It is founded on the circumstance of the assistance rendered by Darins to the Jews, who, liberated from their captivity by Cyrus had been prevented by their enemies from rebuilding the temple. This degree requires three apartments, styled Hall of the West and Hall of the East, between which must be an ante-chamber or passage, representing the road from Jerusalem to Persia. The first apartment represents the encampment of the Masons among the ruins of Jerusalem. The hangings are crimson. The room is lighted with 70 lights, disposed in groups of 7 each, in commemoration of the 70 years' captivity. The second apartment represents the council chamber of Cyrus, King of Persia, and should be decorated according to the customs of the Orientals. In the ante-room, separating the two apartments, must be a solid bridge, resembling stone, with a representation of running water under it. The jewel, of gold, in three triangles, one within the other, diminishing in size, and inclosing two naked swords, crossed hilts downward, resting on the base of the inner triangle.”—Maoy's Encyclopædia and Dictionary Freemasonry, Article Knight of the East or Sword.

should be a wooden bridge guarded at both ends by armed men.

TITLES FIRST APARTMENT.

Sovereign Master,	represents	Cyrus.
Master of Cavalry,	represents	Senior Warden.
Master of Infantry,	represents—	Junior Warden.
Master of Palace,	represents	Orator.
Master of Finance,	represents	Treasurer.
Master of Dispatches,	represents	Secretary.
Master of Ceremonies.		
Captain of the Guards.		

CLOTHING :—The Sovereign Master, Master of Palace, and the Master of Dispatches are clothed in Royal Robes. The Sovereign Master wears a crown and uses a Scepter. All the brethren in Robes of Red or Yellow, with caps or turbans, with a sun embroidered on the front. The Sovereign Master, Master of Palace and the Master of Dispatches, each wear a red or green collar round the neck, from the end of which is suspended a Golden Sun.

SECOND APARTMENT :—Sovereign Master is Styled Thrice Excellent. Wardens are styled Excellent Wardens. All others are styled Venerables. All wear a water colored girdle fringed with gold.

In the second apartment the presiding officer in the first part of the reception represents Ananias, seated in the East and styled Sovereign Grand Master, clothed as the other brethren, but wears a crown and holds a gavel in his hand. His jewel is three triangles interlaced, suspended from the end of the order.

In the second part of the reception he represents Zerubbabel.

The Senior Warden sits in the West clothed as the other brethren; his jewel is a square within three triangles.

The Junior Warden's jewel is a level within three

triangles. The Captain of the Guard is clothed as the other brethren, wearing the sash and jewel. All the brethren wear green mantles or cloaks trimmed with red, and the sash and jewel, and armed with swords; two cross swords are embroidered on the front of the sword belt.

ORDER :—Water green colored sash with a green rosette at the bottom, worn from right to left.

JEWEL :—The same as the Grand Master Architect, with the addition of two steel cross swords on it, or suspended from it.

APRON :—White, lined and bordered with green, two cross swords, painted on the flap. On the apron are three links of a chain of a triangular form, below them an arched bridge, on the center arch the letters L. O. P.

BANNER :—Green silk, bordered with red, on it a lion and a wolf, emblems of the tribes of Judah and Benjamin.

OPENING CEREMONIES

KNIGHTS OF THE EAST OR SWORD.¹⁰⁰

[All the officers being at their stations except the Sovereign Master.]

Master of Cavalry—Sir Knights, the Sovereign Master has ordered us to assemble to hold a Council, let us be attentive to what he will propose to us. Here he comes! [Sovereign Master enters, marches up to the throne, strikes one with the pommel of his sword and brings it to a salute. All return the salute.]

Sovereign Master—Sir Knight, Master of Cavalry, what is your duty?

Master of Cavalry—To see that the Council is secure, that none may enter who are not true Knights.

Sovereign Master—Sir Knights, Masters of Cavalry and Infantry, make your inspection. (They leave their stations, examine both doors and return.)

Master of Cavalry—Sovereign Master, the guards are at their posts, the Council is secure, and we may deliberate in safety.

Note 164.—"Knight of the East or Sword. [Scotch Masonry.]—The first degree conferred in the Council of Princes of Jerusalem Scotch Masonry, and the fifteenth upon the catalogue of that system. The officers are, Cyrus the Sovereign, Nehemias the Senior General, the Junior General, Grand Master of the Palace, Grand Master of Ceremonies, Grand Master of Dispatches, and Grand Captain of Guard. The hangings of the Council Chamber are water-green tapestry, of the hall of the Workmen, red. There are seventy lights. The apron is white, lined and edged with green, and displays a chain of three links; upon the movable part, two crossed swords, Jewel, the same as the Grand Master Architect, which are together with crossed swords at the bottom. Hour to open, the end of the seventy years of captivity; hour to close, the completion of the second Temple. Age 70."—Morris's Masonic Dictionary, Article Knights of the East or Sword.

Sovereign Master—Sir Knight, Master of Cavalry, is that sufficient?

Master of Cavalry—It is not, Sovereign Master, we should be satisfied that all present are entitled to a seat in the Council.

Sovereign Master—Satisfy yourselves, Sir Knights, Masters of Infantry and Cavalry. (They leave their stations and receive the pass-word from each Knight and return.)

Master of Cavalry—Sovereign Master, all present are Knights of the East or Sword.

Sovereign Master—Together, Sir Knights. (All clap five and two; 00000 00.) Glory to God and our Sovereign.

Sovereign Master—I declare this Council of Knights of the East or Sword open. He then strikes and says, be seated, Sir Knights.

CHAPTER XXVI

FIFTEENTH DEGREE OR KNIGHTS OF THE EAST OR SWORD.¹⁰⁵

INITIATION.

The first part of the initiation is in the Grand lodge of Perfection. The Master of Ceremonies prepares the candidate as a Grand Elect, Perfect and Sublime Mason, conducts him to the door and knocks 3, 5, 7 and 9.

Captain of Guard—Thrice Puissant Grand Master, there is an alarm at the door.

Thrice Puissant—See the cause of that alarm, venerable Captain of the Guard. [Captain of the Guard goes to the door, knocks 3, 5, 7 and 9, opens it and says:] What is the cause of this alarm?

Note 105.—"Knight of the East. (Chevalier d' Orient.) This is a degree which has been extensively diffused through the most important Rites, and it owes its popularity to the fact that it commemorates in its legend and its ceremonies the labors of the Masons in the construction of the second Temple.

"1. It is the fifteenth degree of the Ancient and Accepted Scottish Rite, the description of which will apply with slight modifications to the same degree in all the other Rites. It is founded upon the history of the assistance rendered by Cyrus to the Jews who permitted them to return to Jerusalem, and to commence the rebuilding of the house of the Lord. Zerubbabel, therefore, as the Prince of the Jews, and Cyrus the King of Persia, as his patron, are important personages in the drama of reception; which is conducted with great impressiveness even in the old and somewhat imperfect ritual of the last century, but which has been greatly improved. I think is the modern ritual adopted by the Supreme Councils of the United States.

The cordon of a Knight of the East is a broad green watered ribbon, worn as a baldric from left to right. The sash or girdle is of white watered silk, edged above, and fringed below with gold. On it is embroidered a bridge, with the letters L. D. F. on the arch, and also on other parts of the girdle human hands, and mutilated limbs, and crowns, and swords. The apron is crimson, edged with green, a bleeding head and two swords crossed on the flap, and on the apron three triangles interlaced formed of triangular links of chains. The jewel is three triangles interlaced enclosing two naked swords."—*Mackey's Encyclopaedia of Freemasonry, Article Knight of the East.*

Master of Ceremonies—A Grand Elect, Perfect and Sublime Mason, who solicits the honor of being created a Knight of the East or Sword.

Captain of Guard—Is this an act of his own free will and accord?

Master of Ceremonies—It is.

Captain of Guard—By what further right or benefit does he expect to obtain this privilege?

Master of Ceremonies—By the benefit of the Sacred Word, and with your assistance we will give it. (The Captain of the Guard retires and the word is given as in the lodge of Perfection, when all rise.)

Captain of Guard—Who is this brother, venerable Grand Master of Ceremonies, and whence comes he?

Master of Ceremonies—His name is Zerubbabel¹⁰⁶ a Prince of the house of Judah who comes from Babylon to view the ruins of the temple and the holy city.

Captain of Guard—What does he desire?

Master of Ceremony—To offer his services to his brethren who have returned from captivity.

Captain of Guard—Let him wait a time with patience and I will inform the Thrice Excellent Grand Master of

Note 106.—"This eminent Prince who in wisdom, influence and zeal for God's honor, was only second to Solomon himself, is introduced into the degrees of Royal Arch and Red Cross Knight, also into various degrees of Scotch Masonry, occupying the same relation to the second temple as Solomon did to the first. So prominent, indeed, was his position, that the Second Temple is most frequently called after his name. The name Zerubbabel signifies 'begotten in Babylon,' referring to his nativity. He is called 'the son of Shealtiel.' He was the prince, or head, of the tribe of Judah, at the time of the return from the Babylonish captivity, B. C. 536. Of the decree of Cyrus he immediately availed himself, and placed himself at the head of those of his countrymen whose spirit God had raised to go up to build the House of the Lord which is in Jerusalem. It was probable that he was in the service of the King of Babylon, for he had a Chaldean name, Sheahbassar, and was appointed by Cyrus governor of Judaea. Being armed with a grant from that King, of timber and stone for the building, and of money for the expenses of the builders, he collected the materials, including cedar trees from Lebanon, and got together masons and carpenters to do the work by the opening of the second year of their return. But misrepresentations at the Court of Persia cast a blight upon the prospect, and for many years the work of building ceased. In the second year of Darius, however, B. C. 520, a favorable decree was secured, gained, according to masonic tradition, by a personal appeal from Zerubbabel, who had spent some of the years of his youth with Darius, while the latter was a private citizen."—*Morris's Masonic Dictionary, Article Zerubbabel.*

his request. (Captain of the Guard enters, approaches the throne, knocks 3, 5, 7 and 9.)

Thrice Excellent—What is the cause of this alarm?

Captain of Guard—Thrice Excellent Grand Master, there is without, a Grand Elect, Perfect and Sublime Mason who solicits the honor of being created a Knight of the East of Sword.

Thrice Excellent—Is this an act of his own free will and accord?

Captain of Guard—It is.

Thrice Excellent—Who is this brother, venerable Captain of the Guard, and whence comes he?

Captain of Guard—His name is Zerubbabel¹⁶⁷ a Prince of the house of Judah, who comes from Babylon to view the ruins of the temple and the holy city.

Thrice Excellent—What does he desire?

Captain of Guard—To offer his services to his brethren who have returned from captivity.

Thrice Excellent—You will retire and let this Prince of the house of Judah be admitted.

Captain of Guard—(Having opened the door) it is the order of the Thrice Excellent Grand Master, that this Prince of the house of Judah be admitted.

Thrice Excellent—(Knocks three; 000. All rise.) (Master of Ceremonies and candidate enter, approach the altar and salute.)

¹⁶⁷—This traditional history relates that Zerubbabel, for the protection of his people, armed 7,000 Masons, and placed them in the van to repel such as should oppose their march to Judea. Their march was unimpeded as far as the banks of the Euphrates, when they found an armed force opposed to their passage. A conflict ensued, and the enemy was cut to pieces or drowned at the passage of the bridge. The emblematic color of the degree is in allusion to this circumstance. The journey occupied four months, and in seven days from their arrival the work of restoring the temple was commenced. The workmen were divided into classes, over each of which a chief, with two assistants, was placed. Every degree of each class was paid according to its rank and each class had its distinctive modes of recognition.—*Macey's Encyclopaedia and Dictionary of Freemasonry, Article Knight of the East or Sword.*

Thrice Excellent—My brother, this lodge has been selected to rule and govern the remnant of the children of Israel, who have returned from captivity where they had been carried after the destruction of Jerusalem and King Solomon's temple by Nebuchadnezzar¹⁶⁸ King of the Chaldeans. We cannot receive you as befits your rank, for we are poor and discouraged, as our once noble city still remains in ruins. But we welcome you, and rejoice that you have not forgotten your brethren, and thank you also for your kind offer.

Master of Ceremonies—(For Candidate) Thrice Excellent Grand Master, this is the first year of the reign of Cyrus¹⁶⁹ King of Persia, and he hath made a proclamation throughout all his kingdom, and put it also in writing, saying, "thus saith Cyrus King of Persia. The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem." I have come hither at the request of my brethren to offer up our prayers unto the God of Israel, that he will cause Cyrus the King to remember his proclamation and set free all the children of Israel now in bondage, and let them go up to Jerusalem which is in Judah and rebuild the house of the

¹⁶⁸—Nebuchadnezzar was engaged during his whole reign in wars of conquest. Among other nations who fell beneath his victorious arms was Judea, whose king, Jehoiakim, was slain by Nebuchadnezzar, and his son, Jehoiachin, ascended the Jewish throne. After a reign of three years, he was deposed by Nebuchadnezzar and his kingdom given to his uncle, Zedekiah, a monarch distinguished for his vices. Having repeatedly rebelled against the Babylonian king, Nebuchadnezzar repaired to Jerusalem, and after a siege of eighteen months, reduced it. The city was leveled with the ground, the Temple pillaged and burned, and the inhabitants carried captive to Babylon.—*Macey's Encyclopaedia of Freemasonry, Article Nebuchadnezzar.*

¹⁶⁹—The Jews, who had been carried away by Nebuchadnezzar on the destruction of the Temple, were then remaining as captives in Babylon. These Cyrus released, A. M. 3468, or B. C. 538, and sent them back to Jerusalem to rebuild the house of God, under the care of Joshua, Zerubbabel, and Haggai. Hence, from this connection of Cyrus with the history of Masoury, he plays an important part in the rituals of many of the high degrees.—*Macey's Encyclopaedia of Freemasonry, Article Cyrus.*

Lord God of Israel which is in Jerusalem.

Thrice Excellent—Brethren let us offer up our prayers for the success of the noble prince Zerubbabel.

PRAYER, KNIGHTS OF THE EAST OR SWORD.

Thou, O Lord, wilt save the afflicted people and wilt level the high towers of pride. By thine aid have I run through a troop of enemies, and by my God I leaped in safety over a wall.

As for God, his way is perfect, the word of the Lord is tried, he is a buckler to all those who trust in him, for who is God save the Lord? Or who is a rock save our God? He teacheth me to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation, and thy right hand hath holden me up, and thy strength hath given me power. I have pursued mine enemies and overtaken them, neither did I turn again until they were consumed. I have wounded them and they were not able to rise, they are fallen under my feet for thou hast girded me with strength unto the battle. Thou hast subdued under me those that rose up against me. Therefore will I praise the Lord forevermore. Amen.

Master of Ceremonies—(For candidate) *Thrice Excellent Grand Master*, I will now retire, and after I have visited the ruins of the temple I shall return to Babylon, and if possible obtain an audience with Cyrus¹⁷¹ the King and remind him of his proclamation, and endeavor to obtain the liberty of our brethren in captivity, to enable us to return to Jerusalem and rebuild the house of the Lord.

¹⁷⁰—This distinguished character, the founder of the Persian Empire, is introduced in Scotch Masonry in the degree of Knight of the East and Grand Master Ad-vitam; in Chivalric Masonry, in the degree of Knight of the Red Cross, and in Chapter Masonry, in the degree of Royal Arch.

¹⁷¹—He defeated the Median King, about B. C. 559, and began a career of conquest, which made him the hero of the East. Thirteen years later he defeated Croesus and conquered Lydia. He captured Babylon, B. C. 538. He fell in battle, B. C. 529. His monument is still shown at Pasargade, in good preservation.—*Morris's Masonic Dictionary*, Article Cyrus Artaxerxes.

Thrice Excellent—(To candidate) Again we thank you Zerubbabel for your kind offer. We will also furnish you with an escort to the Persian frontier while we offer up our prayers for your success.

Thrice Excellent—Excellent Senior Grand Warden, you will take a sufficient number of guards; let Zerubbabel¹⁷¹ view the ruins of the temple and the holy city, and conduct him to the Persian frontier, for he bears the tears and distresses of his brethren.

Thrice Excellent—Brethren, I declare this lodge adjourned.

Master of Ceremonies and Senior Warden conduct the candidate to the ante-room, divest him of his ornaments, bare his head and neck and bind his waist with chains, throw a black veil over his head, etc., meanwhile the brethren retire to the first apartment, representing the court of Cyrus, when the officers take their stations.

Master of Ceremonies—(With candidate knocks 5 and 2 on the door.)

Master of Infantry—Sir Knight, Master of Cavalry, some one knocks as a Knight of the East or Sword.

Master of Cavalry—Sovereign Master, some one knocks as a Knight of the East or Sword.

Sovereign Master—Sir Knight, Captain of the Guard see who knocks. (Captain of the Guard goes to the door, knocks 5 and 2, then opens it.)

¹⁷¹—Zerubbabel. In writing the life of Zerubbabel in a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Royal Arch, and some other of the high degrees, Zerubbabel is not less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation. Without therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete.—*Mackay's Encyclopaedia of Freemasonry*, Article Zerubbabel.

Captain of Guard—Who knocks, and what do you desire?

Master of Ceremonies—I beg if possible, that you would procure me the honor of speaking to the king.

Captain of Guard—Who are you?

Master of Ceremonies—A Jew by nation, a Prince by blood, descendant from the race of David and the tribe of Judah, but a captive and slave by misfortune.

Captain of Guard—What is your name?

Master of Ceremonies—Zerubbabel.¹⁷²

Captain of Guard—What is your age?

Master of Ceremonies—Seventy years.

Captain of Guard—From whence came you?

Master of Ceremonies—From Jerusalem.

Captain of Guard—What motives bring you here?

Master of Ceremonies—The tears and distresses of my brethren.

Captain of Guard—Wait a while and I will go and intercede with the king for you. (*Captain of the Guard shuts the door and approaches the altar.*)

Captain of Guard—Sovereign Master, there is without one who desires the honor of being admitted into your presence.

Sovereign Master—Who is he?

Captain of Guard—A Jew by nation, a Prince by

Note 172.—"Zerubbabel (born in Babylon), a Prince of Judah, son of Shealtiel, of the royal house of David, was the leader of the first colony of Jews that returned from captivity to their native land under the permission of Cyrus, carrying with them the precious vessels belonging to the temple for the service of God. With the aid of Jehona and his body of priests Zerubbabel proceeded, on his arrival in Jerusalem, to rebuild the fallen city, beginning with the altar of burnt-offerings, in order that the daily services might be restored. The Samaritans, however, having been offended at being expressly excluded from a share in the land, threw obstacles in the way to hinder the work, and even procured from the Persian court an order that it should be stopped. Accordingly, everything remained suspended until the second year of Darius Hystaspis (B. C. 521), when the restoration was resumed and carried to completion, through the influence of Zerubbabel with the Persian monarch. This subject is beautifully exemplified in the degrees of the East and Sword and the Knight of the Red Cross."—*Maury's Encyclopaedia and Dictionary of Freemasonry, Article Zerubbabel.*

blood, descendant from the race of David, and tribe of Judah, but a captive and slave by misfortune.

Sovereign Master—What is his name?

Captain of Guard—Zerubbabel.

Sovereign Master—What is his age?

Captain of Guard—Seventy years.

Sovereign Master—What motives bring him hither?

Captain of Guard—The tears and distresses of his brethren.

Sovereign Master—Let him be admitted. (*Captain of the Guard opens the door, they enter and the Master of Ceremonies conducts him seven times round the room while the following is read:*

Sovereign Master—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 who carried us away captives required of us a song, and they who wasted us, required of us mirth, saying sing to us one of the songs of Zion.

How shall we sing the Lord's song in a strange land? If I forget thee O, Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.

Remember, O Lord the children of Edom in the day of Jerusalem, who said, raze it, raze it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed, happy shall he be who rewardeth thee as thou hast served us. Happy shall be he that taketh and dasheth thy little ones against the stones. (When this is ended they halt in front of the Master of Cavalry.)

Master of Cavalry—What motives bring you hither?

Master of Ceremonies—I am come to implore the

bounty and justice of the king.

Master of Cavalry—On what occasion?

Master of Ceremonies—To beg grace for my brethren, masons in captivity for seventy years.

Master of Cavalry—Who are you?

Master of Ceremonies—Zerubbabel a Hebrew Prince, sprung from the race of David.

Master of Cavalry—What is the grace you would ask?

Master of Ceremonies—To see my brethren set free, to suffer them to return to Judea and rebuild the temple, revive the laws of the God of Battles and the ordinances of Moses.

Master of Cavalry—Brother Master of Ceremonies, let the candidate face the East. (Master of Ceremonies causes him to do so.)

Master of Cavalry—Sovereign Master, there stands here in the West one who desires the honor of being admitted into your presence.

Sovereign Master—What brings him hither?

Master of Cavalry—He comes to implore your bounty and justice.

Sovereign Master—On what occasion?

Master of Cavalry—To beg grace for his brethren, masons in captivity for seventy years.

Sovereign Master—Who is he?

Master of Cavalry—Zerubbabel, a Hebrew Prince, sprung from the race of David.

Sovereign Master—What is the grace he would ask?

Master of Cavalry—To see his brethren set free, to suffer them to return to Judea and rebuild the temple, revive the laws of the God of Battles and the ordinances of Moses.

Sovereign Master—Since motives so praiseworthy have

brought him hither, permit him to approach our presence with his face uncovered.

Master of Cavalry—Brother Master of Ceremonies, conduct the candidate to the East. (Master of Ceremonies conducts him to the East, causes him to kneel before the Sovereign Master and takes the veil off his head.)

Sovereign Master—This is indeed Zerubbabel, who saved my life at the risk of his own. Arise Zerubbabel and prefer your request. (Master of Ceremonies causes him to rise and says:)

Master of Ceremonies—(For candidate) Sovereign Master, the tears and lamentations of my fellow captives and the remnant of our people at Jerusalem have compelled me to appeal to your justice and mercy. Many remain here in bondage and all anxious for the happy day to arrive when they shall be engaged in rebuilding the holy city and the house of the Lord. They have prayed me to obtain an audience with your august majesty to implore your clemency and that you will be pleased to restore to those their freedom who are now in bondage, to enable them to return to the land of their fathers and to aid and assist in rebuilding the house of the Lord.

Sovereign Master—(To candidate) Zerubbabel, I have often heard of your fame as a wise and skillful mason and I have a profound veneration for that ancient and honorable institution, and a sincere wish to become a member of the same; I have also, like yourself lamented the seventy years' captivity of the Israelites. I now promise to grant your request if you will communicate to me the secrets of masonry which distinguished the Jews from all other nations.

Master of Ceremonies—Sovereign Master, when our Grand Master, Solomon King of Israel communicated to us the first principles of masonry, he informed us

that equality was its foundation. Equality does not reign here. Your rank, your superiority, your titles and your court are not admissible in the place where instructions are given in our mysteries. Solomon also taught us that Truth was a divine attribute and the foundation of every virtue. To be good and true was the first lesson we were taught in masonry. My engagements are sacred and inviolable, I am unable to reveal our secrets, and if liberty is to be obtained at such a price, I would prefer an honorable exile or a glorious death.

Sovereign Master—Sir Knights, I admire the discretion and virtue of Zerubbabel. He deserves liberty as a reward for his firmness. Zerubbabel, you are free. Guards free Zerubbabel from those chains and that garb of slavery. (The brethren take off his chains) and may those badges of servitude never again disgrace the hands of a mason and more especially those of a Prince of the house of Judah. Sir Knight, Master of Ceremonies conduct Zerubbabel to the seat of honor.

Master of Ceremonies—Sovereign Master, permit Zerubbabel to thank thee for thy great clemency and favor, and at the same time to again urge the prayers and entreaties of his brethren in bondage. In the first year of thy reign, thou didst issue thy Royal Proclamation and promised to give them their liberty and permit them to return to the land of their fathers and aid and assist their own kindred and brethren in rebuilding the house of the Lord. Wilt thou not harken unto their voice that thou mayest reign in peace and prosperity on thy throne that God hath given thee?

Sovereign Master—Princes, Generals and Knights, I have for a long time meditated to give the captive masons their liberty. It troubles me to see those people in

chains. Their God, whom they call their mighty God, has appeared to me in a vision, and methought this God threatened me like a roaring lion ready to fall upon and devour me, methought I heard these words from his mouth which signifies in our language, render my people their liberty, or thou shalt die. Alarmed at the sight, I endeavored to escape by flight but my feet refused to obey. Then I saw Nebuchadnazzar and Belshazzar, Kings of Babylon, lying prostrate and loaded with chains, and above them in a bright glory the ineffable name. Amazed and terrified, I awoke. From you therefore, beloved Princes, I expect counsel in this matter as regards what I must do to the people of Israel. (All observe a profound silence for awhile.)

Master of Palace—Sovereign Master, the voice which you heard in your dream was that of the Great Architect of the Universe, who long since through his prophets foretold your coming, and gave you dominion over the East. The captives are the children who have been in bondage seventy years. The God of their fathers whom they call their mighty God, commands you to free them from bondage, and permit them to return to their own country, that they may assist their brethren in rebuilding the house of the Lord. The chains upon the prostrate Kings, warn you of your fate should you refuse. The roaring lion represents his anger that will overtake and destroy you if you disobey his commands. Thus, Sovereign Master do I interpret your dream and would counsel you to render the people of Israel their liberty and live.

Sovereign Master—Grand Master of Palace, I will harken unto thy voice. Zerubbabel, I consent that Israel be sent at liberty, even that they are permitted to

return to their own country or remain in my dominions, and that you may go and build a temple to the mighty God, and that the vases and all the other ornaments of the old temple be raised and restored to you for the ornaments of the New. Further, I appoint you chief over all the Jewish nation and command that they obey you as such, and as an authentic mark of my good will I arm you with this sword. (Invests him with it) to combat with your enemies and to make you formidable to such of your brethren that might combat against you. I also invest you with this green sash and apron, (invests him) in imitation of those worn by the masons employed at the building of Solomon's temple. I will now deliver you in charge of Nebuzsadan, my general who will instruct you in the art of war and give you guides and an escort to conduct you in safety to your brethren, where you will found the new temple. Thus I decree Grand Master of Cavalry. You will now retire with Zerubbabel and instruct him in the art of war, procure guards and an escort for him to conduct him in safety to his brethren. (After he retires the brethren go into the second apartment and the officers take their stations. When all is ready the Master of Ceremonies conducts him to the bridge which he attempts to cross, but is opposed by the guards who rob him of his apron and sash. He attacks them and drives them off, crosses the bridge and arrives at the door of the second apartment or lodge of Perfection, and the Master of Ceremonies knocks 5 and 2.)

Excellent Senior Warden—Thrice Excellent Grand Master, there is an alarm at the door.

Thrice Excellent—Venerable Captain of the Guard, see the cause of that alarm. (Captain of the Guard goes to the door, knocks 5 and 2, then opens it.)

Captain of Guard—What is the cause of this alarm?

Master of Ceremonies—Zerubbabel, Prince of the house of Judah, I wish to see my brethren, that I may inform them of my deliverance from Babylon, and that

of the unhappy remnant of the fraternity which have been freed from captivity. (Captain of Guard shuts the door.)

Captain of Guard—Thrice Excellent Grand Master, it is Zerubbabel, Prince of the house of Judah, who wishes to see his brethren that he may inform them of his deliverance from Babylon and that of the unhappy remnant of the fraternity who have been freed from bondage.

Thrice Excellent—(Knocks 5; 00000. All rise.) Let Zerubbabel be admitted. (Captain of Guard admits them, they enter and halt at the altar.)

All—Health to Zerubbabel Prince of Judah.

Captain of Guard—Thrice Excellent Grand Master, I introduce to you Prince Zerubbabel who wishes to be received into the bosom of our fraternity.

Thrice Excellent—Zerubbabel I welcome you, and would be much pleased to hear an account of your deliverance.

Master of Ceremonies—(For candidate) Thrice Excellent Grand Master, on my arrival at Babylon, Cyrus gave me permission to enter his court and approach the foot of his throne and implore his bounty for my brethren in captivity. He was touched with the mysteries of the fraternity and armed me with this sword for the defence of my brethren and honored me with the title of brother among his companions. He granted me my freedom and committed me to the care of his faithful subjects who conducted me on my journey and assisted me in conquering my enemies at the passage of the river Euphrates, where notwithstanding our victory we lost the marks of distinction which had been given us by the king.

Thrice Excellent—My brother, the loss which you have met with shows that the justice of our fraternity would not endure the triumph of pomp and grandeur. In decorating you with those honors, Cyrus was not guided by that spirit of equality which has always char-

acterized you. By this loss all the marks of distinction received by you from that Prince have disappeared, but you have preserved that of Freemasonry. But before I communicate to you those secrets, which since our captivity have been preserved among the remnant of our fraternity, we must require of you assurances that you have not lost the sentiments or knowledge of masonry during your servitude. How far have you advanced in masonry?

Master of Ceremonies—(For candidate) To that of Perfection.

Thrice Excellent—Give me the sign.

Master of Ceremonies—(Gives it) or more generally the candidate.

Thrice Excellent—Give to the Master of Ceremonies the grip and words.

Candidate—(Gives them.)

Thrice Excellent—Sir Knights, I believe Zerubbabel is worthy to participate in our new mysteries. What say you? (All answer by holding up their swords.)

Thrice Excellent—Venerable Master of Ceremonies, you will conduct Zerubbabel by three steps to the altar and there let him kneel and contract his obligation. (Master of Ceremonies causes him to advance by three steps and kneel at the altar, when the Thrice Excellent leaves the throne, goes to the altar and administers the following obligation :

OBLIGATION KNIGHT OF THE EAST OR SWORD.

I—promise and swear in the presence of the Great Architect of the Universe, and before all the brethren, Knights of the East here present and assembled, on the faith of an honest man and freemason, to be faithful in my religion and laws of the state, and as far as in my power never to reveal the mysteries of the degree of Knights of the East, and never receive into this degree any brother but conformable to the ancient statutes and constitutions of the order, under the penalty of being

dishonored and losing the title of a freemason, and of being deprived of the advantages of the Council. So God maintain me in uprightness and justice. Amen.

Thrice Excellent—Venerable Master of Ceremonies, you will now conduct our brother to our Excellent Senior Grand Warden who will invest him with the signs, grip and words of this degree. (Thrice Excellent returns to the throne, seats the brethren and the Master of Ceremonies conducts the candidate to the Senior Warden.)

Excellent Senior Grand Warden—My dear brother, I rejoice at the favors you have received from our Sovereign Cyrus, for by his bounty you and the nation have become free. He has armed you with a sword to defend yourself against your enemies. I will now decorate you with this sash, worn from the right shoulder to the left hip, and now put you in possession of the signs, grip and words of this degree, which are as follows :



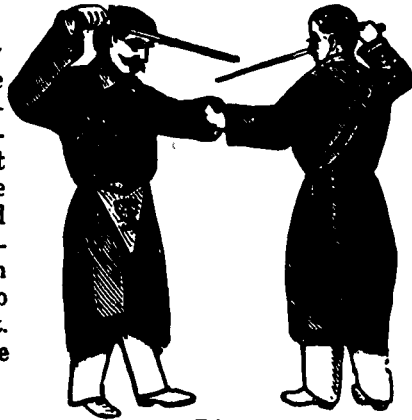
Sign Knights
of the East
or Sword.

SIGN, KNIGHTS OF THE EAST OR SWORD.

Raise the right hand to the left shoulder and move it downward to the right hip, with a serpentine motion as if to represent the motion of the waters of a river; then draw the sword and bring it to the guard as if to fight.

TOKEN.

Seize mutually the left hands, the arms lifted and extended as if to repulse an attack; at the same time make with the right hand the motion of clearing the way; then point the swords to each other's heart. One says Judah the other answers. *Benjamin.*



Token.

MARCH:—Proceed proudly by five long steps and hold the sword high.

BATTERY:—Seven strokes by five and two.

AGE:—Seventy years.

PASS WORD:—Iaaborou, hammain or liberty of passage.

GRAND WORD:—Shalal, Shalom, Abi, in Latin *Restoravit pacem patri*. He resotored peace to his country.

SACRED WORD:—Raph-o-dom.

Senior Grand Warden—(Continuing) My brother, the destruction of the temple subjugated masons to such severe calamities we feared that their captivity and dispersion might have impaired their fidelity to their engagements, and for this reason we have been obliged while rebuilding the temple to remain in a secret and retired place, where we carefully preserve some of the ruins of the ancient temple.

We do not introduce any to that place unless we know them to be true and worthy masons, not only by their signs, grips and words, but also by their conduct. To

those, and those only we communicate our secrets with pleasure, and we require as a pledge that they should bring with them some remains of the monuments or ornaments of the old temple. Those which you received from Cyrus are sufficient.

The object of our labors is to rebuild the temple of the Great Architect of the Universe. This sublime work has been reserved for you.

The engagements into which you, with us have entered under the name of Zerubbabel require you to aid and assist us in rebuilding the temple in its original splendor. The sword which Cyrus has given you is to be used in defending your brethren and punishing those who would profane the august temple which we raised to the glory of the holy one of Israel. It is on these conditions you participate in our ceremonies. Venerable Master of Ceremonies, you will now conduct Zerubbabel to the brethren and satisfy them that he has the signs, grip and words, after which you will conduct him to our Thrice Excellent Grand Master in the East. (Master of Ceremonies conducts him to the North and East columns and he gives each Knight the signs, grip and words. He then conducts him to the Thrice Excellent Master.)

Thrice Excellent—My brother, your deliverance by Cyrus and having been created a Knight by him, I now present you with this trowel. (Presents it,) a symbol of your new dignity, that hereafter you may labor with a trowel in one hand and use the sword with the other to defend ourselves against our enemies should we ever be attacked, for in that manner we have proceeded to rebuild it.

[Presents him with sash and girdle.]

Receive this girdle as a mark of true knighthood,

which you acquired at the River Euphrates by the victory you obtained over those who opposed your passage.

[Presents him with a green rosette.]

Though we do not admit among our ceremonies any of the decorations which were given to you by Cyrus, yet we are willing to preserve their remembrance by a rosette of that color.

[He affixes it to his coat and presents him with the collar and jewel.]

This collar and jewel is the badge of the Knights of the East or Sword. May justice and equity, represented by the sword, be your guide.

[He next presents him with the gloves.]

Knights and Princes, I hereby declare Zerubbabel to be a chief and a ruler over the labors of masonry. Zerubbabel, ascend the throne of the Sovereigns of our lodge, preserve the triangular stone of this edifice, and rule the workmen as Solomon, Hiram and Joabert have done before you. [Seats him on his right hand.]

Thrice Excellent—Join me Sir Knights! [All clap three times with their hands and at each time say with a loud voice, Zerubbabel.]

Thrice Excellent—Illustrious Grand Orator, you have the floor.

ADDRESS BY GRAND ORATOR.

My brother, after the destruction of the holy city and the temple by Nebuzaradan, he took all the prisoners whom he had captured and carried them away into captivity into Babylon, making his triumphal entrance into Babylon with an immense number of these unfortunates in chains, not excepting even the unhappy king Zedekiah himself, who died three years after. He

ordered the links of their chains to be made of a triangular shape in order more fully to insult the captive Jews, who he knew had a profound religious veneration and respect for the triangle or delta. Great was the sorrow of the masons when they witnessed the destruction of the temple, the grandest work of human hands, which had been directed by the Great Architect of the Universe himself. Their tears never ceased to flow, until the day of their liberation, when they were permitted to build it anew, after the model of the former one.

This grace, after seventy years of captivity was accorded to them by Cyrus King of Persia, a prince famous alike for his brilliant victories and great humanities. This great conqueror, master of the Eastern world had a singular and remarkable vision. He appeared to hear a voice from the Heavens directing him to give liberty to the captives. The Prophet Daniel, who had become one of the favorites of the monarch and arrived at honor and rank in his court, explained to him the true interpretation of the vision.

Zerubbabel, a Prince of the house of Judah, having gained admission to the presence of King Cyrus demanded of him the freedom of his nation and permission to return to Jerusalem and rebuild the temple. The King graciously granted the request and made restitution to him of all the treasures which had been carried away from the holy temple by his predecessors and honored Zerubbabel with the title of Knight of the order, and directed that every facility and assistance should be afforded him and his compatriots, and issued a royal edict to that effect. Then Zerubbabel assembled all the Israelites, the number of whom were forty-two thousand three hundred and sixty (42,360) exclusive

Note 178.—"Chain, Triangular. One of the legends of Freemasonry tells us that when the Jewish Masons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar, they were bound by triangular chains, which was intended as an additional insult because to them the triangle, or delta, was a symbol of the Deity, to be used only on sacred occasions. The legend is of course apocryphal, and is worth nothing except as a legendary symbol."—Mackey's Encyclopædia of Freemasonry, Article Chain Triangular.

of the slaves. He then made choice of those freemasons who had escaped the fury of their enemies at the destruction of the temple to the number of seven thousand (7,000) whom he created Knights, and placed at the head of the people to fight such as might oppose their passage into Judea.

After Zerubbabel had received from the Grand Treasurer all the riches of the temple he took his departure accompanied by his people, on the day which corresponds with the 22nd of March.

He prospered on his journey as far as the banks of the Euphrates which separates Judea from Syria.

The Knight Masons who arrived there first, found armed troops to prevent their passage on account of the treasures they carried with them. The remonstrance of the Knights and the Edict of Cyrus¹⁷⁴ were equally unavailable to restrain their insolence and they fell on the Knights Masons but were repulsed with such ardour that to a man they were either drowned or cut to pieces at the passage of the bridge.

After this victory¹⁷⁵ Zerubbabel caused an altar to be

Note 174.—"Cyrus. This prince was mentioned by the prophet Isaiah, two hundred years before he was born, as the restorer of the temple at Jerusalem. And accordingly, after the seventy years of captivity in Babylon were accomplished, it pleased the Lord to direct him to issue the following proclamation. 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 (he is the God), which is in Jerusalem."—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Cyrus.

Note 175.—"Their progress homewards was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, lured by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the edict of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such ardour as to ensure a signal victory, most of the Assyrians having been slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninterrupted, and, after a march of four months, Zerubbabel arrived at Jerusalem, with his weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five years before Christ."—Macey's Encyclopaedia of Freemasonry, Article Zerubbabel.

erected on the field of battle on which an Holocaust to the God of armies was offered.

The Israelites then passed the river and arrived at Jerusalem, where after seven days rest, with the assistance of a number of Jews who had escaped from the fury of the war and the rigors of the captivity had been wandering, dispersed and miserable near the ruins which had once been the scene of their grandeur.

Among this number were several Grand Elect, Perfect and Sublime Masons, who had received a knowledge of the mysteries from their ancestors and met together secretly to mourn over the misfortunes of their brethren and to practice the ceremonies of their order. These zealous masons sought among the rubbish and ruins for the entrance to the sacred vault, which had not been discovered by the enemy at the destruction of the temple, and after diligent search were successful and used to meet there and practice their mysteries, being animated with the hope of some day seeing their labors renewed. They continued to elect a chief to preside over their assemblies until Zerubbabel's return when they began the foundation and work of the new temple.

Hardly was the work begun however, when the Knights Masons were disturbed by false brethren from Samaria, who, jealous of the glory the two tribes of Judah and Benjamin, were to acquire being now free, resolved to declare war against them in order to defeat their design of rebuilding the temple. Zerubbabel being informed of their intentions ordered that all the workmen should be armed with a sword, so that while they worked with a trowel they might defend themselves and repulse the enemy when required.

The construction of the new temple lasted forty-six (46) years, beginning in the reign of Cyrus and ending in that of Artaxerxes, and constructed in the same manner as the first one by Solomon.

This second temple having been destroyed by the Romans, the Knights Masons of the present age descendants of those who constructed it are obliged under the guidance of a new Zerubbabel to raise a third temple to the glory of the Supreme Architect of the Universe.

LECTURE KNIGHT OF THE EAST OR SWORD.

Grand Orator—Venerable Master of Ceremonics, are you a Knight of the East?

Master of Ceremonies—I have received that character, my name, my robes, my sword and my firmness, well assures you thereof.

Grand Orator—By what means did you arrive at this high degree?

Master of Ceremonies—By my humility, my patience, and frequent solicitations.

Grand Orator—To whom did you apply?

Master of Ceremonies—To a King.

Grand Orator—What is your first name?

Master of Ceremonies—Zerubbabel.

Grand Orator—What is your origin?

Master of Ceremonies—I am an Israelite of the tribe of Judah.

Grand Orator—What is your profession?

Master of Ceremonies—Masonry.

Grand Orator—What buildings did you erect?

Master of Ceremonies—Temples and tabernacles.

Grand Orator—Where did you construct them, being deposed of land?

Master of Ceremonies—In my heart.

Grand Orator—What is the surname of a Knight of the East?

Master of Ceremonies—That of a Freemason.

Grand Orator—Why are you a Freemason?

Master of Ceremonies—Because the masons who wrought in the temple of Solomon were qualified such, and of course they and their descendants were declared exempt from any and every charge and duty; even that of going to war, their families being called free by excellence, but in process of time having been subdued, they only recovered their right through the bounty of King Cyrus, who confirmed it to them, thus, therefore they are called most free.

Grand Orator—Why did Cyrus give the Israelites their liberty?

Master of Ceremonies—Because God appeared to him in a dream and charged him to set his people free and allow them to return to Jerusalem and rebuild the temple which had been destroyed.

Grand Orator—What are the duties of a Knight of the East?

Master of Ceremonies—To love and adore God, to hold tradition in honor, to succor our brethren in necessity, to anticipate their wants, to receive with friendship strange brethren, to visit the sick and comfort them, to aid in burying the dead, to pray for those that are under persecution, to love mankind in general, avoid the vicious, never frequent a place of debauchery, nor women of infamous life, to be religious in adoring your maker, and an exact observer of the laws of his country. In fine, to follow the precepts of masonry in all its points and render justice and honor to the Princes of Jerusalem, and respect to all superior orders.

Thrice Excellent—Brother Orator, you will now read the statutes and general regulations of the Knights of the East. [He does so.]

CLOSING CEREMONIES

KNIGHTS OF THE EAST OR SWORD.

Thrice Excellent—(Strikes 5 and 2 with the pommel of his sword,) Princes and Knights, this council is closed.

Thrice Excellent—(Together all clap 5 and 2.) Glory be to God, Honor to our Sovereign and prosperity to the Knights of the order. All retire.

HISTORICAL ANALYSIS

FIFTEENTH DEGREE, KNIGHTS OF THE EAST OR SWORD

A Jewish Degree—"Believe a Lie That They All Might be Damned."

This is a Jewish degree. There is no hint as to who invented it. But "*The Knight of the Sword*" was the 15th in the "*Rite of Perfection*," which the Jew, *Morin*, brought from France. This rite had 25 degrees. But *Macoy* says (*Encyc. Art Rite of Perfection*), *Stephen Morin* and others introduced some modifications and additions into the rite and transplanted it into the United States, under the name of "*The Ancient and Accepted Rite*." But who are *Stephen Morin* and others?

Robert Folger, 33°, and "*Ex-Secretary General*," says that thirteen out of sixteen of them were Jews; of course, ex-Jews, for some of the degrees compliment Christ, which sincere Jews will not do. They were therefore Jews who retained nothing of Judaism but its hatred of Christ—(*Folger's History*, p. 38.) Hence this flimsy degree bespatters the Jews with praise. 7,000 of them cut to pieces and drowned an armed force in the Euphrates, "to a man," as *Jack Falstaff* demolished his enemies, in fiction, (see *Note 167*), and the *Ritual* (p. 399), makes *King Cyrus* say, as the candidate's chains are being taken off: "May those badges of servitude never again disgrace the hands of a Mason; and more especially, those of a Prince of the house of Judah!" Their leader, *Morin*, was afterward cashiered and recalled by the body which appointed him, for falsehood, and forgery of Masonic Constitutions, and sunk out of history. No one knows where he died. (See *Folger*, p. 21, *Doc.*) And the whole web-work of this degree shows its Jewish origin. Though, in the preceding degree God is insulted as a "formidable God," and the candidate is told he is to leave "the Solomonian, mystic furniture behind him," yet the stories of this de-

gree are Jewish;—the Scriptures read are Jewish;—the apron given by *Cyrus* is of the pattern worn by the builders of Solomon's temple, and Solomon himself is referred to by name four or five times in this degree. In short, the degree came from the brains of Jesuits; strained through the brains of ex-Jews, whose motive in destroying Christianity, like that of Judas, in betraying Christ, was money.

But, in Note 171, as if to crown the infamy of this degree, and its fellows, we have these remarkable words from Mackey:—

"Some of these legends have the concurrent support of Scripture; some are related by Josephus; and some appear to have no historical foundation."

Now if a rational, deliberate, artful design was formed to destroy popular confidence in the Bible, this was the way to do it:—To form a mass, or degree, made up of inspired Scripture, uninspired human history, and mere professed fiction, all mixed and mingled together indiscriminately; and to go through solemn repetitions of this mixture, night after night, for weeks and months and years; attended with oaths, solemnities and prayers; with promises and threats of murder, by mangling, if the sacred thing should be revealed!—in short, to do just what is done in the actings, and repetitions of this and other degrees; and to charge and collect vast sums of money for them;—together, forms a compound of jugglery, deceit, fraud, swindling, and profanation, which devils only could have invented, and bewitched men only could practice. It contains the swindling of lotteries and mock auctions. It blends Bible with fiction, and treats them as alike true and sacred. And the dupe swallows the compound and ruins his soul as the body is ruined by eating sawdust in meat, or sand in sugar. If the Mason believes it, he trusts in lies. If he disbelieves it, he despises the Bible. And while the Holy Spirit is grieved and insulted and driven away by its prayers, the devil enters the worshippers who are left *"to believe a lie that they all might be damned."*

CHAPTER XXVII

SIXTEENTH DEGREE OR PRINCES OF JERUSALEM.¹⁷⁶

DECORATIONS:—Two apartments are used in the ceremony of reception.

FIRST APARTMENT:—Called the hall of the West, representing the hall of the Knights of the East or Sword at Jerusalem, hung with yellow colored hangings. The East represents the interior of the Sanctum Sanctorum, with the sacred furniture in its proper place; in the first part of the reception a large curtain or veil is drawn across in front of the entrance to it, in the third part of the reception this curtain or veil is drawn aside. In front of said curtain in the East is a canopied throne elevated on five steps, covered with yellow colored cloth; near it is an altar covered with the same on which is a sceptre, sword, trowel and scales. A balance held by a hand is painted on the front of said altar. All the officers occupy small thrones covered with the same cloth. The hall in the last part of the reception is illuminated by twenty-five lights, in groups of five each.

Note 176.—"Prince of Jerusalem. The 16th degree of the Ancient and Accepted rite. The history of this degree is founded upon the incidents that occurred during the building of the second temple, at which time the Jews were much annoyed by the constant and malicious interference of the Samaritans, their ancient enemies. This degree is closely connected with, and a continuation of, the degree of the Knight of the East and Sword, to which the reader is referred for a more detailed statement. There should be two principal apartments in addition to the ante-room. The first apartment represents the court of Zerubbabel at Jerusalem. The hangings are of saffron color, except the East, which is hung with white, blue, red and violet colors, in stripes. The second apartment represents the council chamber of Darius, King of Persia. The hangings are green, the throne and canopy saffron color. In it is no Masonic furniture."—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Prince of Jerusalem.

SECOND APARTMENT:—Is red, representing an eastern palace and should be fitted up with as good taste and knowledge of eastern customs as may be suggested.

TITLES:—The officers of a Council of Princes of Jerusalem shall be styled and take rank as follows:

First—The Most Equitable Sovereign Prince Grand Master. Jewel, hand of justice and mallet.

Second—The Grand High Priest, Substitute Deputy. Jewel, a circle surrounding a Delta.

Third—Most Enlightened Grand Orator. Jewel same as in the lodge of Perfection.

Fourth—The Most Enlightened Senior Grand Warden. Jewel, pillar of strength and a shield.

Fifth—The Most Enlightened Junior Grand Warden. Jewel, a compass resting on the segment of a circle.

Sixth—The Valorous Grand Secretary and Keeper of the Seals and Archives. Jewel, a balance in equipoise.

Seventh—The Valorous Grand Treasurer. Jewel, an oblong square and a vase.

Eighth—The Valorous Grand Master of Ceremonies. Jewel, a trowel and a plumb.

Ninth—The Valorous Grand Master of Entrances. Jewel, a spear.

Tenth—The Valorous Grand Hospitaller. Jewel, as in the lodge of Perfection.

Eleventh—The Valorous Grand Tyler. Jewel, a flaming sword.

All the jewels should be of gold and on square medals.

MEETINGS:—Are called conventions, the brethren Valorous Princes.

QUORUM FOR BUSINESS:—Five members of a Council of Princes of Jerusalem shall constitute a quorum for opening and transacting business, provided always the Most Equitable, the Grand High Priest or either of the Wardens *are* present.

ELECTION:—Annually on the 20th of the month

Tebet.

INSTALLATION:—The 23d of the month Adar, on which days a feast should be held.

DRESS:—The officers and brethren are clothed in yellow robes and caps, with red gloves and swords, with a shield and cuirass.

OFFICERS:—Wear their official jewels suspended from yellow collars.

BRETHREN:—Wear the sash with the jewel suspended from the bottom of it.

SASH:—Yellow, edged with gold, worn from right to left. On it is embroidered a balance, a hand of justice, a poinard, five stars and two crowns.

JEWELL¹⁷⁷—A gold medal. On one side is engraved a hand holding a balance in equipoise, on the other a two edged sword in a perpendicular position, hilt down, with the letters D. . Z. . one at each side of it and five stars surrounding the point.

APRON:—Red, lined and bordered with yellow; on it are painted the temple, a square, a buckler, a triangle and a hand. The flap is yellow; on it is a balance and the letters D. . Z. .

GLOVES:—Red.

BATTERY:—Five, [in some councils] five times five.

AGE:—Ninety-two years.

HOURS OF WORK:—From sunrise until the middle of the day.

Note 177.—"The jewel is a model of gold; on which is engraved a hand, holding an equal balance; a double-edged sword, surrounded by five stars; on one side of which is the letter D. and on the other the letter Z, the initials of Darius and Zerubbabel. The Princes of Jerusalem are sometimes styled 'Chiefs of Masonry', and are authorized to visit and inspect all lodges of inferior degrees."—*Macey's Encyclopaedia and Dictionary of Freemasonry, Article Prince of Jerusalem.*

OPENING CEREMONIES

PRINCES OF JERUSALEM¹⁷⁸

Most Equitable—Most Enlightened Senior Grand Warden, how comes it that we use two apartments in this degree, one yellow and the other red?

Senior Grand Warden—Most Equitable Sovereign Prince Grand Master, because one apartment represents Jerusalem an holy place, where the first temple was erected, and the other red, Babylon, in allusion to the blood that was shed in the different combats that were fought on the road between Babylon and Jerusalem by the Knights Masons when they returned from captivity.

Most Equitable—It it is so, Most Enlightened Senior and Junior Grand Wardens, acquaint the Valorous Princes here present that I am going to open this Council.

Senior Grand Warden—Valorous Princes, the Most Equitable Sovereign Prince Grand Master, informs you that he is about to open this Grand Council. Be attentive to what he proposes.

Junior Grand Warden—Valorous Princes, the Most Equitable Sovereign Prince Grand Master informs

Note 178.—"Prince of Jerusalem. [Scotch Masonry.]—The second degree conferred in the Council of Princes of Jerusalem, Scotch Masonry, and the sixteenth upon the catalogue of that system. The officers are, Most Equitable, representing Zerubbabel; Grand High Priest, representing Jeshua; a Senior and Junior Most Enlightened Grand Warden, Grand Keeper of the Seals and Archives, Grand Treasurer, Grand Master of Ceremonies, Grand Master of Entrances and Grand Tyler. The apron is white, bordered with gold lace and lined with aurora color; on it are the emblems of the degree. The jewel is a square silver medal, displaying on both sides a balance in equipoise, two-edged sword, with five stars surrounding the point and the letters D. and Z. on opposite sides. Hours of work, sunrise till sunset."—Morris's Masonic Dictionary, Article Prince of Jerusalem.

you that he is about to open this Grand Council. Be attentive to what he proposes.

Most Equitable—Most Enlightened Senior Grand Warden, what's the clock?

Senior Grand Warden—Most Equitable Sovereign Prince Grand Master, it is five in the morning.

Most Equitable—(Knocks three; 000; All rise.) Order Valorous Princes! Draw swords! Carry swords! Present swords!

Most Equitable—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council and Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry for the United States of America, their territories and dependencies and by virtue of the authority on me conferred. I declare the works of—Council of Princes of Jerusalem opened.

Most Equitable—Carry swords! Return swords!

Most Equitable—(Together! All give the sign and battery.)

Most Equitable—(Knocks one; 0.) Be seated Valorous Princes.

CHAPTER XXVIII

SIXTEENTH DEGREE OR PRINCES OF JERUSALEM¹¹⁹ INITIATION.

The Council being opened in the yellow apartment or court of Zerubbabel, the Master of Ceremonies prepares the candidate in the ante-room by placing a piece of crape over his head and face, leads him to the door of the Council and knocks three and two; 000 00.

Master of Entrances—Most Enlightened Senior Grand Warden, there is an alarm at the door.

Senior Grand Warden—See the cause of that alarm, Valorous Grand Master of Entrances. (Master of En-

Note 119.—"Prince of Jerusalem. (Prince de Jerusalem). This was the sixteenth degree of the Rite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it occupies the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jews were so much incommoded by the attacks of the Samaritans and other neighboring nations, that an embassy was sent to King Darius to implore his favor and protection which was accordingly obtained. This legend as developed in the degree, is contained neither in Ezra nor in the apocryphal books of Esdras. It is found only in the Antiquities of Josephus (lib. xi., cap. iv., sec. 9), and thence there is the strongest internal evidence to show that it was derived by the inventor of the degree. Who that inventor was we can only conjecture." But as we have the statements of both Ragon and Kloss that the Baron de Tschoudy composed the degree of Knight of the East, and as that degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him. The degree being one of those adopted by the Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Scottish Rite. A Council was established by Henry A. Francken, about 1767, at Albany, in the State of New York, and a Grand Council organized by Myers in 1788, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council, which was May 31st, 1801, for, in 1802 it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah, Georgia. But under the present regulations of the Ancient and Accepted Scottish Rite, this prerogative has been abolished, and Grand Councils of Princes of Jerusalem no longer exist."—Mackey's Encyclopaedia of Freemasonry, Article Prince of Jerusalem.

trances opens the door and the Master of Ceremonies enters with the candidate and conducts him to the altar.)

Most Equitable—What do you desire my brother?

Master of Ceremonies—(For candidate) I have come to prefer the complaints of the people of Israel against the Samaritans¹²⁰ who refuse to pay the tribute imposed on them for defraying the expenses of the sacrifices offered to God in the temple.

Most Equitable—I have no power over the Samaritans, they are subjects of King Darius, who is at Babylon and to him such complaints must be made, but I will arm you however and cause you to be accompanied by four Knights that you may the more readily overcome any difficulty which may present itself to you in your journey to the Court of Darius.

Most Equitable—Valorous Grand Master of Ceremonies, you will invest our brother with a sword and shield; decorate him as a Knight of the East and proceed on your journey to the Court of Darius. I also present you with this letter to the king, (handing it to the Master of Ceremonies) that you may the more readily gain an audience with him, meanwhile this Council is adjourned.

The Master of Ceremonies and three other brethren retire to the ante-room with the candidate and he is decorated as a Knight of the East. The Princes then go into the second apartment or Court of Darius and the officers take their stations.

OFFICERS IN THE COURT.

First—Sovereign Master representing Darius.

Second—Master of Cavalry as Senior Warden.

Note 120.—"The descendants of these people became the adversaries of the Jews, when, B. C. 588, they began to return from Babylon to rebuild the Temple of the Lord, and were only effectually silenced in the reign of Darius Hystaspis, B. C. 519."—Morris's Masonic Dictionary, Article Samaria.

Third—Master of Infantry as Junior Warden.

Fourth—Master of Palace as Orator.

Fifth—Master of Dispatches as Treasurer.

Sixth—Master of Chancery as Secretary.

Seventh—Master of Ceremonies.

Eighth—Master of Entrances as Captain of the Guard.

All the officers being in their stations, the Master of Ceremonies from without, knocks on the door three and two; 000 00.

Master of Infantry—Sir Knight Master of Cavalry, there is an alarm at the door.

Master of Cavalry—Sir Knight Master of Infantry, see who approaches and what it is they desire.

Master of Infantry—Sir Knight Master of Entrances attend to that alarm. See who approaches and what it is they desire. (Master of Entrances goes to the door, knocks three and two; 000.00 and opens it.)

Master of Entrances—Who approaches the presence of King Darius and what is your desire?

Master of Ceremonies—Five companions Knights and Princes, who have been sent from Jerusalem as ambassadors to the Court of Darius to pray for justice against the Samaritans. (Master of Entrances shuts the door.)

Master of Entrances—Sir Knight Master of Infantry, the alarm is caused by five ambassadors who have been sent from Jerusalem to the Court of Darius.

Master of Infantry—Sir Knight Master of Cavalry, the alarm is caused by five ambassadors who have been sent from Jerusalem to the Court of Darius.

Master of Cavalry—Sovereign Master, there are without five Knights and Princes who have been sent from Jerusalem as ambassadors to the Court of Darius to pray for justice against the Samaritans.

Sovereign Master—Permit these ambassadors to enter.

Master of Cavalry—Sir Knight Master of Infantry, permit these ambassadors to enter.

Master of Infantry—Sir Knight Master of Entrances, permit these ambassadors to enter. (Master of Entrances opens the door, the five enter, approach the East and kneel on one knee.)

Sovereign Master—Arise Knights and Princes and declare your wishes. (All rise.)

Master of Ceremonies—Sovereign Master, Great King Darius; In the first year of the reign of Cyrus King of Persia, he issued his 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, (he is the God) which is in Jerusalem. He also set our people free, and restored to us the holy vessels of the temple and they returned to Jerusalem to aid and assist in rebuilding the house of the Lord, but the Samaritans hindered and interrupted them during the reign of Cyrus the King, and even until now, and oh mighty King, myself and four companions, Knights and Princes, have been sent from Jerusalem as ambassadors to your Court to pray for justice against the Samaritans who have refused to contribute to the rebuilding of the temple of the true God, and also refusing what is requisite for the sacrifices. We have been sent unto thee by Zerubbabel and the people of Israel, who entreat that you will compel the Samaritans to perform their duty.

Sovereign Master—Grand Master of Chancery, let search be made in the archives of the Palace for the

decree issued by Cyrus the Great King. (Master of Chancery retires for a few moments, then enters with a roll of parchment, takes his station and says:)

Master of Chancery—Sovereign Master, I have found the proclamation of Cyrus in the archives of the Palace.

Sovereign Master—Be pleased to read it. (Master of Chancery reads.)

DECREE OF CYRUS.

Cyrus the King to Sysina, and Sarabasan sendeth greeting:

Be it known unto you, that I have given leave to all the Jews that are in my dominions, to return into their own country and there to rebuild their capital city, with the holy temple at Jerusalem, in the same place where it stood before. I have likewise sent my treasurer Mithridates Zerubbabel, the governor of Judea, to superintend the building and see it raised sixty cubits upwards from the ground, and as many over.

The walls to be three rows of polished stone and one of the wood of the country, together with an altar for sacrifices, and all this to be done at my charge. It is my further pleasure that they receive, entire to themselves, all the profits and revenues that were formerly enjoyed by their predecessors, and that they have an allowance paid them of 205,500 drachmas in consideration of beasts for sacrifices, wine and oil, and 2,500 measures of wheat in lieu of fine, and all this to be raised upon the tribute of Samaria, and the priests may offer up sacrifices according to the laws and ceremonies of Moses, and pray daily for the King and the Royal family, and for the welfare and happiness of the Persian Empire, and let no man presume to do anything contrary to the tenor of this my royal will and proclamation upon pain of forfeiting life and estate.

Signed, *Cyrus Rex.*

Sovereign Master—It is enough. The request of the people of Israel is just and equitable. Let the decree of Cyrus the King be fulfilled, and I shall immediately issue my orders compelling the Samaritans to pay the tribute imposed on them, and in order that your object may be the more readily accomplished, our Master of Chancery will present you my decree which you will deliver to the people of Samaria and Zerubbabel on your arrival at Jerusalem. Master of Chancery, you will make out and deliver to the ambassadors my decree. (Master of Chancery hands them the decree.)

Sovereign Master—Depart now in peace.

When they receive the patent, they make a low obeisance and retire to the ante-room, after which the brethren retire to the Council Chamber of the Knights of the East or Sword, or Court of Zerubbabel and the officers take their stations. When all is ready, as many brethren as is convenient, together with the ambassadors, light their torches, advance to the door in double file, and the Master of Ceremonies knocks five; 00000 on the door.

Master of Entrances—Most Equitable, there is an alarm at the door of the Council Chamber.

Most Equitable—See the cause of that alarm Valorous Grand Master of Entrances. (Master of Entrances knocks five; 00000 then opens the door.)

Master of Entrances—Who dares approach this Council Chamber among the ruins of Jerusalem?

Master of Ceremonies—The ambassadors returning from Darius the King, bringing with them his decree, and glad tidings to the people of Israel. (Master of Entrances closes the door and reports the same to the Most Equitable.)

Most Equitable—Let them be admitted. (All rise Master of Entrances opens the door, they enter with

lighted torches and march around the Council Chamber while the following is sung, in which all join.)

TRIUMPHAL CHORUS.

Raise the glad voices of triumph,
No longer shall tyrants enslave us,
Lo! he is coming to save us,
Judah's Lion to save,
Crown him with garlands of laurel,
Clothe him in raiment of honor,
Welcome to Salem our brother
Zerubbabel, the brave.
Huzzah warmly we welcome our brother,
Zerubbabel, the brave.

Welcome the day of rebuilding,
The Chief whom we honor shall lead us,
The prayers of the righteous shall aid us,
Once more in Judea free,
And on the mountains so holy,
Our temple shall raise to the Lord,
In Zion his name be adored,
To him bend the knee,
Hosanna! in Zion our God be adored,
To him bend the knee.

Glory to God in the highest,
He leads us from bondage and night,
He brings us to freedom and light,
His name shall be adored.
And on the bells of the horses,
Shall be written in letters of Gold,
And again shall be sung as of old,
Holliness to the Lord!
Hosanna, once more we will sing as of old,
Holliness to the Lord.

(At the conclusion of the singing they halt in front of the altar facing the East.)

Most Equitable—Welcome Princes and ambassadors! welcome back to Jerusalem; let us thank the God of our fathers, the God of Abraham, the God of Isaac and the God of Jacob for their safe return, and wait anxiously to hear how you have fared in your mission.

Master of Ceremonies—*Most Equitable*, after the Council had conferred on us the high honor to bear the petition of our brethren to Darius the King, we departed on our journey, reached Babylon in safety

and obtained an audience with the King, who received us with great kindness and ordered the letter to be read, and thereupon directed search to be made in the royal archives for the decree made by Cyrus in the first year of his reign. The Master of Chancery having found the decree, and after hearing it read, King Darius confirmed the same and ordered a decree to be prepared and presented to us to be delivered to you. (*Hands to the Most Equitable*,) after which we were dismissed with honors and rewards, and have returned in safety hither. These people have met us without the city, and accompanied us hither, singing songs of joy and praise for our happy return and doing us great honor.

Most Equitable—We too, my brethren, return thanks to God for your safe return and the success of your mission. Resume now your seats in the Council. (All are seated.)

Most Equitable—Valorous Grand Secretary, you will now read the decree. (Grand Secretary takes the decree from the *Most Equitable* and reads as follows:

DECREE OF DARIUS.¹⁸¹

We, Darius first; King of Kings, Sovereign of Sovereigns, and Lord of Lords, being willing to favor in our gratitude and goodness, our dear people of Jerusalem in example of our Most Illustrious and Most Puissant predecessor King Cyrus, having heard their complaints by their ambassadors against the people of

¹⁸¹ Note 181.—"With regard to the exiled Jews, then residing as captives in his dominions, he pursued the same generous policy as Cyrus had done, and restored them many of the privileges they had lost. The year after his accession to the throne, viz.: B. C. 520, he issued a decree confirming that of Cyrus, made 18 years before. This aroused the prophets Haggai and Zechariah to encourage their countrymen to resume the work of building which had for a number of years languished, and the temple was completed within four years."—*Morris's Masonic Dictionary, Article Darius Hystaspis.*

Samaria, who have refused to contribute to the construction of the temple of the Lord, and the necessities for the sacrifices on which they have need; order by these presents, that they are to submit unto our former orders, under the penalty of incurring our highest displeasure and vengeance. Given in our Grand Court, the fourth day of the second month of the year 3534, under the seal of the faithful Satraps of all Judea and of our reign the third current of the above.

Signed, *Darius Rex.*

Most Equitable—Glory to the Lord God of our fathers for his tender mercies; honor and prosperity to the Sovereign! Join me Knights and Princes in the acclamation!

All—(Clap their hands five times; 00000.) Glory to God, honor and prosperity to the Sovereign.

Most Equitable—Valorous Grand Master of Entrances, cause it to be proclaimed throughout the city, unto the people, that Darius the King has graciously granted our requests, and commanded that the work upon the house of the Lord shall no longer be hindered or delayed; and bid them rejoice for the end of the sorrowing and suffering of Israel approaches.

(Master of Entrances retires for that purpose.)

Most Equitable—My brethren, the people of Jerusalem are under the greatest obligations to you for the zeal and courage you have displayed in surmounting the obstacles which you encountered in your journey: You deserve our thanks and gratitude. Most Enlightened Senior Grand Warden, behold the brethren who have aided us in this important affair, how shall we reward them?

Senior Grand Warden—Most Equitable, we approve of your suggestion, but still I am at a great loss what to answer. You are aware that the people dispute with

each other, and there is none to sit in judgment between them. Those who have returned from the captivity claim lands of those who have possessed them many years, and there is no tribunal to decide.

Let our brethren be made judges and governors of Jerusalem to administer justice and equity. So shall they receive honor and distinction, and do the people good service.

Most Equitable—Most Enlightened Senior Grand Warden, it shall be as thou sayest. Approach my brethren. (The five approach the throne.)

Most Equitable—By the authority and power in me vested as the Most Equitable Sovereign Prince, Grand Master of this Council, I do hereby create and constitute you a tribunal of five judges and governors of Jerusalem who shall judge between man and man, and administer justice and equity, and whose judgment shall be without appeal, and invest you with all the prerogatives of your rank as such. Valorous Grand Master of Ceremonies, you will now conduct these brethren to the altar that they may contract their obligation. (Master of Ceremonies conducts them to the altar where they kneel and take the following:)

OBLIGATION PRINCES OF JERUSALEM.

I in the presence of the Great Architect of the Universe and of this Council of Princes of Jerusalem, do hereby and hereon most solemnly and sincerely promise and swear, that I will never reveal the secrets of this degree, to any person or persons, except to those to whom the same may legally belong.

I furthermore promise and swear that whenever I am called upon to judge and decide between my brethren

ren, I will do so with justice and equity, and will endeavor to reconcile all differences and disputes between them.

I furthermore promise and swear never to fight my brother Prince of Jerusalem, and never consent to receive any mason in this degree unless conformable to the ancient statutes and regulations of the order.

I furthermore promise and swear to appear at all times at the Council when I shall be summoned to attend by the proper officers, unless having good reason for the contrary.

To all of which I do most solemnly promise and swear, binding myself under no less a penalty than that of being deprived of all the advantages of the Council and of masonry in general. So God maintain me in uprightness and justice. Amen.

Most Equitable—Arise my brethren, Princes and Governors of Jerusalem. (All rise.)



Sign Princes
of Jerusalem.

Most Equitable—Valorous Grand Master of Ceremonies, you will now conduct the candidates to our **Most Enlightened Senior Grand Warden**, who will invest him with the apron, sash and jewel, signs, grips and words of this degree. (Master of Ceremonies conducts him to the Senior Warden who invests him as follows:)

SIGN.

Present yourself boldly with your left hand resting on your hip, as if ready for a combat.



Answer.

ANSWER.

Extend the arm at the height of the shoulder, as if to begin the combat, the right foot forming a square with the toe of the left.



Token.

TOKEN.

Join right hands, placing the thumb on the joint of little finger; with the thumb strike on that joint 5 times, by 1, by 2 and by 2, at same time join right feet by the toes so as to form a straight line, touch the knee. Lastly place the left hand open on the shoulder, one of the other. One says twenty, the other twenty-three.

BATTERY:—Five, in some Council five times five.

MARCH:—One slow step on the tip of the toes, sometimes five are made under the sign thus: Slide the left foot forward, bring up the right foot to the toe of the left, make a short pause and so on until the five steps are made.

HOURS OF WORK:—From sunrise until high twelve.

PASS WORD:—Tebet.

SACRED WORD:—Adar.

(He then invests him with apron and sash.)

Senior Warden—Valorous Grand Master of Ceremonies, you will now conduct the candidate to the Most Equitable. (Master of Ceremonies conducts him to the Most Equitable.)

Most Equitable—My brother, you have been appointed a Judge and Prince of Jerusalem, that you may render justice to all the people; you have been decorated with a yellow sash to which is attached a gold medal.

The balance on it is to remind you to make justice and equity your guide, the hand of justice is a mark of your authority over the people, the sword or poinard of the fate that overtakes the oppressor and unjust judge, the stars the number of your members, the initials on your jewel attached to your sash, will ever remind you of the clemency of Darius and the gratitude of Zerubbabel. The colors of the apron, with which you have been invested are emblematical of that fervency and zeal which have procured you this honor, and of the day of hope that now by your means dawns on Israel. The emblems thereon have a reference to the works and virtues of masons, and to your duty in the high office which you now possess. Be just, merciful and wise.

Valorous Grand Master of Ceremonies, you will now conduct the candidate to the post of honor. (Master of Ceremonies conducts him to a seat in the East.)

Most Equitable—Most Enlightened Grand Orator, you have the floor. (Grand Orator, delivers a lecture, reads the statutes, and passes the lecture with the Master of Ceremonies, or either.)

LECTURE PRINCES OF JERUSALEM.

Grand Orator—Valorous Grand Master of Ceremonies, are you a Prince of Jerusalem?

Master of Ceremonies—The road to Babylon is known to me.

Grand Orator—What were you before you traveled that way?

Master of Ceremonies—I was a Knight of the East, which I merited after a captivity of seventy years and my ancestors found the precious treasure of the Grand Elect, Perfect and Sublime Masons under the ruins of Solomon's temple which was destroyed by Nebuchadnezzar's General, Nebuzaradan, who commanded his troops.

Grand Orator—How came you by the dignity of Prince?

Master of Ceremonies—By the great zeal and ardour that I have shown on different occasions and the success I met with in my embassy to King Darius.

Grand Orator—Where did you travel to merit this dignity?

Master of Ceremonies—From Jerusalem to Babylon.

Grand Orator—For what reason were you sent?

Master of Ceremonies—As the Samaritans refused to pay the tribute for the sacrifices of the new temple, therefore an embassy was sent to King Darius by the people of Jerusalem, to lay before him their just complaints.

Grand Orator—What was the number of the embassy?

Master of Ceremonies—Five.

Grand Orator—Who was the chief?

Master of Ceremonies—The Great Architect of the Universe and myself.

Grand Orator—What is your name?

Master of Ceremonies—Zerubbabel.

Grand Orator—Were there any enemies on the road who obstructed your passage?

Master of Ceremonies—Yes, and we were obliged to defend ourselves from the assaults of the very people we went to complain of.

Grand Orator—What did you obtain of Darius after your interview with him?

Master of Ceremonies—We obtained a decree from him to the people of Samaria, to submit all the demands of the people of Jerusalem.

Grand Orator—How were you received on your return to Jerusalem?

Master of Ceremonies—We were received with great pomp and magnificence. The people of Jerusalem came out to receive us with great joy and accompanied us into Jerusalem, expressing their joy by bonfires displayed by fives around the city in allusion to our number; and in consequence of our success, created us Princes.

Grand Orator—Where did those Princes assemble to render justice to the people?

Master of Ceremonies—In two chambers of the temple.

Grand Orator—How were they arrayed in Grand Council?

Master of Ceremonies—In gold.

Grand Orator—Why in gold?

Master of Ceremonies—In order to receive the people more respectably, therefore they chose the richest and most precious vestment.

Grand Orator—Did they wear anything else remarkable?

Master of Ceremonies—They were decorated with a large gold colored ribbon, worn from the left shoulder to the right hip, to which was suspended the jewel of the order.

Grand Orator—How came they to wear that jewel?

Master of Ceremonies—To show that for their great zeal, courage and knowledge, they obtained the title of governors of the people whom they were to rule with equity.

Grand Orator—What represents the draft of the Princes of Jerusalem?

Master of Ceremonies—The city of Jerusalem surrounded by bonfires displayed by fives. On the return of the embassy the people gathered around them with instruments of music. The craft were armed with swords and shields, some carrying equilateral triangles and one with an equal balance.

Grand Orator—Why do the Princes of Jerusalem still wear their aprons?

Master of Ceremonies—In remembrance of their first origin.

Grand Orator—What is the pass-word?

Master of Ceremonies—Adar, a Hebrew word, the name of one of their months, on the 23d day of which they returned thanks to God for the reconstruction of the temple.

Grand Orator—What is the first sign?

Master of Ceremonies—That of command. [Giving it.]

Grand Orator—The second sign?

Master of Ceremonies—That of defending. [Giving it.]

Grand Orator—What posture are you to be in when you address the Council?

Master of Ceremonies—With a grave air the left hand on the left hip, the hollow of the right foot a little distance from and forming a square with the left heel.

CLOSING CEREMONIES

PRINCES OF JERUSALEM.

Most Equitable—Most Enlightened Senior Grand Warden, what is the hour?

Senior Grand Warden—Most Equitable, the Sun has traversed half its career and justice is done to the people.

Most Equitable—Most Enlightened Senior Grand Warden, proclaim that I am going to close this Council by the mysterious numbers.

Senior Warden—Valorous Princes, the Most Equitable announces to me that he is going to close this Council by the mysterious numbers.

Most Equitable—Knocks three; 000. (All rise.) To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council and Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry for the United States of America, their territories and dependencies, and by virtue of the authority on me conferred, I declare this Council closed. Together Princes.

All—(Clap five; 00000, with their hands, which closes the Council.

PHILOSOPHICAL ANALYSIS

SIXTEENTH DEGREE; OR, PRINCES OF JERUSALEM.

False Worship of the Shakers.—“Changing the Glory of the Incorruptible God.”—A Devilish Magnetism prevents their Escape.—Christ Eliminated from the Degree.

Here, Judge if hell, with all its power to damn,
Can add one curse to the foul thing I am.

—The Veiled Prophet Unveiled.

The one who teaches the people of the United States *the psychology of false worship* will rescue our people from the doom it leads to; and, as *America* is he who teaches Americans enlightens the world. The history of this degree is given in the foot-notes 176, 178 and 179, and need not be repeated. We there see that the inventor of the degree derived it, not from the Bible, but from Josephus; and that, “who that inventor was we can only conjecture.” But of the degree, itself, we are told that it is one of those which the Jew, *Morin*, revised; and it clearly bears the mark of his fingering. As it was the Sixteenth in the old Rite of Perfection, made by Ramsay and his Jesuits, it doubtless contained the libations of the Knights Templar. But as the Templars’ degrees call Christ “the Savior of the world,” the Jews, who modified that Rite into the Charleston “*Ancient and Accepted Scottish Rite*” were careful to eliminate Christ out of it, though all the Templars’ degrees profess to come from the Crusades, whose Knights were defenders of Christianity and “*Soldiers of Jesus Christ*.” And these Princes of Jerusalem were of those military Christian Monks. But Morin and his thirteen Jew Inspectors-

General turned them into ancient Jews of the time of the Second Temple. Thus our world-renowned "*Ancient and Accepted Scottish Rite*" was formed in fraud and imposition, by money-getting Jews of the line of Judas Iscariot, who sold Christ for silver; not that he wished to have Jesus "condemned," but because he wanted money.

But what keeps up this degree today? Doubtless the costly yellow drapery, "yellow robes and caps," "red gloves and swords" help. But nothing could have kept this dull, insipid child's play up for 133 years, since it was started by Jesuits in 1754, but the sorcery of a *false worship*. What then is a false-worship? Its psychology? And the "hiding of its power?"

False worships are simple or mixed. In 1774 persons called *Shakers* settled above Albany, N. Y. They now number a few thousands. They believe in Christ and much of the Bible, which saves them from absolute heathenism. But their worship is dancing or leaping four or five inches from the floor, in separate men's and women's apartments; singing, falling on their knees, and making a roaring sound with their groans. This is simple, man-invented, false worship. It fills them with unutterable emotion and elevation. Their sincerity, industry, and ingenuity are acknowledged.

A neighbor of the writer, a *Mr. Collar*, in Wheaton, Ill., was a devoted Freemason. He said his emotions, while going through the Masonic ritual, (*stripping, swearing, circumambulating; kneeling, praying, lecturing and clapping of hands*, with signs, grips and pass words, all which are now well known and come abroad;) going through this ritual for himself, or putting others through it, *Mr. Collar* said, filled him with the most delicious emotions. Yet he passed for a man

of average sense! *Mr. E. O. Hills*, of Dupage county, Ill., going around the globe with a company of Americans; in Northern Indostan went into an old temple whose gods were monkeys. Leaving the temple, an old ape, perched above the low entrance door, showed his teeth and threatened fight, when one of the Americans raised his cane to strike and drive him away. Instantly, several priests seized his arm, and, with the most whimsical awe, besought him not to strike their god. Those men were not fools, and yet "no one," said *Mr. Hills*, "could doubt their sincerity." All life is mysterious, and "everything runs into infinity." "We worship everything," said our *Professor Cole*, late from Africa; for every thing has life. Even the solid Granite rock contains spores or life-seeds, or, as Pope has it:

"See through this air, this ocean and this earth
All matter quick and bursting into birth."

And men may lose themselves in the mysterious, as Hottentots have been known to mesmerize themselves, by gazing on the motions of a worm.

This is subjective, or *psychological* worship; "changing," as Paul says, "the glory of the incorruptible God into an image, made like to corruptible man, and to birds, four-footed beasts and creeping things." (*Rom* i. 23.)

In 1717, at Appletree tavern, London, Masonry was transformed into such a mystic mesmerism. Men knew it was not stone-masonry, because these masons were not Masons, but everybody, and they "went it blind." The hood-wink was its type. Their very oaths were not trusted to the candidate before taken, but sworn piecemeal, and, Sampson-like, they were literally:

"Eyeless in Gaza at a mill with slaves."

And this abject surrendry to the unknown, both persons and things, was an invitation to every devil not

yet cast into "the pit," (*Luke* vii. 31, and *Rev.* xx. 3,) to give them his profound attention;—leap into the saddle; guide them nowhere and land them upon nothing; which is precisely what they do. (*See Mason's Passim.*)

Men rescued from snake-charming, like Masons rescued from the lodge, tell us that the serpent's eyes emit rainbows which enchant them; while a devilish magnetism prevents their escape. Such is the glamour of the lodge, and such the glamour of false worship when devils enter it. And the reason why all Masons' minds are not crippled and crushed by it, is, that but one in five habitually attend the lodges; and of that fifth who attend but few believe it. But, in the clear light of eternity, if not before, the veiled prophet is unveiled, and its hideousness appears as to poor *Zelica*, when

"He raised his veil—the maid turned slowly round,
Looked at him—shrieked—and sank upon the ground."

CHAPTER XXIX

SEVENTEENTH DEGREE OR KNIGHTS OF THE EAST AND WEST.'''

This degree originated in Palestine in the year 1118. Eleven Knights took the vows of secrecy, friendship and discretion between the hands of the Garinus Prince and Patriarch of Jerusalem. The meeting is called a Council.

DECORATIONS:—The Council Chamber is in the shape of a heptagon hung with crimson, sprinkled with gold stars. In each of the seven angles is a square column on the capitals of which are the initials of Beauty, Divinity, Wisdom, Power, Honor, Glory, Force, and on their bases the initials of Friendship, Union, Resignation, Discretion, Fidelity, Prudence and Temperance. In the East is a throne or canopy elevated by seven steps, supported by four lions and four eagles

Note 182.—"Knights of the East and West. The 17th degree of the Ancient and Accepted rite. It is entirely philosophical, and makes no pretense in its history with Freemasonry. Its origin dates back to the time of the crusades; that in 1118—the same year that the Order of the Temple was instituted—eleven Knights took the vows of secrecy, friendship, and discretion, between the hands of the Patriarch of Jerusalem. The Lodge-room is in the shape of a heptagon, hung with crimson, sprinkled with stars of gold. In each angle is a square column; on the capitals of which are the initials, respectively, of the following words: Beauty, Divinity, Wisdom, Power, Honor, Glory, Force; and on the bases of these columns are the initials, respectively, of the words Friendship, Union, Resignation, Discretion, Fidelity, Prudence and Temperance. On each column is a brilliant light. Bodies of this degree are called Preceptories. The Master is styled Venerable, and represents John the Baptist. The Jewel is a heptagonal medal of gold and silver. On one side are engraved, at the angles, the same letters as are upon the square columns, with a star over each. In the center of it on the same side, is a lamb, lying on a book with seven seals; on the seals are, respectively, the same letters. On the reverse side are two swords crosswise, points upwards, and the hilts resting on an even balance; in the corners are the initials of the seven churches."—*Macey's Encyclopædia and Dictionary of Freemasonry, Article Knights of the East and West.*

and between them an angel or seraphim with six wings. On one side of the throne a transparency representing the sun and on the other side one representing the moon; below them a rainbow and in front a basin of perfumed water and a human skull and cross bones. There are six elevated canopies of three steps in the north and south of the Council Chamber, Eleven of these being occupied by the Venerable Ancients and the twelfth at the right of the All Puissant left vacant. At the West are two canopies of five steps for the Venerable Wardens. On a pedestal in front rests a large Bible from which hang seven seals.

The Tracing Board of this degree is a heptagon within a circle, the upper portion forming a rainbow over the angles on the outside of which are the letters B . . D . . W . . P . . H . . G . . S . . which are the initials of the seven words on the capitals of the columns. At the angles on the inside are the letters F . . U . . R . . D . . F . . P . . T . . which are the initials of the seven words on the bases of the columns. In the center a man clothed with a long white gown with a golden girdle round his waist, his feet on a section of a globe; hair and beard white as snow with right hand extended holding seven stars; his head encircled by a glory emanating from a delta; a two edged sword in his mouth. Around him stand seven golden candlesticks with burning candles and over each, one of the initials of the seven churches of Asia—Ephesus, Smyrna, Pergamos, Thyatira Sardis, Philadelphia and Laodicea. The sun and moon, a basin and chafing dish are also depicted.

CLOTHING:—White robes with a zone of gold around the waist, long white beards and golden crowns.

ORDER:—A broad white ribbon extending from the

right shoulder to left hip from which the jewel is suspended. Also a cross of the order suspended by a black ribbon round the neck.

APRON:—White lined with red, edged with gold, with the tracing board painted thereon; on the movable part of two edged sword.

JEWEL:—A heptagonal medal usually of silver, with a golden star in each of the seven corners with one of the initial letters B . . D . . W . . P . . H . . G . . S . . in the center a lamb on a book with seven seals. On the reverse side the same initials in the angles with two swords crosswise, points upwards, the hilts resting on the scales of an equi-poised balance.

BATTERY:—Six and one knocks; 000000 0.

AGE:—Very ancient.

OPENING CEREMONIES

KNIGHTS OF THE EAST AND WEST.

All Puissant—(Rising and resting his right arm on the Bible with seven seals) Venerable Knights Princes, what is your duty?

Senior Warden—To know if we are secure

All Puissant—See that we are so. (Senior Warden goes to the door sees that the Council is tyled.)

Senior Warden—All Puissant we are in perfect security.

All Puissant—(Seven raps; 0000000 0.) All rise, Respectable Knights, Princes, this Grand Council of Knights of the East and West is now open and I claim your attention to the business thereof.

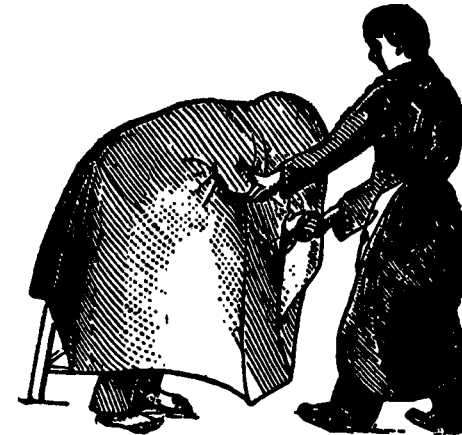
Senior Warden—We promise obedience to the All Puissant's Commands. (Led by Senior Warden all salute the All Puissant who returns the salute.)

All Puissant—One rap; 0. All are seated.

CHAPTER XXX

SEVENTEENTH DEGREE OR KNIGHTS OF THE EAST AND WEST.

PREPARATION OF CANDIDATE.



Master of Ceremonies prepares candidate in an ante-room hung with red and lighted by seven lights

Note 188.—"Knights of the East and West. [Scotch Masonry].—The first degree conferred in the Chapter of Princes of Rose Croix, Scotch Masonry, and the seventeenth upon the catalogue of that system. The presiding officer is entitled All-Puissant; the two Wardens are called Venerable Knights, the brethren Respectable Knights. The historical lessons refer to the organization of this order, A. D. 1118. The apron is white, lined with red, and edged with gold. It displays a plan of the draft; on the movable part a two-edged sword. The Jewel is of silver, seven-sided; one face displaying, at each angle, a golden star, and the initials, successively, B. D. W. P. H. G. S., in the centre a lamb on a book with seven seals; the other face displays the same initials together, a two-edged sword between the scales of an equi-poised balance. Age, very ancient. The hangings are red."—*Morris's Masonic Dictionary*, Article Knights of the East and West.

by clothing him with a long white robe and brings him barefooted to the door of the Council.

Master of Ceremonies—(with candidate seven raps; 000000 0.)

All Puissant—(Seven raps; 000000 0.) The youngest Knight present will go to the door and demand who knocks.

Knight—(Seven raps; 000000 0, then opening door.) Who comes there?

Master of Ceremonies—All Puissant, it is a valiant brother and Most Excellent Prince of Jerusalem who requests to be admitted to the Venerable and All Puissant.

Knight—It is a valiant brother and Most Excellent Prince of Jerusalem who requests to be admitted to the Venerable All Puissant.

All Puissant—Let him be introduced. (Knight retires and Senior Warden goes to the door.)

Senior Warden—(Taking candidate's hand,) come my dear brother, I will show you mysteries worthy of contemplation. Give me the sign, token and word of a Prince of Jerusalem, [candidate gives them as on pages 430 and 431] when he is conducted within about six feet of the throne of the All Puissant and caused to kneel.

Senior Warden—[To candidate] Brother you no doubt have always borne in memory the obligations of your former degrees and have as far, as in the power of human nature, lived agreeably to them.

Candidate—I have ever made it my study and I trust my actions and life will prove it.

Senior Warden—Have you particularly regarded your obligations as a Sublime Knight of Perfection, Knight of the East and Prince of Jerusalem? Do you recollect having injured a brother in any respect whatever; or have you seen or known of his being injured by others without giving him timely notice, as far as

was in your power? I pray answer me with candor.

Candidate—I have in all respects done my duty, and acted with integrity to the best of my abilities.

All Puissant—You will be pleased to recollect my brother, that the questions which have now been put to you are absolutely necessary for us to demand in order that the purity of our Most Respectable Council may not be sullied and it behooves you to be particular in your recollection, as the indispensable ties which we are going to lay you under will in case of your default, only increase your sins and serve to hurl you sooner to destruction, should you have deviated from your duty. Answer me my dear brother.

Candidate—I never have.

All Puissant—We are happy my brother that your declaration coincides with our opinion, and we are rejoiced to have it in our power to introduce you into our society. Increase our joy by complying with our rules, and declare if you are willing to be united to us by taking a most solemn obligation.

Candidate—I ardently wish to receive and to have the honor of being united to such a respectable and virtuous society.

All Puissant—One of the Knights will bring me a basin of water and napkin. [Youngest Knight brings a ewer of perfume, a basin of water and clean white napkin.]

All Puissant—[To candidate] you will now wash your hands. [Order is obeyed.]

SCRIPTURE RECITATION BY THE ALL PUISSANT.

"The earth is the Lords and the fullness thereof the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend 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 salvation. This is the generation of them that seek him, that seek thy face O Jacob. Selah."

Senior Warden now conducts candidate close in front of the All Puissant's throne, causes him to kneel on both knees, places his right hand on the Bible and his left between the hands of the All Puissant when he proceeds to take the following obligation:

OBLIGATION KNIGHTS OF THE EAST AND WEST.

Ido promise and solemnly swear and declare in the awful presence of the Only One Most Holy Puissant Almighty and Most Merciful Grand Architect of Heaven and Earth; who created the universe and myself through his infinite goodness, and conducts it with wisdom and justice; and in the presence of the Most Excellent and Upright Princes and Knights of the East and West here present in Convocation and Council on my sacred word of honor, and under every tie both moral and religious, that I will never reveal to any person whomsoever below me or to whom the same may not belong by being legally and lawfully initiated, the secrets of this degree which is now about to be communicated to me, under the penalty of not only being dishonored, but to consider my life as the immediate forfeiture, and that to be taken from me with all the tortures and pains to be inflicted in manner as I have consented to in the preceding degrees.

I further promise and solemnly swear that I never will fight or combat with my brother Knights, but will

at all times, when he has justice on his side, be ready to draw my sword in his defence, or against such of his enemies as seek the destruction of his person, his honor, peace, or prosperity. That I never will revile a brother or suffer others to reflect on his character in his absence without informing him thereof, or noticing it myself, at my option. That I will remember on all occasions to observe my former obligations and be just, upright and benevolent to all my fellow creatures, as far as is in my power.

I further solemnly promise and swear that I will pay due obedience and submission to all the degrees beyond this but particularly the Sublime Princes of the Royal Secret and the Supreme Council of Grand Inspectors General, 33d degree, and that I will do all in my power to support them in all justifiable measures for the good of the craft and advantage thereof, agreeably to the Grand Constitutions.

All this I solemnly swear and sincerely promise, upon my sacred word of honor, under the penalty of the severe wrath of the Almighty Creator of Heaven and Earth; and may he have mercy on my soul on the great and awful day of judgment agreeably to my conformity thereto. Amen. Amen. Amen.

The All Puissant from the ewer of perfumed ointment proceeds to anoint candidate's head, eyes, mouth, heart, the tip of his right ear, right hand and right foot.

All Puissant—You are now, my dear brother, received a member of our society. You will recollect to live up to the precepts of it, and also remember that those parts of your body which have the greatest power of assisting you in good or evil have this day been made holy.

Master of Ceremonies now conducts candidate to the west, before the tracing board between the two Wardens.

Senior Warden—Brother, you will examine closely everything which the All Puissant is going to show you. [Pauses a moment.] Is there mortal here worthy to open the book with seven seals? (All cast their eyes

down and sigh.)

Senior Warden—(continuing,) Venerable and respectable brethren be not afflicted; here is a victim [pointing to candidate,] whose courage will give you content.

Senior Warden—[To candidate.] Do you know the reason why the Ancients have long white beards?

Candidate—I do not, but I presume you do.

Senior Warden—They are those who came here after passing through great tribulation and having washed their robes in their own blood. Will you purchase such robes at so great a price?

Candidate—Yes; I am willing: [Wardens then conduct him to the basin, bare his arms, tie a string or bandage around each arm, when each with a lancet makes a trifling incision so as barely to draw blood which is wiped on a napkin and exhibited.]

Senior Warden—See my brethren a man who has spilled his blood to acquire a knowledge of our mysteries and shrunk not from the trial!

All Puissant—[Opens *First Seal*** of Bible and takes out a bow, a quiver filled with arrows and a crown which he hands to the youngest Knight saying: Depart and continue the conquest.]

All Puissant—[Opens *Second Seal* and removes a sword which he hands to next oldest Knight.] Go and

Note 184.—“Seals, Book of the Seven. ‘And I saw,’ says St. John in the Apocalypse (v. 1), in the ‘right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.’ The seal denotes that which is secret, and seven is the number of perfection; hence the Book of the Seven Seals is a symbol of that knowledge which is profoundly secured from all unhallowed search. In reference to the passage quoted, the Book of the Seven Seals is adopted as a symbol of the Apocalyptic degree of the Knights of the East and West, the seventeenth of the Ancient and Accepted Rite.”—Mackey’s Encyclopædia of Freemasonry, Article Seals, Book of the Seven.

destroy peace among the profane and wicked brethren that they may appear in our Council.

All Puissant—[Opens *Third Seal* and takes out a balance which he hands to next oldest Knight.] Dispense rigid justice to the profane and wicked brethren.

All Puissant—[Opens *Fourth Seal* and takes out a human skull which he hands to next aged Knight.] Go and endeavor to convince the wicked that death is the reward of their guilt.

All Puissant—[Opens *Fifth Seal* and removes a cloth stained with blood and hands it to the next oldest Knight.] When will the time arrive that we shall revenge and punish the profane and wicked who have destroyed so many of their brethren by false accusations?

All Puissant— Opens *Sixth Seal* and that moment the Sun (on the chart) is darkened and the Moon stained with blood.]

All Puissant—[Opens *Seventh Seal* and takes out incense which he hands to next oldest Knight, also a vase with seven trumpets which he gives to seven Venerable Ancients.] The four other Venerable Ancients with large inflated bladders who occupy four corners representing the four winds now display them.

All Puissant—Here is seen the fulfilment of a prophecy (Rev. vii, 3). Strike not nor punish the profane and wicked of our order until I have selected the true and worthy masons.

The *four winds* again blow (bladders are whisked about) and one of the Venerable Ancients blows a blast on his trumpet when the Wardens cover candidate’s arms and take from him his apron and jewel, (jewel of previous degree.)

Four winds blow and *Second Trumpet* sounds, when Junior Warden invests candidate with the apron and jewel of this degree.

Four winds blow and *Third Trumpet* sounds, when Senior Warden invests candidate with a long white beard.

Four winds blow and *Fourth Trumpet* sounds, when Junior Warden invests candidate with a crown of gold.

Four winds blow and *Fifth Trumpet* sounds, when Senior Warden invests candidate with a golden girdle.

Four winds blow and *Sixth Trumpet* sounds, when Junior Warden gives candidate the sign, tokens and word.



Sign and Answer.

SIGN.

Look at your right shoulder and say, *Abaddon*.

ANSWER.

Look at left shoulder and say, *Jubulum*.



First Token.

FIRST TOKEN.

Place left hand in each other's right hand, closing the fingers.

SECOND TOKEN.

A touches B's left shoulder with right hand and B, answering touches A's right shoulder with left hand.



Second Token.

SIGN ON ENTERING COUNCIL.

Touch Tyler's forehead, when he answers by putting his hand on your forehead.

PASS WORD:—*Jubulum*.

SACRED WORD:—*Abaddon*.

The four winds (bladders) again blow and the *Seventh Trumpet* sounds; next all the trumpets sound together when the Senior Warden conducts candidate to the elevated vacant canopy at the right of the All Puissant.



Sign on Entering Council.

This is supposed to represent the end of the world when all good masons receive their reward by being conducted to a throne at the right hand of the All Puissant, having been purified by washing their robes in their own blood.

All Puissant—(To candidate.) My brother, when the Knights and Princes undertook to conquer the Holy Land, they took a cross to distinguish them as a mark of being under its banners; they also took an oath to spend the last drop of their blood to establish the true religion of the most High God. Peace being made they could not fulfil their vows, and therefore returning home to their own country, they resolved to do in theory what they could not do by practice, and determined never to admit or initiate any into their mystic ceremonies but those who had given proofs of friendship, zeal and discretion. They took the name of Knights of the East and West in memory of their homes and the place where the order began; and they have ever since strictly ad-

hered to their ancient customs and forms. In the year 1118 the first Knights, to the number of eleven, took their vows between the hands of Garinus, Patriarch and Prince of Jerusalem, from whence the custom is derived of taking the obligation of this degree in the same position.

LECTURE KNIGHTS OF THE EAST AND WEST.¹⁰⁰

All Puissant—Brother Venerable Grand Senior Warden, are you a Knight of the East and West?

Senior Warden—I am.

All Puissant—What did you see when you were received?

Senior Warden—Things that were marvelous.

All Puissant—How were you received?

Senior Warden—By water and the effusion of blood.

All Puissant—A mason should not hesitate to spill his blood for the support of masonry.

All Puissant—What are the ornaments of the Grand Council?

Senior Warden—Superb thrones, sun, moon, perfumed ointment and a basin of water.

All Puissant—What is the figure of the draft?

Senior Warden—A heptagon within a circle.

All Puissant—What is the representation of it?

Senior Warden—A man vested in a white robe with a golden girdle round his waist; in his right hand seven stars; his head surrounded with a glory; a long white

Note 100.—“The modern ritual as used in the United States has been greatly enlarged. It still retains the apocalyptic character of the degree which always attached to it, as is evident from the old tracing-board, which is the figure described in the first chapter of the Revelation of St. John. The jewel is a heptagon inscribed with symbols derived from the Apocalypse, among which are the lamb and the book with seven seals. The apron is yellow, lined and edged with crimson. In the old ritual its device was a two-edged sword. In the new one is a tetractys of ten dots. This is the first of the philosophical degrees of the Scottish Rite. 2. The seventeenth degree of the Chapter of Emperors of the East and West.”—Maackey's Encyclopaedia of Freemasonry, Article Knight of the East and West.

beard; a two edged sword in his mouth; surrounded by seven candlesticks with these letters: E.S.P.T.S.P.L.

All Puissant—What signifies the circle?

Senior Warden—As the circle is finished by a point, so should a lodge be united by brotherly love and affection.

All Puissant—What signifies the heptagon?

Senior Warden—Our mystic number, which is enclosed in seven letters.

All Puissant—What are the seven letters?

Senior Warden—B.D.W.P.H.G.S. which signifies Beauty, Divinity, Wisdom, Power, Honor, Glory and Strength.

All Puissant—Give me the explanation of the words!

Senior Warden—Beauty; to adorn: Divinity; that masonry is of divine origin: Wisdom; ability to invent: Power; to destroy the profane and unworthy brethren: Honor; an indispensable quality in a mason, that he may support himself in his engagements with respectability: Glory; that a good mason is on an equality with the greatest prince and Strength is necessary to sustain us.

All Puissant—What signifies the seven stars?

Senior Warden—The seven qualities which masons should be possessed of; Friendship, Union, Submission, Discretion, Fidelity, Prudence and Temperance.

All Puissant—Why should a mason be possessed of these qualities?

Senior Warden—Friendship is a virtue that should reign among brothers: Union; is the foundation of society: Submission; to the laws, regulations and decrees of the lodge without murmuring: Discretion; that

a mason should always be on his guard and never suffer himself to be surprised: Fidelity; in observing strictly our obligations: Prudence; to conduct ourselves in such a manner that the profane, though jealous, may never be able to censure our conduct and Temperance; to avoid all excesses that may injure either body or soul.

All Puissant—What signifies the seven candlesticks with their letters?

Senior Warden—The seven churches of Asia: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

All Puissant—What signifies the two-edged sword?

Senior Warden—It expresses the superiority of this degree over all others that precede it.

All Puissant—Are there any higher degrees than this?

Senior Warden—Yes, there are several.

All Puissant—What signifies the book with seven seals which none but one can open?

Senior Warden—A Lodge or Council of masons which the All Puissant alone has the right to convene and open.

All Puissant—What is enclosed in the first seal?

Senior Warden—A bow, arrows and crown.

All Puissant—What in the second?

Senior Warden—A two-edged sword.

All Puissant—What in the third?

Senior Warden—A balance.

All Puissant—What in the fourth?

Senior Warden—Death's head.

All Puissant—What in the fifth?

Senior Warden—A cloth stained with blood.

All Puissant—What in the sixth?

Senior Warden—The power to darken the sun and tinge the moon with blood.

All Puissant—What in the seventh?

Senior Warden—Seven trumpets and perfumes.

All Puissant—The bow, arrows and crown signify that the orders of this respectable Council should be executed with as much quickness as the arrow flies from the bow, and be received with as much submission as if it came from a crowned head or chief of a nation. The sword, that the Council is always armed to punish the guilty. The balance is a symbol of justice. The skull is the image of a brother who is excluded from a Lodge or Council. The cloth stained with blood, that we should not hesitate to spill ours for the good of masonry. The power of obscuring the sun and tinging the moon with blood is the representation of the power of Superior Councils in interdicting their works if they are irregular, until they have acknowledged their error and submitted to the rules and regulations of the craft, established by the Grand Constitutions. The seven trumpets signify that masonry is extended over the surface of the earth, on the wings of fame and supports itself with honor. The perfumes denote that the life of a good mason should be, and is, free from all reproach, and is perfumed by means of good report.

All Puissant—What age are you?

Senior Warden—Very ancient.

All Puissant—Who are you?

Senior Warden—I am a Patrician (*i. e.* of Patmos.)

All Puissant—Whence came you?

Senior Warden—From Patmos.

CLOSING CEREMONIES

KNIGHTS OF THE EAST AND WEST.

All Puissant—Brother Venerable Grand Senior Warden, what's the clock?

Senior Warden—Thrice Puissant, there is no more time.

Thrice Puissant—(Seven raps; 000000 0.) All rise.

Senior Warden—(Seven raps; 000000 0.)

Junior Warden—(Seven raps; 000000 0.)

All Puissant—Venerable Knights Princes, this Council is closed.

PHILOSOPHICAL ANALYSIS

SEVENTEENTH DEGREE, OR KNIGHTS OF THE EAST AND WEST.

To Burlesque and Degrade Christ.—“To Destroy Profane and Unworthy Brethren.”—“Evil Be Thou My Good.”—“Every Lodge is a Synagogue of Satan.”

This horrible degree is a compound of *Falsehood, Burlesque, Sacrilege and Sorcery.*

Its pretended antiquity and derivation from the Crusades are false. “*It is needless to say these pretensions have no foundation in truth.*” *Macoy's Cyclopaedia, Art. Scottish Rite.*

The highest Masonic authorities agree that *Ramsay* invented the falsehood that these degrees came from the Princes, Nobles and Knights of the Crusades, to draw in the young French Aristocrats, who scorned English Masonry, started by stone masons. But once depraved by initiation, and dazzled by the gold starred drapery of the lodge, called a Council—the French Masons were pleased to find themselves in higher degrees, which the coarser London mechanics were sworn to obey.

But the Satanic object of the degree was to burlesque and degrade Christ. This is indeed, the one, grand, central aim, end and object of the whole Masonic system. The beer-guzzling London Lodge burlesqued Him by setting a croney to raise the dead by the grip of the lion's paw or “King of Judah,” which is Christ. But in this revolting degree, they travesty Christ by setting a French infidel to mock the Bible and the God of the

Bible, by opening the book with seven seals (*Rev. 5, 5*), which Christ alone as the God of Prophecy can do! No one can read this dark and damning degree, which was played nightly over France, before the "Reign of Terror," unless his conscience is seared, and his heart hardened by demon-worship, and not see that this degree and its fellows helped work the guillotine and soak the soil with blood. Nor is the drama yet done. These degrees framed by the French, as impudent assaults on God, whose name ten years since the Grand Orient erased from its ritual, sent here by the hands of Jews, whose fathers crucified Christ; planted by those "children" on whom his blood was invoked, in our City of Charleston, S. C., have already, from Southern lodgerooms, sent forth a war from that very city, which has furnished eighty-two Governmental grave-yards, filled with Northern corpses. And this same Book, which their degree mocks and mimics, assures us that blood is yet to flow to the horses' bridles "from the great wine press of the wrath of God." (*Rev. 14, 20.*)

Sacrilege is profaning sacred things. And this degree uses the sacred symbols of the Revelation to run its own dirt machine of the lodge. Glance at the faithful expose of it. Then glance at the foot-notes which confirm, by Masonic authorities, every word of that expose. And what do you see? You see the august and awful symbols of the Apocalypse used as wheel-grease for their devil's machine. You read that "*Masonry is of divine origin,*" that "water and blood" mean that "*a Mason should not hesitate to spill his blood for the support of Masonry.*" You read that the word "Power" means "*power to destroy profane and unworthy brethren!*" And that "Submission," one of the seven qualities which Masons should possess, means "*Submission to the laws, regulations and decrees of the lodge without murmuring,*" and that, when those "decrees" are made by un-

known superiors and from unknown motives!! And "*the skull is the image of a brother who is excluded from a lodge or Council,*" and "*the cloth stained with blood, that we should not hesitate to spill ours for the good of Masonry.*"

Turn now to the text and see that these quotations are fairly and accurately made; and then say to your consciences, before God, if the Anarohists hung in Chicago had anything in their theory, viler, more murderous, more damning than the Masonic lodge!

Sorcery means conjuring *by, for* and with evil Spirits. And there are devils excarnate as well as incarnate, and this degree is sorcery; for what human purpose conceivable or inconceivable can a lot of men, Infidels, Jews, hypocrites, weak Christians, pagans and Mahometans keep up a recitative of such stuff as you read in this degree, and that for more than a century and a half; from 1754 to this day? What but the same devilishness which met by Chicago Lake Side for years, to learn lessons which their bombs reduced to practice; to spend their earnings for liquor, and then curse society because they were poor! What is "the doctrine of devils" if this degree is not?

"Evil be thou my good."

which Milton puts into the mouth of Satan, was before stated in the Bible, as a Satanic principle, and seen to be true in the experience and observation of men. It is to choose sin, and practice it, and then seek to burn down society to the level of their own wretchedness. The practitioners of this degree have for a full century and a half, drawn all its vitality from what they deny, viz: the Bible. The Bible is God's word, or it is an empty bauble. And here are lodges, which live on what they deny! If it is a falsehood why do they repeat and act it in their degrees? Ah! The Bible is true. The

legions who infested the Gadarene; the widow's daughter, and inhabited the Magdalene; that sifted Peter and demoralized Judas, and resisted Christ and his Apostles; inhabited all the Gentile shrines and stole from God the worship of this world, are at their dark tricks still. They rule the world's darkness. They hoodwink mankind. Every lodge is a Synagogue of Satan, and its ritual is sorcery. And their fearful activity to-day does not prove their power, but only that their time is short.

CHAPTER XXXI

EIGHTEENTH DEGREE OR SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM AND KNIGHT OF THE EAGLE AND PELICAN.¹⁶⁶

This Order is called Rose Croix from the rose on the cross of the jewel being emblematical of the Son of God, who is compared to a rose by St. John the evangelist. Herodem¹⁶⁷ because the first Chapter of the degree

Note 166.—"Prince of Rose Croix, sometimes called Knight of the Eagle and Pelican. The 18th degree of the Ancient and Accepted rite. It is the most ancient, interesting, and most generally practiced of the philosophical degrees of Masonry. It is found in all the principal rites, and where it does not exist by name its place is supplied by others, whose symbols do not differ materially from it. To those who have not gone beyond the symbolic degrees, the name is perhaps more familiarly known than any other of the higher degrees. Of its origin nothing satisfactory is known. Baron Westerode, in 1784, supposes it to have been instituted by the Knights Templar in Palestine, in the twelfth century, and asserts that Prince Edward, afterward King Edward I., was then admitted into the Order, under the auspices of Raymond; he also says that the Order was derived from Ormesius, its founder, an Egyptian priest, who had been converted to Christianity. Ragon has elaborately investigated the subject, and attributes its origin to a pious and learned monk, named John Valentine Andrea, who flourished in the latter part of the 16th century; and the same author says that Andrea, grieved at seeing the principals of Christianity forgotten in idle and vain disputes, and that science was made subservient to the pride of man instead of contributing to his happiness, passed his days in devising what he supposed to be the most appropriate means of restoring each to its legitimate, moral and benevolent tendency. Clavel affirms that the degree was founded by the Jesuits, for the purpose of counteracting the insidious attacks of freethinkers upon the Romish faith."—*Macy's Encyclopaedia and Dictionary of Freemasonry, Article Prince of Rose Croix.*

Note 167.—"Herodem, Royal Order of. Dr. Oliver claims that this Order was instituted by Robert Bruce, after the battle of Bannockburn, which took place on St. John's day, 1314. He says "The Royal Order of H. R. D. M.—Herodem—had formerly its seat at Kilwinning, and there is reason to think that it and St. John's Masonry were then governed by the same Grand Lodge. But during the 16th and 17th centuries Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John's Masonry was preserved. The Grand Chapter of H. R. D. M. resumed its functions about the middle of the last century at Edinburgh; and in order to preserve a marked distinction between the Royal Order and Craft Masonry, which had formed a Grand Lodge there in 1736, the former confined itself solely to the two degrees of H. R. D. M. and E. S. Y. C. S., i. e. Herodem and Rosycross." It is more probable, however, that Chevalier Ramsay had more to do with the creation of this Order than Robert Bruce. This appears to be the opinion of Ragon."—*Macy's Encyclopaedia and Dictionary of Freemasonry, Article Herodem, Royal Order of.*

was held on a mountain of that name. Knight of the Eagle because of the eagle on the jewel and Knight of the Pelican because the pelican is emblematical of Christ, who shed his blood for mankind.

DECORATIONS—Three apartments are necessary for a Chapter of this degree. The *First Apartment* represents Mount Calvary, and is hung with black and lighted by three candelabras, each having eleven branches and each branch holding a yellow wax candle, making thirty-three lights in all.

The candelabras rest on three pillars or columns six feet high placed in the west of the apartment. On one is the word *Faith*, on another *Hope*, and on the third *Charity* in letters of gold. At the east of this apartment is a hill to represent Mount Calvary and on it are three crosses with a skull and cross-bones on each. In front of the hill stands the altar covered with a black cloth, on which is a cross and two lighted candles of yellow wax; behind the altar a black curtain extends from the ceiling, hiding the hill from view.

The *Second Apartment* contains a transparency representing the ascension of Christ and over it a transparent triangle surrounded with rays of glory. In front of the transparency is the altar and behind it an organ. This apartment is lighted entirely by the transparency.

The *Third Apartment*, represents HELL and is shown by transparencies of monsters and human beings encircled with flames, while devils with pitchforks add to their torment. On each side of the entrance human skeletons are represented with arrows in their hands.

TITLES:—The Master is styled Most Wise and Perfect Master and is seated on a step of the altar in the

Note 188.—“In the Ancient and Accepted Scottish Rite, whence the Rose Croix Masons of the United States have received the degree, it is placed as the eighteenth on the list. It is conferred in a body called a ‘Chapter,’ which derives its authority immediately from the Supreme Council of the Thirty-third, and which confers with it only one other and inferior degree, that of Knights of the East and West.” Its principal officers are a Most Wise Master and two Wardens. Maundy Thursday and Easter Sunday are two obligatory days of meeting.”—Mackey’s Encyclopaedia of Freemasonry, Article Rose Croix, Prince of

first apartment, having before him a small table on which is a lighted yellow wax candle, a Bible, square and compass, and a triangle. There are two Wardens, termed Most Excellent and Perfect Senior Warden, whose station is in the north, and Most Excellent and Perfect Junior Warden, whose station is in the south, and a Secretary and Treasurer who also have the appellation of Most Excellent and Perfect. The youngest Knight present acts as Tyler. The brethren are styled Most Respectable and Perfect Knights.

CLOTHING:—The Most Wise and Perfect Master robed in black, with a brilliant star of seven points over his heart with a circle engraved thereon, and the letter J.: in the center, with the words Faith, Hope and Charity around the edge of the circle. Brethren clothed in black with a white woolen chasuble bordered black and on it a large red cross before and behind.

APRON:—For brethren of first apartment, white lined and bordered with black; on it a globe surrounded by a serpent, beneath the letter J.:; on the movable part a skull and cross-bones. For brethren of second apartment, white apron lined and bordered with red; triple golden triangles within three squares enclosed in three circles, with the letter J.: in the center. Above them the extended compass, each point on the angle of a triangle.

ORDER:—A broad black ribbon edged with gold from which is suspended the jewel.

Note 189.—“The aprons are two, mourning and festive. The former is white, lined and edged with black. It displays a globe, surrounded by a serpent, beneath the letter J.:; on the movable part, a skull and cross-bones. On the lining is a red cross. The latter is white, lined and edged with red, displaying a triple triangle of gold within three squares enclosed in three circles, the letter J. in the center; above them, the extended compass, each point on an angle of a triangle. This is technically the Scotch Rite Apron.”—Morris’s Masonic Dictionary, Article Sovereign Prince of Rose Croix, de E-R-D-M.

JEWEL:—A golden compass extended the sixteenth part of a circle. On the head of the compass an antique, five pointed, triple crown consisting of three series of points, arranged by three, five and seven. Between the legs of the compass is a cross resting on the arc, its center occupied by a full blown red rose of four petals whose stem twines around the lower limb of the cross. At the foot of the cross is a pelican tearing its breast to feed its young, which are arranged five or seven in number in a nest around it. On the reverse of the jewel is the figure of an eagle with extended wings. On the arc of a circle the pass-word of the degree engraved in cipher, also the name of the Knight who wears it.

Note 190.—"The jewel of the Rose Croix is a golden compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a half degrees. The head of the compass is surmounted by a triple crown, consisting of three series of points arranged by three, five, and seven. Between the legs of the compass is a cross resting on the arc; its center is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle, the P. W. of the degree is engraved in the cipher of the Order.

"In this jewel are included the most important symbols of the degree. The Cross, the Rose, the Pelican, and the Eagle are all important symbols, the explanations of which will go far to a comprehension of what is the true design of the Rose Croix Order. They may be seen in this work under their respective titles."—*Mackey's Encyclopaedia of Freemasonry, Article Rose Croix, Prince of.*

OPENING CEREMONIES

SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM AND
KNIGHT OF THE EAGLE AND PELICAN.'''

Master—My Perfect Brothers Knights Princes Masters, please assist me to open this Chapter.

Senior Warden—Most Respectable and Perfect Knights, the Most Wise and Perfect Master asks you to assist in opening this Chapter.

Junior Warden—Most Respectable and Perfect Knights, the Most Wise and Perfect Master asks you to assist him in opening this Chapter.

Master—(Three and four raps; 000 0000.)

Senior Warden—(Three and four raps; 000 0000.)

Junior Warden—(Three and four raps; 000 0000.)

Master—Most Excellent and Perfect Wardens, what is our care?

Senior Warden—To ascertain whether the Chapter is well covered and if all the brethren present are true Knights.

Master—Convince yourself my perfect brethren, one from the north and the other from the south.

Senior Warden—Most Wise and Perfect Master, all

Note 191.—"Sovereign Prince of Rose Croix, de H.R.D.M. (Scotch Masonry).—The second degree conferred in the Chapter of Princes of Rose Croix, Scotch Masonry, and the eighteenth upon the catalogue of that system. It is otherwise known as Knights of the Eagle and Pelican. The assembly is termed a Sovereign Chapter. The officers are: Most Wise and Perfect Master, Most Excellent and Perfect Senior Warden and Junior Warden, Captain of Guard, Master of Ceremonies, Secretary and Treasurer. Its historical lessons are intensely Christian, the masonic support of Wisdom, Strength and Beauty being exchanged for the Christian virtues, Faith, Hope and Charity."—*Morris's Masonic Dictionary, Article Sovereign Prince of Rose Croix, de H.R.D.M.*

present are true Knights of Rose Croix and of the Eagle.

Master—What's the hour?

Senior Warden—It is the moment that the veil of the temple was rent when darkness and consternation covered the earth; when the stars disappeared and the lamp of day was darkened; when the implements of masonry were lost and the cubic stone sweat blood and water; that was the moment when the great masonic word was lost.

Master—Since masonry has sustained so great a loss, let us endeavor, by new works, to recover the lost word, for which purpose we will open this Chapter of Rose Croix.

Senior Warden—Most Respectable and Perfect Knights this Sovereign Chapter of Rose Croix is now open, let us do our duty.

Junior Warden—Most Respectable and Perfect Knights this Sovereign Chapter of Rose Croix is now open, let us do our duty.

All—(Kneeling on right knee at altar.) Let us do our duty; let us do our duty, (repeating it seven times with a pause before the seventh.)

All—(Kneeling on right knee at altar.) Let us do our duty; let us do our duty, (repeating it seven times with a pause before the seventh.)

CHAPTER XXXII

EIGHTEENTH DEGREE OR SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM AND KNIGHT OF THE EAGLE AND PELICAN.

INITIATION.'''

Candidate comes to the door of the Chapter, kneels and presents his petition for the degree and a certificate that he is in good standing as a Prince of Jerusalem and a Knight of the East and West and must remain kneeling till answer is returned. Petition and certificate are taken to the Master, who selects a Knight to instruct candidate and returns answer by him. The Knight throws the answer to candidate, who rises and reads it. The answer names the time for his initiation, provided the ballot in his behalf is clear and gives the name of the Knight who is to instruct him.

Knight—(To candidate.) You must procure . . . pair of men's gloves and . . . pair of women's gloves and . . . sticks of sealing wax and present each member of this Chapter a pair each of men's and women's gloves and two sticks of wax. You must also make a donation of at least Dollars to this Sovereign Chapter of Rose Croix, also three wax candles for this Chapter and two for each of the Knights at the time of your reception. Will you do so?

Note 198.—"The aspirant for the degree makes the usual application duly recommended; and if accepted, is required, before initiation, to make certain declarations which shall show his competency for the honor which he seeks, and at the same time prove the high estimation entertained of the degree by those who already possess it"—Mackey's Encyclopaedia of Freemasonry, Article Rose Croix. Prince of.

Candidate—I will.

Knight—Do you solemnly engage on your honor, never to reveal the place where you are received, who receives you or the names of those present at your reception?

Candidate—I do.

Knight—Do you solemnly promise to conform to all the ordinances of this Chapter and keep yourself uniformly clothed as far as you are able?

Candidate—I do.

Knight—Do you promise to at all times and in all places acknowledge the authority of the Most Wise and Perfect Master, and never to confer this degree without permission and to answer for the probity and respectability of those you may propose for this degree?

Candidate—I do.

On the evening appointed in the answer to petition of candidate he comes to the ante-room.

Master—Most excellent and Perfect Senior Warden, what is the cause of our assembling here?

Senior Warden—The propagation of the Order and the perfection of a Knight of the East and West who demands to be received among us.

Master—Let the ballot be spread.

If the ballot is clear, the Master of Ceremonies at once ushers the candidate into the Chamber of Reflection; a gloomy apartment painted or draped in black. In the center is a small table on which is a Bible and a skull and cross-bones and a candle inside of the skull is the only light in the room. After leaving candidate alone here a short time, Master of Ceremonies returns, dresses him as a Knight of the East and West, with a sword and white gloves, when he addresses him:

Master of Ceremonies—All the temples are demolished, our tools are destroyed with our columns; the sacred word is lost notwithstanding all our precaution

and we are in ignorance of the means of recovering it, or of knowing each other. The order in general is in the greatest consternation! Will you assist us in recovering the word?

Candidate—Most cheerfully.

Master of Ceremonies—Follow me. (Conducts him to the door of the Chapter.)

Master of Ceremonies—(Three and four raps; 000 0000.)

Senior Warden—What do you want?

Master of Ceremonies—It is a brother Knight of the East and West who is wandering in the woods and mountains and who, at the destruction of the second temple, lost the word and humbly solicits your assistance to recover it. (Senior Warden opens the door and candidate is conducted in.)

Senior Warden—(Seven raps; 000 0000.) Most Wise and Perfect Master, this is a Knight of the East and West who was wandering in the woods and mountains and who at the destruction of the second temple lost the word, and humbly solicits your assistance to recover it. [The Master is seated at the foot of the altar and the members on the floor, each with heads down, elbows on their knees, their faces covered with their left hands and their right hands on their necks, their jewels covered with black crape.]

Master—(To candidate.) My brother, confusion has come upon our works and it is no longer in our power to continue them. You must perceive from our looks and the consternation which prevails among us, what confusion reigns on the earth. The veil of the temple is rent, [the black curtain in front of the hill representing Calvary is drawn aside] the light is obscured and darkness spreads over the earth; the flaming star has disappeared, the cubic stone sweats blood and water and the sacred word is lost; therefore it is impossible we can give it to you. Nevertheless it is not our intention to remain inactive. We will endeavor to recover

it. Are you disposed to follow us?

Candidate—I am.

Master—Most Excellent and Perfect Brother Wardens, it is necessary this worthy Knight should travel thirty-three years [alluding to the years of the life of Christ, ""'] to learn the beauties of the new law.

The Wardens conduct the candidate slowly seven times around the room, causing him to kneel as he comes in front of the altar and when passing the West to bend the right knee, also to call out the name of each of the columns, Faith, Hope and Charity, as he passes them, after which he is halted in front of the Master.

Master—My brother, what have you learned on your journey?

Candidate—(Instructed.) I have learned three virtues, by which to conduct myself in future: Faith, Hope, Charity. Inform me if there are any others?

Master—No, my brother, they are the principles and

Note 198.—"In passing from Scotland to France it greatly changed its form and organisation, as it resembles in no respect its archetype, except that both are eminently Christian in their design. But in its adoption by the Ancient and Accepted Elite, its organisation has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the degree is made cosmopolite in its character.

"It was, indeed, on its first inception, an attempt to Christianise Freemasonry; to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest dispensation; to add to the first Temple of Solomon and the second of Zerubbabel a third, that to which Christ alluded when he said, 'Destroy this temple, and in three days will I raise it up.' The great discovery which was made in the Royal Arch ceases to be of value in this degree; for it another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope and Charity; the great lights, of course, remain, because they are of the very essence of Masonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Everything, in short, about the degree is Christian; but, as I have already said, the Christian teachings of the degree have been applied to the sublime principles of a universal system, and an interpretation and illustration of the doctrines of the 'Master of Nazareth,' so adapted to the Masonic dogma of tolerance, that men of every faith may embrace and respect them. It thus performs a noble mission. It obliterates, alike, the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold, and the equal intolerance of those of other religions who would be ready to exclaim, 'Can any good thing come out of Nazareth?'"—Macbey's Encyclopaedia of Freemasonry, Article Rose Croix, Prince of

the pillars of our new mystery. Approach near to us and make an engagement never to depart from that faith.

Master—(Seven raps; 000 0000. All rise and candidate is conducted to and caused to kneel on the step to the altar with his right hand on the Bible.)

OBLIGATION SOVEREIGN PRINCE OF ROSE CROIX DE
HERODEM.

I——do solemnly and sincerely promise and swear under the penalty of all my former obligations which I have taken in the preceding degrees, never to reveal directly or indirectly, the secrets or mysteries of Sovereign Prince of Rose Croix and Knight of the Eagle and Pelican, to any brother of an inferior degree, nor to any in the world besides who is not justly and lawfully entitled to the same, under the penalty of being forever deprived of the true word, to be perpetually in darkness, my blood continually running from my body, to suffer without intermission the most cruel remorse of soul; that the bitterest gall, mixed with vinegar, be my constant drink; the sharpest thorns for my pillow and that the death of the cross may complete my punishment should I ever infringe or violate in any manner or form the laws and rules which have been, are now, or may be hereafter made known or prescribed to me.

And I do furthermore swear, promise and engage on my sacred word of honor, to observe and obey all the decrees which may be transmitted to me by the Grand Inspectors General in Supreme Council of the thirty-third degree. That I will never reveal the place where I have been received, nor the ceremony used at my reception to any person on earth but to a lawful Prince of Rose Croix. That I never will initiate any person into this degree but by a lawful patent obtained for that purpose, either from this Chapter or from a Superior Council; so help me God and keep me steadfast in this my solemn obligation. Amen. (Candidate kisses the Bible.)

Master—Brethren, all is accomplished. (Members, all but the Wardens stand with their faces covered with their hands while the Wardens divest candidate of his apron and “order,” [white ribbon] of Knight of the East and West when the Master puts on him the white woolen chasubla of a Prince of Rose Croix.)

Master—This habit, my brother, teaches you the uniformity of our manners, and our belief; and will recall to your recollection the principal points of our mysteries. This black apron with which I invest you (puts it on him) is a mark of our sincere repentance of those evils which were the cause of all our misfortunes and it will also serve to show you those who are in search of the true word. This ribbon (puts the “order” of the degree on him) is the mark of our constant mourning till we have found it [the true word.] Pass to the west and assist us to search for it. (Wardens conduct candidate to the west.)

Master—(Seven raps; 000 0000.)

Senior Warden—(Seven raps; 000 0000.)

Junior Warden—(Seven raps; 000 0000.)

The brethren all rise and make the sign of the good shepherd.



Sign of the Good Shepherd

SIGN OF THE GOOD SHEPHERD.

Cross the arms on breast with hands extended and eyes raised to heaven.

Master—Most Excellent and Perfect Brother Wardens, what is the motive of our assembling?

Senior Warden—The loss of the word, which, with your assistance, we hope to recover.

Master—What must we do to obtain it?

Senior Warden—Be fully convinced of the three virtues which are the basis of our columns and our principles.

Master—What are they?

Senior Warden—Faith, Hope, Charity.

Master—How shall we find those three columns?

Senior Warden—By traveling three days in the most profound obscurity.

Master—Let us travel, brethren, from east to north and from west to south. (All pass around the room as indicated seven times bending their knees as they pass the altar in the east, candidate being conducted by Master of Ceremonies. At the third time around, the Master passes to the second apartment, at fourth time around, the Wardens pass to the second apartment; at the fifth time the balance of the officers except Master of Ceremonies follow and at the sixth time around, the members also pass to the second apartment, leaving Master of Ceremonies with candidate to complete the seventh alone, when they halt suddenly at the door of the second apartment.)

Master of Ceremonies—(To candidate.) You cannot enter unless you give me the word.

Candidate—I am in search of the word by the help of the new law and the three columns of Masonry. The members in the second apartment uncover their jewels and change their clothing from black to red.

Candidate—(Seven raps on door. Senior Warden slams the door in his face.)

Master of Ceremonies—(To candidate.) These marks of indignity are not sufficiently humiliating; you must pass through more rigorous proofs before you can find it. (Removes his chasuble and apron and puts over him a cloth covered with dust and ashes.)

Master of Ceremonies—(Continuing.) I am going to conduct you into the darkest and most dismal place, from whence the word shall triumphantly come, to the glory and advantage of masonry. Place your confidence in me. (Conducts him into the third apartment, removes the cloth from him, leads him around the room three times and calls his attention to the representations of the torments of the damned.)

Master of Ceremonies—The horrors which you have just seen are but a faint representation of those you shall suffer if you break through our laws, or infringe the obligation you have taken.

Master of Ceremonies—(Seven raps; 000 0000, on door of second apartment.)

Senior Warden—Most Wise and Perfect Master, there is an alarm at the door.

Master—See who knocks.

Senior Warden—Who knocks there?

Master of Ceremonies—It is a Knight, who, after having passed through the most profound and difficult places, hopes to procure the true word as a recompense for his labor.

Senior Warden—Most Wise and Perfect Master, it is a Knight, who, having passed through the most profound and difficult places, hopes to procure the true word as a recompense for his labor.

Master—Introduce him to the west of the Chapter with his eyes wide open. (Candidate is conducted in, after which he is covered with a veil.)

Master—From whence came you?

Candidate—(Instructed.) From Judea.

Master—By what road have you passed?

Candidate—By Nazareth.

Master—Who conducted you?

Candidate—Raphael.

Master—What tribe are you of?

Candidate—Of the tribe of Judah.

Master—Take the initials of each of these words; what do they form?

Candidate—J. · N. · R. · I. · : : : : "

Master—My brethren, what happiness! The word is recovered! Give him light. (Veil is removed.)

All—(Clap hands several times.) Hosanna in the highest; on earth peace, good will to men. Led by the organ all join in the following:

ANTHEM.

Grateful notes and numbers bring,
While the name of God we sing,
Holy, holy, holy Lord
Be thy glorious name adored.

Men on earth and saints above,
Sing the great Redeemer's love;
Lord thy mercies never fail,
Hail, celestial goodness, hail!

While on earth ordained to stay,
Guide our footsteps in thy way,
Mortals, raise your voices high
Till they reach the echoing sky.

Men on earth and saints above,
Sing the great Redeemer's love;
Sing the great Jehovah's praise,
Glorious in his works and ways.

Master—Approach, my brother, I will communicate to you our perfect mysteries. (Candidate is conducted to Master.)

Note 194.—"On the segment of the circle are the letters I. N. E. I. The jewel is of gold, with the pelican and eagle of silver. In this jewel are included the most important symbols of the degree: The cross, the rose, the pelican and the eagle, are all important symbols, the explanation of which will go far to a comprehension of what is the true design of the Rose Croix degree."—*Macy's Encyclopaedia and Dictionary of Freemasonry, Article Prince of Rose Croix.*

CHARGE TO CANDIDATE.

I congratulate you my brother on the recovery of the word, which entitles you to this degree of Perfect Masonry. I shall make no comment or eulogium on it. Its sublimity will no doubt be duly appreciated by you. You perceive, no doubt, with satisfaction, that you were not deceived when you were promised an aim Sublime which makes you perfect in the mysteries of masonry and unveils to you its allegorical emblems. To that point we are about to arrive. Now that you have attained this high estate in masonry, you have found in it all that is beautiful and good; you have become perfect. The sublime and the true have been developed to your eyes. It is not enough, my brother, to have been able to merit and acquire it, you must more and more render yourself perfect in it and study to draw from it for the future all the fruits possible, and may you my dear brother long enjoy it among us. Grant us that friendship, which is the bond of all associations, and be assured of ours, which you have now acquired.

I will now instruct you in the signs, tokens and words of this degree.



Sign of the
Good Shepherd

SIGN OF THE GOOD SHEPHERD.

Cross the arms on breast with hands extended and eyes raised to heaven.



Sign of Reconciliation.

SIGN OF RECONCILIATION.

Raise right hand and with index finger point upward.

ANSWER.

Point downward with index finger of right hand.



Sign of Help

SIGN OF HELP.

Cross the legs, the right behind the left.



Answer.

ANSWER.

Same except left leg behind the right.

TOKEN.

Give the sign of the Good Shepherd; face each other, bow; place reciprocally crossed hands on breast and give the fraternal kiss and pronounce the pass word.

PASS WORD:—Emmanuel.

SACRED WORD:—I.:N.:R.:I.: *Inri*; lettered by the persons giving it alternately. They are the initials of the Latin words; *Jesus, Nazareus, Rex, Judaeorum*, signifying Jesus of Nazareth, King of the Jews. [In Latin I and J are interchangeable.]

Master—Go, my brother, and make yourself known to all the members of this Sovereign Chapter and return again. (Candidate passes from one to another whispering the pass-word in the ear of each, then returns and kneels before the altar when the brethren gather around him and each places his right hand on him.)

Master—(Investing candidate with ribbon and jewel of degree.) By virtue of the authority vested in me by

this Sovereign¹⁰⁰ Chapter of Rose Croix, I do hereby constitute and create you a Sovereign Prince of Rose Croix de Herodem and Knight of the Eagle and Pelican that you may enjoy now and forever all the privileges, prerogatives and titles attached to this sublime degree, as virtue and humanity are the foundations of it. I hope my brother never to see you dishonor the ribbon with which you have been invested.

Note 185.—“Rose Croix, Sovereign Prince of. Because of its great importance in the Masonic system, and of the many privileges possessed by its possessors, the epithet of ‘Sovereign’ has been almost universally bestowed upon the degree of Prince of Rose Croix. Recently, however, the Mother Council of the Ancient and Accepted Scottish Rite at Charleston has discarded this title, and directed that the word ‘Sovereign’ shall only be applied to the thirty-third degree of the Rite; and this is now the usage in the Southern Jurisdiction of the United States.”—Mackey’s Encyclopedia of Freemasonry, Article Rose Croix, Sovereign Prince of.

PHILOSOPHICAL ANALYSIS

EIGHTEENTH DEGREE, OR SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM, AND KNIGHT OF THE EAGLE AND PELICAN.

Pretended Scotch Origin of Degree False.—To Steal the Popularity of Robert Bruce.—Rose Croix Hell, a Masonic Caricature.—Impudent and Detestible Mimicry.

The review of this degree appropriately closes Vol. 1, of this work. To understand it, read carefully the foot-notes, taken from the masters of Masonry, and seers of religious antagonism to the Bible and God.

From these Masonic teachers we learn that this degree of the Rose (or blood-red) Cross "was founded by the Jesuits for the purpose of counteracting the insidious attacks of Free Thinkers upon the Romish Faith," (*Note 186.*) This testimony of *Clavel* is obviously true. "It is conferred in a body called a Chapter," (*Note 188*) which is the Romish name for a Dean and his Clergy. "The word is now exclusively appropriate for lodges conferring degrees higher than the Symbolic," or Old York degrees, (*Mackey's Cyclopaedia, Art. Chapter.*) These "higher" degrees, we need scarcely say, are French; invented in the Jesuits' College of Clermont, Paris; and that at the time when Scotch mind led the Protestant world. Scotland had overthrown and expelled Popery without shedding a drop of Popish blood; though her own martyrs shed plenty! France then led the false worships of the Anti-Christian world, by infidelity and superstition in the form of atheism and Romanism. And this Rose Cross degree was falsely derived from Scotland by *Oliver*, who said it was instituted by *Robert Bruce*, in a mountain called "*Herodem*," (*Note 187.*) This stupendous falsehood was invented for the double purpose of giving Masonry the popularity

of *Robert Bruce*, the hero of Bannockburn; and deriving this degree from Scotland, then the leading nation of pure Bible Christianity! But, as here stated by *Clavel*, (*Note 186.*) the degree was invented by Jesuits, to popularize and protect priestcraft and the Romish superstition, from atheism which is born of priestcraft:—which makes the lovely and simple religion of Christ so shockingly abhorrent that men revolt at it, and mistaking priestism for Christianity, flee to atheism to get rid of it. To comprehend this, read carefully this expose, which, depicting the hall or halls where this, so called "eminently Christian" degree is enacted, thus describes its lodge room:

"*The First Apartment* represents Mount Calvary, and is hung with black," and lighted with wax candles.

"*The Second Apartment* contains a transparency representing the ascension of Christ;" and

"*The Third Apartment* represents *Hell*" as a lake of boiling brimstone, out of which "human beings encircled with flames," are attempting to crawl, while "devils with pitchforks" are pitching them back. Such is the room, and such the drapery of the rooms where this *degree of the Rose Cross* is enacted, of which the Masonic Lexicographer, Mackey, says, "everything, in short, about the degree is Christian." See (*Note 193.*)

This is about as just, fair, and true a picture of Bible Religion as would be a painting of the Slavery-Rebellion, representing it as a Hell of War, Poverty, Liquor, Poison, Arson, and Negro-whipping with Robert Toombs, Jefferson Davis, John B. Floyd, Judah P. Benjamin and others, creeping up the banks to get out; with Johan Most and his Anarchists thrusting them back with hot pitchforks, over the dead line of Libby and

Andersonville, with Lincoln in the distance looking on smiling.

Doubtless the Hell of the Bible, which is a hell of sin and wrath made by sinners, and preferred by them to Heaven, is hotter than flames, and more offensive than brimstone. But this Rose Cross Hell is a Masonic caricature invented by priests, to scare sinners and keep them paying Peter's Pence, to support them in luxury and vice. Such a Hell is in short a stupendous Masonic falsehood; a double-acting caricature, to manufacture a Romish population of weak and timid dupes; and sturdy, stupid atheists.

But the use Masons now make of it is succinctly explained in the expose (p. 476) where the *Master of Ceremonies* "leads the candidate around the room three times;" calls his attention to the "*representations of the torments of the damned*," and then tells him:

"The horrors which you have just seen are but a faint representation of those you shall suffer if you break through our laws, or infringe the obligation you have taken."

This degree thus clearly proves and shows the identity and oneness of Popery and Masonry; both in their origin and their object. Both are the invention of priests. Both are false religions. Both farm men's interest in eternity that tyrants may tax and govern them in time.

Both this degree and the 17th, preceding, are called by Masonic Authorities, "*entirely philosophical*," (Note 182,) and they are. They lay hold of the Apocalypse which has been largely a sealed book to Christ's Church and they thus use "the Revelation of Jesus Christ" for the purpose of Devils; who, by entering Judas Iscariot,

procure the crucifixion of Christ; and then seize the Cross on which the world's horror was enacted; to turn it into an idol, draw away the sinner's attention from the sufferer; and cheat mankind out of salvation by his death.

Now when you have waded through the gewgaws and trumpery of these two devil caricatures of the Revelation, made by these 17th and 18th degrees, where the most sublime and awful realities are degraded by the most impudent and detestable mimicry; as "the angels holding the four winds of the earth." (*Rev. 7, 1*), personified by men, called Masons, holding, and whisking bladders filled with wind; with which more diabolical balderdash; then open your Bibles and read the Revelation itself, which wonderful book is a series of tableaux or plates, in the war against idolatry; down to the final gathering of Gog and Magog to the great battle-day of God; and you will clearly discern "the Philosophy of these two devils' degrees which is to degrade the Revelation of Jesus Christ."

SCOTCH RITE
Masonry Illustrated.

THE COMPLETE RITUAL

OF THE

ANCIENT AND ACCEPTED SCOTTISH RITE,
PROFUSELY ILLUSTRATED.

By A SOVEREIGN GRAND COMMANDER, 33°

WITH AN HISTORICAL SKETCH OF THE ORDER, INTRODUCTION
AND CRITICAL ANALYSIS OF EACH DEGREE

—BY—

PRESIDENT J. BLANCHARD OF WHEATON COLLEGE

OVER FOUR HUNDRED QUOTATIONS FROM STANDARD
MASONIC AUTHORITIES CONFIRM THE ACCURACY
OF THE RITUAL AND SHOW THE CHARACTER
OF MASONIC TEACHING AND DOCTRINE

VOLUME 2

NINETEENTH TO THIRTY-THIRD DEGREE INCLUSIVE

NOMENCLATURE AND CLASSIFICATION OF THE GRADES IN FREEMASONRY

SYMBOLIC GRADES

Conferred only in regular Lodges of Master Masons,
duly constituted by Grand Lodges

- 1° Entered Apprentice 2° Fellowcraft
3° Master Mason

INEFFABLE GRADES

- 4° Secret Master 9° Master Elect of Nine
5° Perfect Master 10° Master Elect of Fifteen
6° Intimate Secretary 11° Sublime Master Elected
7° Provost and Judge 12° Grand Master Architect
8° Intendant of the building 13° Master of the Ninth Arch
 14° Grand Elect Mason

Conferred in a Lodge of Perfection, 14°, duly con-
stituted under authority of the Supreme Council of
the 33°.

ANCIENT HISTORICAL AND TRADITIONAL GRADES

- 15° Knight of the East or 16° Prince of Jerusalem
Sword

Conferred in a Council, Princes of Jerusalem, 16°.

APOCALYPTIC AND CHRISTIAN GRADES

- 17° Knight of the East and West
18° Knight of Rose Croix de H-R-D-M
Conferred in a Chapter of Rose Croix
de H-R-D-M, 18°

MODERN HISTORICAL, CHIVALRIC, AND PHILOSOPHICAL GRADES

- 19° Grand Pontiff 27° Commander of the Temple
20° Master ad Vitam 28° Knight of the Sun
21° Patriarch Noachite 29° Knight of St. Andrew
22° Prince of Libanus 30° Grand Elect Kadosh or
23° Chief of the Tabernacle Knight of the White and
24° Prince of the Tabernacle Black Eagle
25° Knight of the Brassen 31° Grand Inspector
Serpent Inquisitor Commander
26° Prince of Mercy 32° Sublime Prince of the
Royal Secret

Conferred in a Consistory, Sublime Princes of
the Royal Secret, 32°

OFFICIAL GRADES

- 33° Sovereign Grand Inspector General

Conferred only by the SUPREME COUNCIL, 33°
and upon those who may be elected to receive it by
that high body which assembles yearly.

PUBLISHER'S PREFACE

SECOND VOLUME.

This Second Volume is simply a continuation of the
First one. The magnitude of the work, (aggregating
over One Thousand Pages,) rendered a division into
two Volumes desirable. The Introduction, Historical
Sketch and Preface found in the First Volume are for
the entire Work.

Attention is again called to the fact that the *First
Three Masonic Degrees*, termed the "Blue Lodge De-
grees," are not given in this work, because those degrees
are common to all the different Masonic Rites, and are
very fully and accurately given in *Freemasonry Illus-
trated*, as advertised in the back part of this Volume.
The reader will however find the "*Secret Work*" of
those degrees given in the last Chapter of this Volume.

THE PUBLISHER.

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THE CONCLAVE¹⁰⁰

OR

CELESTIAL CITY

Containing an epitome of the twelve degrees of the Philosophic Chamber of the Ancient and Accepted Rite.

The twelve degrees preceding the Rose Croix are, as we have shown, associated with the twelve signs of the Zodiac.

From these fixed signs, the Rite passes to the Sun, Moon and the Planets.

From these the Rite looks to the four elements or four components of man, etc., and from these it considers the spirit and matter, or infinite and finite of the Universe and of man.

In the Rose Croix Degree, we have seen the son of masonry and heard the promise of universal peace and joy. Now let us proceed to seek the methods of realization, and learn how to restore the lost Eden and re-edify the Celestial City.

Note 196.—"Conclave. Commanderies of Knights Templars in England and Canada are called Conclaves, and the Grand Encampment the Grand Conclave. The word is also applied to the meetings in some other of the high degrees. The word is derived from the Latin con, 'with,' and clavis, 'a key,' to denote the idea of being locked up in seclusion, and in this sense was first applied to the apartment in which the cardinals are literally locked up when met to elect a pope."—Mackey's Encyclopaedia of Freemasonry, Article Conclave.

♁ · Π · ☉ · Ω · ♁ · ♃ · ♄ · ♅ · ♆ · ♇ · ♈ · ♉ · ♊ · ♋ · ♌ · ♍ · ♎ · ♏ · ♐ · ♑ · ♒ · ♓

CHAPTER XXXIII

NINETEENTH DEGREE OR GRAND PONTIFF.¹⁹⁷

MERCURY ☿

DECORATIONS:—The hangings are blue sprinkled with stars of gold; the whole Chapter is lighted by one large Spherical Transparency behind the Master's seat in the East.

In the East is a throne, and over it is a blue canopy. Around the room are twelve columns as follows: One on each side of the Master, one on each side of the Warden in the West, four in the North and four in the South of the Chapter; on the Capitals of these Columns are the initials of the names of the twelve tribes,¹⁹⁸ in the following order, beginning on the column on the right hand of the Master, and going round by the North, West and South, viz:

Ephraim,	Benjamin,	Issachar,
Naphtali,	Asher,	Dan,
Manassah,	Zebulon,	Reuben,
Simeon,	and	Gad

Under these in the same order, are the zodiacal signs.

¹⁹⁷ Note 197.—“Grand Pontiff. The 19th degree of the Ancient and Accepted rite. The degree is founded on the mysteries of the Apocalypse, relating to the new Jerusalem, as set forth in the Revelation of St John xxi. and xxii., which it illustrates and endeavors to explain. The assembly is styled a chapter, two apartments are required. The presiding officer is styled Thrice Puissant Grand Pontiff. The members are called Faithful Brothers.”—*Macey's Encyclopaedia and Dictionary of Freemasonry*, Article Grand Pontiff.

¹⁹⁸ Note 198.—“Tribes of Israel. All the twelve tribes of Israel were engaged in the construction of the first Temple. But long before its destruction ten of them revolted, and formed the nation of Israel, while the remaining two, the tribes of Judah and Benjamin, retained possession of the Temple and of Jerusalem under the name of the kingdom of Judah. To these two tribes alone after the return from the captivity was intrusted the building of the second Temple. Hence in the high degrees which, of course, are connected for the most part with the Temple of Zerubbabel or with events that occurred subsequent to the destruction of that of Solomon, the tribes of Judah and Benjamin only are referred to. But in the primary degrees which are based on the first Temple, the Masonic references always are to the twelve tribes. Hence in the old lectures the twelve original points are explained by a reference to the twelve tribes.”—*Macey's Encyclopaedia of Freemasonry*, Article Tribes of Israel.

On the base of each column is the initial in the same order of the name of one of the Apostles of Christ, viz: John, Peter, Andrew, James, Philip, Bartholomew, Thomas, Matthew, James, Lebbeus, Simon, and Matthias.

DRAFT:—The tracing board has a mountain in the foreground. A four-square city appears descending from the sky; below is a representation of Jerusalem,¹⁹⁹ overturned and in ruins. There are twelve gates of pearl, three on each side; a great glory in the center gives it light. Beneath the ruins of the city lies a serpent with three heads bound in chains; on one side of the draft is a high mountain.

TITLES:—The Master is styled Thrice Puissant and is seated on a throne in the East, and holds a sceptre in his hand, on his breast is the High Priest's Breast Plate. There is but one Warden seated in the West with a golden staff in his hand.

There is also an Orator, two Deacons and a Master of Ceremonies, and Tyler. The brethren are styled Faithful and True Brethren.

DRESS:—The brethren are clothed in white linen robes, each with a blue fillet of satin round his head with twelve gold stars on it.

ORDER:—A broad crimson ribbon, with twelve gold stars in front, worn from right to left.

JEWEL:—A gold medal or square plate, on one side of which is engraved the word Alpha, and on the other Omega.

BATTERY:—Is twelve equal strokes.

¹⁹⁹ Note 199.—“The eastern portion of Jerusalem, known as Mt. Moriah, with which as masons, we are particularly concerned, is fully described under that head; as are the clefts of rocks, the hill west of Mt. Moriah the Valley of Jehoshaphat, the valley of Shaveh and other neighboring places under their respective titles. The history of this memorable city partakes in its misfortunes of the exaggerations of romance. Levelled again and again to the ground; pillaged, burned; made the spoil of every nation of antiquity, it has yet resisted every attempt to blot it from existence and stands, at the present day, with a population of 125,000, insignificant in comparison with its former grandeur, yet representing the grandest and most important scenes recorded in the pages of history, human and divine. In 1803 a lodge was established here under the title of the Royal Solomon Mother Lodge.”—*Morris's Masonic Dictionary*, Article Jerusalem.

OPENING CEREMONIES

DEGREE OF GRAND PONTIFF.^{***}

Thrice Puissant—Faithful and true brethren Grand Pontiff, I propose to open this Chapter; aid me to do so. Brother Junior Deacon, see that we are properly tyled.

Junior Deacon—(Knocks twelve on the door, opens it and says:) Faithful and true brother, this Chapter of Grand Pontiffs is about to be opened, take due notice and govern yourself accordingly. (Then shuts the door.) *Thrice Puissant*, we are properly tyled.

Thrice Puissant—How?

Junior Deacon—By a faithful and true brother without, armed and vigilant.

Thrice Puissant—Faithful and true brother Warden, what is the hour?

Warden—The time is foretold to all nations, the Sun of Truth has risen over the desert, the last struggle between good and evil, light and darkness commences, the Cube Stone has become a mystic Rose and the lost word is recovered.

Thrice Puissant—Be grateful to God, my brethren, and let us proceed to open this Chapter, that we may

Note 200.—“Grand Pontiff. (Grand Pentife ou Sublime Ecossais.) The nineteenth degree of the Ancient and Accepted Scottish Rite. The degree is occupied in an examination of the Apocalyptic mysteries of the New Jerusalem. Its officers are a *Thrice Puissant* and one *Warden*. The *Thrice Puissant* is seated in the east on a throne canopied with blue, and wears a white satin robe. The *Warden* is in the west, and holds a staff of gold. The members are clothed in white, with blue sashes embroidered with twelve stars of gold, and are called *True and Faithful Brothers*. The decorations of the Lodge are blue sprinkled with gold stars.”—Mackey's Encyclopaedia of Freemasonry, Article Grand Pontiff.

labor together for his glory and the improvement of mankind. Together my brethren, (all give the sign.)

Thrice Puissant—(Strikes one; 0.)

Warden—(Strikes one; 0, and so on alternately to twelve.)

All—(Clap twelve with their hands, and cry three times;) Hoshea.^{***}

Thrice Puissant—The Sun is up and this Chapter is open.

Thrice Puissant—(Strikes one; 0.) Be seated, faithful and true brethren.

Note 201.—“Hoshea. The word of acclamation used by the French Masons of the Scottish Rite. In some of the Cahiers it is spelled *Osee*. It is, I think, a corruption of the word *hosanna*, which is used by the English and American Masons of the same Rite.”—Mackey's Encyclopaedia of Freemasonry, Article Hoshea.

CHAPTER XXXIV

NINETEENTH DEGREE OR GRAND PONTIFF.^{***}

INITIATION.

[Master of Ceremony retires and prepares the candidate as a Knight Rose Croix, conducts him to the door, knocks six and one.]

Junior Deacon—(Knocks six and one, opens the door and says:) Who hails?

Master of Ceremonies—A Knight Rose Croix, who desires to attain the degree of Grand Pontiff.

Junior Deacon—How long hath he served?

Master of Ceremonies—Three years.

Junior Deacon—Where?

Master of Ceremonies—In the ranks of Truth.

Junior Deacon—How armed?

Master of Ceremonies—With Charity, Hope and Faith.

Junior Deacon—Against what enemies?

Master of Ceremonies—Intolerance and oppression.

Note 202.—"Grand Pontiff." [Scotch Masonry.]—The first degree conferred in the Consistory of Princes of the Royal Secret, Scotch Masonry and the 19th upon the catalogue of that system. Its officers are a Thrice Puissant Grand Pontiff and a Warden. The members are termed True and Faithful Brothers. The historical lessons are drawn from the Book of Revelations. The assembly is styled a Chapter. The hangings are blue, sprinkled with gold stars. The members are clothed in white linen with blue fillets, embroidered with 12 golden stars. Jewel, a square plate of gold having on one side the word Alpha, on the other the word Omega. Hours, from the hour foretold to the hour accomplished. The draft of the lodge represents a square city with 12 gates, three on a side; in the midst a tree bearing twelve manner of fruits."
—Morris's Masonic Dictionary, Article Grand Pontiff.

Junior Deacon—Why doth he now desire to attain the degree of Grand Pontiff?

Master of Ceremonies—That he may be better qualified to serve the cause of truth and light.

Junior Deacon—What other weapons does he need than Charity, Hope and Faith?

Junior Deacon—Then let him take his first lesson now, and wait with patience until the Thrice Puissant is informed of his request, and his will ascertained. [Junior Deacon shuts the door, goes to the Thrice Puissant, and the same questions and answers are given, except the last to be patient and wait.]

Thrice Puissant—Since his desires are commendable, faithful and true brother Junior Deacon, let him enter. [Junior Deacon opens the door, the candidate enters with the Master of Ceremonies who conducts him twelve times round the Chapter, halting at one of the columns at each circuit. At the fourth column.]

Master of Ceremonies—*Judah*^{***} shall return again to his first estate, when the empire of evil ends; Light and not darkness is eternal; Truth and not error is immortal. (At the third column.)

Master of Ceremonies—*Issachar* shall once more be free, when sin and suffering are known no longer; far in the future unto us, that day of light is now with God. Time is a succession of points, each in the center of eternity; evil lasts only during time. The reign of God is measured by eternity. (At the ninth column.)

Master of Ceremonies—*Zebulon*, shall find peace, as ships that come out of great storms, and furl their sails

Note 203.—"Judah and Benjamin. Of the twelve tribes of Israel who were at various times, carried into captivity, only two, those of Judah and Benjamin, returned under Zerubbabel to rebuild the second Temple. Hence, in the high degrees, which are founded on events that occurred at and after the building of the second Temple the allusions are made only to the tribes of Judah and Benjamin."
—Mackey's Encyclopedia of Freemasonry, Article Judah and Benjamin.

and let drop their anchors in quiet harbors. For peace shall be the universal law to all the children of a common father. (At the tenth column.)

Master of Ceremonies—Reuben, like all mankind, has wandered far into the darkness, the steps of the ages ring in their stately march down the long slopes of time, and ever the dawn draws nearer. Men are God's instruments to accelerate its coming work, then my brother, be patient, wait. (At the eleventh column.)

Master of Ceremonies—Simeon, shall be reconciled to God, when intolerance no longer persecutes and bigotry no longer hates; when man, brother of man shall no longer be his torturer, his death, his fate. The waves of eternity roll ever nearer to us, on the narrow sands of life, that crumble under our weary feet. Those on whose ears the roar of the same surges smite, and whom the next wave will engulf together, should have in their hearts a prayer to God, and not hatred for their brother. (At the twelfth column.)

Master of Ceremonies—Gad, shall overcome at last, though a troop of evils long overcame him, as they overcome us all. The serpent is still unchained. The giants still assail the battlements of Heaven and scarce recoil before its lightnings. (At the first column.)

Master of Ceremonies—Ephraim has strayed from home, he shall return in tears and penitence and find eternal rest. From God all souls have emanated and to him all return. (At the eighth column.)

Master of Ceremonies—Manasseh, shall be restored to sight; We are all blind swimmers in the currents of a mighty sea that hath no shore. We see as in a dream the effects and not the causes. The simplest things are miracles to us. We do not see the flower that is within

the seed, nor the towering oak enveloped in the acorn; nor the odors and colors in the tasteless, colorless, invisible air and limpid water and rank dark earth, from which the seed extracts them by its mysterious chemistry. When the divine light cometh we shall see and know. (At the second column.)

Master of Ceremonies—Benjamin, shall be redeemed and come back from exile and captivity, for they, like pain, poverty and sorrow are blessings. Without them there would be scant excellence in human nature, neither fortitude nor self-denial, industry nor patience, charity nor tolerance, magnanimity nor generosity, heroism nor gratitude. (At the seventh column.)

Master of Ceremonies—Dan, shall obey the new law; the law of love. He prayeth best who loveth best, all things both great and small; for the great God that loveth us, he made and loveth all. (At the sixth column.)

Master of Ceremonies—Asher, shall pluck the fruit of the tree of life, that towers above the golden spires and overlooks the Jasper walls of the New Jerusalem. (At the fifth column.)

Master of Ceremonies—Naphtali, believes hopes, waits and is patient; believes that all death is new life, all destruction and dissolution re-combination and re-production, and all evil and affliction, but the modes of this great genesis that shall not be eternal. Hopes for the time when this incessant flux and change shall cease, and the new law of love and light rule in all spheres and over all existence, and waits with patience the fulfillment of the inviolable promises of God. [At this moment a thick veil is thrown over the candidate and he is hurried into a small dark room, so he can take

the cloth off when he chooses. They make him sit on the floor in the middle, and then retire. This room should be black, with no furniture. Apertures must be made so that without admitting any one, the voice of one speaking outside may be heard. It must also be arranged so that flashes of lighting may be produced. The candidate is left there for about five minutes, when a brother says in his hearing:]

First Brother—All who will not worship the Beast with seven heads and ten horns, and upon his horns ten crowns, and the mysterious name upon his forehead shall be slain, all men, the high and low, the rich and poor, freeman and slave shall receive upon their right hand or on their forehead, his mark, his name, and the number*** of his name which is 666, or they shall neither buy nor sell; for his is power, dominion and authority of the Great Dragon. Man, helpless and in darkness, wilt thou receive his mark that thou mayest emerge to light.

Second Brother—Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made Heaven and Earth, and the sea, and the springs of water, for he alone has the true sign. If any man worship the Beast and his image, and receive his

Note 204.—“Numbers. The symbolism which is derived from numbers was common to the Pythagoreans, the Kabbalists, the Gnostics, and all mystical associations. Of all superstitions, it is the oldest and the most generally diffused. Allusions are to be found to it in all systems of religion; the Jewish Scriptures, for instance, abound in it, and the Christian show a share of its influence. It is not, therefore, surprising that the most predominant of all symbolism in Freemasonry is that of numbers.

The doctrine of numbers as symbols is most familiar to us because it formed the fundamental idea of the philosophy of Pythagoras. Yet it was not original with him, since he brought his theories from Egypt and the East, where this numerical symbolism had always prevailed. Jamblichus tells us (Vit. Pyth., C. 28) that Pythagoras himself admitted that he had received the doctrine of numbers from Orpheus, who taught that numbers were the most provident beginning of all things in heaven, earth, and the intermediate space, and the root of the perpetuity of divine beings, of the gods and of demons.”—Mackey's Encyclopædia of Freemasonry. Article Numbers.

mark on his forehead or in his hand, he shall drink the wine of God's indignation and be banished from the presence of the Holy Angels and of the World, that is the Redeemer. Remorse shall torture them, and they shall have no rest, who worship the beast and his image and receive the marks of his name.

Third Brother—Have patience, Oh! thou, who though in darkness art still our brother; keep the commandments of God, and this faith in his justice and infinite goodness. [There is silence for a little while.]

First Brother—The first Angel hath poured his vial on the earth and a foul and horrid plague hath fallen on all who wear the mark of the Beast and have worshipped his image. [Light flashes in the room.]

Second Brother—The second Angel hath poured his vial on the Sea, and it hath become like the blood of a dead man, and everything therein hath died. [Another flash.]

Third Brother—The third Angel hath poured his vial upon the rivers and the living springs, and they have become blood. [Another flash.]

Thou art just and righteous Oh God; the infinite and eternal in all thy judgments. For thou hast given them blood to drink, who have persecuted their brethren for their faith and usurped the power and prerogative of judgment, and shed the blood of the virtuous and good.

First Brother—The fourth Angel hath poured his vial upon the Sun, and the wicked are scorched with great heat and yet will not repent. [Another flash.]

Second Brother—The fifth Angel hath poured his vial upon those who worship the Beast, his kingdom is shrouded in darkness and his followers howl from pain and terror and blasphemy, and still do not repent. [Another flash.]

Third Brother.—The sixth Angel hath poured out his vial upon the great rivers of the Orient, and they are dried up and the spirits of falsehood, fraud and evil marshal their armies for the great battle to be fought on

the great day of the Almighty God. Unexpectedly, before men see it dawn, that day will come; see that ye be not found unprepared, but wear evermore the armor of Charity, Hope and Faith, lest it come suddenly and find you naked and defenceless. [Another flash.]

First Brother—The seventh Angel hath poured his vial into the Air. It is done. (Upon this thunder is heard without, and frequent flashes light the cell, then there are loud noises, voices, etc., and a crash representing a city destroyed by an earthquake.)

First Brother—The Cities of the nations have fallen and intolerance, that great Babylon²⁰⁵ is no more. The chains imposed by fraud upon the human mind, the manacles and fetters fastened by force upon free thought have fallen. The towers and battlements the bastions and the ramparts, that power and fraud, and falsehood though impregnable have fallen, and they no longer shall be drunk with the blood of the saints and martyrs of the Truth.

Second Brother—Salvation, Glory, Honor and Power to the eternal God and Infinite Father. True and righteous are his judgments. Let all his creatures and the great voice of the ocean and his thunders cry rejoicingly. "The Lord omnipotent reigneth, and sin and evil are dethroned. Blessed are they that obey his law and trust in his goodness, that they may have right to the

Note 205.—"Babylon. The ancient capital of Chaldea, situated on both sides of the Euphrates, and once the most magnificent city of the ancient world. It was here that upon the destruction of Solomon's Temple by Nebuchadnezzar in the year of the world, 3294, the Jews of the tribe of Judah and Benjamin, who were the inhabitants of Jerusalem, were conveyed and detained in captivity for seventy-two years, until Cyrus, king of Persia, issued a decree for restoring them, and permitting them to rebuild their temple, under the superintendance of Zerubbabel, the Prince of the Captivity, and with the assistance of Joshua the High Priest and Haggai the Scribe.

Babylon the Great, as the prophet Daniel calls it, was situated four hundred and seventy-five miles in a nearly due east direction from Jerusalem.—Mackey's Encyclopedia of Freemasonry, Article Babylon.

Tree of Life, and may enter through the gates into the city."

Brother who art in darkness, wilt thou obey that law and trust in that infinite goodness and be patient, though the appointed time may seem to draw no nearer during thy life, nor thy labors and exertions to produce any fruit?

Candidate—I will.

Second Brother—Wilt thou be neither weary nor discouraged; satisfied to sow the seed and that those who come after thee may reap, if God so wills it?

Candidate—I will.

First Brother—Come then with us to the abode of light. (The door is opened and the candidate received by several brethren and conducted into the Chapter. The draft is seen, displayed, and after he enters the officers read as follows:)

Orator—I saw a new Heaven and a new Earth, for the first Heaven and first Earth were passed away, and there was no more Sea. I saw the Holy City, the new Jerusalem coming down from God out of Heaven. Henceforth he will dwell with men and be their father, and they his obedient and loving children. He will wipe the tears from all eyes, and there shall be no more death, nor fraud, nor falsehood; there shall be no more sin and shame, no remorse and affliction, sickness nor death any more, for the ancient wrong and evil have passed away forever.

Warden—He that sits upon the throne saith, "I make all things new, write, for these words are true. To him that thirsteth I give freely the waters of the Spring of Life. He that overcometh shall inherit all things, I will be his father and will love my child."

Thrice Puissant—In the Heavenly City there shall be no temple, for the Lord God Almighty and the Redeemer are its temple; nor Sun, nor Moon shall be needed there, for the primitive light shall shine therein and give it light. In that light shall all nations walk, and

there shall all the splendor of the universe have their spring and centre. Therein shall be no night, wickedness nor falsehood; but the light and everlasting life and truth of God shall reign there forever. He is Alpha and Omega²⁰⁶ the beginning and the end, the first and the last, from whom all things come, and to whom all return. My brother if you believe in these promises, go now to the holy altar and there assume the obligation of this degree. (Candidate kneels at the altar, places his hands upon the Bible and takes the following obligation.)

OBLIGATION DEGREE OF GRAND PONTIFF.

I——in the presence of the Almighty God, and believing in justice and mercy, do hereby and hereon most solemnly and sincerely promise and swear, that I will never reveal any of the secrets of this degree to any person in the world, except to him or them to whom the same may lawfully belong, and then only when I am duly authorized and empowered so to do.

I furthermore promise and swear that I will obey the by-laws, rules and regulations of any Chapter of this degree to which I may belong; and the edicts, laws and mandates of the Grand Consistory²⁰⁷ of Sublime Princes and Commanders of the Royal Secret, under whose jurisdiction it may be holden, as well as those of the

Note 206.—“Alpha and Omega. The first and last letters of the Greek language, referred to in the Royal Master and some of the higher degrees. They are explained by this passage in Revelations ch. xxii. v. 13 ‘I am Alpha and Omega, the beginning and the end the first and the last.’ Alpha and Omega is therefore, one of the appellations of God, equivalent to the beginning and the end of all things, and so referred to in Isaiah xli. 4, ‘I am Jehovah, the first and the last.’”—Mackey’s Encyclopaedia of Freemasonry, Article Alpha and Omega.

Note 207.—“Grand Consistory. The governing body over a State of the Ancient and Accepted Scottish Rite, subject, however, to the superior jurisdiction of the Supreme Council of the Thirty-third. The members of the Grand Consistory are required to be in possession of the thirty-second degree.”—Mackey’s Encyclopaedia of Freemasonry, Article Grand Consistory.

Supreme Council of the 33rd degree, within whose jurisdiction I may reside, so far as the same may come to my knowledge.

I furthermore promise and swear that I will devote myself, my heart, my hand, my speech and my intellect to the cause of justice, truth and toleration²⁰⁸ and will endeavor to do something for the benefit of my country and the world that shall live after I am dead; and that I will henceforth consider only what is right and just, and noble, and generous for me to do, and not whether any benefit to myself or mine will result therefrom, or whether I shall receive therefor thanks or ingratitude. All of which I do most solemnly and sincerely promise and swear, binding myself under no less a penalty²⁰⁹ than that of being held false Knight and faithless soldier by every true Knight and honest man in Christendom. So help me God.

Thrice Puissant—Melchizedek, King of Salem, whose name signifies just and equitable King, was the Priest of the Most High God; he met Abram returning from the slaughter of the Kings and blessed him, and Abram

Notes 208.—“The same old Charges say, ‘No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion or nations, or state policy, we being only as Masons of the Catholic religion above mentioned, we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conducted to the welfare of the Lodge, nor ever will.’”—Mackey’s Encyclopaedia of Freemasonry, Article Toleration.

Note 209.—The words ‘So help me God’ refer exclusively to the withdrawal of divine aid and assistance from the jurator in the case of his proving false, and not to the human punishment which society would inflict.

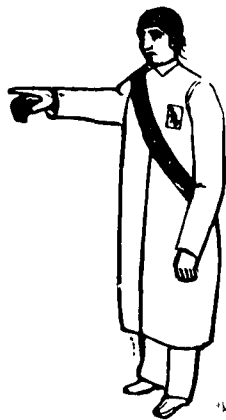
In like manner, we may say of what are called Masonic penalties, that they refer in no case to any kind of human punishment, that is to say, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Masonry affect neither life nor limb. They are expulsion and suspension only. But those persons are wrong, be they mistaken friends or malignant enemies, who suppose or assert that there is any other sort of penalty which a Mason recalcant to his vows is subjected to by the laws of the Order or that it is either the right or duty of any Mason to inflict such penalty on an offending brother. The obscuration of a Mason simply means that if he violates his vows or betrays his trust he is worthy of such penalty, and that if such penalty were inflicted on him it would be but just and proper. ‘May I die,’ said the ancient, ‘if this be not true, or if I keep not this vow.’ Not may any man put me to death, nor is any man required to put me to death, but only, if I so act, then would I be worthy of death. The ritual penalties of Masonry supposing such to be in the hands not of man, but of God, and are to be inflicted by God, and not by man.”—Mackey’s Encyclopaedia of Freemasonry, Article Penalty.

gave unto him the tenth of the spoils. (He anoints him with a little oil on the crown of his head and says:)

Be thou a Priest forever, after the order of Melchizedek, virtuous, sincere, equitable, true; minister of justice and priest of toleration, be faithful to God, thy duty and thyself, and thus deserve the title of Sublime Pontiff or Scottish Mason, which you are henceforward entitled to wear. Rise now my brother, and receive the sign, token and words of this degree.

SIGN.

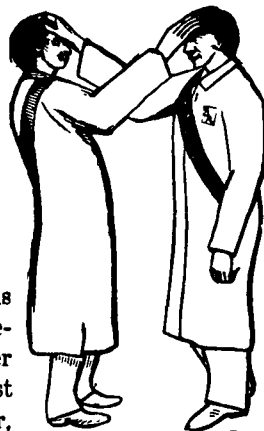
Extend horizontally the right arm; the hand is also extended, bring down the three last fingers perpendicularly.



Sign, Grand Pontiff Degree.

TOKEN.

Each places the palm of his right hand on the other's forehead; one says, Alleluia, the other answers Praise the Lord; the first then says, Emanuel, the other, God speed you. Both say Amen.



Token, Grand Pontiff.

BATTERY:—Twelve equi-timed strokes.

TO OPEN:—It is the predicted hour.

TO CLOSE:—The hour is accomplished.

PASS WORD:—Emanuel.

SACRED WORD:—Alleluia. (Every brother now advances in turn to the candidate and gives him the token.)

Thrice Puissant—(Invests him with Insignia, saying:)

This Robe of white linen, with which I now invest you, is emblematical of that equality and purity which should characterize one who is consecrated to the service of truth and remind us also of the vesture of the 144,000 who refused to wear the mark of the beast upon their foreheads.

This Cordon of Crimson, bordered with white, teaches you that the zeal and ardor of a Knight and Pontiff ought to be set off by the greatest purity of morals and perfect charity and beneficence. The twelve stars upon it and upon the fillet allude to the twelve gates of the new city, and the twelve signs of the zodiac, the twelve fruits of the tree of life, the twelve tribes of Israel and the twelve Apostles, the initials of whose names appear upon the gates and foundation of the new city, and on the twelve columns of the Chapter.

This Fillet, is the peculiar emblem of your Pontificate, and as the slightest contact with earth will soil its spotless purity, remember that so the least indiscretion will soil the exalted character that you have now volun-

tarily assumed. Receive this jewel, and let the letters upon it and the Cordon, the first and last of the Hebrew and Greek alphabet, ever remind you of the love and veneration which you owe to that great being; the source of all existence, the Alpha and Omega, the first and the last, on whose promises we rely with perfect confidence, in whose mercy and goodness we implicitly trust, and for the fulfillment of whose wise purposes we are content to wait. (Warden shows candidate the draft.)

Thrice Puissant—My brother, after the ceremonies of this degree, this painting needs but little explanation.

The Serpent¹¹⁰ writhing in chains has to us a peculiar signification; it was promised that the offspring of the woman should bruise the serpent's head, fulfill thou the prophecy. (The candidate is caused to step on the three heads of the serpent.)

Thrice Puissant—So shall the foot of truth crush error! So honesty and honor tramples on falsehood, so charity treads in the dust intolerance. Go now my brother, and listen to the lecture of this degree. (The Master of Ceremonies presents him to the Orator who delivers [assisted by the Master of Ceremonies] the lecture.

¹¹⁰
Note 210.—'Serpent. As a symbol, the serpent obtained a prominent place in all the ancient institutions and religions. Among the Egyptians it was the symbol of Divine Wisdom when extended at length and the serpent with his tail in his mouth was an emblem of eternity. The winged globe and serpent symbolized their trine deity. In the ritual of Zoroaster, the serpent was a symbol of the universe. In China, the ring between two serpents was the symbol of the world governed by the power and wisdom of the Creator. The same device is several times repeated on the Isiac table. Elgins (Anael, 1 521), says that, from the faculty which the serpent possessed of renewing itself, without the process of generation as to outward appearance, by annually casting its skin, it became, like the Phoenix, the emblem of eternity; but he denies that it ever represented, even in Genesis, the evil principle. Faber's theory of the symbolism of the serpent, as set forth in his work on the Origin of Pagan Idolatry, is ingenious. He says that the ancients in part derived their idea of the serpent from the first tempter, and hence it was a hieroglyphic of the evil principle. But as the devil was thought to have emanated from the evil principle the serpent became a symbol of the deluge. He also represented the good principle; the idea being borrowed from the winged seraphim which was blended with the cherubim who guarded the tree of life—the seraphim and cherubim being sometimes considered as identical."—Mackey's *Encyclopaedia of Freemasonry*, Article Serpent.

LECTURE DEGREE OF GRAND PONTIFF OR DOCTRINE OF
 GRAND PONTIFF.

Query—What are you?

Answer—I am a Sublime Grand Pontiff.

Query—Where did you receive this degree?

Answer—In a place that wants neither sun nor moon to light it.

Query—Explain this to me?

Answer—As the Grand Pontiffs never wanted any artificial lights to light them, in same manner the faithful and true brothers, the Sublime Grand Pontiffs want neither riches nor titles to be admitted into this sublime Chapter, as they prove themselves in their attachment to masonry, and faithfulness in their obligations and true friendship to their brethren.

Query—What represents the Draft of this Chapter?

Answer—A square city of four equal sides, with three gates on each side, in the middle of which is a tree bearing twelve different kinds of fruit; said city is suspended as on clouds, below is a representation of Jerusalem overturned and in ruins. There are twelve gates of pearl, three on each side; a great glory in the center gives it light, beneath the ruins of the city lies a serpent with three heads, bound in chains, on one side of the draft is a high mountain.

Query—Explain this to me?

Answer—The square city represents ancient masonry, under the title of Grand Pontiff, that comes down from Heaven to replace the ancient destruction (say the temple) when the Grand Pontiffs make it appear as 'tis represented by the ruins and the chained serpent with three heads

Query—How comes masonry fallen to ruins, as we are so bound together by our obligations?

Answer—It was so decreed in olden times, as we learn by St. John, who we understand was the first mason that held a Perfect Chapter.

Query—Where does St. John say this?

Answer—In his revelation²¹¹ where he talks of Babylon, and the celestial Jerusalem.

Query—What signifies the tree with twelve different kinds of fruit in the center of the city?

Answer—It is the tree of life which is placed there to make us understand where the sweets of life are to be found, and the twelve different kinds of fruit that we meet every month to instruct ourselves and sustain one another against our enemies.

Query—What signifies the fillet or veil that the candidate is blinded with?

Answer—It procures him entrance into our Chapter as it did procure entrance into the celestial Jerusalem to those that wore it; thus hath St. John²¹² explained him-

Note 211.—"Apocalypse, Masonry of the. The adoption of St. John the Evangelist as one of the patrons of our Lodges, has given rise, among the writers on Freemasonry, to a variety of theories as to the original cause of his being thus connected with the Institution. Several traditions have been handed down from remote periods, which claim him as a brother, among which the Masonic student will be familiar with that which represents him as having assumed the government of the Craft, as Grand Master, after the demise of John the Baptist. I confess that I am not willing to place implicit confidence in the correctness of this legend, and I candidly subscribe to the prudence of Dalcho's remark, that "it is unwise to assert more than we can prove, and to argue against probability." There must have been, however, in some way, a connection more or less direct between the Evangelist and the institution of Freemasonry, or he would not from the earliest times have been so universally claimed as one of its patrons. If it was simply a Christian feeling—a religious veneration—which gave rise to this general homage, I see no reason why St. Matthew, St. Mark, or St. Luke might not as readily and appropriately have been selected as one of the 'lines parallel.' But the fact is that there is something both in the life and in the writings of St. John the Evangelist, which closely connects him with our mystic Institution. He may not have been a Freemason in the sense in which we now use the term; but it will be sufficient, if it can be shown that he was familiar with other mystical institutions, which are themselves generally admitted to have been more or less intimately connected with Freemasonry, by deriving their existence from a common origin."—*Mackey's Encyclopaedia of Freemasonry, Article Apocalypse, Masonry of the.*

self?

Query—What signifies the twelve golden stars on the Fillet?

Answer—They represent the twelve angels who watched the twelve gates of the celestial city of Jerusalem, the twelve signs of the zodiac, the twelve fruits of the tree of life, the twelve tribes of Israel, and the twelve apostles, the initials of whose names appear upon the gates and foundation of the new city and on the twelve columns of the Chapter.

Query—What signifies the blue hangings of the Chapter and the gold stars thereon?

Answer—The blue is the symbol of Lenity, Fidelity, and Sweetness, which ought to be the character of all faithful and true brothers; and the stars represent those

Note 212.—"The whole machinery of the Apocalypse says Mr Faber, 'from beginning to end, seems to me very plainly to have been borrowed from the machinery of the Ancient Mysteries, and this, if we consider the nature of the subject, was done with the very strictest attention to poetical decorum

'St. John himself is made to personate an aspirant about to be initiated; and, accordingly, the images presented to his mind's eye closely resemble the pageants of the Mysteries both in nature and in order of succession.'

'The prophet first beholds a door opened in the magnificent temple of heaven, and into this he is invited to enter by the voice of one who plays the hierophant. Here he witnesses the unsealing of a sacred book, and forthwith he is appalled by a troop of ghastly apparitions, which sit in horrid succession before his eyes. Among these are preeminently conspicuous a vast serpent, the well known symbol of the great father; and two portentous wild beasts, which severally come up out of the sea and out of the earth. Such hideous figures correspond with the canine phantoms of the Oracles, which seem to rise out of the ground, and with the polymorphic images of the hero god who was universally deemed the offspring of the sea.

Passing these terrific monsters in safety, the prophet, constantly attended by his angel hierophant, who acts the part of an interpreter, is conducted into the presence of a female, who is described as closely resembling the great mother of Pagan theology. Like Isis emerging from the sea and exhibiting herself to the aspirant Apuleius, this female divinity, upborne upon the marine wild beast, appears to float upon the surface of many waters. She is said to be an open and systematical harlot, just as the great mother was the declared female principle of fecundity; and as she was always propitiated by literal fornication reduced to a religious system, and as the initiated were made to drink a prepared liquor out of a sacred goblet so this harlot is represented as intoxicating the kings of the earth with the golden cup of her prostitution. On her forehead the very name of Mystery is inscribed, and the label teaches us that, in point of character, she is the great universal mother of idolatry.'—*Mackey's Encyclopaedia of Freemasonry, Article Apocalypse, Masonry of the.*

masons who have given proof of their attachment to the statutes and rules of the order, which in the end will make them deserving of entering the celestial Jerusalem."³

Query—What is your name?

Answer—Faithful and True brother.

Note 213.—"All that is venerable, all that is universal, all that is worth preserving in Masonry, dates from Jerusalem, the Golden City, 'The City of the Great King.' There is no locality in the world so worthy of a mason's study as this, and, thanks to the researches of travelers, there is no city of ancient renown that has been so thoroughly explored and opened out to public view."—*Morris's Masonic Dictionary*,

CLOSING CEREMONIES

DEGREE OF GRAND PONTIFF.

Thrice Puissant—Brother Warden, what is the hour?

Warden—Thrice Puissant, the hour is accomplished.

Thrice Puissant—What then remains to be done?

Warden—To work, to wait and be patient.

Thrice Puissant—Work then my brethren while it is yet day, for the night cometh in which no man can work. For what do we wait, brother Warden?

Warden—For the light of noon-day.

Thrice Puissant—Let us then close this Chapter and be patient brother Warden; inform the Knights and Pontiffs that I am about to close this Chapter if they consent in order that each may go forth into the world and do his duty as soldier and priest of Truth, Light and Toleration.

Warden—Brothers Knights and Pontiffs, the Thrice Puissant Master is about to close this Chapter if you consent that we may each go forth into the world and labor to elevate and enoble humanity as true soldier and priest of Light, Truth and Toleration. If you consent give me the sign. (All give the sign.)

Thrice Puissant—Raps as in opening.

Warden—Raps as in opening.

All—Clap twelve and cry three times, Hoshea.

Thrice Puissant—The sun climbs toward the Zenith and this Chapter is closed.

PHILOSOPHICAL ANALYSIS

NINETEENTH DEGREE, OR GRAND PONTIFF.

Idoltry the Parent of all Sin—The Lodge Master Personates Christ—The Purpose to Inspire Awe and Horror—Masonry the Image of the Romish Beast—Character of Dr. Dalcho.

“What is the matter with a little by-play of idolatry?” *Ans.*—The matter is just this:—From kissing one's hand to the moon, in the days of the Patriarch Job. (c. 31, 27,) to Sun-worship by solemn circumambulation in a Masonic lodge; every act of idolatry, however trivial or contemptible, is an expedient to un-God our globe, by getting rid of Christ. When the Eternal Father brought forth his Son into the world, and said: “*Let all the Angels of God worship him;*” (Heb. 1, 6,) one angel refused, and became chief of the devils. And all “Gentile” or Christless worship is paid to that fallen angel, or to some of his legions, (1, Cor. 10:20.) To dispense with Christ, is to leave our ruined race with no means or mediator, by whom to reach God and Heaven. And the lodge dispenses with Christ, by dropping his name and person, to take in his enemies; Jews, pagans and others; or, by insulting him with false, spurious worships. When Aaron told Israel to worship Jehovah, by dancing naked around a calf, (Ex. 32:18.) he attempted to add a heathen ritual to an orthodox creed: and three thousand men that day paid for their idolatry with their lives. The sins of men are numberless. Idolatry is the one parent of them all; and lodge worship is idolatry. And, of all idolatry, the most daring and

damning, is when sinners imitate and copy the approaches of God to men. And this is what is done in this 19th degree.

The lodge master is “*Thrice Puissant;*” personating Christ, who has “*all power.*” The master is “seated on a throne and holds a Sceptre,” with the blue canopy of the heavens over him. This is Christ's rival, the usurping “*god of this world.*” The degree itself, says Mackey, (Note 197,) “is founded on the mysteries of the Apocalypse,” which is “the Revelation of Jesus Christ,” (Rev. 1, 1.) And his lodge members are “clothed in white linen robes,” like attending Angels; (Rev. 15:6.) And on the jewel is engraved “*Alpha and Omega,*” which is the title of Christ. And in opening, the Warden says: “the Sun of Truth has risen.” “Christ is the Sun of Righteousness.” And “*The Truth and Life.*” And, as in a preceding degree, the grim mockery of opening the seals and sounding the trumpets (p. 451) was gone through with, so here follow the vials poured out, and the dwelling place of God, the New Jerusalem, comes down to men. And after these superlatively impudent mockeries are gone through with, the candidate is made to kneel down and swear to conceal them from all but Masons of this degree; after which the candidate is solemnly anointed into the priesthood of Christ, who is “a priest forever after the order of Melchizedek.” There is nothing more revoltingly blasphemous in the Mormon Endowment House, where Brigham Young used, as *El Shaddai*, to personate Almighty God! And when this horrible fanfaronade is gone through with, by men such as are found in ordinary Masonic lodges, the wretched dupe is told that he is ‘henceforward entitled to wear the sublime title of Scottish Mason.’ It is noticeable that in this blasphemous recitative, there are no ascriptions of glory to Christ. The ritual runs; (p. 22.)

“Salvation, Glory, Honor and Power to the Eternal God and Infinite Father.”

The Bible ascription is;—"Every creature which is in Heaven and on the Earth; and under the Earth, and such as are in the Sea, and all that are in them, heard I saying; blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

While the book itself is "*the Revelation of Jesus Christ*;" this Rite mutilates it by leaving him out of such passages as the above and compliments him only with a half contemptuous allusion to him as "the Master of Nazareth;" and a wooden image of a lamb, lying on a book with seven seals; with a further allusion to him as "the Word."

But the most extraordinary part of this 19th degree is its bold allusion to "the Beast and His image."

The candidate is being led twelve times around the lodge, he is jerked into a small dark room and seated on the floor; sitting there he hears a brother say: "All who will not worship the Beast with seven heads and ten horns, shall be slain;" all men, the high and low, the rich and the poor, freeman and slave shall receive upon their right hand, or on their forehead his mark, etc., or they shall neither buy nor sell." And a second brother takes up the strain and adds:—"Remorse shall torture them and they shall have no rest who worship the beast and his image;" and here the matter is dropped. The purpose would seem to be to inspire awe and horror in the candidate, and leave his mind in absolute emptiness and confusion.

Now the secret lodge system of which this Rite is the ruling part, is the image of the Romish beast, which was, and is the secret despotism of the world. That the seven-headed beast with his harlot rider is Rome, the book itself teaches, (*Rev. 17, 18.*) "*The woman which thou sawest is that great city which ruleth over the Kings of the Earth.*" There can be no mistaking this. No other city on earth ever claimed and exercised jurisdiction over Kings. Pagan Rome was the B^east,

and Popery the religious harlot rider. In this, without exception Protestant commentators agree.

And the lodge net-work which now covers the Globe, differs from Rome in two particulars: It has neither fixed government, church or nationality like Rome; but lodges are made "by them that dwell on the Earth," (*Rev. 13, 14.*) promiscuously; neither visible government nationality or church, yet controls business and religion! 2nd.—It is flitting as a shadowy image; changing its shapes endlessly, but keeping its diabolical priest nature. And the beast and his image are one, murderous and false as their master and god Satan, who was "liar and murderer from the beginning and the father of it." (*Jno. 8, 44.*) And the last we hear of them; Beast, False Prophet, Image and their worshipers, they are cast into a lake of fire burning with brimstone, (*Rev. 19, 20.*) And whoever comforts himself in the fact that the fire and brimstone are not literal, will doubtless find the reality as fearful as its symbols.

One would suppose that a scripture like this would be the last woven into a Masonic rite, by men supposed to be educated and attentive to their own interests. The only explanation which can be suggested is that these degrees are the work of semi-apostate priests, like those swept into the French Revolution of 1789, manufactured at the Jesuits' College of Clermont in 1754-8:—That they were sent to this country in 1761 by an ex-Jew, *Morin*, whose religion was money, as the Rite of Perfection:—that *Morin* appointed sixteen "Inspectors General" with himself, of whom thirteen were Jews also. Dr. Dalcho, the son of a Prussian, born in London, a soldier, settled in Charleston, S. C.; a Physician,

afterwards a priest in the Prot. Episcopal Church:—A Sovereign Inspector of the Scottish Rite:—helped form the first Supreme Council:—A successful Masonic writer; became involved in Masonic disputes, and quit Masonry in disgust and died out of connection with the Order.

Such were the minds that formed the present Ruling Rite of the world. They took the old Rite of Perfection and the swarms of side degrees which had over run Europe, combined, modified and revised:—added eight more to make the present Rite of 33°, which fears not God nor regards man. Such men could dabble with “The beast and his image, as snake-fanciers play with snakes; conscious of no motive but to make an impression, not knowing they were dabbling with their own doom!

In the closing lecture of this degree we have the key to the motive of the contrivers:—*Query*.—“What signifies the tree with twelve different kinds of fruit in the centre of the City,” (p. 30.)

“*Answer*—It is the tree of life which is placed there to make us understand where the sweets of life are, and the twelve different kinds of fruit that we meet every month to instruct ourselves, and sustain one another against our enemies.” Thus from the creation until now, the Globe has stood and trees and fruits have grown ripened and fallen for a Masonic lodge! It is difficult to determine whether stupidity, cunning, swindling or superstition predominates in this vile compound. And though one can understand how sorcerers and jugglers can deal with such trash; the minister of Christ, who has ever known the truth, and yet deals in it must surely incur “*wrath to the uttermost.*”

CHAPTER XXXV

TWENTIETH DEGREE; GRAND MASTER OF ALL SYMBOLIC
LODGES OR ASSOCIATE MASTER AD VITAM.

[PAST MASTER] ALSO CALLED GRAND MASTER OF WIS-
DOM.

VENUS OR ADONIS. ♀¹¹⁴

DECORATIONS:—The hangings are blue and gold. In the east is a throne which you ascend by nine steps, under a canopy, before it is an altar on which are an open

Note 214.—“*Adonis, Mysteries of.* An investigation of the mysteries of Adonis peculiarly claims the attention of the Masonic student: first, because, in their symbolism and in their esoteric doctrine, the religious object for which they were instituted, and the mode in which that object is attained, they bear a nearer analogical resemblance to the institution of Freemasonry than do any of the other mysteries or systems of initiation of the ancient world; and, secondly, because their chief locality brings them into a very close connection with the early history and reputed origin of Freemasonry. For they were principally celebrated at Byblos, a city of Phœnicia, whose scriptural name was Gebal, and whose inhabitants were the Gibletes or Giblemites, who are referred to in the 1st Book of Kings (chap. v. 18) as being the stone-squarers employed by King Solomon in building the Temple. Hence there must have evidently been a very intimate connection, or at least certainly a very frequent intercommunication, between the workmen of the first Temple and the inhabitants of Byblos, the seat of the Adonisian mysteries, and the place whence the worshippers of that rite were disseminated over other regions of country.

These historical circumstances invite us to an examination of the system of initiation which was practised at Byblos, because we may find in it something that was probably suggestive of the symbolical system of instruction which was subsequently so prominent a feature in the system of Freemasonry.

Let us first examine the myth on which the Adonisian initiation was founded. The mythological legend of Adonis is, that he was the son of Myrrha and Cinyras, King of Cyprus. Adonis was possessed of such surpassing beauty, that Venus became enamored with him, and adopted him as her favorite. Subsequently Adonis, who was a great hunter, died from a wound inflicted by a wild boar on Mount Lebanon. Venus flew to the succor of her favorite, but she came too late. Adonis was dead. On his descent to the infernal regions, Proserpine became, like Venus, so attracted by his beauty, that, notwithstanding the entreaties of the goddess of love, she refused to restore him to earth. At length the prayers of the desponding Venus were listened to with favor by Jupiter, who reconciled the dispute between the two goddesses, and by whose decree Proserpine was compelled to consent that Adonis should spend six months of each year alternately with herself and Venus.”—*Mackey's Encyclopaedia of Freemasonry, Article Adonis, Mysteries of.*

Bible, square and compass, sword, mallet, etc., etc., as in a Symbolic lodge. The lodge is lighted by nine²¹⁵ lights of three triangles one within the other, in a candlestick with nine branches between the altar and the west on the tracing board. Over the Venerable Master in the East is a glory surrounding a triangle, in the centre of which are the words *Fiat Lux*.²¹⁶ In the middle of the room surrounding the altar, in the form of a triangle are three columns on which are these words: On that in the East, Truth, on that in the West, Justice, on that in the South, Toleration. The lodge cannot be opened unless nine members be present. Besides the nine lights mentioned above, there may be others used in different parts of the lodge; but should be arranged in squares and triangles. The nine great lights should be of yellow²¹⁷ wax.

OFFICERS:—The officers are as in a Symbolic lodge; the Orator sits in the North and the Pursuivant guards the door within. All wear their hats.

SASH:—The sash is yellow and sky blue, or two, one of each color, crossing each other.

APRON:—The apron is yellow, lined and bordered with sky blue. Upon it in the centre are three equilateral triangles one within the other, with the initial letters of the nine great lights in the corners; thus in the corners of the outer one at the apex, C.; at the

Note 215.—"Nine. This is one the sacred Numbers. It possesses remarkable powers of reproduction, and in the Pythagorean philosophy was made the subject of much mysterious dissertation."—*Morris's Masonic Dictionary, Article Nine.*

Note 216.—"Lux Fiat et Lux Fit, Latin. 'Let there be light, and there was light.' A motto sometimes prefixed to Masonic documents."—*Mackey's Encyclopaedia of Freemasonry, Article Lux Fiat et Lux Fit.*

Note 217.—"The natural sun was the symbol of the spiritual sun, gold represented the natural sun, and yellow was the emblem of gold. But it is evident that yellow derives all its significance as a symbolic color from its connection with the hue of the rays of the sun and the metal gold.

Among the ancients, the divine light or wisdom was represented by yellow, as the divine heat or power was by red. And this appears to be about the whole of the ancient symbolism of this color."—*Mackey's Encyclopaedia of Freemasonry, Article Yellow.*

right hand corner G.; at the left V.; middle triangle, at the apex, H.; at the right P.; at the left H.; inner one, at the apex T.; at the right T.; at the left Z.. In the centre of the inner one in the tetragrammaton²¹⁸ and across it from below upwards, the words *Fiat Lux*.

TRACING BOARD:—The tracing board is an octagon with a square raised on each of five sides, and an equilateral triangle on each of the three others, with the initials of the twenty-nine virtues of a mason in the corners of the squares and triangles. In the centre of the octagon are the nine great lights.

JEWEL:—The jewel is gold, like the triangle on the apron, with the same words and letters, or like the tracing board.

BATTERY:—Is one and two; 0 00.

Note 218.—"Tetragrammaton. In Greek. It signifies a word of four letters. It is the title given by the Talmudists to the name of God Jehovah, which in the original Hebrew consists of four letters."—*Mackey's Encyclopaedia of Freemasonry, Article Tetragrammaton.*

OPENING CEREMONIES

GRAND MASTER OF ALL SYMBOLIC LODGES.¹¹⁰

Venerable Master—(Knocks one.) Grand Master and brethren, the hour has come for this Grand Lodge to convene, be pleased to clothe yourselves and repair to your stations.

Venerable Master—Brother Junior Deacon, see that the doors are well tyled. (He obeys.)

Junior Deacon—Venerable Grand Master, the doors are duly tyled.

Venerable Master—Brother Senior Grand Warden, ascertain whether all present are Grand Masters. (Senior Warden goes around, receives the word from each brother and returns to his station.)

Senior Warden—Venerable Grand Master, all present have proved themselves Grand Masters.

Venerable Master—Brother Junior Grand Deacon, what compose the first masonic square?

Note 219.—“Grand Master of all Symbolic Lodges. The 20th degree of the Ancient and Accepted rite. This degree affords a thorough exemplification of the philosophical spirit of the system of Freemasonry. Philosophy and Masonry, being one and the same principle, have the same object and mission to attain—the worship of the Great Architect of the universe, and the disenfranchisement of mankind. Here the candidate is charged with the responsible duties of instructor of the great truths of the universality of Masonry, inspired by an upright and enlightened reason, a firm and rational judgment, and an affectionate and liberal philanthropy. This degree bears the same relation to Ineffable Masonry that the Past Master's degree does to the symbolic degrees. Veneration, Charity, Generosity, Heroism, Honor, Patriotism, Justice, Toleration, and Truth are inculcated. The body is called a Lodge; the hangings are blue and gold. The presiding officer is styled Venerable Grand Master, and is seated in the East. A Lodge cannot be opened with less than nine members. In the East is a throne, ascended by nine steps, and surmounted by a canopy, the Lodge is lighted by nine lights of yellow wax. The apron is yellow, bordered and lined with blue; the sash is of broad yellow and blue ribbon, passing from the left shoulder to the right hip; the jewel is a triangle, of gold, on which is engraved the initials of the sacred words.”—Maoy's Encyclopaedia and Dictionary of Freemasonry, Article Grand Master of all Symbolic Lodges.

Junior Deacon—Prudence, Temperance, Chastity and Sobriety.

Venerable Master—Brother Senior Grand Deacon, what compose the second masonic square?

Senior Deacon—Heroism, Firmness, Equanimity and Patience.

Venerable Master—Brother Grand Secretary, what compose the third masonic square?

Grand Secretary—Purity, Honor, Fidelity and Punctuality.

Venerable Master—Brother Grand Treasurer, what compose the fourth masonic square?

Grand Treasurer—Charity, Kindness, Generosity and Liberality.

Venerable Master—Brother Grand Orator, what compose the fifth masonic square?

Grand Orator—Disinterestedness, Mercy, Forgiveness and Forbearance.

Venerable Master—Brother Junior Grand Warden, what is the first great masonic triangle?

Junior Warden—Veneration, Devotedness, and Patriotism.

Venerable Master—Brother Senior Grand Warden, what is the second great masonic triangle?

Senior Warden—Gratitude to God, Love of mankind, and confidence in human nature.

Venerable Master—And the third great masonic triangle, composed of Truth which includes Frankness, Plain Dealing and Sincerity; Justice which includes Equity and Impartiality; and Toleration.

Venerable Master—(One rap,) Brethren in the South, what seek ye to attain in masonry?

Junior Deacon—Light, the light of Knowledge, Science and Philosophy.

Venerable Master—Brethren in the North, what seek

ye to attain in masonry?

Grand Orator—Light, the light of liberty, free thought, free speech for all mankind, free conscience, free action, within law, the same for all.

Venerable Master—Brethren in the West, what seek ye to attain in masonry?

Senior Warden—Light, the great light of God's divine truth, eternal as himself; and of virtue, immortal as the soul.

Venerable Master—Aid me then my brethren to open this lodge, that we may seek the true masonic light. Together brethren.

All—(Give the sign.)

Venerable Master—My brethren, let the great lights of the lodge shine.

Pursuivant—(Advances, lights one of the great lights and returns.) Let veneration for the deity burn in this lodge as its first great light.

Senior Deacon—(Lighting another light.) Let the light of generosity be lifted up in this lodge.

Grand Orator—(Lighting another.) Let the light of heroism blaze like the day among us.

Grand Treasurer—(Lighting another.) Let the light of honor ever direct our footsteps.

Grand Secretary—(Lighting another.) Let the light of patriotism shine in our souls as in the lodge.

Junior Warden—(Lighting another.) Let the great light of justice burn steadily upon our altars.

Senior Warden—(Lighting another.) Let the great light of toleration dim the fires of persecution.

Venerable Master—Let the great light of truth, (lights it) illumine our souls and complete the great triangles of perfection.

Venerable Master—Together brethren.

All—(Clap one and two; 0 00.) Fiat Lux.

Venerable Master—Brethren the nine great lights are burning in our lodge and it is duly open; be seated.

CHAPTER XXXVI

TWENTIETH DEGREE; GRAND MASTER OF ALL SYMBOLIC
LODGES OR ASSOCIATE GRAND MASTER

AD VITAM.^{***}

[PAST MASTER] ALSO CALLED GRAND MASTER OF WIS-
DOM^{***}

INITIATION.

[The nine great lights having been extinguished, the Senior Deacon retires, invests the candidate with the collar and jewel of a Grand Pontiff and the jewel of a Rose Croix and leads him to the door.]

Senior Deacon—(Knocks one and two; 0 00.)

Junior Deacon—(From within knocks three, 0 00; and opens the door.) Who seeks admission?

Senior Deacon—A mason, who having attained the

Note 220.—"Ad Vitam. (Scotch Masonry.)—The principle of life-office (ad vitam, for life) has been adopted to a limited extent in American Grand Lodges by giving to Past Grand Masters Past Masters of Lodges, life-membership with restricted suffrage. But in Scotch Masonry ad vitam has its broadest scope, in some countries the highest officer in the Institution holding his office for life."—Morris's Masonic Dictionary, Article Ad Vitam.

Note 221.—"King Solomon has been adopted in Speculative Masonry as the type or representative of wisdom, in accordance with the character which has been given to him in the First Book of Kings (1v 30 32.) 'Solomon's wisdom exceeded the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men, than Ethan the Ezrahite, and Heman and Chalcol and Darda, the sons of Mahol, and his fame was in all the nations round about.'

In all the Oriental philosophies a conspicuous place has been given to wisdom. In the book called the Wisdom of Solomon, (vii 7, 8) but supposed to be the production of a Hellenistic Jew, it is said 'I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.' And farther on in the same book, (vii 25-27,) she is described as 'the breath of the power of God, and a pure influence [emanation] flowing from the glory of the Almighty; .. the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.'"—Mackey's Encyclopaedia of Freemasonry, Article Wisdom.

nineteenth degree desires to be here qualified to preside over all symbolic lodges that he may still further advance in masonry.

Junior Deacon—Is it not through mere idle curiosity, or for the sake of distinction among his fellows that he makes this request?

Senior Deacon—It is not.

Junior Deacon—Is he of that number of masons who, having attained this degree, repose thereafter in contented indolence, indifferent to the evils that demand to be redressed?

Senior Deacon—He is not.

Junior Deacon—Is he of that class of masons who utter beautiful sentiments and press on others the performance of masonic duty, and with that remain content?

Senior Deacon—He is not.

Junior Deacon—Is he of that class of masons who spare their own purse and levy liberal contributions on those of others, for works of charity and the welfare of the order?

Senior Deacon—He is not.

Junior Deacon—If he be one of these let him speedily withdraw; for such we have here no room, no need, no use; do you vouch for him that he is none of these?

Senior Deacon—I do.

Junior Deacon—Then let him wait with patience until the Venerable Grand Master is informed of his request, and his answer returned. (Junior Deacon closes the door, goes to the Grand Master, knocks three; 0 00, and the same questions are asked and the like answers returned as before, except the last.)

Venerable Master—Let the candidate be admitted.

Junior Deacon—(Having returned and opened the door.) It is the order of the Venerable Grand Master, that the candidate be admitted. (Senior Deacon enters with him and places him in the centre of the triangle formed by the three columns surrounding the

altar and leaves him.)

Venerable Master—My brother you have often knelt before the altar of masonry, and you now stand before it again, enclosed in a great triangle formed by three great columns which support this lodge. What name do you read upon the column in the South?

Candidate—Toleration.

Venerable Master—No man has the right to dictate to another in matters of belief or faith; no man can say that he has possession of truth as he has of a chattel. When man persecutes for opinion's sake, he usurps the prerogative of God. Do you admit the truth of these principles?

Candidate—I do.

Venerable Master—What name do you read upon the column in the West?

Candidate—Justice.²²²

Venerable Master—Man should judge others as he judges himself; believe others honest and sincere as he believes himself; find for their actions the excuses that he readily finds for his own, and look always for a good rather than a bad motive. God made them common to all, and he who denies justice to his brother or wrongs him in any manner is unfit to live. Do you recognize the truth of these principles?

Candidate—I do.

Venerable Master—What name do you read on the

Note 222.—"Justice. One of the four cardinal virtues, the practice of which is inculcated in the first degree. The mason who remembers how emphatically he has been charged to preserve an upright position in all his dealings with mankind, should never fail to act justly to himself, to his brethren, and to the world. This is the corner-stone on which alone he can expect to erect a superstructure alike honorable to himself and to the Fraternity. In iconology, Justice is usually represented as a matron with bandaged eyes, holding in one hand a sword and in the other a pair of scales at equipoise. But in Masonry the true symbol of Justice, as illustrated in the first degree, is the feet firmly planted on the ground, and the body upright."—Mackey's Encyclopaedia of Freemasonry, Article Justice.

column in the East?

Candidate—Truth.***

Venerable Master—He who lies is a coward; no falsehood can be other than evil. To lie expressly, or by implication, is base and dishonorable; without truth there can be no virtue, and he who professes an opinion, he does not entertain, originates a falsehood and is a slanderer and deserves to be branded as such. Do you recognize the truth of these principles?

Candidate—I do.

Venerable Master—Will you make them hereafter the rule of your life, conduct and conversation, letting no inducement however stringent persuade you to swerve from them?

Candidate—I will.

Venerable Master—Kneel then at the altar and assume the obligation of this degree. (The candidate kneels and contracts the following obligation.)

OBLIGATION GRAND MASTER OF ALL SYMBOLIC LODGES.***

I of my own free will and accord, in the presence of the Great Architect of the Universe, do hereby and hereon solemnly and sincerely swear, and to each

Note 223.—"Truth. Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; influenced by this principle, hypocrisy and deceit are unknown in the lodge, sincerity and plain dealing distinguish us, while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity—Freston."—Maoy's Encyclopaedia and Dictionary of Freemasonry, Article Truth.

Note 224.—"Grand Master of all Symbolic Lodges. (Venerable Maitre de toutes les Loges. The twentieth degree in the Ancient and Accepted Scottish Rite. The presiding officer is styled Venerable Grand Master, and is assisted by two Wardens in the west. The decorations of the Lodge are blue and yellow. The old ritual contains some interesting instructions respecting the first and second Temple.

Among the traditions preserved by the possessors of this degree, is one which states that after the third Temple was destroyed by Titus, the son of Vespasian, the Christian Freemasons who were then in the Holy Land, being filled with sorrow, departed from home with the determination of building a fourth, and that, dividing themselves into several bodies, they dispersed over the various parts of Europe. The greater number went to Scotland, and repaired to the town of Kilwinning, where they established a Lodge and built an abbey, and where the records of the Order were deposited. This tradition preserved in the original rituals, is a very strong presumptive evidence that the degree owed its existence to the Templar system of Ramsay."—Mackey's Encyclopaedia of Freemasonry, Article Grand Master of all Symbolic Lodges.

Grand Master here present, promise and vow that I will never reveal any of the secrets of this degree to any person or persons, except to one duly authorized to receive them.

I do furthermore promise and swear that I will hereafter make these virtues, which compose the five masonic squares and three masonic triangles of this lodge, the rule and guide of my life, conduct and conversation, and will endeavor to extend and increase the practice of them among men; and particularly that my steps shall ever be guided and directed by the nine great lights of a Grand Master, as I shall hereafter be informed.

I furthermore promise and swear that I will not rule and govern my lodge in a haughty manner, but will use my best endeavors to preserve peace and order and harmony among the members. To all these and those, I do most solemnly and sincerely promise and swear, binding myself under no less a penalty than that of being dishonored and despised by all masons. So help me God.

Venerable Master—Arise my brother and receive the signs, grips and words of this degree. (Candidate rises and receives the following:)

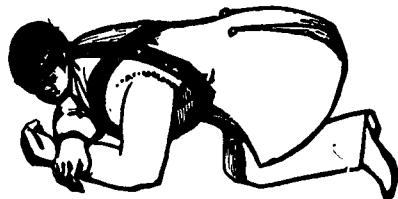
FIRST SIGN.

Form four squares; first by placing the right hand on the heart, the fingers close together, the thumb separate, which makes two squares; second by placing the left hand on the lips, the thumb separate, which makes a third square; third by bringing the heels together, the feet open on a square.



SECOND SIGN.

Kneel down, place the elbows on the floor, the head downwards and a little inclined to the left.



Second Sign, 20th Degree.

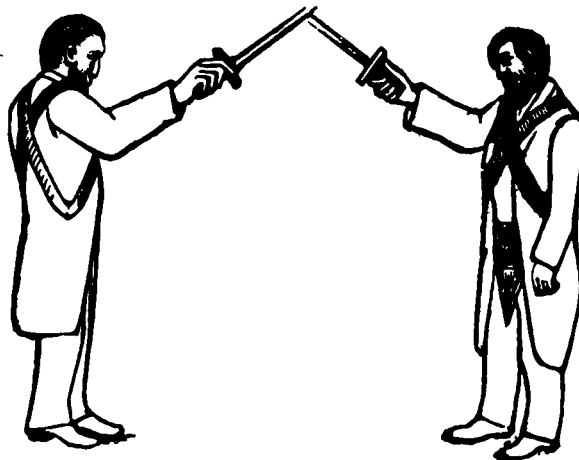


Third Sign, 20th Degree.

THIRD SIGN.

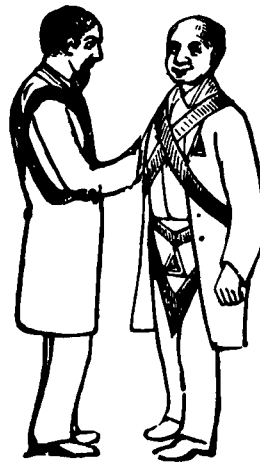
Cross the arms on the breast, the right arm over the left, the fingers extended and close together, the thumb forming a square, heels touching, which makes five squares.

N. B.—In some rituals only one sign is given instead of the first two, and this is to kneel on the right knee, the left hand being raised, which forms two squares; then place the left elbow on the left knee, fingers extended and closed, the thumb forming the square, the head downwards, somewhat inclined to the left.



SIGN OF INTRODUCTION.

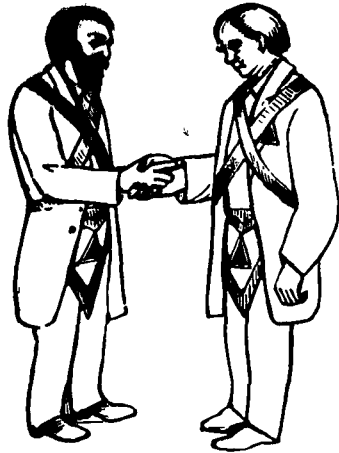
The sword elevated, or if no sword is worn, the right arm raised before the head as if to ward off a stroke. In coming together, cross swords and form the arch of steel.



Token, 20th Degree.

TOKEN.

Take one the other's right elbow, with the right hand; press it four times; then slide the hand along the forearm down to the wrist; lastly, press the wrist-joint with the first finger only.



Token of Introduction.

TOKEN OF INTRODUCTION.

[Given after the sign of introduction.]

Take each other's right hand, the first finger on the wrist joint; then as you retire slide the hand along the other's hand down to the tip of the fingers.

N. B.—Some in the last token squeeze on the other's wrist, each drawing the other nine times alternately, and repeating each time the word *Cyrus*.

BATTERY:—The battery is three strokes, by one and two; 0 00.

MARCH:—Nine steps, each forming a square.

PASS WORD:—Jekson.²²⁵

ANSWER:—Stolkih.

SACRED WORD:—Razah-belsijah.

Venerable Master—(Investing him with the collar, jewel and apron.) My brother, as the presiding officer

Note 225.—'Jekson. This word is found in the French Cahiers of the high degrees. It is undoubtedly a corruption of Jaqueson, and this a mongrel word compounded of the French Jacques and the English son, and means the son of James, that is, James II. It refers to Charles Edward the Pretender, who was the son, of that abdicated and exiled monarch. It is a significant relic of the system attempted to be introduced by the adherents of the house of Stuart, and by which they expected to enlist Masonry as an instrument to effect the restoration of the Pretender to the throne of England. For this purpose they had altered the legend of the third degree making it applicable to Charles II. who, being the son of Henrietta Maria, the widow of Charles I. was designated as 'the widow's son'.'—Mackey's Encyclopaedia of Freemasonry, Article Jekson.

of a lodge. it will be your duty to dispense light and knowledge to the brethren. That duty is not performed, nor is that which the old charges require, that at opening and closing the Master shall give a lecture or position thereof for the instruction of the brethren. On the contrary that duty is far higher and more important, and it behooves the Master to be prepared to perform it; nor should any one accept the office of Master, until by acquaintance and familiarity with the history, morals and philosophy of masonry, he is fitted to enlighten and instruct his brethren. That you may ever remember that duty, you will now proceed symbolically to perform it by restoring to us the splendor of our nine great lights in masonry.

Brother Senior Grand Warden, let the great light of veneration shine in our lodge. (The Master now goes to the East and the Senior Warden conducts the candidate once around the lodge, walking over the cross-swords, which lay on the floor between the columns of justice and the tracing board, and by the altar of incense up to the north-west light of the triangle, which the candidate lights. He is then conducted up to and facing the altar of obligation.)

Venerable Master—The light shines, let us applaud my brethren.

All—(Clap three; 0 00.) Lux Est.

Venerable Master—(To candidate.) Say after me my brother: So let the light of Veneration shine in me.

Candidate—(Repeats.)

Venerable Master—Brother Senior Grand Warden, let the great light of Charity²²⁶ shine in our lodge

Note 226.—'However freemasons may fall short of their professions in other things the most severe criticism cannot deny their profecency in charity.'—Morris's Masonic Dictionary, Article Charity.

(Senior Warden conducts candidate as before, and he lights that light and is conducted back.)

Venerable Master—The light shines, let us applaud my brethren.

All—(Clap three; 0 00.)

Venerable Master—Say after me my brother: So let the light of Charity shine in me.

Candidate—(Repeats.)

Venerable Master—Brother Senior Grand Warden, let the great light of Generosity shine in our lodge. (Senior Warden conducts candidate as before and causes him to light the third light.)

Venerable Master—The light shines, let us applaud my brethren.

All—(Clap three; 0 00.)

Venerable Master—Say after me my brother: So let the great light of Generosity shine in me.

Candidate—(Repeats.)

Venerable Master—Brother Senior Grand Warden, let the great light of Heroism shine in our lodge. (Senior Warden conducts him and causes him to light the fourth light.)

Venerable Master—The light shines, let us applaud my brethren.

All—(Clap three; 0 00.)

Venerable Master—Say after me my brother: So may the light of Heroism shine in me.

Candidate—(Repeats.)

Venerable Master—Brother Senior Grand Warden, let the great light of Honor shine in our lodge. (Senior Warden causes him to light the fifth light.)

Venerable Master—The light shines, let us applaud my brethren.

All—(Clap three; 0 00.)

Venerable Master—Say after me my brother: So may the light of Honor shine in me.

Candidate—(Repeats.)

Venerable Master—Brother Senior Grand Warden, let the great light of Patriotism shine in our lodge. (Senior Warden conducts and causes him to light the sixth light.)

Venerable Master—The light shines, let us applaud my brethren.

All—(Clap three; 0 00.)

Venerable Master—Say after me my brother: So may the light of Patriotism shine in me.

Candidate—(Repeats.)

Venerable Master—Brother Senior Grand Warden, let the great light of Justice shine in our lodge. (Senior Warden causes him to light the seventh light.)

Venerable Master—The light shines, let us applaud my brethren.

All—(Clap three; 0 00.)

Venerable Master—Say after me my brother: So may the light of Justice shine in me.

Candidate—(Repeats.)

Venerable Master—Brother Senior Grand Warden, let the great light of Toleration shine in our lodge. (Senior Warden conducts and causes him to light the eighth light.)

Venerable Master—The light shines, let us applaud my brethren.

All—(Clap three; 0 00.)

Venerable Master—Say after me my brother: So may the light of Toleration shine in me.

Candidate—(Repeats.)

Venerable Master—Brother Senior Grand Warden,

let the great light of Truth²²⁷ shine in our lodge. (Senior Warden causes him to light the ninth light.)

Venerable Master—The light shines, let us applaud my brethren.

All—(Clap 'three; 0 00.)

Venerable Master—Say after me my brother: So may the Divine light of Truth shine in me.

Candidate—(Repeats.)

Venerable Master—Seal now, and perfect your obligation as Grand Master of all Symbolic Lodges; repeat after me: (Candidate repeats as follows:)

Venerable Master—And when these great lights cease to illumine my soul, direct my conduct and guide my footsteps, may I, false mason and faithless man, cease to exist and be remembered only to be despised. So help me God.

Venerable Master—Brother Senior Grand Warden, you will now give the candidate an explanation of the tracing-board.²²⁸ (Senior Warden conducts him to tracing-board.²²⁹)

Senior Warden—My brother, behold the five great

Note 227.—"To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity."—*Morris's Masonic Dictionary*, Article Truth.

Note 228.—"Tracing-Board. The same as a Floor-Cloth, which see."—*Mackey's Encyclopaedia of Freemasonry*, Article Tracing-Board.

Note 229.—"Floor-Cloth. A frame-work of board or canvas, on which the emblems of any particular degree are inscribed, for the assistance of the Master in giving a lecture. It is so called because formerly it was the custom to inscribe these designs on the floor of the lodge room in chalk, which was wiped out when the lodge was closed. It is the same as the 'Carpet,' or 'Tracing-Board.'"—*Mackey's Encyclopaedia of Freemasonry*, Article Floor-Cloth.

squares, and three great triangles²³⁰ of masonry composed as follows:

The Square²³¹ at the bottom of the Octagon that surrounds the Ineffable name, and the seven letters of the words with which he created light; of Prudence, Temperance,²³² Chastity and Sobriety.

First Square on the right; of Heroism, Firmness, Equanimity and Patience.

First Square on the left; of Probity, Honor, Fidelity²³³ and Punctuality.

Note 230.—"Triangle. There is no symbol more important in its significance, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle. An examination of it, therefore, cannot fail to be interesting to the Masonic student.

The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of his forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the yod within the triangle was made to represent the Tetragrammaton, or sacred name of God.

'The equilateral triangle,' says Bro D. W. Nash (*Freem. Mag.*, iv. 294.) 'viewed in the light of the doctrine of those who gave it currency as a divine symbol, represents the Great First Cause, the creator and container of all things, as one and indivisible, manifesting himself in an infinity of forms and attributes in this visible universe.'

Among the Egyptians, the darkness through which the candidate for initiation was made to pass was symbolized by the trowel, an important Masonic implement, which in their system of hieroglyphics has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation, the animal, vegetable, and mineral."—*Mackey's Encyclopaedia of Freemasonry*, Article Triangle.

Note 231.—"In the very earliest catechism of the last century, of the date of 1725, we find the answer to the question, How many make a Lodge? is 'God and the Square, with five or seven right or perfect Masons.' God and the Square, religion and morality, must be present in every Lodge as governing principles. Signs at that early period were to be made by squares, and the furniture of the Lodge was declared to be the Bible, Compass and Square.

In all rites and in all languages where Masonry has penetrated, the square has preserved its primitive signification as a symbol of morality."—*Mackey's Encyclopaedia of Freemasonry*, Article Square.

Note 232.—"The Worshipful Master is required publicly to declare, in the ceremony of his installation, that he will 'guard against intemperance and excess.' The Junior Warden is charged to see that the brethren 'do not convert the purposes of refreshment into intemperance and excess.' Finally, this vice is made a prominent subject of masonic penalties."—*Morris's Masonic Dictionary*, Article Temperance.

Note 233.—"Noel (*Dict. Fab.*) says that there was an ancient marble at Rome consecrated to the god Fidius, on which was depicted two figures clasping each other's hands as the representatives of Honor and Truth, without which there can be no fidelity nor truth among men. Masonry borrowing its ideas from the ancient poets, also makes the right hand the symbol of Fidelity."—*Mackey's Encyclopaedia of Freemasonry*, Article Fides.

Upper Square on the right; of Disinterestedness, Mercy, Forgiveness and Forbearance.

Upper Square on the left; of Charity, Kindness, Generosity and Liberality.

Triangle on the right; of Gratitude to God, love of mankind, and confidence in human nature.

Triangle on the left; of Veneration, devotedness and patriotism; Veneration of God, Devotedness to God, family and friend and ardent love for our country.

Triangle at the top; of Truth, which includes Frankness, Plain dealing and sincerity; Justice which includes Equity and Impartiality and Toleration.

Venerable Master—Brother Senior Grand Warden you will now conduct the candidate to the post of Honor. (Senior Warden seats him on the right of the master.)

Venerable Master—Brother Grand Orator, you have the floor.

DISCOURSE BY GRAND ORATOR.

My brother, as Grand Master of all Symbolic Lodges, it is your especial duty to aid in restoring masonry to its primitive purity. You have become an instructor. Masonry long wandered in error. Instead of improving it degenerated from its primitive simplicity and retrograded toward a system, distorted by stupidity and ignorance, which, unable to construct a beautiful machine made a complicated one. Less than two hundred years ago its organization was simple and altogether moral; its emblems, allegories and ceremonies easy to be understood, and their person and object readily to be seen. It was then confined to a very small number of degrees.

Innovators and inventors overturned that primitive simplicity. Ignorance engaged in the work of making degrees and trifles and gewgaws; and pretended myster-

ies, absurd or hideous, usurped the place of masonic truth.

The picture of a horrid vengeance," the poniard and the bloody head appeared in the peaceful temple of masonry without sufficient explanation of their symbolic meaning. Oaths"" out of all proportion with their object shocked the candidate and then became ridiculous, and were wholly disregarded.

The rituals, even of the respectable degrees, copied and mutilated by ignorant men, became nonsensical and trivial, and the words so corrupted that it has hitherto been found impossible to recover many of them at all. Candidates were made to degrade themselves and to submit to insults not tolerable to a man of spirit and honor. Hence it was that practically the largest portion of the degrees claimed by the Ancient and Accepted Rite, and the Rites of Perfection and Misraim"" fell into disuse, were merely communicated, and their rituals became jejune and insignificant.

Note 234.—"The word is used symbolically to express the universally recognized doctrine that crime will inevitably be followed by its penal consequences. It is the dogma of all true religions, for if virtue and vice entailed the same result, there would be no incentive to the one and no restraint from the other."—*Machay's Encyclopaedia of Freemasonry, Article Vengeance.*

Note 235.—"The engagements of masonry commonly styled obligations or vows, are of a nature scarcely to be distinguished from the definition of an oath, although the word oath does not occur in the Blue Lodge ritual."—*Morris's Masonic Dictionary, Article Oath.*

Note 236.—"Misraim. Rite of. This rite was introduced into France near the commencement of the present century. It made considerable progress, and, in 1817 application was made on the part of its friends to the Grand Orient, to accept it as a legitimate branch of Masonry. The application was denied, partly on the ground that the antiquity of the rite had not been proved, and partly because of the 90 degrees which its ritual comprised 68 were already included in the French system. The rite of Misraim is interesting and instructive, but many of its degrees are too abstruse to be popular. The initiation is a reproduction of the ancient rite of Isis, and represents the contests of Osiris and Typhon, the death, resurrection, and triumph of the former and the destruction of the latter. There are 90 degrees, divided into four series—symbolic, philosophical, mystical and cabalistic and again divided into seventeen classes.

The traditions of this system are full of anachronisms, historical events and characters, separated by hundreds of years being made to figure on the same scene at the same time. The work entitled 'De l'Ordre Maconnique de Misraim,' published at Paris in 1835, by Mons. Marc Bedarride, purporting to give the history of the Order is a mere romance, and full of puerilities. Nevertheless many of the degrees are highly interesting and instructive."—*Maoy's Encyclopaedia and Dictionary of Freemasonry, Article Misraim, Rite of,*

Lofty titles, arbitrarily assumed, and to which the inventors had not condescended to attach any explanation that should acquit them of the folly of assuming temporal rank, power and titles of nobility, made the world laugh and the initiates feel ashamed. Some of the titles we still retain, but they have, with us, meanings entirely consistent with that spirit of equality which is the foundation and peremptory law of its being; of all masonry.

The Knight, with us, is he who devotes his hand, his heart, and his brain to the science of masonry, and professes himself the sworn soldier of truth. The Prince^{***} is he who aims to be chief, first, leader, among his equals, in virtue and good deeds.

The Sovereign^{***} is he who, one of an order whose members are all Sovereigns, is supreme only because the law and constitutions are so which he administers, and by which he, like every brother, is governed.

The titles Puissant, Potent, Wise and Venerable, indicate that power of virtue, intelligence and wisdom, which those ought to strive to attain who are placed in

Note 237.—"Prince. The word Prince is not attached as a title to any Masonic office, but is prefixed as a part of the name to several degrees, as Prince of the Royal Secret, Prince of Rose Croix, and Prince of Jerusalem. In all of these instances it seems to convey some idea of sovereignty inherent in the character of the degree. Thus the Prince of the Royal Secret was the ultimate and, of course, controlling degree of the Rite of Perfection, whence, shorn, however, of its sovereignty, it has been transferred to the Ancient and Accepted Scottish Rite. The Prince of Rose Croix, although holding in some Rites a subordinate position, was originally an independent degree, and the representative of Rosierueian Masonry. It is still at the head of the French Rite."—*Mackey's Encyclopaedia of Freemasonry, Article Prince.*

Note 238.—"Sovereign. An epithet applied to certain degrees which were invested with supreme power over inferior ones; as Sovereign Prince of Rose Croix, which is the highest degree of the French Rite and of some other Rites, and Sovereign Inspector-General, which is the controlling degree of the Ancient and Accepted Rite. Some degrees, originally Sovereign in the Rites in which they were first established, in being transferred to other Rites, have lost their sovereign character, but still improperly retain the name. Thus the Rose Croix degree of the Scottish Rite, which is there only the eighteenth, and subordinate to the thirty-third or Supreme Council, still retains everywhere, except in the Southern Jurisdiction of the United States, the title of Sovereign Prince of Rose Croix."—*Mackey's Encyclopaedia of Freemasonry, Article Sovereign.*

high office by the suffrage of their brethren, and all other titles and designations have an esoteric meaning, consistent with modesty and equality, and which those who receive them should fully understand.

As Master of a lodge, it is your duty to instruct your brethren that they are all so many constant lessons, touching the lofty qualifications which are required of those who claim them, and not merely idle gew-gaws worn in ridiculous imitation of the times when the Nobles and the Priests were masters and the people slaves, and that in all true masonry, the Knight, the Pontiff,^{***} the Prince, and the Sovereign, are but the first among their equals, and the Cordon,^{***} the clothing and the jewel but symbols and emblems of the virtues required of all good masons. The Mason kneels no longer to present his petition for admittance, or to receive the answer; no longer to a man as his superior, who is but his brother, but to his God, to whom he appeals for the rectitude of his intentions, and whose aid he asks to enable him to keep his vows. No one is de-

Note 239.—"What is the meaning of 'pontiff'? 'Pontiff' means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact. In the very first years of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed—there are eleven of them now; then there were within the town less than seven, even—that little town had a great deal to fear from an enemy which should take one of the hills that were out of town—the Janiculum—because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire, or any means of destruction into the town. The Janiculum was separated from the town by the Tiber. Then the first necessity for the defence of that little town of Rome was to have a bridge. They had built a wooden bridge over the Tiber, and a great point of interest to the town was, that this bridge should be kept always in good order, so that at any moment troops could pass over. Then, with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men who were a corporation to take care of that bridge should be sacred; that their function, necessary to the defence of the town, should be considered holy; that they should be priests, and the highest of them was called 'the high bridge maker.' So it happened that there was in Rome a corporation of bridge makers—pontifices—of whom the head was the most sacred of all Romans; because in those days his life and the life of his companions was deemed necessary to the safety of the town."

And thus it is that the title of Pontifex Maximus, assumed by the Pope of Rome, literally means the Grand Bridge Builder."—*Mackey's Encyclopaedia of Freemasonry, Article Pontiff.*

Note 240.—"Cordon. The Masonic decoration, which in English is called the collar, is styled by the French Masons the cordon."—*Mackey's Encyclopaedia of Freemasonry, Article Cordon.*

graded by bending his knee to God at the altar, or to receive the honor of knighthood as Bayard and Du Quesclin knelt. To kneel for other purposes, masonry does not require.

As Master of a lodge, you will therefore be exceedingly careful that no candidate in any degree be required to submit to any degradation whatever, as has been too much the custom in some of the degrees, and take it as a certain and inflexible rule to which there is no exception, that masonry requires of no man, anything to which a Knight and gentleman cannot honorably and without feeling outraged or humiliated, submit.

As Master, you will teach those who are under you, and to whom you will owe your office, that the decorations of many of the degrees are to be dispensed with, whenever the expense would interfere with the duties of Charity, Relief and Benevolence; and to be indulged in only by wealthy bodies that will thereby do no wrong to those entitled to their assistance. The essentials of all the degrees may be procured at slight expenses, and it is at the option of every brother to procure or not to procure, as he pleases, the dress, decorations and jewels of any degree other than the 14°, 18°, 30° and 32°.

As Master of a lodge, Council or Chapter, it will be your duty to impress upon the minds of your brethren all views of the general plan and separate parts of the Ancient and Accepted Rite; of its spirit and design, its harmony and regularity of the duties of the officers and members; and of the particular lessons intended to be taught by each degree; especially you are not to allow any assembly of the body over which you may preside to close without recalling to the mind of the brethren

NOTE 241.—"The Scotch Rite, during a few years past has experienced a vast expansion through this country. Consistories of the 32d grade have been established in several States, books of Constitutions have been published; Rituals have been prepared by the leading minds of the society and men of high political and social distinction placed in prominent positions"—Morris's Masonic Dictionary, Article Scotch Masonry.

ren the masonic virtues and duties which are represented upon the tracing-board of this degree; that is an imperative duty.

Urge upon your brethren the teaching and the unostentatious practice of the morality of the lodge without regard to times, places, religions, or peoples.

Urge them to love one another, to be devoted to one another, to be faithful to the country, the government and the laws, to serve the country is to pay a dear and sacred debt.

To respect all forms of worship, to tolerate all political and religious opinions, not to blame, still less to condemn the religion of others, to fraternize with all men, to assist all who are unfortunate; and to cheerfully postpone their own interests to that of the order. To make it the constant rule of their lives, to think well, to speak well, and to act well. To place the sage above the soldier, the noble or the Prince; and to take the wise and good as their models. To see that their profession and practice, their teachings and conduct do always agree. To make this also their motto, "Do that which thou ought to do, let the result be what it will."

Such, my brother, are some of the duties of that office which you have sought to be qualified to exercise; may you perform them well, and in so doing gain honor for yourself and advance the great cause of masonry, humanity and progress.

NOTE 242.—"Politics. There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robison's accusations that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of our own land, that the Order was seeking a political ascendancy and an undue influence over the government; it has been the unjust accusation of every enemy of the institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the Libeller is directed to the Ancient Constitutions of the Order, which expressly forbid such connection; the libel is still written, and Masonry is again and again condemned as a political club."—Mackey's Encyclopaedia of Freemasonry, Article Politics.

CLOSING CEREMONIES.

GRAND MASTER OF ALL SYMBOLIC LODGES.**

Venerable Master—Brother Senior Grand Warden, have you anything in the West to offer before this lodge of Grand Masters?

Senior Warden—Nothing, Venerable Master.

Venerable Master—Brother Junior Grand Warden, have you anything in the South to offer before this lodge of Grand Masters?

Junior Warden—Nothing, Venerable Master.

Venerable Master—Brother Orator, have you anything in the North to offer before this lodge of Grand Masters?

Orator—Nothing, Venerable*** Master.

Venerable Master—Has any Grand Master anything to offer to this degree for the benefit of a brother mason? (No answer.)

Note 243.—"Grand Master Ad-Vitam or Grand Master of all Symbolic Lodges. [Scotch Masonry.]—The second degree conferred in the Constitution of Princes of the Royal Secret, Scotch Masonry, and the 20th upon the catalogue of that system. The presiding officer is styled Grand Master and represents Cyrus Artaxerxes; there are two Wardens. The hangings of the Lodge are Blue and Yellow. The historical instructions relate to the construction of the three temples of Solomon, Zerubabel and Herod, with the establishment of a fourth, or spiritual structure, which will outlast the ravages of time. The lights are nine. Jewel, a triangular plate of gold showing the word Secret."—Morris's Masonic Dictionary, Article Grand Master Ad-Vitam or Grand Master of all Symbolic Lodges.

Note 244.—"Venerable Grand Master of all Symbolic Lodges. The twentieth degree of the Ancient and Accepted Scottish Rite. See Grand Master of all Symbolic Lodges. The Dictionnaire Maconnique says that this degree was formerly conferred on those brethren in France who, in receiving it, obtained the right to organize Lodges, and to act as Masters or Venerables for life, an abuse that was subsequently abolished by the Grand Orient. Ragon and Vassal both make the same statement. It may be true, but they furnish no documentary evidence of the fact. And examination of an old M.S. French ritual of the degree, when it formed part of the Rite of Perfection, which is in my possession, shows nothing in the catechism that renders this theory of its origin improbable."—Mackey's Encyclopaedia of Freemasonry, Article Venerable Grand Master of all Symbolic Lodges.

Venerable Master—Brother Senior Grand Warden, what is the hour?

Senior Warden—The world waits for the light, Venerable Master.

Venerable Master—Then it is time to close, that the great light of this lodge may be borne into and illumine the world. Together brethren.

All—(Give the first sign.)

Venerable Master—(Knocks three; 0 00.)

Senior Warden—(Knocks three; 0 00.)

Junior Warden—(Knocks three; 0 00.)

All—(Clap three; 0 00.) Lux Est.

Venerable Master—Wherever the nine great lights are, there is this lodge. Let the great light of Veneration go forth and shine in the lodge. (Pursuivant takes that light and retires.)

Venerable Master—Let the great light of Charity go forth into and inspire the world. (Junior Deacon takes that light and retires.)

Venerable Master—Let the great light of Generosity go forth into and ennoble the world. (Senior Deacon takes that light and retires.)

Venerable Master—Let the great light of Heroism go forth into and burn in the spirits of men. (Secretary takes that light and retires.)

Venerable Master—Let the great light of Honor go forth into the world and baseness skulk and hide from its presence. (Treasurer takes that light and retires.)

Venerable Master—Let the great light of Patriotism go forth and shine in the world. (Orator takes that light and retires.)

Venerable Master—Let the great light of Justice go forth and blaze upon the altars of all men's hearts. (Junior Warden takes that light and retires.)

Venerable Master—Let the great light of Toleration go forth and dim the fires of persecution. (Senior Warden takes one of the lights and retires.)

Venerable Master—I bear the light of Truth into the world to overcome falsehood and error, and this lodge is closed until the light returns. (He retires with the light and the remaining brethren follow, which closes the lodge.)

CHAPTER XXXVII

TWENTY-FIRST DEGREE; NOACHITE OR PRUSSIAN KNIGHT.¹



ORIGIN.

The most ancient order of Noachite² known, are

Note 245.—"Noachite, or Prussian Knight. (Noachite ou Chevalier Prussien.)" 1 The twenty-first degree of the Ancient and accepted Scottish Rite. The history as well as the character of this degree is a very singular one. It is totally unconnected with the series of Masonic degrees which are founded upon the Temple of Solomon, and is traced to the tower of Babel. Hence the Prussian Knights call themselves Noachites, or Disciples of Noah, while they designate all other Masons as Hiramites, or Disciples of Hiram. The early French rituals state that the degree was translated in 1757 from the German by M. de Berzac Knight of Eloquence in the Lodge of the Count St. Gelaire, Inspector General of Prussian Lodges in France. Lenning gives no credit to this statement, but admits that the origin of the degree must be attributed to the year above named. The destruction of the tower of Babel constitutes the legend of the degree, whose mythical founder is said to have been Peleg, the chief builder of that edifice. A singular regulation is that there shall be no artificial light in the Lodge room, and that the meetings shall be held on the night of the full moon of each month.

The degree was adopted by the Council of Emperors of the East and West, and in that way became subsequently a part of the system of the Scottish Rite. But it is misplaced in any series of degrees supposed to emanate from the Solomonian Temple. It is, as an unfitting link, an unsightly interruption of the chain of legendary symbolism substituting Noah for Solomon, and Peleg for Hiram Abif. The Supreme Council for the Southern Jurisdiction has abandoned the original ritual and made the degree a representation of the Vehmergericht or Westphalian France Judges. But this by no means relieves the degree of the objection of Masonic incompatibility. That it was ever adopted into the Masonic system is only to be attributed to the passion for high degrees which prevailed in France in the middle of the last century."—Mackey's Encyclopædia of Freemasonry, Article Noachite, or Prussian Knight.

Note 246.—"The legend of the degree describes the travels of Peleg from Babel to the north of Europe, and ends with the following narrative. 'In trenching the rubbish of the salt-mines of Prussia was found in A. D. 553, at a depth of fifteen cubits, the appearance of a triangular building in which was a column of white marble, on which was written in Hebrew the whole history of the Noachites. At the side of this column was a tomb of freestone on which was a piece of agate inscribed with the following epitaph. Here rest the ashes of Peleg, our Grand Architect of the tower of Babel. The Almighty had pity on him because he became humble.'

This legend, although wholly untenable on historic grounds, is not absolutely puerile. The dispersion of the human race in the time of Peleg had always been a topic of discussion among the learned. Long dissertations had been written to show that all the nations of the world, even America, had been peopled by the three sons of Noah and their descendants. The object of the legend seems, then, to have been to impress the idea of the thorough dispersion. The fundamental idea of the degree is, under the symbol of Peleg, to teach the crime of assumption and the virtue of humility.

2. The degree was also adopted into the Rite of Mizraim, where it is the thirty-fifth."—Mackey's Encyclopædia of Freemasonry, Article Noachite, or Prussian Knight.

now called Prussian Knight Servants of the White and Black Eagle, which we gather from the German translation by Berage, Knight of Eloquence and Lieutenant Commander of the Council of Noachite in France, and Grand Master General Commander. The Most Illustrious Frederick "" of Brunswick, King of Prussia was a patron of the order, as also his ancestors for 300 years. This degree was established by the Prussians in order to commemorate the discovery of the ancient trophies while digging for salt mines, and to perpetuate the building of the tower of Babel by the descendants of Noah. The Ark"" and Dove illustrate the mercy of the Lord in the preservation of Noah and his family,

Notes 247.—"Frederick the Great was certainly a Mason. But Carlyle, in his usual sarcastic vein adds 'The Crown Prince prosecuted his Masonry at Reinsberg or elsewhere, occasionally, for a year or two, but was never ardent in it, and very soon after his accession left off altogether. A Royal Lodge was established at Berlin, of which the new king consented to be patron, but he never once entered the palace and only his portrait (a well-known good one, still to be found there) presided over the mysteries of that establishment.'

Now how much of truth with the sarcasm, and how much of sarcasm without the truth, there is in this remark of Carlyle, is just what the Masonic world is bound to discover. Until further light is thrown upon the subject by documentary evidence from the Prussian Lodges, the question cannot be definitely answered. But what is the now known further Masonic history of Frederick?

Bleifeld tells us that the zeal of the Prince for the Fraternity induced him to invite the Baron Von Oberg and himself to Reinsberg, where in 1739, they founded a Lodge into which Keiserling, Jordan, Moolendorf, Quis, and Frederisdorf (Frederick's valet) were admitted.

Bleifeld is again our authority for stating that on the 20th of June, 1740, King Frederick—for he had then ascended the throne—held a Lodge at Charlottenburg, and, as Master in the chair, initiated Prince William of Prussia his brother, the Margrave Charles of Brandenburg, and Frederick William, Duke of Holstein. The Duke of Holstein was seven years afterwards elected Adjutant Grand Master of the Grand Lodge of the Three Globes at Berlin.

We hear no more of Frederick's Masonry in the printed records until the 16th of July, 1774, when he granted his protection to the National Grand Lodge of Germany, and officially approved of the treaty with the Grand Lodge of England, by which the National Grand Lodge was established.—Mackey's Encyclopaedia of Freemasonry, Article Frederick the Great.

248.—"Ark of Noah. One of the three Sacred Structures, it was made of cypress or pine (gopher) wood. The planks after being put together, were protected by a coating of pitch, laid inside and outside to make it water tight. The Ark consisted of a number of small compartments arranged in three stories. A window, 18 inches broad was made in the roof, extending, perhaps, its whole length. There was a door in the side. The whole structure was 450 long, 75 feet broad and 48 high. The Temple of Solomon was the same height as the Ark but only one-fifth as long"—Murray's Masonic Dictionary, Article Ark of Noah.

when all the rest of mankind were destroyed. The pagans called this degree by the name of Pilau, the name of their Deity; but the Knights of our day acknowledge no other God but the Great Architect of the Universe, and find it their chief happiness to worship him and keep his commandments. In the times of the crusades the Knights of the different orders were initiated into this degree by the Christian Princes in order to conquer the Holy Land which was invaded by the infidels. Those masons that were descended from Solomon were most attached to the Noachites"" and were initiated into their order and admitted Prussian Knights, and according to the mysteries of masonry, since which time none are admitted to this degree unless they have received all the degrees of Ancient Craft Masonry.

DECORATIONS:—A Grand Chapter must be held in a retired place, on the night of the full moon. The place is lighted by a large window or opening so arranged as to admit the rays of the moon, which is the only light allowed, at as early an hour of the night as practicable. The presiding officer sits facing the moonlight, and the Knights in front of him and on either hand, in no particular place or order.

OFFICERS""—There are seven officers, viz:

First—Knight Lieutenant Commander.

Second—Knight Official or Grand Inspector.

Note 249.—"This name is applied to freemasons as the successors, in piety and virtue, of that eminent 'preacher of righteousness,' Noah."—Murray's Masonic Dictionary, Article Noachidas.

Note 250.—"In the modern ritual the meetings are called Grand Chapters. The officers are a Lieutenant Commander, two Wardens, an Orator, Treasurer, Secretary, Master of Ceremonies, Warden, and Standard Bearer. The apron is yellow, inscribed with an arm holding a sword and the Egyptian figure of silence. The order is black, and the jewel a full moon or a triangle traversed by an arrow. In the original ritual there is a coat of arms belonging to the degree, which is thus emblazoned: Party per fess, in chief, azure, seven stars, or a full moon, argent; in base, sable, an equilateral triangle, having an arrow suspended from its upper point, barb downwards."—Mackey's Encyclopaedia of Freemasonry, Article Noachite, or Prussian Knight.

Third—Knight Introducer.

Fourth—Knight Orator.

Fifth—Knight of Chancery or Grand Secretary.

Sixth—Knight of Finance or Grand Treasurer.

Seventh—Knight Captain of the Guards.

The members are called Prussian Knights.

DRESS:—Black, with swords, spurs and black masks. All the officers wear the jewel of the order, fastened to the button hole of the waist coat.

SASH:—Black, worn from right to left.

JEWEL:—Silver moon, full, or a golden triangle traversed by an arrow, point downwards, suspended from a collar; on the jewel is an arm upraised holding a naked sword and around it the motto, *Fiat Justitia, Ruat Coelum*.

APRON AND GLOVES:—Yellow; on the upper part of the apron is a naked arm upraised, holding a naked sword, and under it a human figure erect with wings, with the forefinger of the right hand upon his lips, and the other hand hanging by his side holding a key, being the Egyptian figure of silence.²³¹

Nota 231.—"Secrecy and Silence. These virtues constitute the very essence of all Masonic character, they are the safeguard of the institution, giving to it all its security and perpetuity, and are enforced by frequent admonitions in all the degrees, from the lowest to the highest. The Entered Apprentice begins his Masonic career by learning the duty of secrecy and silence. Hence it is appropriate that in that degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the abstruse machinery of symbolism should be employed to impress the same important virtues on the mind of the neophyte.

The same principles of secrecy and silence existed in all the ancient mysteries and systems of worship. When Aristotle was asked what thing appeared to him to be most difficult of performance, he replied, 'To be secret and silent.'

'If we turn our eyes back to antiquity,' says Calcott, 'we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates, to whom they paid peculiar honor and veneration, who was represented with right hand placed near the heart, and the left down by his side covered with a skin before, full of eyes.'

Apuleius, who was an initiate in the mysteries of Isis says 'By no peril will I ever be compelled to disclose to the uninitiated the things that I have had entrusted to me on condition of silence.'

Lebeck, in his *Aglaophamus*, has collected several examples of the reluctance with which the ancients approached a mystical subject, and the manner in which they shrank from divulging any explanation or fable which had been related to them at the mysteries, under the seal of secrecy and silence."—Mackey's *Encyclopaedia of Freemasonry*, Article **Secrecy and Silence**.

DRAFT:—Represents the firmament with full moon and stars, on which the eye may rest. There are nine wax candles, in three rows in front of the altar, but not lighted. In the West is a representation of Noah's Ark, with a dove holding an olive leaf in his beak flying to the window whence it was let out. In one part of the Chapter is an Urn made of an agate stone, and in another part a representation of the Tower of Babel and near it a coffin with a human figure in it.

BATTERY:—Three equi-timed strokes (0 0 0).

ARMORIAL BEARINGS:—*First*—Blue, with silver moon surrounded with gold stars.

Second—Black, with the triangle and the gold dart

OPENING CEREMONIES

TWENTY-FIRST DEGREE; NOACHITE OR PRUSSIAN KNIGHT.

Lieutenant Commander—Knight Official, the full moon is midway between the horizon and the zenith, and the hour for this Grand Chapter to convene has arrived, let the Knight Captain of the Guards post the Sentinels that no spy may gain admission among us.

Knight Official—Knight Captain of the Guards, you will see that the Sentinels are posted, that no spy may gain admission among us. (Captain of the Guards retires for a short time and returns.)

Captain of Guards—Sir Knight Official, the Sentinels are posted, and we are in security.

Knight Official—Illustrious Lieutenant Commander, the Sentinels are posted, and we are in security.

Lieutenant Commander—Sir Knight Official, you will now examine every Knight present and receive from each the pass-word, that we may know that all present are Prussian Knights. (Knight Official receives the pass-word from each Knight.)

Knight Official—Illustrious Lieutenant Commander, all have the pass-word. None but true Knights are present.

Lieutenant Commander—Sir Knight Official, are you a Prussian Knight?

Knight Official—I am.

Lieutenant Commander—How were you received a Puissant Knight?

Knight Official—By the light of the full moon, like our ancient brethren initiated in the temple of Belus.

Knight Commander—Do you know the names of the sons of Noah?

Knight Official—I know three of them.

Lieutenant Commander—What are they?

Knight Official—Shem, Ham and Japheth.

Lieutenant Commander—Give me the sign?

Knight Official—(Gives it.)

Lieutenant Commander—Give me the pass-word.

Knight Official—(Gives it.)

Lieutenant Commander—(Three knocks; 000.) All rise. Together, Sir Knights.

All—(Raise their arms toward Heaven, sword in the right hand turn towards the moon, then drop their arms and face the Lieutenant Commander.)

Lieutenant Commander—I declare this Grand Chapter open. Be seated, Sir Knights.

CHAPTER XXXVIII

TWENTY-FIRST DEGREE; NOACHITE OR PRUSSIAN
KNIGHT.

INITIATION.

[The Knight of Introduction after preparing the candidate with a white apron and white gloves leads him to the door and knocks three equal strokes.]

Captain of Guards—(From within knocks one and opens the door.) Who desires to enter this Grand Chapter?

Introducer—The Knight Introducer, with a Master Mason of Hiram; and who has received the degree of Grand Master of all Symbolic lodges.

Captain of Guard—Give me the sign, grip and pass-word of that degree.

Candidate—(Gives the sign, pass grip and pass-word, Tubal Cain.)

Captain of Guard—The sign, grip and word are correct. You will wait a time with patience and I will inform the Illustrious Lieutenant Commander of your request. (Shuts the door, goes to the Knight Official and knocks three.)

Captain of Guard—Sir Knight official, there is in the ante-room the Knight Introducer with a Master Mason, descendant from Hiram, and Grand Master of all Symbolic lodges, clothed in white apron and white gloves who desires to enter.

Knight Official—(Announces the same to the Lieutenant Commander. Order is obeyed.)

Lieutenant Commander—What does he desire Sir Knight Captain of the Guards?

Captain of Guard—To be advanced to the degree of Noachite or Prussian Knight.

Lieutenant Commander—Sir Knights, a Perfect Mason of Hiram is desirous of becoming a Prussian Knight; do you consent that he shall be received among us?

All—(Rise, draw their swords and come to a present.)

Lieutenant Commander—Sir Knight, Captain of the Guards, let this Perfect Mason of Hiram be admitted. (Captain of the Guards opens the door, the Introducer enters with candidate and conducts him up to the tower of Babel in the North.)

Lieutenant Commander—My brother, behold the remains of Peleg the Projector of the tower of Babel.²⁵² He forgot that he was mortal and therefore also forgot what was due to future generations. He built to gratify his own vanity and vain glory, without regard to the common welfare and popular will, and therefore his work remained unfinished, for the confusion of opinions arose.

Peleg was overpowered, fled to the desert, and died repenting, while his divided people were scattered over the face of the earth to form dissimilar nations of various tongues; may his example profit you. Sir Knight of Introduction, you will now conduct the candidate to the altar. (Introducer conducts him to the altar, where he

Note 252.—"It is the name of that celebrated tower attempted to be built on the plains of Shinar, A. M. 1775, about one hundred and forty years after the deluge, and which, Scripture informs us, was destroyed by the special interposition of the Almighty. The Noachite Masons date the commencement of their order from this destruction, and much traditionary information on this subject is preserved in the degree of 'Patrician Noachite.' At Babel, Oliver says that what has been called 'Spurious Freemasonry' took its origin. That is to say the people there abandoned the worship of the true God, and by their dispersion lost all knowledge of his existence and the principles of truth upon which Masonry is founded. Hence it is that the rituals speak of the lofty tower of Babel as the place where language was confounded and Masonry lost."—Mackey's Encyclopaedia of Freemasonry, Article Babel.

makes three genuflections and kneels upon his left knee, when the Lieutenant Commander leaves the throne, approaches the candidate and extends to him the hilt of his sword which he takes in his right hand, the Lieutenant Commander holding the blade.)

Lieutenant Commander—Do you promise and agree that you will be just and righteous, and in all things strive to emulate and equal that Patriarch from whom we take the name of Noachite?

Candidate—I do.

Lieutenant Commander—Do you promise to avoid idleness, to live honestly, to deal fairly by all men, and discourage strife and contention?

Candidate—I do.

Lieutenant Commander—Do you promise that you will be neither haughty nor vain-glorious, nor obsequious to the great, nor insolent to your inferiors?

Candidate—I do.

Lieutenant Commander—Do you promise that you will be humble and contrite before the Deity, and ever bear in mind the fate of Peleg and his followers, who endeavored to build a tower, whereby they might climb beyond the reach of another deluge and defy the omnipotence of God?

Candidate—I do.

Lieutenant Commander—Repeat after me then the solemn obligation of a Patriarch Noachite or Prussian Knight.

OBLIGATION PATRIARCHI NOACHITE.

I upon the sacred word of a Master Mason and Knight of Rose Croix, do most solemnly promise and vow, that I will faithfully keep the secrets of this degree, and will reveal them to no person in the world, unless to one who shall be legally authorized to receive them. So help me God.

Lieutenant Commander—Arise my brother and receive the sign, token and words of this degree.



Sign of Order, Noachite Degree.

SIGN OF ORDER.

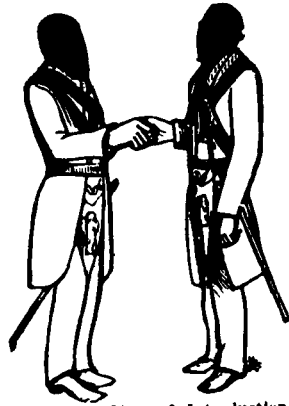
Raise the arms to heaven, the face toward the East, where the moon rises.

SIGN OF INTRODUCTION.

One raises three fingers of the right hand, the other seizes those fingers with his right hand, and says, Frederick the Second. He then presents his three fingers, which the first one seizes in the same manner, saying Noah.



Sign of Introduction, Noachite Degree.



Second Sign of Introduction.

BATTERY:—Three slow stroke; 0 0 0.

MARCH:—Three steps of a Master.

PASS WORD:—Peleg, Peleg, Peleg.

SACRED WORD:—Shem, Ham, Japheth.

Lieutenant Commander—(Invests him with the apron, collar and jewel, causes him to kneel on both knees when he strikes him on the right and left shoulder, and on the head with the flat of his sword, saying:)

By virtue of the authority vested in me, by this grand Chapter, I do constitute and create you a Mason Noachite, and Prussian Knight, and devote you hence-forward to the cause of every one who hath been wronged by the great, or oppressed by the powerful; of the widow, the orphan, the poor, the distressed and the destitute. Arise Sir Knight, and soldier of suffering humanity and be armed for the combats that await you. (Raises him up, the Knight Official buckles on his spurs, and the Lieutenant Commander hands him a sword.)

Lieutenant Commander—You are now prepared to do

SECOND SIGN.

Seize one the first finger of the other's right hand and press it with the thumb and first finger, saying Shem.

The other gives the same token, saying Ham, then the first gives the same token, saying Japheth.

the duties of a true Knight. (Knight Official seats him and the Lieutenant Commander takes his station.)

Lieutenant Commander—Sir Knight Orator, you have the floor.

DISCOURSE BY ORATOR.

My brother, we read that the descendants of Noah resolved to build a tower so high as to prevent the Almighty from again destroying the world by a flood and to get themselves a name in the world. They chose for their purpose the plains of Shinar, in Asia. Ten years after the foundation was laid, the Lord looking down upon earth and beholding the pride and audacious attempt of the people, He descended to confound their project by causing a confusion of languages among the workmen so that they could not understand one another; whence it was called Babel. Sometime after, Nimrod^{***} established a distinction among men, and founded a city, and called it Babylon. Tradition says, the dedication was at the full of the moon so the festivals of this degree are held in the month of March, at the full of the moon. Tradition further informs us that after the languages were confounded at the building of the tower of Babel, the workmen separated and dispersed into different countries. The architect of the tower traveled into Germany where he arrived after a long and tedious journey, living upon roots and other vegetables. He

Note 253.—'Nimrod. The legend of the Craft in the Old Constitutions refers to Nimrod as one of the founders of Masonry. Thus in the York Manuscript we read: 'At ye making of ye Toure of Babel there was Masonrie first much esteemed of, and the King of Babilon yt was called Nimrod was A mason himselfe and loved well Masons.' And the Cooke Manuscript thus repeats the story 'And this same Nemroth began the tower of babilon and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well.' The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorized version, as it is in the improved one of Boehart, which says: 'From that land Nimrod went forth to Asshur, and builded Nineveh, and Rehoboth city, and Calah, and Resen between Nineveh and Calah, that is the great city.'—Mackey's Encyclopaedia of Freemasonry, Article Nimrod.

fixed his residence in that part now called Prussia, where he erected a dwelling to shelter himself from the inclemency of the weather, and where he also erected many monuments.

In the year 1553, in digging for salt mines, the workmen found the ruins of a triangular edifice 15 cubits deep. In the centre of this edifice they found many trophies of antiquity: An urn of agate, and many marble columns with hieroglyphics engraven thereon.

The origin of this order, my brother, was long before the era of Hiram or Solomonian Masonry; as every one knows that the tower of Babel was built long before the temple of Solomon, and in former times it was not necessary that a candidate should be a Master Mason to be qualified to receive this; for in the times of the crusades the Knights of the different orders in Europe were initiated into this degree by the Christian Princes to conquer the Holy Land which was invaded by the Infidels, as were also the masons descendant from Hiram.

You are especially charged in this degree, to be modest and humble, and not vain-glorious nor filled with self-conceit. Be not wiser in your own opinion than the Deity, nor find fault with his works, nor endeavor to improve upon what he has done.

Be modest also in your intercourse with your fellows, and slow to entertain evil thoughts of them, and reluctant to ascribe to them evil intentions.

When a mason hears of any man who hath fallen into public disgrace, he should have a mind to commiserate his mishap and not to make him more disconsolate. To envenom a name by libels that already is openly tainted is to add stripes with an iron rod to one that is flayed with whipping, and to every well tempered mind will

seem most inhuman and diabolical.

Even the man who does wrong and commits errors, often has a quiet home, a fireside of his own, a gentle loving wife, and innocent children who, perhaps do not know of his past errors and lapses, past and long repented of, or if they do, do love him the better, because being mortal, he hath erred, and being in the image of God, he hath repented.

That every blow at this husband and father, strikes full upon the pure and tender bosoms of the wife and those daughters is a consideration that doth not concern or stay the hand of the base and brutal informer.

My brother, if men weighed the imperfections of humanity, they would breathe less condemnation. Ignorance gives disparagement a louder tongue than knowledge does; wise men had rather know than tell. If we even do know vices in men we can scarce show ourselves in a nobler virtue than in the charity of concealing them. if that be not a flattery, persuading to continuance and it is the basest office man can fall into, to make his tongue the defamer of the worthy man.

There is but one rule for a mason in this matter: If there be virtues, and he is called upon to speak of him who knows them, let him tell them forth impartially, and if there be vices mixed with them let him be content the world shall know them by some other tongue than his; for if the evil doer deserves no pity, his wife, his parents or his children, or other innocent persons who love him, may.

Where we want experience, charity bids us think the best and leave what we know not to the searcher of hearts. For mistakes, suspicions and envy often injure a clear fame; and there is least danger in a charitable

construction.

And finally the mason should be humble and honest and modest toward the Great Architect of the Universe, and not impugn his wisdom nor set up his own imperfect sense of right against His providence and dispensations, nor attempt too rashly to explore the mysteries of God's infinite essence and inscrutable plans and of that great nature which we are not made capable to understand.

Let him not spend his time in building a new tower of Babel; in attempting to change that which is fixed by an inflexible law of God's enactment, but let him, yielding to the Superior Wisdom of Providence, be content to believe that the march of events is rightly ordered by an infinite wisdom, and leads, though we cannot see it, to a great and perfect result.

Let him my brother be satisfied to follow the path pointed out by that providence, and to labor for the good of the human race in that mode in which God has chosen to enact that that good shall be effected. And above all, let him build no tower of Babel under the belief that, by ascending he will mount so high that God will disappear, or be superseded by a great monstrous aggregation of material forces, or a mere glittering logical formula; but evermore standing humbly and reverently upon the Earth, and looking with awe and confidence toward Heaven, let him be satisfied that there is a real God, a person and not a formula, a father and a protector, who loves and sympathizes and compassionates; and that the eternal ways by which He rules the world are infinitely wise no matter how far they may be above the feeble comprehension and limited vision of man.

CLOSING CEREMONIES

NOACHITE OR PRUSSIAN KNIGHT.

Lieutenant Commander—(Three knocks; 000.) Sir Knight Official, the moon is passing from us, the hour for this Grand Chapter to close has arrived, give notice to the Sir Knights that our labors are about to end.

Knight Official—(One knock; 0.) Brethren and Knights, prepare to close this Grand Chapter; the light by which we work is about to be obscured. Let us go forth to imitate in our conduct and conversation the righteous Patriarch, and thus become true Noachites.

Lieutenant Commander—True brethren, let us go forth and perform these duties. Sir Knight Official give notice to the Knights that this Grand Chapter is darkened.

Knight Official—Knights and Brethren, this Grand Chapter is darkened and its labors ended.

Lieutenant Commander—Together, Sir Knights.

All—(Give the sign.) Peleg, Peleg, Peleg.

Lieutenant Commander—The light has departed, farewell.

CHAPTER XXXIX

TWENTY-SECOND DEGREE; KNIGHT OF THE ROYAL AXE
OR PRINCE OF LIBANUS.³³³

MARS.♁

ORIGIN:—This degree was established, and added thereto, on different occasions. When the cedars of Lebanon were cut down for holy purposes, the Sidonians were zealous for all holy enterprises. The descendants of Japhet cut the cedars for all the holy purposes of the temple of Solomon. They were furnished under the direction of Prince Herodim.³³³ The same nation floated the timbers by sea to Joppa, for the temple and other buildings at Jerusalem. Solomon was so pleased with the fidelity of the Sidonians that he built him a house

Note 254.—“Knight of the Royal Axe, or Prince of Libanus. The 22d degree of the Ancient and Accepted rite. The legend of this degree informs us that it was instituted to record the memorable services rendered to Masonry by the mighty cedars of Lebanon, as the Sidonian architects cut down the cedars for the construction of Noah's ark. Our ancient brethren do not tell us how the Israelites had the wood conveyed to them from the land of promise to the mountains in the wilderness. They say, however, that the descendants of the Sidonians were employed in the same place, in obtaining materials for the construction of the ark of the covenant; and also, in later years, for building Solomon's Temple; and, lastly, that Zerubbabel employed laborers of the same people in cutting cedars of Lebanon for the use of the second temple. The tradition adds that the Sidonians formed colleges on Mount Libanus, and always adored the G. A. O. T. U.”—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Knight of the Royal Axe.

Note 255.—“Heredom. In what are called the 'high degrees of the continental Rites' there is nothing more puzzling than the etymology of this word. We have the Royal Order of Heredom, given as the *no plus ultra* of Masonry in Scotland, and in almost all the Rites the Rose Croix of Heredom, but the true meaning of the word is apparently unknown. Regon, in his *Orthodoxie Maconnique*, (p. 91.) asserts that it has a political signification, and that it was invented between the years 1740 and 1745, by the adherents of Charles Edward the Pretender, at the Court of St. Germain, which was the residence, during that period, of the unfortunate prince, and that in their letters to England dated from Heredom, they mean to denote St. Germain.”—Mackey's Encyclopaedia of Freemasonry, Article Heredom.

of cedar at Lebanon, whither he used to repair yearly to visit Prince Herodim. The descendants of the zealous craftsmen furnished timber from the same mountains for the construction of the second temple; by order of Cyrus, Darius and Xerxes under the guidance of Zerubabel.

This celebrated nation formed in the earliest days a college for instructing the people and worshipped the Great Architect of the Universe. We are indebted to these patriarchs for much knowledge we possess of the mysteries of this degree.

DECORATIONS:—Bodies of this degree are styled colleges.³³³ There are two apartments. The first is a plain room without any fixed number of lights and represents a carpenter's workshop on Mount Lebanon. The second is hung with red and lighted by 36 lights, arranged by sixes, and each six by twos. It represents the Council room of the round table. In the center of the room is a round table around which the brethren sit. On the altar is an open Bible, square and compass and an axe.

OFFICER:—Are a Chief Prince, styled Thrice Puissant, a Senior and Junior Warden, and a Senior and Junior Deacon.

ORDER:—Broad, rainbow colored ribbon, worn as a collar; it may be worn as a sash from right to left, and lined with purple.

JEWEL:—A golden hatchet, on the top of it a golden crown. On the top or end of the handle are the letters N. . and S. . initials of Noah and Solomon. On one side of the handle the letter L. . initial of Lebanon; and on

Note 256.—“The places of meeting in this degree are called 'Colleges. This degree is especially interesting to the Masonic scholar in consequence of its evident reference to the mystical association of the Druses, whose connection with the Templars at the time of the Crusades forms a yet to be investigated episode in the history of Freemasonry.”—Mackey's Encyclopaedia of Freemasonry, Article Knight of the Royal Axe.

that side of the blade, the letters A . C . D . Z . N . and E . initials of Adoniram, Cyrus, Darius, Zerubbabel, Nehemiah and Ezra.

On the other side of the handle the letter S . initial of Sidonias, and on that side of the blade the letters S . H . J . M . A . and B . initials of Shem, Ham, Japhet, Moses, Aholiab²⁵⁷ and Bezaleel.

APRON:—White, lined and bordered with purple, on the middle a round table is embroidered on which are mathematical instruments and plans enrolled; on the flap is a serpent with three heads.

TRACING BOARD:—View of the mountains and forests of Lebanon;*** the summit of the mountains covered with snow and of the temple erected of its cedars and pines.

WORKSHOP:—The Senior Warden presides and is styled Master Carpenter, he and all the brethren wear frocks or blouses and aprons.

BATTERY:—Is two; 00. No particular one in the workshop.

Note 257.—"Aholiab was associated with Moses and Bezaleel in the construction of the Tabernacle in the wilderness. While Bezaleel designed and executed the works of art required, Aholiab attended to the textile fabrics. He was a Danite of great skill as a weaver and embroiderer. Exodus xxv. It is a curious coincidence that both Aholiab and Hiram Abif were of the tribe of Dan."—Morris's Masonic Dictionary, Article Aholiab.

Note 258.—"The forests of the Lebanon mountains only could supply the timber for the Temple. Such of these forests as lay nearest the sea were in the possession of the Phoenicians, among whom timber was in such constant demand, that they had acquired great and acknowledged skill in the felling and transportation thereof, and hence it was of such importance that Hiram consented to employ large bodies of men in Lebanon to hew timber, as well as others to perform the service of bringing it down to the seashore, whence it was to be taken along the coast in floats to the port of Joppa, from which place it could be easily taken across the country to Jerusalem.

The ancient and Accepted Scottish Rite has dedicated to this mountain its twenty-second degree, or Prince of Lebanon. The Druses now inhabit Mount Lebanon, and still preserve there a secret organization."—Mackey's Encyclopaedia of Freemasonry, Article Lebanon.

OPENING CEREMONIES

KNIGHTS OF THE ROYAL AXE OR PRINCE OF LIBANUS.***

Chief Prince—(Knocks one; 0.) My brethren the day star is risen in the East. It is time to arouse the workmen that they may prepare for their labors. Brother Senior Grand Warden, are all the Princes present?

Senior Warden—Thrice Puissant, they are.

Chief Prince—Announce to them by brother, through the Junior Grand Warden, that I am about to open this College, that directions may be given to the workmen.

Senior Warden—Brother Junior Grand Warden, the Thrice Puissant is about to open this College that directions may be given to the workmen.

Junior Warden—Brethren, you will please take notice that the Thrice Puissant is about to open this College that direction may be given to the workmen.

Chief Prince—Brother Junior Grand Warden, arouse the workmen by the usual alarm.

Junior Warden—(Sounds the bell twice; 00.)

Senior Warden—(Sounds the bell twice; 00.)

Chief Prince—(Sounds the bell twice; 00.) Together brethren.

All—(Give the sign.)

Chief Prince—The cedars upon Mount Lebanon wait to be fitted and this College is open.

Note 259.—"Prince of Lebanon, or Knight of the Royal Axe. [Scotch Masonry.]—The fourth degree conferred in the Consistory of Princes of the Royal Secret, Scotch Masonry, and the twenty-second upon the catalogue of that system. Its historical lectures relate to the Cedars of Lebanon, which formed so important a part of the materials for constructing the temples of Solomon and Zerubbabel (See Cedars.) The presiding officer is styled Most Wise. The apron is white. It displays a round-table, on which appears various architectural instruments and drawings. The jewel is a gold axe, surmounted by a gold crown. On one side of the handle are the letters A B D C D X Z A and on the blade L S. (On the other side of the handle are the letters S N S C. L M B E, and on the blade S."—Morris's Masonic Dictionary, Article Prince of Lebanon, or Knight of the Royal Axe.

CHAPTER XL

TWENTY-SECOND DEGREE; KNIGHT OF THE ROYAL AXE OR PRINCE OF LIBANUS.***

INITIATION.

[The candidate is prepared by the Senior Deacon as a Prussian Knight or Rose Croix, with sword, etc., and brought to the door of the second apartment in which the officers and brethren are seated round the table, on which are plans and mathematical instruments and knocks two; 00]

Junior Deacon—(Opening the door.) Who comes here?

Senior Deacon—A Worthy Prussian Knight and Knight of the Rose Croix, who desires to obtain the degree of Prince of Libanus.

Junior Deacon—Has he received all the preceding degrees?

Senior Deacon—He has.

Junior Deacon—Has he proved himself a true Knight?

Senior Deacon—He has.

NOTE 260.—“Knight of the Royal Axe. (Chevalier de la royale Hache) The twenty-second degree of the Ancient and Accepted Scottish Rite called also Prince of Libanus or Lebanon. It was instituted to record the memorable services rendered to Masonry by the mighty cedars of Lebanon. The legend of the degree informs us that the Sidonians were employed in cutting cedars on Mount Libanus or Lebanon for the construction of Noah's ark. Their descendants subsequently cut cedars from the same place for the ark of the covenant, and the descendants of these were again employed in the same offices, and in the same place, in obtaining materials for building Solomon's Temple. Lastly, Zerubabel employed them in cutting the cedars of Lebanon for the use of the second Temple. This celebrated nation formed colleges on Mount Libanus, and in their labors always adored the Great Architect of the Universe. I have no doubt that this last sentence refers to the Druses, that secret sect of Theists who still reside upon Mount Libanus and in the adjacent parts of Syria and Palestine, and whose mysterious ceremonies have attracted so much of the curiosity of Eastern travellers.”—Mackey's Encyclopaedia of Freemasonry. Article Knight of the Royal Axe.

Junior Deacon—What further claims has he to this privilege?

Senior Deacon—The claim of birth and rank in Masonry.

Junior Deacon—Let him wait a time with patience until the College is informed of his request. (*Junior Deacon* shuts the door.)

Chief Prince—Brother *Junior Deacon*, who seeks admission to the College?

Junior Deacon—A Worthy Prussian Knight and Knight of the Rose Croix, who desires to obtain the degree of Prince of Libanus.

Chief Prince—Has he received all the preceding degrees?

Junior Deacon—He has.

Chief Prince—Has he approved himself a true Knight?

Junior Deacon—He has.

Chief Prince—What further claims has he to this privilege?

Junior Deacon—The claim of birth and rank in Masonry.

Chief Prince—The claim is not sufficient, but let him be admitted. (*Junior Deacon* opens the door and the *Senior Deacon* conducts candidate to the table.)

Chief Prince—Is it your desire my brother, to obtain the degree of Prince of Libanus?

Candidate—It is.

Chief Prince—We know the ground on which you claim it, but birth is not regarded here, and rank in Masonry does not of itself suffice. We are all workmen in our several vocations. You see us now engaged in preparing plans for the laborers and studying the calculations of astronomy. None can by our constitutions, be admitted to the high privileges of this degree unless he hath first wrought one year in the workshop, and obtained the unanimous suffrages of the workmen.

Is your desire for this degree sufficient to induce you to lay aside your insignia, your sword and jewels for a

time and join the sons of labor?

Candidate—It is.

Chief Prince—Go then my brother, obtain their suffrages and return to us. (Candidate withdraws with the Senior Deacon and goes to the door of the first apartment and gives three or four knocks, the door is opened and they enter. The workmen are hewing, sawing, planing, etc., and the master workmen copying designs, from a tracing board. As the candidate enters he gives one loud rap and the workmen all stop.)

Master Carpenter—Whom have you there brother Senior Deacon?

Senior Deacon—A Knight of Rose Croix and Prussian Knight, who desires your suffrages that he may obtain the degree of Prince of Libanus.

Master Carpenter—Our suffrages are given to those who work. Hath he yet learned to work?

Senior Deacon—He has not, but desires to do so, and for that came hither.

Master Carpenter—Doth he acknowledge the dignity of labor; and that it is no curse but a privilege for man to be allowed to earn his sustenance by the exercise of his strong arms and sturdy muscles?

Senior Deacon—He does.

Master Carpenter—Does he admit that the honest laboring man, upright and independent is in nature's heraldry the peer of kings, and that no labor, but idleness, is disgraceful?

Senior Deacon—He does.

Master Carpenter—Art thou willing to eat only what thou earnest, patiently to receive instructions and to recognize and treat these humble workmen as your brethren and equals?

Candidate—I am

Master Carpenter—Then as you were divested of your outer apparel upon your first entry into a Masonic lodge, divest yourself now of your insignia and jewels, and put on the apron of a workman. (Candidate puts off his regalia, rolls up his shirt sleeves, puts on a car-

penter's apron and proceeds, as directed, to saw a long plank in two, lengthwise.)

Master Carpenter—My brother, the saw, the plane and the hewing axe, (showing them) are the working tools of a Prince of Libanus.

THE SAW symbolizes that steady patience and persevering determination by which the resolute man makes his way to the object of his endeavors, through all obstacles and teaches us that Masons laboring for the improvement of the world and the great cause of human progress, must be content to advance, certainly, though never so painfully and slowly, toward success and as

THE PLANE cuts down the inequalities of surface, it is symbolical of Masonry which cuts off the prejudices of ignorance and the absurdities of superstition, and aids to polish and civilize mankind.

THE AXE is a great agent of civilization and improvement. It is the troops armed with that weapon that have conquered barbarism. Under its blows the primeval forests disappear and the husbandman displaces the hunter. Settled society and laws, and all the arts that refine and elevate mankind, succeed the rude barbarism of early ages. The axe is nobler than the sword my brother. (He is then made to use the plane, and a brother brings him a piece of dry bread and a cup of water.)

Master Carpenter—Eat my brother of the laborer's food, it is thine own, for thou hast earned it and no one suffers because thou dost eat. (He is then made to use the axe.)

Master Carpenter—Brethren, this Knight by his ready acquiescence to our customs, has shown a true appreciation of the dignity of labor and has cheerfully conformed to our customs.

We may require him to toil with us a year, or, at our option, we may at once give him our suffrages. If no one wishes otherwise, we will proceed to vote upon his request to be admitted among the Princes of Libanus. (The vote is taken by ballot and declared clear.)

Master Carpenter—My brother, you have been duly elected to receive this degree. Brother Senior Deacon, you will now invest the brother with his insignia and jewels and conduct him to the second apartment. (Senior Deacon invests him and conducts him to the door of the second apartment. Meanwhile the brethren retire and dress themselves with the insignia and jewels of this degree.)

Senior Deacon—(Two knocks; 00.)

Junior Deacon—(Opening the door.) Who comes here?

Senior Deacon—A Knight of the Rose Croix and Prussian Knight who, having wrought cheerfully in the workshop and learned the use of the saw, the plane and the axe, has received the suffrages of the workmen and demands to be received a Prince of Libanus. (Junior Deacon shuts the door and says:)

Junior Deacon—Thrice Puissant, it is a Knight of Rose Croix and Prussian Knight, who, having wrought cheerfully in the workshop and learned the use of the saw, the plane and axe, has received the suffrages of the workmen and demands to be received a Prince of Libanus.

Chief Prince—Let him be admitted. (The three principal officers now take their stations; the Junior Deacon opens the door and the Senior Deacon enters with the candidate and conducts him to the altar.)

Senior Deacon—Thrice Puissant I present to you a Knight Rose Croix, who has toiled in the workshop and received the unanimous suffrages of his brethren.

Chief Prince—My brother do you still persist in your desire to enter this association of laborers?

Candidate—I do.

Chief Prince—Are you not deterred by the hazard of such toil and fare as you experienced in the workshop?

Candidate—I am not.

Chief Prince—Kneel then at this altar and contract your obligation. (Candidate kneels on both knees with his hands upon the axe and Bible and takes the follow-

ing obligation.)

OBLIGATION KNIGHT OF THE ROYAL AXE.

I . . . of my own free will and accord, in the presence of the Grand Architect of the Universe, and this Illustrious College of Princes of Libanus, do hereby and hereon most solemnly and sincerely promise and swear that I will never communicate the secrets of this degree to any person or persons unless it be to one lawfully entitled to receive the same.

I furthermore promise and swear that I will ever hereafter use my best endeavors to elevate the character of the laboring classes and improve their condition, to disseminate the blessings of education among their children and to give to themselves their due and proper social and political weight. All of which I promise and swear under the penalty of exposure on the highest pinnacle of Mount Libanus, there miserably to perish in its perpetual snows. So help me God.

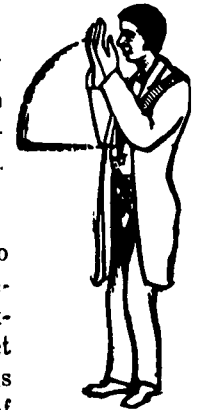
(Chief Prince raises him and invests him with the following signs:)

SIGN.

Make the motion of lifting an axe with both hands, and striking as if to fell a tree.



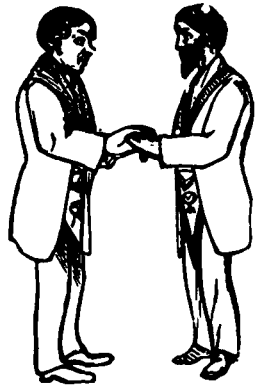
Sign, Prince of Libanus.



Answer to Sign, Prince of Libanus.

ANSWER.

Raise both hands to the height of the forehead, the fingers extended, and then let the hands fall, thus indicating the fall of a tree.



TOKEN.

Seize each other's hands and cross the fingers as a sign of good faith.

BATTERY:—Two equi-timed strokes; 00.

MARCH:—Three cross steps.

PASS WORDS:—Japhet, Aholiab, Lebanon.

SACRED WORDS:—Noah, Bezaleel, Sadonias.

Chief Prince—(Invests him with the collar, apron and jewel; explains the initials upon the jewel, and says:) The serpent with three heads upon the flap of the apron is Idleness, the body from which issue the three vices symbolized by the heads; *Drunkenness, Impurity and Gaming*, by which so many youths have been lost and so many great nations have sunk into ignoble imbecility and shameful bondage.

Chief Prince—Brother Senior Deacon, you will now conduct the candidate to the post of honor. (Senior Deacon seats him on the right of the Thrice Puissant who delivers the history.)

HISTORY.

My brother, sympathy for the great laboring classes, respect for labor itself and resolution to some good work in our day and generation, these are the lessons of this degree, and they are purely masonic.

Masonry has made a working man and his associates the heroes of her principal legend and herself the companion of Kings. The idea is as simple and true as it is sublime; from first and last masonry is work. It venerates the Great Architect of the Universe. It commemorates the building of a temple. Its principal emblems are the working tools of masons and artisans. It preserves the name of the first worker in brass and iron as one of its pass-words. The master is the overseer who sets the craft to work and gives them proper instructions.

Masonry is the apotheosis of work. It is the hands of brave, forgotten men that have made this great populous, cultivated world a world for us. It is all work and forgotten work.

The real conquerers, creators and eternal proprietors of every great and civilized land are all the heroic souls that ever were in it, each in his degree. All men that ever felled a forest tree or drained a marsh, or contrived a wise scheme, or did or said a true or valiant thing therein. Genuine work alone, done faithfully, that is eternal, even as the Almighty founder and world-builder himself.

All work is noble. A life of ease is not for any man, nor for any God. The Almighty Maker is not like one who in old, immemorial ages, having made his machine of a universe, sits ever since and sees it go.

Man's highest destiny is not to be happy, to love pleasant things and find them.

His only true unhappiness should be that he cannot work and get his destiny as a man fulfilled. The day passes swiftly over and the night cometh wherein no man can work. That night once come, our happiness and unhappiness are vanished and become as things that

never were. But our work is not abolished and has not vanished. It remains, or the want of it remains for endless times and eternities. It is in our influences after death that we are immortal. Labor is the truest emblem of God, the Architect and Eternal Maker; noble labor which is yet to be the King of this Earth, and sit on the highest throne. Men without duties to do are like trees planted on precipices from the roots of which all the earth has crumbled.

Nature owns no man who is not also a martyr. She scorns the man who sits screened from all work, from want, danger, hardship, the victory over which is work, and has all this work and battling done by other men.

And yet there are men who pride themselves that they and theirs have done no work, time out of mind.

The chief of men is he who stands in the van of men, fronting the peril which frightens back all others, and if not vanquished would devour them.

Hercules was worshipped for twelve labors. The Czar of Russia became a toiling shipwright and worked with his axe in the docks of Saardam, and something came of that. Cromwell worked, and Napoleon and effected somewhat. There is perennial nobleness and even sacredness in work. Be he never so benighted and forgetful of his high calling, there is always hope in a man that actually and earnestly works. In idleness alone is their perpetual despair. Man perfects himself by working. Jungles are cleared away, fair seed-fields rise instead, and stately cities, and withal, the man himself first ceases to be a foul unwholesome jungle and desert thereby. Even in the meanest sort of labor the whole soul of man is composed into a kind of real harmony the moment he begins to work. Labor is life; from the inmost heart of the worker rises his God-given

force, the sacred celestial life-essence breathed into him by Almighty God and awakens him to all nobleness as soon as work fitly begins.

By it, man learns patience, courage, perseverance, openness to light, readiness to own himself mistaken, resolution to do better and improve. Only by labor will man continually learn the virtues.

Let him who toils complain not, nor feel humiliated. Let him look up and see his fellow workmen there in God's Eternity; they alone surviving there. Even in the weak human memory they long survive, as saints, as heroes, and as gods they alone survive, and people the unmeasured solitudes of time. It was well to give the earth to man as a dark mass, whereon to labor. It was well to provide rude and unsightly materials in the ore bed and the forests for him to fashion into splendor and beauty.

It was well, not because of that splendor and beauty, but because the act creating them is better than the things themselves. Because exertion is nobler than enjoyment, because the laborer is greater and more worthy of honor than the idler, masonry stands up for the nobility of labor. It is Heaven's great ordinance for human improvement. It has been broken down for ages and masonry desires to build it up again. It has been broken down because men toiled only because they must, submitting to it as in some sort, a degrading necessity and desiring nothing so much on earth as to escape from it. They fulfill the great law of labor in the letter; but break it in the spirit, they fulfill it with the muscles, but break it with the mind.

Masonry teaches that every idler ought to hasten to some field of labor, manual or mental, as a chosen and coveted theater of improvement, but he is not impelled

to do so under the teachings of an imperfect civilization. On the contrary he sits down, folds his hands, and blesses and glorifies himself in his idleness. It is time that this opprobrium of toil were done away. To be ashamed of toil, of the dingy workshop and dusty labor-field, of the hard hand, stained with service more honorable than that of war; of the soiled and weather-stained garments on which mother nature has stamped, midst sun and rain, midst fire and steam, her own heraldic honors; to be ashamed of these tokens and titles, and envious of the flaunting robes of imbecile idleness and vanity is treason to nature, impiety to Heaven, a breach of heaven's great ordinance. Toil of brain, heart or hand is the only true manhood and genuine nobility. Labor is man's great function, his peculiar distinction and his privilege. From being an animal that eats and drinks only, to become a worker, and with the hand of ingenuity to pour his own thoughts into the moulds of nature, fashioning them into forms of grace and fabrics of convenience and converting them to purposes of improvement and happiness, is the greatest possible step in privilege.

What is there glorious in the world that is not the product of labor? What is history but its record? What are the treasuries of genius and art but its work? What are cultivated fields but its toils? The busy marts, the rising cities, the enriched empires of the world are but the great treasure-houses of labour. The pyramids of Egypt, the castles, and towers and temples of Europe, the buried cities of Italy and Mexico, the canals and railroads of Christendom are but tracks all round the world of the mighty footsteps of labor. Without it antiquity would not have been; without it there would be no memory of the past and no hope for the future.

Even utter indolence reposes on treasures that labor at some time gained and gathered.

He who does nothing, and yet does not starve, has still his significance, for he is a standing proof that somebody has at some time worked. But not to such does masonry do honor. It honors the worker, the toiler, him who produces and not alone consumes, him who puts forth his hand to add to the treasury of human comforts and not alone to take away. It honors him who goes forth amid the struggling elements to fight his battle and who shrinks not, with cowardly effeminaey, behind pillows of ease. It honors the strong muscle and the manly nerve, and the resolute and brave heart, the sweating brow, and toiling brain.

It honors the great and beautiful offices of humanity, manhood's toil and woman's task, fraternal industry and maternal watching and weariness, wisdom teaching and patience learning; the brow of care that presides over the state and many handed labor that toils in workshop, field and study, beneath its mild and beneficent sway.

To aid in securing to all labor, permanent employment and its just reward; to help to hasten the coming of that time when no one shall suffer from hunger or destitution, because, though willing and able to work, he can find no employment, or because he has been overtaken by sickness in the midst of his labor is one part of your duties as a Knight of the Royal Axe, and if we can succeed in making some small nook of God's creation more fruitful and cheerful, a little better and more worthy of Him, or in making some one or two human hearts a little wiser, more manly, hopeful and happy, we shall have done work worthy of masons, and acceptable to our Father in Heaven.

CLOSING CEREMONIES

KNIGHT OF THE ROYAL AXE OR PRINCE OF LIBANUS.

Chief Prince—(Knocks one.) Brother Senior Grand Warden, what is the hour?

Senior Warden—Thrice Puissant, the sun has set.

Chief Prince—It is time then to call the workmen from their labors that they may rest; announce to the Princes that this College is about to be closed.

Senior Warden—Brother Junior Grand Warden, the Thrice Puissant is about to close this College of Princes of Libanus. You will communicate the same to the brethren.

Junior Warden—Brethren, the Thrice Puissant is about to close this College of Princes of Libanus.

Chief Prince—Brother Junior Grand Warden, you will call the workmen from their labors by the usual alarm.

Junior Warden—(Sounds the bell twice.)

Senior Warden—(Sounds the bell twice.)

Chief Prince—(Sounds the bell twice.) Together brethren.

All—(Give the sign and answer.)

Chief Prince—The cedars of Mount Lebanon are felled and this College is closed.

HISTORICAL AND PHILOSOPHICAL ANALYSIS TWENTIETH, TWENTY-FIRST AND TWENTY-SECOND DEGREES.

Freemasonry a Universal Religion—Satan the Masonic God.
Puerilities of the Mass, the Pagoda and Lodge—Hum Drum
Platitudes on Labor

THE TWENTIETH DEGREE; GRAND MASTER OF ALL SYMBOLIC LODGES; OR ASSOCIATE MASTER AD VITAM

Is another of the Philosophical degrees.

"Philosophy and Masonry being one and the same principle, have the same object and mission to attain—the worship of the Great Architect of the Universe, and the disenthralment of mankind." *Mackey*. (See Note 219.)

Dr. Mackey has no superior, if equal, in the thousands of Masonic writers. And no one can read him without believing him sincere. In his article "*Puerility of Freemasonry*" (*Encyc.* p. 618,) he evinces candor, strength and learning. He says:—"Is it possible that scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Masonry and given the result of their learning in thousands of volumes, have been altogether mistaken: (*Encyc.* p. 618.)

Let every reader who wishes to know accurately what Masonry is memorize and ponder *Dr. Mackey's* words above given. Its object and mission are "*the worship of the Great Architect of the Universe.*" Masonry is, and claims to be received as a *Universal Religion*, and in this all Masonic writers worth quoting, agree. And *Mackey*, and the rest, scout "*Oliver's theory*" that "*Christ is that Great Architect,*" as "*the narrowest Sectarian view,*" (*Encyc.* p. 547.)

The proofs afforded by this degree that it belongs to the Satanic and not to the Christian religion are:

1st. It is throughout, like a Shaker's dance, Mormon Endowment or Popish Mass; a simple human invention or contrivance.

2nd. The long catalogue of moral virtues are simple sham pretences. *Benedict Arnold* and *Aaron Burr* were

not only Masons, but Masons who were never censured by the craft in any lodge. Yet they were profligate in morals, and "concerning every good work, reprobate."

3rd. This twentieth degree is one compact mass of falsehood and false pretences. Its password, "*Jeckson*," or "*Jaquesson*," (French for the "Son of James") Mackey admits (Note 225.) to be proof that *Ramsay* invented it, to overturn the Protestant throne of *William and Mary*, and restore the Stuarts who were Papists, who held that Kings were not bound to keep their word ("Patriotism and Truth,") and that killing Protestant rulers by assassination was a virtue. This was attempted by intelligent and capable Papists in the Gunpowder Plot and vindicated by the doctrine of the Douay.

4th. This degree was modified by *Mitchell, Dalcho*, and others, as the *Orator's* speech shows, to explain away and actually declare previous degrees, which still stand in the 33° *Rite*, to be "trifles, gew gaws and absurd or hideous mysteries." (read page 58,) to accommodate them to a democratic country and taste.

But remember and read over and again, (Note 219) Mackey's authoritative declaration that the "*object and mission*" of the whole thing is the worship of the *Grand Architect of the Universe*: a religion whose God is the devil, "the God of this world," who is pronounced by Christ "*a liar from the beginning, and the father of it.*"

TWENTY-FIRST DEGREE; NOACHITE OR PRUSSIAN KNIGHT.

"The history as well as character of this degree is a very singular one." (*Mackey in Note 245.*) Language needs stronger words than "Puerile" and "contemptible" to characterize it. Masons themselves despise it. *Mackey* says, in the above note, "that it was ever admitted into the Masonic system is only attributable to the passion for high degrees which prevailed in France." * * "This degree was adopted into the Rite of Misraim, where it is the thirty-fifth." Which Rite of Misraim *Bedarride* (Note 236,) quoted approvingly by *Macoy*, says:—"is full of puerilities," and even *Mackey*, with every earthly motive to praise it, says: "*It is not absolutely puerile.*" (Note 246.)

Whoever runs his eye over its ritual and the notes will see that its name is derived from Noah, and its

substance from the tower of Babel, ages later. It was said to be dug up out of salt mines, A. D. 1553; and the early French writers admit that it originated in 1757. (Note 245.) *Carlyle*, whose great popularity rested largely on his known and wonderful fidelity to fact, says that Frederick the Great of Prussia, from whom the degree is called "*Prussian Knight*," while Crown Prince was in a lodge a year or two, and "soon left off altogether," and that his picture alone ever presided in a lodge. (Note 247.) But Frederick, and Voltaire, who lived at his court, hated the Bible, and the only conceivable motive for writing such a degree, was to make the Bible history contemptible, by its twaddling legend of the Tower of Babel and the travels of *Peleg*, which so nearly resemble the travels of Nephli in the *Book of Mormon*.

But if we constantly recur to the authentic utterance of *Dr. Mackey*, that "*the mission and object of Masonry is the worship of the Great Architect of the Universe*," or "*God of this world*," and then consider for a moment the nature of the worships now paid to him around our globe; we shall see that the endless "*puerilities*" of those worships, so far from being an objection, are a double advantage and help to the end sought. The frivolity of Masonry keeps sensible but uninformed men from fearing it, and brings thousands under its devilish magnetism, who think it must be a harmless thing, and so venture into it for worldly advantage; while others believe in its mysterious power because its legends and forms are contemptible! The mightiest powers on earth to manage mind, are in the contemptible "*puerilities*" of the mass, the pagoda and the lodge. How insane then the talk of the little secrecy of temperance lodges. Poison enough can be injected through the capillary tube of a rattlesnake's tooth, to break down the blood of a giant. Who can analyze or measure the invisible, intangible essence, by which contagious disease is transmitted, or by which the eye of a snake charms

birds, and even men? And yet does anyone doubt their reality or power? The man who enters a secret organization, where the foot of Christ never trod, enters on ground which devils inhabit, and which angels of light shrink from, and from that instant his moral sight grows dim, and his conscience grows weak, and he *worships he knows not what.*

TWENTY-SECOND DEGREE; KNIGHT OF THE ROYAL AXE
OR PRINCE OF LIBANUS.

The notes show that the Masonic writers are stumped and puzzled by this degree. It has no mark of French or European origin, and is probably one of the eight which the Jew, Morin and his Inspectors added to the twenty-five of the Rite of Perfection, which Morin brought over to Charleston; and, as Americans were generally laborers at that day, this degree was fashioned to flatter them, and increase the sale of the 33° Rite. Indeed, the bulk of the degree consists of an average piece of stump-oratory, made up of the hum drum platitudes on labor, written by men who knew only the theory of toil.

But the degree is steady to the one "*mission and object*" (Mackey) of Masonry, "the worship of the god of this world." No matter what subject is handled, or romance invented, this is never forgotten or omitted. Hence we are told (p. 88,) that the Sidomians "worshipped the Great Architect of the Universe" And the candidate, who at last is allowed a short oath, is made to swear, "in the presence of the Great Architect of the Universe," that "he will never communicate the secrets of this degree," which consist mainly of an average stump-speech on labor, *So help him God!* Thus binding himself by the oath of God to conceal this worship of the devil. The only possible explanation, why the eyes of Americans are not opened by such paltering, is, that the god of this world blinds the mind of those who practice his worship; as the serpent blinds the eyes of charmed animals to all objects but itself. (2 Cor. 3; 14 and 4, 4.)

CHAPTER XLI

TWENTY-THIRD DEGREE OR CHIEF OF THE TABER-
NACLE.²⁸¹

JUPITER. II

DECORATIONS:—Lodges in this degree are styled Hierarchies. The hangings are white, supported by red and black columns, by twos, placed here and there according to taste. In the eastern part of the room, a sanctuary is separated from the rest of the room by a balustrade and a crimson curtain in front of the balustrade looped on each side. In the East of the Sanctuary is a throne, to which you ascend by seven steps. Before the throne is a table covered with a crimson cloth; on it is a roll of the book of the law, and by that a poniard. Above the throne is a representation of the ark of the covenant, crowned with a glory, in the center whereof is the Tetragrammaton in Hebrew characters, and on either side of the ark are the sun and the moon. To the right of the first table, and more to the West, is the horned altar of sacrifices. To the left, and more to the West, the altar of perfumes. In the West are two chandeliers, each with five branches, and in the East, one with two

Note 281.—"Chief of the Tabernacle. The twenty-third degree in the Ancient and Accepted Scottish Rite. It commemorates the institution of the order of the priesthood in Aaron and his sons Eleazar and Ithamar. Its principal officers are three, a Sovereign Sacrificer and two High Priests, now called by the Supreme Councils of America the Most Excellent High Priest and Excellent priests, and the members of the 'Hierarchy' or 'Court' as the Lodge is now styled, are called Levites. The apron is white, lined with deep scarlet and bordered with red, blue, and purple ribbon. A golden chandelier of seven branches is painted or embroidered on the centre of the apron. The jewel, which is a turbille, is worn from a broad yellow, purple, blue, and scarlet sash from the left shoulder to the right hip."—Mackey's Encyclopaedia of Freemasonry, Article Chief of the Tabernacle.

branches. During an initiation, there is a dark apartment with an altar in the centre of it, near which are placed a light and three skulls. In front of the altar is a human skeleton.

OFFICERS:—The presiding officer sits upon the throne. He represents Aaron³³ the High Priest or Sovereign Grand Sacrificator. The Wardens sit in front of the altar and represent his two sons, Eleazar and Ithamar. They are styled Excellent Priests and all the other members, Worthy Levites. There are also two Deacons and a Captain of the Guards.

CLOTHING:—The High Priest wears a large red tunic, over which is placed a shorter one of white without sleeves; on his head is a close mitre of cloth of gold, on the front of which is painted or embroidered a Delta enclosing the Ineffable name in Hebrew characters. Over the dress he wears a black sash with silver fringe from which hangs by a red rosette a dagger; the sash is worn from left to right. Suspended on his breast is the Breast Plate.



High Priest,
Chief of Tab-
ernacle De-
gree.

The Wardens have the same dress except the Delta, on the mitre, and the Breast Plate. The Deacons, Captain of the Guards and the Levites, wear a white Tunic, cinctured with a red belt fringed with gold. From this belt, by a black rosette, is suspended a censer of silver, which is the jewel of this degree.

APRON—White, lined with deep scarlet and bordered with red, blue and purple ribbon. In the middle is the seven-branch candlestick, and on the flap a myrtle tree of violet color.

BATTERY:—Seven, by 00 00 00 0.

Note 268.—“In the degree of ‘Chief of the Tabernacle,’ which is the 23d of the Ancient and Accepted Rite the presiding officer represents Aaron, and is styled ‘Most Excellent High Priest’ in the 24th degree of the same Rite, or ‘Prince of the Tabernacle’ the second officer or Senior Warden also personates Aaron.”—Mackey’s Encyclopædia of Freemasonry. Article Aaron.

OPENING CEREMONIES

CHIEF OF THE TABERNACLE.

High Priest—(Knocks two and says:) Eleazar, my son, what is the hour?

Eleazar—My father, it is the hour to replenish the fire that burns continually upon the altar of burnt offering, and to prepare for the morning sacrifices.

High Priest—Brother Junior Deacon, what is the first care of the Chiefs of the Tabernacle when about to convene?

Junior Deacon—To see that the Tabernacle is duly guarded, that none may approach thereto, save those to whom its care and services are entrusted.

High Priest—Attend to that duty and inform the Captain of the Guards that we are about to open this assembly, to carry forth the ashes from the altar, and to prepare for the morning sacrifice, and instruct him to see that none approach save those appointed for that service lest they die. (Junior Deacon attends to order.)

Junior Deacon—Most Excellent High Priest, the Tabernacle is duly guarded and none can approach but those who have the proper pass-word.

High Priest—Eleazar, my son, are all present Chiefs of the Tabernacle?

Eleazar—My father, all present have been initiated in the first degree, and know the sacred name of the God of Israel of which the letters only can be pronounced.

High Priest—What is that name?

Eleazar—The ineffable, at which the fallen angels

tremble.

High Priest—Will you give it to me?

Eleazar—I cannot, it is forbidden to pronounce it, except once each year by the High Priests, and in conformity to the ancient usage.

High Priest—Pronounce the letters then with Ithamar.

Eleazar—Yod.^{***}

Ithamar—He.

Eleazar—Vau.

Ithamar—He.

High Priest—Great is Adonai. Ithamar, my son, give notice to the Levites that I am about to open this assembly, that they may prepare to discharge the duties for which they have been set apart.

Ithamar—(As Junior Warden.) My brethren, the Most Excellent High Priest is about to open this assembly of Chiefs of the Tabernacle. You will take due notice and prepare to discharge your appropriate duties.

High Priest—Together brethren.

All—(Give the sign.)

High Priest—(Two knocks; 0 0.)

Eleazar—(Two knocks; 0 0.)

Ithamar—(Two knocks; 0 0.)

High Priest—(One knock; 0.) I declare this assembly open.

CHAPTER XLII

TWENTY-THIRD DEGREE; OR CHIEF OF THE TABERNACLE.^{***}

INITIATION.

[The candidate represents Eliasaph, the son of Lael, the son of Levi. The Senior Deacon, who represents Moses, prepares him, by bandaging his eyes, and leads him to the door and knocks seven; 00 00 00 0.]

Junior Deacon—[Representing Joshua, opens the door and says:] who comes there?

Senior Deacon—Eliasaph, the son of Lael, the son of Levi, who desires to be prepared to the service of the people of the Lord in the Tabernacle of the congregation and to make an atonement for the children of Israel.

Junior Deacon—Is this an act of his own free will and accord?

Senior Deacon—It is.

Junior Deacon—Is he duly prepared and worthy to receive so great an honor?

Senior Deacon—He is.

Junior Deacon—By what further right does he ex-

Note 263.—"Basnage, (lib. iii., c. 13.) while treating of the mysteries of the name Jehovah among the Jews says of this letter.

"The yod in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and matter are incomprehensible; it is not lawful so much as to meditate upon it. Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence, contained in the letter yod; and indeed the masters call the letter thought or Idea, and prescribe no bounds to its efficacy. It was this letter which, flowing from the primitive light, gave being to emanations."—Mackey's Encyclopaedia of Freemasonry, Article Yod.

Note 264.—"Chief of the Tabernacle. The 23d degree of the Ancient and Accepted rite. This is the first of a series of three degrees giving a full description of the setting up of the Tabernacle in the wilderness, its form, materials, furniture, etc. the sacerdotal and sacrificial ceremonies performed by the Priests in their worship of the Deity, as described in the instructions delivered to Moses in Exodus xxix and xl. The Ceremonies of this degree commemorate the institution of the order of the High-Priesthood in Aaron and his sons Eleazar and Ithamar."—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Chief of the Tabernacle.

pect to obtain so great a privilege?

Senior Deacon—Because the Lord has given him and those numbered with him, as a gift to Aaron and his sons from among the children of Israel; and he and his brethren have been taken by the Lord instead of all the first-born among the children of Israel.

Junior Deacon—Let him wait a time with patience until the Most-Excellent High Priest is informed of his request and his answer returned. (Junior Deacon closes the door, goes to the East, knocks six and one, the High Priest answers them and the same questions are asked, and the like answers returned as before.)

High Priest—Since he comes endowed with these necessary qualifications, let him be conducted to the cell of probation and purification. (Junior Deacon goes to the door, opens it and repeats this order and the Senior Deacon conducts him to the darkchamber and seats him on the floor in front of the altar and skeleton.)

Senior Deacon—My brother, I leave you for a while, and after I retire remove the bandage from your eyes and await with patience and fortitude whatever shall befall you. (He then retires and the candidate removes the bandage. After a little while a loud crash of thunder is heard near the door of the apartment followed by a profound silence and then in the profound stillness, one cries with a loud voice:)

First Voice—Korah, Dathan*** and Abiram*** and their company have put fires in their censers and laid

Note 265.—"Dathan. A Reubenite who, with Korah and Abiram, revolted against Moses and unlawfully sought the priesthood. In the first chapter of the Book of Numbers, where the whole account is given, it is said that as a punishment the earth opened and swallowed them up. The incident is referred to in the Order of High Priesthood, an honorary degree of the American Rite, which is conferred upon the installed High Priests of Royal Arch Chapters."—Mackey's Encyclopaedia of Freemasonry. Article Dathan.

Note 266.—"Abiram. The names of Korah, Dathan and Abiram are introduced into High Priest Masonry. Abiram was a Reubenite, the son of Eliab, who, with Dathan and On, men of the same tribe and Korah, a Levite, organized a conspiracy against Moses and Aaron, terminating in their swift ruin. Numbers xv and xxvi."—Morris's Masonic Dictionary. Article Abiram.

incense thereon and stood in the door of the Tabernacle, before the Lord, and the Lord hath done a new thing, for the earth hath opened her mouth and hath swallowed them up, for their presumption, with all that appertained to them and they have gone down alive into the chasm and the earth has closed upon them and they have perished from among the congregation. (Another crash of thunder.)

Second Voice—Flee children of Israel, for there hath come a fire from the Lord and consumed the two hundred and fifty men who offered incense. (Another crash of thunder.)

Third Voice—The children of Israel have murmured against the Lord, and against Moses and Aaron for the death of Korah and his company, and he hath sent the plague upon them and many thousands have died thereof; and the whole people is about to be destroyed. (After a profound silence, a light is silently introduced into the room, at the bottom of the door, and closed again, and a gong is sounded loudly by the door, then another crash of thunder, when chains are rattled together and dashed on the floor, and groans and cries are heard as of persons in great agony; then the wicket is opened.)

First Voice—Hast thou repented of thy sins?

Candidate—I have.

Second Voice—Pray then to the God of Israel for mercy and forgiveness, lest he consume thee with fire as he hath consumed Nadab and Abihu, the sons of Aaron the High Priest.

Third Voice—(After a few minutes.) Hast thou bowed thee to the earth and prayed? (If not answered in the affirmative, he is ordered to do so. Then the Senior Deacon enters.)

Senior Deacon—My brother, hast thou heard of the awful punishment with which God has visited those who not being duly qualified have presumptuously intermeddled with holy things? Take heed that thou

do not so likewise, for as God has said that no stranger not of the seed of Aaron shall approach to offer incense before the Lord that he be not dealt with as Korah and his companion, even so, if thou approach our mysteries, except with a pure heart, thy sins repented of and the sincere desire to serve God and thy fellow man, will their fate or a worse overtake thee. Dost thou now dare to proceed?

Candidate—I do. (Senior Deacon sprinkles him with water and cuts off a lock of his hair.)

Senior Deacon—I sprinkle thee with pure water in token of that purity of heart and blamelessness of life which must hereafter characterize thee as a Levite²⁶⁷ without guile, and as I sever from thy head this lock of hair, even so must thou divest thyself of every selfish and sordid feeling and devote thyself hereafter to the service of God and the welfare, happiness and improvement of mankind. (He then clothes him in a white tunic and white drawers, puts sandals on his feet and a white cloth over his head, covering his eyes so as to prevent him from seeing, and leads him to the door of the assembly and knocks seven; 00 00 00 0. The door is opened, he is admitted, the Junior Warden meets him, opens his tunic and makes the sign of the cross upon his breast.)

Junior Warden—Upon thy entrance into this holy place, thou art marked with the sign of the cross, which, pointing to the four quarters of the compass, is a sym-



Preparation of Candidate, Chief of the Tabernacle Degree.

²⁶⁷ Note 267.—“Levites. Those descendants of Levi who were employed in the lowest ministerial duties of the Temple, and were thus subordinate to the priests who were the lineal descendants of Aaron. They were represented in some of the high degrees.”—Mackey’s *Encyclopedia of Freemasonry*, Article Levites.

bol of the Universe of which God is the soul, and it teaches you how insignificant is man, and how continually he should humble himself in the presence of that great being who knows his inmost thoughts. (The Senior Deacon now conducts him three times around the room, keeping the altar on his right, while the High Priest reads:)

High Priest—O mighty and inscrutable being, we bow down before Thee as the primitive creator, that with a thought didst from thyself utter all the worlds! Eternal Father, of whose thoughts the Universe is but a mode; infinite in attributes, of which each is infinite, incorruptible, coeval with time and co-extensive with space, the ancient, absolute and sole original existence; whose laws of harmony guide the motions of the sun and stars. Thou art the all, and in Thee all things exist. (At the end of the third circuit, the Senior Deacon halts with him in the East.)

High Priest—Whom do you bring hither, brother Senior Deacon?

Senior Deacon—Eliasaph, the son of Lael, whom God has given as a gift to thee, and to thy sons from among the children of Israel to do the service of the children of Israel in the Tabernacle of the congregation and to make atonement for the children of Israel.

High Priest—Hath he prayed in the silence and darkness of the cell of probation and purification?

Senior Deacon—He has.

High Priest—Hath he heard the thunder of the Lord; the roar of the earthquake, and repented of his sins?

Senior Deacon—He has.

High Priest—Hath he been sprinkled with the water of purification, and passed through the other necessary ceremonies to prepare him to receive the mysteries?

Senior Deacon—He has.

High Priest—Hast thou been warned that thou must enter here and seek to know our mysteries with a pure heart and a sincere desire to serve God and thy fellow-men?

Candidate—I have.

High Priest—Art thou willing henceforward to devote thyself to that service?

Candidate—I am.

High Priest—Brother Senior Deacon, you will now conduct the candidate to the West and cause him to approach the altar by seven steps, where he will kneel with his wrists crossed upon the bible, square and compass. (Senior Deacon does so and the members surround him with their arms crossed on their breasts, when he contracts the following obligation:

OBLIGATION CHIEF OF THE TABERNACLE.

I . . . promise and swear never to reveal the secrets of this degree to any person or persons except he has received all the preceding degrees, and not unto him or them unless lawfully entitled to receive the same.

To all of which I do most solemnly swear, binding myself under no less a penalty than that of having the earth open under my feet and being swallowed up alive, like Korah, Dathan and Abiram. So help me God.

High Priest—My brother, what now dost thou desire?

Candidate—Light.

High Priest—Light is the gift of God, and common to all men. Brother Senior Deacon, bring this brother to light. (Senior Deacon removes the cloth.)

High Priest—Be thou henceforth a son of light. Arise my brother and receive the signs, tokens and words.



Sign, Chief of the Tabernacle.

SIGN.

Advance the left foot; make with the right hand the motion of taking the Censer, which is supposed to be in the left hand.

TOKEN.

Seize each other by the left elbow with the right hand, bending the arm so as to form a kind of circle.



Token, Chief of Tabernacle.

BATTERY:—Seven strokes, by six and one, or thus; 00 00 00 0.

PASS WORD:—Uriel.^{***}

Note 269.—“ An archangel, mentioned only in 2 Esdras. Michael Glycas, the Byzantine historian, says that his post is in the sun, and that he came down to Seth and Enoch, and instructed them in the length of the years and the variations of the seasons. The book of Enoch describes him as the angel of thunder and lightning. In some of the Hermetic degrees of Masonry, the name, as representing the angel of fire becomes a significant word.”—Mackey's Encyclopedia of Freemasonry, Article Uriel.

ANSWER:—The Tabernacle of revealed truth.

SACRED WORD:—*Jehovah*; never pronounced but spelled.

High Priest—I accept and receive you my brother, as a Levite and Chief of the Tabernacle²⁸⁹ and consecrate and devote you henceforth to the service of the children of light, and I now invest you with the tunic and belt, the jewel and apron of this degree.

The jewel or censer of silver is ever to remind you to offer up unceasingly to God, the incense of good deeds and charitable actions, dictated by a pure and upright heart. The three colors, crimson, blue and purple, with which the white apron is bordered are symbols:

Red, of the splendor and glory of God, Blue of his infinite perfection, and the Purple of his infinite majesty and power.

The seven branch candlestick, upon the apron, represents what were anciently known as the seven planets or principal heavenly bodies, viz: Saturn, Jupiter, Mars, the Sun, Moon, Venus, Mercury and the Seven Angels, that the Hebrews assigned to their government, viz:

To Saturn..... Michael.
 To Mars..... Awriel.
 To Moon..... Saphiel.
 To Jupiter..... Gabriel.
 To Sun..... Zerachiel.
 To Venus..... Hamaliel.

The myrtle tree of violet color, embroidered on the flap of the apron is a symbol of the immortality of the soul

High Priest—Brother Senior Deacon, you will now seat the brother among the Levites.

Note 289.—“Chief of the Tabernacle. [Scotch Masonry.]—The fifth degree conferred in the consistory of Priores of the Royal Secret, Scotch Masonry, and the twenty-third upon the catalogue of that system. The hangings are white. The historical lectures relate to the establishment of the priesthood in the family of Aaron. The officers are three in number, a Sovereign Sacrificer and two High Priests. The members are styled Levites. The assembly is termed a hierarchy. The apron is white, lined with scarlet and trimmed with a ribbon of crimson, blue and purple. It displays a golden seven branched candlestick, on the movable part is a violet-colored myrtle. The jewel is a pot of incense. Opening hour, the instant of coming to the sacrifice, closing, the consummation of the sacrifice.—*Morris's Masonic Dictionary, Article Chief of the Tabernacle.*”

CLOSING CEREMONIES

CHIEF OF THE TABERNACLE.

High Priest—Eleazar, my son, what is the hour?

Eleazar—The sacrifices are concluded, and the fire burns brightly upon the altar of burnt offering.

High Priest—What now remains to be done?

Eleazar—To mediate in silence and prepare for the duties of the morrow.

High Priest—That we may retire and do so, let this Hierarchy be now closed. Together brethren.

All—(Give the Sign and Battery as at opening.)

High Priest—I declare this Hierarchy closed.

PHILOSOPHICAL ANALYSIS

TWENTY-THIRD DEGREE, OR CHIEF OF THE TABER- NACLE.

Lands Men in Pagan Worship—Finite Man and the Infinite God—Satan
Both Imitates and Resists Christ.

In this and the two following degrees, we are taken back to the Old Testament, where Ramsay, Jesuits, and Jews were at home; and the stupendous realities and truth of God redeemed the *Rite* from contempt and disgust, even though used as Simon the sorcerer wished to use the Holy Ghost, for gain. For there is sublimity in the name and works of God, even when used in blasphemy and sacrilege. Nadab and Abihu fall dead by the fiery eye flash of God, while using God's instituted worship, as these Masons use his word for worldly advantage, and we see here acted over what impressed us so solemnly in our childhood when we read and saw pictured in the old "*New England Primer*"

"Proud Korah's troop"
"Was swallowed up."

And we can endure the home made earth-quakes and manufactured thunder of this degree, for the sake of some glintings of Bible history, which show the fearful doom which awaits all impudent cozeners with the word and worship of God. The reader need only glance at the *Ritual and Notes* to get the whole drift of the degree, which, on page 116, lands us in the pagan worship of the heavenly bodies by the "branch candlestick which is God's symbol of a church of Christ. (*Rev. 1, 20.*)

But let us glance at the philosophy of this degree.

A priest, which word first meant an aged and ven-

erable man, or father, came to be the man who was a day's man or intercessor between the family or tribe and God. When our race had run down so that "the earth was filled with violence," like the South before our slavery war, and had become so corrupt that a Universal Deluge did not cleanse it; then God instituted a pictorial and pantomime worship suited to the ignorance of grown-up babes, with the strength and passions of men.

But sin and corruption was not all that kept men from God. God was infinite and men infinitesimal. The blind worm beneath the sod knows as much of the solar system, and the infinity beyond as a finite sinner knows of the Infinite God. "Touching the Almighty we cannot find him out," (*Job, 37, 23.*) is literal verity. But Christ was and is "God manifest" to man, or "*more humano.*" He "*spake,*" and the worlds came. He "*spake*" to Adam and Eve. Without ceasing to be God, he became man, our Prophet, Priest, and King: and we know, and can know of God, only what we are taught by Christ. And as sin is certain ruin and law has no mercy in itself, however "holy, and just and good;" Christ, being the same yesterday, to-day and forever;" "Eternity, past, present and to come," he could and did become our *Wisdom, Righteousness, Sanctification and Redemption.* How sin came we know not; God if He will may explain that to us in Eternity. But we very well know there is sin. And the Bible being true, (and if it is not, Masons insult us by quoting it,) we know there are devils, and their chief is Christ's adversary, rival and antagonist. And he is as Christ called him the usurping "Prince of this world": and the God of its false worships. And God gave by Moses, a law which any one can see is perfect; because that supreme love to God and equal love to man would and will perfect our globe, is just as

plain as that two halves of an apple make the whole of it. And He gave by Moses, not only a perfect law, but a perfect Gospel in every lamb on their altars. And he gave a human priesthood to apply that law, and explain that Gospel. And every one of those priests was a fingerpost pointing to Christ. And when they became corrupt, Christ Himself came in person. And when we crucified Him, He sent "another Comforter," a sweet and Holy Presence or Spirit, whom we could not, can not kill; and the chart of the world shows what that Holy Spirit has done, and is doing among *the nations*.

Now this devil has followed, copied, imitated and resisted Christ from Eden until now! He was a serpent in Eden and he has crawled after Christ ever since, aping and imitating his methods. He turned rods to serpents in Egypt. He has inspired prophets, sometimes hundreds to Christ's one! And since He is now come, and "hath an unchanging priesthood," we need no priest but Him, since He is ready to come at call, and the Holy Spirit will show him to us. So since Christ there are no priests but usurpers. Every Masonic priest is a devil's counterfeit. When Christ began to exercise divine power here, the devil met Him and claimed through Him the world's worship. That he has been at ever since, and Freemasonry and its spawn are the last hope of the devil. He shifts his forms, he hides under aliases and changes the fashions of his worships. And as Mackey says: "The mission and object of Masonry is *worship*," and it is not the worship of Christ. The "Gentiles" (nations without Christ) all worship devils. (1 Cor. 10, 20.) The issue is now joined, and when Christianity throws off the worship of Satan the Gospel will subdue the world, and

"Attending Angels shout for joy:
"And the bright armies sing
"Mortals, behold the sacred seal
"Of your descending King.
Glory to God!

CHAPTER XLIII

TWENTY-FOURTH DEGREE; OR PRINCE OF THE TABERNACLE."

INITIATION.

SATURN.

DECORATIONS:—This lodge is styled a Hierarchy, and consists of two apartments.

FIRST APARTMENT:—Proceeds directly into the second and is called the vestibule, where the brethren clothe themselves; it is furnished at all points like a Master's lodge, but instead of a Bible a roll of parchment representing the book of the law lies on the altar. The Hebrew letter γ in the east instead of the G.

SECOND APARTMENT:—Is circular, made so by hangings. The decorations of this vary as will be stated hereafter, according to the three points of reception. In the centre is a candlestick with seven branches, each holding seven lights.

DRESS:—Blue silk tunic, the collar of which is decorated with rays of gold representing a glory, and the

Note 270.—"Prince of the Tabernacle. (Prince du Tabernacle.)—The twenty-fourth degree of the Ancient and Accepted Scottish Rite in the old rituals the degree was intended to illustrate the directions given for the building of the tabernacle, the particulars of which are recorded in the twenty-fifth chapter of Exodus. The Lodge is called a Hierarchy and its officers are a Most Powerful Chief Prince, representing Moses and three Wardens, whose style is Powerful, and who respectively represent Aaron, Bezaleel, and Aholab. In the modern rituals of the United States, the three principal officers are called the Leader, the High Priest and the Priest, and respectively represent Moses, Aaron, and Itzamar, his son. The ritual is greatly enlarged, and while the main idea of the degree is retained, the ceremonies represent the initiation into the mysteries of the Mosiac tabernacle.

The jewel is the letter A, in gold, suspended from a broad crimson ribbon. The apron is white, lined with scarlet and bordered with green. The sash is sky-blue. On the apron is depicted a representation of the tabernacle.

This degree appears to be peculiar to the Scottish Rite and its modifications. I have not met with it in any of the other Rites"—Mackey's Encyclopedia of Freemasonry, Article Prince of the Tabernacle.

body of it is sprinkled with stars of gold. Upon the head is a close crown, encircled with stars and surmounted by a Delta.

SASH:—Watered scarlet, worn as a collar; if a sash, from left to right.

APRON:—White, lined with deep scarlet and bordered with green, the flap sky blue. In the middle of the apron is a representation of the first tabernacle built by Moses.

JEWEL:—Is the letter **W** or the letter **A.** in gold, worn from a collar of crimson ribbon.

TITLES:—The Master is styled Thrice Puissant and represents Moses. There are three Wardens styled Puissant. First Warden represents Aaron, the High Priest, and sits in the West; the Second Warden represents Bezaleel, and sits in the South; the Third Warden represents Ahohab, and sits in the North; the candidate represents Eleazar, son of Aaron. There are besides these two Deacons.

OPENING CEREMONIES

PRINCE OF THE TABERNACLE.¹¹¹

Thrice Puissant—Puissant Warden in the North, I am about to open this Hierarchy of Princes of the Tabernacle, that we may take council for the welfare of the order. Are we well quartered so that none save those who are entitled to do so can approach the Tabernacle?

Aholiab—Thrice Puissant, the Tabernacle is guarded on all sides, and we are in security.

Thrice Puissant—Puissant Warden in the West, are all present Princes of the Tabernacle?

Aaron—All are Princes of the Tabernacle, Thrice Puissant, and have seen the perfection of the holy mysteries of the Hebrews.

Thrice Puissant—What are the duties of a Prince of the Tabernacle?

Aaron—To labor incessantly for the glory of God, the honour of his country and the happiness of his brethren.

Thrice Puissant—Puissant Warden in the North, whom do you represent?

Note 271.—“The presiding officer represents Moses, and is called Most Puissant Leader. The second officer represents Eleazar, the High Priest, the son of Aaron. The candidate represents Phineas, the son of Eleazar the High Priest. Two apartments are required when conferring the degree.

The hangings are red and black. The jewel is the letter **W**, suspended from a violet colored watered ribbon. This degree is most intimately connected with, and should be considered a continuation of, that of the Chief of the Tabernacle. The especial duties of a Prince of the Tabernacle are to labor incessantly for the glory of God, the honor of his country, and the happiness of his brethren, to offer up thanks and prayers to the Deity in lieu of sacrifices of flesh and blood.”—*Maooy's Encyclopaedia and Dictionary of Freemasonry, Article Prince of the Tabernacle.*

Aholiab—I represent Aholiab, who aided in the building of the first Tabernacle.

Thrice Puissant—How did he labor upon the Tabernacle of the Lord?

Aholiab—As an engraver, beautifying the vessels thereof, and as an embroiderer in blue and purple, and scarlet and fine linen.

Thrice Puissant—What does his occupation teach you in morals?

Aholiab—To engrave upon my heart and ever recollect the laws of God and the statutes of righteousness, virtue and truth, and to make my life beautiful with the embroidery of good actions.

Thrice Puissant—Puissant Warden in the South, whom do you represent?

Bezaleel—I represent Bezaleel, who aided in the building of the first Tabernacle.

Thrice Puissant—How did he labor upon the Tabernacle of the Lord?

Bezaleel—In gold, silver and brass, in the cutting of stones and in carving wood.

Thrice Puissant—What does his occupation teach you in morals?

Bezaleel—Ever to strive to attain perfection, and to be patient and persevering in every good work.

Thrice Puissant—Puissant Warden in the West, Most Excellent High Priest, what is your duty in the Tabernacle?

Aaron—To offer up prayers and thanks to the Deity, in lieu of sacrifices, and to aid you with my counsel and advice.

Thrice Puissant—It is time to proceed to discharge our duties; aid me Princes to open this Hierarchy. Together.

All—(Give the second sign.)

Thrice Puissant—(Seven knocks; 00 00 00 0.)

Aaron—(Seven knocks; 00 00 00 0.)

Bezaleel—(Seven knocks; 00 00 00 0.)

Aholiab—(Seven knocks; 00 00 00 0.)

Thrice Puissant—I declare this Hierarchy opened.

CHAPTER XLIV

TWENTY-FOURTH DEGREE; OR PRINCE OF THE TABER- NACLE.²⁷³

INITIATION.

[The candidate is prepared by the Senior Deacon in a white tunic without ornaments or insignia, and conducted into the vestibule and up to the altar, without ceremony.]

Senior Deacon—Brother Eleazar, thou hast been chosen to be anointed, consecrated and sanctified to minister unto the Lord in the Priest's office. But before thou canst enter upon the mysteries of consecration, thou must in the most solemn manner give assurances that no unworthy motive prompts thee to seek to know those ancient mysteries which were instituted among the Patriarchs and the knowledge of which is indispensable to him who would become a Priest in Israel. Kneel therefore and place thy hand on the book of the law, and make true answers to such questions as shall be asked thee. (Candidate obeys.)

Note 272.—"Prince of the Tabernacle. [Scotch Masonry.]—the sixth degree conferred in the Consistory of Princes of the Royal Secret, Scotch Masonry, and the twenty-fourth upon the catalogue of that system. The historical instructions refer to the building of the tabernacle. The assembly is termed a hierarchy. The officers are, a Most Powerful Chief Prince, representing Moses, and three Wardens, entitled Powerful, representing Aaron, Abolish and Bezaleel. The apron is white, lined with crimson—the movable part sky-blue. It displays, in red, a view of the tabernacle. The jewel is the letter A, of gold, suspended from a crimson ribbon. Hours of work, from the first hour of the organisation of the hierarchy to the last hour of life."—Morris's Masonic Dictionary, Article Prince of the Tabernacle.

First—Dost thou now, representing Eleazar, the son of Aaron, solemnly declare that in seeking to know the hidden ancient mysteries, thou art not actuated by any spirit of idle curiosity or the pride of knowledge, but by a sincere desire thereby to be the better able to serve God, your country and your brethren, and more effectually to labor for the reformation of mankind?

Candidate—I do.

Second—In the character of a Chief of the Tabernacle, hast thou earnestly striven to discharge all the duties required of thee, and to live worthily, act justly and fear God?

Candidate—I have.

Third—Hast thou, while a Chief of the Tabernacle, done wrong to any one without making reparation as far as in thy power?

Candidate—I have not.

Fourth—Dost thou solemnly swear, upon the holy book of the law,²⁷³ and with thy heart open before God, and all its thoughts legible to him, that these answers are true and sincere, without equivocation or mental reservation? If thou dost; say, I swear and kiss the book of the law.

Candidate—(Kissing the book.) I swear. (Senior Deacon raises him and orders him to wash himself in the brazen sea, after which he gives him an explanation of the furniture of the lodge.)

Senior Deacon—I am charged my brother, to explain to you the meaning of the several symbols with which you are now surrounded.

Note 273.—"Masonically, the Book of the Law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God; although, technically, among the Jews the Torah, or Book of the Law, means only the Pentateuch, or five books of Moses. Thus, to the Christian Mason, the Book of the Law is the Old and New Testaments; to the Jew, the Old Testament; to the Musselman, the Koran; to the Brahman, the Vedas; and to the Parsee, the Zendavesta."—Mackey's Encyclopædia of Freemasonry, Article Book of the Law.

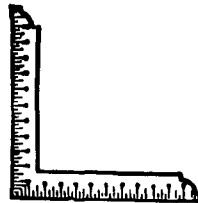


The Triangle.

THE TRIANGLE:—With the letter Yod in the center, suspended in the East, is an emblem of the Deity and of equity, because its sides are equal and it is the first perfect figure that can be formed with straight lines.

THE SQUARE.²⁷⁴

Upon the altar is an emblem of rectitude of intention and action, and obedience to constituted authority.



Square.

THE COMPASSES:²⁷⁵

The Compasses.

Of command of the motion of the heavenly bodies, of harmony and of eternity.

Note 274.—"With great propriety, therefore, is the square put into the hands of the Worshipful Master, in order that he may keep the brethren within the square of the ancient charges of Freemasonry. This symbol must at all times, and in all places, be regarded as a great light, and the genuine Freemason is not only reminded by this light to do his duty to his brethren, but to all mankind.—Gadiche."—*Maokey's Encyclopædia and Dictionary of Freemasonry, Article Square.*

Note 275.—"One of the most prominent objects used as emblems in Masonry. It lies on the Open Word that surmounts the altar in the center of the lodge, its points being towards the West. Its position is made to represent a gradation. Its lesson is limiting or circumscribing the passions—a sublime inculcation. In the third degree it plays a still more prominent part. It teaches to the Worshipful Master at his installation that he should limit his desires to his station, that rising to eminence by merit, he may live respected and die regretted."—*Morris's Masonic Dictionary, Article Compass.*

THE THREE LIGHTS:²⁷⁶—On the East, West and South of the altar, represent the summer solstice, and the vernal and autumnal equinoxes.

THE TWO COLUMNS:—Represent those erected by Enoch to perpetuate the history of the times before the flood.



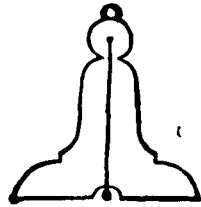
Plumb.

THE PLUMB.²⁷⁷

Is a symbol of decision, firmness and independence; of truth and straightforward simplicity.

Note 276.—"Three. Everywhere among the ancients the number three was deemed the most sacred of numbers. A reverence for its mystical virtues is to be found even among the Chinese, who say that numbers begin at one and are made perfect at three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. In the philosophy of Plato, it was the image of the Supreme Being, because it includes in itself the properties of the two first numbers, and because, as Aristotle says, it contains within itself a beginning, a middle, and an end. The Pythagoreans called it perfect harmony. So sacred was this number deemed by the ancients that we find it designating some of the attributes of almost all the gods. The thunder-bolt of Jove was three-forked; the sceptre of Neptune was a trident, Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; and the moon three also, Diana, Luna, and Hecate. In all incantations three was a favorite number, for, as Virgil says, 'numero Deus impari gaudet.' God delights in an odd number."—*Maokey's Encyclopædia of Freemasonry, Article Three.*

Note 277.—"In the scriptures the Plumb-Line is emblematic of regular rule; hence, to destroy by line and plummet, as in Amos vii., is understood, a regular and systematic destruction. Such had nearly been the fate of the Masonic institution in the United States, consequent upon political anti-Masonry, 1826-1836."—*Morris's Masonic Dictionary, Article Plumb-Line.*



Level.

THE LEVEL.²⁷⁸

Is a symbol of equality and equanimity and teaches us that all men are equal in the sight of God and in the mysteries.



The Blazing Star.

THE BLAZING STAR.²⁷⁹

Represents Sirius, the dog star, announcing the approach of the inundation of the Nile, to the fore-fathers of the Hebrews when

THE ROUGH STONE.²⁸⁰

Represents the profane, who are ignorant of its mysteries.



The Rough Stone.

Note 278.—"Level. In Freemasonry the level is a symbol of equality; not of that social equality, which would destroy all distinctions of rank and position and beget confusion, insubordination and anarchy, but of that fraternal equality which recognizing the fatherhood of God, admits as a necessary corollary, the brotherhood of man. It, therefore, teaches us that, in the sight of the Grand Architect of the Universe, his creatures, who are at an immeasurable distance from him move upon the same plane, as the far-moving stars, which though millions of miles apart, yet seem to shine upon the same canopy of the sky. In this view, the level teaches us that all men are equal subject to the same infirmities, hastening to the same goal, and preparing to be judged by the same immutable law."—Mackey's Encyclopædia of Freemasonry, Article Level.

Note 279.—"Blazing Star. The blazing star must not be considered merely as the creature which heralded the appearance of T. G. A. O. T. U. but the expressive symbol of that Great Being himself, who is described by the magnificent appellations of the Day Spring, or Rising Sun, the Day Star, the Morning Star, and the Bright, or Blazing Star. This, then, is the supernal reference of the Blazing Star of Masonry, attached to a science which like the religion it embodies is universal and applicable to all times and seasons, and to every people that ever did or ever will exist on our ephemeral globe of earth."—Macey's Encyclopædia and Dictionary of Freemasonry, Article Blazing Star.

Note 280.—"In Speculative Masonry we adopt the ashler in two different states, as symbols in the Apprentice's degree. The Rough Ashler, or stone, in its rude and unpolished condition is emblematic of man in his natural state—ignorant, uncultivated, and vicious."—Mackey's Encyclopædia of Freemasonry, Article Ashlar.

THE PERFECT CUBE.²⁸¹

The Perfect Cube.

Is a symbol of the enlightened, to whom they are known. (Senior Deacon now blinds him and leads him to the door of the second apartment, which is now hung with scarlet; and around in front of the hangings are twelve columns, each having painted on it in brilliant letters, one of the signs of the zodiac, which follow each other in regular order as follows:)

Thrice Puissant—As Moses in the East, clothed with all the insignia, between the columns, on which are the signs Taurus♉ and Aries♈.

Aaron—In the West, between the columns on which are the signs Libra♎ and Scorpio♏.

Bazaleel—In the South, between the columns on which are the signs Capricornus♑ and Aquarius♒.

Aholiab—In the North, between the columns on which are the signs Cancer♋ and Leo♌. In the centre of the room, by the chandelier, is a triangular altar, to which candidate is now led when the Senior Deacon knocks seven; 00 00 00.

Junior Deacon—(Opening the door.) Who seeks admission to this inner chamber of the mysteries?

Senior Deacon—Eleazar, the son of Aaron, who having been appointed to minister unto God in the Priest's office, desires first to know the mysteries and receive the indispensable degree of Prince of the Tabernacle.

Junior Deacon—Has he attained the degree of Chief of the Tabernacle?

Senior Deacon—He has.

Junior Deacon—In that character has he earnestly

Note 281.—"Cube. The cube is a symbol of truth, of wisdom, of moral perfection. The New Jerusalem promised by the Apocalypse is equal in length, breadth, and height."—Macey's Encyclopædia and Dictionary of Freemasonry, Article Cube.

striven to discharge all the duties required of him, and to live worthily, act justly, and fear God?

Senior Deacon—He has.

Junior Deacon—Has he, while such, done wrong to any one, without afterwards making reparation as far as has been in his power?

Senior Deacon—He has not.

Junior Deacon—Eleazar, art thou actuated in seeking to know the mysteries by a sincere desire to be thereby better able to serve God, your country and your brethren, and more efficiently to labor for the great good of man?

Candidate—I am.

Junior Deacon—Art thou not induced to come hither through idle curiosity, or the pride of knowledge and a desire to become superior to thy brethren and fellows?

Candidate—I am not.

Junior Deacon—Brother Senior Deacon, by what further right does he expect to gain admission here?

Senior Deacon—By the sacred word.

Junior Deacon—Has he the sacred word?

Senior Deacon—He has.

Junior Deacon—Let him give it.

Senior Deacon—He cannot, except with our assistance.

Junior Deacon—Let him begin then.

Candidate—Yod.

Senior Deacon—He.

Junior Deacon—Vau.

Candidate—He.

Junior Deacon—The word is right, let him wait until the Thrice Puissant is informed of his request. (Junior Deacon closes the door, goes to the center of the circle and gives the battery. The Thrice Puissant answers it and the same questions are asked and the like answers returned, as at the door.)

Thrice Puissant—Brother Junior Deacon, has the candidate the sacred word?

Junior Deacon—He has, Thrice Puissant.

Thrice Puissant—You will retire and let him enter and be received in due form. (Junior Deacon goes to and opens the door.)

Junior Deacon—It is the order of the Thrice Puissant, that he enter and be received in due form. (Senior Deacon enters with him and conducts him within the circle, then the Junior Deacon stops him, bares his right arm, holds a lighted candle near enough to it to cause him to feel the heat, and says:)

Junior Deacon—I test thee by fire²²² and let this present pain ever remind you that he who rashly assumes to perform office for which he is unfit, deserves the fate of Nadab and Abihu, who were consumed by fire from heaven when they offered strange fire before the Lord in the wilderness of Sinai. (Senior Deacon then conducts him slowly three times around the room.)

Thrice Puissant—And the Lord spake unto Moses, saying: Bring the tribe of Levi near and present them before Aaron the Priest, that they may minister unto him, and they shall keep his charge and the charge of the whole congregation before the Tabernacle of the congregation, to do the service of the Tabernacle. And

Note 222.—“The purifying power of fire is naturally deduced from this symbol of the holiness of the element. And in the high degrees of Masonry, as in the ancient institutions, there is a purification by fire, coming down to us insensibly and unconsciously from the old Magian cultus. In the Mediæval ages there was a sect of ‘fire philosophers’—philosophi per ignem—who were a branch or offshoot of Rosicrucianism, with which Freemasonry has so much in common. These fire philosophers kept up the veneration for fire, and cultivated the ‘fire-secret,’ not as an idolatrous belief, but modified by their hermetic notions. They were also called ‘theosophists,’ and through them, or in reference to them, we find the theosophic degrees of Masonry, which sprang up in the eighteenth century. As fire and light are identical, so the fire, which was to the Zoroastrians the symbol of the Divine Being, is to the Mason, under the equivalent idea of light, the symbol of Divine Truth, or of the Grand Architect.”—Mackey’s Encyclopedia of Freemasonry, Article Fire-Worship.

they shall keep all the instruments of the Tabernacle of the congregation, and the charge of the children of Israel, to do the service of the Tabernacle. And thou shalt give the Levites unto Aaron, and to his sons; they are wholly given unto him, out of the children of Israel. And thou shalt appoint Aaron and his sons; and they shall wait on their Priest's office, and the stranger that cometh nigh shall be put to death. (Candidate halts in the South in front of Bezaleel, who pours a small quantity of water on his head.)

Bezaleel—Thou hast reached the South, I test thee with water, the second test. Let it ever remind thee that none but the pure of heart can be admitted to the Holy Tabernacle in the heavens. (Senior Deacon conducts him slowly three times around the room.)

Aaron—At the door of the Tabernacle of the congregation, I will meet with the children of Israel and I will sanctify the Tabernacle of the congregation and the altar; I will sanctify also both Aaron and his sons to minister to me in the Priest's office, and I will dwell among the children of Israel and I will be their God, and they shall know that I am the Lord their God that brought them forth out of the land of Egypt, that I might dwell among them, I the Lord their God. (Candidate halts in the West in front of Aaron, who causes him to kneel on some sand and gravel.)

Aaron—Thou hast reached the West, I test thee with earth. It is the common mother, and to it, our frail bodies return. It is well to kneel upon its bosom when we implore the mercy and forgiveness of God. Let the beneficence of the earth, which produceth liberally and generously, even for the unworthy, teach thee generosity and that the open hand is a fit companion of the pure heart. (Senior Deacon then conducts him slowly three times around the room.)

Bezaleel—Ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor honor the person of the mighty. In righteousness shalt thou judge thy neighbor. Thou shalt not hate thy brother in thy heart. Thou shalt not seek revenge, nor bear ill-will against the children of thy people, but thou shalt love thy neighbor as thyself. (Candidate halts in the East at the station of the Thrice Puissant. The members with fans make a wind about him while he is thus addressed:)

Thrice Puissant—Thou hast reached the East; I test thee with air, the life of all men; the free inestimable gift of God. Like him, it is mighty, but invisible; like him it blesses us ever. Be thou liberal and generous as the air, for it God freely gives thee light and air, and asks in return nothing but gratitude and whispered thanks, thou mayest well afford to share thy plenty with thy destitute, afflicted and unfortunate brethren.

Thrice Puissant—Brother Senior Deacon, whence come you?

Senior Deacon—Out of darkness.

Thrice Puissant—And whither go you?

NOTE 223.—"Elements. It was the doctrine of the old philosophers, sustained by the authority of Aristotle, that there were four principles of matter—fire, air, earth, and water—which they called elements. Modern science has shown the fallacy of the theory. But it was also taught by the Kabbalists, and afterwards by the Rosicrucians, and by the Abbe de Villars (Le Comte de Gabalis), peopled them with supernatural beings called, in the fire, Salamanders; in the air, Srypps; in the earth, Gnomes; and in the water, Undines. From the Rosicrucians and the Kabbalists, the doctrine passed over into some of the high degrees of Masonry, and is especially referred to it the Ecossais or Scottish Knight of St. Andrew, originally invented by the Chevalier Ramsay. In this degree we find the four angels of the four elements described as Ardari, the angel of fire; Casmaron, of air; Tallaad, of water; and Furlac, of earth; and the signs refer to the same elements."—Mackay's Encyclopædia of Freemasonry, Article Elements.

Senior Deacon—To the East, the place of light and cradle of the mysteries.””

Thrice Puissant—Thou art already there, what is thy desire?

Senior Deacon—That this candidate may go the way that we have gone before him.

Thrice Puissant—The soul is immortal, but for the body, life comes only out of death.”” If he would see the light, conduct him to the holy altar and let him there assume the obligation. Senior Deacon conducts him to the West and causes him to advance by six (6) equal and one (1) long step, when he kneels and with his hands upon the book of the law, contracts the following obligation.

OBLIGATION PRINCE OF THE TABERNACLE.

I . . . do solemnly promise and swear, never to reveal the secrets of this degree to any person or persons, except he has received all the preceding degrees, and not unto him or them unless lawfully entitled to receive the same.

I furthermore promise and swear that I will stand to and abide by the laws, statutes and regulations of this

NOTE 284.—“Mysteries, Ancient. Each of the Pagan gods, says Warburton (Div. Leg., I., ii. 4), had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called Initiation. This secret worship was termed the Mysteries. And this is supported by Strabo (lib. x., cap. 3), who says that it was common, both to the Greeks and the Barbarians, to perform their religious ceremonies with the observance of a festival, and that they are sometimes celebrated publicly and sometimes in mysterious privacy. Noel (Dict. de la Fable) thus defines them: Secret ceremonies which were practiced in honor of certain gods, and whose secret was known to the Initiates alone, who were admitted only after long and painful trials which it was more than their life was worth to reveal.”—Mackey’s Encyclopedia of Freemasonry, Article Mysteries, Ancient.

NOTE 285.—“The ceremonies of Initiation were all funeral in their character. They celebrated the death and the resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of degrees was instituted, and the candidate was subjected to probations, varying in their character and severity; the rites were practiced in the darkness of night, and often amid the gloom of impenetrable forests or subterranean caverns; and the full fruition of knowledge, for which so much labor was endured, and so much danger incurred, was not attained until the aspirant, well tried, and thoroughly purified, had reached the place of wisdom and of light.”—Mackey’s Encyclopedia of Freemasonry, Article Mysteries, Ancient.

Hierarchy of Princes of the Tabernacle, also the statutes and regulations of the Supreme Council and Sovereign Grand Consistory of the United States of America, their territories and dependencies and of the Grand Consistory of the State of so long as I remain within its jurisdiction.

To all of which I do most solemnly swear, binding myself under no less a penalty that to be consumed with fire from heaven, like Nadab and Abihu and that my ashes should be flung into the air and blown to the four corners of the earth by the wind. So help me God. (After the obligation he is brought to light and the Thrice Puissant takes in his left hand a small vessel of perfumed oil and says:)

Thrice Puissant—I will sanctify the Tabernacle of the congregation and the altar, I will sanctify also both Aaron and his sons to minister to me in the Priest’s office. In the Tabernacle of the congregation, without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord. It shall be a statute forever unto their generations on behalf of the children of Israel, and thou shalt anoint Aaron and his sons and consecrate them that they may minister unto me in the Priest’s office. (He then pours oil on his head, saying:)

Thrice Puissant—Eleazar, son of Aaron, I do anoint thee and consecrate thee to the service of truth and virtue, which is the service of the Lord, to minister unto him and unto thy fellow men in this world, which is his truest tabernacle and temple. (He then takes a small vessel filled with red liquid, and with a small brush saying:)

Thrice Puissant—With the blood of a ram slain for a burnt offering, I touch the tip of thy right ear, (touching it) the thumb of thy right hand, (touching it) and the great toe of thy right foot, (touching it)

and with the same blood I sprinkle thy garments, (sprinkling them) and do sanctify thee and them. Thine ear is hereafter to be ever open to the cry of distress, the prayer of want, the moan of suffering, the supplication of the penitent and the call of duty. Thy hand is henceforth to be opened wide in charity and ready to labor in every good work. And thy feet are to stand firmly wherever duty places thee, however dangerous the post; nor ever to slide upon the slippery paths of temptation. Arise my brother Eleazar. (Candidate rises and the Thrice Puissant invests him with the following signs, grip and words, and with the insignia and jewel.)



Sign of Recognition,
Prince of the Tabernacle

SIGN OF RECOGNITION.

Place the right hand open over the eyes, as if to protect them from a strong light, the left hand on the breast, then raise the right hand to the left shoulder, and bring it down diagonally to the right side. This is called the sign of the scarf.



Grand Sign, Prince
of the Tabernacle.

GRAND SIGN.

Place both hands open upon the head, join the two thumbs and the two forefingers by their extremities so as to form a triangle.

N. B.—The token, battery and word, are the same as in the preceding degree.

MARCH:—Six equal steps and one longer, total seven steps.

Thrice Puissant—Brethren, behold a new Prince of the Tabernacle, to be instructed and prepared to fulfill all his duties as a Prince of well doers in this Tabernacle of clay, that he may be raised on the great day of account, a shining monument of God's glory in the tabernacle, not made with hands, eternal in the heavens. (*Thrice Puissant* resumes his station and if there is no business, closes the Hierachy.)

CLOSING CEREMONIES

PRINCE OF THE TABERNACLE.

Thrice Puissant—Puissant Warden in the West, what is the hour?

Aaron—Thrice Puissant, it is time for the evening sacrifices.

Thrice Puissant—If so, it is time to close this Hierarchy Together Princes.

All—(Give the Grand Sign.)

Thrice Puissant—Knocks seven; (00 00 00 0.)

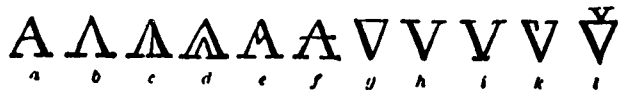
Aaron—(Knocks seven; 00 00 00 0.)

Bezaleel—(Knocks seven; 00 00 00 0.)

Aholiab—(Knocks seven; 00 00 00 0)

Thrice Puissant—I declare this Hierarchy of Princes of the Tabernacle closed.

SIGNS HIEROGLYPHIQUES, PRINCES DU TABERNACLE



PHILOSOPHICAL ANALYSIS

TWENTY-FOURTH DEGREE OR PRINCE OF THE
TABERNACLE.

Zodiacal Signs a Heathen Invention—Masonic Baptism a Heathen Rite—
Freemasonry Simple Heathenism—governed by the Terrors of a Secret
Clan

Proofs afforded by this degree that Freemasonry is vulgar, debased heathenism:

Proof First. Its oath (which makes the Mason) is sworn on the "Holy Book of the Law," which, Mackey says, "Masonically," means the Sacred Book of any and every religion on earth. (See Note 273.) This includes not only the Books of Curious Arts (Acts 19, 19) and the "Book of Mormon," which sanctions polygamy and despotism, but the Gree Gree-Ritual, sworn upon in African lodges, which practice whoredom, human sacrifice and cannibalism.

Proof Second. The second apartment of the lodge-room of this degree is surrounded with twelve pillars, on which are painted the twelve signs of the Zodiac, with an officer stationed between two signs; as Moses between Taurus and Aries; the Bull and the Ram, and so on. And these signs, used in consecrating a priest of all the religions of the world, have a religious, not an astronomical, significance. These signs were invented by Egyptian priests who practiced brute-worship and brutalized Egypt till it became, as the Bible predicted: "the basest of the kingdoms" (Ezek. 29, 15), as it is at this day. The Egyptians worshipped the ani-

mals whose names they gave to the twelve signs of the Zodiac, and transferred them to the heavens, and worshipped them still. *McClenachan's book of the Ancient and Accepted Scottish Rite*, page 558, says: "This rite (Baptism) has come to us by legitimate transmission * * * in the simple sense in which it was used in the land watered by the Nile, before the building of the Pyramids." And "The Ceremony of Baptism" occupies twenty-one pages in this "Book of the Rite." If this does not identify Masonic baptism with the religion of Egyptian brute-worship, language has no meaning.

Proof Third. Commenting on *The Three Lights*, (*Ritual*, p. 129, Note 276) Mackey says: "The sun has three names, and the moon three also. And in all incantations, three was a favorite number." Incantation was raising devils by magic. And seeking knowledge and power from devils is worshipping them. If *Dr. Mackey* intended to identify Masonry with sun, moon and demon worship, the above is the language he would use.

Proof Fourth. *Macoy* (Note 279) gives Christ's appellations: "Morning Star," "Rising Sun," "Day Star," etc., to Satan, the God of all Gentile or heathen worships: under the title of the *G. A. O. T. U.*, who is neither Father, Son, nor Holy Ghost, but the "prince," and "god of this world."

Proof Fifth. And Mackey, the lexicographer, and jurisconsult of Masonry, expressly declares it to be magical or heathen worship, thus: "In the high degrees of Masonry, as in the ancient institutions, there is a purification by fire coming down to us insensibly and unconsciously from the old Magian cultus." (Note 282.) "Cultus" is the Latin for *worship*. These proofs might be extended indefinitely. And if they do not establish, by Masonic authorities, that Freemasonry

is "vulgar, debased heathenism," then Egyptian brute-worship, sun and moon-worship, fire-worship and all the rest, are not heathenism. To call it "philosophy" is to insult civilization, reason and religion.

The uniform, universal declaration of Masonic writers that "*Masonry is the religion in which all mankind agree*," and that dictum of *Dr. Mackey*, that "*The mission and object of Masonry is the worship of the Great Architect*," etc., who is neither FATHER, SON nor HOLY GHOST, settles it: if authority can settle anything; that Freemasonry is simple heathenism. And "A heathen man," by Christ's word, was to be an outcast from the church (*Matt. 18, 17*), and reason, observation and common sense affirm the same.

Hence this twenty-fourth degree employs the names of the men of God, and the terms of the Bible, to consecrate priests for the devil! And as there are no human priests since Christ, "who hath an unchangeable priesthood" (*Heb. 7, 24*), to make a priest of any one religion, is to make a counterfeit. But this degree makes a universal priest! A priest of all the religions on earth! And if this degree has done its full work in him, his heart contains all the priestly depravity from *Cain* in Eden to the *Mormon* at Salt Lake. And history as well as theory proves it. And when Aaron Burr brow-beat into a duel and shot the friend of Washington; and Benedict Arnold burnt and pillaged towns and villages which, as an American officer, he had sworn to protect with his own life, they both showed what moral monsters Masonry can make of men. And the sole reason why the Episcopalian, Baptist and Methodist clergymen of Chicago who are high Masons, sworn full of oaths, are not *Burrs* and *Arnolds* in religion, is, that they do not understand the system to which they belong,

and are held back by the influence of surrounding Christianity. In our mills and workshops there are plenty of honest, sworn dupes, like the assassins of *Morgan*, who believe it right to murder when they are ordered to do so!

This "Prince of the Tabernacle," who and what is he? He is a man whose conscience is so full of oaths, that, like the liver of a calomel patient, which no medicine can affect, no sacred obligation can bind him; and so leaves him to be lured by the interest, or governed by the terrors of his secret clan! If we would know the true nature of priestism, we must look in Africa, where the lodges reduce their theory to practice.

But our high priest is in the heavens, at the right hand of God, "*wherefore he is able to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them.*" (Heb. 7, 25.) "Thanks be to God for His unspeakable gift." (2 Cor. 9, 15.)

CHAPTER XLV

TWENTY-FIFTH DEGREE; OR KNIGHTS OF THE BRAZEN SERPENT."

NORTH OR WINTER.

.. DECORATIONS:—This lodge is styled the Court of Sinai. The hangings are red and blue. Over the throne in the east is a transparency, on which is painted a burning bush, and in the centre the word קִיָּוִי . The lodge is illuminated by seven lights extending from East to West, the centre a burning bush, one being a large globular light representing the Sun. Over these lights are suspended the signs of Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon. Around the lodge are twelve columns, each having on its capital one of the zodiacal signs, commencing in the East with Taurus and going round by the North, West and South in regular order. In the North is a painting representing Mount Sinai, with the tents of the Israelites in the foreground. Over the

Note 266.—"Knight of the Brazen Serpent. The 25th degree of the Ancient and Accepted Rite. The history of this degree is founded upon the events described in the Book of Numbers xxi. 6-9. The body is styled the Council, and represents the camp of the Israelites in the wilderness, after the death of Aaron. The camp, standards, and tabernacle, with its court, are arranged as in the 23d and 24th degrees. In the East is a transparency on which is painted a cross, with a serpent coiled round it and over the arms. The teaching and moral of the degree is Faith. The presiding officer represents Moses, and is styled Most Excellent Leader. The candidate is called 'A Traveler.' The hangings of the council are red and blue. The jewel is a tau cross, of gold, surmounted by a circle—the *Crux Ansata*—round which a serpent is entwined, suspended by a red ribbon. The legend states that this degree was founded during the time of the crusades in the Holy Land, as a military and monastic order, and gave it the name it bears. In allusion to the healing and saving virtues of the brazen serpent among the Israelites in the wilderness—it being part of the obligation of the Knights to receive and gratuitously nurse sick travelers, protect them against the attacks of the infidels, and escort them safely through Palestine."—*Macoy's Encyclopedia and Dictionary of Freemasonry, Article Knight of the Brazen Serpent.*

seat of the presiding officer is a winged globe, encircled by a serpent. On each side of him is a short column on which is a serpent, his body coiled in folds and his head and neck erect above the folds.

TITLES:—The presiding officer represents Moses^{***} and is styled Most Powerful Grand Master. He sits in the East. The Senior Warden represents Joshua^{***} and sits on his right and is styled Commander of the Host. The Junior Warden represents Aaron, and sits in the West and is styled Lieutenant Commander. The Orator represents Eleazar, sits in the North and is styled High Priest. The Secretary is styled Registrar; sits on the right of Joshua. The Treasurer sits on the left of the presiding officer. There are also a Senior and Junior Deacon. The brethren are styled Knights. The candidate represents a Traveller.^{***}

Note 287.—"He proved himself therein a man of marvelous gifts, raised up by Divine Providence for a special purpose, and received into a closer communion with the invisible world than was vouchsafed to any other in the Old Testament. He confronted Pharaoh, and by a series of ten plagues finally conquered his obdurate heart. Then he led forth Israel as a flock, two millions strong, passing through the Red Sea and on to Mount Sinai. Remaining there for a year, he received the Commandments, constructed the Ark, the Tabernacle and the sacred furniture and established order and method amongst the mighty host under his charge. Oppressed with two prime difficulties, the reluctance of the people to submit to his guidance and the impracticable character of the country to be traversed, he bore their murmurs patiently, only inflicting penalties when absolutely needed, and through forty years of journeyings brought them at last to the dividing river in full view of the Promised Land. There, upon the top of Mount Nebo, he satiated his gaze with a lingering view of the country he should never tread and then, B. C. 1451, was taken to his reward at the age of 120 years."—**Morris's Masonic Dictionary, Article Moses.**

Note 288.—"Joshua. The high priest who, with Zerubbabel, the Prince of Judah, superintended the rebuilding of the Temple after the Babylonian captivity. He was the high priest by lineal descent from the pontifical family, for he was the son of Josadak, who was the son of Seraiah, who was the high priest when the Temple was destroyed by the Chaldeans. He was distinguished for the zeal with which he prosecuted the work of rebuilding, and opposed the interference of the Samaritans."—**Mackey's Encyclopædia of Freemasonry, Article Joshua.**

Note 289.—"Travel. In the symbolical language of Masonry, a Mason always travels from west to east in search of light—he travels from the lofty tower of Babel, where language was confounded and Masonry lost, to the threshing-floor of Ornan, the Jebusite, where language was restored and Masonry found."—**Mackey's Encyclopædia of Freemasonry, Article Travel.**

SASH:—Crimson ribbon, worn from right to left with the words virtue and valor painted or embroidered thereon where it crosses the breast.

JEWEL:—A tau cross^{***} of gold surmounted by a circle round which is a serpent entwined, with the ineffable name engraved on it. Worn suspended from a white ribbon.

APRON:—White, bordered with black and sprinkled with black tears; on the flap, a triangle in a glory, in the centre the Hebrew letter 7

BATTERY:—Is nine, five (5) slow, three (3) quick and one (1) by itself.

Note 290.—"Being placed in the center of a triangle and circle, both emblems of the Deity, it would appear that it was originally intended to typify the sacred name, as the author probably of eternal life, being tripled in the Christian system, because the life to come, according to the light of revelation, is superior to the elysium of the heathen, or perhaps in allusion to the three heavens mentioned by St. Paul. It has been referred to the three great lights of Masonry, expressive of the restorative, preservative, and destroying power of God."—**Mackey's Encyclopædia and Dictionary of Freemasonry, Article Tau Cross.**

OPENING CEREMONIES

KNIGHTS OF THE BRAZEN SERPENT.^{***}

Most Powerful Grand Master—Brother Princes of the Tabernacle and Knights of the Brazen Serpent, if the day and the hour have arrived, I propose to open here a Court of Sinai.^{***} Be clothed and await, each in his station, the customary order. (The brethren are clothed and the officers take their stations.)

Most Powerful Grand Master—Brother Junior Deacon, it is our first duty to see that we are secure from

Note 291.—“Knight of the Brazen Serpent. (Chevalier du Serpent d’Aïraïn.) The twenty-fifth degree of the Ancient and Accepted Scottish Rite. The history of this degree is founded upon the circumstances related in Numbers ch. xxi. ver. 6-9: ‘And the Lord sent fiery serpents among the people and they bit the people, and much people of Israel died. Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.’ In the old rituals the Lodge was called the Court of Sinai, the presiding officer was styled Most Puissant Grand Master, and represented Moses; while the two Wardens, or Ministers, represented Aaron and Joshua. The Orator was called Pontiff, the Secretary, Grand Graver, and the candidate a Traveler. In the modern ritual, adopted in this country, the Council represents the camp of the Israelites. The first three officers represent Moses, Joshua, and Caleb, and are respectively styled Most Puissant Leader, Valiant Captain of the Host, and Illustrious Chief of the Ten Tribes. The Orator represents Eleazar; the Secretary, Ithamar, the Treasurer, Phinehas, and the candidate an intercessor for the people. The jewel is a cruz ansata, with a serpent entwined around it.”—Mackey’s Encyclopedia of Freemasonry, Article Knight of the Brazen Serpent.

Note 292.—“Sinai. A mountain of Arabia between the horns of the Red Sea. It is the place where Moses received the Law from Jehovah, and where he was directed to construct the tabernacle. Hence, says Linnig, the Scottish Masons make Mt. Sinai a symbol of truth. Of the high degrees the twenty-third and twenty-fourth of the Ancient and Accepted Rite, of the Chief and the Prince of the Tabernacle, refer in their rituals to this mountain and the Tabernacle there constructed.”—Mackey’s Encyclopedia of Freemasonry, Article Sinai.

intrusion. See that the Guards are set, and inform them that we are about to open this Court, and allow none who are not entitled to approach. (Junior Deacon retires, enters again, gives the alarm, which is answered from without, and says:)

Junior Deacon—Most Powerful Grand Master, the Guards are posted and duly instructed; we are secure against intrusion.

Grand Master—Brother Lieutenant Commander, are all present Knights of the Brazen Serpent?

Lieutenant Commander—All present are Knights of the Brazen Serpent, Most Powerful.

Grand Master—Brother Commander of the Host, what is the hour?

Commander of Host—Most Powerful Grand Master, it is the break of day.

Grand Master—If that be the hour it is time to open this Court. You will please inform the Lieutenant Commander and he the Knights, that all may have due notice thereof.

Commander of Host—Lieutenant Commander, it is the pleasure of the Most Powerful Grand Master that this Court of Sinai be now opened. You will please inform the Knights, that, having due notice thereof, they may assist in opening the same.

Lieutenant Commander—(Three knocks.) Knights and Masons, you will please take notice that the Most Powerful Grand Master is about to open this Court of Sinai. You will please take due notice thereof and aid him in so doing.

Grand Master—Let the seven mystic lights dispel the darkness of this Court.

Lieutenant Commander—(Lighting the first light nearest him.) The Moon shines in our Court and over

it presides the arch-angel *Saphael*, the messenger of God. (Lights the next one.)

Mercury shines in our Court and over it presides the arch-angel *Raphael*, the healing influence of God. (Lights the next one.)

Venus shines in our Court and over it presides the arch-angel *Hamaliel*, the merciful kindness of God. (He then takes his station and the Commander of the Host lights the light nearest the East, saying:)

Commander of Host—Saturn shines in our Court and over it presides the arch-angel *Michael*, the semblance and image of God. (Lights the next one.)

Jupiter shines in our Court and over it presides the arch-angel *Gabriel*, the strength and mightiness of God. (Lights the next one.)

Mars shines in our Court and over it presides the arch-angel *Auriel*, the light and fire of God. (The Grand Master advances and lights the center one, saying:)

The Sun, type of the principle of good, and light, and feeble, and imperfect image of the Deity shines in our Court and over it presides the arch-angel *Zerachiel*, the rising of God, the sun of righteousness. (Then takes his station.)

Grand Master—Together, brethren.

All—(Give the sign.)

Grand Master—(Knocks five (5), three (3) and one; 00000 000 0.)

Commander of Host—(Knocks five (5), three (3) and one; 00000 000 0.)

Lieutenant Commander—(Knocks five (5), three (3) and one; 00000 000 0.)

Grand Master—I declare this Court of Sinai duly opened.

CHAPTER XLVI

TWENTY-FIFTH DEGREE; OR KNIGHT OF THE BRAZEN SERPENT."

INITIATION.

[The candidate represents a traveller and is dressed in plain clothes without insignia. He is loaded with chains by the Senior Deacon, who conducts him to the door, knocks five slow, three quick and one.]

Junior Deacon—(Opening the door.) Who comes here?

*Senior Deacon—*One of the people of Israel, to announce to the Most Powerful Grand Master a great misfortune that has befallen the people and to implore at his hands relief and assistance.

*Junior Deacon—*Who is this applicant, and by what right does he claim admission here?

*Senior Deacon—*He is one of the tribe of Reuben, loaded with chains in token of the penitence of the people who flee in terror before the venomous serpents

Note 226.—"Knight of the Brazen Serpent. [Scotch Masonry.]—The eighth degree conferred in the Consistory of Princes of the Royal Secret, Scotch Masonry, and the twenty-sixth upon the catalogue of that system. The historical instructions are, the use of the Brazen Serpent erected by Moses in the camp of Israel, that whoever had been bitten and looked thereon might live.—Numbers xxi. The assembly is termed the Court of Sinai. The hangings are red and blue. There is one light. The officers are Most Powerful Grand Master, representing Moses; two Wardens, entitled Ministers, represent Aaron and Joshua; an Orator, termed Pontiff; the Secretary, called Grand Graver; and an Examiner. A transparency, representing the Burning Bush, and the Sacred Name of four letters, is in the east; a couical mount, representing Sinai, in the center. Jewel, a golden serpent twined about a triple tau cross, standing upon a triangle, with the sacred name; it is suspended from a white ribbon. Apron, white, strewed with black tears; on the movable part, a triangle in a glory; within it, the Hebrew letter H. Hours of work, open at one, close at seven."—Morris's Masonic Dictionary, Article Knight of the Brazen Serpent.

that Adonai hath sent to punish them.

Junior Deacon—Wait a time with patience until the Most Powerful Grand Master is informed of his request and his answer returned. (Junior Deacon closes the door, goes to the altar, knocks five, three and one; Grand Master answers it and the same questions are asked and like answers returned as at the door.)

Grand Master—Let him be admitted. (Junior Deacon opens the door, Senior Deacon enters with him, conducts him in front of the Grand Master and causes him to kneel.)

Grand Master—Brother Senior Deacon, whom do you bring hither thus loaded with chains?

Senior Deacon—One of the tribe of Reuben, sent in behalf of the people, who dare not come before you, Adonai being angered with them.

Grand Master—Disobedient race; have they again tempted his anger?

Senior Deacon—Most Powerful Grand Master, the soul of the people was much discouraged because of their journeying in the wilderness, and they spake against Adonai, calling him the power of evil and against you, saying, why hath Moses brought us up out of Egypt to die in the wilderness? There is no bread nor any water, and our souls loathe this unsubstantial manna. We go to and fro, lo now almost these forty years, and as Aaron hath died in the desert, so also shall we all die here. Let us trust in Adonai no longer. Let us call on the great gods to deliver us from this bondage of misery, and as they cried aloud unto these gods, lo Adonai sent venomous serpents among them, who darted among the people, curling round and biting them, and by their venom many of the people of Israel hath already died, and those that remain have repented and say we have sinned, for we have spoken against Adonai and his servant Moses. And they said unto me,

put heavy chains upon thy neck in token of our penitence, and go for us unto Moses our leader, and beseech him to pray unto Adonai that he take away the serpents from us, and I have done as they desired.

Grand Master—Hast thou (to candidate) also murmured and called upon the false gods.

Senior Deacon—(For candidate.) I have not, but because I refused and withstood the people, and rebuked them in the name of Adonai, they sought to slay me, but repenting they sent me hither because I had not sinned like them.

Grand Master—Thou has done well. Arise! Relieve him of his chains and give him a seat of honor, for that

he hath not forgotten his duty to his God. I will now retire and pray unto the God of Israel again to forgive and save his people that he hath chosen. (He retires and the Senior Deacon relieves the candidate of his chains and gives him a seat. After a while the Grand Master enters, bringing with him a serpent of brass entwined round a tau cross with his head elevated above it, and after taking his seat says:)

Grand Master—I have prayed for the people, and Adonai hath said unto me; make thee an image of a venomous serpent and set it upon a pole and it shall come to pass that every one that is bitten, when he looketh upon it shall live. Take thou, therefore, Eleazar the High Priest, this serpent^{***} and cross and place it upon a pole and set it in the middle of the camp; and



Serpent and Cross.

Note 224.—“In the Templar and in the Ptolemaic degrees—such as the Knight of the Brazen Serpent, where the serpent is combined with the cross—it is evidently a symbol of Christ; and thus the symbolism of these degrees is closely connected with that of the Rose Croix.”—Mackey's Encyclopedia of Freemasonry, Article Serpent.

make proclamation that those who look upon it, confessing their sins and having faith in the Most High God, though they have been bitten by the venomous serpents, shall not die, but live, for Adonai is the God of mercy. (Eleazar takes the serpent and retires, and after a time returns and says:)

Orator—(As Eleazar.) Most Powerful Grand Master, great is Adonai, the God of mercy, for he hath had mercy on his people, Israel and every one that hath beheld the serpent, owning his sin and doing homage to the Most High is healed and liveth, and the plague of the serpent is stayed.

Grand Master—Praise ye the Lord, Adonai, my children, the supporter of the heavens and the earth, for he is great and his mercy endureth forever, and he hath forgiven his people Israel.

Lieutenant Commander—Most Powerful Grand Master, what shall be done with the brazen image of the serpent and the cross which thou didst cause to be set up before the people?

Grand Master—I give it you, my brother, that it may be evermore a symbol of faith, repentance and mercy, which are the great mysteries of man's destiny, and lest the knowledge of its true symbolic meaning should be lost, let us kneel and swear, in the presence of the Most High God, faithfully to keep the secrets of this degree. (All kneel, including the candidate, and take the following obligation:)

OBLIGATION KNIGHTS OF THE BRAZEN SERPENT.

I.do solemnly promise and swear, before the Most High God, that I will never reveal the secrets of this degree of Knights of the Brazen Serpent to any person or persons, unless he shall have taken all the preceding degrees in a regular and constitutional manner.

To all of which I do most solemnly swear, binding myself under no less a penalty than that of having my heart eaten by the most venomous of serpents and left thus to perish most miserably, from which may the Almighty Creator of the Universe guide and defend me. Amen. (All rise and are seated.)

Grand Master—My brother, approach and receive the signs, tokens and words of this degree.



Sign of Order. Knights of the Brazen Serpent.

SIGN OF ORDER.

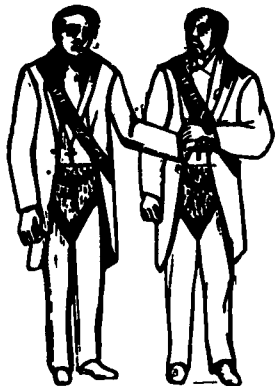
Incline the head downwards, and point to the ground with the forefinger of right hand.



Sign of Recognition. Knights of Brazen Serpent.

SIGN OF RECOGNITION.

Form a cross upon yourself.



Token Knights of the
Brazen Serpent

TOKEN.

Place yourself on the right of the brother, and take his left wrist with your left hand.

ANSWER.

He then takes your right wrist with his right hand.

BATTERY:—Nine strokes, five slow, three hurried, and one by itself; 00000 000 0.

MARCH:—Nine serpentine steps.

HOURS OF LABOR:—The Court is opened at one o'clock and closed at four o'clock.

PASS WORD:—I. N. R. I. lettered only.

COVERED WORD:—Johannes Ralp.

SACRED WORD:—*Moses*; this word must be spelled. (Moses died 1451 B. C.) (Grand Master now invests him with the apron, collar and jewel of the degree.)

Grand Master—I now accept and receive you a Knight of the Brazen Serpent, and invest you with the apron, collar and jewel of the degree. You will now be conducted to our brother orator, who will deliver the history. (Grand Master takes his station and the Senior Deacon conducts the candidate to the Orator, who may either read the twenty-first chapter of Numbers, from which the degree is taken, or make such comments thereon as he thinks proper.)

Note 295.—'I. N. R. I.' i. e. Jesus Nazarenus Rex Judaeorum. Jesus of Nazareth. King of the Jews. the inscription which was placed upon the cross of the Saviour. In the Philosophical Lodge they represent Fire, Salt, Sulphur, and Mercury. In the system of the Rosicrucians they have a similar use. 'Igne Natura Renovatur Integra'—'by fire nature is perfectly renewed.' This idea is also found in the degree of 'Knights Adepts of the Eagle or the Sun'—Macoy's Encyclopedia and Dictionary of Freemasonry, Article I. N. R. I.

CLOSING CEREMONIES

KNIGHTS OF THE BRAZEN SERPENT.

Grand Master—Brother Lieutenant Commander, what is the hour?

Lieutenant Commander—Most Powerful Grand Master, the twilight, after sunset.

Grand Master—Then it is time to close this Court, Brother Commander of the Host, give notice that this Court of Sinai is about to be closed, in order that the brethren may rest from their labors.

Commander of Host—Brother Lieutenant Commander, inform the brethren that the Most Powerful Grand Master is about to close this Court of Sinai, that the brethren may rest from their labors.

Lieutenant Commander—Brethren, the Most Powerful Grand Master is about to close this Court of Sinai, that you may rest from your labors.

Grand Master—Knocks five, three and one; 00000 000 0.)

Commander of Host—(Knocks five, three and one; 00000 000 0.)

Lieutenant Commander—(Knocks five, three and one; 00000 000 0.)

Grand Master—Together, brethren.

All—(Give the sign.)

Grand Master—I declare this Court of Sinai closed.

PHILOSOPHICAL ANALYSIS

TWENTY-FIFTH DEGREE, OR KNIGHTS OF THE BRAZEN SERPENT.

The Goodness and Severity of God—False Lights on the Coast of Christendom—"Satan's Ignis Fatui, to Swamp Men Eternally"—Quotes the Bible as Satan Did to Deceive Men—All Religion but Holiness and Justice.

In discussing these degrees, why use harshness and severity? The wisdom from above is "pure," "peaceable," "gentle," "full of mercy." Paul himself was "gentle," as a nurse among children. And Moses, but especially Christ, was "meek." *Ans.*: In dealing with teachers of false religion, and corrupters of the true, the severity of Christ, the prophets and apostles knew no bounds but the limits of language. Thus Peter: "Thy money perish with thee!" Paul: "Thou child of the devil!" John: "Serpents, and the seed of serpents!" Christ uttered the same words. And Moses, who was ruler and law-giver, as well as teacher, said of a dealer in "wonders" and false mysteries: "Though thine own brother, son, daughter or 'wife of thy bosom,' whoever should entice into man-made religious rites, like this Scottish Rite: "thou shalt surely kill him; thine hand shall be first upon him to put him to death; and, afterwards, the hand of all the people." (*Deut. 13, 1-9.*) And though in warring against demon-worships, the Christians' weapons are "not carnal, but spiritual," the treatment of sorcerers by Paul and Peter, and the fate of Ananias and Sapphira, show what estimate God puts on Ramsay and his Jesuits, Morin and his Jews, and their abettors, who framed

this 33° degree rite, for money and worldly advantage. A high Masonic authority says: "If history speaks correctly, *Morin* and his coadjutors found the manufacturing of Masonic degrees and the sale of Masonic dignities a very profitable and lucrative undertaking. They pursued it diligently, making all the money they could from the traffic." (*Folger's Ancient and Accepted Scottish Rite, p. 38.*) This is high Masonic testimony concerning the founding of this *Rite*, which now rules the Masonic world. And there is nothing like it in the catalogue of human crimes and sins. The guilt of wreckers and sea-thieves who hold out false lights to lure ships on rocks, to drown passengers in order to get their goods, is slight, compared with that of the inventors and sellers of these Masonic degrees. Christ is come a light into the world. And here are thirty-three false lights hung out along the whole coast of Christendom, by men whose fathers sold Christ for thirty pieces of silver, to lure men on the "slippery rocks" of perdition. Let none say this is exaggeration. *Dr. Mackey*, in his "Ritualist," the authoritative liturgy of the lodges, says that the Entered Apprentice is "seeking the new birth, and asking that light which restores fallen man to his Maker;" which light, he says, "the lodge alone can give!" And he refers to the same thing in *Note 289* of this degree. "A Mason always travels from west to east in search of light." "The shock of entrance is the symbol of 'The New Birth,' which, he says, the Apprentice "appears before our portals seeking." Every time the blinder falls, which is thirty-three times in these degrees, this same thing is repeated. The blinded and bewildered candidate is brought to the "light," discovers the "word," etc., both which are Satan, as an

angel of light, personifying or symbolizing Christ, who only is the true "Light" and the true "Word," who "was with God and who was God." (*John 1, 1.*) And we do not slander the framers of these 33 degrees in saying they made them for money. *Folger* is good Masonic authority, and *he says it*. See his book of this *rite*, p. 38, already cited. Were these Jews framing degrees to bring men to Christ? No! A thousand times No! Then these degrees are Satan's ignes fatui, to swamp men eternally in hell. And it is of such false worshippers of whom the Psalmist says: "Surely thou didst set them in slippery places." (*Ps. 73, 18.*) And these degrees are those places into which these false coast lights are drawing life's voyagers. The only escape from this dire conclusion is to suppose that the Holy Ghost goes into the lodges, as *Dr. Oliver* supposed, and takes the names of Christ which the ritual uses, and converts men to Christ. But whoever heard of a Christian revival in a lodge? Or of village lodges joining in a village revival? No: Voltaire, who was a Mason, did not lead prayer-meetings, nor do lodge-masters love and worship Christ.

This very twenty-fifth degree, which makes "*Knights of the Brazen Serpent*," the lodge uses for purposes of idolatry, as the children of Israel did, who burnt incense to it (*2 Kings 18, 4*), and which Hezekiah destroyed. Read on page 157 the finishing touches, when this "*Knight of the Brazen Serpent*" is made. Nine strokes; five slow, three hurried, and one by itself, are struck with mallets. Nine steps are taken like the waving motions of a snake, and the pass-word given him is *I. N. R. I.* which are the initials in Latin of: Jesus

of Nazareth, King of the Jews, and this, ages before there was any Latin tongue. And he who cannot see in this conjuring, every mark and feature of devil-worship, has already been blinded by idolatry.

But why do these degree-makers, grade after grade, follow and employ the Sacred Scriptures? The answer is: for the same purpose for which the *Book of Mormon* does the same thing. That foul imposition contains whole chapters of the Bible; sometimes quoted literally and sometimes as in these degrees, mixed with Mormon gibberish. They quote the Bible as Satan did to Christ, to deceive men. They quote it while they hate it, and would destroy it if they could. Did Aaron Burr and the traitor Arnold love the Bible? Does Albert Pike love it? Some ten years ago the Grand Orient lodge of France, as is well known, erased from their ritual the name of God and *the immortality of man*, and though some of the lodges went through the farce of excommunicating that lodge and its adherents, others did not. And Masonic prints now declare the standing of those atheist Masons good!

And why should they not? The standard Masonic authorities, cited in the *notes* of the preceding degrees, boast their origin from the heathen mysteries; from astrology; from "incantations," and all that the Bible calls demon-worship. The lower degrees drop the name of Christ from Scriptures used in their lodge lectures, to invite and draw in the Jews and Christ-hating classes. And the higher degrees only admit Him when the lodge-dupes have become hardened by their idolatries and mockeries; and then only admit Him on a level with heathen teachers; and worship, or rather insult him, by the use of human skulls, cross-bones, and

crossed swords, hoodwink oaths, blasphemies and sworn secrecy, and concealed ceremonies which His Word and example forbid! And then, having established and set abroad a system of known antagonism and contempt towards Christ and the Christian religion, they then follow the holy solemnities and sublimities of the Bible, as wolves follow lambs to destroy them and eat them; to save their "cunningly devised fables" and "doctrines of devils" from the world's loathing and contempt.

Let the authoritative teaching of *Dr. Mackey* be continually borne in mind, that: "*the mission and object of Masonry is the worship of the Great Architect of the Universe.*" It follows that the lodges must have something for their dupes to do, called worship. And what could wicked men and devils invent craftier or better suited to deceive the simple, than this very scheme of "*the Ancient Scottish Rite,*" which now rules the rites of the world. It seizes and appropriates all of religion but its holiness and justice; and all of Christ but his truth and his atonement. It mixes things sacred with things profane, till the whole compound is profanity; and quoting the Bible as if it believed it true, which notoriously it does not, it has furnished a dark system, which angels flee from and which devils inhabit. It keeps its initiates under the power and mesmerism of Satan, and by nightly worships and military drills, it is preparing them for the war and bloodshed which are yet to precede the binding of Satan for the prophetic thousand years. But let it be remembered: "Our help is in the name of the Lord which made heaven and earth" (*Ps. 124, 8*) and that He is mightier than Satan, stronger than "the strong man armed." (*Luke 11, 21, 22.*)

CHAPTER XLVII

TWENTY-SIXTH DEGREE; OR PRINCE OF MERCY.^{***}

WEST OR SPRING.

DECORATIONS:—Lodges of this degree are called Chapters. The hangings are green, supported by nine columns, alternately white and red, upon each of which is a chandelier holding nine lights. The canopy over the throne is green, white and red. Before the throne is a table covered with cloth of the same color. Instead of a gavel, the presiding officer uses an arrow, the plume of which is red on one side and green on the other. The spear is white; the point gilded. Before the altar is a statue representing Truth, clad in the same colors. It is the palladium of the order. The altar in the center is of a triangular shape, the top being a gilded plate in

Note 226.—"Prince of Mercy. (Prince du Mercel.)—The twenty-sixth degree of the Ancient and Accepted Scottish Rite, called also Scottish Trinitarian or Ecosais Trinitaire. It is one of the eight degrees which were added on the organization of the Scottish Rite to the original twenty-five of the Rite of Perfection.

It is a Christian degree in its construction, and treats of the triple covenant of mercy which God made with man; first with Abraham by his circumcision; next with the Israelites in the wilderness, by the inter-mediation of Moses; and lastly, with all mankind, by the death and sufferings of Jesus Christ. It is in allusion to these three acts of mercy that the degree derives its two names of Scottish Trinitarian and Prince of Mercy, and not, as Ragon supposes, from any reference to the Fathers of Mercy, a religious society formerly engaged in the ransoming of Christian captives at Algiers. Chemin Dupontes (Mem. Sur l' Ecosais, p. 378), says that the Scottish rituals of the degree are too full of the Hermetic philosophy, an error from which the French Cahiers are exempt; and he condemns much of its doctrines as "hyperbolique plaisanterie." But the modern rituals as now practiced are obnoxious to no such objection. The symbolic development of the number three of course constitutes a large part of its lecture, but the real dogma of the degree is the importance of Truth, and to this all its ceremonies are directed."—Mackey's Encyclopedia of Freemasonry, Article Prince of Mercy.

the shape of a Delta on which 'in glittering stones is the ineffable name ירוה.

OFFICERS:—The officers are a Chief Prince, styled Most Excellent. Two Wardens, styled Excellent. Two Deacons, a Sacrificer and Guard of the Palladium. The other members are styled Princes.

DRESS:—The Chief Prince wears a tri-colored tunic, green, white and red, and a crown surmounted with nine points. The other members wear a white tunic.

ORDER:—All wear the order, which is a broad tri-colored collar, green, white and red.

APRON:—Red, with a white border. In the middle of it is an equilateral triangle, embroidered with gold, in the center of which is the jewel; the flap sky blue.

JEWEL:—An equilateral triangle of gold, in the center of which is a heart of gold, on the heart are engraved the letters יו.

BATTERY:—Fifteen, by three, five and seven; 000 00000 0000000.

MARCH:—Three equal steps, commencing with the left foot.

AGE:—Eighty-one years.

TESSERA OR MARK:—Given to the candidate, is a small fish of silver or ivory, on one side of which is the word ירוה and on the other, in the Rose Croix cipher, the pass-word of the degree



Note 297.—"It was the custom says the Scholiast, when a guest had been entertained, to break a die in two parts, one of which parts was retained by the guest, so that if at any future period he required assistance on exhibiting the broken pieces of the die to each other the friendship was renewed. Plautus, in one of his comedies, gives us an exemplification of the manner in which these tesserae or pledges of friendship were used at Rome, whence it appears that the privileges of this friendship were extended to the descendants of the contracting parties. Pœnulus is introduced, inquiring for Agorastocles, with whose family he had formerly exchanged the tessera."—Mackey's Encyclopedia of Freemasonry, Article Mark.

OPENING CEREMONIES

PRINCE OF MERCY.***

Most Excellent—Excellent Senior Warden, I am about to open a Chapter of Princes of Mercy. Are all present entitled to remain?

Senior Warden—Most Excellent, all present are of the faithful.

Most Excellent—Brother Junior Deacon, the first duty of a Chapter of Princes of Mercy, when assembled?

Junior Deacon—To see that the Chapter is duly guarded, Most Excellent.

Most Excellent—Attend to that part of your duty and inform the Sentinel that we are about to open this Chapter of Princes of Mercy and direct him to tyle accordingly. (Junior Deacon retires, returns again, closes the door, gives the alarm, which is answered from without, then takes his station.)

Junior Deacon—Most Excellent, the Sentinel is at his post and duly instructed.

Most Excellent—Brother Senior Warden, you will please inform our brother Junior Warden and he the

Note 298.—"Prince of Mercy, or Scotch Trinitarian. The 26th degree of the Ancient and Accepted Rite. It is a highly philosophical degree and its ritual very impressive; its title clearly designates its character and intention. The body is styled a Chapter. The hangings are gr n. supported by 9 columns, alternately white and red, upon each of which is a chandelier, holding 9 lights. Near the altar is a statue of white marble, the figure of a virgin, covered with thin gauze. This represents Truth, and the palladium of the Order of the Princes of Mercy. The presiding officer is styled Most Excellent Chief Prince. The jewel is an equilateral triangle of bars of gold with a flaming heart, of gold, in the center. On the heart are the letters I. H. S., and on the respective sides of the triangle, W. on the right, F. on the left, and H. on the bottom."—Macey's Encyclopedia and Dictionary of Freemasonry, Article Prince of Mercy.

Princes, that this Chapter is about to be opened, that they may take due notice thereof and govern themselves accordingly.

Senior Warden—Brother Junior Warden, you will please take notice and inform the Princes that this Chapter is about to be opened, that they may take due notice thereof and govern themselves accordingly.

Junior Warden—Princes, this Chapter is about to be opened; you will take due notice thereof and govern yourselves accordingly.

Most Excellent—Together, Princes.

All—(Give the sign.)

Junior Warden—(Knocks three; 000.)

Senior Warden—(Knocks five; 00000.)

Most Excellent—(Knocks seven; 0000000.)

All—(Clap hands three, five and seven.)

Most Excellent—I declare this Chapter duly opened

CHAPTER XLVIII

TWENTY-SIXTH DEGREE; OR PRINCE OF MERCY.***

INITIATION.



(The candidate is prepared by the Senior Deacon in a plain white robe, reaching from the neck to the feet, barefooted, hoodwinked so as to prevent his seeing, with a rope passed three times around his body. He then leads him to the door of the Chapter and knocks three.)

Guard of Palladium—(From within, knocks five.)

Senior Deacon—(From without, knocks seven.)

Guard of Palladium—(Opening the door.) Who comes here?

Senior Deacon—A brother who wishes to receive the degree of Prince of Mercy.

Guard of Palladium—Has he passed the regular

Note 330.—“The seventh degree conferred in the Consistory of Princes of the Royal Secret, Scotch Masonry, and the twenty-fifth upon the catalogue of that system. Its historical allusions are to the three covenants of mercy, made by God with man, viz.: those with Abraham, Moses and Jesus Christ; hence the name. The assembly is termed a Chapter. The hangings are green. The officers are, a Chief Prince, whose title is Most Excellent, representing Moses; the Senior Warden, representing Aaron; the Junior Warden, Eleazar; the Sacrificer and Guard of the Palladium. The apron is red, trimmed with white fringe; it displays two crossed arrows. Jewel, an equilateral triangle of gold, a golden heart in the center, inscribed with the Hebrew letter H. Hour of work, eventime. Age. 325. The lights are eighty-one.”—*Morris's Masonic Dictionary, Article Prince of Mercy, or Scotch Trinitarian.*

terms of probation^o and undergone the necessary tests and trials?

Senior Deacon—He has.

Guard of Palladium—Let him wait a time with patience, until his request is made known to the Most Excellent Chapter of Princes of Mercy. (Guard of the Palladium closes the door, goes to the East, where the same questions are asked and like answers received as at the door.)

Most Excellent—Is he duly and truly prepared to receive this degree?

Guard of Palladium—He is.

Most Excellent—You will retire and let him be admitted after he shall have washed^o his hands in pure water. (Guard retires to preparation room.)

Guard of Palladium—It is the order of the Most Excellent that he be admitted, after he shall have washed

Note 300.—Probation. "The interval between the reception of one degree and the succeeding one is called the probation of the candidate, because it is during this period that he is to prove his qualification for advancement. In England and in this country the time of probation between the reception of degrees is four weeks, to which is generally added the further safeguard of an open examination in the preceding degree. In France and Germany the probation is extended to one year. The time is greatly extended in the Ancient and Accepted Scottish Rite. The statutes of the Southern Supreme Council require an interval of two years to be passed between the reception of the fourteenth and the thirty-second degrees. An extraordinary rule prevailed in the constitutions of 1782, by which the Rite of Perfection was governed. According to this rule, a candidate was required to pass a probation from the time of his application as an Entered Apprentice until his reception of the twentieth or ultimate degree of the Rite, of no less than six years and nine months. But as all the separate times of probation depended on symbolic numbers, it is not to be presumed that this regulation was ever practically enforced."—*Mackey's Encyclopædia of Freemasonry, Article Probation.*

Note 301.—"Lustration. A religious rite practiced by the ancients and which was performed before any act of devotion. It consisted in washing the hands, and sometimes the whole body, in lustral or consecrated water. It was intended as a symbol of the internal purification of the heart. It was a ceremony preparatory to initiation in all the Ancient Mysteries. The ceremony is practised with the same symbolic import in some of the high degrees of Masonry. So strong was the idea of a connection between lustration and initiation, that in the low Latin of the Middle Ages lustrare meant to initiate. Thus Du Cange (*Glossarium*) cites the expression 'lustrare religione Christianorum' as signifying 'to initiate into the Christian religion.'"—*Mackey's Encyclopædia of Freemasonry, Article Lustration.*

his hands in pure water. (Senior Deacon causes him to wash his hands in pure water, leads him in and conducts him nine times around the Chapter while the Most Excellent reads:)

First Round—Thus saith the holy book, there is but one Supreme God, the single, imperishable, infinite, omnipotent, excellent, perfect, invisible God; omnipresent the universal substance and soul of the world.

Second Round—Jesus of Nazareth, born of a Virgin without sin, was chaste and holy. He descended into Hell, he arose again and ascended to Heaven, he charged his disciples to teach his pure doctrines and gave them the gift of miracles. He will appear again at the end of the world and a new creation and a new age of innocence shall commence.

Third Round—The stars shall salute him at his nativity, the running waters shall become clear as crystal, the winds breathe softly and the sky be pure and serene, the tortures of the wicked shall be suspended, all venomous reptiles and beasts of prey disappear, the sick and infirm shall become well and strong, and all mankind unite in orisons of glory.

Fourth Round—The mountains shall melt and torrents of metal flow from their bosoms, through which all souls shall pass, that thus parting with the defilement of their sins, they may be fitted for the bliss that awaits them. A new earth, more beautiful, more fertile, more delicious than the first, shall become the home of restored mankind.

Fifth Round—He is love. King of the living and dead; the supremely pure, holy and wise, he is three and one, for his essence illuminates, warms and makes fruit-

ful at once. Seated in the middle chamber," between light and darkness he presides over initiates, crowned with the sun of truth and justice, and bearing the gavel of gold, eternal, living, victorious and intelligent.

Sixth Round—The fields shall produce bountifully without labor; calamity be unknown and a vast golden palace more brilliant than the sun receive and be the home of the just forever. Then the Supreme Being shall come from his dwelling on high, administer divine justice, pronounce his decrees and establish his immortal laws.

Seventh Round—The actions of each shall be weighed in the unerring scales and final sentence pronounced on each, according to his deserts. The irreclaimable depart to the lower hemisphere of darkness, remorse and pain. The just return to the bosom of the Deity to enjoy eternal happiness in the realm of light and love.

Eighth Round—Thus was it promised unto Judah: "The Sceptre shall not depart from Judah, nor a law giver from between his feet until Shiloh come, and unto him shall the gathering of the people be.

"Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Ninth Round—"In the beginning was the Word, and the Word was with God, and the Word was God. All

Note 302.—"The door for the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third.

These chambers, after the Temple was completed, served for the accommodation of the priests when upon duty, in them they deposited their vestments and the sacred vessels. But the knowledge of the purpose to which the middle chamber was appropriated while the Temple was in the course of construction, is only preserved in Masonic tradition. This tradition is, however, altogether mythical and symbolical in its character, and belongs to the symbolism of the Winding Stairs."—Mackoy's Encyclopedia of Freemasonry, Article Middle Chamber.

things were made by him. In him was life, and that life was the light of mankind; the true light, which lighteth every man that cometh into the world. And the Word became incarnate and dwelt among men, and they beheld his glory; and the glory of the first born of the father, full of benevolence and truth." (After this round he halts in front of the Junior Warden.)

Junior Warden—Brother Senior Deacon, whom have you here?

Senior Deacon—A brother, who, having passed through the necessary terms of probation and undergone the tests and trials, now anxiously desires to see the great light and to be received among the Princes of Mercy.

Junior Warden—Brother Senior Deacon, dost thou vouch for him, that he will devote himself to the teachings of this degree?

Senior Deacon—I do.

Junior Warden—Since thou art his security, let him see to it that he bring no shame upon thee by making false thy pledge in his behalf. You will now conduct him to our brother Senior Warden. (Order is obeyed and same questions are asked by Senior Warden, who, after same answers had been given, orders him conducted to Most Excellent, who asks the same questions and receives the same answers when he continues:)

Most Excellent—Brother Senior Deacon, you will now conduct the candidate to our Senior Warden, who will place him near the great light by the proper steps. (He conducts him to the Senior Warden, who causes him to advance to the altar by three steps, commencing with the left foot, where he kneels and contracts the following obligation:)

OBLIGATION PRINCE OF MERCY.

Ido promise and swear, in the presence of the Great Architect of the Universe, that I will never reveal the secrets of this degree to any person or persons whatever, unless he shall have taken all the preceding degrees in a regular and constitutional manner.

I do furthermore promise and swear that I will never confer or assist in conferring this degree upon any person unless by virtue of a Patent or warrant of constitution emanating from a Sovereign or Deputy Grand Inspector General or a regular constituted consistory of Princes of the Royal Secret, 32nd degree, to whose constitutions and regulations I now swear fealty and allegiance, and then only after I shall have been informed of the pure life and irreproachable manner and morals of the candidate.

And should I violate this, my obligation, I consent to be condemned, cast out and despised by the whole universe, and may the Supreme Architect of the Universe guide, guard and protect me to fulfil the same. Amen.

Most Excellent—My brother, what now dost thou desire?

Candidate—Light.***

Most Excellent—My brother, Senior Deacon, bring this new brother to light. (Senior Deacon removes the bandage.)

Most Excellent—My brother, behold the darkness is passed and the true light now shineth. You have before this been brought to light in masonry. When

Note 303.—"Light. Light is a symbol of knowledge. May every Mason strive incessantly for light, and especially for the light eternal! When a society is assembled anywhere to do good, they require an influential person to communicate the light of experience, instruct them, and point out the way they should go, or bring light to them. This may be done, symbolically, by suddenly lighting up a dark room with torches. He who thus introduces the light into the lodge must be a worthy man and experienced in the craft."—Mackey's Encyclopædia and Dictionary of Freemasonry, Article Light.

the Worshipful Master, with the aid of the brethren, first made you a mason, and your attention was directed to the three great lights upon the altar. On being brought to light in this degree, you see before you the luminous Delta with three equal sides, in all ages the representative of Deity, the trinity of wisdom, power and harmony. You will now approach the East and be invested with the signs, token and words of this degree. (All are now seated; the Senior Deacon conducts him to the East and he is invested with the following signs.)



Sign of Entrance,
Prince of Mercy.

SIGN OF ENTRANCE.

Place the right hand open, so as to form a triangle above the eyes as if to be protected against a strong light.



Sign of Character
Prince of Mercy.

SIGN OF CHARACTER.

Form a triangle with the two thumbs, and the two forefingers; join them by the extremities, place the hands in front of, and touching the body.



Sign of Help.
Prince of Mercy.

SIGN OF HELP.

Cross both arms above the head, the hands open, palms outwards and say: To me, the children of Truth.

SIGN OF ORDER.

Stand up, the right hand resting on the hip.



Sign of Order.
Prince of Mercy.



TOKEN.

Place both hands, each on the other's shoulders, press them slightly thrice and say, Gomel.

BATTERY:—Fifteen strokes, by three, five and seven.

MARCH:—Three equal steps, commencing with the left foot.

AGE:—Eighty-one years.

PASS WORD:—Gomel.

COMMON WORDS:—Ghiblim^{***} and Gabaon.

SACRED WORDS:—Jchovah, Jachin.

SUBLIME WORD:—Ednl-pen-cagu, that is, do as you would be done by. (After he is invested with the above he is seated in front of the table facing the East, and listens to the following lecture:)

LECTURE PRINCE OF MERCY.

Most Excellent—Brother Senior Warden, are you a Prince of Mercy?

Senior Warden—I have seen the Delta, and the holy name upon it, and an Ameth^{***} like yourself, in the triple covenant of which we bear the mark.

Note 304.—“Ghiblim. The form in which Dr. Anderson spells Gibilim. In the Book of Constitution, ed. 1778, page 70, it is stated that in 1350, John de Spoulee, call'd Master of the Ghiblim, rebuilt St. George's Chapel.”—Mackey's Enclopaedia of Freemasonry, Article Ghiblim.

Note 305.—“Ameth. Properly, Emeth, which see.” [See Note 99.]—Mackey's Encyclopedia of Freemasonry, Article Ameth.

Most Excellent—What is the first of the three covenants of which we bear the mark?

Senior Warden—That which God made with Noah, when he said, I will not again curse the earth any more for man's sake, neither will I smite any more every-thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, winter and summer, and day and night shall not cease. I will establish my covenant with you, and with your seed after you, and with every living creature. All mankind shall no more be cut off by the waters of a flood, nor shall there any more be a flood to destroy the earth. This is the token of my covenant; I do set my bow in the clouds and it shall be for a token of a covenant between me and every living creature on the earth.

Most Excellent—What is the second of the three covenants?

Senior Warden—That which God made with Abraham when he said, I am the absolute, uncreated God. I will make my covenant between me and thee, and thou shalt be the father of many nations, and kings shall come from thy loins. I will establish my covenant between me and thee, and thy descendants after thee, to the remotest generations for an everlasting covenant, and I will be thy God and their God, and will give thee the land of Canaan for an everlasting possession.

Most Excellent—What is the third covenant?

Senior Warden—That which God made with all men by his prophets, when he said, I will gather all nations and tongues, and they shall come and see my glory. I will create a new heavens and a new earth, and the former shall not be remembered nor come into mind. The

sun shall no more shine by day, nor the moon by night, but the Lord shall be an everlasting light and splendor. His spirit and his word shall remain with men forever.

Most Excellent—What is the symbol of the triple covenant?

Senior Warden—The triple triangle.

Most Excellent—What are the symbols of the purification necessary to make us perfect masons?

Senior Warden—Lavation, with pure water, because to cleanse the body is emblematical of purifying the soul. Unction, or anointing with oil, because thereby we are set apart and dedicated to the service and priesthood of the beautiful, the true and the good. And robes of white, emblems of candor, purity and truth.

Most Excellent—My brethren and Princes, let us purify this our newly adopted brother and devote him to the service of God and virtue. (Most Excellent knocks three, all rise and form a circle round the candidate at the altar, and the Senior Deacon brings a cup of pure water, when the Most Excellent pours a small quantity upon the head of the candidate.)

Most Excellent—I pour this water upon thy head as a symbol of the purification of the soul by suffering and sorrow, by which parting with the stains of sin and the sordidness of vice it becomes fit to return to its eternal home in the bosom of the Father who loveth all the children he hath made. (Senior Deacon brings perfumed oil in a cup, and the Most Excellent, dipping his finger in it, makes with it a *tau-cross* upon the forehead of the candidate.)

Most Excellent—By this sign I do devote thee henceforward to the cause of Truth. (Senior Deacon unveils

the statue of Truth.)

Most Excellent—Behold the Palladium of this order, an emblem of purity and truth. Truth which here we worship, truth, the antagonist of error, fraud and falsehood, and of which you are now the servant. (Senior Deacon now clothes him in a white tunic and invests him with the apron, collar and jewel.)

Most Excellent—(Continuing.) My brother, the colors of this degree are green, white and red; the green is an emblem of the immortality of God, the soul and virtue; the white of sincerity, candor and purity; the red of zeal, fervour and courage.

By the holy name upon the Delta, I charge thee to be true, sincere, merciful and tolerant; and as I press the point of this arrow against thy heart, so may eternal truth there penetrate and enter and abide forever; and as the arrow flies straight to its mark, so be thou ever frank, honest and straightforward in all thou sayest and doest, remembering that in this world thou art being prepared for that which is to come. And so I receive thee as one of the faithful and a Prince of Mercy, and I present thee with this *tessera* or *mark*, which thou wilt hereafter wear in evidence that thou art entitled to the privileges and honors of this degree. (Most Excellent returns to his station and all are seated.)

CLOSING CEREMONIES

PRINCE OF MERCY.

Most Excellent—Brother Senior Warden, what is the hour?

Senior Warden—Past midnight, Most Excellent.

Most Excellent—Since it is past midnight, the hour of rest has arrived. Brother Junior Warden, what of the night?

Junior Warden—Most Excellent, the clouds have broken, and the stars begin to appear.

Most Excellent—Brother Senior Warden, what remains for us to do?

Senior Warden—To watch and pray, Most Excellent.

Most Excellent—Since that alone remains, it is my pleasure that this Chapter be now closed. This you will please communicate to the Junior Warden, and he to the brethren, that they may have due notice thereof and govern themselves accordingly.

Senior Warden—Brother Junior Warden, it is the pleasure of the Most Excellent that this Chapter be now closed. You will please communicate the same to the brethren, that they may have due notice thereof and govern themselves accordingly.

Junior Warden—Brethren, it is the pleasure of the Most Excellent that this Chapter be now closed. You will please take due notice thereof and govern yourselves accordingly.

Most Excellent—(Knocks seven; 0000000.)

Senior Warden—(Knocks five; 00000.)

Junior Warden—(Knocks three; 000.)

Most Excellent—I declare this Chapter closed.

PHILOSOPHICAL ANALYSIS

TWENTY-SIXTH DEGREE; OR PRINCE OF MERCY.

Usurps the Prerogatives of Christ—"Liars Have Need of Good Memories"
—Renewing the Plagues of Egypt on American Soil.

To be able to comprehend the nature and power of these degrees, we should keep steadily in mind their "object and mission," which is to break down the worship of Christ, and establish that of Satan. The very title of the degree does this. The word "Prince" (Latin: *princeps*) means: chief, supreme, the first, or highest one. Christ is the only one who ever exercised divine power on earth. Therefore He only is *First*, or Prince. Christ gave His life a ransom for sinners, and "*Greater love hath no man than this.*" (John 15, 13.) Therefore He is "Prince of Mercy," and the only one. There cannot be many *firsts*. An earthly prince is first in his realm. So our *chief* magistrate is the highest, or first officer. Christ told Pilate that He came into this world to be its king, not an earthly sovereign, yet a born king. (Jno. 18, 37.) And as Savior, or procurer of pardon, He is "*Prince of Mercy,*" "*that in all things He might have the pre-eminence.*" (Col. 1, 18.)

Now the Senior Warden says: "I am about to open a Chapter of Princes of Mercy." (P. 166.) This is solecism, absurdity and blasphemy, and each in the highest degree. It is gross impropriety of language; inconsistent with obvious truth; and indignity offered to God. As night-meeting societies, which should, in sober earnest, elect and inaugurate Presidents of the United States, and attempt to clothe them with presidential power and prerogative, would be guilty of ribald nonsense, mockery towards the President, and swindling imposition on taxed candidates.

This 26th degree therefore is a direct insult to and

assault upon Christ; doubtless stimulated and set on by the devil, who asked Jesus to worship him, as His superior or equal! We can well believe Dr. Mackey, who says (Note 296): "It is one of the eight degrees which were added, on the organization of the Scottish Rite, to the original twenty-five of the Rite of Perfection." Not, like the Knight of the Axe, which is an American stump speech, injected into the body of the rite, to please laborers and get their money; but selected from several thousands invented by Jesuits in France to protect Romish priest-power, and called "a Christian degree." (See Note 266, by Mackey.)

But as if absurdity and contradiction were to prove bottomless, look at the following: In the above Note, Mackey says: "This degree treats of the triple covenant of mercy made by God with Abraham, Moses and Jesus Christ." Now turn forward to page 176, and read the answers of the *Senior Warden to the Most Excellent*, which declare the three covenants of this degree to be made by God with Noah, Abraham and "all men by His prophets." "Liars have need of good memories," but these writers' memories are bad and their morals worse.

Now turn back to page 167, and look at the candidate in this 26th degree, hoodwinked and still searching for "Light," into which he has been brought over and again, and then say, with our Bible in hand, that "the god of this world blinds minds." Is it irrational to suppose that, while that man's eyes were being blindfolded, the devil was blinding his mind, so that Masons do not, *cannot* see the contradictions and absurdities of these degrees? When, in all time, and where, in all the world, is this blinding done, which the Bible imputes to Satan, unless it is done *then* and *there*? It will not do for them to meet us with denials of the truth of the Bible: If the Bible is composed of lies, why do they quote it from beginning to end of this Scottish Rite? And if the Bible tells the truth when

it says that Satan blinds minds; what minds, if not those of his worshipers? And do we not see in this how it can be that Masons of apparent candor can say, and say truly, they *can see nothing* in lodgery which conflicts with the Christian religion?

Isaiah (9, 26), predicting Christ's coming, says: "*The people that walked in darkness have seen a great light.*" Who were those people "walking in darkness" but those very men whose hill-top worships Masons truly call "lodges," and the worshipers themselves, "our ancient brethren," and who, as Masons have today, had counterfeit "Princes of Mercy" of their own make?

Read on page 169 the lying promises of this dark degree. "A new earth, more beautiful and more fertile, shall become the home of mankind!" These blind guides, not looking, as Paul did, at "the things not seen," promise none but a heaven on earth with good crops, etc., etc.; while the Word of God, and the history of Palestine, nay, our own history also, show that just in proportion as lodge-worships supplant the worship of Christ; drought, grasshoppers, potato-rot and bugs, with swarms of invisible pests, such as desolated Egypt and sunk the inhabitants to cattle-worshipping slaves, whose country is mortgaged to a handful of London merchants, are slowly renewing the "plagues of Egypt" on our own soil; while Charleston, the city where this Scottish Rite was planted, and from which it has spread over America and Europe, has plucked down wrath on our Continent in the shape of treason, secession and bloodshed.

Instead of the heaven of fine soil and good crops promised to the "Princes of Mercy," we seem to be in great danger of renewing on our prairies the sterility of once fertile, but now impoverished, monk-worshipping Palestine; until earthquakes rend the earth under us, and cyclones lay bare its surface; and in the vigorous words of the old hymn

"Earth trembles beneath till her mountains give way,
"And hell shakes her fetters with fear!"

CHAPTER XLIX

TWENTY-SEVENTH DEGREE, OR COMMANDER OF THE TEMPLE.***

SOUTH OR SUMMER.

DECORATIONS:—This lodge is styled a Court. The hangings are red, ornamented here and there with black columns, upon each of which is placed a branch holding a light. The canopy and throne are red, sprinkled with black tears. In the centre of the lodge, which is circular in its shape, is a chandelier with three rows of lights one above the other; in the lower circle twelve, in the next nine, and in the upper one six; making twenty-seven in all. Twenty-seven other lights are placed upon a round table, around which the Knights are seated when the Court is open.

OFFICERS:—The presiding officer is styled Most Potent Grand Commander, and sits in the East. The Wardens are styled Most Sovereign Commanders, and the Knights Sovereign Commanders. There is a Senior and Junior Deacon.

DRESS:—The Grand Commander wears a white tunic

Note 304.—"Commander of the Temple. [Scotch Masonry.]—The ninth degree conferred in the Consistory of Princes of the Royal Secret. Scotch Masonry, and the twenty-seventh in the catalogue of that system. The assembly is termed a Court. The hangings are red. The lights are twenty-seven. The presiding officer is styled Most Potent, and the two Wardens, Most Sovereign Commanders. The title of the members is Sovereign Commanders. The apron is flesh-colored, lined and edged with black; on it is a key; the movable part displays a Teutonic cross encircled by a wreath of laurel. The scarf is red, edged with black and sustains a Teutonic cross in enameled gold. Jewel, a golden triangle, displaying the sacred four-lettered name; it is suspended from a white collar, edged with red and embroidered with four Teutonic crosses. Hours of work, open at 10, close at 4."—Morris's Masonic Dictionary, Article Commander of the Temple.

and over it a knight mantle of red, lined with ermine; on his head he wears a ducal-coronet.

APRON:—Flesh colored, lined and edged with black, on the flap is a Teutonic cross, (which is also the jewel of the order) 'encircled by a laurel wreath, and beneath it, on the apron a key. The cross, wreath and key are all black.

GLOVES:—White, lined and bordered with black. The scabbard and belt of the sword are black.

SASH:—White, edged with red, worn as a collar, and the jewel suspended from it. On each side of the collar are two black Teutonic crosses, there is also a sash, red, bordered with black; worn from right to left, from which hangs a gold enameled tau cross.

JEWEL:—The principal jewel is a triangle of gold, on which is engraved the sacred name יהוה

OPENING CEREMONIES

COMMANDER OF THE TEMPLE.

Grand Commander—(Three knocks; 000.) Attention Commanders. I pray you to assist me to open this Sublime Court of Grand Commanders of the Masonic Temple. (All rise in their stations, draw swords, salute the Grand Commander and stand at a carry.)

Grand Commander—Brother Junior Deacon, see that the doors of this Court are duly guarded and inform the Sentinel that we are about to open this Court, that none may enter without the words and signs.

Junior Deacon—(Having obeyed orders and returned.) Most Potent Grand Commander, the Sentinels are posted and we are in security.

Grand Commander—Most Sovereign Commander in the West. What are the duties of a Commander of the Temple?

Senior Warden—To guard the temple and city of Jerusalem, to succor and assist the helpless and feeble and to defend the innocent.

Grand Commander—Assemble round the altar Sovereign Commanders, that we may Open this Court of Commanders of the temple of Jerusalem. (All form a circle round the altar, hold the horizontal point of the sword

inwards, and repeat after the Grand Commander:)

All—As these swords point to one common centre, so we here, renewing our vows, do devote our swords to the cause of God and the cross; our hearts to the glory of God and the welfare of man and our hands to assist the sick, the suffering and the destitute. So help us God.

Grand Commander—Let us pray. (All recover and return swords, and kneel on the left knee and the Grand Commander repeats the following prayer:)

OPENING PRAYER COMMANDER OF THE TEMPLE.

Father and creator of the Universe, we implore thy beneficence, deign to receive our prayers, and diffuse on the members of this order thy precious gifts. We who do not cease in our prayers to ask of thee that celestial mark that thou didst bestow upon thy people, and which thou dost still continue to diffuse daily on those who follow thy precepts. We are assembled here in thy name to offer thee our hearts and our vows, and thank thee for thy favors, praying for a continuation of the same goodness until the last generation. Amen. (All rise and take their stations.)

Junior Warden—(Three knocks; 000.)

Senior Warden—(Twelve knocks; 000000000000.)

Grand Commander—(Twelve knocks; 000000000000.)

Sovereign Commanders, I declare this Court of Commanders of the Temple duly opened.

CHAPTER L

TWENTY-SEVENTH DEGREE, OR COMMANDER OF THE TEMPLE.³⁰⁷

INITIATION.

Senior Deacon, prepares the candidate in a white mantle with a large black Teutonic cross upon the left breast, he then hoodwinks him and conducts him to a small room, seats him on a chair in front of a table on which are a light, and a skull and cross-bones, bible square and compasses; he then says:

Senior Deacon—My brother, you desire to receive the degree of Commander of the Temple. Before you can do so, you are required to answer certain questions which you will find in writing on the table before you. I shall leave you alone, and when you hear three distinct knocks, you will remove the bandage from your eyes and annex your answers to those questions in writing, and sign your name at the bottom. Consider the questions well;

Note 307.—"Sovereign Commander of the Temple. (Sovereign Commandeur du Temple.) Styled in the more recent rituals of the Southern Supreme Council 'Knight Commander of the Temple.' This is the twenty-seventh degree of the Ancient and Accepted Scottish Rite. The presiding officer is styled 'Most Illustrious and Most Vallant.' The Wardens are called 'Most Sovereign Commanders,' and the Knights 'Sovereign Commanders.' The place of meeting is called a 'Court.' The apron is flesh-colored, lined and edged with black, with a Teutonic cross encircled by a wreath of laurel and a key beneath, all inscribed in black upon the flap. The scarf is red bordered with black, hanging from the right shoulder to the left hip, and suspending a Teutonic cross in enameled gold. The jewel is a triangle of gold, on which is engraved the ineffable Name in Hebrew. It is suspended from a white collar, bound with red and embroidered with four Teutonic crosses."—Mackey's Encyclopædia of Freemasonry, Article Sovereign Commander of the Temple.

let what you will see upon the table before you, remind you that you will answer them in the hearing of the Deity who knows your thoughts. When you shall have answered the questions you will give three distinct knocks upon the table and I will return. (He then retires and closes the door and gives three knocks. The candidate removes the bandage and reads the following questions which he answers in writing:)

First—Have you ever violated any masonic obligation without atoning for it by repentance and reformation?

Second—Are you willing to aid, assist and comfort the sick, the needy and the destitute, to watch with them and minister to their wants, and to help to feed, to clothe and to protect the widow and the orphan?

Third—Have you any enmity toward any one that you would not readily abandon if you found him sincerely willing to be reconciled to you?

Fourth—Would you, if called upon, draw your sword in defence of truth, of human freedom and the rights of conscience; against falsehood, tyranny and usurped power and can you rather choose to die than desert your post of duty? (Candidate writes answers as he thinks proper, signs his name and gives three knocks on the table. Senior Deacon enters, takes the paper, conducts him to the door and knocks twelve.)

Junior Deacon—(From within knocks twelve; 00000000000.)

Senior Deacon—(From without knocks three; 000.)

Junior Deacon—(Opening the door.) What do you wish my brother?

Senior Deacon—To participate in your deliberations.

Junior Deacon—Are your words agreeable to your thoughts?

Senior Deacon—The request of an Elect Mason is most sincere.

Junior Deacon—Brother Senior Deacon, has he subscribed to the necessary questions?

Senior Deacon—He has. (Presenting him the paper.)

Junior Deacon—You will wait a time with patience until the pleasure of the Most Potent Grand Commander be made known. (Junior Deacon then shuts the door, goes to the Most Potent Grand Commander and hands him the paper which he reads.)

Grand Commander—Let this brother be admitted. (Junior Deacon goes to the door and opens it, when the Senior Deacon enters with candidate and advances to the East, in front of, and facing the Grand Commander.)

Grand Commander—My brother, are these your answers?

Candidate—They are.

Grand Commander—Are you an Elu*** and Grand Elect Perfect and Sublime Mason?

Candidate—I am.

Grand Commander—Dost thou desire to obtain the degree of Knight Commander of the Temple?

Candidate—I do.

Grand Commander—Knowest thou that thou wouldst thus embrace a life of toil and hardship, of self-denial and of danger?

Candidate—I do.

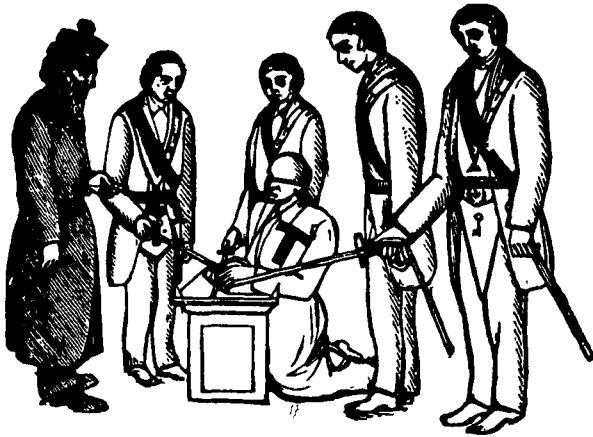
Grand Commander—And dost thou not hesitate and falter at the prospect?

Note 308.—'Elus. The French word elu means elected; and the degrees, whose object is to detail the detection and punishment of the actors in the crime traditionally related in the third degree, are called Elus, or the degrees of the Elected, because they referred to those of the Craft who were chosen or elected to make the discovery and to inflict the punishment. They form a particular system of Masonry, and are to be found in every Rite, if not in name, at least in principle. In the York and American Rites, the Elu is incorporated in the Master's degree; in the French Rite it constitutes an independent degree; and in the Scottish Rite it consists of three degrees, the ninth, tenth and eleventh. Ragon counts the five preceding degrees among the Elus, but they more properly belong to the Order of Masters. The symbolism of these Elu degrees has been greatly mistaken and perverted by anti-Masonic writers, who have thus attributed to Masonry a spirit of vengeance, which is not its characteristic. They must be looked upon as conveying only a symbolic meaning.'—Mackey's Encyclopedia of Freemasonry, Article Elus.

Candidate—I do not.

Grand Commander—Go then, with our brother Senior Deacon to the altar and there assume the obligation of this degree. (Senior Deacon conducts him to the altar, causes him to kneel on both knees, with his hands upon the blades of the swords of three of the Knights who hold them crossed before him upon the bible, in which position he contracts the following obligation:)

TWENTY-SEVENTH DEGREE, OR COMMANDER OF THE TEMPLE.



Candidate taking Obligation, Commander of the Temple Degree.

OBLIGATION COMMANDER OF THE TEMPLE.

I. on my word of honor, in quality of a Grand Elect, Perfect and Sublime Mason, do promise and swear in the presenee of the Great Architect of the Universe and of this respectable Court, to keep the secrets of this degree which are about to be communicated to me, and that I will never be present and assist in conferring of this degree on any person except it be in a regular Court of Commanders of the Temple, or by virtue of a Patent from a Supreme Council or from a Sovereign or Deputy Grand Inspeeter General. And in case of perjury, may

I be an object of horror to all men and to myself. So help me God. (Grand Commander raises him and invests him with the following signs:)



Sign of Recognition
Commander of the
Temple.

SIGN OF RECOGNITION.

Form on your forehead a cross, with the thumb of your right hand, the fingers clinched.

ANSWER.

Kiss the place where the cross was made. (This sign is used in the Court only.)

ANSWER.

(Out of Court.) Place first two fingers of the right hand on the mouth, the other fingers closed the palm of the hand turned outward.



Answer.



Sign of Order, Com-
mander of the Temple.

SIGN OF ORDER.

(In the Court.) Extend your right hand on the round table, thumb separate so as to form a square. When standing, place the right hand on the body below the breast, forming also a square.

TOKEN.

Give three light blows with right hand on the other's left shoulder.

ANSWER.

He takes your right hand and gives it three light shakes.

BATTERY:—Twenty-seven strokes with the flat of the sword, by twelve, twelve and by three.

PASS WORD:—Solomon.

SACRED WORD:—I . N . R . I . lettered. (Grand Commander now causes him to kneel, and with the blade of



Token, Commander of
the Temple.

his sword gives him twelve strokes on the right shoulder, twelve on the left and three on the right, saying)

Grand Commander—By authority and power in me vested, I hereby constitute, create and dub thee a Knight Commander of the Temple of Jerusalem, be true, be devout, be brave. (Grand Commander takes his station, the members are seated and the Senior Deacon conducts the candidate up to the East.)

Grand Commander—My brother, these trophies which the Court yields to you, and particularly this one (showing Crown of Laurel) is to crown the acts and benefits you have made to the order, to the Court, and to the Commanders. We entreat your perseverance, (puts it on his head.)

Grand Commander—This trophy, (showing a palm ornamented with five crosses) announces to you the antiquity of the order, and the faith you must have in the Great Architect of the Universe and toward the decrees of masonry. (Invests him with it.)

Grand Commander—This trophy, (showing the apron) denotes to you the beneficence and union of the members of this Court; to succor the unfortunate found among them. This day my brother, you are to enjoy the delights of stopping the tears of the wretched. (Invests him with apron.)

Grand Commander—This trophy, (showing gloves etc.,) gives you the force to sustain the rights of masonry and of men. (Invests him with the gloves, etc.)

Grand Commander—This expressive trophy, (showing triangular jewel and collar) of the Court merits your attention and will direct you in the course of your life, your movements, your words and actions. It is an ocular witness of every thing you promised us, and that the remembrance of your vows will be the consola-

tion of your last days, is the sincere wish of the members of this Court. (Invests him with them.)

Grand Commander—Attention Commanders! Join me in applauding our newly admitted Commander among us. (All give the battery when Grand Commander takes his seat.)

Grand Commander—Brother Senior Deacon, you will now conduct the Commander to the post of honor. (Senior Deacon seats him on the right of the Grand Commander who delivers the following:)

HISTORY.**

When the St. Jean D'Acre, the ancient Ptolemais, on the south side of which was Mount Carmel, was besieged by the Christian forces for nearly two years under Guy of Lusignan, King of Jerusalem, Conrad, Marquis of Mont Ferrat, and other princes and leaders from every country in Europe, and especially by Henry Sixth of Germany, son of Frederic Barbarossa, joined, near the end of the siege, by Philip Augustus of France, and Richard Coeur de Leon of England, they were long afflicted with famine until they ate the flesh of horses with joy. Men of high rank and the sons of great men greedily devoured the grass; the starving fought together like dogs for the little bread baked at the ovens; they gnawed the bones that had already been gnawed by the dogs, and noblemen, ashamed to beg, were known to steal bread. Constant rains added to their miseries and Saladin, Sultan of the Saracens, encamped near them

Note 309.—"Vassal, Ragon, and Clavel are all wrong in connecting this degree with the Knights Templars, with which Order its own ritual declares that it is not to be confounded. It is without a lecture. Vassal expresses the following opinion of this degree

"The twenty-seventh degree does not deserve to be classed in the Scottish Rite as a degree, since it contains neither symbols nor allegories that connect it with initiation. It deserves still less to be ranked among the philosophic degrees. I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an Order once justly celebrated."
Mackey's Encyclopaedia of Freemasonry, Article Sovereign Commander of the Temple.

with a vast army from every portion of his dominions, and all the Great Emirs of Islamism harassed them with constant attacks. Sickness also, caused by the rains and the intense heat, decimated the Christian forces. The wounded German soldiers, whom none of the others understood, could not make known their sickness nor their necessities.

Certain German Nobles from the cities of Bremen and Lubec, who had arrived at Acre by sea, moved by miseries of their countrymen, took the sails of their ships and made of them a large tent, in which for a time they placed the wounded Germans and tended them with great kindness. Forty nobles of the same nation united with them and established a kind of hospital in the midst of the camp, and this noble and charitable institution and association, like the Knights of the Temple and of St. John of Jerusalem, soon and incessably, became a new hospitaller and military order. This was in the year 1191.

In 1192 Pope Celestin Third, at the request of the Emperor Henry Sixth, solemnly approved of the order by his Bull of the 23rd of February. He prescribed as regulations for the new Knights, those of St. Augustine, and for special statutes, in all that regarded the poor and the sick, those of the hospitallers of St. John; in regard to military discipline the regulations of the Templars. This noble order, exclusively composed of Germans, was styled the order of Teutonic Knights of the House of St. Mary of Jerusalem.

After the destruction of the Templars, they were also known as Commanders of the Temple.

The first name was given them because while the city of Jerusalem was under the government of the Latin Christians, a German had erected there, at his own ex-

pense, a Hospital and Oratory for the sick of that nation, under the protection of, and dedicated to the Holy Virgin.

Their dress was a white mantle with a black cross, and they, like the Hospitallers, were required to take three solemn vows. Before assuming the habit, they were required to swear that they were Germans of noble extraction and birth, and to bind themselves for a whole life to serve the poor and sick and defend the holy places. Ever to adhere to truth, to attend and nurse the sick and wounded, and never to recede before the enemy were their three solemn vows.

Truth is the first masonic duty, To leave the path of duty is to recede before the enemy, and therefore you have taken the three vows of the Teutonic Knights³¹⁰ and Hospitallers in a still more noble and enlarged spirit. The Teutonic Knights soon became one of the Most Illustrious of the military and religious orders. The three were the chief strength of the army before Acre, but the siege advanced slowly where there were neither absolute chiefs nor discipline.

On the 13th of July, 1191, it surrendered. In the year 1226, most of the Teutonic Knights went from the Holy Land to Prussia, the people of which were still idolaters, waging war against their Christian neighbors, murdering

Note 310.—"Teutonic Knights. The origin of this Order was an humble but a pious one. During the Crusades, a wealthy gentleman of Germany, who resided at Jerusalem, commiserating the condition of his countrymen who came there as pilgrims, made his house their receptacle, and afterwards built a hospital, to which, by the permission of the Patriarch of Jerusalem, he added an oratory dedicated to the Virgin Mary. Other Germans coming from Lubeck and Bremen contributed to the extension of his charity, and erected at Acre, during the third Crusade, a sumptuous hospital and assumed the title of Teutonic Knights, or Brethren of the Hospital of Our Lady of the Germans of Jerusalem. They elected Henry Walpott their first Master, and adopted for their government a Rule closely approximating to that both of the Templars and the Hospitallers, with an additional one that none but Germans should be admitted into the Order. Their dress consisted of a white mantle, with a black cross, embroidered in gold."—*Mackey's Encyclopedia of Freemasonry, Article Teutonic Knights.*

Priests at the foot of the altar and employing the sacred vessels for profane use.

Conrad, Duke of Masovia, called in the Teutonic Knights to his assistance and gave them, as a commencement for their establishment there, the whole Territory of Culm, with all lands they should conquer from the Infidels. De Daltza, the Grand Master, sent thither a Knight called Conrad de Lansburg, who concluded the treaty which was signed by three Bishops of that country. The Knights then entered these northern countries and by continued wars acquired in time the entire sovereignty of Royal and Ducal Prussia, Livonia and the Duchies of Cowrland and Semigal; all vast Provinces and capable of forming a great kingdom. And when in 1291, the Sultan stormed and took St. Jean D'Acree, the Teutonic Knights³¹¹ that survived returned to Europe and joined their brethren in Prussia and Livonia. Times change and circumstances, but virtue and duty remain the same. The evils to be warred against but take another shape and are developed in a different form.

There is the same need now of truth and loyalty as in the days of Frederic Barbarossa. The characters religious and military, attention to the sick and wounded in the Hospital and war against the Infidel in the field, are no longer blended, but the same duties to be performed in another shape, continue to exist and to environ us all.

The innocent virgin is no longer at the mercy of the brutal Baron or licentious man-at-arms, but purity and

Note 311.—"Teutonic Order. A religious order of Knights, founded in 1190, by Frederick Duke of Suabia, during a crusade in the Holy Land, at the time of the siege of Acree, and intended to be confined to Germans of noble rank, hence its name. The rule of the order was similar to that of the Templars. The original object of the association was to defend the Christian religion against the Infidels, and to take care of the sick in the Holy Land. As the Order was dedicated to the Virgin Mary the Knights called themselves also 'Brethren of the German House of Our Lady of Jerusalem.' The dress of the members was black, with a white cloak, upon which was worn a black cross with a silver edging. The Grand Master lived first at Jerusalem, but afterward, when the Holy Land fell again under the power of the Turks, at Venice, and, from 1207, at Marburg. The order was abolished by Napoleon, April 24 1809. The Teutonic cross forms a part of the decorations of the 27th degree of the Ancient Scotch Rite."—*Mackey's Encyclopedia and Dictionary of Freemasonry, Article Teutonic Order.*

innocence still need protectors. To purity and innocence everywhere, the Knights Commanders owe protection as of old, against bold violence or those more guilty, the murderers who by art and treachery seek to slay the soul; and against that grim want and gaunt, and haggard destitution that drive too many to sell their honor and their innocence for food. In no age of the world has man had better opportunity than now, to display those lofty virtues and that noble heroism that so distinguished the three great military and religious orders in their youth, before they became corrupt and vitiated by prosperity and power. When a fearful epidemic ravages a city, and death is inhaled with the air men breathe; when the living scarcely suffice to bury the dead, most men flee in abject terror, to return and live respectable and influential when the danger has passed away.

But the old Knightly spirit of devotion and disinterestedness and contempt of death, still lives, and is not extinct in the human heart. Everywhere a few are found to stand firmly and inflexibly at their posts, to front and defy the danger, not for money, or to be honored for it, or to protect their own household, but from mere humanity and to obey the unerring dictates of duty. They nurse the sick, breathing the pestilential atmosphere of the hospital. They explore the abodes of want and misery. They perform the last sad offices to the dead, and they seek no other reward than the approval of their own conscience. These are the true Knights of the present age. To the performance of acts of heroism like these, you have devoted yourself, my brother, by becoming a Knight Commander of the Temple.

Soldier of the truth and of loyalty, protector of purity and innocence, defier of plague and pestilence, nurser of the sick and burier of the dead; Knight preferring death to the abandonment of the post of duty, welcome to the bosom of this order.

CLOSING CEREMONIES

COMMANDER OF THE TEMPLE.¹¹¹

Grand Commander—(Knocks three; 000.) All rise, draw swords and bring them to a carry.)

Grand Commander—Most Sovereign Commander in the West, what is the hour?

Senior Warden—It is four in the afternoon, Most Potent Grand Commander.

Grand Commander—Since the sun is declining in the West, it is time that we should close this Court; that we may not omit, even for one day, our duties in the world. Sovereign Commanders, let us assemble around the altar that we may close this Court. (All form as in opening ceremonies.)

Grand Commander—Let us be one, Sovereign Commanders, now and hence forward, and let our swords, our arms, our hearts, be devoted to the great cause of truth, humanity and duty. Let us pray. (All kneel and the same prayer is said as at opening, after which all rise and take their stations.)

Grand Commander—(Knocks three; 000.)

Senior Warden—(Knocks twelve; 000000000000.)

Junior Warden—(Knocks twelve; 000000000000.)

Grand Commander—Attention Commanders! As this is the hour in which we terminate our operations, I declare this Court of Grand Commanders of the Temple of Jerusalem closed.

Note 212.—"Vassal expresses the following opinion of the degree: 'The 27th degree does not deserve to be classed in the Scotch Rite as a degree, since it contains neither symbols nor allegories that connect it with initiation. It deserves still less to be ranked among the philosophical degrees. I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an Order once justly celebrated.'"—Macy's Encyclopædia and Dictionary of Freemasonry, Article Sovereign Commander of the Temple.

PHILOSOPHICAL ANALYSIS

TWENTY-SEVENTH DEGREE: OR, COMMANDER OF THE TEMPLE.

Masonic Contempt for This Degree—Napoleon and the Roman Inquisition.
—Vile Enough for the Scottish Rite.

"This degree does not deserve to be classed, in the Scottish Rite, as a degree. * * * I imagine that it has been interpolated only to supply a hiatus;" *i. e.*, fill a gap. (*Mackey*, in *Note 309.*) The same contempt for this 27th degree is expressed in stronger terms by *Mackey*, (*Note 312.*) Its origin is this. The *Teutons* were aboriginal Germans. When Europe was swept into the craze of the Crusades, Germans, in the siege of Acre, A. D. 1190, formed a German-speaking, Teutonic order of military monks, or priests. They were mendicants, and like those orders everywhere gained wealth and power, as Popish orders still do by the gifts of the ignorant and superstitious, who are fascinated by their dazzling uniform and sanctimonious pretensions. The military spirit is not the spirit of Christ, and monasteries of monks have ever been remarkable for cunning, idleness, gluttony, and the most loathsome and detestable vices. Napoleon abolished this Teutonic order, or lodge, when he overran Germany in 1809; and gave their lands to the princes of the German territories, which they had so overspread that its annual revenue had become 800,000 marks; as the secret orders of this country, now, as a spiritual empire, draw more money from the people than the government. *This 27th degree is that old Teutonic, secret order revived! And these*

"*Commanders of the Temple,*" here in the United States, as you read on page 198, profess to protect American girls from seduction, and destitution, and "selling their honor for food." They are, in short, if we take their professions for genuine, a secret lodge, organized to purify society and abate the social evil; whereas, military monks have ever been vampires of lust to the purity of the sex.

Col. Lemanowski, who followed Napoleon from a captain of a private company to the fall of the Kremlin and the retreat from Russia, was detailed by him to blow up the Inquisition at Madrid, during the Peninsular campaign. The priests met the Colonel with sanctity and suavity and opened the doors for their admission, where they found nothing amiss, till soldiers poured buckets of water on the mosaic marble floor of the main hall, when it ran down the crevices in the tessellated pavement. Their bayonets opened a passage below, where they found men and women, old and young, prisoners in the Inquisition. They brought them out to the crowd of their friends outside. "And," said the Colonel, "old mustaches, whom I had seen sit down on the corpse of a comrade, after a battle, and drink from the dead man's canteen, wept like little children at the scene there presented: parents clasping to their bosoms sons and daughters, whom they had given up for dead; and old prisoners looking for husbands and wives in vain among the crowd, who had died or left the country, during the long years of their incarceration in the prison of a secret order!

Such experiences of *Napoleon* prepared him to abolish the secret Teutonic order of Knighted Priests in 1809; which is now renewed as an armed secret order of Freemasons, consisting of men, sworn, with their hands on sword-blades, to conceal the proceedings of their order, *So help them God!* (See page 190.)

But we shall be told, and it is true, that both *Mackey* and *Macoy*, leading Masonic authorities, dislike and scout this 27th degree, as un-Masonic. Well, what is the reason of their dislike? They themselves tell us, in Notes 309 and 312; because it lacks "*symbols*," "*allegories*," and "*philosophy*." Now the next, or 28th degree, both these authorities hail as the "most important, interesting," and "by far the most philosophical." (Note 314.) Turn forward and read the Analysis of the 28th degree, and you will see what they mean by allegory, symbol, and philosophy: they mean the symbols and allegories of Masonry, which alone give the true "knowledge of God!" (Note 319.) Philosophy which worships God not in His church on earth, but "in deep solitudes and sequestered forests," (page 210) along with Goths and Druids. (Note 325.) And that Masonry is "the purest philosophy," and "the basis of all religions," Christianity of course included!

And because this 27th degree does not put Christ on a level with Joseph Smith, and Christianity with Mormonism; because, in short, it does not, as the 28th degree does, throughout, put the rabble of pagan gods above the God of heaven, and the worship of devils above the worship of Christ, Mackey and Macoy deem it unworthy to belong to Masonry.

But surely, surely, this Teutonic degree, with its secret signs, tokens, and impudent traffic in the name *Jehovah* on its jewels (page 184) and its prayers, from lips used to blasphemy; surely this grand swindle of the young men of America, dubbing them Knights for money is vile enough to belong to the *Ancient and Accepted Scottish Rite*; which was manufactured by Jesuits, remodeled and sold by Jews.

CHAPTER LI

TWENTY-EIGHTH DEGREE, OR KNIGHTS OF THE SUN.¹¹³

EAST OR AUTUMN.

DECORATIONS:¹¹⁴—No particular hangings are prescribed. There may be painted on the walls of the lodge, landscapes of mountains and forests, designated to represent nature both in the rude and natural, and the refined and cultivated state. The lodge is illuminated by a Sun placed above the head of the Master, in

Note 313.—"Of all the high degrees it is, perhaps, the most important and the most interesting to the scholar who desires to investigate the true secret of the Order. Its old catechisms, now unfortunately too much neglected, are full of suggestive thoughts, and in its modern ritual, for which we are indebted to the inventive genius of Brother Albert Pike, it is by far the most learned and philosophical of the Scottish degrees."—*Mackey's Encyclopedia of Freemasonry*, Article Knight of the Sun.

Note 314.—"The walls should be painted to represent the open country, mountains, plains, forests and fields. The chamber is lighted by a single light, a great globe of ground glass, in the South, this represents the Sun. The only additional light is from the transparencies. In the East is suspended a transparency, displaying the sign of the Macrocosm, or of the seal of King Solomon—the interlaced triangles; one white and the other black. In the West is suspended a transparency displaying the sign of microcosm, or the pentagram traced on a pure white ground with lines of vermillion, and with a single point upward. Many other transparencies, symbolizing objects of great importance, are appropriately arranged around the chamber, particularly the accompanying figures, which are placed in the North. On the right hand of the presiding officer, in the East, on a gilt pedestal, is a Caduceus, gilded, the upper part of it a cross, surmounted by a globe, and with two serpents twining around it, their heads rising above the cross. The ceiling should represent the heavens, with the crescent moon in the West, the principal planets, and the stars, in the constellations Taurus and Orion and those near the polar star. The presiding officer is styled Father Adam. The Warden sits in the West, and is called Brother Truth; there are seven other officers, who are styled Brothers Gabriel, Auriel, Michael, Camaliel, Raphael, Zaphiel and Zarakhiel. The collar is a broad white watered ribbon; on the right side is painted or embroidered an eye, in gold. The apron is of pure white lambskin, with no edging or ornament, except the pentagram, which is traced on the middle of it with vermillion. The jewel is a medal of gold, on one side a full sun, on the other a globe. When the degree is conferred no jewel or apron is worn."—*Macoy's Encyclopedia and Dictionary of Freemasonry*, Article Knight of the Sun.

the centre of a triangle inscribed in a circle. In each angle of the triangle is the letter S, abbreviations of *Stella, Sedet, Science; Wisdom, Morality.*

DRESS:—Adam wears a yellow covered robe. His head is covered. In his right hand is a sceptre, on the top of which is a golden globe. The handle or extremity of the sceptre is gilt. He wears a Sun suspended by a chain of gold. No jewel or apron is worn when candidate is being initiated. Brother Truth holds a sceptre with a golden eye on the end of it in his hand. The cherubim wear the order.

ORDER:—White watered ribbon, worn across the body, at the bottom of which is painted or embroidered an eye.

JEWEL:—A golden triangle with rays, and in the centre an eye. It is suspended from the bottom of the sash. No aprons are worn. The Sylphs wear a short habit or tunic, a brown apron and a blue cap, tied with a yellow ribbon.

TITLES:—The Master is styled Father Adam. There is but one Warden. He acts as Introducer and preparer when there is a reception [initiation] and is called brother Truth. The other members of the Council are named Cherubim¹¹ and there can be only seven cherubim in a Council. If more than that number are present, the additional brethren, to the number of five, are called Sylphs.

The fixed number of cherubim correspond with the

Note 315.—"Josephus says that they resemble no known creature but that Moses made them in the form in which he saw them about the throne of God; others, deriving their ideas from what is said of them by Ezekiel, Isaiah, and St John, describe them as having the face and breast of a man, the wings of an eagle, the belly of a lion, and the legs and feet of an ox, which three animals, with man, are the symbols of strength and wisdom. But all agree in this, that they had wings, and that these wings were extended. The cherubim were purely symbolic. But although there is great diversity of opinion as to their exact signification, yet there is a very general agreement that they allude to and symbolize the protecting and overshadowing power of the Deity Mackey's Encyclopaedia of Freemasonry, Article Cherubim.

number of angels who governed the number of planets known to the ancients, viz: *Michael, Gabriel, Auriel, Hamaliel, Raphael, Zarachiel and Saphael*, which were supposed to preside over and govern the planets *Saturn, Jupiter, Mars, Venus, Mercury; the Sun and Moon.*

BATTERY:—Six equi-timed strokes; 000000.

OPENING CEREMONIES

KNIGHTS OF THE SUN."

Father Adam—Brother Truth, what time is it on earth?

Brother Truth—Father Adam, it is midnight among the profane or cowans, but the Sun"" is in its meridian in this lodge.

Father Adam—My children, profit by the favor of this austere, luminary at present showing its light to us,

Note 316.—"Knight of the Sun, or Prince Adept. Sometimes known by the names 'The Philosophical Lodge,' 'Prince of the Sun,' 'Key to Masonry.' It is the 28th degree of the Ancient and Accepted Rite, and is strictly philosophical and scientific. The ceremonies and lecture, which are of great length, furnish a history of all the preceding degrees and explain in the fullest manner the various Masonic emblems. The great object of the degree is to inspire men with the knowledge of Heavenly Truth, which is the pure source of all perfection, and as this virtue is one of the three great tenets of Masonry it deserves commendation. The body is styled a Council, and consists of not less than ten members."—*Macey's Encyclopædia and Dictionary of Freemasonry, Article Knight of the Sun.*

Note 317.—"The Master, therefore, in the East is a symbol of the rising sun; the Junior Warden in the South, of the Meridian Sun; and the Senior Warden in the West, of the Setting Sun. So in the mysteries of India, the chief officers were placed in the east, the west, and the south, respectively, to represent Brahma, or the rising; Vishnu, or the setting, and Siva, or the meridian sun. And in the Druidical rites, the Archdruid, seated in the east, was assisted by two other officers—the one in the west representing the moon, and the other, in the south, representing the meridian sun.

This triple division of the government of a Lodge by three officers, representatives of the sun in his three manifestations in the east, south, and west will remind us of similar ideas in the symbolism of antiquity in the Orphic mysteries. It was taught that the sun generated from an egg, burst forth with power to triplicate himself by his own unassisted energy. Supreme power seems always to have been associated in the ancient mind with a threefold division. Thus the sign of authority was indicated by the three-forked lightning of Jove, the trident of Neptune, and three-headed Cerberus of Pluto. The government of the Universe was divided between these three sons of Saturn. The chaste goddess ruled the earth as Diana, the heavens as Luna, and the infernal regions as Hecate, whence her rites were only performed in a place where three roads met.

The sun is then presented to us in Masonry first as a symbol of light, but then more emphatically as a symbol of sovereign authority."—*Mackey's Encyclopædia of Freemasonry, Article Sun.*

which will conduct us in the path of virtue and to follow that law which is eternally to be engraved on our hearts, and the only law by which we cannot fail to come to the knowledge of pure truth. My children, let us pray. (All kneel on the right knee, raise the right hand, and Father Adam repeats the following prayer:)

OPENING PRAYER KNIGHTS OF THE SUN.

Bless, O our Father, those of us who are now here assembled, by giving us those most inestimable of all blessings, far above honors and dignities, the priceless jewels of charity, friendship, love, justice and truth. Aid us in the keeping a perfect observance of all the duties which we have in any wise assumed to perform. Enable us to abide by the promises which we have made to one another, and to thee Eternal, omnipotent and merciful Deity, and to thy ineffable name be all praise for ever more. Amen. (All rise.)

Father Adam—(Gives the sign:)



Sign, Knights of the Sun.

SIGN.

Place the right hand flat upon the heart, the thumb separate, so as to form a square.

All—(Give the answer:)

ANSWER.

Raise the right hand, and with the index, point to heaven.



Answer.

Father Adam—I declare this Council of Knights of the Sun opened.

CHAPTER LII

TWENTY-EIGHTH DEGREE, OF KNIGHTS OF THE SUN.^{***}

INITIATION.

(Brother Truth retires and prepares the candidate as follows. A bandage over his eyes, a sword in his right hand; invests him with a ragged and bloody robe, puts a mask on his face, fetters binding his arms, a crown on his head, a purse in his left hand, etc. He then knocks six: 000-000, is admitted and stands at the door of the lodge.)



Candidate

Father Adam—Brother Truth, whom do you conduct?
Brother Truth—A Commander of the Temple, who desires to go out of darkness and to see the true light, and to know the true light in all its purity, and to ask tidings of the times that are promised to man.

Note 313.—"Knight of the Sun. [Scotch Masonry.]—The tenth degree conferred in the Consistory of Princes of the Royal Secret. Scotch Masonry, and the twenty-eighth upon the catalogue of that system. It is otherwise known as Prince Adept. Prince of the Sun, and Key of Masonry, or Chaos Disentangled. The historical instructions embrace the lectures and emblems of all the preceding degrees; its grand moral is the inculcation of truth. The assembly is termed a Council. Its officers are Thrice Perfect Father Adam and Brother Truth; the inferior officers are named after the seven chief angels. The brethren are termed Sypha. The lodge has one light, shining through a globe of water. The jewel is a gold triangle, with rays; in the center an eye. Hour to open, midnight on earth.—Morris's Masonic Dictionary, Article Knight of the Sun.

Father Adam—What more dost thou desire?

Brother Truth—(For candidate.) To divest myself of original sin and renounce the juvenile prejudices of error which all men are liable to; namely the desire of all worldly attachments and pride.

Father Adam—Are you prepared to receive instructions with humility?

Brother Truth—(For candidate.) I am.

Father Adam—My son, you now desire to be instructed in the knowledge of pure and holy truth^{***} and to be brought from darkness to light, and to know the pure light in all its purity, but before we comply with your wishes consult your own heart and mind, and see if you feel satisfied to obey her (holy truth) in all things which she commands. If you, in your heart, feel disposed to do so, I am sure she is ready to comply with your wishes and impart those instructions to you. Mankind are so full of error and falsehood that though they search for happiness, few have knocked at the door of true light, which conducts us to felicity.

The Knights of the Sun are instructed to go among men and to use their best efforts to inspire them with a knowledge of truth, which is the pure source of all perfection. Again, do you feel satisfied to obey her in all things which she commands?

Note 319.—"Truth. The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is, therefore, symbolized by the Word. From the first entrance of the Apprentice into the Lodge, until his reception of the highest degree this search is continued. It is not always found, and a substitute must sometimes be provided. Yet whatever be the labors he may perform, whatever be the ceremonies through which he may pass, whatever the symbols in which he may be instructed, whatever the reward he may obtain, the true end of all is the attainment of truth. This idea of truth is not the same as that expressed in the lecture of the first degree, where Brotherly Love, Relief, and Truth are there said to be the 'three great tenets of Mason's profession.' In that connection, truth, which is called a 'divine attribute, the foundation of every virtue,' is synonymous with sincerity, honesty of expression, and plain dealing. The higher idea of truth, which pervades the whole Masonic system, and which is symbolized by the Word, is that which is properly expressed to a knowledge of God."—Mackey's Encyclopædia of Freemasonry, Article Truth.

Brother Truth—(For candidate.) I do.

Father Adam—Brother Truth, conduct this Commander around our temple of Wisdom to the seven Cherubim, and let them in due succession examine and try him, that we may know and be satisfied that he is fit to dwell among us. (Brother Truth conducts him once around the temple while Raphael says:)

Raphael—God is the author of every thing that existeth, the eternal, the supreme, the living and awful being, from whom nothing in the universe is hidden. Make of him no idols and visible images, but rather worship him in the deep solitudes of sequestered forests, for he is invisible and fills the universe as his soul, and liveth not in any temple. (Brother Truth now halts in front of Raphael.)

Raphael—Brother Truth, whom do you conduct?

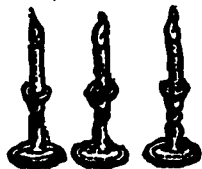
Brother Truth—A Commander of the Temple who desires to go out of darkness and to see the true light, and to know the true light in all its purity, and to ask tidings of the times that are promised to man.

Raphael—He cannot pass here! behold! he has the bandage of ignorance and prejudice upon his brow.

Brother Truth—Enlightened Raphael, he is ready to cast it off with your assistance.

Raphael—(Removes the bandage and exhibits the three lights.) Henceforth, my brother, follow these

three lights, indicative of Analysis, Synthesis, Analogy; the instruments of thought and look for knowledge with a clear and fearless eye, and greet truth wheresoever you meet her, whether on a throne or in a dungeon, triumphant or proscribed. Prove all things and hold



Three Lights.

fast to the good. (Brother Truth conducts him once around the room.)

Gabriel—Light and darkness are the world's eternal ways. God is the principal of everything that exists, and the father of all beings. He is the eternal, immovable and self-existent. There are no bounds to his powers. At one glance he is the past, the present and the future. (Halts in front of Gabriel.)

Gabriel—Brother Truth, whom do you conduct?

Brother Truth—A Commander of the Temple who desires to go out of darkness and to see the true light, and to know the true light in all its purity, and to ask tidings of the times that are promised to man.

Gabriel—This brother comes with a sword in his hand. He cannot pass till he breaks his weapon under his feet. (Candidate breaks his sword and Gabriel holds up a caduceus.)

Gabriel—In lieu of that sword, in lieu of offensive



Caduceus.

war bring with you among men the caduceus of peace, and exert yourselves to avert anger and bloodshed; blessed are the peace-makers, for they are the children of God. (Brother Truth, again conducts him once around the room.)

Auriel—In the beginning man had the word, and that word was from God, and out of the living power which in and by that word was communicated to man came the light of his existence. Let no man speak the word, for by it the Father made light and darkness; the world and living creatures. (Halts in front of Auriel.)

Note 230.—"The name of one of the archangels, referred to in some of the high degrees."—Mackay's Encyclopedia of Freemasonry, Article Gabriel.

Auriel—Brother Truth, whom do you conduct?

Brother Truth—A Commander of the Temple, who desires to go out of darkness and to see the true light, and to know the true light in all its purity, and to ask tidings of the times that are promised to man.

Auriel—What do I see? This Commander you conduct dares to present himself as a fellow laborer and stands clothed in the tattered and impure garb of indolence and vice. Divest him of that garb. (Brother Truth takes off the robe.)

Brother Truth—Glorious Auriel, the aspirant has cast off the disgraceful garb of idleness.

Auriel—'Tis well! His body being relieved from ignominy, his mind may now discover and fulfill the moral meaning of the cone or pyramid; that form of matter



from which all other figures may be derived, and which is an emblem of productive truth, varied order and economic utility. It represents the true mason who raises himself by degrees till he reaches heaven, to adore the sacred and unutterable name of the Great Architect of the Universe. If any will not work, neither should they eat. (Brother Truth again conducts him once around the room.)

Zarachiel—Man was created pure, and God gave him truth as he gave him light. He has lost the truth and found error. He has wandered far into darkness and round him sin and shame hover evermore. The soul that is impure and sinful and defiled with earthly stains cannot again unite with God, until by long trials and many purifications it is finally delivered from the old calamity, and light overcomes darkness and dethrones it in the soul. (Halts in front of Zarachiel.)

Zarachiel—Brother Truth, whom do you conduct?

Brother Truth—A Commander of the Temple who desires to go out of darkness and to see the true light, and to know the true light in all its purity, and to ask tidings of the times that are promised to man.

Zarachiel—I cannot permit him to pass, for he wears the mask of hypocrisy. (Brother Truth removes the mask.)

Brother Truth—Shining Zarachiel, his mask has fallen and he stands before you, in honesty and innocence.

Zarachiel—'Tis well! He doth stand approved, and may drink of the pure contents of this transparent goblet. Let the perfect purity of its contents be a token of the resolution of this hour, blessed are the pure in heart. (Candidate drinks, when Brother Truth again conducts him once around the room.)

Hamaliel—Before the world grew old, the primitive truth faded out from men's souls. Then man asked himself, what am I and how and whence am I and whither do I go? and the soul looking inward upon itself strove to learn whether that "I" were mere matter; its thought and reason, its passions and affections mere results of material combination or, a material being enveloping an immaterial spirit. (Halts in front of Hamaliel.)

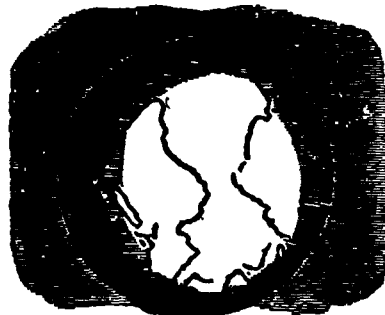
Hamaliel—Brother Truth, whom do you conduct?

Brother Truth—A Commander of the Temple who desires to go out of darkness and to see the true light, and to know the true light in all its purity, and to ask tidings of the times that are promised to man.

Hamaliel—None but the free can enter into the gates of the Eden, for it is the land of liberty. (Brother Truth takes off the chains of the candidate.)

Brother Truth—Hamaliel, he is free.

Hamaliel—Thereafter, my brother, let this globe be an emblem to remind you of true liberty, for though perfectly regular in form, though it measures equally in every direction it has no boundaries or lines of limitation; where the spirit of the Lord is, there is liberty. (Brother Truth again



The Globe.

conducts him once around the room.)

Saphael—God is the first; indestructable, eternal, uncreated, indivisible. Wisdom, justice, truth, mercy, with harmony and love are of his essence, and eternity and infinitude of extension. He is silent, and consents with mind, and is known to soul through mind alone. In him were all things originally contained and from him all things were evolved. (Halts in front of Saphael.)

Saphael—Brother Truth, whom do you conduct?

Brother Truth—A Commander of the Temple who desires to go out of darkness and to see the true light, and to know the true light in all its purity, and to ask tidings of the times that are promised to man.

Saphael—With the haughty crown of vanity and pride upon his forehead, how can he hope to inhabit Eden, where all are equal sons of the Great Architect of the Universe. This arrogant Commander must cast his crown to his feet if he wishes to proceed. (Brother Truth divests him of his crown.)

Brother Truth—Saphael, it is done.

Saphael—Then let him look to this cross. It is the



Cross.

sign of the sacred dogma of equality, and with it for a monitor we may yet hope for the reign of God on earth. The meek shall inherit the earth. (Brother Truth again conducts him once around the room.)

Michael—In the beginning, the universe was one soul. He was the all; alone with time and space, and infinite as they. He had his thoughts: "I create worlds" and lo! the universe and the laws of harmony and motion that rule it; the first of a thought of God, and the bird and beast, and every living thing but man, and light and air, and the mysterious currents, and the dominion of mysterious numbers. (Halts in front of Michael.)

Michael—Brother Truth, whom do you conduct?

Brother Truth—A Commander of the Temple, who desires to go out of darkness and to see the true light, and to know the true light in all its purity, and to ask tidings of the times that are promised to man.

Michael—In vain does this man seek to enjoy the happiness of Eden on earth; for he clutches in his hand the treasure of human avarice. (Brother Truth takes the purse from the candidate and hands it to Michael.)

Brother Truth—Michael," he casts it before you to be put into the common treasury.

NOTE 221.—"Who is like unto God. The chief of the seven arch-angels. He is the leader of the celestial host, as Lucifer is of the infernal spirits, and the especial protector of Israel. He is prominently referred to in the twenty-eighth degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun."—Mackey's Encyclopedia of Freemasonry, Article Michael.



Ardent Dove.

Michael—Then let him wear the sign of the ardent dove, to indicate that his soul will ever cherish affection for his fellow-man. (Invests him with it.)

Michael—Brother Truth, you will now conduct the candidate to Father Adam.” (Order is obeyed.)

Father Adam—My son, dost thou desire to be further instructed in these great primitive truths, which are the treasures of the archives of masonry?

Candidate—I do.

Father Adam—Art thou prepared to give us thy most solemn pledge and promise that thou wilt strenuously endeavor faithfully to practice that pure morality that flows as a result from the great truths that thou hast heard; to repent of, and regret thy short-comings, and thy errors, and to submit patiently to gentle and brotherly rebuke and reprimand if thou shouldst offend?

Candidate—I am.

Father Adam—Go, then, and upon thy bended knees, before the altar of truth and the great light, emblem of the God of the Patriarchs, prepare to receive the solemn obligation of a Knight of the Sun. (Brother Truth

Note 322.—“It is most probably in this collective sense, as the representative of the whole human race, and, therefore, the type of humanity, that the presiding officer in a Council of Knights of the Sun, the 28th degree of the Ancient and Accepted Scottish Rite, is called Father Adam, and is occupied in the investigation of the great truths which so much concern the interests of the race. Adam, in that degree, is man seeking after divine truth. The Kabbalists and Talmudists have invented many things concerning the first Adam, none of which are, however, worthy of preservation. See Knight of the Sun.”—*Hooley's Encyclopedia of Freemasonry, Article Adam.*

conducts him to the altar, and causes him to kneel on both knees.)

OBLIGATION KNIGHTS OF THE SUN.

I promise and swear, in the presence of the Great Architect of the Universe, and of all the brethren here present, never to take arms against my country, directly or indirectly, in any conspiracy whatever.

I furthermore promise and swear never to reveal any of the secrets of the degree of Knights of the Sun, to any person or persons unless duly qualified to receive the same, and never give my consent to the admission of any one into our mysteries, until after the most scrupulous circumspection and full knowledge of his life and conversation, and who has given at all times full proof of his zeal and fervent attachment for the order, and a submission at all times to the consistory of Princes of the Royal Secret.

I furthermore promise and swear never to confer the degree of Knights of the Sun, without having a permission in writing from the Grand Consistory or from a Grand Inspector or Deputy.

I furthermore promise and swear to redouble my zeal for all my brethren, Knights and Princes, and should I willfully violate this my obligation, may my brethren seize me and thrust my tongue through with a red hot iron, to pluck out my eyes and deprive me of smelling and seeing, to cut off my hands and expose me in that condition in the field to be devoured by the voracious animals, and if none can be found, may the lightning of heaven execute on me the same vengeance. So may God maintain me in righteousness and equity. Amen. (Father Adam then raises him and kisses him on the forehead, invests him with the collar and jewel, and gives him the following:)



Sign, Knights of the Sun.

SIGN.

Place the right hand flat upon the heart, the thumb separate, so as to form a square.

ANSWER.

Raise the right hand, and with the index, point to heaven.



Answer.



Token Knights of the Sun.

TOKEN.

Take in your hand, those of the brother and press them gently; kiss him on the forehead and say Alpha.

*** He returns the kiss and says, Omega. But this is not much used.

BATTERY:—Six equi-timed strokes; 000000.

PASS WORD:—Stibium.

Note 323.—"I am Alpha and Omega, the beginning and the end, the first and the last." These are respectively the first and the last letters in the Greek alphabet, corresponding with the English form 'A to Z' or the Hebrew 'Aleph to Tau.'—*Morris's Masonic Dictionary, Article Alpha and Omega.*

SACRED WORD:—Adonai.

ANSWER:—Abra or Abrag. That is, a king without blot. (After the candidate is invested with the signs, token and words, he is seated in front of Michael (the Orator) who delivers the following history:)

HISTORY.

My brother, in the ancient mysteries,*** wherever they were practiced, was taught that truth of the primitive revelation, the existence of one great being, infinite and pervading the universe, who was there worshiped without superstition and his marvelous nature, essence and attributes taught to the initiates, while the vulgar attributed his words to secondary gods, personified and isolated from him in fabulous independence. These truths were covered from the common people as with a veil, and the mysteries were carried into every country, that without disturbing the popular beliefs, truth, the arts, and the sciences might be known to those who were capable of understanding them, and maintaining the true doctrine incorruptible, which the people, prone to superstition and idolatry, have in no age been able to do, nor, as many strange aberrations and superstitions of the present day prove, any more now than heretofore. For we need but point to the doctrines of so many sects that degrade the Creator to the rank, and assign to him the passions of humanity, to prove that now as always, the old truths must be committed to a few or they will

Note 324.—"As to their origin, Warburton is probably not wrong in his statement that the first of which we have any account are those of Isis and Osiris in Egypt; for although those of Mithras came into Europe from Persia, they were, it is supposed, carried from Egypt by Zoroaster. The most important of these mysteries were the Osiric in Egypt, the Mithraic in Persia, the Cabiric in Thrace, the Adonisian in Syria, the Dionysiac and Elusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts.

In all these mysteries we find a singular unity of design, clearly indicating a common origin, and a purity of doctrine as evidently proving that this common origin was not to be sought for in the popular theology of the Pagan world."—*Mackey's Encyclopedia of Freemasonry, Article Mysteries, Ancient.*

be overlaid with fiction and error, and irretrievably lost.

Though masonry is identical with the ancient mysteries, it is so in this qualified sense, that it presents but an imperfect image of their brilliancy, the ruins only of their grandeur and a system that has experienced progressive alterations, the fruits of social events and political circumstances. Upon leaving Egypt, the mysteries were modified by the habits of the different nations among whom they were introduced. Though originally more moral and political than religious, they soon became the heritage as it were of the priests, and essentially religious, though in reality limiting the sacerdotal power by teaching the intelligent laity the folly of the countries into which they were transplanted. In Greece they were the mysteries of Ceres,³²⁵ in Rome, the good goddess, in Gaul, the school of Mars, in Sicily, the academy of the sciences. Among the Hebrews, they partook of the rights and ceremonies of a religion which placed all the powers of a government and all the knowledge in the hands of the priests and Levites.

The Pagodas of India, the retreats of the Magi of Persia and Chaldea, and the pyramids of Egypt were no longer the sources at which men drank in knowledge. Each people, at all informed, had its mysteries. After a time the temples of Greece and the school of Pythagoras lost their reputation and freemasonry took their place. Masonry, when properly expounded, is at once the interpretation of the great book of nature, the recital of physical and astronomical phenomenon, the purest philosophy and the place of deposit, where, as in a treasury, are kept in safety all the great truths of the primi-

³²⁵—Ceres. Among the Romans the goddess of agriculture, but among the more poetic Greeks she was worshiped under the name of Demeter, as the symbol of the prolific earth. To her is attributed the institution of the Eleusinian Mysteries in Greece, the most popular of all the ancient initiations.—*Mackey's Encyclopædia of Freemasonry, Article Ceres.*

tive revelation, that form the basis of all religions. In the modern degrees, three things are to be recognized:

The image of primeval times, the tableau of the efficient causes of the universe, and the book in which are written the morality of all peoples, and the code by which they must govern themselves if they would be prosperous.

The first³²⁶ degree represents man, when he had sunken from his original lofty estate, into what is most improperly styled a state of nature. He represents in that degree the rough ashler, unfit to form a part of the spiritual temple, the pagan who had lost all the great primitive truths of the original revelation. He maintained the same character in the ancient mysteries. He is emphatically a profane,³²⁷ enveloped in darkness, poor and destitute of spiritual knowledge, and emblematically naked.

The material darkness³²⁸ which is produced by the

³²⁶—Although the Entered Apprentice is but a 'rough ashler,' yet he is of good substance and sound at the core. The statue is in the block, a figure more graceful than human genius can create. The Entered Apprentice has been judged, by men expert in the selection of material, to be 'prepared in heart'; in theory he was a Mason even before he entered at the northwest corner of the Lodge. There is nothing in Masonic science that can do the work of heart-preparation, and those master builders who have attempted, out of inferior materials, to construct the Freemasons' wall, have ever and egregiously erred. Therefore is the Entered Apprentice one already prepared in heart. Nor is this tyro in Masonry altogether ignorant of the principles of the society into which he desires to penetrate; some exoteric knowledge of Masonry he must have had, for, in his petition, he declares that 'he has long entertained a favorable opinion of the ancient and honorable institution.'—*Morris's Masonic Dictionary, Article Entered Apprentice.*

³²⁷—Profane. There is no word whose technical and proper meaning differs more than this. In its ordinary use profane signifies one who is irreligious and irreverent, but in its technical adaptation it is applied to one who is ignorant of sacred rites. The word is compounded of the two Latin words pro and fannum, and literally means before or outside of the temple; and hence a profanus among the ancients was one who was not allowed to enter the temple and behold the mysteries. 'Those,' says Vossius, 'were called profane who were not initiated in the sacred rites, but to whom it was allowed only to stand before the temple—pro fano—not to enter it and take part in the solemnities.'—*Mackey's Encyclopædia of Freemasonry, Article Profane.*

³²⁸—The material darkness which is produced by [the hood-wink] is an emblem of the darkness of his soul. He is deprived of everything that has a value, and wherewith he could purchase food, to indicate his utter destitution of the mental wealth of primitive truth.—*Pierson's Traditions, Subject Entered Apprentice, page 28.*

bandage over his eyes, is an emblem of the darkness of his soul. He is deprived of everything that has a value, and wherewith he could purchase food to indicate his utter destitution of the mental wealth of primitive truth. In this degree he undergoes only physical tests, and receives elementary moral instructions. As yet he takes upon himself no duty but secrecy. He still remains in the dark quarter of the lodge though not in the North," but half way towards the East, the place of light. He is not exposed to the fearful trials which await the candidate for initiation into the mysteries. He passes through no gloomy forests or long labyrinthine caves; he meets no hideous spectres; he is stunned and alarmed by no fearful noises, he incurs no danger.

A few solitary moments in reflection and prayer, a short time passed in darkness, a few uncertain steps, a few obstacles to overcome are all; and he enters the temple of truth and virtue. The journeys and trials of the candidate are an emblem of human life. Man enters, feeble and naked, upon a road full of dangers and pitfalls. The ignorance of the fancy, the fiery passions of youth, the troubles and agitations of mature age, the infirmities of old age are so many evils which assail him, and which philosophy alone can aid him against. Defenceless in a world of trouble, what would become of him without the assistance of his brethren?

His obligation is no vulgar oath, such as is administered in the profane world. It is antique and sacred. He repeats it without compulsion. The expressions are

Note 329.—"A candidate in search of Masonic light comes from the West and presses forward to the East, the place of light by way of the North, 'the place of darkness.' This use of the word North is said, in the lectures of the Blue Lodge, to be derived from the situation of Jerusalem. It was so far north of the Summer Solstice (latitude 31 degrees, 46 minutes 45 seconds, North, that is more than nine degrees North of the Summer Solstice), that the rays of the meridian sun could never dart into the northern windows of it."—*Morris's Masonic Dictionary, Article North.*

energetic, because being yet in darkness, he is on the point of passing from barbarism into civilization. It is like those of the ancient mysteries, for violating which, Alcibrades was exiled and devoted to the furies.

When he is brought to light" the allegory is complete. He sees around him a band of brothers bound to protect and defend him.

The obligation he has assumed, they and every mason in the world have assumed toward him. He is one of the brotherhood, bound by its laws and enlisted as a soldier against ignorance and vice. The Master, for the time entitled to respect and veneration, is still but the first among his brethren, who are all his equals. Such is masonic law and usage, and such it has been from the earliest ages. In his journey, imitating that of life, the candidate goes but three times around," the lodge although life has four seasons. This is because his journey also represents the annual revolution of the Sun. Had the mysteries originated in the North or West, in Rome or Greece, the seasons of the year and of life

Note 330.—"Light. Light is an important word in the Masonic system. It conveys a far more recondite meaning than it is believed to possess by the generality of readers. It is in fact the first of all the symbols presented to the neophyte, and continues to be presented to him in various modifications throughout all his future progress in his Masonic career. It does not simply mean, as might be supposed, truth or wisdom, but it contains within itself a far more abstruse allusion to the very essence of Speculative Masonry, and embraces within its capacious signification all the other symbols of the Order. Freemasons are emphatically called the 'sons of light,' because they are, or at least are entitled to be, in possession of the true meaning of the symbol; while the profane or uninitiated who has not received this knowledge are, by a parity of expression, said to be in darkness."—*Mackey's Encyclopedia of Freemasonry, Article Light.*

Note 331.—"Circumambulation is the name given by sacred archaeologists to that religious rite in the ancient initiations which consisted in a formal procession around the altar, or other holy and consecrated object. The same rite exists in Freemasonry.

In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked three times round the altar while singing a sacred hymn. In making this procession, great care was taken to move in imitation of the course of the sun. For this purpose, they commenced at the east, and passing on by the way of the south to the west and thence by the north, they arrived at the east again."—*Mackey's Encyclopedia of Freemasonry, Article Circumambulation, Rite of.*

would have agreed, and four have been the number instead of three. But in the East, in ancient times there were but three seasons. The three pillars "" that support the lodge are Wisdom, Strength and Beauty.

The Egyptians and the Hebrews based their civil policy upon the wisdom of the priests, and the power, strength or valor of their civil chiefs who were also military commanders, and the harmony between these (synonymous with beauty among the Egyptians) completed the prosperity of the State. The age of an Apprentice is said to be three years, because in the ancient mysteries three years preparation was required before initiation could commence.

The number three"" belongs in a peculiar manner to this degree. The alarm is three raps. There are three movable and three immovable jewels; three principal officers, three lights, greater and lesser; three journeys are made around the lodge.

In the Fellow Craft degree, the number five succeeds

Note 332.—"Pillars. Every lodge must be supported by three grand shafts, or pillars—Wisdom, Strength, and Beauty. Wisdom constructs the building, Beauty adorns, and Strength supports it, also, Wisdom is ordained to discover, Beauty to ornament, and Strength to bear. He who is wise as a perfect Master will not be easily injured by his own actions."—*Macey's Encyclopædia and Dictionary of Freemasonry, Article Pillars.*

Note 333.—"In all the mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three. In the rites of Mithras, the Emperian was said to be supported by three intelligences, Ormuzd, Mithra, and Mithras. In the rites of Hindustan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries to have three principal officers and three grades of initiation.

In Freemasonry the ternary is the most sacred of all the mystical numbers. Beginning with the old axiom of the Roman Artificers, that *tres faciunt collegium*, or it requires three to make a college, they have established the rule that not less than three shall congregate to form a Lodge. Then in all the Rites, whatever may be the number of superimposed grades, there lie at the basis the three symbolic degrees. There are in all the degrees three principal officers, three supports, three greater and three lesser lights, three movable and three immovable jewels, three principal tenets, three working-tools of a Fellow Craft, three principal orders of architecture, three chief human senææ, three Ancient Grand Masters. In fact, everywhere in the system the number three is presented as a prominent symbol."—*Mackey's Encyclopædia of Freemasonry, Article Three.*

to three. In this degree the letter G. "" represents Geometry alone. Its deeper meaning is properly reserved for the third. Here the young Fellow Craft is the representative of the student of the sciences in the school of Pythagoras; and it was there known that among the Brahmins, Gannes was the God of numbers and the patrons of schools and learned societies. With us, too, the letter is the substitute for the Hebraic Yod, the initial letter of the Divine name and a monogram that expressed the uncreated being, principal of all things, and enclosed in a triangle, the unity of God.

The word of a Fellow Craft has an astronomical meaning that connects masonry with the primitive times. Setting the celestial globe for the place where the temple was built, and the season of the year when it was commenced, the master's station corresponds with the solar rising. The sun "" has just shown himself above the horizon. The candidate entering by the west door faces the day star and is consequently near that star of the zodiac which sets as the sun rises. It is the star which blesses the husbandman; that brilliant star which the Hebrews called Shibboleth, meaning an ear of wheat.

In the Fellow Craft degree, one point of the compass is raised above the square. The latter is an emblem of the mechanical world and of obedience. The former

Note 334.—"G. The situation of this letter, when alone, is well known to all Freemasons. It cannot allude to the name of God alone in the German lodges, or it could not be found in the situation in foreign lodges. It has a closer affinity to Geometry, which is so necessary to an Architect, and geometrical certainty and truth is everywhere necessary—*Gadioka.*"—*Macey's Encyclopædia and Dictionary of Freemasonry, Article G.*

Note 335.—"The heraldic definition of the sun as a bearing fit most appositely to the symbolism of the sovereignty of the Master. Thus Gwillim says: 'The sun is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify absolute authority.' This representation of the sun as a symbol of authority, while it explains the reference to the Master, enables us to amplify its meaning, and apply it to the three sources of authority in the Lodge, and accounts for the respective positions of the officers wielding this authority."—*Mackey's Encyclopædia of Freemasonry, Article Sun.*

describes those curves and circles which are figures of the celestial movements and is an emblem of authority. Thus the meaning is that the candidate has taken one step towards celestial knowledge, and from obedience to command.

The Fellow Craft passes from the perpendicular to the square, from the column Jachin to the column Boaz; the perpendicular being a straight line the square two, forming a right angle.

The third line comes in the Masters degree, to complete the right angled triangle and exhibit the 47th problem of Euclid and Pythagoras.

The third degree commemorates the murder of Hiram^{***} Abiff (whom it styles the Chief Architect of the Temple and one of our three Ancient Grand Masters) by three perfidious workmen to whom he refused to give the master's word; the loss of that word and the substitution of another, and hints at the resurrection to life of the murdered man, though in fact, in the York rite it relates that he was merely raised to be buried again. These were events of ordinary occurrence, so far as the mere murder and the discovery of the body, and the punishment of the assassins are concerned. Sym-

Note 336.—"Masonic traditions are full of the life, labors and fate of the 'Widow's son' of Phœnicia. That he was an aged man, devoted through a long life to architecture and its kindred arts, that he was a worshiper of the true God in distinction from his countrymen, who were idolaters; that he entered heartily into the preparations of a moral system of Masonry, of which the rules, tools and language of practical building should be the types, the honor of God, and the good of mankind the aim; that as the end of the Temple building drew nigh he became more endeared to the hearts of his royal patrons and the multitude of builders of all degrees; that he fell a victim to his fidelity a short time before the completion of that renowned structure, and that his death, the discovery of his remains and their final disposition were introduced into Symbolical Masonry, to become constituent portions of its legends, are admitted as facts by all Masonic historians. The theory of the learned Dr. Oliver that these facts were adopted by King Solomon and his royal companion as substitutes for the mythological legends then in use in the Freemasonry of Phœnicia, Hiram taking the place of Osiris and his death, disappearance and recovery those of parallel traditions in the Egyptian mysteries will be examined under other heads. The theory that they are to be considered only as myths is too ill-founded to need examination at our hands."—Morris's Masonic Dictionary, Article Hiram the Architect.

bolic Masonry, or the first three degrees, sole heir of the mysteries, does not tell us the true master's word. We are left to discover it in that rite, in other and modern degrees. It is too evident that the degree is corrupted, mutilated and but a poor substitute for the last degree of the great mysteries.

CLOSING CEREMONIES

KNIGHTS OF THE SUN.

Father Adam—Brother Truth, what progress have men made on earth to come to true happiness?

Brother Truth—Men have always fallen. Very few have struggled and less have knocked at the door of this holy place to attain the full light of real truth, which we all ought to acquire.

Father Adam—My dear children, depart and go among men. Endeavor to inspire them with the desire of knowing holy truth; the pure source of all perfection.

Father Adam—(Puts his right hand on his left breast.)

All—(Raise the index finger of the right hand to heaven and clap six; 000000.)

Father Adam—This Council is closed.

PHILOSOPHICAL ANALYSIS

TWENTY-EIGHTH DEGREE: OR, KNIGHTS OF THE SUN.

Invented by the Guerrilla General, Albert Pike—Sets Aside the Bible as Obsolete—Lodges Have Supernatural Power—"But Rather Darkness Visible."

This degree, as here given, was invented by *Albert Pike*, (See Note 313.) *Pike* was the son of a poor shoemaker, born in Boston, 1809; brought up in Newburyport; studied a while in Cambridge College; afterwards obtained the honorary A. M. from that institution; went to Mexico, was an editor in Arkansas, and Memphis, Tenn.; became an ultra Southerner, and Mason; obtained, by fraud, from the U. S. Treasury, money appropriated to Indians, for annuities, schools, etc.; initiated some fifty Cherokee and Choctaws in Federal Lodge No. 1, in Washington, D. C.; became a Confederate General, and fought his Indian brigade against Gen. Curtis, at Pea Ridge, where he was defeated by the Union troops. His Indians were said to have scalped and tomahawked Union soldiers. He sold out the *Memphis Appeal*, left civil occupations, and devoted himself to Freemasonry; has translated two volumes of Asiatic pagan religion, one of eight, the other of twelve hundred pages, from which he has taken the doctrines of this 28th degree, which *Mackey* declares to be "perhaps, the most important of all the high degrees."

He has long been the head of the "*Ancient and Accepted Rite*." And though his *Supreme Council* remains in Charleston, whose records and papers for fifty-nine years before the war, were all burnt up, doubtless to conceal treason and crimes committed against the country, and the laws of war, he himself has bought, and resides in the old Blair and Rives building, near the Capitol. If such a man has invented "the most important of the high degrees," what must the others have been!

Of this degree, whose present ritual emanated from such a mind, *Macoy* says: "It is strictly philosophical, and scientific;" whose object is "to inspire men with the knowledge of heavenly truth, which is the pure source of all perfection." (See Note 316.) *The Right Rev. Episcopal Bishop Fallows*, and a *Universalist Minister*, named *Rounseville*, during *Mr. Moody's* first meetings, in Farwell Block in Chicago, spoke at a meeting, called to form a "*Lodge of Intelligence*," in Oriental Hall in that city. The Bishop delivered an address, and *Rounseville* a poem on the "*Mission of Masonry*." The speech and poem were published in the *Voice of Masonry*; and their doctrine is identical with that of this degree, as stated by *Macoy*, above, *viz.*, that Masonry is the only perfect revelation of "heavenly truth," and "source of all perfection!" *i. e.*, the only rule of faith and life; thus completely setting aside the Bible as obsolete. To see that this is not misstated, or exaggerated, glance through the degree. Thus we find on page 207: "The *only* law, by which we cannot fail to come to the knowledge of pure truth."

Page 208: "To know the true light in all its purity."

Note 319: "The higher idea of truth, which per- is properly expressed by a knowledge of God;" that is to say, salvation truth. And on page 212: "The true Mason, who raises himself by degrees, till he reaches heaven!" Again on page 213: The candidate seeks, and this degree is bringing him to "the true light."

Now, Christ is "that true light." (*John, 1, 9.*) He appeared in ineffable brightness in the transfiguration; in "light above the sun's brightness" to Paul at his conversion; so to John throughout the Apocalypse; and in multitudes of instances, at the death-beds of saints, this same supernatural light appears.

Now, this degree recapitulates the substance, and object of Masonry, up from the Apprentice degree, which is seeking and gaining light in the lodge. But CHRIST is not in a secret lodge. He entered no lodge. He joined none; but abjures, prohibits, denounces them. (*Isaiah 48, 16.*) And we know that the devil hated Him; tempted Him; shrank from Him; fled from Him. We know, too, by simple inspection, that the lodge-god is not *Christ*. Looking at a lodge-procession is enough. And yet we know that Masons profess to get, and lodges to give: "light!" "light!!" "light!!!" And, whatever Masons are, they are not fools. Where do they get their light, and what is it? We know that "the spirits of devils work miracles" (*Rev. 16, 14.*) We see, too, that lodges have supernatural power. Nothing else perpetuates them through centuries. We see, too, that believing Masons have light in their countenances. Not that light with which Moses' face beamed, from intercourse with God; or Stephen's, from a vision of *Christ*; but the baleful beaming light seen

in the faces of Mormons, conjurers, spirit-worshippers, and sleight-of-hand men. As the little child's face draws and reflects the light of the countenance of a godly mother; every Mason, who believingly, worships Satan, transformed into an angel of light, reflects the light that devils see by!

"Yet from these flames, no light

"But rather darkness visible.

Such is Masonry, and such are Masons. May the God of light save us from "fellowship with devils." (1. Cor. 10, 20.)

CHAPTER LIII

TWENTY-NINTH DEGREE; KNIGHT OF ST. ANDREW,"

OR PATRIARCH OF THE CRUSADES.

ZENITH.

It is the twenty-ninth grade of the Ancient and Accepted Rite, and the eleventh conferred in a Grand Consistory.

INTRODUCTION :—This is supposed to be the first grade

Note 337.—"Grand Scottish Knight of St. Andrew. The 29th degree of the Ancient and Accepted rite. It is also called 'Patriarch of the Crusades' in allusion to its supposed origin—during those wars, and it is also sometimes known by the name of 'Grand Master of Light.' This degree is devoted to toleration and freedom of man in the great moral attributes. It inculcates equality—representing the poor Knight equal to the monarch, and exhibits the requisites of Knighthood; protection to the defenseless and innocent; the possession of virtue, patience, and firmness—and represents the Knight as the exponent of truth, and one alike without fear and without reproach. The assembly is called a chapter. Two apartments are required. In the first apartment the hangings are crimson, supported by white columns. During the reception this room represents the court of Saladin, the great Sultan of Egypt and Syria. The second apartment should be a well-furnished room, decorated in the eastern style. The presiding officer is styled Venerable Grand Master. The Knights are all dressed in crimson robes, with a large white cross of St. Andrew on the breast. The jewel is two interlaced triangles, formed by arcs of large circles, with the concave outward, of gold, and enclosing a pair of compasses open to twenty-five degrees. At the bottom, and to one of the points is suspended a St. Andrew's Cross, of gold, surmounted by a Knight's helmet; on the centre of the cross is the letter J, inclosed in an equilateral triangle, and this again in a ring formed by a winged serpent; between the two lower arms of the cross may be suspended a key."—*Macy's Encyclopedia and Dictionary of Freemasonry Article Grand Scottish Knight of St. Andrew.*

of Ramsay's"" Rite which was introduced about the year 1728, and was called Eccossais, or Scotch Masonry. It is founded on Chivalric Masonry or the Masonry of the Crusades, and gives a history of the events that led to the union of the Chivalric orders with Freemasonry.

The ceremony of reception [initiation] is brief; the instruction full. This grade is preparatory to the Kadosh and was introduced into the Ancient and Accepted rite by Frederick the Great in 1786.

In this degree my brother, you are admitted into the true Eden or dominion of everlasting truth and fraternity. There you learn what perseverance can do, and in the repose of your heart and mind you find the ultimate result of our Master's doctrine, which for so many, is the text of a thousand vain and false theories. It is for that very same result that Freemasonry has been assailed, both by kingly and priestly usurpers, by Atheists and narrow-minded sectarians. This degree my brother, is usually conferred by communication.

Note 326.—"Ramsay, Andrew, Michael. Commonly called the Chevalier Ramsay. He was born at Ayr, in Scotland, June 9, 1668. His father was a baker, but being a possessor of considerable property was enabled to give his son a liberal education. He was accordingly sent to school in his native burgh, and afterwards to the University of Edinburgh, where he was distinguished for his abilities and diligence. In 1709 he was intrusted with the education of the two sons of the Earl of Wemyss. Subsequently, becoming unsettled in his religious opinions, he resigned that employment and went to Holland, residing for some time at Leyden. There he became acquainted with Pierre Poiret, one of the most celebrated teachers of the mystic theology which then prevailed on the continent. From him Ramsay learned the principal tenets of that system, and it is not unreasonable to suppose that he was thus indoctrinated with that love of mystical speculation which he subsequently developed as the inventor of Masonic degrees, and as the founder of a Masonic Rite. In 1710 he visited the celebrated Fenelon, Archbishop of Cambray, of whose mystical tendencies he had heard, and met with a cordial reception. The archbishop invited Ramsay to become his guest, and in six months he was converted to the Catholic faith. Fenelon procured for him the preceptorship of the Duc de Chateau-Thierry and the Prince de Turenne. As a reward for his services in that capacity, he was made a knight of the Order of St. Lazarus, whence he received the title of 'Chevalier,' by which he was usually known. He was subsequently selected by James III., the Pretender, as the tutor of his two sons, Charles Edward and Henry, the former of whom became afterwards the Young Pretender, and the latter the Cardinal York. For this purpose he repaired, in 1724, to Rome. But the political and religious intrigues of that court became distasteful to him, and in a short time he obtained permission to return to France. In 1728 he visited England, and became an inmate of the family of the Duke of Argyll."—Mackey's Encyclopædia of Freemasonry, Article Ramsay, Andrew, Michael.

DECORATIONS:—In this degree, the lodge is hung with red tapestry, supported by white columns. The seats of the Master and of the two Wardens are of red cloth with gold fringe; those of the Knights are blue. At each angle of the hall is a Cross of St. Andrew. In front of each cross are four lights in a line, making sixteen lights. The total number of lights in this lodge is eighty-one, viz.: Two on the altar, seven groups of nine and the first sixteen in front of the crosses.

TITLES:—This lodge is styled *Grand Lodge*. The Master is called *Patriarch* and the Knights, *Respectable Masters*.

CLOTHING:—A red robe. Order a scarf of crimson. At the bottom of the scarf is the jewel, fastened by a rosette of dark green, edged with red. When a collar is worn it must be of green, edged with red. The Knights wear a sash of white silk with gold fringe.

JEWEL:—Is a compass within three triangles, and these within a single triangle. Beneath the grand triangle is a reversed square, a poniard in the angle of the square. When a collar is worn, the jewel is a cross of St. Andrew, surmounted by a closed crown. In the centre and on the crosslet is a pineapple or a J. : within a triangle in the middle of a ring. To this ring is suspended a key which hangs between the two inferior branches of the cross. At the extremity of the arms of the cross are the initials B. : J. : M. : N. :

CHAPTER LIV

TWENTY-NINTH DEGREE; KNIGHTS OF ST. ANDREW,
OR PATRIARCH OF THE CRUSADES."

INITIATION.

First Sign, Knight
of St. Andrew.

FIRST SIGN; THAT OF EARTH.

Wipe your forehead with the back of the right hand, the head somewhat inclined forward.



First Token, Knight of St Andrew

FIRST TOKEN.

Seize each successively the first, then the second, and lastly the third joint of the other's index finger of the right hand, each spelling alternately the word of the first degree. (Boaz.)

Note 339.—"Patriarch of the Crusades. One of the names formerly given to the degree of Grand Scottish Knight of St. Andrew, the twenty-ninth of the Ancient and Accepted Scottish Rite. The legend of that degree connects it with the Crusades and hence the name; which, however, is never used officially, and is retained by regular Supreme Councils only as a synonym."—Maakey's Encyclopedia of Freemasonry, Article Patriarch of the Crusades.



2nd Sign, Water.

SECOND SIGN, THAT OF WATER.

Place the right hand upon the heart; extend it horizontally at the height of the breast; let it fall on the right side, as if to salute with the hand.

SECOND TOKEN.

Seize each successively the first, then the second, and lastly the third joint of the other's middle finger, as indicated for the index in the first token, each spelling the sacred word of the second degree, (Shibboleth.) For mode of giving it see page 184, Freemasonry Illustrated.

THIRD SIGN, THAT OF ASTONISHMENT AND
HORROR.

Turn the head to the left, looking downwards; raise both hands clasped to heaven, a little towards the right.



Sign of Horror.



Sign of Fire.

FOURTH SIGN, THAT OF FIRE.

Join both hands, the fingers interlaced and cover the eyes therewith, the palms outwards.

ANSWER.

Give the sign of Air. Extend forward the right arm and hand at the height of the shoulder.



Answer to Sign of Fire.

THIRD TOKEN.

Seize each successively the index finger of the other's right hand by the first joint. Each pronounce alternately one of the three syllables of the sacred word of the third degree. (Mah-hah-bone.)



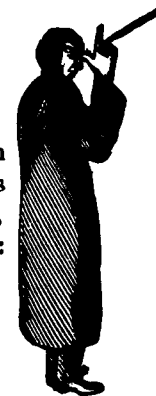
Sign of Admiration.

FIFTH SIGN, THAT OF ADMIRATION.

Raise the eyes and hands to heaven, the left arm somewhat lower than the right, the heel of the left foot slightly raised, so that the left knee forms a square with the right leg.

SIXTH SIGN, THAT OF THE SUN.

Place the thumb of the right hand upon the right eye; raise the index finger so as to form a square, then bring it on a line, as if to indicate an object in view, saying: "I measure the sun itself."



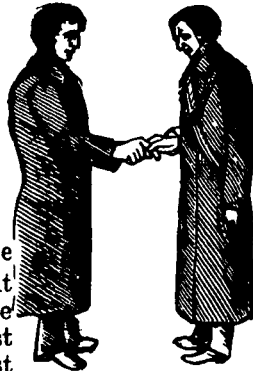
Sign of the Sun.



General Sign, Knight of St. Andrew

SEVENTH SIGN; GENERAL SIGN.

Form, on the breast, a cross of St. Andrew with the two arms, the hands upwards.



General Token, Knight of St. Andrew.

GENERAL TOKEN.

Seize one the last joint of the index finger of the other's right hand; the first one says *Ne* the other *Ka*. Then seize the last joint of the little finger; the first one says *Mah*, the other, giving the whole word, says, *Nekamah*.

PASS WORDS.

<i>Ardarel</i> ³⁴⁰ or <i>Ardriel</i> .	<i>The Angel of Fire.</i>
<i>Casmaren</i> ³⁴¹ or	" " " <i>Air.</i>
<i>Tallud</i> or	" " " <i>Water.</i>
<i>Furiac</i> ³⁴² or	" " " <i>Earth.</i>

Note 340.—"Ardarel. A word in the high degrees, used as the name of the angel of fire. It is a distorted form of Adariel, the splendor of God."—Mackey's Encyclopædia of Freemasonry, Article Ardarel.

Note 341.—"Casmaran. The angel of air. Referred to in the degree of Scottish Knight of St Andrew. The etymology is uncertain."—Mackey's Encyclopædia of Freemasonry, Article Casmaran.

Note 342.—"Furiac. A word in the high degrees whose etymology is uncertain, but probably Arabic. It is said to signify the angel of the earth."—Mackey's Encyclopædia of Freemasonry, Article Furiac.

SACRED WORD.

Nekamah,³⁴³ that of the general token.

MARCH:—Form a cross of Jerusalem, by three steps of an Apprentice, three steps of a Fellow Craft and three steps of a Master.

AGE:—The square of nine; eighty-one years.

BATTERY:—Nine strokes, by two, three and four; 00 000 0000.

TIME TO OPEN:—High twelve.

TO CLOSE:—The beginning of night.

This my brother, ends the twenty-ninth³⁴⁴ degree. You will at once perceive the necessity of erecting a strong wall around our institution and of trusting its guardianship to a certain number of tried and courageous Knights, whose learning and power may at all times defend it against any assault on the part of its enemies, and cause them to tremble on their thrones under their Tiaras in their conventicles and even in the very midst of their revelries. Such will be the duty of our brethren, the Knights of Kadosh, such is the object of the thirtieth degree.

Thrice Puissant Grand Master—To order my brethren! (Candidate rises and puts himself under the general sign of the twenty-ninth degree:)

Note 343.—"Hebrew signifying Vengeance, and, like Nakam, a significant word in the high degrees."—Mackey's Encyclopædia of Freemasonry, Article Nekamah.

Note 344.—"Patriarch of the Crusades, or Knight of St. Andrew. [Scottish Masonry.]—The 11th degree conferred in the consistory of Princes of the Royal Secret. Scotch Masonry, and the 29th upon the catalogue of that system. The assembly is termed a Grand Lodge. The hangings are red. In each corner of the room is a St Andrew's Cross. The lights are eighty-one. The master is styled Patriarch; the members Respectable Masters. Jewel, a compass within three small triangles, enclosed within a large one, beneath which is a square reversed and a pyramid in the angle. When the collar is worn the jewel is a St Andrew's cross, surmounted by a crown, at the centre of the cross the letter J; on the extremities of the cross the letters R. T. M. N. Hour to open high twelve; to close, the first hour of the night. Age, 81."—Morris's Masonic Dictionary, Article Patriarch of the Crusades.

Thrice Puissant Grand Master—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Grand Consistory of Sublime Princes of the Royal Secret, thirty-second degree of the Ancient and Accepted Rite, in and for the Sovereign and Independent State of, under the jurisdiction of the Supreme Grand Council of Sovereign Grand Inspectors General of the thirty-third and last degree for the northern jurisdiction of the United States, sitting at New York, State of New York, and by the powers conferred on me by Council of Kadosh, No. I do receive and constitute you in all and each of the eleven degrees, the names of which have been to you, and the Philosophy of which has also been briefly explained to you in order that you may receive the degree of Grand Elect Knight Kadosh, for which you have petitioned, and upon the condition that you will swear faithfully to keep the obligations which you have taken in the preceding degrees and which are in the main to love science, to practice virtue, to love your brethren, and to devote yourself to the happiness of mankind, to the best of your knowledge and ability. Do you swear?

Candidate—I do.

Thrice Puissant Grand Master—(Strikes two, three and four; 00 000 0000, with his gavel on his sword, over the head of the candidate.) My brother, I will now leave you to your reflections. In a few moments you will receive the order to appear before the Council. Until then this meeting is called off from labor to refreshment. (The Thrice Puissant Grand Master then withdraws with the other members of the Council, leaving the candidate with the Master of Ceremonies.)

PHILOSOPHICAL ANALYSIS

TWENTY-NINTH DEGREE: KNIGHT OF ST. ANDREW, OR PATRIARCH OF THE CRUSADES.

Ramsay's Fraud on the French.—Masonic Facts are Falsehoods.

Successful novels are founded on historic truths, and their writers commonly strive to state those truths accurately. But the novel or novels called Masonry are founded on falsehoods, intended to pass for truths.

Ramsay (See *Introductionol*, V. 1) as *Professor Robison*, who was familiar with the lodges on the Continent, states: intended to deceive the French, who thought the London Tavern degrees too coarse, into the belief that the first Masons were Crusaders, knights, nobles, kings, princes and Troubadours. And, although as Cervantes, in his inimitable, and faithful burlesque, *Don Quixote*, has shown, those pretenders called knights, took for their lady loves such low wenches as they could pick up at the East Cheap inns, which Sir Knight *Jack Falstaff* haunted, and though the Church of *St. Sophia*, Constantinople, was turned into a huge brothel, by the thousands of Crusaders, who slept there on the graves of dead Christians, while on their way to Palestine to rescue the tomb of Christ; (which Turks still hold). In the face of this general demoralization of all Europe, when

"Gally the Troubadour
Touched his guitar;
While he was hastening
Home from the war."

In the face of these orgies of hell, in the name of religion; this Scotch falsifier and apostate, Ramsay, followed by Jesuits and Jews, has given us the Templar Masonry of to-day, with its caps, gauntlets, plumes and swords, for which industry and Christianity pay the

bills.

We need not requote *Macoy*, (*Cyc. p. 343-4*) who says: "The degrees of this (Scottish) Rite are for the most part elaborated from the system invented by Ramsay, who claimed that he found them in Scotland, where they were planted by Knights of the Temple and of Malta on their return from Palestine. *It is needless to say that these pretensions have no foundation in truth.* Mackey confirms this testimony of *Macoy*; and no Masonic authority dissents from it. And yet Masonry founded on this wholesale, fundamental lying, which equals, if not exceeds that of Mahomet, and the Mormon, is received with open doors by churches called Christian, in the United States of America. The pretended origin in Palestine, furnishes these locusts, originally derived from Egypt, a pretext to pollute the Bible, by their sham legends, to make shallow inventions seem sacred, while they destroy the sacredness of truth.

Mackey, in one place attempts to justify this falsehood. He justifies the Master Masons degree, in saying there were three doors of the temple, when in truth there was but one; by saying it is "symbol," and does "not pretend to historic accuracy." But Masonry does give this stuff for fact, and thousands today believe it! He says: "it is all only symbol, as a lion is a symbol of courage." But suppose there is no lion there; that the promised lion proves only an opossum, porcupine, or skunk?

This is precisely this case. Masonry pretends to be legend, based on facts. But the facts are not facts, but falsehoods. The temple had but one door. Masonry says there were three. Masonry sprung from a London grog-shop; it claims to come from Palestine. It literally "makes lies its refuge," and "hides under falsehood," as did the false religionists in the days of Isaiah. (28, 15.) But the hail shall sweep away both the refuge, and them that make it. (*Isaiah, 28, 17.*)

CHAPTER LV

THIRTIETH DEGREE; GRAND ELECT KNIGHT KADOSH** OR KNIGHT OF THE WHITE AND BLACK EAGLE.

TITLES:—In the first two apartments, which are intended only as preparation rooms, the lodge is styled Council. In the third apartment it is called Areopagus, and in the fourth Senate. The President is styled Thrice Puissant Grand Master. The two Wardens, First and Second Lieutenant Grand Masters. The members are called Knights.

STATED MEETINGS:—The stated meetings of all Councils of Kadosh are held on the sixth of January, on Good Friday, or the day of Ascension, and on the second of November in each year. Five Knights Kadosh form a quorum for the dispatch of business.

BANQUETS:—The banquets of the Knights Kadosh are called Agapae, which name indicates that the object is to draw closer the bonds of fraternal love. The word means Love Feast.

CLOTHING:—Not only is the costume in this degree not ridiculously absurd, as in almost all the other degrees,

Note 245.—"As to the history of the Kadosh degree, it is said to have been first invented at Lyons, in France, in 1743, where it appeared under the name of the *Petit Elu*. This degree, which is said to have been based upon the Templar doctrine heretofore referred to, was afterwards developed into the Kadosh, which we find in 1758 incorporated as the *Grand Elect Kadosh* into the system of the Council of Emperors of the East and West, which was that year formed at Paris, whence it descended to the Scottish Rite Masons.

Of all the Kadoshes, two only are now important, viz. the *Philosophic Kadosh*, which has been adopted by the Grand Orient of France, and the *Knigh Kadosh*, which constitutes the thirtieth degree of the Ancient and Accepted Scottish Rite, this latter being the most generally diffused of the Kadoshes"—Mackey's *Encyclopedia of Freemasonry*, Article *Kadosh*.

but besides, it gives to the assembly a grave and imposing aspect. However, as it must be rich and elegant, and is consequently very costly, it would perhaps be wiser to wear a black suit of clothes with white gloves, a black sash with silver fringe and a sword. In this case the Knights wear a round black hat, a Teutonic Cross on the heart and a ribbon of the degree from the left shoulder to the right hip; the poniard suspended from the end of the ribbon. The officers alone wear collars with the jewel. On the front of the ribbon are embroidered in red, two Teutonic crosses, a double headed eagle and the letters K.:K.:H.: [Knights Kadosh] embroidered in silver.

In some Councils all the members wear a collar with the jewel. The collar is black, with a Teutonic cross embroidered in red on both sides. The ribbon and collar are edged with silver. The jewel is a Teutonic cross, enameled with red, in the centre of which are the three initial letters J.:B.:M.: On the reverse of the cross is a death's head, transpierced by a poniard. The regular costume of the Knights Kadosh is as follows:

A white tunic in the shape of a dalmatic, bordered with black; on the breast a red Latin cross, a mantle of black velvet, edged with red, and on the left side another red Latin cross, a large brimmed black hat with a red plume, a Knight's tucker with points, a black belt with a golden buckle, on which are engraved the initials J.:B.:M.: tight pantaloons of white cassimere, yellow morocco boots with a golden spur on the left heel. A sword with a straight silver guard hangs from the belt and the poniard from the ribbon. As already stated, when collars are worn, the poniard is fastened in the sash, which in this case is red. No apron.

HONORS:—In an inferior body of the Scotch Rite, a

Knights Kadosh visitor shall be received by a deputation of five knights and five swords. But previous to his admission as such, and in order to ascertain whether he is regularly possessed of the thirtieth degree, the following ceremony takes place, provided there are Knights Kadosh present at the time of his visit:

All those who are not possessed of the 30th degree are requested to withdraw. Incense is then burnt. The visitor is introduced and all the Knights surround him, forming over his head the arch of steel, with the sword that they hold in the left hand, while holding in the right a poniard, which they point at the visitor's heart, thereby indicating that they are ready to strike him if he is not really possessed of this degree. The member of the body who possesses the highest dignity then propounds to him the questions which are to be found at the opening of the Council. After he has answered he is requested to give the words, signs and tokens. After which he is seated near the throne, and all the members of the body wherein this ceremony takes place are recalled.

The debates in a Council of Kadosh must be calm and dignified. Harsh words and offensive personalities are strictly forbidden. The Thrice Puissant Grand Master has the privilege, by striking *once* with the pommel of his sword to restore peace; by striking *twice* to impose silence, and by striking *thrice* to close the debate and adjourn the debate to another meeting.

STANDARDS OF THE KNIGHTS KADOSH:—There are two standards of the order. The first is a piece of white silk three and a half feet square with a golden fringe. On the upper part the words, *Dieu Le Veut*^{***} are embroidered in gold. In the centre and below these

*** Note 246.—Dieu le Veut. God wills it. The war-cry of the old Crusaders, and hence adopted as a motto in the degrees of Templarism. Mackay's Encyclopædia of Freemasonry, Article Dieu le Veut.

words is a Teutonic cross, embroidered in gold and red with the number "30" in the middle of the cross. Below and at the extremity of the standard are the words *Ardoab Chao* also embroidered in gold. The second is a piece of black silk of the same dimensions as the first standard with silver fringe.

All the embroideries must be of silver. The words *Vincere aut Mori* are embroidered diagonally from the upper corner on the left, to the lower corner on the right. In the upper right corner is a red Teutonic cross; in the lower left corner is an uncrowned double headed eagle with wings open but not spread, and holding a sword in his claws.

OFFICERS OF A COUNCIL OF KADOSH.

Thrice Puissant Grand Master.
 First Lieutenant Grand Master.
 Second Lieutenant Grand Master.
 Orator or Knight of Eloquence.
 Chancellor.
 Treasurer.
 Grand Marshall or Introductor.
 Knight Expert.
 Master of Ceremonies:
 Captain of the Guards.
 Tyler.

Note 347.—"Ordo ab Chao. Order out of Chaos. A motto of the 83d degree, and having the same allusion as *lux a tenebris*, which see. The invention of this motto is to be attributed to the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, and it is first met with in the Patent of Count de Grasse, dated February 1, 1802. When De Grasse afterwards carried the Rite over to France and established a Supreme Council there, he changed the motto, and, according to Lening, *Ordo ab hoc*, was used by him and his Council in all the documents issued by them. If so, it was simply a blunder."—*Mackey's Encyclopædia of Freemasonry*, Article *Ordo ab Chao*.

OPENING CEREMONIES

GRAND ELECT KNIGHT KADOSH."

Thrice Puissant Grand Master—(One rap with pomel of sword.) Sir Knight, First Lieutenant Grand Master, are you a Knight Kadosh?

First Lieutenant Grand Master—I am, Thrice Puissant Grand Master.

Thrice Puissant Grand Master—At what hour does the Council open?

First Lieutenant Grand Master—At the beginning of night.

Thrice Puissant Grand Master—What is your age?

First Lieutenant Grand Master—A century and more.

Thrice Puissant Grand Master—Whom do you know?

First Lieutenant Grand Master—Two wretches.

Thrice Puissant Grand Master—Their names?

Note 348.—"Knight Kadosh, or Knight of the White and Black Eagle. The 30th degree of the Ancient and Accepted rite. There are several degrees known as Kadoshea. The French rituals mention seven 1. That of the Hebrews. 2. That of the first Christians 3. That of the Crusades. 4. That of the Templars. 5. That of Cromwell, or the Puritans. 6. That of the Jesuits 7. The Grand Veritable Kadosh, apart from every sect, free of all ambition, which opens its arms to all men, and has no enemies other than vice, crime, fanaticism, and superstition. Its ritual furnishes the history of the destruction of the Templars by the united efforts of Philip of France and Pope Clement V. In this degree, when there is a reception, four apartments are used. In the first and second apartments, the Lodge is termed Council; in the third Areopagus; in the fourth, the Senate. The presiding officer is styled Most Illustrious Grand Commander. The jewel is a Teutonic cross, and is thus described, in heraldic language: 'A cross potent sable, charged with another cross double potent, or, surcharged with an escutcheon, bearing the letters J. B. M.; the principal cross surmounted by a chief, azure seme of France.' On the reverse, a skull transpierced by a poniard. The stated meetings of all councils of Kadosh are held January 6; on Good Friday; on Ascension day, and on November the 2, in each year. No one of these is ever, on any account, to be omitted."—*Mackey's Encyclopædia and Dictionary of Freemasonry*, Article *Knight Kadosh*.

First Lieutenant Grand Master—Philip³⁴⁹ IV, King of France, called the Fair, and Bertrand de Goth, known as Clement the Fifth, Pope of Rome.

Thrice Puissant Grand Master—What is the object of our assembling?

First Lieutenant Grand Master—The hope of punishing crime.

Thrice Puissant Grand Master—Such being the case, as the darkness of night protects our labors and as we entertain the hope of punishing crime, Sir Knights, First and Second Lieutenant Grand Masters, request the officers and Sir Knights on your respective valleys to be ready to obey my order.

First Lieutenant Grand Master—Officers and Sir Knights on my valley, the Thrice Puissant Grand Master requests you to be ready to obey his orders.

First Lieutenant Grand Master—Thrice Puissant Grand Master, the Knights are all ready to obey your orders.

Thrice Puissant Grand Master—(One rap with the pommel of sword, rising.) Sir Knights, order! (All rise and place themselves under the sign of Order.) To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Grand Consistory of the Ancient and Accepted Rite, in and for the Sovereign and Independent State of under the jurisdiction of the Supreme Council for the northern jurisdiction of the United States of America, and by virtue of the authority conferred upon me by . . . Council of Kadosh, No. . . I declare and pronounce its labors opened. Join

Note 349.—'Philip IV. Surnamed 'le Bel.' or 'the Fair,' who ascended the throne of France in 1285. He is principally distinguished in history on account of his persecution of the Knights Templars. With the aid of his willing instrument, Pope Clement V., he succeeded in accomplishing the overthrow of the Order. He died in 1314, execrated by his subjects, whose hearts he had alienated by the cruelty, avarice and despotism of his administration.'—Mackey's Encyclopedia of Freemasonry, Article Philip IV.

me Sir Knights?

Thrice Puissant Grand Master—(Giving the sign. All join and give both the sign and word.)

Thrice Puissant Grand Master—(Giving the battery; 00 00 00, 0.) *Spes mea in Deo est.*³⁵⁰ (All do the same, and at the same time.)

Thrice Puissant Grand Master—Be seated Sir Knights. Sir Knight Chancellor, is the baluster of our last sitting prepared?

Sir Knight Chancellor—It is, Thrice Puissant.

Thrice Puissant Grand Master—Please read it. (Chancellor reads it.)

Thrice Puissant Grand Master—Sir Knights, First and Second Lieutenant Grand Masters, request the officers and Sir Knights on your respective valleys, to make their observations if any they have, on the baluster of our last sitting.

First Lieutenant Grand Master—Officers and Sir Knights on my valley, the Thrice Puissant Grand Master requests you to make your observations if any you have, on the baluster of our last sitting.

Second Lieutenant Grand Master—Officers and Sir Knights on my valley, the Thrice Puissant Grand Master requests you to make your observations if any you have, on the baluster of our last sitting.

Second Lieutenant Grand Master—Sir Knight, First Lieutenant Grand Master, silence prevails in my valley.

First Lieutenant Grand Master—Thrice Puissant Grand Master, silence prevails.

Thrice Puissant Grand Master—The baluster of our last sitting is approved and adopted. Sir Knight Master of Ceremonies, please have it signed by the officers. (The Master of Ceremonies then takes the minute book

Note 350.—'Spes mea in Deo est. (My hope is in God.) The motto of the thirty second degree of the Ancient and Accepted Scottish Rite.'—Mackey's Encyclopedia of Freemasonry, Article Spes mea in Deo est.

from the Chancellor and carries it successively to the Thrice Puissant Grand Master, the First and Second Lieutenant Grand Masters, and to the Orator. All sign their names, after which the Master of Ceremonies brings back the book to the Chancellor and resumes his seat.)

Thrice Puissant Grand Master—Sir Knight Master of Ceremonies, please ascertain whether there are any Sir Knight visitors in the avenues. (Master of Ceremonies then leaves the Council and visits the avenues, after which he knocks at the door; 00 00 00 0.)

Captain of Guard—(Seven raps; 00 00 00 0.) Sir Knight Second Lieutenant Grand Master, there is an alarm at the door of our Council.

Second Lieutenant Grand Master—Sir Knight First Lieutenant Grand Master, there is an alarm at the door of our Council.

First Lieutenant Grand Master—Thrice Puissant Grand Master, there is an alarm at the door of our Council.

Thrice Puissant Grand Master—Sir Knight First Lieutenant Grand Master, ascertain the cause of it and report accordingly.

First Lieutenant Grand Master—Sir Knight Second Lieutenant Grand Master, ascertain the cause of it and report accordingly.

Second Lieutenant Grand Master—Sir Knight Captain of the Guards, ascertain the cause of it and report accordingly.

Captain of Guard—(Opening the door a little.) Who knocks?

Master of Ceremonies—(From without.) Master of Ceremonies.

Captain of Guard—Sir Knight Second Lieutenant Grand Master, it is the Master of Ceremonies.

Second Lieutenant Grand Master—Sir Knight First Lieutenant Grand Master, it is the Master of Ceremonies.

First Lieutenant Grand Master—Thrice Puissant Grand Master, the alarm is caused by the Master of Ceremonies who asks admission.

Thrice Puissant Grand Master—Sir Knight First Lieutenant Grand Master, permit him to enter.

First Lieutenant Grand Master—Sir Knight Second Lieutenant Grand Master, permit him to enter.

Second Lieutenant Grand Master—Sir Knight Captain of the Guards, permit him to enter. [Captain of the Guards then opens the door and admits the Master of Ceremonies.]

Master of Ceremonies—Thrice Puissant Grand Master, there are, (or there are not,) visitors in the avenues.]

Thrice Puissant Grand Master—(If there are visitors) Sir Knight, have you convinced yourself that these visitors are regular Knights Kadosh?

Master of Ceremonies—I have, Thrice Puissant Grand Master.

Thrice Puissant Grand Master—Such being the case, introduce them. (Master of Ceremonies retires and soon after knocks seven; 00 00 00 0, at the door of the Council.)

Captain of Guard—(Knocks seven; 00 00 00 0.) Sir Knight Second Lieutenant Grand Master, there is an alarm at the door of the Council.

Second Lieutenant Grand Master—Sir Knight First Lieutenant Grand Master, there is an alarm at the door of the Council.

First Lieutenant Grand Master—Thrice Puissant Grand Master, there is an alarm at the door of the Council.

Thrice Puissant Grand Master—Sir Knight First Lieutenant Grand Master, ascertain the cause of it and report accordingly.

First Lieutenant Grand Master—Sir Knight Second Lieutenant Grand Master, ascertain the cause of it and report accordingly.

Second Lieutenant Grand Master—Sir Knight Captain of the Guards ascertain the cause of it and report accordingly.

Captain of Guard—(Opening the door a little.) Who knocks?

Master of Ceremonies—Master of Ceremonies with the Knights visitors.

Second Lieutenant Grand Master—Sir Knight First Lieutenant Grand Master, it is the Master of Ceremonies with the Knights visitors.

First Lieutenant Grand Master—Thrice Puissant Grand Master, it is the Master of Ceremonies, with the Knights visitors.

Thrice Puissant Grand Master—(Rising.) Open the door and introduce our brethren. Order Sir Knights! (All rise and place themselves under the sign of "order.")

Master of Ceremonies—(Enters with visitors.)

Thrice Puissant Grand Master—I have the honor to introduce to you the Knights visitors. (On entering, the visitors salute the Thrice Puissant Grand Master, and the First and Second Lieutenant Grand Masters by making the sign, after which they face the East, awaiting the orders of the Thrice Puissant Grand Master.)

Thrice Puissant Grand Master—Sir Knights, we are most happy to receive you this evening and to offer you the hospitality of our Council. Your assistance at this juncture is invaluable, as we have crimes to punish and innocence to protect. Persecution and oppression are

raging. The religious and political rulers of the world will not render that justice which they have sworn to render, and we cannot endure their encroachments any longer. In order to live up to the oath we have taken, and to carry out more effectually the plans adopted by the chiefs of the order for the triumph of Liberty, Equality and Fraternity, we have resolved to admit into our Council a few tried and experienced Grand Scotch Knights of St. Andrew, so as to be able by our numbers to secure, without the shedding of a drop of blood, the rights of Gods children, and thereby to fulfil the teachings of our beloved Thrice Puissant Grand Master.

Thrice Puissant Grand Master—Join me, Sir Knights!

Thrice Puissant Grand Master—(Strikes seven; 00 00 00 0, with his hands.) All do the same at the same time! (The visitors during this address, remain under the sign of order. But when it is ended, may return thanks and decline repeating the battery, through respect for the Council and the Thrice Puissant Grand Master. Before resuming their seats the Thrice Puissant Grand Master orders the Master of Ceremonies to conduct to the East any Sovereign Grand Inspector General, and the members of the Grand Consistory, if any among the visitors, provided said Sovereign Grand Inspector General and Sublime Princes wear the regalia of their respective degrees. All brethren above the 30th, if clothed accordingly, must be introduced; the members of each degree separately and successively, beginning by the inferior degree up to the highest. In such circumstances, the address of the Thrice Puissant Grand Master is delivered only when all the visitors of the several degrees have been introduced, after which:)

Thrice Puissant Grand Master—Be seated Sir Knights.

Grand Chancellor then presents the Thrice Puissant Grand Master with the "ORDER OF THE DAY."

Which is attended to in the usual manner. At this point the Council shall proceed at once with the business on hand. But in case of reception [initiation] said business may be postponed until after the ceremony.

Then petitions for the eleven intermediate degrees are considered and the brethren state their objections if they have any against the candidate or candidates. If any objection it shall be disposed of previous to the communication. If there is no objection, the Thrice Puissant Grand Master, officers and members of the Council shall proceed into an adjoining room, in order to communicate the intermediate degrees.

CHAPTER LVI

THIRTIETH DEGREE; GRAND ELECT KNIGHT KADOSH,^{oo}
OR KNIGHT OF THE WHITE AND BLACK EAGLE.

INITIATION.

FIRST APARTMENT:—This apartment is hung with black tapestry. A sepulchral lamp is suspended from the vault. In the middle is a mausoleum, above which is a coffin. In the coffin lies a Knight, wrapped up in a white shroud, his face veiled. On the platform of the mausoleum are three skulls. The middle one, wreathed with laurel and everlasting flowers, rests on a black cushion, the one on the left is surmounted by a Pope's triple crown and the one on the right by a regal crown adorned with flowers-de-luce, but open, as those of the middle ages.

At the west end of the apartment is a large transparency on which are written in flame-colored letters the following words:

"Whoever shall overcome the dread of death, shall emerge from the bosom of the earth, and have a right to be initiated into the greater mysteries."

Beneath are the initials J.: B.: M.:

N. B.—The description we here give of each apartment of this degree is that of the real Kadosh.

Note 351.—"The twelfth degree conferred in the consistory of Princes of the Royal Secret, Scotch Rite, and the thirtieth in the catalogue of that system. The historical allusions are to the ancient order of Knights Templar and its downfall. There are five apartments. The officers are Illustrious Grand Commander representing Frederick II. of Prussia, Grand Chancellor, Grand Architect, Grand Master of Ceremonies, Grand Treasurer, Grand Secretary, Grand Captain of the Guards and Expert Brother. There are three banners, the last representing the Beauseant Jewel, a double headed black eagle with gold beaks and claws, holding a golden sword. Hour to open, the hour of secrecy and silence."—Morris's Masonic Dictionary, Article Elected Knight of Kadosh; or, Knight of the White and Black Eagle.

MUSIC.

When all is ready, the Thrice Puissant Grand Master sends a messenger to the Grand Marshal to inform him thereof. The candidate is then introduced with his eyes uncovered. He wears a gray tunic and carries on his right side a poniard suspended from the sword belt with which he has been girded. The Thrice Puissant Grand Master, with his hat over his eyes, makes him sit on a stool opposite the mausoleum. [Music stops.]

Thrice Puissant Grand Master—To candidate. You must not leave that seat, otherwise the greatest dangers await you.

MUSIC.

A few moments after, he points to the three skulls. [Music stops.]

Thrice Puissant Grand Master—I request you to reflect upon the scene before you.

MUSIC.

Another pause for a few minutes. [Music stops.]

Thrice Puissant Grand Master—My brother, these objects conceal a great mystery. Are you prepared to undergo the trials which await you? They are fearful, but there is nothing in them to alarm you if you have understood the degrees through which you have successively passed. I warn you moreover, that you will have to answer very serious questions, and must advise you to confine yourself in all your answers to these words only, "I wish to proceed." You must collect all the powers of your mind, for on yourself alone you will have to depend.

MUSIC.

[Thrice Puissant Grand Master, then retires slowly, leaving candidate for a long time of silence and reflec-

tion, when the music stops and the Knight in the coffin raises the lid thereof, sits up and says with a grave and solemn voice.]

Knight in Coffin—Thou who comest hither to disturb my rest fear my wrath. What is thy wish?

Candidate—I wish to proceed.

Knight in Coffin—May thy rashness receive its reward. If thy heart is not pure, thy ruin is certain.

Candidate—I wish to proceed.

MUSIC.

[After these words a great noise is heard from without. The door is thrown open with a fearful crash. The Knight in the coffin resumes his position. Thrice Puissant Grand Master enters the room hurriedly with a burning torch in his left hand and a dirk raised in his right. The music stops. He walks up to the candidate and says to him in a threatening voice:]

Thrice Puissant Grand Master—Since your wish is to proceed; since your rashness prompts you to dare the wrath in store for so many centuries, follow me.

Thrice Puissant Grand Master—Walking up majestically to the mausoleum and kneeling before the skull wreathed with the laurel.) Kneel down with me!

Thrice Puissant Grand Master—Hitherto you have seen in masonry nothing but emblems and symbols. Now you must see in it nothing but reality. Are you determined to repudiate all prejudices and to obey, without reserve all that you will be commanded to do for the good of humanity?

Candidate—Most willingly.

Thrice Puissant Grand Master—(Rising) such being the case, I will afford you the means of proving the sincerity of your intentions and the extent of your knowledge. Bend before these illustrious remains and repeat the words of the oath which I will dictate to you. (Thrice Puissant Grand Master, poniard in hand, dic-

tates the following oath which is repeated by the candidate.)

FIRST OATH, KNIGHT KADOSH.

In the presence of God, our Father, and of this noble victim, I...!...solemnly promise and swear upon my word of honor, never to reveal the mysteries of the Knights Kadosh, and to obey all the rules and regulations of the order.

I further promise and swear to punish crime and protect innocence.

Thrice Puissant Grand Master—Rise and imitate me. (He then stabs the skull crowned with a Tiara and says:)

Down with imposture, down with crime. (Candidate does the same, repeating the same words, *Thrice Puissant Grand Master* then passes with the candidate to the skull wreathed with laurel, and kneeling down with him says:)



Candidate Stabbing the Skulls.

"Everlasting glory to the immortal martyr of virtue."

May his death be a lesson to us. Let us unite to crush tyranny and imposture.

Thrice Puissant Grand Master—(Rises, orders the candidate to do the same, and passing on to the skull surmounted with a regal crown, he stabs it, saying:)

"Down with tyranny! Down with crime!" (Candidate repeats both the acts and the words.)

Thrice Puissant Grand Master—My brother, you will now read aloud the inscription on the transparency. (Candidate reads as follows:)

"Whoever shall overcome the dread of death, shall emerge from the bosom of the earth, and have a right to be initiated into the greater mysteries."

Thrice Puissant Grand Master—(With a solemn and melancholy voice.) It is not yet too late; reflect on the importance of your obligation and on the dreadful consequences which perjury might bring upon your head. Nothing could save you from the punishment which we would have full right to inflict. As already stated, we have no more to do with symbols of more or less significance, it is truth; it is reality we have now before us. Our statutes are dreadful! We demand of you nothing contrary to the laws of honor. But if you have discovered the object we have in view; if you have an idea of the end at which we aim, you will easily understand the importance of secrecy. You are now bound by your word of honor, and you may still retire. But one step more, and you are bound to us forever and at the peril of your life. (After a little silence.)

Thrice Puissant Grand Master—What have you decided?

Candidate—To proceed.

MUSIC.

[Thrice Puissant Grand Master's, torch is extinguished and the door is opened with great force.

Grand Marshal—(With his hat over his eyes; walks in with his sword erect and seizes the candidate by the arm.) "*Your rashness is great! You wish to proceed? Your doom is sealed!—Punishment awaits you!*" (He hurries him into the second apartment, when the music stops.)

SECOND APARTMENT:—This apartment is hung with blue tapestry. At the end of the hall there are two altars. On one burns spirits of wine and perfumes on the other. This apartment receives its only light from the small pans in which burns spirits of wine. The President is here called Grand Pontiff. He is clothed in a long white robe, wears a long white beard and his face is veiled. On his head is a crown of oak leaves. He is standing and holds a vase and a shell-formed silver spoon wherewith to take the perfumes.

Grand Pontiff—(To marshal with candidate; in a calm and composed voice.) What does that man wish?

Grand Marshal—He is a Grand Scotch Knight of St. Andrew, of Scotland, who, after overcoming the terrors of death, goes in quest of truth.

Grand Pontiff—(To Grand Marshal.) You know Sir Knight the importance and holiness of our mysteries. Do you vouch for the discretion of this candidate?

Grand Marshal—Grand Pontiff, you may judge by the words he will pronounce with me. (Grand Marshal and candidate both pronounce aloud the word *Nekamah.*)

Grand Pontiff—Since the candidate submits to the fearful sentences of the tribunal of the Free Judges; since he is determined to go in search of truth, I will grant his request.

MUSIC.

Knigh of Eloquence—(From his concealment behind the drapery in a grave tone.) All things whatsoever ye would that men should do unto you, do ye even so to them.

Do not unto another, what ye would not should be done unto you.

Worship the Supreme Being.

Help the destitute.

Be sincere and shun falsehood.

Be patient and bear the faults of your brethren.

Keep your engagements faithfully and remember that one of the chief virtues of a true philosopher is discretion.

Suffer with resignation the slings and arrows of outrageous fortune.

Love your brethren Kadosh as yourself.

Such are the duties of a philosopher, of a true Knight Kadosh. (Music stops, and Knight of Eloquence retires.)

Grand Pontiff—(To candidate.) You have already been informed that among the Knights Kadosh truth and reality take the place of symbols, and even now your sagacity will partly raise the curtain which cannot be entirely removed until you have sustained new trials. In all the preceding degrees you must have observed that the object of Scotch Masonry is to overthrow all kinds of superstition, and that by admitting in her bosom on the terms of the strictest equality, the members of all religions, of all creeds and of all countries, without any distinction whatever, she has, and indeed can have, but one single object and that is to restore to the Grand Architect of the Universe; to the common father of the human race those who are lost in the maze of impostures, invented for the sole purpose of enslaving them. The Knights Kadosh recognize no particular religion, and for

that reason we demand of you nothing more than to worship God. And whatever may be the religious forms imposed upon you by superstition at a period of your life when you were incapable of discerning truth from falsehood, we do not even require you to relinquish them. Time and study alone can enlighten you. But remember that you will never be a true mason unless you repudiate forever all superstitions and prejudices.

However, until then, you will own that we have required of you nothing more than to acknowledge with us the sole, the only certain and undoubted point admitted as such by all the human race without exception. We mean the existence of a first great cause, whom we call God Almighty. Repeat then with me the usual oath of all who wish to proceed further and kneel before the altar of truth. (Candidate kneels.)

SECOND OATH, KNIGHT KADOSH.

I.....solemnly and sincerely promise and swear wholly to devote myself to the emancipation of humanity; to practice toleration, in political and religious matters especially, toward all men. To strive unceasingly for the happiness of my fellow beings; for the propagation of light and for the overthrow of superstition, fanaticism, imposture and intolerance.

I furthermore solemnly promise and swear to help my brethren, even at the peril of my life, if they should be persecuted for their religion, for the holy cause of liberty, or as members of the higher masonic bodies. So help me God.

Grand Pontiff—(Having raised candidate and handed him the spoon.) My brother, you will now throw incense in the fire burning on the altar of perfumes. (Candidate obeys.)

Grand Pontiff—Almighty Father, Holy and Merciful. Oh! Thou, of whom we are the beloved children. accept

this incense which we offer thee with our hearts, as a token of love and reverence. May thy kingdom come at last, and with it the end of all fanaticism, intolerance, imposture and superstition. Amen.

Grand Pontiff—And now my brother, proceed with courage on the journey which you have so rashly undertaken.

MUSIC.

(Candidate takes the hand of the Grand Pontiff, bows to him, then follows the Grand Marshal who conducts him to the door of the Areopagus or third apartment, whereat he knocks as a Grand Scotch Knight of St. Andrew of Scotland; 00 000 0000 After Knocking, the Grand Marshal leaves the candidate in charge of a Knight and proceeds to his post in the Areopagus.)

THIRD APARTMENT:—This apartment is styled Areopagus: It is hung with black tapestry, strewed with red flames. The banner of the Elect hangs over the head of the President, whose throne is on a platform seven steps high. The President is called Sovereign Grand Judge. He is clothed in a long trailing robe. In his hand is a long white rod. His face is concealed by a black hood. He wears a red collar without embroidery, at the end of which hangs a medallion bearing the number 1. Before the Sovereign Judge is an altar on which is a balance, a sword and three black candlesticks with three branches each. In each branch burns a candle of yellow wax.

The Areopagus is composed of seven members; never more. They are called Free Judges and are placed in a circle on the right and left of the Sovereign Grand Judge. Before each Free Judge is a triangular table,

Note 353.—"Areopagus. The third apartment in a Council of Kadosh is so called. It represents a tribunal, and the name is derived from the celebrated court of Athens."—Mackey's Encyclopædia of Freemasonry, Article Areopagus.

on which is a black candle stick with three branches. In each branch burns a candle of yellow wax.

The first and second Free Judges, together with the others members of the Areopagus wear a black robe. A black hood covers their faces. Each holds a long white rod.

Like the President, they have around their necks a red collar, without embroidery, at the end of which hangs also a medallion on which is engraved the respective number of each.

The Grand Marshal is here called the Grand Provost of Justice. He wears a black dalmatic, a hemlet with a visor, a sword and a poniard. He stands at the door of the Areopagus. The candidate wears a black veil.

Sovereign Grand Judge—(In answer to knocks on door.) Who knocks?

Grand Provost of Justice—A Grand Scotch Knight of St. Andrew of Scotland who wishes to proceed further and who, relying on the mercy of this dreaded tribunal, dares to ask admittance among the Knights Kadosh. His name is [give the name of the candidate] and hitherto his brethren have found no fault in him.

Sovereign Grand Judge—Permit him to enter. (The Grand Provost of Justice then opens the door and takes hold of the candidate.)

Sovereign Grand Judge—Grand Provost of Justice, is this man so rash as to dare the rigor of our tribunal? Is he so sure of the purity of his intentions, of his love for mankind, of his hatred for imposture, intolerance, fanaticism and superstition? Or have you neglected to inform him that he is now in the presence of those terrible Free Judges, whose unflinching justice has caused the most powerful to tremble?

Grand Provost of Justice—*Sovereign Grand Judge*.

the awe which the very name of this august tribunal causes among men has prompted me to conceal its rigorous duties from the candidate. But knowing his liberal opinions; having received the oath which he took on the holiest remains, and placing entire confidence in him after the reprobation with which I have seen him brand powerful, but infamous wretches I thought that I was justified in bringing him before his judges. (The Grand Provost of Justice then causes the candidate to kneel and extend his hand as if to take an oath.)

Sovereign Grand Judge—Now let him hear with due respect the sentence we have to pass upon him.

Sovereign Grand Judge—First and Second Free Judges proceed in silence to collect the votes. You are aware that one single negative vote is sufficient for exclusion. Let no favor or partiality have influence over you. (The first and second Free Judges proceed in silence to collect the votes, after which they make their report in a low voice to the Sovereign Grand Judge.)

Sovereign Grand Judge—Free Judges, one of you have voted in the negative and it is his wish to submit his reasons to the Areopagus. Let him state his objections.

A Free Judge—(Rising.) I have voted in the negative *Sovereign Grand Judge*. I have good reasons to believe, nay I know, that the candidate entertains anti-masonic opinions; that is to say, intolerant and sectarian principles, not only in religious but also in masonic matters. I know that his notions of politics and government are far from being liberal and it is now plain to me that the rapid progress he has made in the Masonic Hierarchy is owing merely to the unwise indulgence and weakness of his brethren. He knows nothing of our sublime institution and he would almost tax us with absurdity. I therefore request that he be commanded and enjoined

to lay before us in writing, and over his own signature, his profession of faith, on masonic, religious and political matters.

All Free Judges—We concur with our colleague.

Sovereign Grand Judge—(To candidate.) You have heard the decision of the Areopagus. We must have your profession of faith, on masonic, political and religious matters before giving a decision on the fearful accusations brought against you. (Rise and obey.)

Sovereign Grand Judge—Grand Provost of Justice, do your duty.

MUSIC.

(The Grand Provost of Justice covers the head of the candidate and retires with him. When out of the Areopagus, the Grand Provost of Justice receives from the candidate the required profession of faith, whereupon the Grand Provost of Justice after leaving the candidate in charge of a Knight, returns to the Areopagus and delivers the profession of faith to the Sovereign Grand Judge, when the music stops and the Sovereign Grand Judge reads aloud the profession of faith.)

Sovereign Grand Judge—Free Judges, now that you have heard the profession of faith of the candidate, are you satisfied and do you deem him worthy of proceeding further?

All Free Judges—Unanimously. Yes.

Sovereign Grand Judge—Grand Provost of Justice, introduce the candidate. (Order is executed.)

Sovereign Grand Judge—The profession of faith which you have submitted to this tribunal, is the only defence which you could oppose to the accusations brought against you. Whatever might have been your opinions, we have no right to doubt your good faith. This profession which you have written and signed with

your own hand will remain forever in our archives. We believe it to be sincere, for we hold you to be a man of honor. These reasons, together with the fortitude which you have shown in the first trials of this illustrious degree, have prompted this Areopagus to allow you to proceed. But remember that this tribunal shows no mercy to traitors and perjurers and that it visits them with the severest punishment. Approach! You must take another oath. Kneel down and repeat with me. (Candidate kneels down.)

THIRD OATH, KNIGHT KADOSH.

[During the taking of this oath the Grand Provost of Justice holds the point of his sword to the heart of the candidate.]

I of my own free will and accord, do hereby solemnly and sincerely promise and swear to keep faithfully the secrets of the Sublime degree of Knight Kadosh and strictly to obey the statutes of the order.

I further solemnly promise and swear to protect innocence and to punish crime, to help all in distress, to do all in my power to crush oppressors and to defend the oppressed. Every Knight Kadosh shall be to me as if the ties of blood had united us.

I further solemnly promise and swear never to challenge a Knight Kadosh to mortal combat, before having previously submitted my motives to the Council assembled in its Areopagus, and if I were in a place where no Council existed, to take advice of at least two Knights Kadosh.

I furthermore solemnly promise and swear, never to slander a Knight Kadosh, and never to cause him any prejudice either by word or by action. And should I ever infringe or violate any of my obligations I now take, I do from this moment accept and consent to un-

dergo the sentence which may be pronounced against me by this dreaded tribunal, which I hereby acknowledge as my Supreme Judge. All of which I promise to do, under the penalty of death. So help me God.

MUSIC.

[Sovereign grand Judge causes the candidate to kiss three times the cresslet of his sword which he brandishes three times, exclaiming: Justice! Justice! Justice! He then breaks his rod and throws the fragments thereof at the feet of the candidate. The Grand Provost of Justice then conducts the candidate to the first apartment, there to await the order to reappear.]

FOURTH APARTMENT:—In this apartment, the lodge is styled *Senate*. The President is called Thrice Puissant Grand Master, and represents Frederic³ Second, King

Note 353.—“The evidence of the connection of Frederick with the institution in his latter days, and of his organization of the Ancient and Accepted Scottish Rite, are, it must be confessed, derived only from the assertions made in the Grand Constitutions of 1786, and from the statements of the earliest bodies that have received and recognized these Constitutions. If the document is not authentic, and if those who made the statements here have been mistaken or been dishonest, then the proof of Frederick's interest and labors in Masonry must fall to the ground. Yet, on the other side, the opponents of the theory that in May, 1786, the King signed the Constitutions—which fact alone would be sufficient to establish his Masonic character—have been able to bring forward in support of their denial little more than mere conjecture, and, in some instances, perversions of acknowledged history. Brother Albert Pike, in the edition of the Grand Constitutions which he prepared for the use of the Supreme Council of the Southern Jurisdiction, and published in 1872, has most thoroughly investigated this subject with the learning of a scholar and the acumen of a lawyer. While unable to advance any new facts, he has collected all the authorities, and has, by the most irrefragible arguments, shown that the conclusions of those who deny the authenticity of the Constitutions of 1786, and Frederick's connection with them, are illogical, and are sustained only by false statements and wild conjecture. Brother Pike very candidly says:

“There is no doubt that Frederick came to the conclusion that the great pretensions of Masonry in the blue degrees were merely imaginary and deceptive. He ridiculed the Order, and thought its ceremonies mere child's play; and some of his sayings to that effect have been preserved. But it does not at all follow that he might not at a later day have found it politic to put himself at the head of an Order that had become a power, and, adopting such of the degrees as were not objectionable, to reject all that were of dangerous tendency, that had fallen into the hands of the Jesuits, or been engrafted on the Order by the Illuminati.”

“It is evident that the question of what active part Frederick took in the affairs of Masonry is not yet settled. Those who claim him as having been, to within a short period before his death, an active patron and worker in the Order, attempt to sustain their position by the production of certain documents. Those who deny that position assert that those documents have been forged. Yet it must be admitted that the proofs of forgery that have been offered are not such as in an ordinary criminal trial would satisfy a jury.”—Mackoy's *Encyclopædia of Freemasonry*, Article Frederick the Great.

of Prussia. In some lodges the President is styled Grand Commander, in others Great Sovereign. The East is hung with black velvet, embroidered with silver and strewed with death's heads transpierced with a poniard. The throne is hung with black velvet, with large white stripes and silver fringe. Over the throne is a double-headed eagle crowned, with his wings open but not spread. He holds a sword in his claws. A death's head transpierced with a poniard, is sometimes used instead of an eagle.

The drapery of the canopy is strewed with red Teutonic crosses and brilliant stars. In the back of the canopy is a large Teutonic cross of red cloth. In each side of the throne is one of the standards of the order. The hall is illuminated by five candles of yellow wax. The West is hung with red tapestry. Towards the west end of the hall is a large mausoleum in the shape of a pyramid.

A funeral urn, covered with a black veil, is placed on the platform of the mausoleum. It is surrounded by a crown of laurel. On the right of the urn is a regal crown; on the left a popish tiara. At the upper angle of the mausoleum is a vase in which burns spirits of wine. On the right and left of the mausoleum there are small pans in which perfumes burn and create thick smoke which renders surrounding objects almost invisible. In the middle of the West, is an altar on which are placed a human skull inlaid with silver, a decanter of red wine and a loaf of white bread, all of which is covered by a white cloth which is removed at a certain period of the ceremony.

Between the East and the altar is the mysterious ladder which a black cloth conceals from the candidate till the moment specified in the ritual. On each side of

the mausoleum and a little behind, is stationed a Knight armed with an axe. A meeting of five Knights Kadosh is called a Council. This mysterious ladder has two supporters of seven steps each. The first supporter on the right is called *Oheb Eloah*.³⁵⁴

The second supporter on the left is called *Oheb Karobo*.

The names of the steps, beginning at the bottom on first step are as follows, viz:

*Tsedakah, Shor Laban, Mathoc, Emunah,*³⁵⁵ *Amal, Sagghi, Sabbal.* The seventh and last is called *Ghemul, Binah, Thebunah.*

The steps of the supporter on the left are as follows, beginning also at the bottom:

Astronomy, Music, Geometry, Arithmetic, Logic, Rhetoric, Grammar.

Master of Ceremonies—(Seven knocks on door; 00 00 00.) (Music stops.)

Thrice Puissant Grand Master—Sir Knight First Lieutenant Grand Master, who dares thus to interrupt our deliberations?

First Lieutenant Grand Master—Sir Knight Second Lieutenant Grand Master, who dares thus to interrupt our deliberations?

Second Lieutenant Grand Master—Sir Knight Captain of the Guards, inquire who dares thus to interrupt our deliberations?

Note 354.—"This and *Oheb Karobe*, Love of our Neighbor, are the names of the two supports of the Ladder of Kadosh. Collectively, they allude to that divine passage, 'Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Hence the Ladder of Kadosh is supported by these two Christian commandments."—*Mackey's Encyclopedia of Freemasonry*, Article *Oheb Eloah*.

Note 355.—"Sometimes spelled *Amunah*, but not in accordance with the Masoretic points. A significant word in the high degrees, signifying fidelity, especially in fulfilling one's promises."—*Mackey's Encyclopedia of Freemasonry*, Article *Emunah*.

N. B.—Previous to seating the Knights the *Thrice Puissant Grand Master* puts on the left foot of the candidate the spur of Knighthood. All resume their seats with the exception of the candidate and *Master of Ceremonies*.

Captain of Guard — (Opening the door a little.) Who dares thus to interrupt our deliberations?

Master of Ceremonies—It is a Grand Scotch Knight of St. Andrew of Scotland, who after having obtained from the illustrious *Areopagus* leave to proceed further craves the Grand Master's high influence for the purpose of being admitted into the holy order of which he is the supreme chief.

Captain of Guard—(After closing the door.) Sir Knight Second Lieutenant Grand Master, it is a Grand Scotch Knight of St. Andrew of Scotland, who after having obtained from the illustrious *Areopagus* leave to proceed further, craves the Grand Master's high influence for the purpose of being admitted into the holy order of which he is the supreme chief.

Second Lieutenant Grand Master—Sir Knight First Lieutenant Grand Master, it is a Grand Scotch Knight of St. Andrew of Scotland, who after having obtained from the illustrious *Areopagus* leave to proceed further, craves the Grand Master's high influence for the purpose of being admitted into the holy order of which he is the supreme chief.

First Lieutenant Grand Master—*Thrice Puissant Grand Master*, it is a Grand Scotch Knight of St. Andrew of Scotland, who after having obtained from the illustrious *Areopagus* leave to proceed further, craves your high influence for the purpose of being admitted into the holy order of which you are the supreme chief.

Thrice Puissant Grand Master—What is his name?

First Lieutenant Grand Master—What is his name?

Second Lieutenant Grand Master—What is his name?

Captain of Guard—(Opening the door a little.) What name? (*Master of Ceremonies* gives the candidate's name. *Captain of the Guards* then reports the name to

the Second Lieutenant, he to the First Lieutenant, and this officer to the Thrice Puissant.)

Thrice Puissant Grand Master—(To First Lieutenant Grand Master.) What right has he?

First Lieutenant Grand Master—(To Second Lieutenant Grand Master.) What right has he?

Second Lieutenant Grand Master—(To Captain of the Guard.) What right has he?

Captain of Guard—(To Master of Ceremonies.) What right has he?

Master of Ceremonies—He possesses all the rights which he derives from the higher degrees, already conferred upon him, but the only one which he makes bold to appeal to, is that of being a man. His rights are expressed by *Michtar*.

Captain of Guard—He possesses all the rights which he derives from the higher degrees already conferred upon him, but the only one which he makes bold to appeal to, is that of being a man. His rights are expressed by *Michtar*.

Second Lieutenant Grand Master—He possesses all the rights which he derives from the higher degrees already conferred upon him, but the only one which he makes bold to appeal to, is that of being a man. His rights are expressed by *Michtar*.

First Lieutenant Grand Master—He possesses all the rights which he derives from the higher degrees already conferred upon him, but the only one which he makes bold to appeal to, is that of being a man. His rights are expressed by *Michtar*.

Thrice Puissant Grand Master—Permit him to enter.

First Lieutenant Grand Master—Permit him to enter.

Second Lieutenant Grand Master—Permit him to enter. (Captain of the Guards then opens the door and

gives admittance to the Master of Ceremonies and the candidate, who place themselves in advance of the mausoleum.)

Thrice Puissant Grand Master—(To Master of Ceremonies.) Since you have ventured to introduce this intruder among us, and were so bold as to give him no other title than that of being a man, what do you understand by that word?

Master of Ceremonies—By "man" I understand a being divested of the prejudices and superstitions of his childhood, who is determined to follow unflinchingly in the path of truth. A being whom no puerile consideration can check in his glorious career.

Thrice Puissant Grand Master—If such be the disposition of the candidate, let him kneel and behold that mausoleum. (Master of Ceremonies causes the candidate to turn toward mausoleum, directs him to kneel and to extend his hand toward the urn on which are written the letters J.-B.-M.)

Thrice Puissant Grand Master—(To candidate.) When your rashness prompted you to enter this awful Sanctuary, you were no doubt informed of the danger which threatened you, and of the trials which still await you. Swear therefore, upon your word of honor, never to reveal what you have seen or heard hitherto. Remember however, that even now you are at liberty to withdraw in peace, if a timid conscience, if prejudices and superstition or any other reason, cause you to hesitate, but forget not that the slightest indiscretion will cost you your life. Are you still willing to proceed?

Candidate—Yes, and I solemnly take the oath you require.

Thrice Puissant Grand Master—(To candidate who is still on his knees.) Since you will proceed, we must

unfold to you the mysteries and real object of Scotch Masonry. Rise and be seated. If the degrees which you have hitherto received have elicited your attention and study, you must certainly come to the conclusion that a great mystery is hidden under the various emblems which have been successively presented to you. And now shall be fulfilled the promise which has so often been made to you. In one word you shall receive the true light. Although the degree which is now being conferred upon you, is but the 30th of our Hierarchy, it is nevertheless the *Ne plus ultra* of Masonic knowledge.

In almost all the rituals of this degree, nothing but vengeance is spoken of. But this is an allegory without meaning, for this degree contains all the philosophy of our sublime institution, which is nothing more, nothing less, than the actual result of our Thrice Puissant Grand Master's philosophy, and philosophy discountenances vengeance. Virtue alone and good examples, patience and energy in opposing evil can ensure its triumphs. In this, no more than in the preceding degrees, have we to avenge the death of Hiram Abiff, or even the slaughter of the Knights Templars, and the murder of their Grand Master. And if the ceremonies of this degree recall to our minds the catastrophe resulting in the overthrow of an illustrious order, it is true nevertheless that the commemoration of the bloody tragedy of the 11th day of March 1314, has not for its object to perpetuate ideas of vengeance against its perpetrators, which would be absurd and anti-masonic, but to make us feel the necessity of union, the better to resist tyranny and unmask imposture, and ultimately to substitute for both, even by force of arms, if necessary, the reign of liberty, equality and fraternity. And indeed, these three words

contain the whole doctrine of our Thrice Puissant Grand Master. Masonry is the history of mankind and we must own that our fore-fathers acted wisely when in order to illustrate the sublime teachings of our institution, they selected the most striking events in that history, the better to impress upon our minds the fatal results of discord which alone encourages usurpers in their bloody and ungodly schemes. For if men, one and all, had always been united by the ties of fraternity and consequently by the duties they owe to their brethren, would there have been any possibility for the Jewish hierarchs to have murdered our Thrice Puissant Grand Master? For the French and Romish Hierarchs to have slaughtered the Knights Templars? And in later days, the Calvinists of France? Most undoubtedly not. If then we wish order and peace to prevail on earth, we must be united; we must have but one will, but one mind. Both we find in the teachings of Masonry only, and against that compact of unity, tyranny and usurpation, whether religious or political, must fall subdued and powerless. And now my brother, that by your courage, your resolution to discharge your duty as a man and as a Knight, you have won our confidence, we will give you a pledge of our regard. But you must go through a last and necessary trial. Rise my brother!

Thrice Puissant Grand Master—Sir Knight Master of Ceremonies, conduct the candidate to the mysterious ladder. (Master of Ceremonies conducts the candidate to the ladder, which is then uncovered.)

Thrice Puissant Grand Master—First and Second Lieutenant Grand Masters, officers and Knights, form a circle around the mysterious ladder. (Order is obeyed.)

Thrice Puissant Grand Master—(To candidate.) My brother, you will now ascend the first step of our mys-

terious ladder. (Order is obeyed.)

Thrice Puissant Grand Master—My brother, the ladder before you has two supporters, the one on the right bears the Hebrew words *Oheb Eloah*, that is *Loving God*, the one on the left bears the Hebrew words *Oheb Karobo*, that is *loving his neighbor*.

There are seven steps on each side; each step has a word written upon it. The words on one side of the ladder are Hebrew, on the other side the words are English. The name of the first step on which you now stand is called *Tsedakah*, which means *Justice*, because upon justice must be based all our actions; because a true Knight Kadosh, even when called upon to punish, must not forget that justice is never to be violated.

Thrice Puissant Grand Master—(Strikes one with the pommel of his sword. Candidate then ascends the second step.) This second step is called *Shor-Laban*, that is *White Ox*; a figure to teach us that by constant and patient labor, and the purity of our intentions only, we may hope to witness the success of our cause.

Thrice Puissant Grand Master—(Strikes one. Candidate ascends third step.) This step is called *Mathoc*, that is *Meekness*. This virtue is so valuable in the profane world, it is still more necessary in the Knight Kadosh. For it is by this virtue only that we may hope to convince our erring brethren, and influence them to enter the path of true happiness and liberty.

Thrice Puissant Grand Master—(Strikes one. Candidate ascends fourth step.) This fourth step is called *Emunah*, that is *Fidelity, Steadiness*. You easily understand how precious this quality is in a Knight Kadosh. There can be no success for him if he is not faithful to his obligations, if he is luke warm in fulfilling his duty.

It is with these virtues especially that he will secure the triumph of that truth which must be the constant object of all his worship, and were truth banished from the hearts of all other men it ought ever to be found in the heart of a Knight Kadosh.

Thrice Puissant Grand Master—(Knocks one. Candidate ascends fifth step.) This fifth step is called *Amal-Sagghi*, that is *Great Labor*. And truly it is only by unceasing exertions; by great labor that we can attain the object we have in view. And if labor is necessary for man in all the walks of life, it is still more so for a Knight Kadosh, who neither can, nor must, take any rest so long as the welfare of humanity is not definitely secured.

We must have patience in adversity, live in perfect union among ourselves; and for that purpose, we must be very cautious and never admit among us any one of whom we are not sure, or whose will is not free, such as religious monks, kings, princes and lords of the world; for their ideas of liberty are in opposition to the doctrine of our Thrice Puissant Grand Master.

Thrice Puissant Grand Master—(Strikes one. Candidate ascends sixth step.) This sixth step is called *Sabbal*, that is *Burden*, to remind us of our task. We have to undergo many trials; many dangers threaten us and we must never be taken by surprise. We must always be united, and for that purpose, we must forgive our brethren their errors and their faults if we wish them to forgive ours.

Thrice Puissant Grand Master—(Strikes one. Candidate ascends seventh step.) This seventh step is called *Ghemul, Binah, Thebunah*, that is *Generosity, Intelligence and Prudence*. And indeed, my brother, this must

be the last step of perfection. A generous man is always ready to sacrifice himself for the benefit of his brethren. An intelligent man studies the secrets of nature, and draws therefrom all that can promote human happiness. A prudent man does not waste his resources and never trusts to hazard. He is very cautious so that when the time comes for execution, every circumstance may contribute to the success of our holy cause. (A pause.)

MUSIC.

(After a few moments the music stops.)

Thrice Puissant Grand Master—On the other side of the ladder are written the names of those sciences which all men sincerely desiring to help their fellow creatures must study. Nothing can be expected from an ignorant man. He is bound forever to be a dupe and consequently a slave. A well informed man is free for education has expanded his intellect, enlarged his mind and has borne him, as it were, to the very steps of the throne of eternal truth. He sees, he understands, he knows. Light is given to him. To his brethren he may be a guide, a teacher. But an ignorant man is blind. He staggers in the dark and falls a victim to imposture and tyranny. And what is still worse; he very soon becomes an instrument of oppression to ensnare his own brethren. He knows not the extent of the mischief done by him. His conscience speaks not, and, thanks to his ignorance, humanity retrogrades to barbarism and idiocy. Study then my brother, study without ceasing, and be always guided by the noble ambition of teaching and directing your brethren.

The word written on the last or seventh step, of the other side of the ladder, is *Grammar*; that is the art of speaking and writing correctly. He who is unacquainted with his own language excites the mirth of others, and where ridicule exists, there can be no confidence.

The word written on the sixth step is *Rhetoric*. That

is, the art of speaking on any subject, with elegance, propriety and force. Rhetoric is the theory of eloquence. It is not *given* to every man to be eloquent, but every man should know the rules of eloquence. The power of speech is immense, and you certainly know, that in all the revolutions, by which the people have attempted to reconquer their liberty and their rights, speech has been the chief weapon used by their leaders to enlighten and guide the masses. The word written on the fifth step is *Logic*. That is the art of making use of reason, in our inquiries after truth and in the communication of it to others. It is indispensable. For Grammar and even eloquence itself would avail nothing if you failed to know how to draw conclusions in proof of what you assert, victory can be obtained only by the power and propriety of reasoning.

The word written on the fourth step is *Arithmetic*. That is, the science of numbers. It is useless here to demonstrate the necessity of this science, for it is the A. B. C. of the most common education.

The word written on the third step is *Geometry*. That is the art of measuring space. Space has three dimensions, length, breadth and thickness. By means of Geometry, the Architect draws his plans, the General stations his army, the Engineer selects the spot where to make his entrenchments; his fortifications. By the means of geometry, geographers can measure the dimensions of the globe, the extent of the seas, the position of the several states, empires, kingdoms and provinces of this world. With the aid of geometry, astronomers have succeeded in making observations and in counting the periods of time, the return of seasons of years. In a word geometry is the basis of Arithmetic and the principles of mathematics.

The word written on the second step is *Music*. That is the science of harmony. Not only does harmony soften and polish the manners and awaken tender and kind feelings in the rudest hearts, but it is also indispensable in distributing all the works of man. The eyes are fascinated by symmetry and the ear by the sounds of harmony. It seems ever to invite the mind to further investigations in the vast fields of happiness.

The word written on the first step is *Astronomy*. That is the science of the motion, magnitude and position of the celestial bodies. The firmament is an open book, on the pages of which is written the word of God, in all its majestic splendor.

With the assistance of astronomy we can observe the motions, measure the distances, comprehend the magnitudes and calculate the periods and eclipses of the heavenly bodies. The study of astronomy furnishes us with unparalleled instances of the power, wisdom and goodness of our Father who dwells in heaven, and in the hearts of all good Masons. Astronomy is the religion of space, leading man through a starry peristyle, up to the religion of ideas.

My brother, all these several sciences, as you may easily understand, give a full sway to human intelligence and elevate it by study and meditation, to the very last degree of perfection, to which the genius of man can pretend. *Ne plus ultra*. (As these last words are uttered the ladder is suddenly lowered, and the candidate, supported by two Knights, finds himself on the floor.)

Thrice Puissant Grand Master—(To candidate.) This sudden fall, so unexpected, is the emblem of the misfortunes which may strike you, whatever may be the extent

of your knowledge and your virtues. Whatever may be the degree of elevation to which you may have attained among men, a single breath can bring you down to a common level. Then you will know the value of sound philosophy, such as is taught by Scotch Masonry. Virtue, which you will have constantly practiced will be your refuge and your consolation; that strength of mind which you will find in the store-house of your heart and the elements of which we are happy to perceive in you, will enable you to suffer nobly the slings and arrows of outrageous fortune.

Thrice Puissant Grand Master—Order, Sir Knights! (All rise and place themselves under the sign of order.)

MUSIC.

(*Thrice Puissant Grand Master* leaves his seat and proceeds to mausoleum when music stops.)

Thrice Puissant Grand Master—Sir Knights, form a circle in front of the mausoleum. (Order is obeyed.)

Thrice Puissant Grand Master—Sir Knights, on your knees! (Members and candidate kneel.)

Thrice Puissant Grand Master—(Taking the hand of the candidate and pointing to the urn.) Noble victim whose name is concealed under the emblem of the S. of W. of the first three degrees. Oh Thou, whose ashes were gathered from the pile on which two infamous tyrants have, by the most excruciating tortures, terminated thy glorious life. Oh Thou, whom we have ever glorified under the several names of J. of B. and of M. Thou, our illustrious Grand Master Jacobus Burgundus Molay. I here invoke thy great name and memory. I bring thee a disciple, aye, a disciple who will follow thy virtues, thy magnanimity. Be thou a

witness to the oath he will now take. May he look with horror on the oppressors of humanity and help us ultimately to accomplish our noble labor. To punish crime and to protect innocence.

Thrice Puissant Grand Master—To candidate. Repeat with me!

FOURTH OATH, KNIGHT KADOSH.

Ido most solemnly promise and swear, upon my word of honor and upon this urn which recalls to my mind the memory of a virtuous man who fell a victim to tyranny and imposture, to be faithful to all my former obligations; to pay due obedience to the statutes of the Grand Elect Knights Kadosh, and I hereby renew the oath which I have taken as a Knight Rose Croix.

I furthermore promise and swear constantly to strive to reach the true and grand object of a Knight Kadosh. To protect innocence and to punish crime, and from this day forward to devote myself to the holy cause of humanity.

I furthermore promise and swear to use every means in my power to crush tyranny, to unmask and confound imposture, to contribute with all my might to the diffusion of light and to the propagation of liberal ideas, wheresoever I may be.

I furthermore promise and swear to defend the public weal; to consider the oppressed as my brethren, and the oppressors as my enemies.

I furthermore promise and swear to free my fellow beings from the disgraceful yoke of tyranny and imposture under which they groan, and as much as in me lies, to secure for my brethren, according to their capacity and merit, the share to which they are legitimately entitled in the legal sovereignty of the people.

I henceforth devote and consign myself to disgrace and contempt, to the execration and punishment of the Grand Elect Knights Kadosh, if I ever fail in this my

solemn obligation, or if I ever pass over to despots and imposters. *God by my witness, my shield! Amen. Amen. Amen.*

Thrice Puissant Grand Master—Rise, Sir Knights. (All rise and place themselves under the sign of order.)

Thrice Puissant Grand Master—(To candidate.) Let us do our duty and perform a solemn ceremony, the object of which is more fully to convey to your mind the necessity of ever keeping the sacred obligations which you have this day taken. (Removes the cloth from the altar on which is the skull.)

Thrice Puissant Grand Master—My brother, you are now convinced that the degree of Knight Kadosh is the apex of the Masonic edifice. It contains all the science of Masonry. You are rapidly approaching the end of its teachings, and as all in this degree assumes an appearance of actual reality, I will, as it is my duty, lay your finger on the terrible symbol of human equality. (He puts candidate's hand on the skull.) Are these the remains of the most powerful, or of the most humble of mortals? Who can answer this question? We all enter life in the same manner, and before death all rank and privileges disappear. This is the truth, acknowledged and proclaimed by the Knights Kadosh, and in order never to forget it, they all drink from the same cup, from the cup of equality. They all break together the bread of fraternity, the bread which is as necessary to the life of the poor, as to the life of the rich; as well to the life of the strong, as to the life of the weak; as well to the life of the tyrant, as to the life of the victim. (Thrice Puissant Grand Master then breaks the bread and distributes it among the Knights; then fills the cup, drinks and passes it to his neighbor, and he to his till all have drunk.)

Thrice Puissant Grand Master—(Pointing to the regal crown.) This crown my brother, is the emblem of hypocrisy and tyranny. It represents the crown of

Philip the Fair, King of France, and the crown of all those, who under the name of kings and monarchs have usurped the power, exclusively belonging to the people and for that reason we trample it under foot, and we invite you to do the same. (Thrice Puissant Grand Master then throws the crown on the floor and tramples upon it. The candidate and all the Knights also trample on it, when all the Knights brandish their poniards and exclaim:)

All—Down with tyrants. May thus roll in the dust, the crown of every king and potentate.

Thrice Puissant Grand Master—(Passing over to the Tiara.) This represents the Tiara of the cruel and cowardly Pontiff, who sacrificed to his ambition the illustrious order of those Knights Templars of whom we are the true successors. A crown of gold and precious stones ill befits the humble head of one who pretends to be successor, the Vicar, of Jesus of Nazareth. It is therefore the crown of an imposter, and it is in the name of him who said "neither be ye called Masters," that we trample it under our feet.

Thrice Puissant Grand Master—(To candidate.) Are you disposed to do the same?

*Candidate—*I am. (Thrice Puissant Grand Master then throws the Tiara on the floor and tramples upon it, the candidate and all the Knights also trample on it, when all the Knights brandishing their poniards exclaim:)

All—Down with imposture!

Thrice Puissant Grand Master—(To candidate.) You have made good the hopes we entertained of you. You have discarded all stupid and vulgar prejudices. You now fully deserve to be Knighted Kadosh.

Thrice Puissant Grand Master—(Striking the shoulders of the candidate three times with the flat of his sword.) To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Grand Consistory of Sublime Prinees of the Royal Secret, 32nd degree of the, Ancient and Accepted Scottish Rite, in and for the Sovereign and Independent State of, under the jurisdiction of the Supreme Council for the northern jurisdiction of the United States of America, sitting at the city of New York, State of New York, and by virtue of the authority vested in me by Council of Kadosh, No. . . . I receive and constitute you a Knight Kadosh, or Knight of the Black and White Eagle, and an active member of this Council of Kadosh. (Thrice Puissant Grand Master returns to the throne and takes his seat.)

Thrice Puissant Grand Master—(One knock with pommel of sword.) Be seated Sir Knights.

N B—Previous to seating the Knights the Thrice Puissant Grand Master puts on the left foot of the candidate the spur of Knighthood. All resume their seats with the exception of the candidate and Master of Ceremonies.

Thrice Puissant Grand Master—(To candidate.) We will now my brother, proceed to give you the signs, tokens and words of the degree of Knights Kadosh. (As the Thrice Puissant Grand Master explains the signs, the Master of Ceremonies causes the candidate to execute the motions.)



Sign of Kadosh.

SIGN OF KADOSH.

Place the right hand on the heart, the fingers separated. Let the right hand fall on the right knee. Bend and grasp the knee; then seize the poniard which is suspended from the ribbon, raise it to the height of the shoulder, as if to strike and say, *Nekam Adonai.*

SIGN OF ORDER.

Hold the sword in the left hand and place the right hand extended over the heart.



Sign of Order.
Knight Kadosh.



Token, Knight Kadosh. Second Position.

TOKEN.

Place right foot to right foot, and knee to knee; present the right first, the thumb elevated, seize the thumb alternately, let it slip and step back a pace, then raise the arm as if to strike with the poniard. In doing this the first says, *Nekamah-bealim*, and the other answers, *Pharash-kol*.³⁵⁶

BATTERY:—Seven strokes, by three, two and one; 000 00 0.

HOURS OF MEETINGS—The Council opens at the beginning of night and closes at daybreak.

Note 356.—“Pharazal. A significant word in the high degrees, and there said, in the old rituals, to signify ‘we shall all be united.’ Delaney gives it as pharaz kol, and says it means ‘all is explained.’”—Mackey’s Encyclopædia of Freemasonry, Article Pharazal.

AGE:—The Knights Kadosh have no age; they have a century or more.

PASS WORD:—To enter, *Nekam*. Answer *Menahhem*, that is *Consolator*. To retire, *Phaal-Kol*. Answer *Pharash-Koh*.

SACRED WORD:—*Nekamah-bealim*. Answer *Pharash-Koh*. But more generally *Nekam-Adonai*. Answer *Pharash-Kol*.

MARCH:—Make three hurried steps, the hands crossed on the head. Kneel on one knee. Present the poniard, by the handle, to the President, who leaves his seat, raises the Knight and conducts him to the East. The word *Mishtar*, which expresses the rights of a Knight Kadosh, means that it is the duty of one who is commissioned to execute the decree of the Judge.

MUSIC.

[Thrice Puissant Grand Master leaves his seat and introduces the candidate to all the Knights, who shake hands with him, and a moment after the music stops when Thrice Puissant Grand Master returns to his seat.]

Thrice Puissant Grand Master—Sir Knight Master of Ceremonies, conduct the candidate to the seat of honor in the East. (Order is obeyed.)

Thrice Puissant Grand Master—Be seated, Sir Knights. Sir Knight of Eloquence, the floor is yours. (Knight of Eloquence rises, bows and delivers the following discourse:)

DISCOURSE.

Sir Knights, newly initiated. You have just passed through a most solemn, instructive and impressive ceremony. You rise from an intellectual repast, which will no doubt, furnish rich material for future reflection, and I feel confident that you will make a profitable application of the lessons you have received. By virtue of

the office which I have the honor to hold in this Council, it is my duty as well as my privilege to address you on this interesting occasion. Were the task self imposed, I should consider that I was rendering myself liable to the charge of temerity; as it is, I approach the performance of it with diffidence, surrounded as I am by so many bright and honored lights of our Hierarchy; brothers who by their zeal, energy, intelligence and well-directed researches, have shed additional lustre upon our annals.

We will not now occupy your attention in the discussions of when or where Masonry first became a distinct organization, neither will we pause to answer the cavil of those who insist that all of Masonry is contained in the first three degrees; nor of those who are pleased to call the higher degrees of Scotch Masonry side degrees; ornamental degrees. Their argument is the old one; that Masonry is unchangeable, and that these degrees, not having been originally a part of the system, cannot belong to it. They mistake progress for change. When the spirit of God moved upon the face of the waters; when the Great Jehovah ordained the creation of the world; when the first sun rose to greet with its beams, the new morning and the august command was uttered: "Let there be light," the lips of deity breathed Masonry into existence and it must live forever more; for truth is eternal, and the principles of truth are the foundation of Masonry.

Masonry is unchangeable, but it must of necessity in the fulfillment of its mission keep pace with the advance of civilization, the arts and sciences. It must lead and not be led by them. This is progress; it is not change. Electricity is co-existent with matter. It is the same now, and will be to the end of time, as it was at crea-

tion's dawn.

To our forefathers it was a dread inspiring mysterious agent of destruction, and to this day it is comparatively little understood. Your own great philosopher, the immortal Franklin, in the eighteenth century, first disarmed it of its terrors, reduced it to subjection to the will of man, and opened a way for further investigation. But it was reserved for our day to improve upon the work that he inaugurated, when; Oh wondrous achievement of science; it is become the medium of instant communication between the most distant parts of the globe. A simple wire, wrought out of the bowels of the earth, carries with the velocity of imagination, invisible messengers. The pulse beats of London, Paris and St. Petersburg can be felt and counted on the shores of the Atlantic.

And is the principle of electricity changed? No, it is not changed, but the arts and sciences have combined to make it subservient to the wants of man.

What is Masonry? Is it not the pursuit of science; the practice of virtue, and the teaching of those sublime doctrines which tend to bind the whole family of men in fraternal union?

If this definition is correct, it remains for us only to proceed to make the application and to trace the means we shall employ in accomplishing its object. It is a task that we should all zealously undertake, as we shall all be sharers in the glory and prosperity of our united labors, if success attend our laudable efforts. I ask your indulgence therefore, whilst I address myself to the subject, which I shall briefly discuss under three heads.

The first, presenting general considerations of the objects of our institution, will conduct our minds to a

proper point, whence our work may go hand in hand with our principles.

The second will treat of the instructions to be given to candidates concerning our doctrines and precepts.

And the third, of the encouragement and recompense which await those, who, by their zeal and labors, shall prove themselves worthy.

Truth, Light and Liberty are the natural heritage of man. But many who admit the correctness of this axiom, in a general sense, exclaim that all cannot understand the truth, appreciate the light, or make a proper use of the liberty which we assert is their birth-right. A large portion of mankind arrogate to themselves the right to maintain in ignorance and slavish dependence, millions of their fellow creatures, the children of the same great parent, created in his own image the masterpiece of his handiwork. If those who possessed the capacity and power had employed as much talent and ingenuity, and expended as much treasure in the cultivation of the minds and faculties of their species as they have in blinding, deceiving and debasing them, the noble family of man could at this day present a spectacle of so much happiness, peace and contentment, as to be worthy the regard of their creator, who being good and just, certainly never intended that they should exist in a state of ignorance and misery. The truth of this you cannot but acknowledge, since it is the principle which gave birth to Masonry. No, we are not born to remain in ignorance and misery. Masonry then is destined to repair the injuries which society has sustained from the machinations of its enemies and to make out the means whereby man may be restored to his natural rights and dignity, as an intelligent being.

The degree of Knight Kadosh; that is to say, Sacred or Holy Knight, which is one of the most elevated in our order, presents great facilities for the accomplishment we have in view.

To explain this end, we must direct our attention rather to the consideration of what Masonry should be in our day, than to what it has been heretofore. We must, in a manner, draw a veil over the past, that our glimpse of the future may not be prejudiced.

We will not discuss further the origin or the history of Masonry. Each one has liberty to adopt the opinions that seem to him most reasonable. To suppose that its source was in Egypt or India; that it sprang from such a war; or such a sect; that it was the offspring of such a revolution, or such a system of astronomy or religion.

The Knights Kadosh will abandon for the present, the charms of erudition, for considerations of more immediate importance. I mean the application of the principles of Masonry to the accomplishment of our designs, and it is precisely for this purpose that they established such bodies as that which is now convened.

Already we have decreed our laws and regulations, and we are now about to commence our labors. We feel the necessity of putting into operation our lofty conceptions, but at the outset, the fear that our zeal may overrun our prudence calls up in our minds the question how are we to take part effectively in these labors? Who will be our guide, our teacher? Strange position which reveals in an instant, and notwithstanding our willingness, the obstacles and embarrassments which we must encounter. What shall we teach our disciples? What dogmas, what principles? In one word, how shall we most judiciously co-operate with each other for the

welfare of humanity? For you must be aware that this is the aim of all our teachings, of all that you have obligated yourselves to perform.

These questions, my bretheren, however important and however embarrassing they may be, happily admit of an easy and simple solution. Your only difficulty will be in the selection, out of the different means which may present themselves; and in order to enable you more speedily to arrive at that choice, I have only to remind you of one thing, and that is, the solemn obligation which you have just taken, and which we tacitly renew every time that we reassemble. You have sworn to combat fanaticism and superstition. Well, Sir Knights, in this obligation you will find the source of all your duties, and the possibility of performing them. It contains the dogmas and morality which you will present to those who are worthy of being employed in the noble works for which we are associated. To wage war against fanaticism and superstition, seems to me to be one of the most glorious human efforts of virtue, for it is an enterprise fraught with difficulty and encompassed with dangers, offering no other recompense than the approval of your own conscience, or that of those true brothers who find their sweetest enjoyments in the promotion of the welfare of their fellows, and for those who can appreciate such recompense, it is the greatest that can be given or enjoyed.

But what is fanaticism and what is superstition? will perhaps be the question of the newly initiated, and how can we combat them without causing disorders in the body politic which they infect, without drawing on our own heads the direful vengeance of those whose prosperity depends upon them? What then are fanaticism and

superstition?

Ah, my brethren, the heart sickens and pales at the mention of those words; the mind recoils with horror at the reflection, they give rise to. To endeavor to paint them, is to expose ones self to their fury. Merciful God; in thy holy name their blasphemous atrocities have been perpetrated. In the sacred name of religion they have polluted thy footstool. When they are mentioned we should drape our temples in mourning, and draw a veil over the name of the eternal. Ah! my brethren, vain would be the attempt to calculate the evils which they have engendered; to count the tears or measure the blood with which they have deluged this fair earth. Who can reckon the number of their victims? That which astonishes, while it consoles, is the admirable courage which you still display in entering the lists against those uncompromising foes of human rights, whom no earthly power has ever yet been able to subdue. Having conceived that there is some hope of success, you are resolved to make the attempt, and you query with yourself where are the weapons that you are to employ? These weapons exist my brethren; they are within your reach. It remains only for you to seize them and to use them with the force of resolution, strengthened only by the consciousness that your cause is just. These weapons are science, truth and humanity. Fanaticism is the offspring of ignorance. To ignorance, oppose knowledge, which springs from enlightened education. Instruct the masses; teach them truth. To knowledge add virtue, and the universe is saved.

There are no weapons more sure or more terrible than those which I propose. The veriest despots and tyrants tremble before them. Heaven has ordained no others.

But the monster is also begotten of ambition and fraud. Well, even against these, your weapons are the same. Your only resources are science and truth. Present unceasingly to the eyes and ears of all the world the melancholy results of deceit and ambition. The history of the past, spread as a map before them, will be your faithful ally in the contest. Select there examples and facts the most striking.

History speaks trumpet tongued of the many centuries of the degradation and misery of our race. History will speak for you. Its simple but affecting truths will touch the hardest hearts, and confound those of the most perverse. Show them countries invaded, devastated, desolated. Point them out valleys strewn with the whitening bones of God's children and mountains streaming with human gore. Show them that everlasting servitude; the tortures, the scaffold, the fagot or the lingering death in the dungeon. There exists still the wrecks of nations which bear faithful testimony to these frightful episodes, in their history, and whose children, even at this day, weep over the ruins of their cities and the blackened records of their countries.

Ask the unfortunate descendents of Idumea of whom Israelites is the ancient name. They can, better than any others, tell you the cost of ignorance and ambition, and to what deplorable excesses they lead.

Ask them how many millions of lives have been sacrificed to them, and at whose orders? Ask them why they burned their infants alive in sacrifice to Moloch, the very god of the people whom they had exterminated?

Ask them why their priests dethroned at will and murdered their own Monarchs, and why their Kings assassinated each other?

Demand of them under what circumstances the brother was obliged to slay his brother, the father, his son, his daughter, his wife, his friend, the most tender?

Under what circumstances they were compelled to give whole cities to the flames and exterminate every

living thing, and butcher the men, the women and the helpless infants clinging to the breasts of their mothers?

Ask of the ancient Gauls for what reason they also burned their women and children as sacrifices to their god Teutates, and consulted the destinies of the future in their entrails?

Come down to more modern ages. Ask what caused the division and fall of the Roman Empire? Who murdered the Saxons, the Waldenses, the Albigenses? Who massacred the Aborigines of America, and half the people of Europe?

Listen to that bell; the peals say St. Bartholomew. Who caused the best and purest blood of France to rain like water over the land? Pass through the streets of the city of Paris and ask who has strewed them with corpses and gore? Do you see the head of the most virtuous of men; of Admiral Coligny? Tell us who struck it off? Who sent as a present the most acceptable to the High Priest of Rome, as a trophy in whose infamous revelries celebrated in token of a still more infamous victory? Who then perpetrated these crimes; these atrocious deeds? Answer I say! Is it not ambition? Is it not fanaticism, superstition and ignorance?

But my brethren, Heaven has not put entirely out of our reach a remedy for evils so grave. He who created the sun to give light to the universe, has also created reason, the sun of our human system, and furnished science to guide us through the labyrinth of unspeakable difficulties and calamities. To contend against this fanaticism Heaven created men of talent, virtue and genius, and each age has given birth to a benefactor of his race contemporary with the most accursed of its enemies.

Heroes, sages, friends of humanity have appeared successively through all descending time, to enlighten, to comfort the earth.

Hail their august names, contemplate their divine precepts, their virtues, their sublime actions, and keep

them unceasingly present to your recollection. The remembrance of them is sufficient to reanimate hope in despairing hearts, and you will prove that the good done by them can also be accomplished in our days.

Quote often the precepts of Zoroaster³⁵⁷ and Confucius. Remind them of the devotion of Codrus and Leonidas, the virtues and maxims of Pythagoras³⁵⁸ Sociates, of Plato³⁵⁹ of Epictetus and of Marcus Aurelius. Say with Zoroaster: "Love your fellow men and succor them; pardon those who have offended you." Knights who would be faithful to your obligations, and who feel the importance of their vows to God and to virtue, have painful and arduous duties to perform; they have obstacles to surmount, errors to contend with, subtle adversaries to overthrow; a war eternal to wage against ignorance and fanaticism. A worthy Knight may fall into the snare of a traitor, under the accusation of an informer; of a hypoerite, or perhaps

Note 357.—"The doctrine of pure Zoroastrianism was monotheistic. The Supreme Being was called Ahuramazda, and Haug says that Zoroaster's conception of him was perfectly identical with the Jewish notion of Jehovah. He is called 'the Creator of the earthly and spiritual life, the Lord of the whole universe, at whose hands are all the creatures.' He is wisdom and intellect; the light itself, and the source of light; the rewarder of the virtuous and the punisher of the wicked."
 "The dualistic doctrine of Ormuzd and Ahrimanes, which has falsely been attributed to Zoroaster, was in reality the development of a later corruption of the Zoroasteric teaching."—Mackey's Encyclopedia of Freemasonry, Article Zoroaster.

Note 358.—"He taught the mystical power of numbers, and much of the symbolism on that subject which we now possess is derived from what has been left to us by his disciples, for of his own writings there is nothing extant. He was also a geometer, and is regarded as having been the inventor of several problems, the most important of which is that now known as the forty-seventh problem of Euclid. He was also a proficient in music, and is said to have demonstrated the mathematical relations of musical intervals, and to have invented a number of musical instruments. Disdaining the vanity and dogmatism of the ancient ages, he contented himself with proclaiming that he was simply a seeker after knowledge, not its possessor, and to him is attributed the introduction of the word philosopher, or lover of wisdom, as the only title which he would assume."—Mackey's Encyclopedia of Freemasonry, Article Pythagoras.

Note 359.—"Academy, Platonic. Founded in 480 by Marsilius Ficinus at Florence, under the patronage of Lorenzo de Medici. It is said by the Masons of Tuscany to have been a secret society, and is supposed to have had a Masonic character, because in the hall where its members held their meetings, and which still remains, many Masonic symbols are to be found."—Mackey's Encyclopedia of Freemasonry, Article Academy, Platonic.

become the victim of his own generous confidence. He should not expect to be exempt from the persecutions which are in reserve for those who are the zealous advocates of justice; the sworn enemies of falsehood. Is he not, if true and faithful, entitled to the gratitude, homage, friendship and consolation of his brethren? It becomes then, for them to prescribe the means they will adopt to do honor to his efforts; to crown his successes; to proclaim his virtues; to console him in disgrace and comfort him in misfortune; to visit him in sickness and relieve him in distress. And when he shall be no more, to strew with flowers and bedew with tears his last resting place, retaining a lively recollection of his virtues, and burying all his imperfections beneath the sod that rests upon his bosom.

In conclusion my brethren, Masonry is the love of truth and of humanity. The sun of truth will dissipate the clouds of error, that hang like a pall over our fellowmen. Live in hope and let your progress be onward. Our strength will be found in union. Be frequent in your attendance on your lodges. Visit your brethren. Be missionaries of virtue and truth. Hide not your light under a bushel. Demand, as the price of advancement, talents and good works. In your Councils be orderly, respectful and attentive so that the newly initiated may exclaim; "that which I have sought, I have found Science, Order and Light. I am proud to have been received into such a society."

His heart will be elevated, his mind will be enlightened. The sphere of his affection will be enlarged; our institutions will have for him a lasting charm. He will celebrate our good works, and Masonry, victorious over all adverse circumstances, will become the honored medium of uniting all mankind in one vast brotherhood.

Now my brethren, I must close. I thank you for your attention. I have endeavored to touch upon each subject of importance to the order. To impress upon your minds the chief aim of Scotch Rite Masonry. I desire to witness its triumph. I have endeavored to vindicate the means. I have reminded you of your obligations, traced your duties, pointed out the enemies against whom you have to contend. I have feebly pictured the evils caused by ignorance, fanaticism and superstition. These evils are great. If they touch your hearts; if you partake of the honor which they inspire, it will be for you to work out the means to diminish them. The remedy is in your power. Practice in the world the precepts you have learned here. The world will recompense you with its applause, and what is better still, you will have the applause of your own consciences.

Among your brethren beware of jealousy and strife. Be charitable in your conduct towards them. Be charitable in speaking of them. Forgive their errors and pardon their iniquities. If they wrong you, intercede kindly with them, remembering that to err is human, to forgive divine. And finally keep aloof from uniting yourselves with any sectional, political or sectarian religious organization whose principles can in any way bias your mind or judgment, or in the slightest degree trammel with obligations, the vows which you have just made. Remember that now and henceforth you are the champions of justice and human rights. Your battlefield is the world at large.

Thrice Puissant Grand Master—(Strikes one with pommel of sword.) Order, Sir Knights! (All rise and place themselves under the sign of order, when the Thrice Puissant Grand Master in the name of the Council compliments the Knight of Eloquence on his discourse and sits down.)

Thrice Puissant Grand Master—Be seated Sir Knights! Sir Knights, First and Second Lieutenant Grand Masters, inform the Knights on your respective valleys that they are permitted to address this Council, if they have anything to offer for the good of the order and of this body.

First Lieutenant Grand Master—Sir Knights on my valley, the Thrice Puissant Grand Master informs you that you are permitted to address this Council if you have anything to offer for the good of the order and of this body.

Second Lieutenant Grand Master—Sir Knights on my valley, the Thrice Puissant Grand Master informs you that you are permitted to address this meeting if you have anything to offer for the good of this order and of this body. (Any Knights who wish make remarks.)

Second Lieutenant Grand Master—Sir Knight, First Lieutenant Grand Master, silence prevails on my valley.

First Lieutenant Grand Master—Thrice Puissant Grand Master, silence prevails.

Thrice Puissant Grand Master—Sir Knights, First and Second Lieutenant Grand Masters, inform the Knights on your respective valleys that the box of fraternal assistance is about to be presented to them.

First Lieutenant Grand Master—Sir Knights on my valley, the Thrice Puissant Grand Master informs you that the box of fraternal assistance is about to be presented to you.

Second Lieutenant Grand Master—Sir Knights on my valley, the Thrice Puissant Grand Master informs you that the box of fraternal assistance is about to be presented to you. (The Master of Ceremonies then pre-

sents the box to each Knight, beginning with the Thrice Puissant Grand Master, the First and Second Lieutenant Grand Masters, Knight of Eloquence and other officers. When the collection has been taken, the box is returned to the Thrice Puissant Grand Master, who sums up the contents which he hands to the Treasurer through the Master of Ceremonies.)

CLOSING CEREMONIES

GRAND ELECT KNIGHT KODASH.'''

Thrice Puissant Grand Master—(Strike one with the pommel of his sword.) Sir Knight, First Lieutenant Grand Master, at what hour are the labors of the Knights Kadosh adjourned?

First Lieutenant Grand Master—(Striking one with the pommel of sword.) At day break, Thrice Puissant Grand Master.

Thrice Puissant Grand Master—Why do we adjourn our labors at day light?

First Lieutenant Grand Master—The better to conceal our schemes from the profane, Thrice Puissant Grand Master.

Thrice Puissant Grand Master—What are those schemes?

First Lieutenant Grand Master—Thrice Puissant Grand Master, to punish crime and to protect innocence?

Thrice Puissant Grand Master—What do you understand by punishing crime?

First Lieutenant Grand Master—Thrice Puissant

Note 360.—''Knight Kadosh, formerly called Grand Elect Knight Kadosh (Grand Elu du Chevalier Kadosch). The Knight Kadosh is the thirtieth degree of the Ancient and Accepted Scottish Rite, called also Knight of the White and Black Eagle. While retaining the general Templar doctrine of the Kadosh system, it symbolizes and humanizes the old lesson of vengeance. It is the most popular of all the Kadoshes.

''In the Knight Kadosh of the Ancient and Accepted Scottish Rite the meetings are called Councils. The principal officers are according to the recent rituals, a Commander, two Lieutenant Commanders called also Prior and Preceptor; a Chancellor, Orator, Almoner, Recorder and Treasurer. The jewel as described in the ritual of the Southern Supreme Council, is a double-headed eagle, displayed resting on a tectonic cross, the eagle silver, the cross gold enamelled red. The Northern Council uses instead of the eagle the letters J. E. M.'''—Mackey's Encyclopedia of Freemasonry, Article Knight Kadosh.

Grand Master, it is by resisting oppression and imposture by all available means, by calling down the hatred of the people on the head of tyrants and impostors, by undermining and overthrowing their power, even by force of arms, that we fulfill the obligation of punishing crime.

Thrice Puissant Grand Master—What do you mean by protecting innocence?

First Lieutenant Grand Master—Thrice Puissant Grand Master, it is by raising mankind from the degradation in which they are sunken; by diffusing abroad the blessings of education; by bringing our fellow beings to the highest degree of civilization to which humanity can pretend that we obey the command of our Thrice Puissant Grand Master, and that we attain the objects which the Knights Kadosh have in view to protect innocence.

Thrice Puissant Grand Master—Such indeed are our duties. Let us never forget them, either within or without this temple. Sir Knights, First and Second Lieutenant Grand Masters, request the members of this Council to assist me in adjourning the Senate.

First Lieutenant Grand Master—Sir Knights on my valley, the Thrice Puissant Grand Master requests you to assist him in adjourning this Senate.

Second Lieutenant Grand Master—Sir Knights on my valley, the Thrice Puissant Grand Master requests you to assist him in adjourning this Senate.

Thrice Puissant Grand Master—Order Sir Knights! (All rise and place themselves under the sign of order.)

Thrice Puissant Grand Master—Let us pray Sir Knights.

CLOSING PRAYER, KNIGHT KADOSH.

Our Father, who art in Heaven, in whom we live, move and have our being. Oh! Thou who willest that

man should enjoy all the benefits which Thy munificence holds out to him, may thy kindness help us in removing the obstacles which tyranny and imposture have set up against thy holy and ever just providence. Oh! help us in setting our brethren free. In punishing the oppressors of humanity, may we never pronounce in vain our terrible motto, Nekam Adonai. Amen, so mote it be.

(Led by the Thrice Puissant Grand Master, all make the sign and say, Nekam Adonai. Then all, led by the Thrice Puissant Grand Master strike seven, 00 00 00 0; with the hands.)

Thrice Puissant Grand Master—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Grand Consistory of the Ancient and Accepted Scotch Rite, in and for the Sovereign and Independent State of under the Jurisdiction of the Supreme Council for the Northern Jurisdiction of the United States of America, sitting at the City of New York and State of New York, and by virtue of the power in me vested by . . . Council of Kadosh, No. . . I declare its labors adjourned. Sir Knights, you may retire in peace. Be ever guided by prudence and swear upon this sword not to reveal any of the transactions of this day. (Thrice Puissant Grand Master leaves the throne, proceeds to the West and presents the hilt of his sword which he holds by the blade. All the Knights pass successively before the Thrice Puissant Grand Master, extend the right hand over the hilt of the sword and say: "I swear," after which all retire in peace and silence.

PHILOSOPHICAL ANALYSIS

THIRTIETH DEGREE: GRAND-ELECT KNIGHT KADOSH; OR, KNIGHT OF THE WHITE AND BLACK EAGLE.

The "No plus ultra" of Masonic Falsehood—The Ritual Tinkered, Added to, and Amended—"Nothing but Vengeance is Spoken of."—Christians Ferociously Condemned as Bigots—Sham Pretence of a Universal Religion.

Kadosh is a Chaldee and Hebrew word, meaning "Holy," used in *Isaiah*, 6, 3, applied to God. This is, therefore, the degree of the Holy Knight. It is common to receive men into this degree, who have not taken all the preceding degrees. Thus, in the degree before this, the Grand Master, by mere authority, receives candidates into eleven degrees, which they have not taken, to enable them to receive the 30th, and become Knights Kadosh. This explains, how men of ordinary memories, and business occupations, can take 33 such degrees, *i. e.*, they don't take them.

This degree is called, in its ritual, the "*Ne plus ultra*" (no more beyond) of Masonic knowledge; (*page 276.*) "though but the Thirtieth degree." A careful reading of the ritual though, will convince thoughtful persons, that this statement is true; and that this degree is also the "*Ne plus ultra*" of Masonic falsehood, fraud, hypocrisy, treason, and general scoundrelism. The proofs of this extraordinary indictment are these:

1. "It is said to have been invented at Lyons in 1743," that is, 144 years ago. This makes it "ancient." (Note 345.)

Now, the ritual is the degree, and this ritual, (*page 291.*) contains the *telephone*, which is of yesterday; which proves, that this *ancient* degree has been tinkered, added to, and amended, from Ramsay to Albert Pike! This falsehood is a century and a half long.

2. The candidate is made to trample on the Pope's tiara, which bauble is worn in some fashion by every Grand Officer of lodges. This is hypocrisy.

3. Christ is complimented, and His prohibition: "Call no man master," is quoted. Yet Masons all have "Masters." This is hypocrisy.

4. This degree, and almost every other, professes to war on despotism. Yet Masonry is the completest despotism on earth; the edicts of a Grand Lodge must be "obeyed without examination." (*Mackey Lex.*) Taxation at discretion, without reason given, has been decided lawful by lodge-law. (*See Chase's Digest*, art, *Taxation.*) Why this very ritual gives the Master power to stop and adjourn any debate, by three raps with the pommel of his sword! No slaves on a Southern plantation were ever bound by the laws of property to a more abject, cringing obedience to their master, than these Masons are to theirs.

5. The candidate allows the Master, to put his (the candidate's) hand, on a human skull, as a "terrible symbol of human equality;" and they all drink with told: "This is the apex of the Masonic edifice." (*Page him* "the cup of devils" out of that skull; and they are

285.) And it is. For it is simple, absolute devil-worship. (See *1. Cor. 10, 20.*)

6. This degree quotes Christ's law of equal "love to our neighbor," and yet tells the candidate, after he is received: "The slightest indiscretion will cost you your life;" that is, they will kill him, if he lets out their secrets; tells the truth, by error, "indiscretion," or mistake. If this is not Masonic scoundrelism, what is scoundrelism? (See this on *page 275.*)

7. Yet the candidate is told: "In almost all the rituals of this degree, (*and there were seven Kadosh rituals, see note 348.*) nothing but vengeance is spoken of." But this degree is nothing but philosophy, and philosophy discountenances vengeance. (*Page 276.*) Now return to page 260, of this degree, and see the candidate and his Master, stabbing the dead enemies of the lodge! Is not this the meanest kind of vengeance, such as was practiced on Cromwell, by his enemies? Why, this degree swears this same candidate, to "punish crime," "which I promise to do under penalty of death." And this, forsooth, is no vengeance, but "philosophy." Is it wonderful, that the Bible throughout, calls these false worships, "whoredom?" There never was a drab, at East Cheap, in the days of Falstaff, or in the Five Points, New York, before Jerry McCauley, who could hold up her brazen front, and lie with such impudent coolness, as is practiced in this "Apex of Masonic knowledge."

8. Why, the very basis of the whole **Scottish Rite**,

that is, the pretended constitutions of Frederick, 1786, are pronounced, by one Masonic historian, "*the Grand Lie* of the order;" which is endorsed by Folger, and as good as endorsed by Mackey himself; (See *note 353.*) who says: "the question is not yet settled, whether there were any such constitutions signed by Frederick, or whether Morin forged them.

9. The Grand Pontiff (*page 263.*) tells the candidate that Scotch Masonry *** admits to her bosom, on terms of the strictest equality, the members of all religions, of all creeds, and of all countries, without any distinction whatever. This is bad enough. To put beast-worship, child-murder, at the Ganges, and religious cannibalism, on a level, is to deny and exclude the religion which condemns false worships. The prophet Daniel would have been excluded, as a "sectarian bigot," for violating the broad charity of image-worship. But even this pretence is false. This degree was made and practiced in France, and now in the United States. None of the Asiatic, and other heathenisms, so praised by this degree, on page 298, prevailed in France, or now exist here. Hence the bigots so ferociously condemned are Christians; those who corrupt and enslave the minds of their little children by teaching them the Lord's prayer, and "Now I lay me down to sleep." This degree, framed in 1748, was in its full glory when the street cry in Paris was: "*Tout L'Eveque a la lanterne!*" (*Every bishop to the lamp-*

post!) Those were Christian bishops, and their crime was Christianity. And the fierce and savage denunciations of "sectarians," who teach men religion to enslave them, mean Christians. If not, whom do they mean? Even their sham pretence of a universal religion is violated by their hatred of Christ.

CHAPTER LVII

THIRTY-FIRST DEGREE, OR GRAND INSPECTOR INQUISITOR COMMANDER.**

DECORATIONS:—Hangings are white; as also the canopy under which is the throne of the President. There are ten gilded columns; one on each side of the President in the East; one on each side of the Councilors or Inspectors in the West; three on the south side of the room and three on the north, equi-distant from each other.

On the column on the right of the President is inscribed in large letters the word "Justitia" and the attributes of the first and third degrees. On that upon his left the word "*Equitas*" and the attributes of the eighteenth and thirtieth degrees, from the two columns springs a Gothic Arch, from the apex thereof is sus-

Note 361.—"Grand Inquisitor Commander. The 31st degree of the Ancient and Accepted rite. It is not an historical degree, but is simply administrative in its character; the duties of the members being to examine and regulate the proceedings of the subordinate lodges and chapters. The meeting is designated a 'Sovereign Tribunal,' and is composed of nine officers, viz.: A Most Perfect President, a Chancellor, a Treasurer, and six Inquisitors—one being elected to perform the functions of Inspecting Inquisitor. The decoration of the Lodge is white, with eight golden columns; on the dais above the presiding officer's throne are the letters J. E.; there is also an altar covered with white drapery. In the East, on a low seat, is placed a case containing the archives of the Order, covered with blue drapery, having on its front a large red cross; on the right of the altar is the table of the Chancellor, on the left that of the Treasurer. The floor of the Sovereign Tribunal is covered by a painting, the centre of which represents a cross, encompassing all the attributes of Masonry. There is no apron; the members wear a white collar, on which is embroidered a triangle with rays, having in its center the figures 31, to which is suspended the jewel—a silver Teutonic cross. In France the regulations direct a white apron, with aureole (yellow) flap, embroidered with the attributes of the degree."—Macey's *Encyclopedia and Dictionary of Freemasonry*, Article Grand Inquisitor Commander.

pended over the head of the President, the Tetractys^{***} of Pythagoras, thus: . . . and under it a naked sword and a balance, or . . . the scales of justice. On the column on the right of the Counsellors is inscribed the word "*Lenitas*" and the attributes of the second and fourteenth degrees, and on the column on their left, the word "*Misericordia*," and the attributes of the fourth and fifteenth degrees. From these two columns springs a Gothic Arch, from the apex whereof is suspended in letters of gold the sacred word of the eighteenth degree. On the three columns in the South, going from East to West, are the busts of Moses, Zoroaster and Minos, with the names of each inscribed on his column, and the attributes of the ninth, thirteenth and twenty-second degrees. On the columns on the North, also going from East to West are the busts of Confucius, Socrates and Alfred the Great, with the names of each inscribed on his column and the attributes of the twenty-fifth, twenty-eighth and twenty-ninth degrees.

In front of the President is an altar, on which are the square and compasses, the plumb and level, a small pair of scales, a naked sword, two poniards and the book of constitutions.

Between the throne of the President and the altar is a stand upon which is placed the coffer containing the record of the Supreme Tribunal. In the centre of the

Note 362.—"Signifies literally, the number four, and is therefore synonymous with the quaternion; but it has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows.

This figure was in itself, as a whole, emblematic of the Tetragrammaton, or sacred name of four letters (for tetractys, in Greek, means four), and was undoubtedly learned by Pythagoras during his visit to Babylon. But the parts of which it is composed were also pregnant symbols. Thus the one point was a symbol of the active principle or creator, the two points of the passive principle or matter, the three of the world proceeding from their union, and the four of the liberal arts and sciences, which may be said to complete and perfect that world."—*Mackay's Encyclopaedia of Freemasonry, Article Tetractys.*

room are ten lights; in the East ten, and in the west ten; each ten being arranged by 1, 2, 3, 4, in the form of the Tetractys.

The altar is covered with a white cloth and on the front part thereof, towards the West, is painted or embroidered a pair of golden scales resting on the point of a naked sword.

TITLES, OFFICERS AND THEIR STATIONS:—The assembly is styled Supreme Tribunal and is composed of nine members and never more. If any more members are present they may be consulted but they cannot vote.

The presiding officer is styled Most Perfect President and sits in the East.

The Wardens are styled Councilors or Inspectors, and sit together in the West.

The Secretary, Keeper of the Seals and Archives is styled Chancellor and sits on the right of the President.

The Treasurer sits on the left of the President.

The Advocate is stationed in the South.

The Defender is stationed in the North.

The Master of Ceremonies is stationed in front of the Counsellor.

The Pursuivant or Usher, at the door of the Tribunal.

The Tyler is not included among the nine members, composing the Supreme Tribunal and is styled Inquisitor, he is stationed outside. All the members of the Supreme Tribunal except the President, are styled Most Enlightened.

CLOTHING, JEWELS, ETC:—No apron is worn in the Supreme Tribunal. In the inferior bodies, the Grand Inspectors Inquisitors wear one of entirely white sheepskin, with a Teutonic Cross embroidered in silver on the flap. The collar is white. On the breast at the point is

a triangle emitting rays, embroidered in gold in the centre of which is the number 31 in Arabic figures.

In the inferior bodies, instead of a collar, a Grand Inspector Inquisitor Commander may wear around his neck a golden chain from which hangs the cross of the order. The links of the chain are formed of the interlaced attributes of the eight fundamental degrees of Masonry, viz: 1st, 2nd, 3rd, 4th, 14th, 15th, 18th and 30th.

The jewel of the degree is a Teutonic Cross of silver.

The members are all clothed in black and wear swords. During a reception [initiation] they wear black masks or veils. "This degree shall be conferred in the presence of three Sovereign Grand Inspectors General 33°."

Constitutions of 1786, Art. XI.

PREROGATIVES:—When a Grand Inspector Inquisitor Commander, wearing the proper insignia, visits a lodge of an inferior degree, he announces himself as a Grand Inspector Inquisitor Commander. He is proved in the ordinary manner and the report is made in the ear of the Master who causes all the members to be placed around the altar. He then sends the two Wardens to receive said Grand Inspector Inquisitor Commander who is conducted by them to the altar. The Master then leaves his seat and placing the three gavels upon the altar, he presents them to the visiting Grand Inspector Inquisitor Commander, who accepts and returns them to the Master and to each of the Wardens, after which he is conducted by the Master to the seat of honor.

The Supreme Council, or Grand Consistory, as the case may be, have alone the right to establish Supreme Tribunals in their jurisdiction. Each Supreme Tribunal is a distinct body, as a Chapter of Rose Croix or a Council of Kadosh, and it should have the exclusive privilege of conferring the 31°. But the custom has

generally prevailed in this country that the Supreme Council or Grand Consistory, according to circumstances, should be opened as a Supreme Tribunal to confer the 31°. When the Supreme Council is to confer said degree, it is open in its Consistorial Chamber.

Illustrious Commander in Chief—(Still in the Consistory, business having been disposed of.) Sublime Princes, let us proceed to the Supreme Tribunal for the purpose of disposing of the business of the day. Illustrious Brother First Lieutenant Commander, give orders that the procession be formed.

First Lieutenant—Illustrious Brother Second Lieutenant Commander, it is the order of the Illustrious Commander in Chief that we repair to the Supreme Tribunal of Grand Inspectors Inquisitors Commanders. Cause the procession to be formed.

Second Lieutenant—Sublime Prince Grand Master of Ceremonies, it is the order of the Illustrious Commander in Chief, that we repair to the Supreme Tribunal of Grand Inspectors Inquisitors Commanders. Cause the procession to be formed.

Master of Ceremonies—Illustrious Brethren, Sublime Princes, by order of the Illustrious Commander in Chief, we are now to repair to the Supreme Tribunal of Grand Inspectors Inquisitors Commanders. Arrange yourselves in procession. (The procession is accordingly formed. The Grand Master of Ceremonies goes in front. Then the Grand Standard Bearer who is followed by the Illustrious Commander in Chief, with the Deputy Illustrious Commander in Chief on his left. Then the Grand Chancellor and Minister of State, carrying the coffer containing the records of the Supreme Tribunal. Next the two Lieutenant Commanders, and then the other officers and members. On entering the Supreme Tribu-

nal, the Illustrious Commander in Chief, proceeds to the east of a place midway between the throne and the altar, where is a stand or small table on which to place the coffer containing the records. He faces to the West, the Grand Chancellor and Minister of State place the coffer on the stand and take the right and left respectively of the Illustrious Commander in Chief and Deputy, also facing the West. The two Lieutenant Commanders stand opposite the Illustrious Commander in Chief, facing the East. The Grand Master of Ceremonies is on the North side facing the South. The Standard Bearer is on the South side facing the North. The Deputy Illustrious Commander in Chief, if present, stands between the Illustrious Commander in Chief and the Minister of State. The other officers and members complete the circle, the Coffin being in its centre. The Illustrious Commander in Chief is now the Most Perfect President. The Lieutenant Commanders are the Chancellors or Inspectors. The Minister of State, the Advocate. The Captain of the Guards, the Pursuivant or Usher.)

OPENING CEREMONIES

GRAND INSPECTOR INQUISITOR COMMANDER.^{***}

Most Perfect President—(Ascending the throne.) Most Enlightened Brethren, the obligations of duty are eternal to the good Mason. See Brother Pursuivant, that the doors of this Supreme Tribunal are safely guarded and give orders that none be allowed to enter without our permission, that we may tranquilly perform our duty. Be seated my brethren. (All the officers now take their respective stations and the members occupy the seats on the North and South. Meanwhile the Pursuivant goes out, returns, gives the battery which is answered without and reports as follows:)

Pursuivant—Most Perfect President, the doors of the Supreme Tribunal are safely guarded.

Most Perfect President—Then we may safely proceed. Most Enlightened Brother Pursuivant what is your duty?

Pursuivant—To execute your orders, coming to me by the West and see the judgments of the Tribunal duly executed; to serve and return all processes, and to compel order, when the Supreme Tribunal is in session.

Most Perfect President—Most Enlightened Brother, Master of Ceremonies. What is your duty?

Note 363.—"Grand Inspector, Inquisitor Commander. The thirty-first degree of the Ancient and Accepted Scottish Rite. It is not an historical degree, but simply a judicial power of the higher degrees. The place of meeting is called a Supreme Tribunal. The decorations are white, and the presiding officer is styled Most Perfect President. The jewel of the degree is a Teutonic cross of silver attached to white watered ribbon." Mackey's Encyclopedia of Freemasonry, Article Grand Inspector, Inquisitor Commander.

Master of Ceremonies—(Rising.) Most Perfect President, to carry your orders within and without the Supreme Tribunal; in case of trial to introduce the accused and witnesses, and in case of reception to accompany the candidate during the ceremony of reception.

Most Perfect President—Most Enlightened Brother Defender, what is your duty in the Supreme Tribunal?

Defender—(Rising.) To defend all persons charged with offences and tried before this Tribunal, to see that no incompetent evidence is admitted against them, nor any that is competent in their favor rejected. To present the truth in their defence and to urge all circumstances of extenuation or of justification in their behalf.

Most Perfect President—Most Enlightened Brother Advocate, what is your duty here?

Advocate—(Rising.) To prefer charges against those who, under the jurisdiction of this Tribunal, have been guilty of offences against Masonic law and duty; to draft the acts of accusation, prepare the testimony, elicit the truth and present the whole case fairly, without misrepresentation or exaggeration to the Supreme Tribunal.

Most Perfect President—Most Enlightened Brother Chancellor, what is your duty?

Chancellor—(Rising.) To record the proceedings and judgments of the Supreme Tribunal.

Most Perfect President—Most Enlightened Brother Treasurer, what is your duty here?

Treasurer—(Rising.) To receive all moneys belonging to the Supreme Tribunal, to keep the same faithfully, and to pay out all warrants duly signed by the proper officers.

Most Perfect President—Most Enlightened Brother Junior Councilor, what is your duty?

Junior Councilor—(Rising.) To guard against all

violations of Masonic law, to give my advice on all proper occasions, to the Most Perfect President and to pronounce just and righteous judgments.

Most Perfect President—Most Enlightened Brother Senior Councilor, what is your duty?

Senior Councilor—(Rising.) That of my Junior, tempering justice with equity and ever remembering the dictates of mercy.

Most Perfect President—Most Enlightened Brother Senior Councilor, what is your duty of the Most Perfect President?

Senior Councilor—To preside in judgment and decide the law, to judge justly and to punish sternly, but ever remembering the frailty and imperfection of human nature, to pardon and forgive while there yet remains hope of reformation.

Most Perfect President—Most Enlightened Brother Senior Councilor, what is the duty of all the members of this Supreme Tribunal when sitting in judgment?

Senior Councilor—Careful investigation of all material facts, natural and charitable construction of acts and motives, calm and deliberate consideration, just judgment and utter disregard of persons, influence, rank and power.

Most Perfect President—I recognize my duty. My brethren see that you neither forget nor neglect those that devolve on you. You are now in the Holy Sanctuary of eternal Masonic justice and equity. Let us promise and most solemnly pledge ourselves to perform, so far as human frailty will permit the high duties that we have agreed to devolve upon us; to be ever faithful to the constitution, statutes and regulations of the order, and to be always and everywhere guided by justice and equity.

All—(Extending the right hand towards the coffer containing the records.) We do solemnly promise and swear.

Most Perfect President—And now my brethren, let us implore the aid, the mercy and the protection of him who can alone give us strength to perform our promises. Order my brethren. On your knees! (All rise under the sign of order as given on page 192. and then kneel.)

PRAYER.

Hear us with indulgence, O infinite Deity, whose attributes are infinite yet infinitely harmonious! Thou of whose essence are justice, equity and mercy, intermingled into one infinite excellence. Thou of whom all thoughts and all actions of men are known, and visible as thine own! To whom the infinite past and infinite future are one now, and the infinitudes of space in all directions are here. Give us the wisdom and the will to judge justly, accurately and mercifully. Keep our feet from going astray; lead us by the hand of truth, close up to us all the paths and avenues of temptation. Strengthen our good resolves and free us from the empire of prejudice, partiality, error and passion. Help us to perform all our Masonic duties, to ourselves, to other men, and to Thee. Let the great flood of Masonic light flow in a perpetual current over the whole world and make Masonry the creed of all mankind. Pardon us when we offend. When we go astray, lead us back to the true path and help our feeble efforts to advance the cause of liberty and toleration; and when we come to be finally judged by Thee, do not thou judge us as in our feebleness and passion we may have judged others, but forgive us, and take us home to Thee. Amen.

All—So mote it be.

Most Perfect President—(Rising.) Rise my brethren. (All rise under the sign of order.)

Most Perfect President—Most Enlightened Brethren Grand Inspectors Inquisitors Commanders. Let us proceed to our labors, that through our exertions our beloved order may prosper and our solemn obligations be complied with. Aid me my brethren and enlighten me with your counsel. To order, Most Enlightened Brethren!



First Sign.

FIRST SIGN.

Most Perfect President—(Making the first sign.) By crossing both hands, bring them to the navel, thumbs crossing each other and say Justice.

ANSWERING SIGN.

All—(Make the answering sign.) Cross both arms above your head, right outside, palms outward, and say Equity.



Answering Sign.

All—So mote it be.

Most Perfect President—(Gives the battery by one, three, four and one; 0 000 0000 0.)

All—(Give the battery.)

Most Perfect President—Most Enlightened Brother Senior Councilor, this Supreme Tribunal is now open. Let due proclamation thereof be made

Senior Councilor—Most Enlightened Brother Junior Councilor, this Supreme Tribunal is now open. Let due proclamation thereof be made.

Junior Councilor—Most Enlightened Brother Pursuivant, make proclamation that this Supreme Tribunal is now open, and that all who demand its judgment may now draw near.

Pursuivant—(Opening the door) Hear ye, this Supreme Tribunal of Grand Inspectors Inquisitors Commanders is now open Whosoever hath been cited to appear or hath complaints or appeal to make or answer, let him draw near and he shall be heard. (Closes the door.)

Most Perfect President—(Strikes one.) Most Enlightened Brethren, be seated.

Most Perfect President—Most Enlightened Brother Chancellor, arise and let us proceed to open the coffer containing the records of the Supreme Tribunal, and to take therefrom such as may be needed for our present labors. (The Most Perfect President and Chancellor leave their seats and proceed to the coffer, each holding a key thereof, it having two locks. They open it and take out the record book of the Sovereign Tribunal and any other books or papers needed and return to their seats; the Chancellor carrying the book or books and papers)

Most Perfect President—(Strikes one.) Most En-

lightened Brethren, listen to the reading of the record of the last session of the Supreme Tribunal. Brother Chancellor, read the record! (Chancellor reads.)

Most Perfect President—Most Enlightened Brethren, if there be anything in the record to be added to or diminished, be pleased to make it known. (If any error or omission is pointed out, it is corrected and the record is then signed by the Most Perfect President and Chancellor. Then, if there be any papers to be acted on, they are read and considered.)

Most Perfect President—The record of our last session is approved and duly signed, all communications are disposed of and we may now proceed to other business.

CHAPTER LVIII

THIRTY-FIRST DEGREE, OR GRAND INSPECTOR INQUISTOR COMMANDER.^{***}

INITIATION.

Most Perfect President—(Strikes one.) Most Enlightened Brethren, Grand Inspectors Inquisitors Commanders, the Grand Consistory of Sublime Princes of the Royal Secret, has been pleased to designate the Grand Elect Knight Kadosh, A . . . B, as worthy to receive the important degree of Grand Inspector Inquisitor Commander, and to become a member of this Supreme Tribunal of the 31st degree of the Ancient and Accepted Rite of Masonry. But yet his initiation cannot proceed, if any lawful objection be made. If you consent to confer upon him the said degree and to admit him as a member here, inform me by giving the sign of affirmation. (All who favor it raise the right hand above their head.)

Most Perfect President—If any do not consent, let them inform me by giving the negative sign. (This

Note 364.—“The thirteenth degree conferred in the Consistory of Princes of the Royal Secret, Scotch Masonry, and the thirty-first upon the catalogue of that system. It is otherwise termed Grand Inquiring Commander. It has no historical allusions, being simply administrative in its character. The assembly is entitled a Sovereign Tribunal. The hangings are white. The officers are the Most Perfect President, the Wardens, who are termed Inspectors, the Secretary, who is called Chancellor. The members are styled Most Enlightened. There is no apron worn in the Tribunal, but when visiting inferior bodies the members wear a white apron with the Teutonic cross. Jewel, a silver Teutonic cross. A white collar is worn, showing a triangle, with the figures 31 in the center.”—Morris's Masonic Dictionary, Article Grand Inspector, Inquisitor Commander, or Order of Five Brethren.

sign is made by stretching the right arm to the front, the hand open and raised upwards as if repelling a person. If there be no objection, or if any objection be made and overruled the Master proceeds.)

Most Perfect President—Most Enlightened Brother Master of Ceremonies, repair to the ante-chamber of the Supreme Tribunal and if the Grand Elect Knight Kadosh whom we have determined to receive here, be in attendance and you are satisfied of his identity, and of his proficiency in all the degrees from the first to the thirtieth inclusive, prepare him in such manner as our usages require, bring him with you to the door of this Supreme Tribunal and apply for his admission here by the proper alarm. (The Master of Ceremonies withdraws and meets the candidate who is clothed in the insignia and jewel of a Knight Kadosh. He examines him in all the preceding degrees from the first up to the thirtieth inclusive. He then blindfolds him and conducts him to the door and gives the alarm of the 30th degree, 00 00 00 0.)

Pursuivant—Most Enlightened Brother Junior Councilor, the alarm of a Knight Kadosh resounds at the door.

Junior Councilor—Most Enlightened Brother Senior Councilor, the alarm of a Knight Kadosh resounds at the door.

Senior Councilor—Most Perfect President, the alarm of a Knight Kadosh resounds at the door.

Most Perfect President—Most Enlightened Brother Senior Councilor, order the Junior Councilor to see from whom the alarm proceeds.

Senior Councilor—Most Enlightened Brother Junior Councilor, order the Pursuivant to inquire from whom the alarm proceeds.

Junior Councilor—Most Enlightened Brother Pursui-

vant, open and inquire from whom the alarm proceeds.

Pursuivant—(Opening the door.) Who approaches the Supreme Tribunal, and what is his desire?

Master of Ceremonies—It is the Master of Ceremonies having in charge a Knight Kadosh, who seeks to obtain the 31st degree, and whom having examined and finding him duly qualified, virtuous, upright, eminent, he asks permission to introduce into this Supreme Tribunal.

Pursuivant—(Closing the door.) Most Enlightened Brother Junior Councilor, it is the Master of Ceremonies having in charge a Knight Kadosh, who seeks to obtain the 31st degree, and whom having examined and finding him duly qualified, virtuous, upright, eminent, he asks permission to introduce into this Supreme Tribunal.

Junior Councilor—Most Enlightened Brother Senior Councilor, it is the Master of Ceremonies having in charge a Knight Kadosh, who seeks to obtain the 31st degree, and whom having examined and finding him duly qualified, virtuous, upright, eminent, he asks permission to introduce into this Supreme Tribunal.

Senior Councilor—Most Perfect President, it is the Master of Ceremonies having in charge a Knight Kadosh, who seeks to obtain the 31st degree, and whom having examined and finding him duly qualified, virtuous, upright, eminent, he asks permission to introduce into this Supreme Tribunal.

Most Perfect President—What is his name?

Senior Councilor—What is his name?

Junior Councilor—What is his name?

Pursuivant—(Opening the door.) What is his name?

Master of Ceremonies—It is the Knight Brother. A... B. (The Pursuivant, Junior and Senior Councilors repeat the same.)

Most Perfect President—What is his occupation?

(The Senior and Junior Councilors and Pursuivant repeat, each in his turn.)

Master of Ceremonies—That of [liquor dealer] useful and honorable, as all work is in this world. (The Pursuivant, Junior and Senior Councilors repeat the answers successively.)

Most Perfect President—Hath he, by sufficient service and patient obedience as a Mason learned the first lesson in the art of governing? (The Senior and Junior Councilors and Pursuivant repeat the question.)

Master of Ceremonies—He hath. He has learned to govern himself. (The Pursuivant, Junior and Senior Councilors repeat the answer.)

Most Perfect President—Is he true and trustworthy? Is he honest, temperate, of equal temper, charitable of judgment and of merciful impulses? (The Senior and Junior Councilors and Pursuivant repeat the question.)

Master of Ceremonies—He is a Knight Kadosh, and his brethren have thought him not unworthy to be admitted here. (The Pursuivant, Junior and Senior Councilors repeat the answer.)

Most Perfect President—Most Enlightened Brother Senior Councilor give orders that the Most Enlightened Brother Master of Ceremonies and the Knight Kadosh, so vouched for be allowed to enter.

Senior Councilor—Most Enlightened Brother Junior Councilor, give orders that the Most Enlightened Brother Master of Ceremonies and the Knight Kadosh, so vouched for be allowed to enter.

Junior Councilor—Most Enlightened Brother Pursuivant, allow the Most Enlightened Brother Master of Ceremonies and the Knight Kadosh, so vouched for to enter.

Pursuivant—It is the order of the Most Perfect

President that you be allowed to enter. (The candidate enters, conducted by the Master of Ceremonies who leads him toward the East, and halts in front of the President. The door is then closed.)

Most Perfect President—My brother, you desire to take upon yourself an arduous and most responsible office. There is but one infallible, unerring judge. All human judgment is at best uncertain. The errors of the judge have consequences as serious as those of the crimes of other men, and they must often, however innocent and unintentional, produce when they are made known by that unrelenting censor, Time, regret and sorrow and sometimes remorse. It is not wise to seek to judge our fellow men. It is a stern duty and an unwelcome task, to be performed when it cannot in any wise be honorably avoided, and never a privilege to be desired and coveted.

Woe unto that man who assumes the power of judgment, and so to some extent usurps the prerogative of God, if he be not himself dispassionate, upright, impartial, just. Does your heart tell you that only proper motives lead you to seek that power and that you may with safety to yourself, take it into your hands?

Candidate—It does.

Most Perfect President—It is well my brother, if indeed you be not deceived. Go with your guide; heed well the lessons and the warnings you will receive and return again to me. (The Master of Ceremonies conducts him six times around the room halting in turn before each of the six columns in the North and South, and addressed by a brother at each as follows:

AT THE COLUMN OF ALFRED:—I was the just King Alfred, of Saxon England. I framed wise laws, made upright judges, independent of my will and that of the

people; and caused just and speedy judgment to be given.

In all my realm, justice and right were sold to none, denied to none, delayed to none.

I slept little, I wrote much, I studied more, I reigned only to bless those over whom I had dominion. I have vanished into the past and many ages have marched in solemn procession by my grave. Yet I still live in the memory of men. They call me "Great King," "wise law giver," "just judge." Follow then my example, or fear to sit in judgment on thy fellows.

AT THE COLUMN OF SOCRATES:—I was Socrates the Athenian. I knew the holy mysteries and revered God in nature. In the sacred groves of Athens, I taught that God was one and the soul of man immortal. I taught obedience to the laws and decrees of the people of Athens and the Council of five hundred.

When I sat in the Court of the Areopagus, I swore by the paternal Apollo, by Ceres and by Jupiter the King, that I would give sentence uprightly and according to law, or when the law was silent, to the best of my judgment, and that I would not receive gifts, nor should any other for me, nor receive bribes from my own passion, prejudice or affection, nor allow any other person to do the like by any means, whether direct or indirect, to prevent justice in the court.

And when by an unjust judgment the same court condemned, I refused to flee away and escape, lest I should bring the laws into disrepute, holding the good citizen bound to submit to even the unjust judgment of the State. If thou wouldst fain become a judge of others, first prepare thyself by learning to obey the laws.

AT THE COLUMN OF CONFUCIUS:—I was Confucius, who read and interpreted to the people of Ancient China, the great laws engraved by the finger of God, in

everlasting letters upon the pages of the many leaved book of nature. I said to them, desire not for your country any other benefit than justice. The great law of duty is to be looked for in humanity. Justice in equity; to render to every man that to which he is entitled. He who would stand above the ordinary level of men, must be exempt from prejudice, self-conceit and obstinacy, and be governed by the mandates of justice alone. Cultivate justice and piety, which great toward your parents and relations, should be greater toward your country.

Hear much, reflect much and say nothing superfluous. Let doubt of guilt be acquitted and presumption of innocence solid proof. So I taught, and my influence lived after me and was good and gave good fortune to my country, and yet controlled its destinies. That is the noblest recompense of human virtue. Do thou strive so to live and act, to obey and govern, and thou too mayst live in the good opinion of men after thou art dead and thy influences may make thee too a King over the minds of men.

AT THE COLUMN OF MINOS:—I was Minos, the law giver of Crete, I taught the Cretans that the laws which I enacted were dictated by Zeus the father, for all true and righteous laws and all human justice are but the developments of that eternal and infinite justice, that is of the essence of the Deity, he who assumes to judge his brethren, clothes himself with a power like that of God. To usurp a jurisdiction is to invade the territory of his prerogative. Act so that men may praise thy moderation, thy inflexibility, thy equity and thy integrity. And yet regard not alone the opinion and the judgment of the living, but seek the approval of those who shall live hereafter, whose verdict will be more just, even if more

severe. Woe unto thee, if being thyself vicious or criminal, thou dost assume to judge others and still more if thou givest corrupt judgment. For then will thy memory be execrated, and in all time, it shall be the bitterest reproach to an unjust judge to call him by thy name.

AT THE COLUMN OF ZOROASTER:—I was Zoroaster, whose words became law to the Persians. I said, "He is the best servant of God, whose heart is upright, who is liberal, with due regard to what is just to all men; who turns not his eyes towards riches and whose heart wishes well to every thing that lives." So act towards all men that when they die, thou shalt not have to regret their death, because thou hast done them wrong and can no longer make reparation. He alone is just who is charitable and merciful in his judgments and he alone is wise who thinks *well* and not *evil* of other men.

Attempt not to break through the laws of providence, nor impiously presume to correct the ways of God. Nor measure the ocean of his wisdom with the tape-line of thy little conceptions.

Neither cringe nor fawn, nor depend meanly; but find thy happiness within thyself. Satisfy thine own conscience and fear neither the outrages of fortune, nor the injuries of enemies. Crime is not to be measured by the issue of events, but by the bad intentions of the doer. Study therefore the dominion of thyself and quiet thine own commotions, and hold it the noblest ovation, to triumph over thy passions. Let the long train of thy trophies be within thee, and not without, and when thou sittest in judgment on others, let malice be manacled and envy fettered behind thy judgment seat.

AT THE COLUMN OF MOSES—I was Moses," the leader and lawgiver of the Israelites. I was initiated into the mysteries and wisdom of ancient Egypt, and that wisdom dictated the statutes by which Israel was governed. I said unto the people, "Thou shalt not wrest the judgment of thy poor in his cause.

"Thou shalt take no gift, for the gift blindeth the wise, and perverteth the words of the righteous.

"Ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor honor the person of the mighty.

"Ye shall hear the small as well as the great. Ye shall not fear the face of man, for the judgment is God's." (Candidate halts before the Councilors.)

Senior Councilor—Thou hast heard the words of the great sages, lawgivers and philosophers of antiquity. Remember now the sacred word of the 18th degree. Hear the voice of one whom all Christendom regards as the greatest lawgiver that has ever come among men; and listen reverentially to his teachings.

"If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses. But if ye forgive men their trespasses, your Heavenly Father will also forgive you. With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again.

"If thy brother trespass against thee, go and tell him his fault between thee and him alone. If he shall hear

Note 365.—"Moses. Moses was learned in all the wisdom of the Egyptians; he was initiated in all the knowledge of the wise men of that nation, by whom the learning of antiquity had been retained and held sacred; wrapped up from the eye of the wicked and vulgar in symbols and hieroglyphics, and communicated to men of their own order only, with care, secrecy, and circumspection. This secrecy is not in any wise to be wondered at, when we consider the persecution which would have followed a faith unacceptable to the ignorance of the nations who were enveloped in superstition and bigotry."—Macy's Encyclopædia and Dictionary of Freemasonry, Article Moses.

thee, thou hast gained thy brother. Judge not according to the appearance, but judge righteous judgment.

"If thy brother trespass against thee, rebuke him, and if he repent, forgive him, and if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying 'I repent' thou shalt forgive him.

"Blessed are the merciful, for they shall obtain mercy."

Go now my brother, to the East, the seat of that justice which also is a ray of the great light separated from the others by the prism of Masonry. (Candidate is conducted to the East.)

Most Perfect President—Be seated my brother. You have heard the lesson of immortal wisdom, once uttered by mortal lips that have long since mouldered into dust. Through those lips God spake unto men, for from him alone cometh all wisdom. You desire to become a member of this Tribunal and a Supreme judge in Masonry. The Grand Consistory of Sublime Princes of the Royal Secret, satisfied of your capacity and qualifications; of your impartiality and justice has, in its wisdom, granted your request. When you shall have been received among us it will devolve on you to administer the high justice of the order, and in that the purest equity must be your guide. In every case submitted to your judgment, and whether the matters and the parties be Masonic or profane, you must hear affably, deliberate calmly and yield to no other influences than those of Justice and Equity, of Lenity and Mercy; the four sacred words that with their splendor light every Supreme Tribunal of Grand Inspectors Inquisitors Commanders.

You will not suspect, we trust, that to your title of Inquisitor will be attached that odious meaning which has made the name so fearful and detestable in all the

countries in which toleration has found a domicile. In the name we bear, it means one who seeks and searches for, inquires after and investigates the truth, and the truth alone.

The punishment must ever be proportionate to the offence, and some must not be punished for doing things for which others are not so much as called to account. In punishing also, we must guard against passion and remember that there is no such thing in Masonry as vindictive justice.

When you maintain a cause in argument, in any form whatever; in the court, the market, or the fireside, you are never to forget, or offend against, the rules of courtesy and charity, or overpass the boundaries of moderation. There must be in your argument neither heat nor bitter words. If you have maturely reflected and are satisfied that the grounds you take are wholly right, maintain with firmness and express with frankness your own opinion, but not too positively or scornfully towards your antagonist, nor with the use of any words that can justly wound his feelings or startle his self respect. Suggestion often convinces more than assertion. And a modest and courteous demonstration will succeed when rude and positive logic will always fail.

Ever remember that being human, you must of necessity often err. That those who hold different opinions entertain them as honestly as you do your own. And that you have no right to deny or doubt their sincerity. Especially never harshly denounce an opinion that more experience and a more thorough investigation may some day compel you to adopt. And therefore always treat your opponents as if it were certainly at some time to happen, that their opinions could become your own.

If in his progress upward to this degree, the Mason has not learned wisdom, he has already advanced too far. And it is the doctrine of Masonry that no man is truly wise who is not kind and courteous; charitable in his construction of men's motives, lenient and merciful, and distrustful of his own ability to resist the allurements of temptation and the mighty influences of prejudice and passion. Remember that you represent the order; that you must maintain its dignity and glory, preserve its constitutions and act by its laws. And that all those things are committed to your fidelity. You are neither to be subordinate nor subservient, nor haughty, nor domineering, and ever to bear in mind that "*quod non vetat lex, hoc vetat fieri pudor.*" What law's letter does not prohibit is often forbidden by propriety and fitness of things.

My brother, no one should assume a Masonic obligation unless he is convinced that he possesses sufficient resolution and moral strength to enable him faithfully to keep and perform it. It is unfortunately too true, that no cause of insincerity, prevarication and falsehood has been more powerful than the practice of administering oaths; and that attempts to strengthen the obligations of morality and duty, by oaths with exaggerated penalties, are generally found to have no tendency but to relax them.

You may judge by what you have heard, what are the duties which you will assume as a Grand Inspector Inquisitor Commander, and in what spirit and manner you must discharge them. Do you feel that it is in your power so to perform those duties?

Candidate—(Rising.) I do.

Most Perfect President—Are you ready to endeavor to renounce all passions and overcome all weaknesses

that could lead you to do acts of injustice and give hasty and inconsiderate judgment?

Candidate—I am.

Most Perfect President—Do you believe that you can sacrifice your pride of opinion and love of self respect, to maintain the holy cause of justice and equity?

Candidate—I do.

Most Perfect President—Go then to our holy altar, in charge of our Most Enlightened Brother, the Master of Ceremonies and there kneel with sincerity and reverence, with no thought in your heart and no word on your lips but those of soberness and truth. (Master of Ceremonies conducts him to the altar, causes him to kneel on the right knee, and places in his left hand the scales of justice, laying his right hand on the book of constitutions.)

Most Perfect President—(Striking one and rising.) Order my brethren! Form the circle around the candidate. (All rise and surround the candidate, extending their left hands over him while they hold their swords in the right, and all repeat with him the responses; after which the Most Perfect President leaves his seat and meets the candidate.)

Most Perfect President—Kneeling at this altar of Masonry in token of humility and reverential awe of Deity; do you, upon these emblems of justice, equity, uprightness and the law's dread vengeance, most solemnly and sincerely swear that you will never reveal any of the secrets of Grand Inspector Inquisitor Commander to any person and under any circumstances in the world, unless duly permitted to do so by a Consistory of Sublime Princes of the Royal Secret.

Candidate and All—I do.

Most Perfect President—Do you furthermore promise

and swear that you will scrupulously observe and cause to be observed, the constitutions, statutes and regulations of this Supreme Tribunal so long as you remain a member thereof; that you will with zeal and energy propagate the doctrines of the Ancient and Accepted Rite of Masonry, and labor for its diffusion and prosperity, and that you will not consent to the admission of any person to the high degrees of the Rite who is not an intelligent man, of respectable acquirements and information, and of virtue and honor?

Candidate and All—I do.

Most Perfect President—Raise your right hand towards heaven. Do you most solemnly and sincerely swear, that you will carefully examine all cases in which you may be judge; listen attentively to every argument that may be urged therein and faithfully and impartially weigh both evidence and argument, being neither careless nor indifferent, partial nor prejudiced; nor wearying of investigation, with no other purpose than that of giving a true, just, equitable and merciful judgment?

Candidate and All—I do.

Most Perfect President—Do you solemnly and sincerely swear that you will never sit in judgment in any case where you may entertain feelings of enmity or ill-will toward a party therein, or any feelings of prejudice or dislike; nor in any case where from any cause whatever you doubt whether you can hear patiently, consider calmly, and decide impartially?

Candidate and All—I do.

Most Perfect President—Do you solemnly and sincerely swear that you will never allow rank and power. influence or money to sway your judgment, and that before you as a judge, all men shall stand on one common level, to be condemned if guilty; to be acquitted if innocent?

Candidate and All—I do.

Most Perfect President—Do you solemnly and sincerely swear that you will as a judge lay aside all pride of opinion, obstinacy and self will, and be governed absolutely by the dictates of law, justice equity and your own conscience, so far as the frailty of your nature will permit?

Candidate and All—I do.

Most Perfect President—Do you solemnly and sincerely swear that you will usurp no doubtful power; that you will strain no law so as to make it cover cases to which it does not plainly apply; that you will presume every man innocent until he is proven guilty, and that you will give to every one accused the benefit of all reasonable doubt, and of a charitable and natural construction of his actions; and remember that the Masonic law seeks punishment as a means only, and not as an end?

Candidate and All—I do.

Most Perfect President—Repeat then with me. (Candidate and all repeat the following:)

All this I do swear, expecting that God will so judge me, as I judge others, and consigning myself to the contempt of my brethren and to their just and terrible anger, to be visited upon my unprotected head, if I should willfully or through indifference violate this my solemn oath and obligation. So help me God.

All—Forgive us our tresspasses, O! Father, as we forgive those that trespass against us.

Most Perfect President—Witness the solemn oath my brethren, and let it be recorded.

All—We witness it.

Chancellor—And I record it. (As the last words are uttered, light is given to the candidate, the scales of justice are taken from him and placed on the altar.)

Most Perfect President—(Taking the candidate by the hand. (Rise my brother.) (Candidate rises and all the brethren sheath their swords.)

Most Perfect President—Most Enlightened Brother Master of Ceremonies, do your duty. (Master of Ceremonies divests the candidate of all his decorations and lays them on the altar.)

Most Perfect President—Sir Knight, we divest you of all your decorations, because the degree which you are now entering is above those you have already received, and in it you enter the judicial branch and leave the military branch of the order. Most Enlightened Brother Master of Ceremonies, teach the candidate the march of the Grand Inspectors Inquisitors Commanders and then bring him to me.

Most Perfect President—To your places Grand Inspectors Inquisitors Commanders! (The Most Perfect President, officers and members, return to their places. The Master of Ceremonies places the candidate under the sign of order. Then he causes him to step off one step to the front with the right foot, and then bring his feet together so as to form a square, at the same time uncrossing and crossing his arms. Then he steps off with the left foot one step and forms the square again, uncrossing and crossing his arms, and so on by alternation until he reaches the foot of the throne.)

Most Perfect President—(Invests him with the collar and jewel of the order.) I invest you with the white collar and jewel of this degree. See that the purity of the former and the lustre of the latter be never sullied or dimmed by your injustice, inhumanity or impurity. Return to the altar my brother, and kneel.

Most Perfect President—Order Most Enlightened Brethren! (All rise under the sign of order. Candidate goes to the altar and kneels.)

Most Perfect President—(Laying both hands on the candidate's head.) To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Grand Consistory of Sublime Princes of the Royal Secret, 32nd degree of the Ancient and Accepted Rite of Masonry, for the State of—, under the jurisdiction of the Supreme Council of Sovereign Grand Inspectors General, 33rd degree for the Northern Jurisdiction of the United States of America, sitting at New York, and by virtue of the powers conferred on me by this Supreme Tribunal of Grand Inspectors Inquisitors Commanders, I do receive and constitute, create and acknowledge you a Grand Inspector Inquisitor Commander of the 31st degree of that rite, and a member of this Supreme Tribunal.

Arise Most Enlightened Brother. Take for a moment the two poniards which lie before you. They are weapons that you have carried before in Masonry, and we yet retain them because they were anciently given to the candidate that with one he might punish perjury and with the other protect innocence.

Put them down my brother! They do not belong to a Grand Inspector Inquisitor Commander, who is a judge and not a soldier. The moral force of the law and the Tribunal is more potent than a thousand daggers. Perjury like any other crime, is punished by law, or by the general contempt and execration, and innocence is not now protected by the poniard.

Most Enlightened Brother Master of Ceremonies, this newly received Grand Inspector Inquisitor Commander has laid aside forever the steel which is symbolic of violence. Give him therefore, the signs, words and tokens of the degree. Be seated my brethren. (The Most Perfect President returns to the throne and takes

his seat. All the members seat themselves and the Master of Ceremonies gives the candidate the signs, words and tokens of the degree, as the same are explained by the Most Perfect President.)



First Sign.

SIGN.

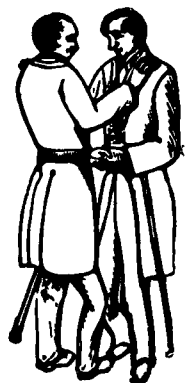
Cross both hands over the navel, the left over the right.

ANSWER.

Cross them over the head, the fingers extended and separate, and the palms upward.



Answering Sign.



Token.

TOKEN.

Place right foot to right foot, and right knee to right knee, take each other by the left hand, and with the right hand strike a gentle blow on the other's right shoulder.

SACRED WORD:—One says justice the other answers equity. Both together say: So mote it be.

BATTERY:—Nine. By one, three, four and one.

Master of Ceremonies—Most Perfect President, the signs, words and tokens are made known to our newly initiated brother.

Most Perfect President—Order Most Enlightened Brethren Grand Inspectors Inquisitors Commanders! (All rise under the sign of order.)

Most Perfect President—I do hereby proclaim the Most Enlightened Brother A...B, a Grand Inspector Inquisitor Commander 31st degree of the Ancient and Accepted Rite of Masonry, regularly made and created, and I do commend him as such to all Freemasons of that Rite over the surface of the globe and require them to receive and acknowledge him as such. Most Enlightened Brother Master of Ceremonies, conduct our newly proclaimed brother to the seat of honor. (Master of Ceremonies conducts him to the right hand of the President.)

Most Perfect President—Be seated my brethren. (Order is obeyed.)

Most Perfect President—Most Enlightened Brother Advocate, be pleased further to instruct this our newly received brother, in regard to the principles of this degree. (Advocate rises and delivers the discourse.)

DISCOURSE BY ADVOCATE.

My brother, this degree was instituted when anarchy reigned among the rites of Masonry. It was evidently indispensable to establish a special body that should see to the maintenance of principles and the regularity of Masonic forms.

The Tribunal of Grand Inspectors Inquisitors Commanders was thus created, and invested with the power, as it was charged with the duty of visiting the different bodies and inspecting their work; of taking care that caution should be observed in the selection of candidates; of compelling a strict observance of the ritual in the higher degrees. To these powers were added by degrees, that of judging differences between the brethren and of trying those guilty of offences against Masonic law.

These powers and this jurisdiction are now defined, and the mode of proceeding regulated by the supreme authority.

To hear patiently, to weigh deliberately and dispassionately, and to decide impartially; these are the chief duties of a judge. After the lessons you have received, I need not further enlarge upon them. You will be ever eloquently reminded of them by the furniture upon our altar, and the decorations of our Tribunal.

The book of constitutions will remind you of your obligations, and that he alone who faithfully observes the law has a right to enforce it upon others.

In the scales of justice you are to weigh the facts and the law alone, nor place in neither scale personal friendship, or personal dislike, neither fear nor favor, and when reformation is no longer to be hoped for, you are to smite relentlessly with the sword of justice, ever remembering that as you judge here below, so you will be yourself judged hereafter by one who has not to submit like an earthly judge, to the sad necessity of inferring the motives, intentions and purposes of men, (of which all crime essentially consists) for the uncertain and often unsafe testimony of their acts and words, as men in thick darkness grope their way, with hands outstretched before them, but before whom every thought, feeling, impulse and intention of every soul that now is, or ever was, or ever will be on earth, is, and ever will be through the whole infinite duration of eternity, present and visible.

The square and compasses the plumb and level are well known to you as a Mason. Upon you as a judge, they peculiarly inculcate uprightness, impartiality, careful consideration of facts and circumstances, accuracy in judgment, and uniformity in decision.

As a judge, too, you are to bring up square work, and square work only. Like a temple erected by the plumb, you are to lean neither to one side nor to the other. Like a building well squared and levelled, you are to be firm and steadfast in your convictions of right and justice.

Like the circle swept by the compasses, you are to be true. The peculiar and principal symbol of this degree is the Tetractys of Pythagoras, suspended in the East.

Where ordinarily the sacred word or letter glitters, and like it, representing the Deity. Its nine external points from the Triangle,



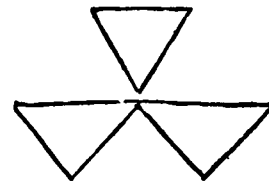
the chief symbol in Masonry, with many of the meanings of which you are familiar.

To us its three sides represent the three principal attributes of the Deity, which created, and now as ever support, uphold and guide the Universe in its eternal movement; the three supports of the Masonic temple, itself an emblem of the Universe. Wisdom, or the infinite divine intelligence; strength or power, the infinite divine will; and beauty, or the infinite divine harmony; the eternal law, by virtue of which the myriads of suns and worlds flash ever onward in their ceaseless revolutions, without clash or conflict in the infinite space, and change and movement, are the law of all created existence.

To us, as Masonic judges, the triangle figures for the pyramids, which planted firmly as the everlasting hills and accurately adjusted to the four cardinal points, defiant of all assaults of men and time teach us to stand firm and unshaken as they, when our feet are planted upon the solid truth.

It includes a multitude of geometrical figures, all having a deep significance to Masons. The triple triangle

is peculiarly sacred, having ever been among all nations, a symbol of the Deity. Prolonging all the external lines of the hexagon, which also it includes, we have six smaller triangles,



whose bases cut each other in the central point of the Tetractys, itself always the symbol of the generative power of the universe, the Sun.

Brahama^{'''} Osiris,^{'''} Apollo, Bel^{'''} and the Deity himself.

Thus too, we form twelve still smaller triangles, three times three of which compose the Tetractys itself.

I refrain from enumerating all the figures that you may trace within it; but one may not be passed unnoticed. The Hexagon itself faintly images to use a cube, not visible at the first glance, and therefore the fit emblem of that faith in things, which, though invisible are nevertheless real, and the existence of which may be proved by reason and logic. The first perfect solid and reminding you of the Cubical Stone^{'''} that sweated

Note 366.—"In the Vedic hymns all the powers of nature are personified, and become the objects of worship, thus leading to an apparent polytheism. But, as Mr. J. F. Clarke (Ten Great Religions, p. 90), remarks, 'behind this incipient polytheism lurks the original monotheism; for each of these gods, in turn, becomes the Supreme Being.' And Max Müller says (Chaps. I. & 2), that 'it would be easy to find in the numerous hymns of the Veda passages in which almost every important deity is represented as supreme and absolute.' This most ancient religion—believed in by one-seventh of the world's population, that fountain from which has flowed so much of the stream of modern religious thought, abounding in mystical ceremonies and ritual prescriptions, worshipping, as the Lord of all, 'the source of golden light,' having its ineffable name, its solemn methods of initiation, and its symbolic rites—is well worth the serious study of the Masonic scholar, because in it he will find much that will be suggestive to him in the investigations of the dogmas of his Order."—Mackey's Encyclopædia of Freemasonry, Article Brahmanism.

Note 367.—"The Osirian mysteries consisted in a scenic representation of the murder of Osiris by Typhon, the subsequent recovery of his mutilated body by Isis, and his deification, or restoration to immortal life. Julius Firmicus, in his treatise On the Falsity of the Pagan Religions, thus describes the object of the Osirian mysteries: 'But in those funerals and lamentations which are annually celebrated in honor of Osiris, the defenders of the Pagan rites pretend a physical reason. They call the seeds of fruit, Osiris; the earth, Isis; the natural heat, Typhon; and because the fruits are ripened by the natural heat and collected for the life of man, and are separated from their natural tie to the earth, and are sown again when winter approaches, this they consider is the death of Osiris, but when the fruits, by the genial fostering of the earth, begin again to be generated by a new procreation, this is the finding of Osiris.' This explanation does not essentially differ from that already given in the article Egyptian Mysteries. The symbolism is indeed precisely the same—that of a restoration or resurrection from death to life."—Mackey's Encyclopædia of Freemasonry, Article Osiris, Mysteries of.

Note 368.—"Bel, is the contracted form of Beal, and was worshiped by the Babylonians as their chief deity. The Greeks and Romans so considered and translated the word by Zeus and Jupiter. It has, with Jah and Oh, been introduced into the Royal Arch system as a representative of the Tetragrammaton, which it and the accompanying words have sometimes ignorantly been made to displace."—Mackey's Encyclopædia of Freemasonry, Article Bel.

Note 369.—"Every stone of the temple was formed into a square, containing five equilateral triangles, each equilateral triangle being equal to a cube, and each side and base of the triangles being equal to a plumb line."—Macey's Encyclopædia and Dictionary of Freemasonry, Article Cubical Stone.

blood, and of that deposited by Enoch, it teaches justice, accuracy and consistency.

The infinite divisibility of the triangle, teaches the infinity of the universe, of time, of space and of the Deity, as do the lines that diverging from the common centre ever increase their distance from each other, as they are infinitely prolonged.

As they may be infinite in number, so are the attributes of Deity, infinite and as they emanate from one centre and are projected into space, so the whole universe has emanated from God.

Remember also, my brother, that you have other duties to perform than those of a judge. You are to inquire into and scrutinize carefully the work of the subordinate bodies in Masonry.

You are to see that recipients of the higher degrees are not unnecessarily multiplied; that improper persons are carefully excluded from membership, and that in their life and conversation, Masons bear testimony to the excellence of our doctrines, and the incalculable value of the institution itself.

You are to inquire also into your own heart and conduct, and keep careful watch over yourself that you go not astray. If you harbor ill-will and jealousy; if you are hospitable to intolerance and bigotry, and churlish to gentleness and kind affections, opening wide your heart to one, and closing its portals to the other, it is time for you to set in order your own temple, or else you wear in vain the name and insignia of a Mason, while yet uninvested with the Masonic nature.

Everywhere in the world there is a natural law, that is, a constant model of action, which seems to belong to the nature of things; to the constitution of the universe. This fact is universal. In different departments we call

this mode of action by different names, as the law of matter, the law of mind, the law of morals, and the like. We mean by this, a certain mode of action, which belongs to the material, mental or moral forces; the mode in which commonly they are found to act and which it is their ideal to always act. The ideal laws of matter, we only know from the fact that they are always obeyed. To us the actual obedience is the only evidence of the ideal rule; for in respect to the conduct of the material world, the ideal and the actual are the same. The laws of matter we learn only by observation and experience. Before experience of the fact, no man could foretell that a body falling towards the earth would descend sixteen feet the first second, twice that the next, four times the third, and sixteen times the fourth. No mode of action in our consciousness anticipates this rule of action in the outer world. The same is true of all the laws of matter. The ideal law is known because it is a fact. The law is imperative. It must be obeyed without hesitation. Laws of crystallization, laws of proportion in chemical combination; neither in these nor in any other law of nature is there any margin left, for oscillation or disobedience. Only the primal will of God works in the material world, and no secondary, finite will.

There are no exceptions to the great general law of abstraction, which binds atom to atom in the body of a ratifier, visible only by aid of a microscope; orb to orb, system to system; gives unity to the world of things, and rounds these systems of worlds to a universe.

At first there seem to be exceptions to this law, as in growth and decomposition and in the repulsions of electricity, but at length all these are found to be especial cases of the one great law of attraction, acting in

various modes. The variety of effect of this law, at first surprises the senses, but in the end, the unity of cause astonishes the cultivated mind. Looked at in reference to this globe, an earthquake is no more than a chink that opens in a garden walk in a dry day in summer.

A sponge is porous, having small spaces between the solid parts. The solar system is only more porous, having larger room between the several orbs. The universe yet more so, with spaces between the systems, as small compared to infinite space, as those between the atoms that compose the bulk of the smallest invisible animalcule, of which millions swim in a drop of salt water. The same attraction holds together the animalcule, the sponge, the system and the universe. Every particle of matter in that universe is related to each and all the other particles, and attraction is their common bond. In the spiritual world; the world of human consciousness, there is also a law and ideal mode of action, for the spiritual forces of man. The law of justice is as universal an one as the law of attraction though we are very far from being able to reconcile all the phenomena of nature with it. The lark has the same right, in our view, to live, to sing, to dart at pleasure through the ambient atmosphere, as the hawk has to ply his strong wings in the summer sunshine, and yet the hawk pounces on and devours the harmless lark, as it devours the worm, and as the worm devours the animalcule. And so far as we know, there is nowhere, in any future state of animal existence, any compensation for this apparent injustice. Among the bees, one rules while the others obey; some work while others are idle. With the small ants, the soldiers feed on the proceeds of the workmen's labor. The lion lies in wait for and devours the antelope, that has apparently as good a right to life as he.

Among men, some govern, some serve. Capital commands and labor obeys. And one race superior in intellect, avails itself of the strong muscles of another that is inferior. And yet, for all this, no one impeaches the justice of God. No doubt all these varied phenomena are consistent with one great law of justice, and the only difficulty is that we do not, and no doubt we cannot, understand that law. It is very easy for some dreaming and visionary theorist to say that it is most evidently unjust for the lion to devour the deer, and for the eagle to tear and eat the wren, but the trouble is that we know of no other way, according to the frame, the constitution and the organs which God has given them, in which the lion and the eagle could manage to live at all. Our little measure of justice is not God's measure. His justice does not require us to relieve the hard-working millions of all labor; to emancipate the serf or slave, unfitted to be free, from all control. No doubt underneath the little bubbles which are the lives, the wishes, the wills and the plans of ten hundred millions or more of human beings on this earth, (for bubbles they are, judging by the space and time they occupy in this great and age-outlasting sea of human-kind). No doubt, underneath them all resides one and the same eternal force, which they shape into this or the other special form. And over all the same paternal providence presides, keeping eternal watch over the little and the great, and producing variety of effect, from unity of force.

It is entirely true to say that justice is the constitution, or fundamental law of the moral universe; the law of right, a rule of conduct for man, (as it is for every other living creature). In all his moral relations, no doubt all human affairs, (like all other affairs) must be subject to that, as the law paramount. And what is right

agrees therewith and stands, while what is wrong conflicts with it and falls. The difficulty is what we erect our notions of what is right and just, into the law of justice, and insist that God shall adopt that as his law; instead of striving to learn by observation and reflection what his law is, and then believe that law to be consistent with his infinite justice, whether it corresponds with our limited notion of justice, or does not so correspond. We are too wise in our own conceit, and ever strive to enact our own little notions into the universal laws of God. It might be difficult for man to prove, even to his own satisfaction, how it is right or just for him to subjugate the horse and ox to his service, giving them in return only their daily food, which God has spread out for them on all the green meadows and savannahs of the world. Or how it is just that we should slay and eat the harmless deer, that only crop the green herbage, the buds and the young leaves and drink the free running water that God made common to all; or the gentle dove, the innocent kid, the many other living things that so confidently trust to our protection. Quite as difficult perhaps, as to prove it just for one man's intellect, or even his wealth, to make another's strong arms his servants, for daily wages or for a bare subsistence.

To find out this universal law of justice is one thing; to undertake to measure off something, with our own little tape-line, and call that God's law of justice, is another.

The great, general plan and system, and the great general laws enacted by God, continually produce what, to our limited notions, is wrong and injustice, which hitherto men have been able to explain to their own satisfaction, only by the hypothesis of another existence, in which all inequalities and injustices in this life will be remedied and compensated for. To our ideas of jus-

tice, it is very unjust that the child is made miserable for life by deformity or organic disease, in consequence of the vices of its father, and yet that is part of the universal law.

The ancients said that the child was punished for the sins of its father. We say that its deformity, or disease, is the consequence of its father's vices, but so far as concerns the question of justice, or injustice, that is merely the change of a word.

It is very easy to lay down a broad general principle, embodying our own idea of what is absolute justice, and insist that everything shall conform to that. To say, all human affairs must be subject to that, as the law paramount, and what is right agrees therewith and stands; what is wrong conflicts and falls. Private cohesions of self-love, of friendship or of patriotism, must all be subordinate to this universal gravitation toward the eternal right.

The difficulty is that in this universe of necessities, God created; of sequences; of cause and effect, and of life evolved from death; this interminable succession and aggregate of cruelties, will not conform to any such absolute principle or arbitrary theory, no matter in what sounding words and glittering phrases it may be embodied.

Impracticable rules in morals are always injurious, for, as all men fall short of compliance with them, they turn real virtues into imaginary offences against a forged law.

Justice as between man and man, and as between man and the animals below him, is that which, under, and according to the God created relations existing between them, and the whole aggregate of circumstances surrounding them, is fit and right, and proper to be done,

with a view to the general as well as to the individual interest. It is not a theoretical principle by which the very relations that God has created and imposed on us, are to be tried, and approved or condemned.

God has made this great system of the universe and enacted general laws for its government. Those laws environ everything that lives, with a mighty network of necessity. He chose to create the tiger, with such organs that he cannot crop the grass, but must eat other food or starve.

He has made man carnivorous also, and the smallest singing bird is as much so as the tiger. In every step that we take, in every breath we draw, is involved the destruction of a multitude of animated existence, each, no matter how minute, as much a living creature as ourselves. He has made necessary among mankind, a division of labor, intellectual and moral. He has made necessary the varied relations of society and dependence; of obedience and control. What is thus made necessary cannot be unjust, for if it be, then God, the great law-giver, is himself unjust.

The evil to be avoided, is the legalization of injustice and wrong, under the false plea of necessity.

Out of all the relations of life grow duties, as naturally and as undeniably, as the leaves grow upon the trees. If we have the right, created by God's law of necessity, to slay the lamb that we may eat and live, we have no right to torture it in so doing, because that is in no wise necessary. We have the right to live, if we fairly can, by the legitimate exercise of our intellect, and hire or buy the labor of the strong arms of others, to till our ground, to toil in our manufactories; but we have no right to over-work or under-pay them.

It is not only true that we may learn the moral law

of justice; the law of right, by experience and observation, but that God has given us a moral faculty, our conscience, which is able to perceive this law directly and immediately, by intuitive perception of it. And it is true that man has, in his nature, a rule of conduct higher than he has ever yet come up to; an ideal of nature that shames his actual history, because man has ever been prone to make necessity; his own necessity, the necessities of society, a plea for injustice. But this notion must not be pushed too far. For if we substitute this ideality for actuality, then it is equally true, that we have within us an ideal rule of right and wrong, to which God himself, in his government of the world, has never come and against which he (we say it reverentially) every day offends. We detest the tiger and the wolf, for their rapacity and love of blood, which are their nature.

We revolt against the law, by which the crooked limbs and diseased organism of the child, are the fruits of the father's vices. We even think that a God, omnipotent and omniscient, ought to have permitted no pain, no poverty, no servitude. Our ideal of justice is more lofty than the actualities of God. It is well as all else is well.

He has given us that moral sense, for wise and beneficent purposes. We accept it, as a significant proof of the inherent loftiness of human nature, that it can ascertain an ideal so exalted, and we should strive to attain it, so far as we can do so consistently with the relations which he has created, and the circumstances which surround us and hold us captive.

If we faithfully use this faculty of conscience; if applying it to the existing relations and circumstances we develop it and all its kindred powers, and deduce the duties that out of these relations and those circum-

stances, limited and qualified by them, arise and become obligatory upon us, then we learn justice; the law of right; the divine rule of conduct for human life. But if we undertake to define and settle the mode of action, that belongs to the indefinitely perfect nature of God and to set up an ideal rule beyond all human reach, we soon come to judge and condemn his work, and relations which it has pleased him in his infinite wisdom to create.

A sense of justice belongs to human nature and is a part of it. Man can find a deep, permanent and instinctive delight in justice, not only in the outward effects, but in the inward cause, and by his nature love this law of right; this reasonable rule of conduct, this justice, with a deep and abiding love. Justice is the object of conscience, and fits it as light fits the eye and truth the mind. Justice keeps just relations between men. It holds the balance between nation and nation; between a man and his family, tribe, nation and race; so that his absolute rights and theirs do not interfere, nor their ultimate interests ever clash, nor the internal interests of the one prove antagonistic to those of all, or of any other one. This we must believe, if we believe that God is just. We must do justice to all, and demand of all. It is a universal human debt; a universal human claim. But we may err greatly in defining what that justice is. The temporary interests, and what to human views are the rights of many, do often interfere and clash. The life interests of the individual, often conflict with the permanent interests and welfare of society; and what may seem to be the natural rights of one class or race, with those of another.

It is not true to say that one man, however little, must not be sacrificed to another, however great; to a majority, or to all men. That is not only a fallacy, but a most

dangerous one. Often one man, and many men, must be sacrificed, in the ordinary sense of the term, to the interest of the many. It is a comfortable fallacy to the selfish; for if they cannot, by the law of justice, be sacrificed for the common good, then their country has no right to demand of them self-sacrifice; and he is a fool who lays down his life, or sacrifices his estate, or even his luxuries, to ensure the safety or prosperity of his country. According to that doctrine, Curtius was a fool, and Leonidas an idiot, and to die for one's country is no longer beautiful and glorious, but a mere absurdity. Then it is no longer to be asked that the common soldier shall receive, in his bosom, the sword or bayonet thrust, which otherwise would let out the life of the great commander, on whose fate hang the liberties of his country, and the welfare of millions yet unborn.

On the contrary, it is certain that necessity rules in all the affairs of men, and that the interest, and even the life of one man, must often be sacrificed to the interest and welfare of his country. Some must ever lead the forlorn hope. The missionary must go among savages, bearing his life in his hand. The physician must expose himself to pestilence, for the sake of others. The sailor, in the frail boat upon the wide ocean, escaped from the foundering and burning ship, must step calmly into the hungry waters, if the lives of the passengers can be saved, only by the sacrifice of his own. The pilot must stand firm at the wheel, and let the flames scorch away his own life, to ensure the common safety of those whom the doomed vessel bears. The mass of men are always looking for what is just. All the vast machinery which makes up a State—a world of States—is, on the part of the people, an attempt to organize, not that ideal justice which finds fault with God's ordi-

nances, but that practical justice, which may be attained in the actual organization of the world. The minute and wide-extending civil machinery, which makes up the law and the courts, with all their officers and implements, on the part of mankind, is chiefly an effort to reduce to practice the theory of right.

Constitutions are made to establish justice. The decisions of Courts are reported, to help us judge more wisely in time to come. The nation aims to get together the most just men in the State, that they may incorporate into statutes, their aggregate sense of what is right.

The people wish law to be embodied in justice, administered without passion. Even in the wildest ages, there has been a wild, popular justice. But always mixed with passion and administered with hate; for justice takes a rude form with rude men, and becomes less mixed with hate and passion in more civilized communities. Every progressive state revises its statutes and revolutionizes its constitution from time to time, seeking to come closer to the utmost, possible, practical justice and right, and sometimes, following theorists and dreamers, in their adoration of the ideal, by erecting into law positive principles of theoretical right, works practical injustice and then has to retrace its steps.

Literary men, always look for practical justice, and desire that virtue should have its own reward, and vice its appropriate punishment. They are ever on the side of justice and humanity, and the majority of them have an ideal justice better than the things about them. Juster than the law, for the law is ever imperfect, not attaining even to the utmost practicable degree of perfection. And no man is as just as his own idea of possible and practicable justice. His passions and his

necessities ever cause him to sink below his own ideal. The ideal justice, which men ever look up to and strive to rise toward, is true, but it will not be realized in this world. Yet we must approach as near to it as practicable, as we should do toward that ideal democracy that now floats before the eyes of earnest and religious men; fairer than the Republic of Plato or Moore's Utopia, or the golden age, or fabled memory; only taking care that we do not, in striving to reach and ascend to the impossible ideal, neglect to seize upon and hold fast to the possible actual. To aim at the best, but be content with the best possible, is the only true wisdom. To insist on the absolute right, and throw out of the calculation the important and all-controlling element of necessity, is the folly of a mere dreamer.

In a world inhabited by men with bodies, and necessarily with bodily wants and animal passions, the time will never come when there will be no want, no oppression, no servitude, no fear of man, but only love. That can never be, while there are inferior intellects, indulgence in low vice, improvidence, indolence, awful visitations of pestilence and war and famine, earthquake and volcano, that must of necessity cause men to want, serve, suffer and fear.

But still, the plowshare of justice is ever drawn through and through the field of the world, uprooting the savage plants. Ever we see a continual and progressive triumph of the right. The injustice of England, lost her America, the fairest jewel of her crown.

The injustice of the French aristocracy and clergy, bore them to the ground more than the revolution of 1789 did, and exiled them to foreign lands, there to pine away and die; their fate a warning to bid mankind be just.

We intuitively understand what justice is better than we can depict it. What it is in a given case depends so much on circumstances, that definitions of it are wholly deceitful. Often it would be unjust to society to do what would, in the absence of that consideration, be pronounced just to the individual. General propositions of man's right to do this or that are ever fallacious, and not unfrequently it would be most unjust to the individual himself, to do for him what the theorist, as a general proposition, would say was right and his due.

We should ever do unto others what, under the same circumstances, we ought to wish, and have the right to wish, they should do unto us.

There are many cases, cases constantly occurring, where one man must take care of himself, in preference to another, as where two struggle for the possession of a plank that will save one but cannot uphold both. Or where assailed he can save his own life, only by slaying his adversary. So one must prefer the safety of his country to the lives of her enemies, and sometimes to insure it to those of her own innocent citizens.

The retreating general may cut away a bridge behind him to delay pursuit, and save the main body of the army, though he thereby surrenders a detachment, a battalion, or even a corps of his own force, to certain destruction.

These are not departures from justice, though like other instances where the injury or death of the individual is the safety of the many, where the interest of one individual class or race, is postponed to that of the public, or of the superior race. They may infringe some dreamers ideal rule of justice.

But every departure from real, practical justice, is no doubt attended with loss to the unjust man, though the loss is not reported to the public. Injustice, public or

private, like every other sin and wrong, is inevitably followed by its consequences. The selfish, the grasping, the inhuman, the fraudulently unjust; the ungenerous employer and the cruel master, are detested by the great popular heart, while the kind master, and liberal employer, the generous, the humane and the just, have the good opinion of all men, and even envy is a tribute to their virtues. Men honor all who stand up for truth and right, and never shrink. The world builds monuments to its patriots. Four great statesmen, organizers of the right, embalmed in stone, look down upon the lawgivers of France, as they pass to their hall of legislation; silent orators to tell how nations love the just. How we revere the marble lineaments of those just judges, Jay and Marshall that look so calmly towards the living bench of the Supreme Court of the United States! What a monument Washington has built in the heart of America and all the world, not because he dreamed of an impracticable, ideal justice, but by his constant efforts to be practically just. But necessity alone, and the greatest good of the greatest number, can legitimately interfere with the dominion of absolute and ideal justice.

Government should not foster the strong at the expense of the weak, or protect the capitalist and tax the laborer. The powerful should not seek a monopoly of development and enjoyment. Not prudence only and the expedient for to-day should be appealed to by statesmen, but conscience and the right. Justice should not be forgotten in looking at interest, nor political morality neglected for political economy. We should not have national housekeeping instead of national organization for the basis of right.

We may well differ as to the abstract right of many things; for every such question has many sides, and few

men look at all of them; many only at one. But we all readily recognize cruelty, unfairness, inhumanity, partiality, over-reaching, hard-dealing, by their ugly and familiar lineaments.

We do not need to sit as a court of errors and appeal to revise and reverse God's providence, in order to know and to hate and despise them. There are certainly great evils of civilization at this day, and many questions of humanity long adjourned and put off. The hideous aspect of pauperism; the debasement and vice in our cities tell us, by their eloquent silence, or in inarticulate mutterings, that the rich and the powerful and the intellectual, do not their duty by the poor, the feeble and the ignorant. And every wretched woman that lives, heaven scarce knows how, by making shirts at sixpence each, attests the injustice and inhumanity of man.

There are cruelties to slaves, and worse cruelties to animals, each disgraceful to their perpetrators, and equally unwarranted by the lawful relation of control and dependence which it has pleased God to create.

In human affairs, the justice of God must work by human means. Men are the instruments of God's principles. Our morality is the instrument of his justice, which, incomprehensible to us, seems to our short vision, often to work injustice, but will at some time still the oppressor's brutal laughter. All the justice we mature will bless us here and hereafter, and at our death we shall leave it, added to the common store of human kindness. And every Mason, who, content to do that which is possible and practicable, does and enforces justice, may help deepen the channel of human mortality in which God's justice runs. And so the wrecks of evil that now check and obstruct the stream, may be the

sooner swept out and borne away by the restless tide of omnipotent right. Let us my brother, in this as in all else, endeavor always to perform the duties of a good Mason and a good man.

Most Perfect President—(Striking one.) Grand Inspectors Inquisitors Commanders, members of this Supreme Tribunal, if any one has any remarks to offer, to enforce the obligations of justice and equity, or for the good of Masonry, the Supreme Tribunal will be pleased to hear him. (If there is no answer.)

Senior Councilor—Most Perfect President, silence prevails.

Most Perfect President—Grand Inspectors Inquisitors Commanders, the box of fraternal assistance will now be presented to you. (Collection is taken)

Most Perfect President—Most Enlightened Brother Chancellor, read the minutes of this day's proceedings. (Chancellor reads the minutes.)

Most Perfect President—Grand Inspectors Inquisitors Commanders, if any one has any observation to make in regard to the minutes now read, he has permission to do so.

Senior Councilor—Most Perfect President, silence prevails.

Most Perfect President—The minutes of this day's labor, as recorded during our present sitting, are adopted. (Chancellor puts record with other books and papers in the coffer.)

Chancellor—Most Perfect President, I await your pleasure. (The Perfect President goes to the coffer, and with the Chancellor locks it.)

CLOSING CEREMONIES

GRAND INSPECTOR INQUISITOR COMMANDER.

Most Perfect President—Most Enlightened Brother Senior Councilor, what is the hour for rest for true Masons?

Senior Councilor—Most Perfect President, the hour when all their duties are performed.

Most Perfect President—Has that hour arrived my brother?

Senior Councilor—As nearly as in this life it ever comes to mortals, since none perform all their duties, and our Masonic labors end only at the grave.

Most Perfect President—Most true, my brother. Remains there yet any complaint unheard, wrong undressed or known offence unpunished, that requires action from this Tribunal?

Senior Councilor—None, Most Perfect President.

Most Perfect President—It is permitted then that this Supreme Tribunal shall be closed, that we may return to the Sacred Asylum of Sublime Princes of the Royal Secret. Join me my brethren in the concluding ceremony. Order Grand Inspectors Inquisitors Commanders! (All rise under the sign of the order.)

Advocate—(Striking one.) From all errors and mistakes in opinion and conclusion:

Senior Councilor—(Striking three.) From all impatience and inattention to evidence and argument; from all petulance and peevishness, all carelessness and in-

difference; from all harsh and uncharitable constructions of act or motive:

Senior Councilor—(Striking four.) From all partiality and prejudice, from all obstinacy and pride of opinion, and all wilful adherence to error; from all usurpations of power and unwarrantable assumptions of jurisdiction; from all improper influences that prevent man's judgment:

Most Perfect President—(Striking one.) From all false judgment and intentional injustice, keep us free, our Father, who art to judge us at the end of our earthly pilgrimage.

All—And as we judge others, so do thou in mercy judge us. Amen.

Most Perfect President—(Making the first sign.) "Justice."

All—(Making the answering sign.) "Equity."

All—So mote it be.

All—(Led by Most Perfect President, give the battery.)

Most Perfect President—Most Enlightened Brethren, Grand Inspectors Inquisitors Commanders, let us now form the procession, and proceed to the Sacred Asylum of Sublime Princes of the Royal Secret. (The Most Perfect President then leaves the throne and the procession is formed as in opening, and the brethren proceed to the Grand Consistory. If the newly admitted brother is at once to receive the 32°, he remains in the hall with a brother until the consistory is prepared to receive him. Otherwise he is allowed to retire.)

STATUTES FOR THE GOVERNMENT OF ALL TRIBUNALS OF THE THIRTY-FIRST DEGREE.

ARTICLE I.

1. Every Tribunal of the 31st degree, when sitting in judgment, shall be composed of ten members, and no more, not including the Advocate and Defender.

2. When trying a case, in which a Sovereign Prince of the Royal Secret is a party, all the members must have attained the 32nd degree, and in all other cases, at least five must have attained it viz: President, Councilors, Secretary and Treasurer, and the others must have attained the 31st degree.

ARTICLE II.

1. Tribunals of the 31st degree have exclusive jurisdiction to hear, try and determine all offences against Masonic law, or the statutes, constitutional provisions, rules and regulations of the Supreme Council of the 33rd degree, committed by brothers who have attained any degree above the 18th, and of appeals from all judgments of all Chapters of Rose Croix within their jurisdiction. But as to offences committed by Knights of the Rose Croix, attached to regular Chapters, and for the punishment thereof, the statutes of such Chapters have made provision, their jurisdiction shall be concurrent; and in such cases, the body first having possession of the case shall proceed and the other desist.

2. The Tribunals of the 31st degree, shall also have jurisdiction in all cases ordered by the Chapters to be

transmitted to them for trial, and to decide all questions certified to them by the Chapters and by Councils of Princes of Jerusalem and Lodges of Perfection, their decision being in all cases final and conclusive.

ARTICLE III.

1. Any Mason knowing of the commission, by a brother of rank above the 18th degree, of any offence against Masonic law, may make known the fact to any Grand Inspector Inquisitor Commander, by communication in writing, stating the offence, its nature and circumstances and the time of its commission, which shall be delivered by such Commander to the Illustrious Advocate, who shall prepare and prefer the act of accusation.

2. Each Commander shall also in like manner make known to the Illustrious Advocate every violation of Masonic law within his knowledge, and the Advocate shall prepare and prefer acts of accusation in all such cases, and in every case where the facts come otherwise to his knowledge.

3. Upon the act of accusation being preferred, the Chancellor shall issue a citation under the seal of the Tribunal, which shall be served by copy in writing by the Pursuivant, or by any other Mason at a distance, to whom the Chancellor may direct and transmit it, by which the accused shall be cited to appear before the Tribunal, at a certain time and place, and answer the charge. The nature of such charge shall not be specified, but a copy of the act of accusation shall be delivered to the accused in person, whenever he applies for it.

4. If it is known that the accused is not to be found or when the citation is returned that he is not found, a copy thereof shall be put up in the place where he last resided, in the lodge room of the Council, or other Masonic body of which he was last a member, or in any

lodge room, if he was a member of none, or if there be no such room, then in any public place, and the facts returned upon the citation.

5. The day fixed for appearance shall be at least ten days after the actual or constructive service.

6. Upon the day fixed, if the accused appear, he shall make full answer to the charge, stating, if he pleases, any extenuating circumstances, and detailing the facts as particularly as he pleases.

The Defender is charged with the duty of preparing his defence.

7. And if he does not appear, or when he has answered, a day shall be fixed for trial, and written evidence may in the meantime be taken on both sides.

8. The testimony of persons not Masons must be given on oath, and that of Masons upon their highest Masonic obligations, and either may be taken in writing or orally.

ARTICLE IV.

1. At the time fixed for trial, unless the Tribunal grants further delay, as it may do at its discretion, the testimony taken in writing shall be read, and the witnesses heard, the accused having the right to be present, fully to examine and cross-examine the witnesses, and to be heard by himself or the defender, or both. He or his defender shall also have the right to conclude the argument.

2. After the case is heard, argued and submitted, the accused and witnesses shall withdraw, and the Tribunal shall deliberate.

3. After deliberation the members shall vote upon the different specifications in the act of accusation, each member voting in turn, beginning with the youngest member, and the officers following according to rank, from lowest to highest. The Advocate and Defender shall vote.

4. Two-thirds of those present shall concur, to find the accused guilty of any specification.

5. The punishment shall be fixed by a like vote, a majority determining its nature and extent.

6. The accused shall then be called in, and informed of the result. If he be found guilty, the sentence shall be communicated by the Chancellor, to all Masonic bodies of which he is a member, and the punishment shall be imposed according to the sentence, and the laws, statutes and regulations governing the case.

7. If the trial proceeds in the absence of the accused, the Defender shall represent him, and perform all the duties of Council for him to the best of his ability.

ARTICLE V.

1. Appeals from judgment of Chapters of Rose Croix, shall be sent up in writing, with all the papers, a simple notice of appeal being alone necessary to give the Tribunal jurisdiction.

2. Every appeal shall be suspensive.

3. If the appeal be on the facts, the Tribunal shall try it *de novo*. If it involve only a question of law, they shall decide it, and affirm, reverse, demand or grant a new trial, or altogether quash and annul, as may be proper and in accordance with Masonic law.

4. In case the Tribunal tries the case *de novo*, the proceedings at the trial shall be the same as in cases of original jurisdiction.

5. Any Subordinate body may submit a question or questions to the Tribunal for its decision, upon order to that effect, and the Tribunal shall take jurisdiction, upon a certificate of the Recorder or Secretary of such inferior body, stating the question and its reference, shall decide, and transmit a certificate of its decision, and upon the decision of such questions, that of the ma-

jority shall stand as the decision of the whole, and no dissent be made known; but any Commander who dissents may present his opinion in writing, with the reasons for it, and have it filed for reference.

6. A record of all such decisions, and of the decisions on points of Masonic law, shall be kept by the Chancellor in a book for that purpose, under appropriate headings.

ARTICLE VI.

1. No trial whatever for offences shall be had in any consistory of Sublime Princes of the Royal Secret.

2. The Tribunals of the 31st degree shall also have a jurisdiction to issue mandates, to require Subordinate bodies to proceed to judgment or otherwise, to do whatever acts they ought to do in order to give to a brother his Masonic rights, as also mandates requiring them to desist from proceeding in proper cases, and mandates to bring up their proceedings, when alleged to be against law, to be examined and affirmed, or quashed, as law and right may require.

3. They shall also have jurisdiction to issue mandates, to bring before them questions of right to office in Subordinate lodges and bodies, and to hear and determine the same.

4. And mandates to suspend, or supersede any judgment or action of such inferior body.

5. The said Tribunal shall usurp and assume to themselves no powers not granted by these statutes, or not following as necessary incidents or corollaries from the powers hereby granted.

6. They may act as Tribunals of conciliation or decision, in all matters of difference, dispute or dissension

between Masons of the same or different degrees, when such matters are either referred to them by subordinate bodies, or by the parties themselves, or one of them, or by other Masons, and shall examine into and weigh the facts, merits, and give and enforce such judgment and decision as shall in their view be just, right and equitable in the premises.

ARTICLE VII.

1. All mandates and process of the Tribunal shall be signed by the Chancellor and sealed with the seal of the Tribunal.

2. A record shall be faithfully kept of all the proceedings and judgments of the Tribunal, and all depositions and other papers shall be filed and carefully preserved

PHILOSOPHICAL ANALYSIS

THIRTY-FIRST DEGREE; OR, GRAND INSPECTOR INQUISITOR COMMANDER.

Filled With Vain Repetitions—Republican Appointment of a Masonic Rebel—Claims to Rule Judicially the Masonic Order—The Ways of the Lodge Are Movable.

This degree covers sixty pages, so dull, prolix, and humdrum, that they remind one of the "vain repetitions" of the heathen, which Christ forbade. Nineteen pages are filled by the "Illustrious Advocate," with a tedious compound dissertation on the metaphysics of "justice," "ideal," and "actual," leading nowhere, and teaching nothing. Indeed, knowing that Masons who run lodges are neither fools, nor blockheads, but sly, keen men; one would be at a loss for the motive which has produced such solemn humbuggery, but for the fact that pickpockets practice similar arts to amuse the crowd, while feeling for their purses; and Mormons and other religious impostors teach wonderful things, to awe the ignorant, and keep them still, while devils mesmerize them.

In this thirty-first degree, for which the writers give neither date nor origin, nine men erect themselves into a "Sovereign Tribunal," or Supreme Court, to rule Masons! Their "Advocate" (page 343) speaks of it as "created," but says not when, where, or by whom. Who could "create" them into a tribunal, when there was no higher power to create them; and in Masonry, no appeals to the people are ever made. *Mackey* and *Macoy* simply remark: "It is not a historical degree."

Unless the nine got together, and initiated themselves

into this degree, they must have been appointed by the Jew Inspector Morin, who was appointed by the "Council of Emperors," at Paris, in 1761, to inspect lodges in the New World, confer their degrees, and report to them. *Morin* set up for himself, and his employers denounced him as an "audacious juggler;" recalled his patent, and appointed a weak *Brother Martin* in his place. Little cared *Morin* for that. He appointed sixteen other Inspectors, thirteen of whom were Jews. These created a *degree* of Inspectors, which is this 31st degree! And when *Morin* had made money enough by the sale of Masonic degrees and dignities, he disappeared from history, and Masonic writers say they know not where he lived, or when he died! But his work lived after him. His "Inspectors," in 1801, became the present Supreme Council, Southern Jurisdiction, Charleston, S. C.; added eight degrees to the twenty-five committed by "the Emperors" to *Morin*; altered, stretched, and modified the twenty-five, and made "*The Ancient, Accepted Scottish Rite*" of thirty-three degrees, which now rules the Masonic world; of which *Albert Pike*, of Washington is now (1887) Sovereign Grand Inspector General, with a salary of \$1,000 a month, "*ad vitam*;" (for life) with access to Masons of both parties in Congress, who gave his son a clerkship under Hayes' (Republican) administration; with a salary of \$2,000 a year. Gen. Pike was a rebel secessionist.

If these facts, taken wholly from the highest Masonic authorities, are true, the "Ancient, Accepted Scottish Rite" is as liable to indictment for swindling, getting money under false pretenses, and gambling practices, as mock auctions, lotteries, Faro Banks, and Three Monte men. And if the Masonic charters granted by Congress

and the State Legislatures, can be withdrawn, the laws will treat the lodges as they are now handling the institutions of Mormonism. The two institutions are morally and legally the same.

The jewel of this thirty-first degree is a "Teutonic cross;" the jewel of an order, or degree, which both Mackey and Macoy say was unfit to be put into the *Ancient and Accepted Scottish Rite*; and that it was only admitted to fill up a gap. And the members who are judges, wear no aprons, which are badges of labor. They are above it. (Note 361.)

But these are trifles. Here in this thirty-first degree we have a "*Sovereign Tribunal*," or Supreme Court; meeting in magnificent court-rooms, with court officers, "Advocate," and "Defender;" claiming to rule, judicially, the Masonic order; and aspiring to rule all secret orders; which draw more, far more money from the people of the United States, than the Civil Government. It administers its own oaths; issuing its own decrees; and swearing its subjects to obey them, on pain of death; and that in the preceding degree, (*Knight of Kadosh*) which claims to be softened and modified from the seven old Kadoshes which breathed, says the ritual: "Nothing but vengeance;" and our own Court, and Legislative records show, not only "breathed vengeance," but executed it. And so powerful have these secret lodges become, at times, and so dire their secret "vengeance," that every nation in Europe has, at times, suppressed them in self-defense. And now, England and Sweden, and Denmark live by sufferance of the lodges; adopting the compliance which the devil demanded of Christ, *viz.*, practicing their secret worships!

This is sufficiently horrible. But if this were all, the

National Christian Association never would have existed. This very degree, as indeed do all the others, pretends to honor Christ, by quoting His words, and lauding Him as a human law-giver, (see page 332) and yet fills its pages with the teachings of *Brahma*, *Osiris*, *Apollo*, and *Bel*, (see Page 346, and the degrees generally) as equally authoritative with Christ's. It lauds Moses, on the same page with Christ, (332) and, in a degree or two back, assails Moses' teachings with a savage bitterness equal to that of the coarsest infidel the United States ever produced. The Bible says of the harlot: "Her ways are movable, that thou canst not know them." (*Prov. 5, 6.*) And false religion is the "Great whore that sitteth on many waters." And Masonry, or the secret lodge system, is the "image" of that beast. And the ways of the lodge are "movable," like those of the "mother of harlots!" This is what calls on every child of God, on every patriot, every philanthropist, who does not wish to see the religion of Egypt transferred from the Nile to the Mississippi, to rise, and call on God for deliverance from this "*Ancient and Accepted Rite*;" which, in this thirty-first degree, and in all its degrees, puts the mysteries of *Osiris* on a level with the revelations of Jesus Christ!!

CHAPTER LIX

THIRTY-SECOND DEGREE, OR SUBLIME PRINCE OF THE ROYAL SECRET."

DECORATIONS:—Bodies of this degree are styled Consistories. The lodge is held in a high place, the second story of a building at least. The hangings are black, strewed with tears of silver, skeletons, etc., death's heads and cross bones.

In the East is a throne, to which you ascend by seven

Note 370.—"Sublime Prince of the Royal Secret. The 32nd degree of the Ancient and Accepted rite, and for many years, or until the institution of the 33d degree, this was the highest degree, or no plus ultra of Masonry. The body is styled a Consistory, and should be held in a building of two stories. The officers are, a Thrice Illustrious Commander, First and Second Lieutenants, a Minister of State, a Grand Chancellor, a Grand Treasurer, a Grand Secretary, and a Grand Captain of the Guard. In the East a throne, elevated on seven steps, which is the seat of the Thrice Illustrious Commander, who wears a robe of royal purple, and he and the Lieutenants, wear swords. The collar of this degree is black, lined with scarlet, and in the center, at the point, a double-headed eagle, of silver or gold, on a red Teutonic cross. The apron is of white satin, with a border of gold lace, one inch wide, lined with scarlet; on the flap is a double-headed eagle, on each side of which is the flag of the country in which the body is located, the flag of Prussia and the Beaumont of the Kadosh degree; on the apron is the camp of the Crusaders, which is thus explained; it is composed of an enneagon, within which is inscribed a heptagon, within that a pentagon, and in the center an equilateral triangle, within which is a circle. Between the heptagon and pentagon are placed five standards, in the designs of which are five letters, which form a particular word. The first standard is purple, on which is emblazoned the ark of the covenant, with a palm tree on each side; the ark has the motto *Laus Deo*. The second is blue, on which is a lion, of gold, couchant, holding in his mouth a golden key, with a collar of the same metal on his neck, and on it is the device, *Ad majorem Dei gloriam*. The third is white, and displays a heart in flames, with two wings; it is surmounted by a crown of laurels. The fourth is green, and bears a double-headed black eagle, crowned, holding a sword in his right claw, and a bleeding heart in his left. The fifth bears a black ox, on a field of gold. On the sides of the enneagon are nine tents, with flags representing the divisions of the Masonic army; on the angles are nine pinions, of the same color as the flag of the tent that precedes it. The hall of the Consistory is hung with black, strewed with tears of silver. The jewel is a double-headed white and black eagle, resting on a Teutonic cross, of gold, worn attached to the collar or ribbon. The members are called Sublime Princes of the Royal Secret. The moral of the degree teaches opposition to bigotry, superstition, and all the passions and vices which disgrace human nature."—*Mason's Encyclopædia and Dictionary of Freemasonry, Article Sublime Prince of the Royal Secret.*

steps. It is a chair of state, lined with black satin like the hangings, but strewed with flames, not tears.

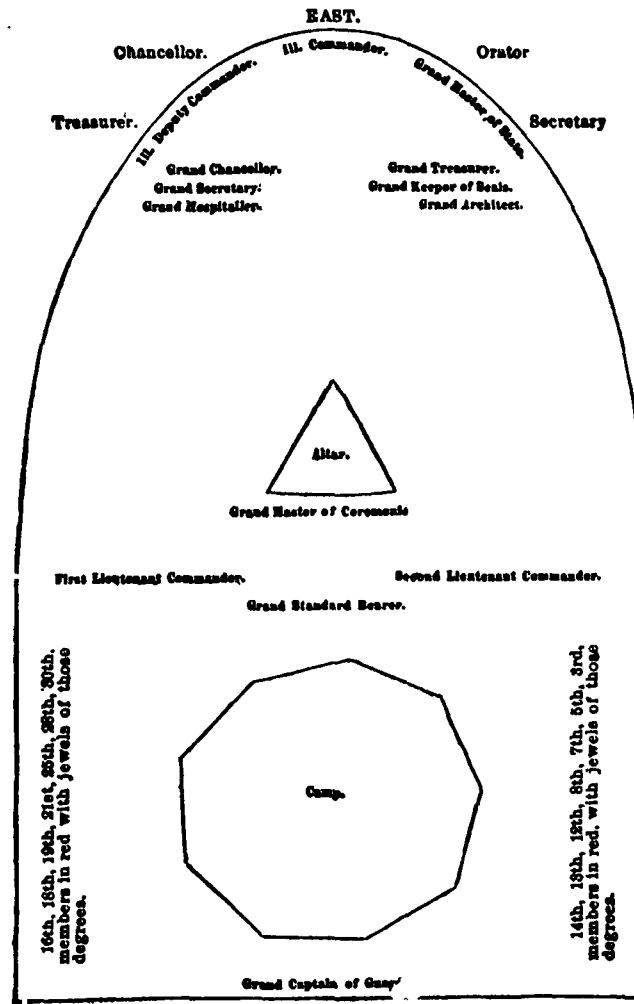
Before the throne is an altar covered with black satin, strewed with tears. In front of the altar, the black cover falls to the floor and on it are painted or embroidered a death's head and two cross bones. Over the death's head is the letter J. and under the cross bones the letter M.

On this altar are the books of constitution and statutes of the order, a naked sword, a sceptre and a balance. In the West are the two Wardens. In front of each is a table covered with crimson cloth, lined and edged with black and strewed with tears. The cover of each table hangs to the floor in front, and on each cover, in front, the four letters N. .K. .—M. .K. ., each two if in Hebrew, being read from right to left. On each table are two naked swords, crossed. The hall is divided into two parts, by a railing or balustrade. The East is in the rear of this, and the West in front of it. In the West is a representation of the camp of the Princes.

OFFICERS AND TITLES:—The Master is styled Sovereign of Sovereigns, Great Prince, or which is more usual and far better, Illustrious Commander in Chief. He is said to represent Frederick the Second, King of Prussia. The two Wardens are styled Lieutenant Commanders. The Orator, Minister of State.

Besides these officers, there are a Grand Chancellor, a Grand Secretary, a Grand Keeper of the Seals, and Archives, a Grand Treasurer, a Grand Architect, or Engineer, a Grand Hospitaller, and Surgeon, a Grand Standard Bearer, a Grand Master of Ceremonies, a Grand Captain of the Guards, and a Grand Tyler. In some localities, there are also an Illustrious Deputy Commander in Chief and an Assistant Grand Tyler. The Grand Secretary, Grand Chancellor and Grand Keeper of the Seals and Archives, are sometimes separate officers, and sometimes the three offices are combined in one, that of Grand Chancellor.

in the Consistory the Officers are seated as follows



And on the outside of the door is the Grand Tyler, or in his absence, the Assistant Grand Tyler, thus the number of officers in that body would be sixteen, but the Secretary and Keeper of the Seals and Archives being generally replaced by the Grand Chancellor and the Assistant Grand Tyler, being appointed only to supply the Grand Tyler when absent, are not counted among the officers, whose number is not to exceed thirteen, as will be seen hereafter.

There are also in the hall, west of the officers, on the right and left, fourteen members clothed in red, without aprons, and each having on his breast, suspended from a black ribbon, worn as a collar, the jewel of one of the degrees, to wit, numbering these members from one to fourteen, they wear respectively the jewels of the 30th, 28th, 25th, 21st, 19th, 18th, 16th, 14th, 13th, 10th, 8th, 7th, 5th and 3rd degrees.

The first five are the Standard Bearers of the corps, that encamp around the Pentagon; and the last nine are the Commanders of the corps, that encamp around the Nonagon, in the camp hereafter described:

The names of the first five are as follows:

- | | |
|------------------------------------|------|
| 1st. Bezaleel, for the standard, | "T." |
| 2nd. Aholiab," for the standard, | "E." |
| 3rd. Mah"" Shim, for the standard, | "N." |
| 4th. Garimont, for the standard, | "G." |
| 5th. Amariah, for the standard, | "U." |

The names of the others are:

Note 371. "Aholiab. A skillful artificer of the tribe of Dan who was appointed, together with Bezaleel, to construct the tabernacle in the wilderness and the ark of the covenant"—Mackey's Encyclopædia of Freemasonry, Article Aholiab.

Note 372.—"It is a component part of a significant word in Masonry. The combination mahhab, literally 'what! the,' is equivalent, according to the Hebrew method of ellipsis, to the question, 'What! is this the'—Mackey's Encyclopædia of Freemasonry, Article Mah.

- | | |
|--------------------------------|------|
| 1st. Malachi," for the tent, | "S." |
| 2nd. Zerubbabel, for the tent, | "A." |
| 3rd. Nehemiah, for the tent, | "L." |
| 4th. Johaben, for the tent, | "I." |
| 5th. Phaleg, for the tent, | "X." |
| 6th. Jehoiada, for the tent, | "N." |
| 7th. Aholiab, for the tent, | "O." |
| 8th. Joshua, for the tent, | "N." |
| 9th. Ezra," for the tent, | "I." |

These fourteen names must certainly appear arbitrary and without meaning. The rituals and other Masonic works say nothing of the meaning and reason why these names were selected. All that is to be done is to study and perhaps that reason will be found.

But we have no right to leave out these or other names or words, because these, as a slender thread, may lead us to the discovery of what we are now ignorant of. Otherwise the names and words, being left out, the real meaning would never be discovered. However, for a reception, in ample form, there should be present twenty-seven officers and members, including the fourteen Standard Bearers and Commanders above mentioned.

THE CAMP:—Is a nonagon enclosing a heptagon, that

Note 373.—"Malachi or Malachias. The last of the prophets. A significant word in the thirty-second degree of the Scottish Rite."—Mackey's Encyclopædia of Freemasonry, Article Malachi or Malachias.

Note 374.—"Ezra. There are two persons named Ezra who are recorded in Scripture. 1. Ezra, a leading priest among the first colonists who came up to Jerusalem with Zerubbabel, and who is mentioned by Nehemiah; and 2. Ezra, the celebrated Jewish scribe and restorer of the law, who visited Jerusalem forty-two years after the second Temple had been completed. Calmet, however, says that this second Ezra had visited Jerusalem previously in company with Zerubbabel."—Mackey's Encyclopædia of Freemasonry, Article Ezra.



enclosing a pentagon, that an equilateral triangle, and that a circle. On the side of the nonagon are nine tents with a flag, pennon, and letter to each. Each tent represents an entire camp, and the several sides of the nonagon are thus assigned by our present rituals, to the Ma-

sons of the several degrees, from the first to the eighteenth as follows:

S. Flag and pennon white, sprinkled lightly with crimson. That tent indicates the camp of the Knights Rose Croix, Knights of the East and West, and Princes of Jerusalem, 18th, 17th and 16th degrees. The Commander Malachi.

A. Flag and pennon light green. That tent indicates the camp of the Knights of the East or Sword, 15th degree. The Commander Zerubbabel.

L. Flag and pennon red. That tent indicates the camp of the Grand Elect Perfect and Sublime Masons, 14th degree. Commander Nehemiah.

I. Flag and pennon black and red. That tent indicates the camp of the Knights of the Royal Arch and Grand Master Architects, 13th and 12th degrees. Commander Joabert or Johaben.

X. Flag and pennon black. That tent indicates the camp of the Sublime Knights Elected, Illustrious Elect of Fifteen and Elected Knights of Nine, 11th, 10th and 9th degrees. Commander Phaleg.

N. Flag and pennon red and black in lozenges. That tent indicates the camp of the Intendants of the Building, 8th degree. Commander Jehoiada.

O. Flag and pennon, red and green. That tent indicates the camp of the Provost and Judges, and Intimate Secretaries 7th and 6th degrees. Commander Aholiab.

V. Flag and pennon green. That tent indicates the camp of the Perfect Masters and Secret Masters, 5th and 4th degrees. Commander Joshua.

I. Flag and pennon blue. That tent indicates the camp of the Masters, the Fellow Crafts and Apprentices of Symbolic Masonry and Volunteers, 3rd, 2nd and 1st degrees. Commander Ezra.

On each of the external angles of the pentagon, is a great standard, each designated by a letter, and each supposed to indicate the camp of a corps of Masons, occupying a side of the pentagon. The standards are described as follows, in the language of Heraldry, and indicate the following degrees:

T. Purple. On it is the Ark^{***} of the Covenant, in gold, between two palm trees, vert, and two lighted torches or candlesticks, gold motto at the base, "*Laus Deo.*" Around this standard are stationed the Knights Kadosh, and the Grand Scottish Knights of St. Andrew, 30th and 29th degrees. Standard Bearer is Bezaleel.

E. Azure. On it is a lion couchant in gold, holding in his mouth a key in gold, and a gold collar around his neck, with the figures 525 on the collar. Motto at the

Note 375.—"The Ark of the Covenant or of the Testimony was a chest originally constructed by Moses at God's command. (Exod xxv. 16.) in which were kept the two tables of stone, on which were engraved the ten commandments. It contains, likewise, a golden pot filled with manna, Aaron's rod, and the table of the covenant. It was at first deposited in the most sacred place of the tabernacle, and afterwards placed by Solomon in the Sanctum Sanctorum of the Temple, and was lost upon the destruction of that building by the Chaldeans. The later history of this ark is buried in obscurity."—Mackey's Encyclopedia of Freemasonry Article Ark of the Covenant.

base, *Custos Arcani*, and in some rituals, *Ad Majorem Dei Gloriam*. The latter is the motto of the Jesuits. Around this standard are stationed the Knights of the Sun, the Commanders of the Temple and the Princes of Mercy, 28th, 27th and 26th degrees. Standard Bearer is Aholiab.

N. Argent.^{***} On it is a flaming heart, gules, wings sable, crowned with laurel, vert. Motto at the base *Ardens Gloria Surgit*. Around this standard are stationed the Knights of the Brazen Serpent, the Princes of the Tabernacle and the Chiefs of the Tabernacle, 25, 24th and 23rd degrees. Standard Bearer is Mah-Shim.

*G. Vert.** On it is an eagle, with two heads displayed, sable armed, gold; ensigned with an imperial crown of gold, resting on both heads; holding in his dexter claw a sword, point in base; in his sinister claw a bloody heart. Motto at the base, *Corde, Gladio Potens*. Around this standard are stationed the Princes of Libanus and the Knights Noachite or Prussian Knights, 22nd and 21st degrees. Standard Bearer Garimont.

U. Or.† On it is an ox statant, sable. Motto at base, *Omnia Tempus Alit*. Around this standard are stationed the Masters ad vitam, and the Grand Pontiffs, 20th and 19th degrees. Standard Bearer Am'riah.

At the angles of, and inside the triangle are supposed to be encamped the Princes of the Royal Secret and the Grand Inspectors Inquisitors Commanders, with such Knights of Malta as, having proved themselves true and faithful, may have been received among us. At each corner of the triangle is one of the following birds: A raven, a dove and a phoenix.

CLOTHING, JEWEL, ETC:—The Illustrious Commander

Note 276.—'Argent. French for silver. An heraldic term used in describing coats of arms, thus: The arm of the Company of Freemasons in the reign of King Henry IV. 'Azure, on a chevron, between three castles, Argent.'—Macy's Encyclopaedia and Dictionary of Freemasonry, Article Argent.

*In Heraldry a green color.

†Or, in Heraldry, means gold or gold color.

in Chief is clothed in the modern costume of Royalty, of crimson stuff. He is armed with a sword and shield. On the table, in front of him, lie his sceptre and a balance. The Lieutenant Commanders are also armed with sword and shield, and wear their hats. The other officers, and at least six members, should be clothed in crimson, and remain in the eastern portion of the Consistory. Neither the officers nor members, when in costume, wear any apron, but only the collar, to which is suspended the jewel of the order. The collar is black, edged with silver; on the point is embroidered in red a teutonic cross, and in the centre of the cross an eagle, with two heads of silver. The collar is lined with scarlet silk, and on the lining is embroidered a teutonic cross, in black. The girdle is black, with silver fringe, and on the front of it is embroidered a red cross. The jewel is a teutonic cross of gold. The apron is white, lined and edged with red. On the flap is embroidered a red cross, relieved with silver around the edges. In the middle of the apron is embroidered the plan of the camp of the Princes.

According to the constitutions of 1786, Art XI, the 32nd degree is not to be conferred, unless three Senior Grand Inspectors General are present.

The diploma of a Sublime Prince of the Royal Secret is styled Patent; and the charter of the Consistory, The Constitutions.

STATED MEETINGS:—The stated meetings of a Consistory shall be held on the 21st of March, 25th June, 21st September and 27th December in each year.

OFFICERS OF A CONSISTORY.

1. Illustrious Commander in Chief.
2. Illustrious Deputy Commander in Chief.
3. First and Second Lieutenant Commanders.
4. Grand Minister of State.
5. Grand Chancellor.
6. Grand Treasurer.

7. Grand Secretary.
8. Grand Keeper of Seals and Archives.
9. Grand Hospitaller and Surgeon.
10. Grand Architect and Engineer.
11. Grand Master of Ceremonies.
12. Grand Standard Bearer.
13. Grand Captain of the Guards.
14. Grand Tyler.
15. Assistant Grand Tyler.

When the Illustrious Commander in Chief addresses a subordinate officer, or a member, and when such officer or member addresses the Illustrious Commander in Chief, the officer or member will rise and salute with his sword; bring it to the carry, then to the present and then, dropping the point to the ground, to the right and a little in front of himself, the arm fully extended downwards; in which position he remains until the colloquy is concluded, and then comes again to the present and then to the carry.

OPENING CEREMONIES

SUBLIME PRINCE OF THE ROYAL SECRET.'''

Illustrious Commander in Chief—(Strikes one with pommel of his sword.)

First Lieutenant Commander—(Strikes one with pommel of his sword.)

Second Lieutenant Commander—(Strikes one with

Note 377.—“This is the thirty-second degree of the Ancient and Accepted Rite. There is abundant internal evidence, derived from the ritual and from some historical facts, that the degree of Sublime Prince of the Royal Secret was instituted by the founders of the Council of Emperors of the East and West which body was established in the year 1758. It is certain that before that period we hear nothing of such a degree in any of the Rites. The Rite of Heredom or of Perfection, which was that instituted by the Council of Emperors, consisted of twenty-five degrees. Of these the twenty-fifth, and highest, was the Prince of the Royal Secret. It was brought to America by Morin, as the summit of the High Masonry which he introduced, and for the propagation of which he had received his Patent. In the subsequent extension of the Scottish Rite about the beginning of the present century, by the addition of eight new degrees to the original twenty-five, the Sublime Prince of the Royal Secret became the thirty-second.

Bodies of the thirty-second degree are called Consistories, and where there is a superintending body erected by the Supreme Council for the government of the inferior degrees in a State or Province, it is called a Grand Consistory.

The clothing of a Sublime Prince consists of a collar, jewel, and apron.

The collar is black edged with white.

The jewel is a Teutonic cross of gold.

The apron is white edged with black. On the flap are embroidered six flags, three on each side the staffs in saltire, and the flags blue, red, and yellow. On the centre of the flap, over these, is a Teutonic cross surmounted by an All-seeing eye, and on the cross a double-headed eagle not crowned. On the body of the apron is the tracing-board of the degree. The most important part of the symbolism of the degree is the tracing-board, which is technically called ‘The Camp.’ This is a symbol of deep import, and in its true interpretation is found that ‘royal secret’ from which the degree derives its name. This Camp constitutes an essential part of the furniture of a Consistory during an initiation, but its explanations are altogether esoteric. It is a singular fact, that notwithstanding the changes which the degree must have undergone in being transferred from the twenty-fifth of one Rite to the thirty-second of another, no alteration was ever made in the Camp, which retains at the present day the same form and signification that were originally given to it.

The motto of the degree is ‘Spes mea in Deo est, i. e., My hope is in God.’—Mackey’s Encyclopaedia of Freemasonry, Article Sublime Prince of the Royal Secret.

pommel of his sword.)

Illustrious Commander in Chief—Valiant Captain of the Guards, see that the Sentinels are stationed, and advise them that we are about to open this Grand Consistory, that they may allow no one to approach, who hath not the words and signs of a Prince of the Royal Secret. (The Captain of Guards goes out, executes the orders of the Illustrious Commander in Chief, returns and salutes on entering.)

Captain of Guards—Illustrious Commander in Chief, the Sentinels are stationed and duly instructed; we are secure against intrusion.

Commander in Chief—Sublime Princes, First and Second Lieutenant Commanders, it is not enough for us to be protected, we must also be certain that none but friends are gathered under our colors. Visit the several camps, inspect the several corps of the army, and satisfy yourselves that no spy or enemy has intruded himself among us. Order Sublime Princes! (All rise under the sign of order. The two Lieutenant Commanders leave their stations and proceed from West to East, one on the right the other on the left, to receive the pass-word from each member present, including the Illustrious Commander in Chief, after which they return to their stations.)

Second Lieutenant Commander—Sublime Prince, First Lieutenant Commander, there is no spy or enemy in my camp.

First Lieutenant Commander—Illustrious Commander in Chief, there is no spy or enemy among us. We have met none but friends and brethren, ready to act as soon as the signal is given.

Commander in Chief—Be seated my brethren. (All resume their seats.)

Commander in Chief—Sublime Prince, Valiant First Lieutenant Commander, at what hour are we to act?

First Lieutenant Commander—At the fifth hour after sunset, Illustrious Commander in Chief.

Commander in Chief—And for what reason, Sublime Prince, can we not act before?

First Lieutenant Commander—Illustrious Commander in Chief, because if our actions were premature, our enemies might learn and defeat the plans we have formed for the regeneration of humanity. (At this moment, a brother in the ante-room strikes five blows on a drum; one by itself, and four at equal distances, and in quick succession, imitating the report of a cannon.)

Illustrious Commander in Chief—Sublime Prince, Second Lieutenant Commander, what's the hour?

Second Lieutenant Commander—Illustrious Commander in Chief, the gun has just fired, and tells us that five hours have elapsed since sunset.

Commander in Chief—Then the hour for action has come, and as all is ready in both your camps, Sublime Princes, Valiant First and Second Lieutenant Commanders, inform your brave companions, that I shall proceed to perform my duty.

First Lieutenant Commander—Valiant Companions of my camp, the Illustrious Commander in Chief informs you that he is about to proceed to perform his duty.

Second Lieutenant Commander—Valiant Companions of my camp, the Illustrious Commander in Chief, informs you that he is about to proceed to perform his duty.

Commander in Chief—(Rising) Order Sublime Princes! (All rise under the sign of order.)

Commander in Chief—(Striking one with the pommel of his sword.) *Salix.*

First Lieutenant Commander—(Strikes one.) *Noni.*

Second Lieutenant Commander—(Strikes one.) *Tengu.*

All—(Led by Commander in Chief give sign, and say three times:) *Laus Deo.*

Commander in Chief—Sublime Prince, Captain of the Guards, advance and receive the watch-word of the day. (The Captain of Guard advances to the throne and receives from the Illustrious Commander in Chief the watch-word of the day, and the response. He then goes round and gives the watch-word to each member, each returning him the answer.)

Captain of Guard—Illustrious Commander in Chief, all the members present have the watch-word.

Commander in Chief—Attention Sublime Princes! Present swords! (All bring their swords to a present with the Commander in Chief.)

Commander in Chief—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council of the 33rd degree, for the Northern Jurisdiction of the United States of America, sitting in the valley of New York, and by virtue of the powers in me vested, as Commander in Chief of this Grand Consistory of Sublime Princes of the Royal Secret, 32nd degree of the Ancient and Accepted Rite, for the State of, I do hereby declare this body to be in session, for the advancement of the interests of humanity and the cause of virtue.

Commander in Chief—Carry swords! Together my brethren! (Led by the Commander in Chief, all bring their swords to a carry and pass them under left arm, point to the rear, and give the battery with their hands, after which they again bring their swords to a carry, then to a present and sheath them.)

Commander in Chief—Be seated Sublime Princes. Sublime Grand Chancellor, are you prepared to read the baluster of the last session of this Grand Consistory?

Commander in Chief—(If answered affirmatively.) Valiant Princes, First and Second Lieutenant Commanders, request the Sublime Princes in your respective camps, to listen attentively to the reading of the baluster of the last session of this Grand Consistory.

First Lieutenant Commander—Sublime Princes of my camp, the Illustrious Commander in Chief requests you to listen attentively, to the reading of the baluster of the last session of this Grand Consistory.

Second Lieutenant Commander—Sublime Princes of my camp, the Illustrious Commander in Chief requests you to listen attentively, to the reading of the baluster of the last session of this Grand Consistory.

Commander in Chief—Sublime Prince, Grand Chancellor, read the baluster of the last session of this Grand Consistory. (Baluster is read.)

Commander in Chief—Sublime Princes, First and Second Lieutenant Commanders, inform the Sublime Princes of your respective camps, that this Grand Consistory will listen to, and act upon any remarks they may have to offer, in relation to the baluster which has now been read.

First Lieutenant Commander—Sublime Princes of my camp, the Illustrious Commander in Chief informs you that this Grand Consistory will listen to and act upon, any remarks you may have to offer, in relation to the baluster which has now been read.

Second Lieutenant Commander—Sublime Princes of my camp, the Illustrious Commander in Chief informs you that this Grand Consistory will listen to, and act upon, any remarks you may have to offer, in relation to the baluster which has just been read.

Second Lieutenant Commander—(If there are no re-

marks.) Sublime Prince, First Lieutenant Commander, silence prevails in my camp.

First Lieutenant Commander—Illustrious Commander in Chief, silence prevails in both camps.

Commander in Chief—Such being the case, the baluster of your last session is adopted. (The Grand Chancellor signs the records and the Grand Master of Ceremonies presents it to the Illustrious Commander in Chief for his signature, after which the Illustrious Commander in Chief orders the Grand Master of Ceremonies to visit the avenues and ascertain whether there be any brethren visitors; if any, they are introduced with the usual forms and ceremonies. Then the Grand Chancellor lays before the Illustrious Commander in Chief the "Order of the Day," which is disposed of as in other degrees.)

CHAPTER LX

THIRTY-SECOND DEGREE, OR SUBLIME PRINCE OF THE ROYAL SECRET.'''

INITIATION.

When the Grand Consistory is prepared to proceed with the reception, a message to that effect is sent by a brother to the Grand Master of Ceremonies, who is with the candidate. The Grand Master of Ceremonies then gives the alarm of a Grand Inspector Inquisitor Commander at the door, 0 000 0000 0.

Commander in Chief—Sublime Prince, First Lieutenant Commander, ascertain the cause of that alarm.

First Lieutenant Commander—Sublime Prince, Captain of the Guards, ascertain the cause of that alarm.

Captain of Guard—Opening the door. What is the cause of that alarm?

Master of Ceremonies—The Grand Master of Ceremonies desires to gain admission, to present to the Illustrious Commander in Chief a worthy Grand Inspector

Note 378.—"Sublime Prince of the Royal Secret. [Scotch Masonry.]—The fourteenth degree conferred in the Consistory of Princes of the Royal Secret, Scotch Masonry, and the thirty-second upon the catalogue of that system. The assembly is called a Sovereign Consistory. The historical allusions are to the origin of masonry in general, and embrace an explanation of the preceding degrees. The officers are a Sovereign Grand Commander, representing Frederick II. of Prussia; two Illustrious Lieutenant Grand Commanders, Minister of State, Grand Chancellor, Grand Treasurer, Grand Secretary, Grand Architect, Grand Standard Bearer, Grand Captain of the Guards, Grand Master of Ceremonies, Expert Brother, Sentinel and two Guards. The hangings are black, strewed with tears. The apron is white, lined and trimmed with red, displaying the tracing-board of this degree; the movable part has a double-headed eagle. Jewel, a Teutonic Cross. The tracing-board is complicated. The outer figure is a nonagon; within this a heptagon; within this a pentagon, within this an equilateral triangle, and within the last a circle. On the lines of the pentagon are five standards, U. G. N. E. T., being respectively golden yellow, green, white, azure, and purple. The sides of the nonagon represent the divisions of the masonic army, with the letters I. N. O. N. X. I. L. A. S. Hour of departure, fifth hour after sunset."—Morris's Masonic Dictionary, Article Sublime Prince of the Royal Secret.

Inquisitor Commander, who desires to receive the last secrets of the Ancient and Accepted Rite of Masonry.

Captain of Guard—Sublime Prince, First Lieutenant Commander, the alarm is caused by the Grand Master of Ceremonies, who desires to gain admission, to present to the Illustrious Commander in Chief a worthy Grand Inspector Inquisitor, who desires to receive the last secrets of the Ancient and Accepted Rite of Masonry.

First Lieutenant Commander—Has he well considered and understood the lessons which he has received in the preceding degrees, Valiant Captain of the Guard?

Captain of Guard—Illustrious Grand Master of Ceremonies, has he well considered and understood the lessons which he has received in the preceding degrees?

Master of Ceremonies—He has.

Captain of Guard—Sublime Prince, First Lieutenant Commander, he has.

First Lieutenant Commander—Is he willing to unite, with all his heart, in the great cause in which we are now engaged?

Captain of Guard—Illustrious Grand Master of Ceremonies, is he willing to unite with all his heart, in the great cause in which we are now engaged?

Master of Ceremonies—He is.

Captain of Guard—Sublime Prince, First Lieutenant Commander, he is.

First Lieutenant Commander—Does he know that none are wanted here, except earnest and sincere men, who are not selfish, and whose philanthropy is not a mere name but a practical reality, and is he such an one?

Captain of Guard—Illustrious Grand Master of Ceremonies, does he know that none are wanted here, except earnest and sincere men, who are not selfish, and whose philanthropy is not a mere name, but a practical reality, and is he such an one?

Master of Ceremonies—He does, and he is; I vouch for him.

Captain of Guard—(Closing the door.) He does and he is. The Sublime Prince, Grand Master of Ceremonies vouches for him.

First Lieutenant Commander—Illustrious Commander in Chief, the alarm is caused by the Sublime Prince, Grand Master of Ceremonies, who desires to gain admission, to present to you a worthy Grand Inspector Inquisitor Commander, who desires to receive the last Secrets of the Ancient and Accepted Rite of Freemasonry; one who has well considered and understood the lessons he has received in the preceding degrees; who is willing to unite with all his heart in the great cause in which we are engaged; who knows that we want none but earnest and sincere men, who are not selfish, and whose philanthropy is not a mere name, but a practical reality, and for whom the Sublime Prince, Grand Master of Ceremonies vouches, that he is such a man.

Commander in Chief—We rely with great confidence upon the assurances of the Sublime Prince, our Grand Master of Ceremonies, in regard to the qualifications and merits of the brother whom he brings with him. Sublime Princes, Grand Hospitaller and Engineer, you will now retire and prepare this Grand Inspector Inquisitor Commander, to receive the last secrets of the Ancient and Accepted Rite of Masonry. (They go out and invest the candidate with the decorations and jewel of the 31st degree, and place a poniard in each of his hands. They also tie a cord around his body, and conduct him to the door, one holding the end of the cord, the other having a hand upon his shoulder.)

Master of Ceremonies—(Knocks 0 000 0000 0; and then retires behind the candidate and two brothers.)

Commander in Chief—Who knocks, Sublime Prince, First Lieutenant Commander?

First Lieutenant Commander—Who knocks, Valiant Captain of the Guard?

Captain of Guard—(Opening the door.) Who knocks?

Master of Ceremonies—We conduct the Grand Inspector Inquisitor Commander, whom the Illustrious Commander in Chief has promised to enter. (Grand Captain of the Guards then shuts the door.)

Commander in Chief—Sublime Princes, I am willing to see this brother introduced among us, because we cannot enlist too many champions of our sacred cause. The Sublime Prince, our Grand Master of Ceremonies has vouched for him in such terms as our usages require, and we are therefore authorized to believe that he will do Masonry good service, in the war which she is waging against the ancient enemies of the human race.

Captain of Guard—Remove the barrier, and let the Grand Master of Ceremonies enter with the brother. (The door is opened, the candidate is introduced and made to halt in front of the Illustrious Commander in Chief, between the camp and the two Lieutenant Commanders.)

Commander in Chief—Who is this that comes as if reluctantly, or as a criminal, into this holy sanctuary?

Master of Ceremonies—It is a lover of wisdom, and an apostle of liberty, equality and fraternity, as understood by true Masons. He seeks to unite with those who labor for the emancipation of mankind.

Commander in Chief—What has he done hitherto toward that mighty work?

Master of Ceremonies—He has advanced in regular gradation, from the degree of Entered Apprentice to that of Grand Inspector Inquisitor Commander, and in

all, his merits and his good works have obtained him the approbation and good opinion of his brethren.

Commander in Chief—By what principles, above all others, does he now profess to be governed?

Master of Ceremonies—By those of justice and equity.

Commander in Chief—What is it he now desires?

Master of Ceremonies—To be admitted a Prince of this Grand Consistory, that he may the more effectually aid in the great struggle for which Masonry is preparing, the second war against the giants, in which the liberty and happiness of humanity are at stake.

Commander in Chief—What means does he possess, and with what arms is he supplied, that can render him an efficient soldier in our ranks?

Master of Ceremonies—He has courage and pure intentions.

Commander in Chief—Are they enough?

Master of Ceremonies—No! He needs further instructions to have the veil finally removed, that has so long interposed between him and the true Masonic light; to attain the summit of the mountain up whose slopes he commenced to toil as an Entered Apprentice, and above all, the aid of him in the hollow of whose hand are victory and disaster, and who alone can give us strength to overcome.

Commander in Chief—We rejoice to receive the answers. My brother your motives are worthy of all praise, and if you are sincere; if you adopt as your own what the Grand Master of Ceremonies answered in your name, your claim to be admitted among us is legitimate and valid. Have you heard and understood all that he has answered for you, before and since your entrance here?

Candidate—I have.

Commander in Chief—And do you adopt and now

reiterate the same in all its parts, in the spirit as well as in the letter, as fully as if dictated by your heart and every sentence had been uttered by your own lips?

Candidate—I do.

Commander in Chief—Then your hopes of admission here, and of ultimate victory in the great contest that approaches are well founded. We are satisfied as to the purity of your motives and that you possess the requisite resolution and courage; but you are aware that more is needed, in him who would be invested with the highest rank, and take upon himself the responsibilities of Command. To wear that honor worthily and perform efficiently the duties it imposes, you must possess intellect, the talent to command and ample information.

We demand of you that proof. My brethren, free this aspiring brother from his bonds, and bid him lay his poniard on the altar. (The candidate places his two poniards on the altar, the cord is taken off and the two brothers retire to their places, the Grand Master of Ceremonies remaining alone with the candidate.)

Commander in Chief—My brother, the cause to which you desire to devote yourself is a noble one. Their devotion to it, has made^d all the great patriots and philanthropists, of all ages of the world illustrious, and their names and memories the richest inheritance of the human race. It is most honorable in you to seek to follow their example, and so to be the benefactor of your kind.

His is a poor ambition who does not long to do some good, that shall last beyond the limits of his own brief life.

If you have learned all that the Ancient and Accepted Rite has offered you the means of learning, you are prepared. We must know that you have at least endeavored to do so. Have you learned the first lesson? Have

you fitted yourself to command, by first learning how to obey? Are you ready now, and always hereafter, to obey the lawful orders of this Grand Consistory and its Illustrious Commander in Chief for the time being; and to peril your life in the great battle that is to be fought against the enemies of God, and the foes of human liberty and human progress? Do you dare to do and suffer, and have you a hand to burn, like Scaevola, for your country or your friend? Can you, and do you answer these questions in the affirmative?

Candidate—I can and I do.

Commander in Chief—Then let your vows be sacred, and your promises made upon the altar of your heart.

Go now and study the symbolism of this degree, and learn its meaning, that you may be prepared to do what further we shall require of you. Sublime Prince Grand Master of Ceremonies, conduct the candidate to the camp of the Masonic army, and halt first at the quarters occupied by the Masons of the symbolic degrees. (The Grand Master of Ceremonies conducts the candidate to the tent numbered nine.)

Master of Ceremonies—My brother, the 32nd degree of the Ancient and Accepted Rite, which we are now conferring on you, is the military organization, as the 31st degree is the judicial organization, of the order.

The camp which you are entering and its several parts are all symbols, the meaning of which we will hereafter endeavor to explain to you.

As you pass around and through this symbolic camp, we will give you the necessary explanations as to its external features, and recall briefly to your mind the characteristics of the several degrees, whose standards float over the camp, to aid you in hereafter understanding the esoteric meaning of the whole. You will then

perhaps see that whatever in Masonry seems arbitrary incongruous; mere empty words, and idle images and pictures, has in reality a profound meaning; that a great idea is embodied in this degree, of which its organization, and the disposition and details of the camp are the utterances, scientifically and skillfully arranged, and that in every thing it proceeds with precision and order to develop the idea, and insure the success of the noble and holy cause for which it is armed and organized.

The external lines of the camp form a nonagon, or a

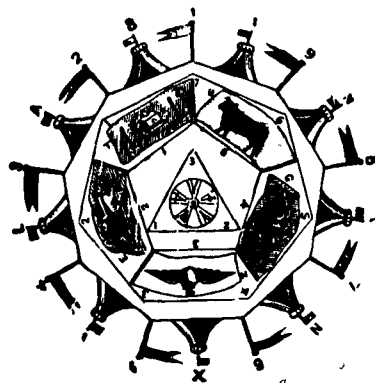


figure of geometry with nine equal sides.

You perceive that on each side of the nonagon is a tent, with a flag and pennon that each flag and its pennon are of a different color from the others, and that each tent is designated by a letter.

Each represents a camp, and the several

sides of the nonagon are thus assigned by our rituals, to the Masons of the different degrees, from the first to the eighteenth, of which each Commander in turn will give you an explanation.

Master of Ceremonies—Illustrious Commander Ezra, be pleased to communicate to our brother, the esoteric explanation of the tent No. 9.

Ezra—You are now at the ninth tent, the letter of which is I. Its flag and pennon are blue, and here are said to be encamped the Apprentices, Fellows Crafts and Masters of the Blue or Symbolic degrees, and the volunteers. The commanding officer represents Ezra.

THE FIRST DEGREE:—Shows you man, such as nature has made him, with no other resources than his physical strength. But each symbol and ceremony of Masonry, has more than one meaning; one enveloped as it were, within the other, and all not developed or made known at once. The inmost meaning of the first degree is man subjugated and struggling toward freedom, blinded by superstition, destitute of knowledge, defenceless, and with the chains of despotism round him.

He knocks timidly at the door of Masonry, is received, sworn to secrecy and made to stand upright in the middle of the lodge, as a man; as a man!

It is his first lesson. Before then he was half naked, and half clad, neither barefoot nor shod, half freeman and half serf.

THE SECOND DEGREE:—Shows the necessity and holiness of labor, and consequently of knowledge. Man perceives here that to supply his physical wants, his organs are but the instruments of intellect, the expansion of which, or knowledge can alone constitute him a freeman and a king over creation.

THE THIRD DEGREE:—Teaches us that our inviolable destiny is death, but at the same time, in the ceremony and in the very name of Hiram it shadows forth the great doctrine of another life, and the immortality of the soul. The word Hiram in Hebrew means, "He who was, or shall be raised alive or lifted up," and it also symbolizes

Note 378.—"Hiram Abif. There is no character in the annals of Freemasonry whose life is so dependent on tradition as the celebrated architect of King Solomon's Temple. Profane history is entirely silent in respect to his career, and the sacred records supply us with only very unimportant items. To fill up the space between his life and his death, we are necessarily compelled to resort to those oral legends which have been handed down from the ancient Masons to their successors. Yet, looking to their character, I should be unwilling to vouch for the authenticity of all; most of them were probably at first symbolical in their character; the symbol in the lapse of time having been converted into a myth, and the myth, by constant repetition, having assumed the formal appearance of a truthful narrative. Such has been the case in the history of all nations."—Mackey's Encyclopaedia of Freemasonry, Article Hiram Abif.

the people, rising from the death of vassalage and ignorance, to the life of freedom and intelligence.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the next tent. (Order is obeyed.)

Master of Ceremonies—Illustrious Commander Joshua, be pleased to communicate to our brother the esoteric meaning of the tent No. 8.

Joshua—The tent which you have now reached is the eighth, the letter of which is N. Its flag and pennon are green, and here are supposed to be encamped the Secret Masters and Perfect Masters, or the Masons of the 4th and 5th degrees. The commanding officer represents Joshua.

THE FOURTH DEGREE:—Teaches truth and consequently the existence of one God, and the relations existing between man and his Heavenly Father.

THE FIFTH DEGREE:—Teaches us the love of God for the human race, and the magnitude of divine attributes.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the next tent. (Order is obeyed.)

Master of Ceremonies—Illustrious Commander Aholiab, be pleased to communicate to our brother the esoteric meaning of the tent No. 7.

Aholiab—The tent which you have now reached is the seventh, the letter of which is O. Its flag and pennon are red and green. Here are supposed to be encamped the Intimate Secretaries and Provosts and Judges, or the Masons of the 6th and 7th degrees. The commanding officer represents Aholiab.

THE SIXTH DEGREE:—Develops and fully proves the sublime and consoling doctrine of the immortality of the soul.

THE SEVENTH DEGREE:—Teaches justice as the necessary consequence of the relations between God and man.

Commander in Chief—Sublime Prince, Grand Master of Ceremonies, conduct the candidate to the next tent. (Order is obeyed.)

Master of Ceremonies—Illustrious Commander Jehoiada, be pleased to communicate to our brother the esoteric meaning of the tent No. 6.

Jehoiada—The tent which you have now reached is the sixth, the letter of which is N. Its flag and pennon are red and black, in lozenges. Here is supposed to be encamped the Intendants of the Building, or the Masons of the 8th degree. The commanding officer represents Jehoiada.

THE EIGHTH DEGREE:—Teaches the necessity of order, without which, society cannot exist.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the next tent. (Order is obeyed.)

Master of Ceremonies—Illustrious Commander Paleg, be pleased to communicate to our brother the esoteric meaning of the tent No. 5.

Paleg—The tent which you have now reached is the fifth, the letter of which is X. Its flag and pennon are black. Here are supposed to be encamped the Knights Elect of Nine, the Illustrious Elect of Fifteen, and the Sublime Knights Elected. The commanding officer represents Paleg.

THE NINTH DEGREE:—Teaches us that no one has the right to take the law into his own hands. That the interests of society require that the administration of justice should be entrusted to a certain number of pure and upright men, for the benefit of all, and that true Masonry discountenances all acts of violence.

THE TENTH DEGREE:—Teaches that it does not consist with the good of society, that all should pretend to command, and that the administration of order, or the executive power, like that of justice, or the judicial power, must be confided to a few of the wisest and most experienced of the citizens.

THE ELEVENTH DEGREE:—Teaches us that the laws which are to govern a community must be elaborated, or the legislative power exercised, by the most able and honest citizens, and that to such men only it belongs, to represent the people in the legislative assemblies, there to maintain the rights and freedom of the people.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the next tent. (Order is obeyed.)

Master of Ceremonies—Illustrious Commander Joabert, be pleased to communicate to our brother the esoteric meaning of the tent No. 4.

Joabert—The tent which you have now reached is the fourth, the letter of which is I. : Its flag and pennon are black and red. Here are supposed to be encamped the Grand Master Architects and the Knights of the Royal Arch, or the Masons of the 12th and 13th degrees. The commanding officer represents Johaben.

THE TWELFTH DEGREE:—Teaches that by labor alone we can obtain happiness, for our fellow beings and ourselves, and that to whatever degree of civilization mankind may attain, a true Mason will never cease to labor, that he may thereby make more complete the condition of his brethren.

THE THIRTEENTH DEGREE:—Teaches the utility of study, as the only means of drawing nearer to our Heavenly Father, and practicing true religion, the object of which is to attain a knowledge of the perfections

and unbounded munificence of God, and thereby to become more and more perfect, by imitating his kindness in our relations with our brethren.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the next tent. (Order is obeyed.)

Master of Ceremonies—Illustrious Commander Nehemiah, be pleased to communicate to our brother the esoteric meaning of the tent No. 3.

Nehemiah—The tent you have now reached is the third, the letter of which is L. : Its flag and pennon are red. Here are supposed to be encamped the Grand Elect Perfect and Sublime Masons of the 14th degree. The Commanding officer represents Nehemiah.

THE FOURTEENTH DEGREE:—You receive the reward of your labors. You were admitted to the sacred vault where you saw the end of all mystic forms, which the ignorance of mankind has made necessary. You then saw the future destiny of Freemasonry, that is of man, who enters upon the inheritance given him by his Heavenly Father. God is no longer to be feared, but to be loved with all the heart, mind and strength.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the next tent. (Order is obeyed.)

Master of Ceremonies—Illustrious Commander Zerubbabel, be pleased to communicate to our brother the esoteric meaning of the tent No. 2.

Zerubbabel—The tent which you have now reached is the second, the letter of which is A. Its flag and pennon are light green. Here are supposed to be encamped the Knights of the East, or of the Sword, or the Masons of the 15th degree. The commanding officer represents Zerubbabel.

THE FIFTEENTH DEGREE:—Teaches hope and faith in the new Era which dawns upon mankind, when men will be emancipated from dead forms and ceremonies, and when the whole power of man's intellect will be exerted to obtain a perfect knowledge of truth, and of the laws that flow from it.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the next tent. (Order is obeyed.)

Master of Ceremonies—Illustrious Commander Malachi, be pleased to communicate to our brother the esoteric meaning of the tent No. 1.

Malachi—The tent which you have now reached is the first, the letter of which is S. Its flag and pennon are white, sprinkled lightly with crimson. Here are supposed to be encamped the Princes of Jerusalem, the Knights of the East and West, and the Knights Rose Croix de Herodem, or the Masons of the 16th, 17th and 18th degrees. The commanding officer represents Malachi.

THE SIXTEENTH DEGREE:—Teaches that every religion, of mere forms and ceremonies and external practices, must eventually crumble to pieces, for it is a dead body without a soul, and that the Masonry of the Ancient and Accepted Rite, founded on the simple and pure doctrine of love, toleration and reason, must be eternal, because it is true and a reality, and being positively that which the Master from Nazareth taught, and every true child of our Heavenly Father may well adopt and profess it.

THE SEVENTEENTH DEGREE:—Teaches that every good and intelligent Mason must look upon himself as a pioneer, preparing the way for greater and better men to come after him, and that he must be content to work

and do his duty, whether the results of his labor are manifest and visible during his life, or not; to sow no matter who reaps. Soldier of truth, he must always march straight onward, following the route which she indicates, to every loyal man. Death alone must make him pause.

Age gives no discharge from her service, and every true Mason may be certain, that if he manfully toils and fights in her cause, he will, whether the effect of his labors be seen by his mental eyes or not, leave to others who come after him, a noble heritage, ever to increase, as Mason follows Mason, in uninterrupted succession until men shall succeed each other in this world no longer.

THE EIGHTEENTH DEGREE:—Illustrates, by example, the truth of this doctrine of accumulation of intellectual wealth by inheritance, for in it are exhibited all the sublime truths, the axioms of ethics and philosophy, discovered and uttered by all former intellects, whose names, shining in the past, are so many resplendent proofs of the perfectibility of mankind, gathered and combined, in the sublime teachings of the Master from Nazareth, who was the possibility of the race made real.

He passed away in doing good, and we are rich with the splendid inheritance he left us. His death teaches us civil and religious toleration, and that, short as is our mental vision, and limited as our knowledge of the great mysteries of God and nature must ever be, we must never persecute, or ever become a stranger, to our brethren, because the opinions which they enunciate, conflict with those that we entertain, or are accustomed to hear. For in this degree the new law of love is taught, and the chief pillar among the three, with which are here replaced the ancient pillars of the temple, is charity, which not only relieves the wants, but is tolerant

of the errors and mistaken opinions of other men. The degree is open to men of all creeds, who believe in the fundamental doctrines of the Ancient and Accepted Rite of Masonry. Every man who endeavors to teach at all, has a mission to perform. God tolerates him and allows him to teach, and we may well do the same.

For after all, the will of God governs, and the doctrine that is true will prevail, while what is false will not. What is persecuted grows, but if error be combated, with no other weapons than those of Masonry, the total regeneration of humanity will come in God's good time.

Master of Ceremonies—You have now passed around the nonagon, and a full explanation has been given you of each tent by its commander. Within this you perceive is traced a heptagon, or a figure of geometry with seven equal sides, and within that a pentagon, or one with five equal sides. On each of the external angles of the pentagon is a great standard, designated by a letter and supposed to indicate the camp of a corps of Masons, occupying externally a side of the pentagon. I will now conduct you to the fifth standard.

Master of Ceremonies—*Amariah*, be pleased to communicate to the candidate the esoteric meaning of the fifth standard of the pentagon.

Amariah—My brother, the fifth standard, before which you now stand, has for its letter, U. Its armorial bearings are thus described in the language of Heraldry: Or,* An ox-statant. Sable. Motto at the base. *Omnia Tempus Alit*. Time gives growth and strength to all things. Here are supposed to be encamped the Grand Pontiffs and Masters, *ad vitam*, or the Masons of the 19th and 20th degrees. The commanding officer represents *Amariah*.

*Or, in Heraldry, means gold or gold color.

THE NINETEENTH DEGREE:—Teaches us that, as true apostles of the doctrine of civil and religious toleration, we must, as it were, bridge the abyss that divides us from our brethren, who adhere to the old law and ceremonial observances of the past, and win them over to us by kindness and reason. When man is no longer a slave, we must appeal to his heart and intellect, if we would bring about the reign of peace, harmony and science. There are no other means by which an intelligent man can be convinced, however he may be compelled.

THE TWENTIETH DEGREE:—Teaches us the necessity of caution, in addition to energy and daring, that those who tread upon and live by the propagation of false creeds, may not defeat our plans for the emancipation of human intellect.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the 4th standard. (Order is obeyed.)

Master of Ceremonies—*Garimont*, be pleased to communicate to the candidate the esoteric meaning of the fourth standard.

Garimont—The standard which you have now reached is the fourth, the letter is G. Its armorial bearings: vert; an eagle, with two heads displayed, sable, armed or ensigned with an imperial crown, or resting on both heads, holding in his dexter claw a sword, point in base; in his sinister claw a bloody heart. Motto at the base *Corde Gladio Potens*. Mighty of heart and with the sword. Here are supposed to be encamped the Noachites or Prussian Knights, and the Knights of the Royal Axe, or Princes of Libanus, or the Masons of the 21st and 22nd degrees. The commanding officer represents *Garimont*.

THE TWENTY-FIRST DEGREE:—Teaches you to strive earnestly to learn the means necessary to vindicate the power of truth, in bringing together all God's children, whatever their religious and political opinions. That means to raise man to the consciousness of what he is, and will soon become; what he ought to be.

THE TWENTY-SECOND DEGREE:—Teaches you that even after succeeding in that object, you would still need to be ever watchful and always on the alert, to bar the way of entrance against sectarianism.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the third standard. (Order is obeyed.)

Master of Ceremonies—Mah Shim, be pleased to communicate to the candidate the esoteric meaning of the third standard.

Mah-Shim—My brother, the standard which you have now reached is the third, its letter is N. Its armorial bearings: *Argent.* A flaming heart, gules, winged, sable, crowned with laurel, vert. Motto at the base: *Ardens Gloria Surgit.* Inflamed with glory, it ascends. Here are supposed to be encamped the Chiefs of the Tabernacle, the Princes of the Tabernacle, and the Knights of the Brazen Serpent, or the Masons of the 23rd, 24th and 25th degrees. The commanding officer represents Mah-Shim.

THE TWENTY-THIRD DEGREE:—Teaches that after firmly establishing the institution of the Ancient and Accepted Rite, we should profoundly study the doctrine of the master from Nazareth, and expound to our brethren of the old law its practical and sublime lessons. The old law has not effected the happiness of mankind, nor have the old philosophies.

THE TWENTY-FOURTH DEGREE:—Teaches how arduous is the task of a true Mason, who endeavors to oppose sectarianism, for the sectarian will always obstinately maintain his own, narrow and exclusive creed, as the absolute and only truth, and such creeds will long continue to hold a large portion of mankind in bondage.

THE TWENTY-FIFTH DEGREE:—Teaches us to maintain the doctrine of liberty, equality and fraternity, as the only means of gathering around us the intelligent and good men of every lineage, creed and opinion, to repel and defeat the encroachments of idle theorists and kingly and priestly usurpers.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the second standard. (Order is obeyed.)

Master of Ceremonies—Aholiab, be pleased to communicate to the candidate the esoteric meaning of the second standard.

Aholiab—My brother, the standard which you have now reached is the second. Its letter is E. Its armorial bearings: *Azure.* A lion couchant, or holding in his mouth a key, or and collared, or with the figure 525 on the collar. Motto at the base, *Custos Arcani.* Keeper of the secret. Here are supposed to be encamped the Princes of Mercy, or Scottish Trinitarians, the Grand Commanders of the Temple and the Princes Adept, or Knights of the Sun, or the Masons of the 26th, 27th and 28th degrees. The commanding officer represents Aholiab.

THE TWENTY-SIXTH DEGREE:—Teaches us how a sincere and lasting alliance may be effected between the three intellectual classes of men: The disciples of the natural law and of philosophy; those of the law of Moses, and the other ancient faiths, and those who follow the doctrine of the Ancient and Accepted Rite, or the law

taught by the Grand Master from Nazareth. However crude, defective and erroneous men's opinions may be, they will always listen to the voice of mercy, benevolence and affection.

THE TWENTY-SEVENTH DEGREE:—Teaches that the noblest reward, of him who has proved himself the apostle and champion of universal peace and toleration; who has aided fraternity to overcome and annihilate all formulas that stood in his way, will be to enjoy the fruits of his toil, among those who were once divided, but by his exertions have been brought to remember that they are brethren. Knowing this, the Mason's thirst for knowledge increases, and he learns that only by profound study, can he solve the great problem of the ultimate destiny in store for humanity.

The twenty-eighth degree solves that problem and shows the ultimate result of the doctrine of our Master; of that doctrine which is the way, the truth and the life. It is, that mankind are at last to become one single peaceful family, whose father and head is the eternal God, infinite in love.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the first standard. (Order is obeyed.)

Master of Ceremonies—Bezaleel, be pleased to communicate to the candidate the esoteric meaning of the first standard.

Bezaleel—My brother, you have now reached the first standard. Its letter is T. Its armorial bearings; purple, the ark of the covenant, or between two palm trees, vert, and two lighted candlesticks. Motto at the base, *Laus Deo*; praise be to God. Here are supposed to be encamped the Grand Scottish Knights of St. Andrew, or Patriarchs of the Crusades and the Knights Kadosh, or

the Masons of the 29th and 30th degrees. The commanding officer represents Bezaleel.

THE TWENTY-NINTH DEGREE:—Teaches you how much can be effected in a righteous cause by perseverance. When the Ancient and Accepted Rite of Masonry shall have accomplished its mission, men will rest in the true Eden in a realm where peace and fraternity will reign.

THE THIRTIETH DEGREE:—Teaches us to organize that army of tried and veteran Masons, that is to defend the rights of mankind against unlimited regal despotism, sacerdotal usurpation and intolerance, and the monopolies of rank, caste and privilege, and cause these usurpers to tremble, like the Babylonian king, when (according to the legend) an awful hand wrote the word of judgment on the wall of his banquet chamber.

Master of Ceremonies—My brother, you have now passed around the pentagon, and a full explanation has been given you of each Standard Bearer.

Enclosed in this pentagon you observe an equilateral triangle. At its angles, it is said, are encamped the Princes of the Royal Secret, the Grand Inspectors Inquisitors Commanders and such Knights of Malta, as having proved themselves true and faithful, have been accepted and received among us. Within the triangle is a circle, in which are said to be the quarters of the Sovereign Grand Inspectors General, of the 33rd degree, who serve as Lieutenant Commanders, under the Most Puissant Sovereign, Grand Commander. It is said in some rituals, and appears in most of the engraved tracing boards, that within the circle is a cross, sometimes with five arms of equal length, on which were to be the quarters of the five Princes, who, as Lieutenant Commanders, were in turn to be second in command, and whose standards float at the five angles of the pentagon.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, let the candidate advance in front of the camp and face the East. (Order is obeyed.)

Commander in Chief—My brother, if you have assumed in good faith the obligations of the preceding degrees, the general features of which have now been summarily recited to you, and if you have studied and understood the doctrines which they teach, and the principles which they inculcate, you are entitled to our regard and esteem, and are fitted to do the duties of a good Mason, for you have bound yourself to do all that virtue, honor and manhood can require, and you have learned all that ancient and modern philosophy can teach in regard to the great mysteries of God and the universe.

Remember what you have been told in regard to the tracing-board or camp of this degree, that you may the better understand the explanation to be hereafter given. if in the test which you are to undergo, you prove yourself worthy to receive it.

First, however, as some evidence that you have not forgotten the teachings of the previous degrees, in the work of which we should examine all candidates, you must show that you remember that of the one through which you have so recently passed.

Commander in Chief—Why come you hither with weapons unfit for a judge, emblems of rude violence? For what purpose do you bring hither two poniards?

Candidate—I was told that one was intended to punish perjury and the other to protect innocence.

Commander in Chief—And you were also told that perjury was no longer punished by the dagger, but by the law and general contempt, and that innocence was now protected otherwise than by the poniard. Have you again assumed them of your own accord?

Candidate—I have not, they were placed in my hands?

Commander in Chief—It is well. Give them to our brother, the Grand Master of Ceremonies. They suit a Prince of the Royal secret no better than they suit a judge. (Candidate takes them from the altar and gives them to the Grand Master of Ceremonies.)

Commander in Chief—What was placed in your left hand when you assumed the obligation of the 31st degree?

Candidate—A pair of scales.

Commander in Chief—What lesson was it meant to teach you?

Candidate—That in all my judgments and opinions of men, I should be guided solely by justice and equity.

Commander in Chief—What is the pass-word of the 31st degree?

Candidate—There is none.

Commander in Chief—What are the sacred words.

Candidate—Justice and equity.

Commander in Chief—What words follow these two?

Candidate—So mote it be.

Commander in Chief—Give the token of that degree to the Sublime Prince Grand Master of Ceremonies? (It is given.)

Master of Ceremonies—Illustrious Commander in Chief, the token is correct.

Commander in Chief—Receive from our brother the Grand Master of Ceremonies, in lieu of the weapons which you have given up, that of a Knight and Prince of Masonry, especially appropriate for one who is to command. (Grand Master of Ceremonies hands the candidate a sword.)

Commander in Chief—(Rising.) Order my brethren! Sublime Prince Grand Master of Ceremonies, conduct

the candidate to the altar. (All rise under the sign of order. The Illustrious Commander in Chief, leaves his seat and meets the candidate at the altar.)

Commander in Chief—My brother, if you would advance further, you must assume the obligation of this degree. That you may be certain that we are all bound to you, by ties as strong as those that will bind you to us, kneel at our altar, lay your hands and sword upon the book of constitutions and repeat after me:

OBLIGATION.

I of my own free will and accord, in the presence of the Grand Architect of the Universe and of this Grand Consistory of Sublime Princes of the Royal Secret, and faithful guardians of the sacred treasure, do hereby and hereon, most solemnly and sincerely swear, under all the penalties of my former obligations in Masonry, that I will never, directly or indirectly, reveal or make known, to any person or persons whomsoever, any; even the least, of the secrets of this degree, unless to one duly qualified and entitled to receive them, and to such persons only, as I shall find to be after due and strict trial.

I furthermore vow, and swear, that I will punctually obey all due signs and summonses, handed or forwarded to me, by the regular officer or officers of this Grand Consistory, so long as I remain within its jurisdiction, sickness, great distance, my duty to my family, or other over-ruling cause alone excusing me.

I furthermore vow and swear, always to conform to, and obey the statutes and regulations of the order, and to demean and behave myself, as one should who has been deemed worthy to be honored, with so high a degree, that no part of my conduct may in the least reflect discredit on the Grand Consistory, or disgrace myself.

I furthermore vow and swear, never to visit or recognize any spurious, irregular, illegitimate or clandestine body pretending to be Masonic, if I know it to be such, but will always denounce and discountenance all such, and to hold no Masonic intercourse with any member or members of any such bodies, and may God keep me just, equitable and charitable. Amen! Amen! Amen! Amen!

Commander in Chief—Rise my brother, you have still a solemn duty to perform, by certain journeys, symbolical of the warfare you are ever hereafter to wage, against the chief foes of human progress. You will thus give us the most solemn pledge of your sincerity and resolution, and prove to us that you recognize God as our common father, and all men his children.

Commander in Chief—(After returning to his station.) Be seated Sublime Princes. (All are seated except the candidate and Master of Ceremonies.)

Commander in Chief—My brother, be prepared. Remember that we shall accept each journey as your most solemn pledge, given to us in the sight of God, that the enemy of humanity, against whom you symbolically march, you will ever hereafter actively and energetically war against, with all lawful weapons and by all legitimate means. (At this moment five guns are heard firing.)

Commander in Chief—My brother, you have heard the signal. The hour has come when you must march upon the first of those campaigns, which every true Mason and Prince must ever be ready to make, for the relief of his suffering brethren. You are inexperienced, and will need a guide, and we entrust you to our tried brother, the Grand Master of Ceremonies, who has been with you from the beginning. (Illustrious Commander in Chief, now leaves his seat and goes to the candidate.)

Commander in Chief—Give your sword to the Grand

Master of Ceremonies my brother. A sword is a common weapon, worn alike by oppressors and their victims. Before we return yours, it and yourself must be purified, for a Prince and Commander in Masonry must have none but pure motives, nor ever use his weapon, except to protect the weak and the oppressed, and to keep within the bounds of law, if not of justice and equity, those who still retain usurped powers. Do you swear and swear so only to use it?

Candidate—I do. (In the meantime a laver*** is set on a table in front of the nonagon, and filled with pure water, and a napkin of white linen is laid near the laver. The Illustrious Commander in Chief takes the right hand of the candidate and dips it in the water and then wipes it with the napkin, after which he also dips the hilt of the sword in the water, wipes it, and returns it to the candidate.)

Commander in Chief—(To candidate.) My brother, you are now purified, by your oath and by this water, which, with all our Ancient and Oriental Masters, was an emblem of purity, both of body and soul. Your sword is also without spot or stain, because the arm that wields it will henceforward be guided by justice and true honor alone. Remember that if you, at any time hereafter, act unworthily, as a Mason and a Knight, by striking a blow in an unjust cause, or failing when it is your duty to strike a blow in a just one, you will be guilty of violating your solemn oath.

And we now warn you, that many eyes will hereafter be upon you, and will watch jealously, to see how you keep and perform that and your other obligations. (The

Notes 320.—“In the ancient mysteries the laver with its pure water was used to cleanse the neophyte of the impurities of the outer world, and to free him from the imperfections of his past or sinful life. It is a necessary article in many of the higher degrees, for the ablution of the candidate in his progress to a higher and purer system of knowledge.”—Macy's Encyclopaedia and Dictionary of Freemasonry, Article Laver.

Illustrious Commander in Chief resumes his seat, and at this moment a gun is fired.)

Commander in Chief—Order, Sublime Princes! (All rise.) Draw swords! Carry swords! Present swords! Salute! Proceed on your journey my brother with the kind brother whose experience will guide you. During your journey we will pray for you. (Candidate commences his journey.)

PRAYER.

Kind and indulgent Father of the great family of man. Supreme Intelligence; author of light and life, aid us in our efforts to make this world more worthy of Thee, and bless with thy favor our brother who marches to restore to light those who have forgotten Thee, and thy truth. For thy infinite love Thou bearest to thy suffering children, aid him and us in our warfare against ignorance; against those who mislead, impose upon and deceive thy people, and make the light of knowledge shine in all the corners of the earth. Amen! Amen! Amen! Amen!

Commander in Chief—Attention, Sublime Princes! Recover swords! Return swords! Be seated!

Master of Ceremonies—Illustrious Commander in Chief, the candidate has returned in safety from his first campaign.

Commander in Chief—My brother, we have already informed you that these journeys are the symbols of the several struggles to be made by Masonry, in the accomplishment of its holy mission, and by you as one of her soldiery. The first enemy that we have to contend against is ignorance. It is the child of despotism and the capital of the demagogue.

It has, in most countries, degraded the masses of mankind to a level with the beasts of burden; has made

them bow their necks to wear the yoke, and hang the chains and manacles that dishonor them. It is the potent auxiliary of tyrants and hypocrites, by which they keep in bondage the souls and bodies of the children of God, who need but education to inform them that they are not of an inferior stock, nor born to toil, that power and craft may live in luxury, and rank and privilege be paid and pensioned by the public.

Let us then labor to eradicate ignorance, and to expose those who deceive and delude the people, and our Father in Heaven will smile upon our efforts. (At this moment a second gun is fired.)

Commander in Chief—The signal is again given. Courage, my brother, and march upon your second campaign. We will in silence offer up our prayers for your success. (The candidate is again conducted, by the Grand Master of Ceremonies, three times round the camp, and again halts, facing the Illustrious Commander in Chief.)

Master of Ceremonies—Illustrious Commander in Chief, the candidate has returned in safety from his second campaign.

Commander in Chief—The second formidable enemy, against which Masonry has to contend, is superstition, side by side with which ever marches its twin-brother fanaticism. Superstition is the offspring of ignorance, and nothing has more contributed to the degradation of our race. By its influence alone, nations once resplendent with civilization, and from which, as centres, science and arts, and all that enlightens and elevates man, flowed abroad into all the countries of the world, are now sunken in stupid somnolence and asphyxia, or have become almost idiotic.

The spirit of fanaticism still lives, and is active and

vigorous everywhere. It seems almost to be an essential element of human nature.

Against those ancient enemies of the light, we make war, panoplied with the armour of the doctrine of the great teacher of Nazareth, which is the doctrine of Masonry.

These doctrines must ultimately conquer, all intelligences, and Masonry will eventually rule the world, because its only arms are charity and persuasion and that intelligent logic, of which your sword is the symbol, and because it rebukes and disallows intolerance and persecution. (At this moment a third gun is fired.)

Commander in Chief—The signal is again given. Depart my brother, on your third campaign, while we again pray in silence for your success. (The candidate is again conducted three times around the camp, and halted again facing the Illustrious Commander in Chief.)

Master of Ceremonies—Illustrious Commander in Chief, the candidate has returned in safety from his third campaign.

Commander in Chief—My brother, if you had actually, instead of symbolically, undertaken this third campaign, for the purpose of measuring your strength against despotism and ambition, you would not have returned to us in safety. For while despotism, upon its ancient thrones, guarded by ignorance, superstition, fanaticism, privilege and rank, is too formidable to be so overthrown, it is, at the same time, timid and cowardly, and therefore merciless. It forgives no attempt against itself. The influence that will ultimately overthrow it must gain ground by slow and imperceptible degrees. The tree of liberty grows everywhere, watered by the blood of patriots. Alone you can do little, nor is it now in the power of Masonry to lead revolutions, and

by arms establish free institutions. When we widen too much the circle of our exertions, we simply invite our initiates to do nothing, because what we tell them they are to do is impracticable. Our object on the contrary is to effect some practical good, within the limits of that circle in which our influences may be felt. When men and nations are fitted to be free, they will be so, and a great living example of freedom, based on law and order, is, in its calm, silent dignity of strength and peace, the mightiest antagonist of despotism, and arbitrary power. We must take care that we do not make the object of our order unreal and chimerical. (At this moment a fourth gun is fired.)

Commander in Chief—The signal is given again. Depart my brother, on your fourth campaign, while we again pray in silence for your success over the enemy, even baser than the former, against which you are now to march. (The candidate is again conducted three times around the camp, and halted, facing the Illustrious Commander in Chief.)

Master of Ceremonies—Illustrious Commander in Chief, the candidate has returned in safety from his fourth campaign.

Commander in Chief—My brother, among the enemies of true fraternity, one of the most potent is the love of wealth and greediness for gain.

The desire for a competency and even for wealth, to be liberally and generously used, is laudable and the parent of many virtues, but carried to excess and made the sole object of a man's life, it is hostile to the best interest of humanity; closes the hand and heart and sets self-interests in opposition to the large and benevolent plans of Masonry, which it regards as visionary expensive and absurd; wherefore this inordinate longing

after wealth is an enemy against which Masonry has to contend. (At this moment a fifth gun is fired.)

Commander in Chief—The last signal is now given, you must make your fifth and last campaign against the most obstinate enemy of all, after which, your struggles being over, and victory having crowned you with its laurels, their purity unstained by a single drop of blood, you will take possession of your patrimony, reconquered for yourself and your brethren, and God will bless your labors, and through them advance the cause of true Masonry.

We shall soon meet again, but before you set forth, I will give you certain signs and words whereby we may recognize each other, and whereby you will be enabled to detect such traitors as, after their defeat, may attempt to introduce themselves to you; and among your brethren you must be cautious and prudent.

Commander in Chief—Sublime Prince Grand Master of Ceremonies, give to the candidate the sign, pass-word and sacred word of the 32nd degree. (It is done as follows:)



Sign Sublime
Prince of the
Royal Secret.

SIGN.

Place the right hand open on the heart; extend it forward, the palm downwards and then let it fall by the right side.

PASS WORDS:—One says Phaal-Kol, which means separated. The other answers Pharash Kol, which means reunited. Then the first says Nekam Makah which means blow or calamity or revenge. Both then pronounce together the word Shaddai, which means the strong, the mighty, a name of deity.

SACRED WORDS—The first is Salix³⁸¹ the answer to which is Noni, and then both together say, Tengu.³⁸² The first two words are formed by the letters designating the tents on the sides of the nonagon, and the third by those of the standard of the pentagon.

Master of Ceremonies—Illustrious Commander in Chief, the candidate has the sign, pass-word and sacred-words, of the 32nd degree.

Commander in Chief—My brother, before you set forth on your first campaign, we purified your heart by the solemn oath which you took between our hands and we also purified your hand and sword by water, the emblem of purity. Our object then was to bind you to act upon the principles of justice and equity, and not upon those of revenge and cruel reprisals against unrighteous enemies. You were to vindicate the rights of man and you have done so. God has smiled upon your exertions for he has so far given you the victory, and the holy land of our inheritance is in sight. You are now to take possession of it, but full in your way stands a three-fold enemy that cannot be avoided, but must be met and

Note 381.—“Salix. A significant word in the high degrees. Invented, most probably, at first for the system of the Council of Emperors of the East and West, and transferred to the Ancient and Accepted Scottish Rite. It is derived, say the old French rituals, from the initials of a part of a sentence, and has, therefore, no other meaning.”—Mackey’s Encyclopaedia of Freemasonry, Article Salix.

Note 382.—“Tengu. A significant word in the high degrees of the Scottish Rite. The original old French rituals explain it, and say that it and the two other words that accompany are formed out of the initials of the words of a particular sentence which has reference to the ‘Sacred treasure’ of Masonry.”—Mackey’s Encyclopaedia of Freemasonry, Article Tengu.

overcome. To succeed in that contest, you need to be still further purified, by fire and incense. Do you consent to submit to this trial?

Candidate—I do. (In the meantime the table and laver will have been removed, and replaced by a pan containing burning coals and a censer containig incense. The Illustrious Commander in Chief then leaves his seat and goes to the pan containing burning coals.)

Commander in Chief—(At altar of incense.) Advance my brother! (Candidate and Grand Master of Ceremonies advance to the altar when Illustrious Commander in Chief throws on the burning coals a few grains of incense, and while it burns he passes the right hand of the candidate five times over the fire; candidate holding his sword in his left hand.)

Commander in Chief—This arm is purified and devoted to justice and equity for ever. Give me your sword! (Takes sword from candidate and passes it five times over the fire.)

Commander in Chief—This weapon is also purified and devoted like its master. May God bless them, if they are guided by justice and honor. May both be disgraced if their deeds are unholy.)

Commander in Chief—Order; Sublime Princes! (All rise.) Draw swords! Carry swords! Present swords! Salute! Depart now my brother on your last campaign, and we will offer up our prayers for your success.

PRAYER.

Our Father, who are in Heaven, have mercy on our weakness. If it be thy will that we should direct and guide our brethren, preserve us from anger, vanity, temerity and error. Let us not fall into temptation, and seek to usurp those powers that belong in common to all thy children, and which we have so long struggled

to restore to their hands. Let no criminal action; no base word, evil thought, or unholy feeling ever defile the temple which we have builded to Thee in our hearts. Enable us, with the aid of this candidate, to prevail against the selfishness, the apathy and the indifference of the world around us, and to overcome the same in our own natures, and so remove the last and greatest obstacle to the final triumph of the new land of love, and the universal dominion of the true principles of Masonry. Amen! Amen! Amen! Amen! Amen!

Commander in Chief—Be seated my brethren! (The three circuits being completed, the Grand Master of Ceremonies halts with the candidate facing the throne.

Master of Ceremonies—Illustrious Commander in Chief, the candidate has returned in safety from his fifth and last campaign.

Commander in Chief—My brother, we congratulate you upon your safe return among us. The three-fold enemy against whom you last marched, is found in Masonry, in our own bosoms as well as in the world. We incur no personal hazard in encountering this triune evil spirit, but it is the more obstinate and almost unconquerable, because it is passive, stationary and inert. It is the spirit of selfishness, apathy and indifference. Could we but overcome it, and substitute in its place zeal, ardour and disinterestedness, the victory over the giant wrongs and injustices, would be certain and speedy.

It is difficult to rouse even Masons to energetic action. It is difficult to convince them that there is anything in Masonry beyond the mere work of the lodge. If, remembering your pledge now given us, you do not fall into this apathy—indifference, but are faithful to your obligations, Masonry will profit by your labors and the fruit of your experience. Sublime Prince Grand Mas-

ter of Ceremonies, invest the candidate with the token, battery, etc., of this degree.



Token, Sublime Prince of the Royal Secret, 1st Position

TOKEN.

Seize the sword with the right hand; unsheath it and carry it up to the right side, the hilt resting on the right hip, the point upwards. Place the right foot behind the left, so as to form a square, leaving a small distance between the feet thus arranged. Raise the left arm, the hand open and extended, as if to repulse an attack. Seize each other's left hand, the fingers interlaced. Then draw close to each other and embrace. One says Hochmah, (that is wisdom or philosophy) and the other answers Tsedakah, that is, truth, justice and equity. (In some rituals these two words are said to be the sacred and pass of the degree.)

BATTERY.

Is five strokes, by one and four:
0 0000.



Token, 2nd Position.

HOURS OF LABOR:—The hour for the marching of the army is the fifth after the setting of the Sun.

MARCH:—The march is five steps, starting alternately with the right and left foot, and bringing the feet together at each step.

WATCH-WORDS:—There are seven watch words, one for each day in the week, and seven other words are given in answer to each watch-word, and are as follows:

Monday, watch-word, Darius, answer, Daniel.

Tuesday, watch-word, Xerxes, answer, Habakkuk.

Wednesday, watch-word, Alexander, ans. Zephaniah.

Thursday, watch-word, Philadelphus, answer, Haggai.

Friday, watch-word, Herod, answer Zachariah.

Saturday, watch-word, Hezekiah, answer, Malachi.

Sunday, watch-word, Cyrus, answer Ezekiel.

(The manner in which the watch-words are to be given and the answers received, has already been stated at the opening. During the explanations given by the Illustrious Commander in Chief, the Grand Master of Ceremonies causes the candidate to execute the movements.)

Commander in Chief—Be seated my brother, while we endeavor to explain to you the esoteric meaning of the camp, or tracing-board of this degree. However, before we proceed to give you those explanations, we deem it necessary to call your attention to the two most prominent systems in the Ancient and Accepted Rite. The first was promulgated in 1762, by nine commissioners appointed by the Council of Emperors of the East and West, and by the Council of the Princes of the Royal Secret. The first named body was created at Paris in 1758, the latter instituted in 1759, at Bordeaux, by said Council of Emperors.

Note 323.—"Watchwords. Used in the thirty-second degree of the Ancient and Accepted Scottish Rite because that degree has a military form, but not found in other degrees of Masonry."—Mackey's Encyclopaedia of Freemasonry, Article Watchwords.

Up to 1762 the great number of Scottish degrees had created much confusion, hence the necessity of settling the regulations of the "Masonry of Perfection." Such was then the name borne by our Rite, and of classifying the degrees of the system adopted by the Council of Emperors of the East and West. Those regulations, consisting of thirty-five articles, and the list of degrees, twenty-five in number; the last of which was the Sublime Commander of the Royal Secret, were promulgated on the 21st of September, 1762.

The camp before you was evidently made for that system. Adapted to our present one, it is arbitrary. Now in 1786, Frederick Second, King of Prussia, who according to many was at the head of the order in Europe, framed, or rather approved it is said, a new constitution of our rite in eighteen articles, changing the name of Rite of Perfection into that of Ancient and Accepted Scottish Rite, and adding eight new degrees to the old system thus extending the number of degrees to thirty-three, the last of which is Sovereign Grand Inspector General. My brother, we here give you a full list of the degrees of each system:

In 1762.

In 1786.

- | | |
|---------------------------------|-----------------------------|
| 1. Entered Apprentice. | Entered Apprentice. |
| 2. Fellow Craft. | Fellow Craft. |
| 3. Master Mason. | Master Mason. |
| 4. Secret Master. | Secret Master. |
| 5. Perfect Master. | Perfect Master. |
| 6. Intimate Secretary. | Intimate Secretary. |
| 7. Intendant of the Building. | Provost and Judge. |
| 8. Provost and Judge. | Intendants of the Building. |
| 9. Elected Knight of Nine. | Elected Knight of Nine. |
| 10. Elected Knight of Fifteen. | Elected Knight of Fifteen. |
| 11. Chief of the Twelve Tribes. | Sublime Knight Elected. |
| 12. Grand Master Architect. | Grand Master Architect. |
| 13. Royal Arch. | Royal Arch. |

- | | |
|--------------------------------|---------------------------------|
| 14. Ancient Grand Elect. | Ancient Grand Elect. |
| 15. Knights of the Sword. | Knights of the East. |
| 16. Prince of Jerusalem. | Prince of Jerusalem. |
| 17. Knights of the E. and W. | Knights of the East and West. |
| 18. Knights of Rose Croix. | Knights of Rose Croix. |
| 19. Grand Pontiff. | Grand Pontiff. |
| 20. Grand Patriarch. | Gr. Mas. of all Symbolic. |
| 21. Grand Master of the Key. | Noachite or Prussian Kni'ta. |
| 22. Knight of the Royal Axe. | Kt. of R. A. or Pr. of Libanus. |
| 23. Prince Adept. | Chief of the Tabernacle. |
| 24. Com. of the W. & B. Eagle. | Prince of the Tabernacle. |
| 25. Com. of the Royal Secret. | Knight of the Brazen Serpent. |
| 26. | Prince of Mercy. |
| 27. | Sov. Com. of the Temple. |
| 28. | Knights of the Sun. |
| 29. | Gr. Scotch Kt. of St. Andrew. |
| 30. | Gr. Elect Knight Kadosh. |
| 31. | Gr. Ins. Inq. Commander. |
| 32. | Sub. Pr. of Royal Secret. |
| 33. | Sov. Gr. Inspectors General. |

EXPLANATION OF CAMP:—We read in almost all the rituals of this degree, that Frederic the Second, or the Great King of Prussia, being at the head of the Masonic fraternity on the continent of Europe, projected a league of the union of the brethren, Companions, Knights, Princes and Commanders of Masonry, for the purpose of rescuing Jerusalem and the Sepulchre of Jesus of Nazareth from the hands of the Turks, by a new crusade, in which it was his intention to command in person. It is said that he prepared a plan, by which the army was to encamp, which is the same now represented to you, and which is also perpetuated on the tracing-board and apron of this degree.

But it is not at all probable that Frederic the Great ever thought seriously of invading Palestine, and waging a new crusade. He was far too busily engaged in the affairs of his own kingdom, and too much of a

philosopher to have thought of so chimerical a project. Nor had he any control whatever over the Masonic fraternity, elsewhere than in Prussia, nor even was he Grand Master of Masons there, and if he had intended a crusade, he was too accomplished a general ever to have fixed upon such a plan, for a real encampment. It is contrary to all rule. It would be wholly impracticable in the field, and it is entirely evident that it is merely an imaginary plan, never meant to be put to actual use.

It is equally evident that if Frederic had expected to gather any army of Masons, which he could not seriously have done, the number of Masons of the different degrees would not have been so proportioned as to admit of their encamping by the plan proposed. Of some of the degrees there would have been but a handful, and the Apprentices, Fellow Crafts and Masters, to whom only one of the nine sides of the nonagon is assigned, would have outnumbered all the rest.

The camp being therefore, impracticable, and even absurd as an actuality, we must either conclude that the inventor was a man of no sense, or that it is an allegory and a symbol. We are certain of the latter.

The camp, which is so prominent a feature in this degree, must originally have had a meaning, for it cannot be supposed that a man of intellect ever seriously occupied himself with making a beautiful figure on paper, arranging it as a camp and adopting arbitrary letters and names without any deeper meaning than that which you have thus far discovered. It is an elaborate, complicated and intricate symbol. Its meaning was no doubt originally explained, only orally, and that alone would be reason and cause sufficient why that meaning should in time be lost. For that cause alone has cost Masonry the true meaning of many, even

of its simpler symbols and substituted, strained, unnatural and common place interpretations in their place.

The figure is a five-armed cross, enclosed by a circle, that by a triangle, that by a pentagon, that by a heptagon, and that by a nonagon. On the lines of the nonagon, are the camps of those from the 19th to the 30th degrees inclusive. On the triangle, those of the 31st and 32nd degrees. It is evident that the distribution of these degrees is now nearly arbitrary. While eighteen degrees occupy the nonagon, being double the number of its sides, twelve occupy the pentagon and two the triangle. It is true that Knights of Malta are added to make three bodies for the triangle, but this is evidently a mere make-shift, for they are not Masons, and to introduce them destroys the whole idea at once.

The seventeen sides of these three figures in no way suit the present number of the degrees. Then again, there are no camps at all on the heptagon, and so it becomes a perfectly useless part of the figure. The discrepancies in the rituals, as to the distribution of the first eighteen degrees, show that the arrangement is arbitrary, and there is no attempt made to connect the letters of the camp, or of the standards, in any way, with the degrees to which they are assigned. They would seem to have been taken at random, like the names of the Commanding officers, which offer the most singular and incongruous mixture.

As if further to increase the difficulty, the rituals differ as to the standards to which the respective letters Y.·E.·N.·G.·U.·are to be assigned. These devices of these standards are not apparently connected with the degrees in either arrangement, nor is any attempt made to explain their meaning, or show from whence part of them came. Then we are told of three birds,

one in each corner of the triangle; a Raven, a Dove^{***} and a Phoenix.^{***} No one vouchsafes to tell us where they came from; or the palm-trees on each side of the ark; or the meaning of the inflamed or winged heart; or of the five armed cross in the circle. And if any attempt to explain these things has been made, it is painful to a man of intellect to read the miserable and trivial stuff to which sensible men are expected respectfully to listen. The reason for selecting geometrical figures is obvious. The circle is unity, and it with others represent the five sacred Masonic numbers, 1, 3, 5, 7, and 9.

We have deeply studied these emblems, reflected upon them, and made many researches in the hope of fathoming their meaning. What we have discovered we propose to communicate to you. It is our own discovery. We have not received it by tradition. Besides the cause already mentioned, there is we believe, another that has led to the intentional denatu-realization of this symbol, and that has probably destroyed the possibility of ever receiving the whole meaning. Whether the partial explanation we shall give you is

Note 384.—"This bird was the diluvian messenger of peace, and hovered over the retreating waters like a celestial harbinger of safety. Thus a lunette floating on the surface of the ocean, attended by a dove with an olive branch in its mouth, and encircled by a rainbow, form a striking and expressive symbol which needs no explanation. If Freemasonry has allowed this bird to occupy a high situation amongst its hallowed symbols, the reasons for such an appropriation are fully competent to justify the proceeding. The dove was an agent at the creation, at the deluge, and at the baptism of Christ."—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Dove.

Note 385.—"Phoenix. The old mythological legend of the Phoenix is a familiar one. The bird was described as of the size of an eagle, with a head finely crested, a body covered with beautiful plumage, and eyes sparkling like stars. She was said to live six hundred years in the wilderness, when she built for herself a funeral pile of aromatic woods, which she ignited with the fanning of her wings, and emerged from the flames with a new life. Hence the phoenix has been adopted universally as a symbol of immortality. Higgins (Anacalypsis, li. 441.) says that the phoenix is the symbol of an ever-revolving solar circle of six hundred and eight years, and refers to the Phenician word phen, which signifies a cycle. Augustus, the first Grand Master of the Templars after the martyrdom of De Molay, and called the Restorer of the Order, took. It is said, for his seal, a phoenix brooding on the flames, with the motto, 'Ardet ut vivat'—She burns that she may live."—Macey's Encyclopaedia of Freemasonry, Article Phoenix.

right or not, you must yourself judge. It is not given you as sacramental.

Prior to 1786 at least, the Ancient and Accepted Rite consisted of only twenty-five degrees. The first eighteen were the same as at present. That you may fully understand what is to be said hereafter, we subjoin, the degrees above the eighteenth, as they then existed.

1762.

19. Grand Pontiff, Master ad vitam.
20. Grand Patriarch, Noachite.
21. Grand Master of the Key of Masonry.
22. Prince of Libanus, or Knight of Royal Axe.
23. Prince Adept.
24. Commander of the White and Black Eagle.
25. Commander of the Royal Secret.

1786.

19. Grand Pontiff.
20. Grand Master ad vitam.
21. Noachite or Prussian Knights.
22. Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy.
27. Grand Commander of the Temple.
28. Knight of the Sun.
29. Grand Scotch Knight of St. Andrew.
30. Knight Kadosh.
31. Grand Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

In other words, our 19th and 20th degrees were then in one, the 19th. Our 21st was the 20th; our 22nd was then the 22nd; and our 28th was then the 23rd; our

30th or a degree like it, was then the 24th; our 32nd was then the 25th, and there was no degree above that; and our 23rd, 24th, 25th and 26th, as well as the 33rd were not then known. The 27th was a detached degree, and the 29th was part of another system. The regulations and constitutions, said to have been made at Bordeaux, by the Princes of the Royal Secret in 1762, give the list of the degrees and require 81 months; that is 9 times 9, by 1, 3, 5, 7, to be occupied in obtaining them. They are divided into seven classes of 3, 5, 3, 3, 5, 3, 3, degrees respectively; the time required for obtaining the degrees, in each class respectively 9 and 15, or three times five months. The regulations term these the mysterious numbers, and there is in article two a paragraph in regard which is translated as follows:

“All these degrees, in which one must be initiated in a mysterious number of months, to arrive in succession at each degree, form the number of 81 months; $8+1=9$; as 8 and 9 express 89, and as 9 times 9=81; all of which are perfect numbers and very different from 1 and 8 which make 9 and 1 and 8 compose 18, for these are imperfect numbers, and this combination is imperfect.” But a true Mason, who has completed his time, gathers at last the Masonic rose.

Now taking the numbers of the different figures of the camp: Of the circle, or unity, the triangle, pentagon, heptagon and nonagon, we have $1+3+5+7+9$, which added together make 25, the number of degrees in 1762, and placing the Commanders of the Royal Secret in the circle, it leaves one degree for each side of all the right hand figures. Thus the number of degrees corresponds with the figures; the heptagon ceases to be useless, and the arrangement of the degrees ceases to be arbitrary.

We conclude, at once, that this tracing-board was

settled when there were but twenty-five degrees, prior to 1786, and we see at once that cause, additional to time and the treachery of memory which has lost us the full explanation of this collection of symbols. It is that after the degrees had been increased to the 33rd, the figures had too few sides, and it became necessary to rearrange the degrees, and distribute them anew among the camps. This displaced the letters; assigned one letter to more than one degree; displaced the standards and caused the disuse of the heptagon, and made the whole arrangement arbitrary and inexplicable. This is the key to the mystery; or if it be not, we do not believe there is any key, and with this key we proceed to unlock that mystery as far as we can; knowing that we can only partially do so, and only hoping to put others and more learned investigators on the right track and so be instrumental in the ultimate entire development of these interesting symbols. We again observe that the degrees of the two scales are identical up to the 18th degree assuming as a reasonable supposition,



that the lower degrees were originally assigned to the lines of the camp furthest from the centre, because that is natural, because the general feature would in all probability not be changed in the rearrangement which the increased number of the degrees made

necessary, we at once find that the nonagon, offering us

nine sides, accommodates the first nine degrees, beginning with the Apprentice and ending with the Elect of Nine, and that the heptagon, completing with its seven sides the number 16, accommodates those from the tenth to the sixteenth, or Prince of Jerusalem inclusive, and thus, as the regulations do, puts these Princes at the head of the Masons of those sixteen degrees, and this agrees with the regulations of 1762, which declares them to be the Most Valiant Chiefs of the Renovated Masonry, and gives them control over all lodges of the Royal Perfection and Council of Knights of the East. See constitutions of 1762, Art. 31. Above the 16 degrees then, by the system of 1762, are the following which we number as they stand in both scales:

17. Knights of the East and West.	17
18. Sovereign Prince of Rose Croix.	18
19. Grand Pontiff and Master ad vitam	19 and 20
20. Grand Patriarch, Noachite.	21
21. Grand Master of the Key of Masonry.	
22. Prince of Libanus, or Knight of Royal Axe.	22
23. Sovereign Prince Adept or Knight of the Sun.	28
24. Grand Commander of the Black Eagle.	30
25. Sovereign Prince of Royal Secret.	32

Now it is obvious that the five sides of the pentagon accommodate the five degrees from the 17th to the 21st inclusive, and if we assign the Princes of the Royal Secret to the circle, as we must do to make the number correspond, we have for the triangle the three following degrees.

- 22. Prince of Libanus or Knight of Royal Axe.
- 23. Sovereign Prince Adept or Knight of the Sun.
- 24. Grand Commander of the Black Eagle.

To have placed an inferior degree on the triangle and one of these three on the pentagon, and thus further

from the centre, would have been to disarrange and interrupt the regular order and succession of the degrees. From circumference to centre and this we do not think the inventors of the symbol would have done, even if it required a little forcing to make the emblems correspond; because one irregularity of that kind would have destroyed the harmony and symmetry of the whole system, and the idea on which it was framed. Now to the triangle three birds are assigned, apparently in the present system without any meaning.

We have seen an attempt to explain them, or give them a symbolical meaning, the success of which, if it aimed at being common place and trivial, was most encouraging. The Raven is the Black Eagle of the 24th degree; that is the Kadosh or Knight of the White and Black, of which degree the old jewel was a Black Eagle.

That fabulous bird, the Phœnix, of which only one, it is said, existed at a time, was in Arabia, sacred to the Sun, and an emblem of that Orb. It was said to burn itself upon a funeral pile when it grew old, and to spring in renewed youth from its own ashes, and hence it figured in Alchemy³⁸⁶ that search after the Elixir that was to give immortality. Of course it was peculiarly appropriated to the degree of Knight of the Sun, or Prince Adept, which originally was an Alchemical degree, as the very word "Adept" and its pass-word,

Note 386.—"Freemasonry and alchemy have sought the same results, (the lesson of Divine Truth and the doctrine of Immortal life,) and they have both sought it by the same method of symbolism. It is not, therefore, strange that in the eighteenth century, and perhaps before, we find an incorporation of much of the science of alchemy into that of Freemasonry. Hermetic rites and Hermetic degrees were common, and their relics are still to be found existing in degrees which do not absolutely trace their origin to alchemy, but which show some of its traces in their rituals. The 28th degree of the Scottish Rite, or the Knight of the Sun, is entirely a hermetic degree, and claims its parentage in the title of 'Adept of Masonry,' by which it is sometimes known."—*Mackey's Encyclopaedia of Freemasonry, Article Alchemy.*

"Stibiums or Antimony," supposed to be the universal solvent show and as appears also by its old ritual and lecture.

The Dove³⁸⁷ was a sacred bird in Syria, and the only one employed for religious purposes, among the Hebrews. One was, according to the legend, sent out three different times with intervals of seven days between each mission by Noah from the Ark, as well as by Deucalion, and Noah is the first sacred word of the 22nd degree or Prince of Libanus.

We do not say that these explanations are correct, but they are at least reasonable and probable.

To each angle and side of the pentagon, as we have seen, is assigned a standard, designated by a letter and a particular device. The rituals differ however as to the letters belonging to the particular standards. They give them in these two ways.

T. : The Ark and Palm Tree. The Lion and Key.

E. : The Lion and Key. The Inflamed Heart.

N. : The Inflamed Heart. The Eagle with 2 Heads.

G. : The Eagle with 2 heads.³⁸⁸ The Black Ox.

Note 387.—"In the Arkite rites, which arose after the dispersion of Babel, the dove was always considered as a sacred bird, in commemoration of its having been the first discoverer of land. Its name, which in Hebrew is *ionah*, was given to one of the earliest nations of the earth, and, as the emblem of peace and good fortune it became the bird of Venus. Modern Masons have commemorated the messenger of Noah in the honorary degree of 'Ark and Dove,' which is sometimes conferred on Royal Arch Masons."—*Mackey's Encyclopaedia of Freemasonry, Article Noah.*

Note 388.—"The double-headed eagle was probably first introduced as a symbol into Masonry in the year 1758. In that year the body calling itself the Council of Emperors of the East and West was established in Paris. The double-headed eagle was likely to have been assumed by this Council in reference to the double jurisdiction which it claimed, and which is represented so distinctly in its title. Its ritual which consisted of twenty-five degrees all of which are now contained in the Ancient and Accepted Scottish Rite, was subsequently established in the city of Berlin, and adopted by the Grand Lodge of the Three Globes. Frederick II., King of Prussia, who was the head of the Ancient and Accepted Scottish Rite, is said to have merged this body into his own Rite, adding to its twenty-five degrees eight more, so as to make the thirty-three degrees of which that Rite is now composed. The double-headed eagle was then adopted as the symbol of the thirteenth and ultimate degree. The whole Rite being considered as a representative of the Holy Empire, as is indicated by the titles of two of its officers, who are still called the Secretary and the Treasurer of the Holy Empire, the double-headed eagle, which was the ensign, as it has been seen, of that empire, was appropriately adopted as the symbol of the governing degree of the Rite."—*Mackey's Encyclopaedia of Freemasonry, Article Eagle, Double-Headed.*

U.: The Black Ox. The Ark and Palm Trees.

Applying these devices to the five degrees, 17th, 18th, 19th, 20th and 21st degrees, the Lion and Key would seem to be appropriate enough to the 21st degree, or the Grand Master of the Key of Masonry.

The crowned double-headed Eagle, which is the arms of Prussia, to the 20th degree, or the Noachites or Prussian Knights.

The Ark of the Covenant, of which the High Priest had the especial charge, to the 19th degree or Grand Pontiff and Master ad Vitam.

The inflamed winged heart, emblematical of the sufferings and glory of the Master from Nazareth, to the 18th degree, or Sovereign Prince of Rose Croix, and the Ox an Egyptian and Jewish symbol, displayed on one of the Standards of the four principal tribes to the 17th degree, or Jewish Knights of the East and West.

It is likely that these devices have a still deeper meaning and a mysterious reference to an ancient religion and its mysteries, but we have, as to this, ourselves succeeded in obtaining but a few hints, and we can therefore communicate no more to you. They will perhaps, give you the key to the esoteric meaning of these symbols and you cannot do better than to occupy your time and exercise your intellect in discovering that meaning.

The Ancient Persian³⁸⁹ mysteries were sacred to the

³⁸⁹ Note 389.—"From the statement of this Persian Mason it appears that nearly all the members of the Persian Court belong to the mystic Order, even as German Masonry enjoys the honor of counting the emperor and crown prince among its adherents. The appearance of this Mohammedan Mason in Berlin seems to have excited a little surprise among some of the brethren there, and the surprise would be natural enough to persons not aware of the extent to which Masonry has been diffused over the earth. Account for it as one may, the truth is certain that the mysterious Order was established in the Orient many ages ago. Nearly all of the old Mohammedan buildings in India, such as tombs, mosques, etc., are marked with the Masonic symbols, and many of these structures, still perfect, were built in the time of the Mogul Emperor Akbar, who died in 1606. Thus Masonry must have been introduced into India from Middle Asia by the Mohammedans hundreds of years ago."—*Mackey's Encyclopaedia of Freemasonry, Article Persia.*

God, Mithras³⁹⁰ "*Deo Soli Invicto Mithras*" to the sun god Mithras the Invincible, also called the Mediator, the fertilizer of deserts, the slayer of the dragon, and of evil spirits. He was worshipped among the Ethiopians and Egyptians in Greece, after the time of Pompey at Rome. He is represented in the sculptures as a young man mounted on the Equinoctial Bull, and plunging into its flank a sword, whose hilt terminated at the upper end in two heads of an Eagle or a Hawk. He is represented as at the mouth of a cavern, with a figure on each side bearing a lighted torch. He is accompanied by Eorosch, the Celestial Raven, and the dying bull is consoled by Taschtar, the dog-star, the harbinger of his resurrection. The bull was regarded as a symbol of the power that produces vegetation and life. He makes, the Zendavesta said, "the grass to grow abundantly and gives all fruitfulness to the earth." Hence the motto of the standard on which he figures "*Omnia Tempus Alit.*" So in Egypt, Mnevis, the black Ox of Heliopolis, was dedicated to Osiris and they worshipped a black Bull, which they called Onuphis.

The lion, the sign of the Summer Solstice, and domicile of the Sun was the symbol of that orb. The figures in the mithriac monuments, and the second degree of the Prussian mysteries was called the degree of the Lion. The initiates were called Eagles, Hawks and Ravens. In a very curious Roman marble, the drawing

³⁹⁰ Note 390.—"Mithras, Mysteries of. There are none of the Ancient Mysteries which afford a more interesting subject of investigation to the Masonic scholar than those of the Persian god Mithras. Instituted, as it is supposed, by Zoroaster or Zoroaster, as an initiation into the principles of the religion which he had founded among the ancient Persians, they in time extended into Europe, and lasted so long that traces of them have been found in the fourth century. 'With their penances,' says Mr. King (*Gnostics*, p. 47.), 'and tests of the courage of the candidate for admission, they have been maintained by a constant tradition through the secret societies of the Middle Ages and the Rosicrucians down to the modern faint reflex of the latter—the Freemasons.'—*Mackey's Encyclopaedia of Freemasonry, Article Mithras, Mysteries of.*

of which was published by Gronovius in his Latin edition of Agostini, representing Mithras, with one foot on the body and the other between the horns of a Bull, are seen a Lion's head and two palm trees just putting out their leaves, a Raven and an Eagle on a palm tree holding a thunderbolt in his claws. It is this thunderbolt which has been, in our symbol, corrupted into a sword, with a crooked and wavy blade.

Mithras himself was often represented with the head of a lion.

The palm tree was not only an emblem of virtue and truth, but it was also consecrated to the celestial movements, and above all, the annual revolutions of the Sun.

Among the Hebrews, it will be remembered, the lion was borne on the crimson standard of the tribe of Judah. The Ox, on the green standard of Ephraim. The Eagle on the green standard of Dan, and the ship on the purple standard of Zebulon. Perhaps the Ark of the Covenant is really the Ark of the Deluge, or the ship of Zebulon.

The inflamed winged heart is probably the winged globe or sun, a common symbol in Egyptian temples and an emblem of immortality.

The figure 525 on the golden collar of the lion had originally, no doubt, a meaning connected with the number of degrees or perhaps with an Epoch in the annals of Masonry, but for the present at least, that meaning is lost.

Nor have we been able to discover the origin of the several letters which designate the tents of the nonagon and the standards of the pentagon. Others possessed of more extensive learning may hereafter succeed in doing so, and also in unveiling the hidden meanings of the names of the commanding officers. We might pretend to do so, and give you, as others have done, arbi-

trary and perhaps unmeaning explanations, without any warrant but that of our own imagination. There has been too much of that in Masonry, and we prefer to be satisfied with the little that we know, and to leave the rest for future investigation.

It will be noticed that the seven watch-words for the different days of the week, all of them names of persons, correspond with the number of sides of the heptagon, and that if they were assigned to command there, they would make the number of commanders complete. These seven names are curiously enough, those of three Persian kings, Darius, Xerxes and Cyrus. The Macedonian conqueror Alexander, Ptolemy Philadelphus, one of his successors, Herod, the tributary Roman king in Judea, and Jewish king, Hezekiah, while all the answers are the names of Jewish prophets. The name of Herod and those of Xerxes and Ptolemy Philadelphus seem wholly out of place in Masonry.

The names of the Commanders of the nonagon; one Phaleg goes back to the building of the tower of Babel; one Aholiab, to the building of the first tabernacle, one Joshua, is the name of the successor of Moses, one Johaben, is fictitious, one Jehoiada, is that of the Jewish High Priest, in the time of Jehoash and Athaliah, and three, Zerubbabel, Ezra and Nehemiah, refer to the rebuilding of the temple, while the one remaining is the name of the last prophet.

Of the names of the five Chiefs of the standards, two Bezalel and Aholiab, were those of the Architects of the tabernacle of the desert, Mahuzen or Masshin, which means in Latin, "Haesitantes" that is, hesitating, it is not the name of a person. Amariah was a common Jewish name, or if it be Emerk, the meaning is not known, and Garimont or Guarimond, was the Patriarch of Jerusalem, between whose hands the first

Templars took their oaths.

We may also observe, without any attempt to explain, that the name of Aholiab appears twice, once as a Commander of the nonagon and once as a Standard Bearer of the pentagon. The words of the degree offer quite as singular a mixture and among them is one that may perhaps be found to have a peculiar significance. It is a Hebrew word, "Hochmah." The word means "Wisdom" and particularly the wisdom of the Deity, or in the Kabbala, "the second 'Dephirah' or Emanation from the Deity, the same as the mind, wisdom and word of Plato. This is perhaps an indication that the camp is altogether a Kabbalistic or Gnostic symbol, and if so, its meaning is to be found in the Kabbalistic writings, in which, so far, we have sought for it in vain, but we know the general meaning of the symbol, and one of the lessons, at least, which it was intended to teach us and to all Masons. The key to that is found in two words of the degree, which we have already given you.

Phaal-Kol, it is said, means "separated." Separated as Masons have been for many years, by intestine dissensions, the jealousies of rival rites, and the efforts of illegitimate bodies to exercise usurped powers. Separated as mankind has been for ages by differences of religious belief, by the ambition and interests of kings by natural lines or mere imaginary boundaries that

Note 391.—"The Kabbala may be defined to be a system of philosophy which embraces certain mystical interpretations of Scripture and metaphysical speculations concerning the Deity, man, and spiritual beings. In these interpretations and speculations, according to the Jewish doctors, were enveloped the most profound truths of religion, which, to be comprehended by finite beings, are obliged to be revealed through the medium of symbols and allegories. Buxtorf (Lex. Talm.) defines the Kabbala to be a secret science, which treats in a mystical and enigmatical manner of things divine, angelical, theological, celestial, and metaphysical; the subjects being enveloped in striking symbols and secret modes of teaching. Much use is made of it in the high degree, and entire Rites have been constructed on its principles. Hence it demands a place in any general work on Masonry."—Mackey's Encyclopædia of Freemasonry, Article Kabbala.

have made one people haters of another, and kept the world miserable with wars. Separated as men have been from truth and knowledge, by the arts and crafts of a scheming and selfish priesthood. Separated as man has been from his God by his passions and his vices, as well as his ignorance.

And Pharash-Kol, it is said, means reunited. That union of Masons, of all rites and degrees, of which the camp is the apt and fitting symbol, to accomplish the great ends of Masonry, to heal all dissensions within, and produce peace and harmony without, to reconcile all rites and make toleration and charitable judgment universal; to elevate the masses of mankind and to teach them their true interests, to substitute equality and brotherhood in the place of despotic power and usurped privilege; to dethrone anarchy and license and canonize law and order, and in the place of smoking altars of fanaticism and superstition, of bigotry and sectarianism, to set up those of true Masonry, garlanded with flowers and sending up toward Heaven, mingled with the perfumes of their incense, the thanks and gratitude of the human race to a beneficent father, who loveth all the children he has made.

That my brother is the Jerusalem of which the army of Masonry hopes to take possession; the heritage which our father intended his children to enjoy. No particular spot on this earth, but the blessings of free thought, free conscience and free speech, everywhere common as the light and air, and everywhere good government, education and order.

The place of rendezvous of the army, you will find in all the rituals of this degree to be at Naples, Rhodes, Cyprus, Malta and Joppa. But they are merely sym-

bolical of the different periods of the world's progress towards that fortunate and happy state. The revolt of intellect against forms, under the lead of Luther, was the firing of the first gun, the assertion of America, of the principle proclaimed by the French philosophers of the 18th century, that all human government derives its authority from the will of the people, was the second and the proclamation in France of the doctrines of liberty, equality and fraternity was the third. The roar of the others will be heard in God's good time, and every man may do something to accelerate the coming of the day of final victory and triumph. For nothing that is done in this world is without its results, and every man may effect something in his own sphere and immediate circle. The whole globe is the field of our labors, but each runs his furrow and sows the good seed in his own little corner of it, and every one who does a brave deed, or says a wise thing, helps the coming of the great day and final enfranchisement of humanity. Wherever Masonry is practiced and honored, there let Masons organize for the relief of their less fortunate brethren.

The doctrines of Masonry are on the lips of many, but in the hearts of few. He who would teach it, must first practice it, and let his example, his generosity, his charity and his toleration commend it to the consideration of others.

Commander in Chief—(Striking one.) Sublime Prince Grand Master of Ceremonies, conduct our brother to the throne, there to be received and constituted and to be invested with the regalia of this degree.

Commander in Chief—Order my brethren! (All rise under the sign of order and form themselves in a circle around the candidate, who has been conducted by five steps to the foot of the throne, where he kneels. The

member, draw their swords, pass them to their left hands and direct the points towards the heart of the candidate, replacing the right hand in its former position.

Commander in Chief—In the name of God, and under the auspices of the Supreme Council of Sovereign Grand Inspectors General, 33rd and last degree of the Ancient and Accepted Rite for the jurisdiction of the United States of America, sitting at New York, State of New York, with the consent and sanction of the Sublime Princes of the Royal Secret here present, and by virtue of the powers with which I am vested as Illustrious Commander in Chief of this Grand Consistory, I do receive and constitute you a Sublime Prince of the Royal Secret and faithful guardian of the Sacred Treasure, to the end that you may have and enjoy all the rights, franchises and privileges and prerogatives appertaining to the degree and dignity now conferred on you. (Illustrious Commander in Chief then strikes with the blade of his sword five light blows on the shoulder of the candidate.)

Commander in Chief—Rise my brother!

Commander in Chief—Sublime Princes, Carry Swords! Return Swords!

Commander in Chief—Receive the collar or sash. Its color is an emblem of sorrow and mourning for the miseries and sufferings of humanity. You have worn the same color in other degrees and are familiar with it. We yet wear it because our efforts have not yet secured the happiness of our brethren, and the higher we ascend in Masonry, the more we feel and deplore the miseries of the people.

Receive also and wear this Teutonic cross of gold, the jewel of the order. Deserve it by your services, which you shall hereafter render to the good cause in

which you now claim to be a chief and leader. Sublime Prince Grand Master of Ceremonies, conduct this the youngest of the Princes under the banner of the order, and let his brethren look upon him and he upon them. (Candidate is conducted by the Grand Master of Ceremonies under the banner and placed fronting the brethren.)

Commander in Chief—Sublime Princes of this Royal Grand Consistory, I proclaim our Illustrious brother A. B. a Sublime Prince of the Royal Secret, 32nd degree of the Ancient and Accepted Rite, and an honorary member of the Grand Consistory for the State of . . . and I require you and all Sublime Princes of the Royal Secret everywhere to acknowledge and recognize him as such.

83—Second Masonic

RASSMAN

Commander in Chief—Sublime Prince Grand Master of Ceremonies, conduct the candidate to the seat of honor. (Grand Master of Ceremonies conducts candidate to left hand of Illustrious Commander in Chief.)

Commander in Chief—I congratulate you my brother, for myself and in the name of this Grand Consistory on your reception as a Sublime Prince of the Royal Secret, and on your admission as a member of our body, and I beg you to accept our sincere assurances of brotherly affection and esteem.

Commander in Chief—Sublime Princes, return swords! Be seated!

Commander in Chief—Sublime Prince Grand Minister of State, you have the floor. (Grand Minister of State delivers an address.)

Commander in Chief—(Strikes one with the Pommel of his sword.)

First Lieutenant Commander—(Strikes one.)

Second Lieutenant Commander—(Strikes one.)

Commander in Chief—Sublime Princes Valiant First and Second Lieutenant Commanders, inform your brave

companions that this Grand Consistory will listen to, and act upon any remarks they may have to offer for the interest of this body, or of the order in general.

First Lieutenant Commander—Sublime Princes and companions of my camp, the Illustrious Commander in Chief informs you that this Grand Consistory will listen to, and act upon any remarks you may have to offer for the interest of this body or of the order in general.

Second Lieutenant Commander—Sublime Princes and companions of my camp, the Illustrious Commander in Chief informs you that this Grand Consistory will listen to and act upon any remarks you may have to offer for the interest of this body or of the order in general.

Second Lieutenant Commander—(If no one responds.) Sublime Prince First Lieutenant Commander, silence prevails in my camp.

First Lieutenant Commander—(If no one rises to speak.) Illustrious Commander in Chief, silence prevails in both camps.

Commander in Chief—Sublime Princes, Valiant First and Second Lieutenant Commanders inform your brave companions that the box of fraternal assistance is about to be presented to them.

First Lieutenant Commander—Sublime Princes and companions of my camp, the Illustrious Commander in Chief informs you that the box of fraternal assistance is about to be presented to you.

Second Lieutenant Commander—Sublime Princes and companions of my camp, the Illustrious Commander in Chief informs you that the box of fraternal assistance is about to be presented to you. (The Hospitaller then takes the box of fraternal assistance to each member, beginning with the Illustrious Commander in Chief, First and Second Lieutenant Commanders, etc.)

Commander in Chief—Sublime Prince Hospitaller, you will hand the contents of the box to the Grand Treasurer.

CLOSING CEREMONIES

SUBLIME PRINCE OF THE ROYAL SECRET.

Commander in Chief—(Strikes one with pommel of his sword.)

First Lieutenant Commander—(Strikes one with pommel of his sword.)

Second Lieutenant Commander—(Strikes one with pommel of his sword.)

Commander in Chief—Sublime Princes, let us not like ungrateful children be thankless to our Heavenly Father, for the many blessings which, in his loving kindness, he has bestowed upon us. The poorest of us enjoy a thousand blessings, and is quit of a thousand calamities, the former of which God could have denied him and the latter cast upon him. He has enabled us to do some good, and by his aid we may hope to do still more and we appear nearest to him, when we confer benefits on all men. Let love, gratitude and adoration ever burn brightly towards our Father in Heaven, on the altar of our hearts, and as words are powerless to express all that we ought to feel toward him, let us adopt the expressive symbol of our ancient brethren and offer him the perfumes of the purest incense.

Commander in Chief—Order Sublime Princes, and under arms! (All rise, draw their swords and come to a carry, the illustrious Commander in Chief then passes his sword under his left arm, the point to the rear, and downwards, leaves his seat and proceeds towards the altar of perfumes which must always be prepared for the occasion.)

PHILOSOPHICAL ANALYSIS

THIRTY-SECOND DEGREE; OR, SUBLIME PRINCE OF THE ROYAL SECRET.

The French Revolution—Jacobins Like Chicago Anarchists—Lodge and Romish Despotism—Denials that Masonry is a Religion—Proof that Masonry is a Religion—Made Twofold More the Child of Hell—Freemasonry Confessedly Deistic—Deism is Practical Atheism—Adopts the Motto of the Jesuits—"They Shall Be Rooted Up."

This degree originated thirty years before the French Revolution of 1789, and was active in producing it. The lodge-theory was that of the anarchists of today, that, if institutions or religion, and government were abolished, human passions, like fluids, would find their level in universal peace and happiness. Communists guillotined their king, and hung their bishops to lamp-posts; proclaimed "liberty and equality;" and put their religious creed over the gate of their cemetery: "*There is no God! Death is an eternal sleep.*" The last degree of their system required the candidate to stab his brother, or nearest friend, as a traitor to the lodge, and amid the brother's groans, and pleadings for his life, they laid the candidate's gloved hand on the beating heart of a lamb. And, if he stabbed, they removed the blinder, and swore him to vengeance against Church and State. This was "*The Royal Secret.*" This explains the vengeance sworn in this and other degrees of that day. (*See Robison's Conspiracy*, p. 299.) But, in this country, and at this day, this degree is senseless, and worthless. Its bluster about freeing the people, is meaningless, and itself not worth reading.

But how happens this once "*Ne plus ultra*" degree to be so prolix and stupid as to be scarce worth reading?

The answer is this: when formed by Jacobin Jesuits, in 1754, in the Jesuits' College of Clermont, Paris, it was "*the Military Organization*," as the candidate was told. (See *page 397*.) It then crowned the Rite of Perfection of 25 degrees, which was adopted by "the Council of Emperors," four years later; that is, in 1758. (See *note 377*.) The Jacobins, like the Chicago anarchists lately hung were then secretly swearing to do what they afterwards did, *viz.*, wage war on the government. Hence this 32nd grade was not called a *degree*, but an "*organization*," as it was. But when adopted by *Morin's* Sovereign Inspectors, at Charleston, S. C., in 1801, no war was then contemplated, but by Aaron Burr, and he was soon tried by Jefferson, for his life. The country was then peaceful, and satisfied and pleased with their free constitution, adopted in 1789, only twelve years before. Of course, no fighting was contemplated. True French sympathizers elected Jefferson that year; but the French revolution had reacted, and the Monroe doctrine was soon adopted, to keep the United States free from foreign entanglements. Masonry now did not mean *fight*, but *money*, and false worship.

What then were *Dalcho*, *Mitchell* and *Provost* to do? They had resolved on an "Ancient and Accepted Scottish Rite," to rule the false worships of Masonry throughout the world. They adopted a scale of thirty-two degrees; and placed this Military degree at the head: because, it had been, as the *notes* and ritual say: "*the Ne Plus Ultra degree*," and it would not do to leave it out. They therefore stretched it, and stuffed it into its present shape, prolix enough. Hence the hotch-potch flummery of a camp of nine sides, with stupid Masonic explanations for every corner.

But the one "mission and object" (Mackey) of Masonry is kept steadily in view; which is the worship of the god of this world, who is Satan, as the "*Grand Architect of the Universe*;" and to accomplish this by inventing "a religion in which all mankind agree;" and this, by putting all earth's religions upon a level, and uniting them together in Masonic worship, which is boldly avowed in rituals, lexicons, and philosophical degrees. This is, (in *Revelation, 13, 14*,) called: the image of the beast, made by "them, that dwell on the earth;" that is, everybody; every creed, and no creed, all who join secret lodges. But this world-religion must have some form and shape, to hold together; and be taxed; hence, it takes the form, or image, of the beast. Lodge despotism is as absolute as Romish despotism, and is the image of it; and it is made, as we have seen, by the lamb-dragon beast, which is Popery; "*that great city, (Rome) which reigneth over the kings of the earth.*" (*Rev, 17, 18.*)

Note now the profound craft, by which this is to be accomplished, *viz.*, Masonry promises men salvation by ceremonies invented by men, administered by priests, and inhabited by devils. This is the sum and substance of all the false religions on earth, and will ultimately unite them against Christ. (See *Rev. 20, 9.*) But the only opponents Masonry dreads, is Christ, who refused to worship Satan, and his followers. If there were no Christians in lodges, Masonry would not live an hour. Hence, though Christ is wholly omitted, in the lower degrees, He is taken into the lodges, made by Jesuits and Jews, as a tool of incantation, but He is not permitted to be worshiped there, except by worships which are paid to devils. In the next and last degree, of the world's ruling rite, the 33rd, Christ is twice called "*our*

Sovereign;" (See pp. 476-7.) but none are baptized in His name, nor do they celebrate His death. The bread is eaten and the wine drunk from human skulls, in honor of devils, not Christ; and though Christ is called sovereign, they trample on His law. Why, then, do they pay Him these empty compliments? Plainly, to draw in ignorant, weak, and worldly Christians, and this is what they achieve.

Nothing is more common, than the denial that Freemasonry is a religion. This denial is made by many Masons, and by all Jack-Masons, who bear the burdens of the lodge, while claiming merit for not joining it. But the many distinct avowals, that "*Masonry is a religious institution,*" made by the highest Masonic authorities, have been given in their own words. The diabolical craft of the system appears in this; that while "traditions," which are man-made religions, crucified "the Son of God," they worship the cross, the tool by which they tortured Him, to make believe they were opposed to His crucifixion and torture, as if the assassin should kneel before the dagger, with which he stabbed his victim. Nor is this all, or the worst: claiming that they unite all religions in one, they renounce and exclude the God and religion of the Bible, as "bigoted" and narrow. They work only in Christian lands, not in barbarous and savage countries; and they denounce as "bigoted" the religion of the lands where they work. And to crown their falsehood with felony, they steal and falsely appropriate the principles and fruits of the Gospel of Christ. The quotations which we give below, not only prove that Masonry claims to be a religion, but the true religion, and that its thistles produce figs, that its heathen ritual regenerates, sancti-

fies, and saves men. To begin with the Entered Apprentice:

"There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. * * * There is to be not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world, and a resurrection to a new life." *Mackey's Ritualist*, pp. 22-3.

This is Satan's travesty and burlesque of Bible conviction of sin, and seeking religion. The Fellow Craft is still compassing Mt. Sinai. Then follows the new birth, or regeneration, not "by the Holy Ghost," but by the third, or Master's degree:

"This has very properly been called the *sublime degree of a Master Mason*, as well for the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrine of the resurrection of the body, and the immortality of the soul; and hence it has been remarked by a learned writer of our Order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation."—*Mackey's Ritualist*, p. 109.

Then follows the Masonic lying-in, in which the devil acts as midwife. The hoodwink falls, the lodge claps and stamps, and the weary, badgered and befooled candidate experiences such a 'change of heart,'

as Saul and Judas Iscariot did after Satan entered them. (See 1 *Sam.* 16, 14; and *Jno.* 13, 27.)

“THE SHOCK OF ENTRANCE is then the Symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. It is the symbol of the agonies of the first death, and of the throes of the new birth.”—*Mackey's Ritualist*, p. 24.

This change is not imaginary, but real. The testimony of Christ, concerning such priest-made proselytes is: “They become *twofold more the child of hell, than before.*” (*Math.* 23, 15.) Witness Saul's attempt to murder David and Jonathan, and Arensdorf's murder of Haddock, of Sioux City. But not all Masons experience this fearful change of heart. The average of Masons who attend lodge-meetings regularly, is only one in five. Only those, who believe in and practice lodge-worship, become “possessed” by the god of the lodge. After Morgan's murder, three-fourths of the lodges of the United States gave up their charters. The remaining one-fourth, deliberately became accessories to the horrible inhuman murder of Morgan, before or after the fact. They relished, and adhered to Masonic “work,” or worship; and “their foolish hearts were blinded.”

Of the fact that Masons who are thus bewitched with sorcery, regard and believe it to be a religion, the proof is abundant. Thus their ablest writer says:

“Speculative Masonry is the application and sanctification of the working tools and implements, the rules and principles of operative Masonry, to the veneration of God and the purification of the heart. The speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the

dwelling place of Him who is the author of purity.”—*Mackey's Ritualist*, p. 39.

What is professing religion, if this is not? Then also the same writer says of the Shock of Enlightenment, or Rite of Illumination:

“This mental illumination,—this spiritual light, which, after his new birth, is the first demand of the new candidate, is but another name for Divine Truth,—the truth of God and the soul,—the nature and essence of both,—which constitute the chief design of all Masonic teaching.”—*Mackey's Ritualist*, p. 33.

We add the following, not because needed to prove Masonry a religion, but to show that it is organized deism:

“Every important undertaking in Masonry is both begun and completed with prayer. The prayers given in the hand-books of the Blue Lodge, are such, as all Masons, whatever their religious faith, may unite in. In the orders of knighthood the prayers are, as a matter of course, strictly and intensely Christian. In the third degree a sublime prayer, adapted from the 14th chapter of Job, is made in American lodges an essential part of the ritual of Raising.”—*Morris' Dictionary Art. Prayer.*

It is evident from the above quotations that *Freemasonry claims to be a religion.*

Now let Masonic authorities tell us what kind of a religion it is.

“The truth is, that Masonry is undoubtedly a religious institution,—its religion being of that universal kind in which all men agree, and which, handed down through the long succession of ages, from that ancient priesthood who first taught it, embraces the great tenets of the existence of God, and of the immortality of the

soul; tenets, which by its peculiar symbolic languages, it has preserved from its foundation, and still continues in the same beautiful way to teach. Beyond this for its religious faith, we must not and cannot go."—*Mackey's Masonic Jurisprudence*, page 95.

"The religion then, of Masonry, is *pure theism*, on which its different members *engraft* their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."—*Mackey's Lexicon*, Art. *Religion*.

"All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution and because we thereby show our dependence on, and our faith and trust in God."—*Mackey's Lexicon*, Art. *Prayer*.

"This is the scope and aim of its ritual. The Master Mason represents man when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual it is implied that we have been redeemed from the death of sin and sepulchre of pollution!"—*Mackey's Ritualist*, p. 109.

These and the like quotations might be continued to any extent and from different authors. But these will suffice to settle the question with all rational and intelligent readers. And if once the ministry and churches of this country can be possessed of these facts, there will be raised to God one general cry; as when President Lincoln called the American people to unite in prayer for deliverance from the curse of the slavery war. Deism is practical atheism. For the infinite God cannot be reached by finite minds, but only through a merciful Mediator.

But the key to the importance of this 32nd degree, is its Motto: "*Ad majorem Dei gloriam.*" Note 370. This is the motto of the Jesuits; who, with the apostate Ramsay, made these French degrees, falsely called Scottish. This motto was adopted by their founder, *Ignatius Loyola*; and is still the motto of the order which he founded, in an underground chapel of the Holy Martyrs in 1534, seventeen years after *Luther* nailed his Theses to the church door at Wittenberg, in 1517. The reformation had only fairly begun, and this underground, secret order of Jesuits met the Reformation, and has turned it back. Some principalities in Germany, once Protestant, are now under Popish princes! That order now rules Popedom, though once prohibited by it, as Masonry is now. The reader will find the above motto on page 14, of the introduction, and the founding of the order on page 9 of the "*History of the Society of Jesus.*" *Baltimore*, 1878. And on pages 12 and 13 he says, that in the village of Lasorta, near Rome, while praying, he was "dazzled by a brilliant light;" and "the entire history of the order," says the historian, "is but a development of that vision."

Now, if that light had been from God, as was that which shone around Paul, at his conversion, Loyola's life would have borne the same fruit which Paul's did, instead of the ignorance, superstition, and persecution which has tracked Papacy ever since; and now furnishes saloon-keepers for our cities, and carries their votes to license pauperism, crime, blasphemy, and woe. But if that light was from Satan, who is Christ's rival and counterfeit, then we should expect the fruits, which we see follow the Papacy everywhere. Then that supernatural light was Masonic light, whose fruits are the

same. And our Savior has told us: "*By their fruits ye shall know them.*" These lodges are not of God's planting, and we have the word of Christ, that "*they shall be rooted up.*" (*Math. 15, 13.*) Let us look to Him for the fulfillment of that glorious promise.

CHAPTER LXI

THIRTY-THIRD DEGREE, OR SOVEREIGN GRAND INSPECTOR GENERAL.¹³³

OFFICERS OF THE SUPREME COUNCIL 33RD DEGREE ANCIENT AND ACCEPTED RITE.

- 1st. The Most Puissant Sovereign Grand Commander.
- 2nd. The Puissant Lieutenant Grand Commander.
- 3rd. The Illustrious Grand Orator and Minister of State.
- 4th. The Illustrious Grand Chancellor, Grand Secretary General of the H. . E. . and Keeper of the Seals and Archives.
- 5th. The Illustrious Grand Treasurer General of the H. . E. .
- 6th. The Illustrious Grand Master General of Ceremonies.
- 7th. The Illustrious Grand Marshal General.
- 8th. The Illustrious Grand Standard Bearer.

Note 133.—"Sovereign Grand Inspector General. The 33rd and ultimate degree of the Ancient and Accepted rite it is not certainly known when or where this grade originated. The theory which ascribes it to the King of Prussia has long since been discarded by intelligent Masons. The number of inspectors in a kingdom or republic must not exceed nine. These organized in a body, constitute the Supreme Council, which claims jurisdiction over all the ineffable and sublime degrees. The presiding officer is styled Sovereign Grand Commander. The sash is white, edged with gold, and suspended from the right shoulder to the left hip. At the bottom is a red and white rose, and on the part crossing the breast is a delta, with rays transversed by a poniard, and in the center the number 33. The jewel is a black, double-headed eagle, crowned, and holding a sword in his claws. The beak, claws, crown and sword are of gold. The motto of the degree is 'Deus meumque jus,' 'God and my right.'" *Macy's Encyclopaedia and Dictionary of Freemasonry, Article Sovereign Grand Inspector General.*

9th. The Illustrious Grand Captain of the Guards.

There shall be appointed a Grand Seneschal who must be a Deputy Inspector General but not a Constituent of this Supreme Council.

DECORATIONS:—Hangings purple with skeletons, death's heads, cross bones, etc., painted or embroidered thereon. In the East a magnificent throne; over it a purple canopy trimmed with gold. Beneath the canopy is a transparency representing a delta, in the centre of which are seen the ineffable characters, near the centre of the room is a quadrangular pedestal covered with scarlet cloth, on which rests a naked sword. On the north side of the council chamber is a skeleton erect, holding the white banner of the order, opposite which, in the South is a flag of the country. Over the interior portion of the entrance is a blue scarf bearing the device "*Deus Mcumque Jus.*" On the East is a candelabra with five branches, in the West one with three branches, in the North one with a single branch, and in the South another with two branches 5+3+1+2 (11) lights.

The sword above mentioned rests on an open Bible the point of the sword pointing towards the southeast. The members are all seated on the south side of the room. The Council Chamber is shaped thus:

The candidate does not wear any regalia or jewel tunics or gowns. The Master of Ceremonies carries a burning torch in his right hand during the first section of the ceremonies.

Note 393.—'Decorations. A lodge room ought, besides its necessary furniture, to be ornamented with decorations which, while they adorn and beautify it, will not be unsuitable to its sacred character. On this subject Dr. Oliver, in his *Book of the Lodge* (ch. v. p. 70), makes the following judicious remarks: 'The expert Mason will be convinced that the walls of a Lodge room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to propriety, relieves the dullness and vacuity of a blank space, and, though but sparingly used, will produce a striking impression, and contribute to the general beauty and solemnity of the scene.'—Mackey's *Encyclopaedia of Freemasonry*, Article *Decorations*.

OPENING CEREMONIES

SOVEREIGN GRAND INSPECTOR GENERAL.***

Most Puissant Sovereign Grand Com.—(Drawing his sword.) Puissant Lieutenant Grand Commander, are you satisfied that all within this sacred asylum are Grand Inspectors General?

Puissant Lieutenant Grand Com.—Most Puissant Sovereign Grand Commander, I will assure myself.

Puissant Lieut. Grand Com.—Illustrious Grand Master General of Ceremonies, satisfy yourself that all present have been exalted to the last degree of Sublime Masonry. (The Grand Master General of Ceremonies passes around the Council Chamber and being satisfied that all present are Grand Inspectors General, causes the Grand Seneschal to secure the door.

Grand Master General of Ceremonies—Puissant Lieutenant General Commander, none but Chiefs of Exalted Masonry are present. This Sacred Asylum is secure

Note 394.—'The only degree conferred in the Supreme Council, Scotch Masonry, and the thirty-third and last upon the catalogue of that system. It has no historical allusions, being purely administrative. There is no apron. The jewel is the black, double-headed eagle of Prussia, with golden beaks, crowned with an imperial crown of gold, and holding a naked sword in its claws. The badge is a white sash, four inches broad, edged with gold fringe, having at the bottom a red and white rose, and on the breast, a golden triangle, surrounded by the sun, and displaying within, the figures '33.' On each side of the triangle, at the distance of two inches, is a naked dagger. The motto of the degree is *Deus meumque jus—God and my right.* The assembly is termed a Supreme Council. The lights are eleven. The hangings are purple. The officers are Most Puissant Sovereign Grand Commander, representing Frederick II., of Prussia; Puissant Lieutenant Grand Commander, Secretary General, Treasurer General, Grand Minister of State, Grand Master of Ceremonies, Grand Captain of the Guard, Grand Marshal and Grand Standard Bearer. Hours of work, from the time when the word of the order is given until the morning sun begins to illumine the Council.'—Morrison's *Masonic Dictionary*, Article *Sovereign Grand Inspector General*.

and the Grand Seneschal is carefully guarding our portals.

Puissant Lieut. Grand Com.—Most Puissant Sovereign Grand Commander, all present are Supreme Chiefs of Exalted Masonry and we are well secured by the Grand Seneshal.

Most Puissant Sov. Grand Com.—"Tis well. From whence eame you?

Puissant Lieut. Grand Com.—From the cradle, passing through life towards our common lot—the grave.

Most Puissant Sov. Grand Com.—Your duty?

Puissant Lieut. Grand Com.—To aid the suffering of humanity upon the road of life.

Most Puissant Sov. Grand Com.—What is the hour?

Puissant Lieut. Grand Com.—It is the hour for this Supreme Council to devote to its duties.

Most Puissant Sov. Grand Com.—And those duties are to God, our country and the order. Illustrious Grand Master General of Ceremonies receive the watchword. (The Grand Master General receives the watchword.) "*Deus Meumque Jus*," and the answer, *My God and my Right* from each member, and standing at the altar pronounes it aloud.

Most Puissant Sov. Grand Com.—"My God and My Right." The watch-word being correct and our Sacred asylum secure, I proclaim by the mystic numbers, that this Supreme Council of the thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America, its territories and dependencies, will open for the glory of God. Let us implore his assistance in our struggle for justice and right. (Strikes 00000 000 0 00; with the hilt of his sword, which he then sheaths.)

Puissant Lieut. Grand Com.—(Strikes 00000 000 0 00; in the same manner.)

Most Puissant Sov. Grand Com.—Peers and Illustrious Brethren to order! (All rise under sign of order.)

Most Puissant Sov. Grand Com.—Let us pray. (All kneel facing East.)

OPENING PRAYER.

Almighty God; Father of light and life and love, who from thy throne above bestowest thine innumerable blessings upon the human race, we implore thy bounteous mercy upon this assemblage. Impart to us the knowledge of thy word. Protect this Council and its work. Grant us strength to continue our journey through life in the propagation of truth and justice, that we may be enabled to benefit those oppressed by the workers of iniquity, enlighten the ignorant, strengthen the weak, and comfort the suffering. And to Thee the most powerful, the most holy the everlasting Adonai, be the honor and glory forever and forever. Amen.

Most Puissant Sov. Grand Com.—Order, Peers and Illustrious Brethren! (All rise under sign of order.)



Sign of Order.

SIGN OF ORDER.

Left hand over the heart, fingers extended and close together.

Most Puissant Sov. Grand Com.—(With pommel of sword; 00000 000 0 00.)

Puissant Lieut. Grand Com.—(In same manner, 00000 000 0 00.)

Most Puissant Sov. Grand Com.—Peers and Illustrious Brethren, this Supreme Council of the thirty-third and last degree for the United States of America, its territories and dependencies is now open in the name of God. Be seated. (Business is transacted and minutes are here read.)

CHAPTER LXII

THIRTY-THIRD DEGREE, OR SOVEREIGN GRAND INSPECTOR GENERAL."

INITIATION.



Preparation of Candidate.
33rd Degree.

The candidate is prepared by being divested of his shoes and hat; clothed in a black robe without sword or regalia; a lighted taper in his right and a black cable tow around his neck, the ends of which are held by the Illustrious Grand Master General of Ceremonies, at the proper time.

The Illustrious Grand Marshal retires to the Chamber of Reflection, and all being ready he strikes on the door of the Council Chamber.

Note 295.—“Sovereign Grand Inspector General. The thirty-third and last degree of the Ancient and Accepted Scottish Rite. The Latin Constitutions of 1786 call it ‘Tertius et trigesimus et sublimissimus gradus,’ i. e., the thirty-third and most sublime degree; and it is styled ‘the Protector and Conservator of the Order.’ The same Constitutions, in Article I. and II., say.

“The thirty-third degree confers on those Masons who are legitimately invested with it, the quality, title, privilege and authority of Sovereign [Supremorum] Grand Inspectors General of the Order.

“The peculiar duty of their mission is to teach and enlighten the brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works of each degree, and to take care that it is preserved by others; to cause the dogmas, doctrines, institutes, constitutions, statutes, and regulations of the Order to be reverently regarded, and to preserve and defend them on every occasion; and, finally, everywhere to occupy themselves in works of peace and mercy.”

“The body in which the members of this degree assemble is called a Supreme Council.

“The symbolic color of the degree is white, denoting purity.

“The distinctive insignia are a sash, collar, jewel, Teutonic cross, decoration, and ring.

“The sash is a broad, white-watered ribbon, bordered with gold, bearing on the front a triangle of gold glittering with rays of gold, which has in the center the numerals 33, with a sword of silver, directed from above, on each side of the triangle, pointing to its center. The sash, worn from the right shoulder to the left hip, ends in a point, and is fringed with gold, having at the junction a circular band of scarlet and green containing the jewel of the Order.”—*Mackoy's Encyclopaedia of Freemasonry, Article Sovereign Grand Inspector General.*

Ill. Grand Marshal—00000 000 0 00.)

Ill. Grand Capt. of Guard—Puissant Lieutenant Grand Commander, there is an alarm at the door of the Council.

Puissant Lieut. Grand Com.—Most Puissant Sovereign Grand Commander, there is an alarm at the door of the Council.

Most Puissant Sov. Grand Com.—Illustrious Grand Master General of Ceremonies, ascertain who dares to interrupt our labors.

Grand Master Gen. of Cer.—(Opening door.) Who dares to interrupt our labors?

Grand Marshal—(Outside.) Brother....., a Sublime Prince of the Royal Secret, who is sincerely devoted to God, his country, and our holy order; grieving for the sufferings of humanity, he humbly solicits admission into this Supreme Council, where he hopes, with the assistance of Divine Wisdom, to accomplish his duty to God and his brethren.

Grand Master Gen. of Cer.—(Closing the door.) Puissant Lieutenant Sovereign Grand Commander, the alarm was made by our Illustrious Grand Marshal, on behalf of brother....., a Sublime Prince of the Royal Secret, who is sincerely devoted to God, his country and our holy order; grieving for the sufferings of humanity, he humbly solicits admission into this Supreme Council, where he hopes with the assistance of divine wisdom, to accomplish his duty to God and his brethren.

Puissant Lieut. Grand Com.—Most Puissant Sovereign Grand Commander, the alarm was made by our Illustrious Grand Marshal on behalf of brother....., a Sublime Prince of the Royal Secret, who is sincerely devoted to God, his country and our holy order; griev-

ing for the sufferings of humanity, he humbly solicits admission into this Supreme Council, where he hopes with the assistance of divine wisdom, to accomplish his duty to God and his brethren.

Most Puissant Sov. Grand Com.—Admit him.

Grand Master Gen. of Cer.—(Opening door.) It is the order of the Most Puissant Sovereign Grand Commander that the Illustrious Prince of the Royal Secret be admitted into the presence of this Supreme Council of Exalted Masonry. (Music plays, and the candidate is led into the Supreme Council by the Grand Master General of Ceremonies and the Grand Marshal General who holds the cable tow in his left hand. The candidate holding taper in right hand with head bowed is under the sign of the Good Shepherd and placed in the West.)

Most Puissant Sov. Grand Com.—My brother your devotion to God, your country and our holy order, your grief for the sufferings of humanity, are your titles of admittance to this Council. Illustrious Grand Master General of Ceremonies, conduct the brother by five, three, one and two journeys, that he may travel and reflect upon his duties to God and his brethren. (The Grand Master General of Ceremonies conducts him in silence five times around the Chamber and stops in the West.)

Most Puissant Sov. Grand Com.—Sublime Prince, this your first journey in this degree is to remind you of your first step in the Masonic career. Then you were weak, helpless and in darkness. Ever remember that, when called upon to conduct those whom you have left behind; that you were once like them, weak and helpless. Reflect that from God we came and to him we must return. All our thoughts, all our actions must have but one object; the glory of our heavenly Father. He is

the first of all. The great uncreated creator; origin of nature. Be not proud of thy exaltation, for misfortune can most easily attack the great. Brother, being assured that you are devoted to your country, behold its flag. Are you prepared to take an obligation to protect and defend this emblem of your nation?

Candidate—(Answers.)

Most Puissant Sov. Grand Com.—Then, with your right hand upon this sword and your left holding this flag, repeat after me your

FIRST OBLIGATION.

SOVEREIGN GRAND INSPECTOR GENERAL.**

In the name of God our Heavenly Father; in his presence and that of these Illustrious Princes of Exalted Masonry, I do solemnly promise and vow to be true and faithful to my country and its flag, and that I will defend both with my purse, my sword and with my life! So help me God. Amen.

Most Puissant Sov. Grand Com.—As a token of your fidelity, salute with a kiss this emblem of knightly honour. (Candidate kisses sword.)

Most Puissant Sov. Grand Com.—Kneel my brother. You have proved your right to the crown I now place upon your brow. True 'tis but a wreath of oak leaves, but it is to a Mason more priceless than the diadems of kings. It is the civic crown of the Roman Republic,

Note 396.—"The collar is of white-watered ribbon fringed with gold, having the rayed triangle at its point and the swords at the sides. By a regulation of the Southern Supreme Council of the United States the collar is worn by the active, and the sash by the honorary members of the Council.

"The jewel is a black double-headed eagle, with golden beaks and talons, holding in the latter a sword of gold, and crowned with the golden crown of Prussia.

"The red Teutonic cross is affixed to the left side of the breast. The decoration rests upon a Teutonic cross. It is a nine pointed star, namely, one formed by three triangles of gold one upon the other, and interlaced from the lower part of the left side to the upper part of the right a sword extends and in the opposite direction is a hand of (as it is called) Justice. In the center is the shield of The Order, azure charged with an eagle like that on the banner, having on the dexter side a Balance or, and on the sinister side a Compass of the second, united with a Square of the second."—*Maackey's Encyclopaedia of Freemasonry*, Article Sovereign Grand Inspector General.

which was only awarded to those who had saved the life of a fellow creature. By becoming a Mason, you have also become a benefactor of mankind.

Most Puissant Sov. Grand Com.—(To Grand Master General of Ceremonies.) Let the second journey be made. (The Grand Master General of Ceremonies conducts him thrice around, while the Most Puissant Sovereign Grand Commander repeats:)

Most Puissant Sov. Grand Com.—Let us worship, in all humility and veneration the divine wisdom, of him who so bountifully regulates the universe. We must ever glorify labor; for by its means only can you obtain that true light which you foresaw in the doctrine of him who gave his life for the glory of his father and the emancipation of his brethren.

Behold the banner of our beloved order! Are you prepared to swear fidelity to this banner and our order?

Candidate—I am. (Music plays. The Grand Master of Ceremonies leads him to the North, where a skeleton with a wreath of cypress in one hand and the banner of the order in the other and a skull with wine in arc now unveiled and the taper is taken from candidate.)

Most Puissant Sov. Grand Com.—Then take in one hand this skull, from this emblem of mortality, while with the other you support the flag of our beloved order and repeat after me. (Candidate obeys).

SECOND OBLIGATION.

In presence of the Supreme Architect of the World and calling on these Illustrious brethren present as witnesses, I——do solemnly and sincerely swear, without prevarication or mental reservation, that I will be for ever faithful to the banner of the order, will follow it wherever it leads and will always defend it; allowing no danger to deter me therefrom.

I furthermore solemnly swear that I will hold true allegiance to the Supreme Council of the United States of America, its territories and dependencies. And that I will never acknowledge any body or bodies of men as belonging to the Ancient and Accepted Scottish Rite, claiming to be such, except such as hold allegiance to



this Supreme Council, or those who recognize this Council. To all these I do most solemnly swear, calling upon the Most High God to ratify my oath. And should I knowingly or willfully violate the same, may this wine I now drink, become a deadly poison to me, as the hemlock juice drank by Socrates. (Drinks wine out of skull.) And may these cold arms forever encircle me. Amen. (Skeleton's arms enfold him.)

Most Puissant Sov. Grand Com.—Your third journey reminds you, that in the high office you are now about to fulfill, you must never fail to fulfill your duty to God, your brethren and our order. Even now, though you know it not, you need the aid of your brethren, as others in time will require your assistance.

That torch which a brother holds before you, you will be called upon to bear for the benefit of others who seek light.

Your head is uncovered—your feet bare, to remind you that you must ever be prepared to assist brethren

in need, and free them from the yoke of oppression, which is symbolized by the black cabletow around your neck.

Most Puissant Sov. Grand Com.—Kneel! Once again I crown you; now with this wreath of cypress, emblem of death and of immortality.

Most Puissant Sov. Grand Com.—Conduct the brother upon his third journey. (Candidate is led once around.)

Most Puissant Sov. Grand Com.—The object of all the degrees of the Ancient and Accepted Scottish Rite, is light, wisdom, tolerance, freedom, courage. As a proof that you possess that courage which you may be called upon to exert against your enemies; and that you hold danger and even death in contempt, we now call upon you, as a proof that you will never hesitate to obey the orders of those who have sworn that "Justice" shall rule the world, to plunge your hand into this vase of molten lead and pluck forth this golden ring. (The Most Puissant Sovereign Grand Commander drops the ring into the vase of mercury and the candidate snatches it out.)

Most Puissant Sov. Grand Com.—'Tis well! No harm awaited you. You knew it. But remember, all the ceremonies of Masonry are but faithful representations of the realities of life; and that you may be ever ready to lay down your life for the triumph of the principles of our Rite. Illustrious Grand Master General of Ceremonies, let the brother make the last journey. (Candidate is led twice around the room.)

Most Puissant Sov. Grand Com.—The object of this last trial was to teach you that no consideration; no danger must stop you, when justice and the rights of your brethren require your assistance. Your Masonic

labors; the liberal ideas you entertain; your devotedness and zeal for the propagation of our doctrines, entitle you to the high dignity with which we are about to invest you. (Candidate stops in the West.)

Most Puissant Sov. Grand Com.—Sublime Prince, the Ancient and Accepted Rite recognizes and adopts none of the religions of the world. We respect the creeds of all men, because God alone is the Supreme Judge of his children. Each of our brethren has full right to maintain his own faith and worship our Heavenly Father, according to the dictates of his own conscience. What is your religion?

Candidate—(Answers.)

Most Puissant Sov. Grand Com.—Sovereign Grand Inspector Grand Orator, place upon the altar of Masonry the sacred book of our brother's religion. (This is done.)

Most Puissant Sov. Grand Com.—And now, if of your own free will you voluntarily assume the last and most serious obligation of our order, advance and kneel at the sacred altar of Masonry, resting your hands upon the book of your religion. (This is done.)

Most Puissant Sov. Grand Com.—To order Sovereign Grand Inspectors! Draw Swords!

Lieutenant Grand Com.—(Repeats order All form around altar pointing swords at candidate's breast.)

Most Puissant Sov. Grand Com.—Sublime Prince, repeat after me and the brethren.

OBLIGATION SOVEREIGN GRAND INSPECTOR GENERAL.

In the presence of Almighty God and of the Illustrious members of this Supreme Council 33rd degree of the United States of America, its territories and dependencies I, a Sublime Prince of the Royal Secret, do hereby solemnly promise and swear, on the holy book of my religion, never directly, or indirectly

to reveal the secrets and mysteries of the 33rd and last degree of the Ancient and Accepted Scottish Rite to any but a brother, legally and lawfully possessed of this dignity; and to obey and cause to be obeyed, the constitution, statutes and regulations of the order.

I furthermore solemnly promise and swear to be true and faithful to God, our common parent; to the holy order of which I have the honor of being a member, and to my beloved country.

I furthermore solemnly promise and swear, faithfully and punctually to fulfill all the obligations which I have taken in each of the degrees I have received, and strictly to comply with the duties imposed upon me as a Sovereign Grand Inspector General of the 33rd degree. Unceasingly to protect and defend the rights of my fellow beings, even at the peril of my life, and to use the authority in me vested with charity and equity, and for the glory of God and our order.

I furthermore solemnly promise and swear, faithfully to comply with my present obligation, waiving all equivocation or mental reservation, and the hope of being at any time relieved of the same, by any power whatsoever, under the penalties which I, of my own free will and accord impose upon myself; namely that of being disgraced among my fellow beings, to suffer the most cruel remorse of the soul. And may God heap upon my head the punishment in store for perjurers and all such as may violate their sacred obligations toward him. So help me God. Amen. Amen! Amen!

Most Puissant Sov. Grand Com.—Now my brother, salute with a kiss the sacred book of your religion. (He obeys.) Take this sword and remember to use it only against the enemies of our order and your country, and

whenever you may be called upon to defend the rights of humanity.

Receive this ring³⁹⁷ (hands it to him) which is a sign of the Alliance you have this day made with us. You are forever bound to God, our order, and your country. Let your motto be "*Deus Meumque Jus.*" "My God and my Right."

I will now communicate to you the secrets of this the last degree.



SIGN OF ORDER.

Place the left hand over the heart.

Sign of Order.

FIRST SIGN.

Kneel on left knee, cross the arms over the breast, then draw the sword, hold the point in the left hand and cross it with that of the opposite Inspector and give the



First Sign S G I G

Note 397.—"The ring is of plain gold one-eighth of an inch wide, and having on the inside a delta surrounding the figures 33 and inscribed with the wearer's name, the letters S G I G, and the motto of the Order, '*Deus meumque Jus.*' It is worn on the fourth finger of the left hand."—Mackey's Encyclopaedia of Freemasonry, Article Sovereign Grand Inspector General.

First Pass Word—"De Molay."

Answer—"Hiram Abiff."

Second Pass Word—"Frederick."

Answer—"Of Prussia."

SECOND SIGN.

Disengage swords, retain point in left hand, fall on both knees, kiss blade three times and give the

Sacred Words—"Micha, Macha, Bealim, Adonai."

"Who is like unto Thee, oh God."



Second Sign.

SIGN OF ENTRANCE.

Cross the arms on the breast, the head bowed down.

Battery. 00000 000 0 00.

This is the decoration of the Sovereign Grand Inspector General, the insignia of the high office conferred on you by your brethren.

Most Puissant Sov. Grand Com.—Puissant Sovereign Lieutenant Commander, pro-



Sign of Entrance

claim our beloved brother to be a Sovereign Grand Inspector General, 33rd and last degree and honorary member of this Supreme Council.

Puissant Lieut. Grand Com.—I proclaim our beloved brother and Sublime Prince to be a Sovereign Grand Inspector General 33rd and last degree and an honorary member of this Supreme Council of the United States of America, its territories and dependencies.

Most Puissant Sov. Grand Com.—Illustrious Grand Master General of Ceremonies, conduct to the seat of honor the Sovereign Grand Inspector General. (Candidate is seated on the right of the Most Puissant Sovereign Grand Commander.)

Most Puissant Sov. Grand Com.—Peers and Illustrious brethren, let us award the honors of this exalted dignity to our latest created Grand Inspector General. (All salute candidate by 00000 000 0 00.)

Most Puissant Sov. Grand Com.—Be seated and listen to the lecture of the last degree.

LECTURE.

Illustrious Grand Minister of State—Illustrious brethren, by this time you will have learned that our object is not to rebuild the material temple of Solomon, but a moral temple, wherein truth and love shall dwell, and wherein must live as one brotherhood all those, who, having but one common parent, will abide by the laws of eternal equity and justice. We have not to avenge the murder of Hiram Abiff, for he represents that eternal wisdom, which ignorance and lust of power and falsehood had concealed from us, but we must go on, in search of those laws by which the moral world is regulated.

We have not persecuted the unfortunate nation of Judah, for having sentenced to death our beloved Sovereign, Jesus of Nazareth, the Apostle of the duties and rights of man, but we must crush forever superstition, fanaticism and intolerance. They, and not the children of Israel were guilty. Let us show them no mercy, and thereby secure the blessings of liberty of conscience. Each child of God must worship his father, according to his own conscience and enjoy those prerogatives of the heart and mind of which God alone is the Supreme Judge.

We have not to avenge the murder of Jacques de Molay and the Templars, but we must never allow, if in our power to prevent it any living man to possess sufficient power to accomplish another such a crime.

No man has a right to usurp a power which belongs to God alone. No man is above his brother, except by intellect, charity, good deeds and education.

To no man has God given authority to replace and represent him on earth, and all those who pretend to be his ministers and representatives must not be believed.

Our ignorance and selfishness alone give these usurpers the power, which they wield for the gratification of their impious schemes.

Our order is instituted to stop such encroachment and to prevent the renewal of the tragedy which ended in the murder of those Knight Templars, whose virtues and moral power caused such terror to the political and religious usurpers of that age, which is ever presented to our minds by the battery of this degree: five, three, one and two; significant to Sovereign Grand Inspectors of the year of the murder of those victims of intolerance kingeraft and priescraft, 5312.

We abhor the doctrine which teaches the murder of kings and priests, but as long as the weakness of mankind renders their usurpation unavoidable, we must prevent their exercising their power to oppress mankind and endeavor by degrees to enlighten our brother men and prepare their minds for the enjoyment of those rights and privileges which our Heavenly Father has guaranteed to his beloved children.

We have not to reconquer, by murder and bloodshed, that land, which the life and death of our Puissant Sovereign, Jesus of Nazareth made holy, but we have to reconquer our rights, and to substitute truth for error;

liberty and justice for despotism and iniquity. Then, and then only, shall we have reconquered the "Holy Land," the only true Holy Land that is the patrimony of love, intelligence and charity, which our father has given us.

Most Puissant Sov. Grand Com.—The Illustrious brethren can now offer any observations they wish for the benefit of this Supreme Council and our beloved order. (The business is now transacted.)

Most Puissant Sov. Grand Com.—Illustrious Grand Master of Ceremonies present to the Sovereign Grand Inspectors General the box of fraternal assistance. Collection is taken.)

CLOSING CEREMONIES

SOVEREIGN GRAND INSPECTOR GENERAL.

Most Puissant Sov. Grand Com.—Puissant Sovereign Lieutenant Grand Commander, your duty?

Lieutenant Grand Com.—To combat for God, for my country and for the sacred principles of our holy order!

Most Puissant Sov. Grand Com.—What is the hour?

Lieutenant Grand Com.—The morning sun lights our Council.

Most Puissant Sov. Grand Com.—Since the morning sun has risen and shines over our Council, let us arise also Illustrious Brethren, and diffuse the light of knowledge over those minds darkened by ignorance. (Strikes 000. All rise under the sign of order.)

Most Puissant Sov. Grand Com.—Puissant Sovereign Lieutenant Grand Commander, inform the Illustrious brethren that I am about to close this Supreme Council by the mystic numbers.

Lieutenant Grand Com.—Peers and Illustrious brethren, take notice that the Most Puissant Sovereign Grand Commander is about to close this Supreme Council by the mystic numbers.

Most Puissant Sov. Grand Com.—(Strikes with sword 00000 000 0 00.)

Lieutenant Grand Com.—(Repeats the same.)

Most Puissant Sov. Grand Com.—Let us pray.

Oh thou whose power o'er moving worlds presides,
 Whose voice created and whose wisdom guides
 On darkling man, in pure effulgence shine.
 And cheer the clouded mind with light divine.
 'Tis thine alone to calm the pious breast
 With silent confidence and holy rest
 Father, from thee we spring to thee we tend
 Path, Motive, Guide, Original and End.

Response—Amen. Amen. Amen.

Most Puissant Sov. Grand Com.—Illustrious brothers retire again to the busy haunts of life, do your duty and prove to the world that we are worthy of our missions. This Supreme Council is closed. God be with us now and forever.

PHILOSOPHICAL ANALYSIS

THIRTY-THIRD DEGREE, OR SOVEREIGN GRAND INSPECTOR GENERAL.

Apex to Falsehood, Fraud and Ambition—Denies the Inspiration of the Bible—Fought Like Wolves Over a Carcass—Southern Lodges Worked up the Rebellion—Conclusion.

The origin of this degree is hidden; concealed, doubtless, lest its motive should appear with its birth, and its antiquity prove a burlesque. The thirty-first degree gave us a "*Sovereign Tribunal*;" and this second degree beyond, gives us another, a "*Supreme Council*," whose jurisdiction is to be final and Universal in the world of Masonry. It is based (Note 395.) on Constitutions of 1786, which a Masonic French historian, *Kloss*, who knew, pronounces "*the Grand Lie of the order!*" (*Folger's Ancient and Accepted Scottish Rite*, page 60, *Doc.*) But whether invented to furnish another degree, to sell; or to keep the supreme control in Charleston, S. C., it is all one. It is a brief apex to falsehood, fraud, and imposition. In previous degrees the Savior is given no more exalted title than "the Master from Nazareth." But in this degree, He is once called "*our beloved Sovereign*," (page 476.) and once "*our Puissant Sovereign. Jesus of Nazareth*," (page 477.) which phrases used in an ordinary lodge, would make the speaker liable to be rapped down. No Jew would use such words of Christ, unless moved by what caused that Jew to hail Him as his Master, and kiss Him in the warden, *viz.*, money.

Those who glance through the ritual of the present

ruling rite, falsely called "Scottish," will see that this thirty-third degree has been preceded by a degree, called, and intended to be, the last, or "ultimate" of Masonry; from the Master Mason's or third degree, up. This 33rd degree may continue to be "ultimate," till its framer, *Albert Pike*, dies; who is now, in 1888, *seventy-nine* years old. And it may, indeed, prove to be "the last." For the deluge of dark orders from the mouth of the dragon, is a sign that the return of Christ is near. (*Rev. 12, 12.*) But if the accursed system continues to vex the earth, and destroy souls, this rite of 33rd degrees will fade out, and give way to other inventions. These degrees have been altered and added to, by *Pike*, who has translated the *Zendavesta* (page 439) as seen in the 32nd degree, of which this 33rd is a mere elongation, and filling out. No other Mason has ever translated the *Zend*, but *Pike*.

In these last degrees of the *rite*, the drag-net of antiquity is drawn over all the old, lost nations; and alchemy, sun-worship, the worship of beasts and birds, trees, etc., are given on pages 435-42, as the sources of the mysteries of Masonry. And the mysteries and symbols of the Bible, are drawn from these, instead of *The Holy Ghost*, by whom inspired men "*spake as they were moved.*" (*2 Pet. 1, 21.*) And having thus denied the source of the Bible as coming from God, *Pike* proceeds to put the worship of "the black ox," "phoenix," etc., etc., which has sunk Egypt from the list of nations; on a level with the worship of our Savior, Christ; in Europe and America! There are his words: p. 443 "The great ends of Masonry" are, "to reconcile all rites, and make charitable judgment and toleration universal;" * * * and in the place of the smoking altar of fanaticism and superstition, of bigotry and sectarianism, to set up those of true Masonry." Etc., etc.! This is explicit: to destroy Christianity, and make Masonry the religion of the Globe!

This is not enough. He excuses the Jews for murdering our Savior, Christ; who is nothing but a French "Apostle of the rights of man;" (page 477) and, on the next page, he declares: "To no man has God given the right to represent Him on earth;" not even the man Christ Jesus. And, on the same page: "We have not to reconquer, by murder and bloodshed, that land made holy by our Puissant Sovereign, Jesus of Nazareth." Here he not only insults Christ by making Him a Masonic "Puissant Sovereign," but he justly brands the conquest of Palestine, by the *Crusaders*, as "*murder and bloodshed;*" while this whole fabric of the 33rd rite is professedly based on those very Crusades, and derives from them its honors, titles, and eclat! Surely, "whom the gods will destroy, they first make mad."

But the force of this 33rd degree by no means lies in the stupid quackery of its learning. In it

"More is meant, than meets the eye."

Note 392 explains the object of this otherwise weak degree. It was made to reduce the governors of the Masonic world to "nine" men, meeting in the little slave-holding city of Charleston, S. C., with *Albert Pike* for their "Sovereign Commander." This was the world's first Supreme Council, opened by *Mitchell* and *Dalcho*, in 1801. But this 33rd degree, with *Pike* at its head, did not then exist; and it was weak and wavering. Twelve years later, *i. e.*, in 1813, a "Supreme Council," Northern Jurisdiction, was located in New York, and wolves never fought over a carcass more savagely, than these secret swindlers of the people quarreled over the spoils of lodgery. If the reader consults *Folger's History of the Scottish Rite*, from page 15 onward, he will see, and say, that the wolves, not the Masons, suffer by the comparison. While this fight between rival

bodies in New York and Boston was raging, the slaveholders sprung this 33rd degree upon them. Its motto: "*Deus et Meumque Jus*," was Albert Pike's, on his sign at Washington, D. C., on his Southern Jurisdiction building, near the Avenue; and as *Note 293* says: "It claims jurisdiction over all the ineffable and sublime degrees." And though made within the memory of men now living, we read, in the same Note by Macoy: "It is not certainly known, when or where this degree originated;" that is to say, its origin is concealed. This is the most infamous Masonic act, next to burning their records of fifty-nine years before the war, to hide treason. But slavery then ruled the country, and this 33rd Charleston degree ruled the lodge. And the Southern lodge-rooms worked up the most unjustifiable and infamous war on record. The Southern people were dragooned into it, by leaders secretly sworn to obey Masonic leaders, or have their throats cut.

But that red sea of blood is crossed. And if the American ministry and churches can be rescued from the lodge-worships of Satan, the god of war; we shall take a long stride towards the Millenium of "*Peace on earth, and good will, to men.*"

CONCLUSION.

AMERICANS! We have spoken in faithfulness. Let us part in peace. No candid person can look, though slightly, over these pages, and not see:

1. That the *notes*, all taken from the highest Masonic authorities, prove the truth of the ritual.
2. That "the Ancient, Accepted Scottish Rite" is a tissue of fearful falsehood; that it is French, not Scotch; modern, not ancient; that it insults Christ. as Byron

did his wife, by seating a harlot by her side; that its higher degrees were invented by Jesuits and Jews; that its oaths are sinking our Court-houses into popular contempt; and that by boldly avowing respect for, and citing with equal reverence, the gods of idolatry, and the God of the Bible, it denies all that Christ and His apostles taught concerning heathenism; and pours a steady stream of villification on Christianity, and on Christ, its author; as "bigoted," and "sectarian," because they teach that men must "be born again," or they cannot see the kingdom of heaven; that, while it lauds liberty, it establishes absolute subjugation of man to man; treading on crowns and tiaras, of kings and priests, it seats its rulers on "thrones," clothes them with "royal purple," and puts candidates on their knees before them; and makes swarms of priests, who are counterfeit, contemnners, and rivals of Christ. And by teaching salvation by its priests; and superseding, and setting aside the laws of God, and the laws of the land, in favor of its own, it shields all vice; destroys all virtue; and by honoring the gods of heathenism, and establishing their secret worships, they are putting in operation causes in the United States, and in Europe, which have ruined the old nations of Asia,

—and their decay
Has dried up realms to deserts.

But we know that Jesus Christ will yet reign on this earth; and that to Him every knee shall bow, and every tongue confess to the glory of God, the Father. AMEN.

CHAPTER LXIII

MASONIC SECRETS ILLUSTRATED.

THE EMBLEMS AND SECRETS OF THIRTY-THREE DEGREES.*

PREPARATION FOR FIRST OR ENTERED APPRENTICE DEGREE.

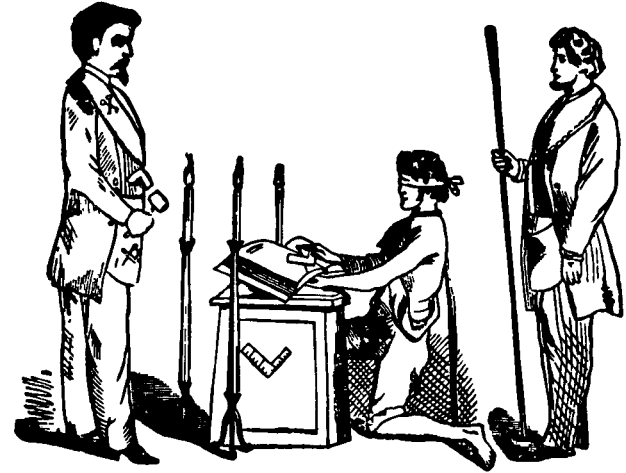
The candidate having satisfactorily answered the questions given on pages 95-6 and paid the initiation fee, is prepared for initiation as follows.

The Deacons or Stewards strip him to his shirt and drawers, and his drawers must be exchanged for a pair furnished by the lodge which fasten with strings. The *left* leg of these is rolled up above the knee. If his shirt does not open in front it is turned around, and if there are metal buttons or studs on it they are removed.



The *left* sleeve of his shirt is rolled up above the elbow, and the *left* side of his shirt is tucked in; so that the left leg, left foot, left arm and left breast are bare. A slipper is put on his *right* foot, a hoodwink over his eyes, and a small rope called a cable tow is put once around his neck.

* The first three Masonic degrees termed Blue Lodge or Ancient Craft Masonry, are common to all the various Masonic Rites, and are fully and accurately given in "FREEMASONRY ILLUSTRATED," which is also published by Ezra A. Cook, at 40cts. for paper covered and 75cts. for cloth bound volume of three degrees (376 pages); only the emblems and secrets of the first three degrees are given here.



Candidate taking Entered Apprentice Obligation. See page 107.

"Every Mason is under an obligation to obey the laws of the lodge and the Grand Lodge. * * * It is the obligation which makes the Mason, and the difference between one Mason and another, consists simply in the fact that *one keeps his obligations better than another.*

"An obligation is an essential part of a degree."—*Morris's Dictionary, Art. Obligation.*



Shock of Enlightenment or Rite of Illumination, Entered Apprentice Degree



Due-Guard Entered Apprentice.

DUE-GUARD OF AN ENTERED APPRENTICE.

Hold out left hand, with palm up, a little in front of the body, height of hips; next place right hand horizontally over the left, two or three inches above it. [See cut.]



Sign of Entered Apprentice.

SIGN OF AN ENTERED APPRENTICE.

Made from due-guard by dropping left hand to side, and at same time raise right arm, with hand still open, and draw hand quickly across the throat, the thumb being next to the throat, then hand drops to side. [See cut.]

ENTERED APPRENTICE SIGN WITHOUT DUE GUARD.

Draw open right hand across the throat, thumb next to throat.



Entered Apprentice Grip.

ENTERED APPRENTICE GRIP.

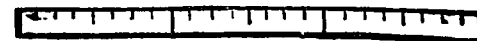
Grasp hands as in ordinary hand-shaking, and press ball of thumb hard against the knuckle-joint of each other's fore-finger.

ENTERED APPRENTICE WORD.

Boaz, which is the name of the grip. For mode of giving this "word" see page 113.

"THE WORKING TOOLS OF AN ENTERED APPRENTICE
Are the *Twenty-four Inch Gauge* and *Common Gavel*.

"THE TWENTY-FOUR INCH GAUGE



Is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble

and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep."—*Mackey's Ritualist, page 38.*

"THE COMMON GAVEL

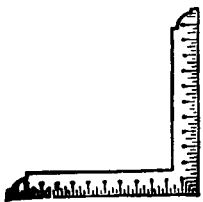


Is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."—*Mackey's Ritualist, page 38.*

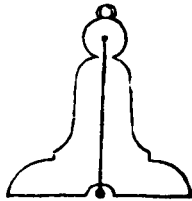
JEWELS OF A LODGE.

"A Lodge has six Jewels; three of these are immovable and three movable.

"The immovable jewels are the *Square, Level and Plumb.*



Square.



Level.



Plumb.

"The *Square* inculcates morality; the *Level* equality; and the *Plumb*, rectitude of conduct.

"They are called immovable jewels, because they are always to be found in the East, West and South parts of the Lodge, being worn by the officers in those respective stations."—*Mackey's Ritualist, page 57.*

"THE MOVABLE JEWELS

Are the *Rough Ashlar*, the *Perfect Ashlar* and the *Trestle-Board.*"



Rough Ashlar



Perfect Ashlar.



Trestle-Board.

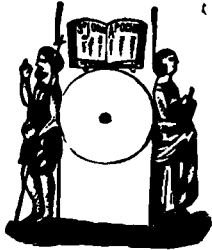
"The rough ashlar is a stone as taken from the quarry in its rude and natural state.

"The perfect ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow craft.

"The trestle-board is for the master workman to draw his designs upon.

"By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle-board."—*Mackey's Ritualist, page 58.*

"Lodges were anciently dedicated to King Solomon, [who was said to be our first Most Excellent Grand Master] but Masons professing Christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their



The Point within a Circle.

time, there is represented, in every regular and well-governed lodge a certain point within a circle, the point representing an individual brother, the circle the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interest to betray him, on any occasion. This circle is embordered by two perpendicular parallel lines, representing those saints, who were perfect parallels in Christianity, as well as in Masonry; and upon the vertex rests the Holy Scriptures, which point out the whole duty of man. In going around this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should err."—*Sickels's Monitor*, page 50.



Preparation Fellow Craft Degree.

PREPARATION FOR FELLOW CRAFT DEGREE.

Candidate is prepared much the same as in the first degree. The *right* leg, *right* arm, *right* breast, and *right* foot being bare, a slipper on *left* foot and the cable now twice around his naked right arm near shoulder.

A small white apron with bib turned up and he is "duly and truly prepared" to be made a Fellow Craft.

"Increased privileges and honors thus encircling the profession of Fellow Craft, weightier and more numerous responsibilities are superadded.

Powerful obligations, impelling him to be secret obedient, honest and charitable, guide and restrain him. * * *

"He is subject to the discipline of his mother lodge, and to all the penalties of Masonry."—*Morris's Dictionary, Art. Fellow Craft.*



Candidate taking Fellow Craft Obligation.



Due-Guard, Fellow Craft.

DUE-GUARD OF A FELLOW CRAFT.

Hold out right hand, palm down, height of hips, and raise left hand to point perpendicularly upward, forearm forming a right angle with arm. [See cut.]

SIGN OF A FELLOW CRAFT.

Made from due-guard by dropping left hand carelessly to side while raising right hand to left breast, fingers a little crooked; then draw hand quickly across the breast; then drop hand to side. [See cut.]



Sign of a Fellow Craft.



PASS GRIP OF A FELLOW CRAFT.

Grasp right hands as in ordinary hand shaking and press ball of thumb hard between knuckles of first and second fingers.

Pass Grip of Fellow Craft

PASS OF A FELLOW CRAFT—*Shibboleth*; the name of the grip.

GRIP OF A FELLOW CRAFT.

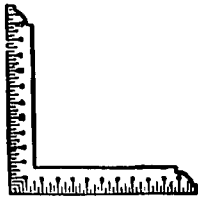


Grasp right hands in the usual way and press thumb on knuckle joint of second finger.

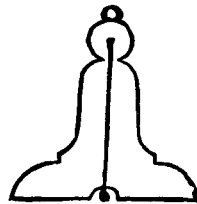
"THE WORKING TOOLS OF A FELLOW CRAFT



Plumb.



Square



Level

Are the *Plumb*, the *Square*, and the *Level*.

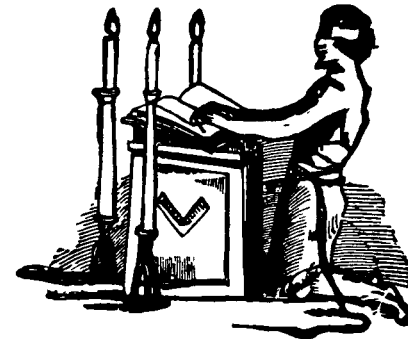
"The *Plumb* is an instrument made use of by operative masons to raise perpendiculars; the *Square*, to square their work; and the *Level*, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the plumb admonishes us to walk uprightly in our several stations before God and men, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns."—*Mackey's Rit.* p. 73.



Preparation of Candidate Master Mason's Degree

PREPARATION OF CANDIDATE FOR MASTER MASON'S DEGREE

The candidate is stripped as in previous degrees, but in this "*Sublime Degree*," both breasts, both arms both feet and legs are bare. He is hood-winked and the cable-tow is put three times around his body.



Candidate taking Master Mason's Obligation. See page

DUE-GUARD OF A MASTER MASON.

Extend both hands, in front of the body, height of hips, palms down, thumbs nearly touching each other. [See cut.]



Due-Guard, Master Mason.

SIGN OF A MASTER MASON.

Made from due-guard, by dropping left hand and drawing right hand across the jewels to the right, thumb toward the body, eighth of hips. [See cut.]



Sign of a Master Mason.



PASS GRIP OF A MASTER MASON.

Grasp hands naturally and press thumb between

knuckles of second and third fingers.

STRONG GRIP OF A MASTER MASON OR LION'S PAW.



Hands joined as shown in cut, thumb and fingers pressing hard on hand and wrist of each other.

PASS OF A MASTER MASON Tubal Cain; name of grip.

"THE COMPASSES"

Are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be inclosed the principal tenets of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason, Friendship, Morality, and Brotherly Love."—*Mackey's Ritualist, page 110.*

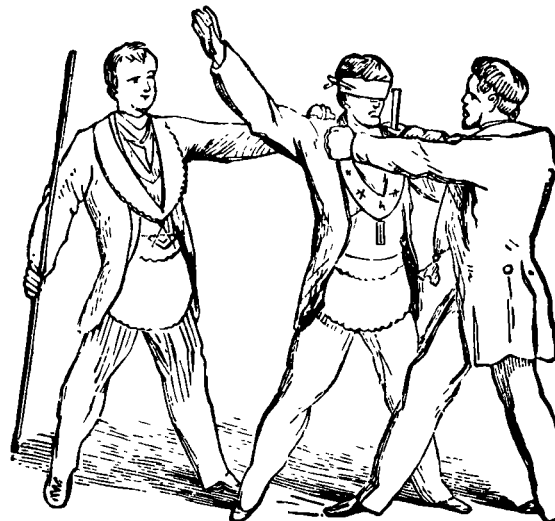


Are all the implements of masonry indiscriminately but more especially the *Trowel*.

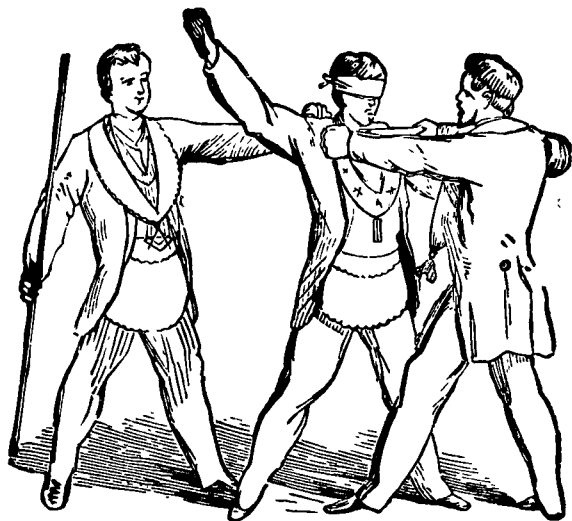
"The *Trowel* is an instrument made use of by Operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention, should ever exist, but that noble contention or rather emulation; of who can best work and best agree."—*Mackey's Rit. p. 111.*

THE TRAGEDY OF THE THIRD DEGREE.

PLAYING MURDER AND RESURRECTION IN TEN SCENES.



SCENE I.—PLAYING MURDER Assault by "*Jubela*" on the Candidate, alias "*Grand Master Hiram Abif*."



SCENE II: PLAYING MURDER -- "JUBELA" draws 24 inch gauge across his throat.



SCENE IV: PLAYING MURDER -- "JUBELA" strikes him with the square on left breast.



SCENE III: PLAYING MURDER. -- Assault by "JUBELA" on the Candidate.



SCENE V: PLAYING MURDER. -- Assault by "JUBELA" on the Candidate.



SCENE VI. PLAYING MURDER.—"JUBELUM" kills him with the Setting Maul and tumbles him into the Canvas.



First Position.



Second Position.



Third Position.

SCENE VII: PLAYING DISTRESS.—Mourning for "our Grand Master Hiram Abif."

Raise hands and arms as shown in first cut, and if in the ceremony of "raising" or in the dark, the words in brackets may be used, otherwise not. [O Lord.] Bring arms from first to second position, [My God,] bring arms to third position [is there no help for the widow's Son?] bring arms to side.

In the dark, when in distress, the words are "O Lord, my God is there no help for the widows son?" In the ceremony of "raising" after the second attempt and failure to raise the body, first by the Entered Apprentice's Grip and then by the Fellow Craft's when this sign is given the words are, "O Lord my God! O Lord my God! O Lord my God! I fear the Master's word is forever lost."



SCENE VIII: PLAYING DISTRESS.—Procession Singing Dirge for "our Grand Master Hiram Abif."



SCENE IX: PLAYING RESURRECTION—Praying at Mock Resurrection of Candidate alias "our Grand Master Hiram Abif."



SCENE X: PLAYING RESURRECTION—Candidate Raised on the Five Points of Fellowship

FIVE POINTS OF FELLOWSHIP.

Foot to foot, knee to knee, breast to breast, hand to back and cheek to cheek, or mouth to ear, when they whisper: *Mah-huh-bone*, which is the Master's word.

EMBLEMS³⁸³ OF THE MASTER MASON'S DEGREE.

"THE THREE STEPS"



Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz: *youth, manhood, and age*. In youth as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so in age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

NOTE 383.—"Under the term Emblems, writers include those conveying both the esoteric and exoteric of Masonic knowledge."—*Morris's Dictionary, Art. Emblems.*

"THE POT OF INCENSE"

Is an emblem³⁸⁴ of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.



"THE BEE HIVE"



Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust [etc.]

"THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD"



Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

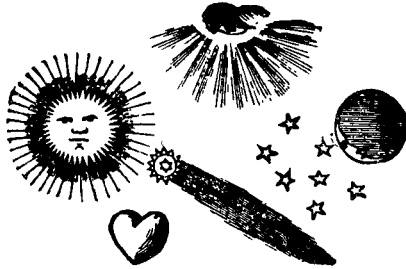
"THE SWORD POINTING TO A NAKED HEART"



Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that

NOTE 384.—"Everything in the esoteric of the society is written down, or engraved upon durable objects by Symbols. Each of these has a public and private meaning, the latter communicated only by suitable restrictions to proper persons. These Symbols form a large part of the universal language of Masonry."—*Morris's Dictionary, Art. Symbol.*

Whom the Sun
Moon and Stars
obey, and under
whose watchful
care even comets
perform their
stupendous revo-
lutions, pervades
the inmost re-
cesses of the hu-
man heart, and
will reward us



and will reward us according to our merits.

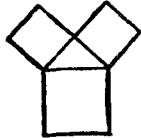
"THE ANCHOR AND ARK



Are emblems of a well-grounded
hope, and a well-spent life. They
are emblematical of that divine
ark, etc.



"THE FORTY-SEVENTH PROBLEM OF EUCLID.



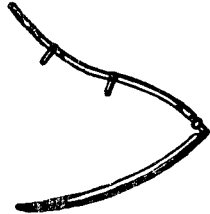
This was an invention of our ancient
friend and brother, the great Pythagoras,
who, in his travels through Asia, Africa
and Europe, was initiated into the several
orders of priesthood, etc.

"THE HOUR GLASS



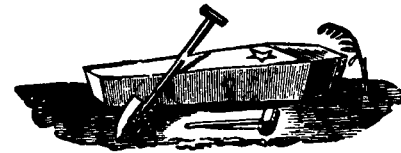
Is an emblem of human life. Be-
hold! how swiftly the sands run,
and how rapidly our lives are draw-
ing to a close! etc.

"THE SCYTHE



Is an emblem of time, which cuts the
brittle thread of life, and launches
us into eternity. Behold! what
havoc the scythe of time makes
among the human race! If by chance
we should escape," [etc. See p. 311.]
—*Sickels's Monitor*, pages 113-119.

THE SETTING MAUL, SPADE AND COFFIN.



"The second class
of emblems are not
monitorial, and
therefore their true
interpretation can
only be obtained within the tyled recesses of the lodge.
They consist of the Setting Maul, the Spade, the
Coffin, and the Sprig of Acacia. They afford subjects
of serious and solemn reflection to the rational and
contemplative mind."—*Mackey's Ritualist*, page 131.

FOURTH, OR SECRET MASTER'S DEGREE

PREPARATION OF CANDIDATE.

The candidate is prepared as a Mas-
ter Mason with an apron tied over his
eyes, and a square on his forehead,
Master of Ceremonies then leads him
to the door of the lodge and knock
seven times; 000-000-0.



Preparation of
Candidate.

TOKEN OF A SECRET
MASTER.

First give the Mas-
ter's Grip, and then
slip the hand to
each other's elbow,
and balance seven
times; at the same
time bring the foot
and knee in contact



Token

*Pass Word—Zi-
Za.* (resplendent.)
*Sacred Word—
Adonai.*



Sign of Silence. the green cord, which he puts around his neck, to the door of the lodge, and there knocks four.

SIGN OF SILENCE.

Sign—Is that of silence, which is made by placing the first two fingers of the right hand on the lips, which is answered by the first two fingers of the left.

FIFTH OR PERFECT MASTER'S DEGREE

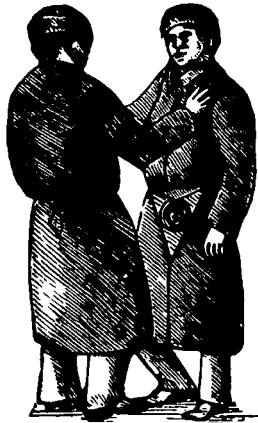
PREPARATION OF CANDIDATE.

Zerbal proceeds to the Ante-chamber, and having prepared the candidate as a Secret Master, leads him by



Preparation of Candidate.

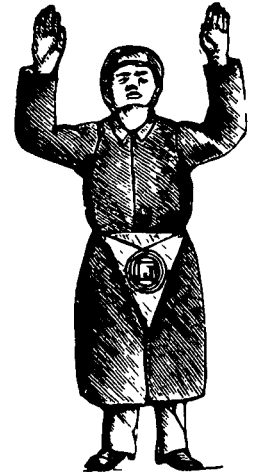
Advance each the toes of the right foot until they meet, bring the right knees together, place one hand on the other's heart, then bring the hand towards the right side and form a square.



Sign of Recognition.

SIGN OF RECOGNITION.

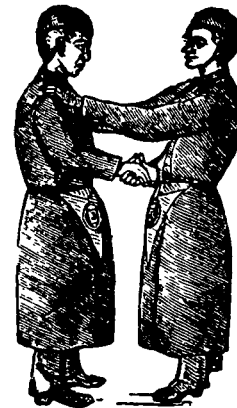
PERFECT MASTER'S DEGREE



Sign of Admiration.

SIGN OF ADMIRATION.

Raise the hands and eyes to heaven, then let the arms fall across the abdomen and look downwards.



First Token.

TOKEN.

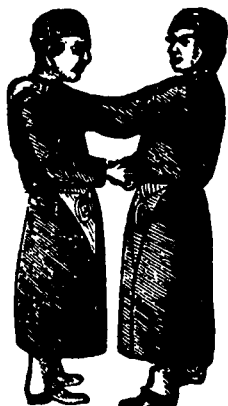
Place one the left hand on the other's right shoulder, seize each other's right hand, the thumb separate.



Second Token.

SECOND TOKEN.

Interlace the forefingers of the right hands, thumbs upright, pressing against each other, forming a triangle.



Third Token.

THIRD TOKEN.

Clinch each other as in Master's grip, carry left hand between each other's shoulders, and press four times hard with the fingers in the back, and give the Master's Word [mah-hah-bone].

BATTERY:—Four equi-timed strokes; 0000

MARCH:—Make a square by walking four steps and bring the feet together at each step.

PASS WORD:—*Acacia*.

SACRED WORD:—*Jehovah*.



Sign Intimate Secretary.

INTIMATE SECRETARY'S SIGN.

Raise the right hand, then draw it from the left shoulder to the right hip, thus indicating the fall of a scarf.

Cross the arms horizontally, raise them to the height of the breast and then let them fall towards the hilt of the sword, while raising the eyes to heaven.



Token Intimate Secretary.

TOKEN.

Join right hands; the first one turns the other's hand and says, *Berith*, the other reversing the hand again says, *Neder*, then the first one resuming the first position, says, *Shelemoth*.

These three words might be interpreted: *Promise of a complete alliance*.

PASS WORD:—*Joabert* (the name of the candidate).

Answer:—*Zerbal* (the name of the Captain of the Guards).

SACRED WORD:—*J . E . H . O . V . A . H .*

SEVENTH DEGREE OR PROVOST AND JUDGE.

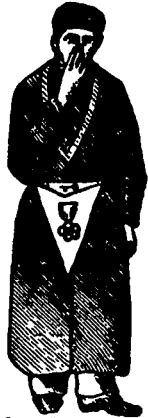


Grip of Provost and Judge.

GRIP.

Lock the two little fingers of the right hands with the forefinger, one of the other, and give

seven light blows with the thumb of the right hand on the palm of the same.



Sign, Provost and Judge.

SIGN, PROVOST AND JUDGE.

Place the two first fingers of the right hand on the nose.

ANSWER.

Place the first finger of the right hand on the top of the nose, and the thumb of the same under the chin, forming a square.



Answer to Sign.

PASS WORD:—*Tilo, Civi, Ky.*

SACRED WORD:—*Jachinai*, which is the plural of the word *Jachin*.

GRAND WORDS:—*Izrah-Jah, Jehcvah, Hiram, Stolkin, Geometrass and Architect.*

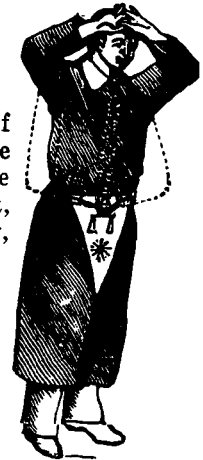
EIGHTH DEGREE OR INTENDANT OF THE BUILDING

SIGN OF SURPRISE

Place the thumbs on the temples, the hands open so as to form a square, step backwards two paces, step forward two paces, then place the hands over the eyes and say, *Ben Korim*

Sign of Surprise,
Intendant of Building.SIGN OF ADMIRATION,
INTENDANT OF THE
BUILDING.

Interlace the fingers of both hands, turn the palms upwards, let the hands fall on the waist, look upwards and say, *Akar.*



Sign of Admiration.

SIGN OF GRIEF.

INTENDANT OF THE BUILDING.

Place the right hand on the heart, the left on the hip, balance thrice with the knees; one says *Jai*, the other says *Jah.*



Sign of Grief.



Token, Intendant of Building.

TOKEN, INTENDANT OF BUILDING.

Strike one with the right hand over the other's heart; pass the right hand under the left arm, then seize the right shoulder with the left hand; one says *Jachinai*, the other, *Judah*.

NINTH DEGREE, OR MASTER ELECT OF NINE.

SIGN MASTER ELECT OF NINE.

First one raises the poniard and makes the motion of striking the other on the forehead; the other places his hand on his forehead as if to examine the supposed wound.

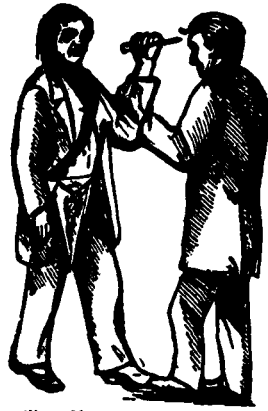
Second raises the arm, strikes at the other's breast as if with a poniard, and says, *Nekam*.



Answer

ANSWER.

Place your right hand on your heart and say *Nekah*.



Sign, Master Elect of Nine.



Token

TOKEN.

Clinch the fingers of your right hand, and at the same time elevate your thumb. The second seizes your thumb with the right hand, at the same time elevating his thumb; signifying the nine

elected, eight close together and one by itself.

PASS WORD:—*Begoal-Kohl*.

SACRED WORD:—*Nekam*; answer, *Nekah*.

SIGN, MASTER ELECT OF FIFTEEN.

Place the point of the poniard under the chin, and draw it downward to the waist, as if in the act of ripping open the abdomen.



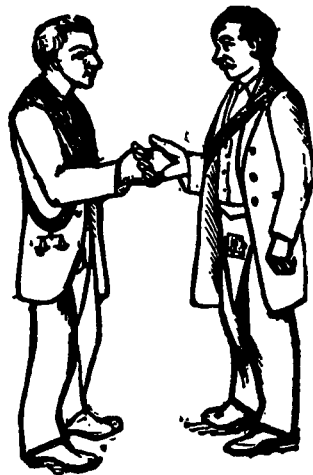
Sign, Master Elect of Fifteen.

ANSWER.

Give the sign of an Entered Apprentice, with the fingers clinched and the thumb extended.



At 1



TOKEN, MASTER ELECT OF FIFTEEN.

Interlace each other's fingers of the right hand.

PASS WORD:—*Eliqnam* or *Eliam*.

SACRED WORD:—*Zerbal*; answer, *Benjah*.

ELEVENTH DEGREE OR SUBLIME KNIGHTS ELECTED.

SIGN, SUBLIME KNIGHTS ELECTED.

Token.

Cross the arms on the breast, the fingers clinched, and the thumbs elevated.



Sign, Sublime Knight Elected.

TOKENS, SUBLIME

KNIGHTS ELECTED

First—Present to each other the thumb of the right hand, the fingers clinched. One seizes the thumb of the other and reverse thrice his wrist. One says *Berith*, the other one says *Neder*; the first then says *Shele-*

moth.



First Token.



Second Token.

PASS WORD:—*Stolkin*; (running of Water.)

SACRED WORD:—*Adonai*.

TWELFTH DEGREE OR GRAND MASTER ARCHITECT.

SIGN, GRAND MASTER ARCHITECT.

Slide the right hand into palm of the left as if holding a pencil in one hand, and in the other a tracing board; make the motion of tracing a plan on the palm of the left hand, every now and then directing the eyes toward the Grand Master as if drawing by dictation.



Sign Grand Master Architect.

TOKEN.

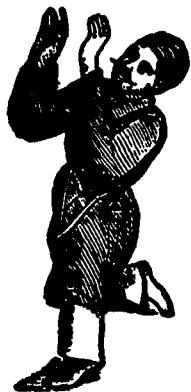
Join right hand to the other's left, interlacing the fingers; place the left hand on the hip, the brother will do the same with his right hand.

PASS WORD:—*Rab-banaim*

SACRED WORD:—*Adonai*.



Token



First Sign, Royal Arch.

FIRST SIGN, ROYAL ARCH.

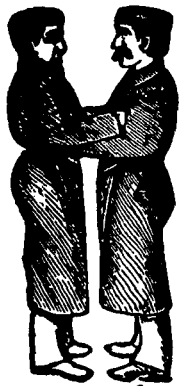
Admiration; raise the hands to heaven, the head leaning on the left shoulder; fall on the right knee.



Second Sign, Royal Arch.

SECOND SIGN.

Adoration; fall on both knees.



Token.

ROYAL ARCH TOKENS.

Place your hands beneath the other's arms, as if to help him to rise, saying at the same time, Be of Good Cheer.

The other returns the token, saying *Jabulum*.

Sign of Obligation
G. E. P. and S. Mason.

SIGN OF OBLIGATION.

Place the right hand on the left side of the abdomen and draw it quickly and horizontally across the body to the right side.

FIRST TOKEN.

Join the right hands, reverse them thrice. The first brother says, "Berith" the second says, "Neder," the first then says, "Shelemo:h."

First Token Grand Elect. Perfect
and Sublime Mason.

WORDS.

First Pass Word—Shibboleth.
First Covered Word—Jabulum.



Sign of Fire.

SIGN OF FIRE.

Raise the right hand open to the left cheek the palms outward, at the same time grasping the elbow with the left hand.



Second Token.

SECOND TOKEN.

Give the Master's Grip, one says, can you go further?



Answer, Second Token.

ANSWER.

The other slips his hand along the other's forearm up to the elbow. Each then places his left hand on the other's right shoulder and balance thrice, the legs crossed from the right.

WORD.

Second Covered Word—Makobim, Interpreted, "That's he! He is dead."

Second Pass Word—El-Hhanan.



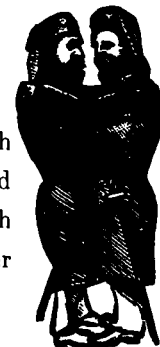
Sign of Admiration.

SIGN OF ADMIRATION.

Raise both hands opened to heaven, the head inclined, the eyes directed upwards, afterward place the first two fingers of the right hand on the lips.

THIRD TOKEN.

Seize each other's right hand, grasp each other's right shoulder with the left hand and then pass left hands behind each other's back as if to bring one another closer.

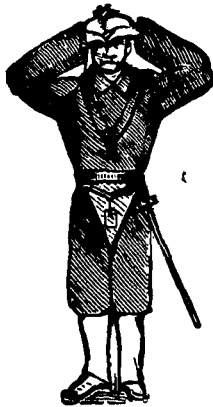


Third Token.

WORD.

Third Covered Word—Adonai.

Third Pass Word—Bea Makeh, Bamearah, interpreted, "Thank God we have found."



Fifth Sign.

FIFTH SIGN.
Interlace all your fingers, hands raised over the head, palms outward (this sign serves to call a brother.)

SIXTH SIGN.
Admiration (see p 516).

ANSWER.
Look over your shoulders alternately.

SEVENTH SIGN.
Clap your hands on your thighs.

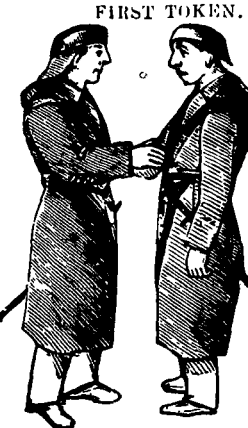
EIGHTH SIGN.
Put your hands, shut, to your mouth, as if to pull out your tongue, then place on your heart.

NINTH SIGN.
Raise right hand as if you had a poniard in it to strike a brother's forehead, to show that vengeance is completed.



Eighth Sign

That of Intimate Secretary, B. N. S. S. which signifies promises of a complete alliance (see p.348.)
SECOND TOKEN.
Circumspection:



Token of Circumspection.



Answer.



Ninth Sign

advance hands reciprocally first to the master token, then to the wrist, then to the elbow, and the word is *Gabaon*.

THIRD TOKEN.
Defiance, Resistance and Remembrance. Advance reciprocally, the hands as in the fourth degree, drawing them to each other three times; then place the left hand on the brother's back, then on his neck, as if to raise him.



Token of Resistance and Remembrance.

PASS WORDS.
There are three principal ones: the first is *Shibboleth*, three times with an aspiration. The second is *El-Hanan*. The third is most essential to be known, and is *Bea-Makeh, Bamearah*, which is interpreted, "thank God we have found it."

COVERED WORDS.
The first is *Gublim* or *Jabulum*. The second is *Makobim*, which, interpreted: "That's he! He is dead!"
The third is *Adonai*, Supreme Lord of all.

FIFTEENTH DEGREE, OR KNIGHTS OF THE EAST OR SWORD.



Sign Knights of the East or Sword.

SIGN.
Raise the right hand to the left shoulder and move it downward to the right hip, with a serpentine motion as if to represent the motion of the waters of a river; then draw the sword and bring it to the guard as if to fight.



TOKEN.

Seize mutually the left hands, the arms lifted and extended as if to repulse an attack; at the same time make with the right hand the motion of clearing the way; then point the swords to each other's heart.

Token.

ONE SAYS *Judah*, THE OTHER ANSWERS *Benjamin*.
PASS WORD:—*laaborou hammuin*, OR LIBERTY OF
PASSAGE.

GRAND WORD:—*Shalal, Shalom, Abi*,
in Latin *Restoravit pacem patri*. He
restored peace to his country.

SACRED WORD:—*Raph-c-dom*.

SIXTEENTH DEGREE OR PRINCES OF
JERUSALEM.

SIGN, PRINCES OF JERUSALEM.

Present yourself boldly with your
left hand resting on your hip, as if
ready for a combat.



Sign Princes
of Jerusalem.

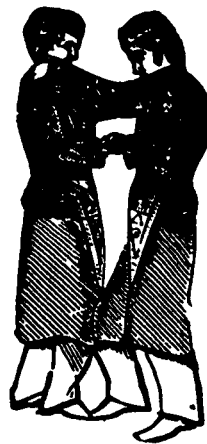


ANSWER.

Extend the arm at the height of
the shoulder, as if to begin the com-
bat, the right foot forming a square
with the toe of the left.

ANSWER

TOKEN.



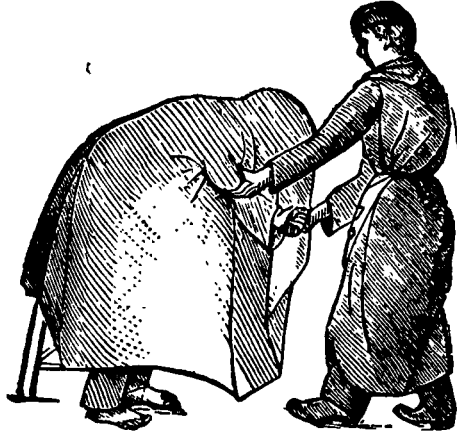
Token

BATTERY.—Five, in some Councils five times five.

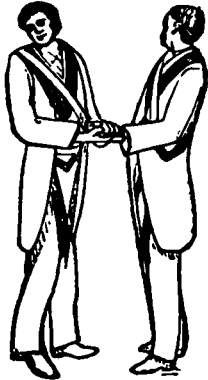
MARCH:—One slow step on the tip of the toes, some-
times five are made under the sign thus: Slide the left
foot forward, bring up the right foot to the toe of the
left, make a short pause and so on until the five steps
are made.

SEVENTEENTH DEGREE OR KNIGHTS OF THE EAST AND WEST.

PREPARATION OF CANDIDATE.



Master of Ceremonies prepares candidate in an ante-room hung with red and lighted by seven lights by clothing him with a long white robe, and brings him barefooted to the door of the Council.



Sign and Answer.

SIGN, KNIGHTS OF THE EAST AND WEST.

Look at your right shoulder and say, *Abaddon*.

ANSWER.

Look at left shoulder and say, *Jubulum*.

FIRST TOKEN.

Place left hand in each other's right hand, closing the fingers.



First Token.

SECOND TOKEN.

A touches B's left shoulder with right hand and B, answering touches A's right shoulder with left hand.



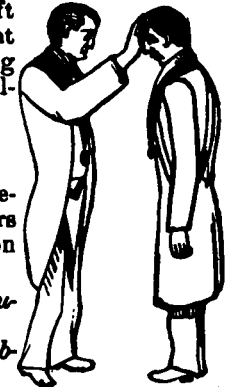
Second Token.

SIGN ON ENTERING COUNCIL.

Touch Tyler's forehead, when he answers by putting his hand on your forehead.

PASS WORD:—*Jubulum*.

SACRED WORD:—*Abaddon*.



Sign on Entering Council.

EIGHTEENTH DEGREE OR SOVEREIGN PRINCE OF ROSE CROIX.

SIGN OF THE GOOD SHEPHERD.

Cross the arms on breast, with hands extended and eyes raised to heaven.



Sign of the Good Shepherd.

SIGN OF RECONCILIATION.

Raise right hand and with index finger point upward.

ANSWER.

Point downward with index finger of right hand.



Sign of Reconciliation.

EIGHTEENTH DEGREE OR SOVEREIGN PRINCE OF ROSE
CROIX.



Sign of Help.

SIGN OF HELP, SOVEREIGN PRINCE OF
ROSE CROIX.

Cross the legs, the right behind the left.

ANSWER.

Same, except left leg behind the right.

TOKEN, SOVEREIGN PRINCE OF ROSE
CROIX.

Give the sign of the Good Shepherd; face each other; bow; place reciprocally crossed hands on breast and give the fraternal kiss and pronounce the password

PASS WORD: *Immanuel.*

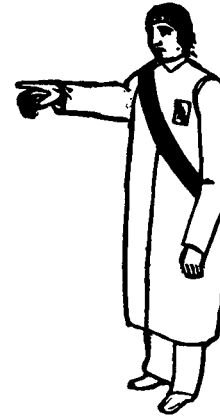


Answer.

NINETEENTH DEGREE OR GRAND PONTIFF

SIGN OF GRAND PONTIFF.

Extend horizontally the right arm; the hand is also extended bring down the three last fingers perpendicularly.



TOKEN.

Each places the palm of his right hand on the other's forehead; one says, Alleluia, the other answers, Praise the Lord; the first then says, Immanuel, the other, God speed you. Both say, Amen.



Token, Grand Pontiff.

Sign, Grand Pontiff Degree

TWENTIETH DEGREE OR GRAND
MASTER OF ALL SYMBOLIC LODGES.

FIRST SIGN, GRAND MASTER.

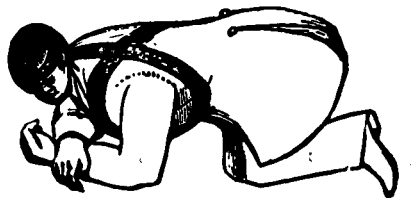


First Sign, Grand Master's Degree.

Form four squares; first by placing the right hand on the heart, the fingers close together, the thumb separate, which makes two squares; second by placing the left hand on the lips, the thumb separate, which makes a third square; third, by bringing the heels together, the feet open on a square.

SECOND SIGN.

Kneel down, place the elbows on the floor, the head downwards and a little inclined to the left.



Second Sign, 20th Degree.

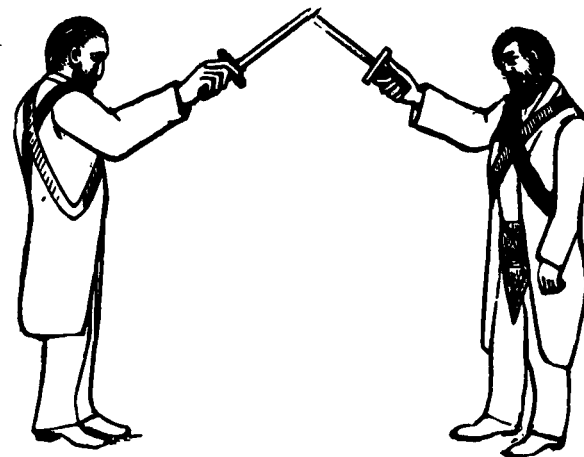


THIRD SIGN.

Cross the arms on the breast, the right arm over the left, the fingers extended and close together, the thumb forming a square, heels touching, which makes five squares.

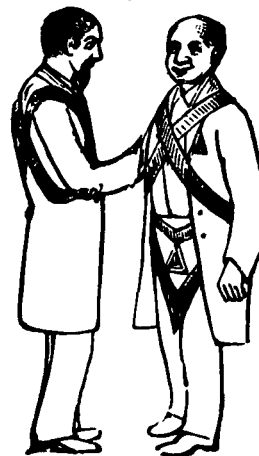
Third Sign, 20th Degree.

N. B.—In some rituals only one sign is given instead of the first two, and this is to kneel on the right knee, the left hand being raised, which forms two squares; then place the left elbow on the left knee, fingers extended and closed, the thumb forming the square, the head downwards, somewhat inclined to the left.



SIGN OF INTRODUCTION.

The sword elevated, or if no sword is worn, the right arm raised before the head as if to ward off a stroke. In coming together, crosswords and form the arch of steel.



TOKEN.

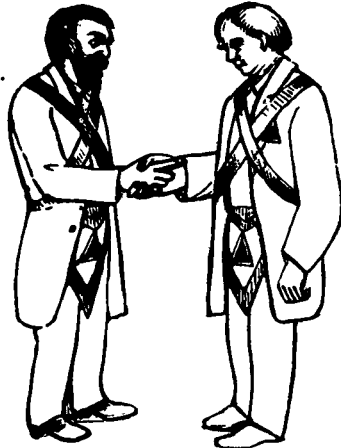
Take one the other's right elbow, with the right hand; press it four times; then slide the hand along the forearm down to the wrist; lastly, press the wrist-joint with the first finger only.

Token, 20th Degree.

TOKEN OF INTRODUCTION.

[Given after the sign of introduction.]

Take each other's right hand, the first finger on the wrist joint; then as you retire slide the hand along the other's hand down to the tip of the fingers.



Token of Introduction.

N. B.—Some in the last token squeeze on the other's wrist, each drawing the other nine times alternately, and repeating each time the word Cyrus.

BATTERY:—The battery is three strokes, by one and two; 0 00.

MARCH:—Nine steps, each forming a square.

PASS WORD:—Jekson.

ANSWER:—Stolkin.

SACRED WORD:—Razah-belsijah

Lieutenant Commander—Arise my brother and receive the sign, token and words of this degree.



Sign of Order, Noachite Degree.

SIGN OF ORDER.

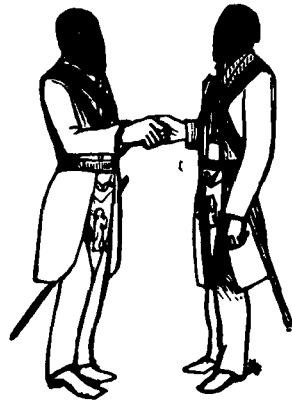
Raise the arms to heaven, the face toward the East, where the moon rises.

SIGN OF INTRODUCTION.

One raises three fingers of the right hand, the other seizes those fingers with his right hand, and says, Frederick the Second. He then presents his three fingers, which the first one seizes in the same manner, saying Noah.



Sign of Introduction, Noachite Degree.



Second Sign of Introduction.

SECOND SIGN, PRUSSIAN KNIGHT.

Seize one the first finger of the other's right hand and press it with the thumb and first finger, saying Shem.

The other gives the same token, saying Ham; then the first gives the same token, saying Japheth.

PASS WORD:—Peleg, Peleg, Peleg.

SACRED WORD:—Shem, Ham, Japheth.

TWENTY SECOND DEGREE, OR PRINCE OF LIBANUS.

SIGN, PRINCE OF LIBANUS.

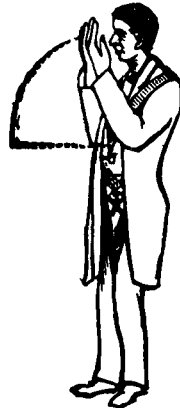
Make the motion of lifting an axe with both hands, and striking as if to fell a tree.



Sign, Prince of Libanus.

ANSWER.

Raise both hands to the height of the forehead, the fingers extended, and then let the hands fall, thus indicating the fall of a tree.



Answer to Sign, Prince of Libanus.



Token.

TOKEN.

Seize each other's hands and cross the fingers as a sign of good faith.

PASS WORDS:—Japhet, Aholiab, Lebanon.

SACRED WORDS:—Noah, Beza-leel, Sadonias.

TWENTY-THIRD DEGREE, OR CHIEF OF THE TABERNACLE.

HIGH PRIEST.

The High Priest wears a large red tunic, over which is placed a shorter one of white without sleeves; on his head is a close mitre of cloth of gold, on the front of which is painted or embroidered a Delta, enclosing the Ineffable name in Hebrew characters. Over the dress he wears a black sash with silver fringe from, which hangs, by a red rosette, a dagger; the sash is worn from left to right. Suspended on his breast is the Breast Plate.



High Priest, Chief of Tabernacle Degree.



Preparation of Candidate, Chief of the Tabernacle Degree.

DRESS OF CANDIDATE.

A white tunic and white drawers, sandals on his feet and a white cloth over his head, covering his eyes, so as to prevent him from seeing.



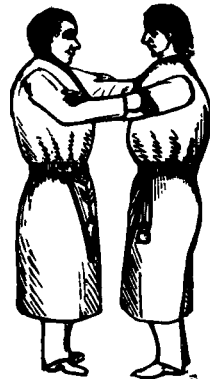
Sign, Chief of Tabernacle.

SIGN, CHIEF OF THE TABERNACLE.

Advance the left foot; make with the right hand the motion of taking the Censer, which is supposed to be in the left hand.

TOKEN.

Seize each other by the left elbow with the right hand, bending the arm so as to form a kind of circle.



Token, Chief of Tabernacle.

BATTERY:—Seven strokes, by six and one, or thus:
OO OO OO O.

PASS WORD:—Uriel.

Sign of Recognition,
Prince of the Tabernacle.**SIGN OF RECOGNITION.**

Place the right hand open over the eyes, as if to protect them from a strong light, the left hand on the breast, then raise the right hand to the left shoulder, and bring it down diagonally to the right side. This is called the sign of the scarf.

Grand Sign, Prince
of the Tabernacle.**GRAND SIGN.**

Place both hands open upon the head, join the two thumbs and the two forefingers by their extremities so as to form a triangle.

N. B.—The token, battery and word are the same as in the preceding degree.

Sign of Order, Knights
of the Brazen Serpent.**TWENTY-FIFTH DEGREE, OR KNIGHTS OF BRAZEN SERPENT.****SIGN OF ORDER, KNIGHTS OF THE BRAZEN SERPENT.**

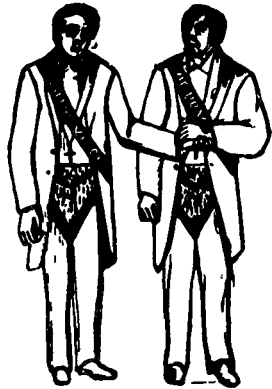
Incline the head downwards, and point to the ground with the forefinger of right hand.

SIGN OF RECOGNITION.

Form a cross upon yourself.



Sign of Recognition.
Knights of Brazen
Serpent.



Token, Knights of Brazen Serpent

TOKEN.

Place yourself on the right of the brother, and take his left wrist with your left hand.

ANSWER.

He then takes your right wrist with his right hand.

PASS WORD:—I. N. R. I., lettered only.

COVERED WORD:—*Johannes Ralp.*

SACRED WORD:—*Moses*; this word must be spelled.

PREPARATION OF CANDIDATE.

The candidate is prepared by the Senior Deacon in a plain white robe, reaching from the neck to the feet, barefooted, hoodwinked, so as to prevent his seeing, with a rope passed three times around his body.



Preparation of Candidate.
Prince of
Merry Degree.

SIGN OF ENTRANCE.

Place the right hand open, so as to form a triangle above the eyes, as if to be protected against a strong light.



Sign of Entrance.
Prince of Mercy.

SIGN OF CHARACTER.

Form a triangle with the two thumbs, and the two forefingers; join them by the extremities, place the hands in front of, and touching the body.



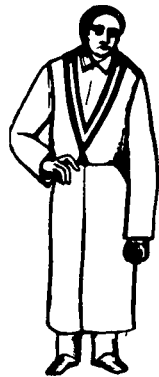
Sign of Character.
Prince of Mercy.

SIGN OF HELP.

Cross both arms above the head, the hands open, palms outwards and say: To me, the children of Truth.



Sign of Help, Prince of Mercy.



Sign of Order, Prince of Mercy.

SIGN OF ORDER.

Stand up, the right hand resting on the hip.

TOKEN.

Place both hands, each on the other's shoulders, press them slightly thrice and say, Gomel.

PASS WORD:—*Gomel.*

COMMON WORDS:—Ghiblim and Gabaon.

SACRED WORDS:—Jehovah, Jachin.

SUBLIME WORD:—*Edni-pen-cagu*, that is, do as you would be done by.



Token.

TWENTY-SEVENTH DEGREE, OR COMMANDER OF THE TEMPLE.



Candidate taking Obligation, Commander of the Temple Degree.

SIGN OF RECOGNITION.

Form on your forehead a cross, with the thumb of your right hand, the fingers clinched.

ANSWER.

Kiss the place where the cross was made (This sign is used in the Court only.)

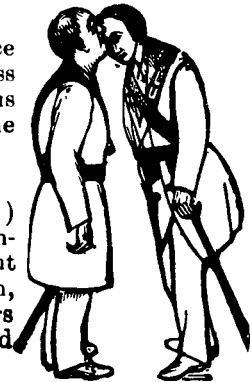
ANSWER

(Out of Court) Place first two fingers of the right hand on the mouth, the other fingers



Sign of Recognition, Commander of the Temple

closed, the palm of the hand turned outward.



Answer.



Sign of Order, Com-
mander of the Temple.

SIGN OF ORDER.

(In the Court.) Extend your right hand on the round table, thumb separate so as to form a square. When standing, place the right hand on the body below the breast, forming also a square.

TOKEN.

Give three light blows with right hand on the other's left shoulder.

ANSWER.

He takes your right hand and gives it three light shakes.



Token, Commander of
the Temple.

PASS WORD:—Solomon.

SACRED WORD:—I. N. R. I., lettered.



Sign, Knights of
the Sun.

**TWENTY-EIGHTH DEGREE, OR
KNIGHTS OF THE SUN.**

SIGN, KNIGHTS OF THE SUN.

Place the right hand flat up-
on the heart, the thumb sepa-
rate, so as to form a square.

ANSWER.

Raise the right hand, and
with the index, point to heaven.



Answer.

PREPARATION OF CANDIDATE.

Brother Truth prepares the candidate as follows: A bandage over his eyes, a sword in his right hand; invests him with a ragged and bloody robe, puts a mask on his face, fetters binding his arms, a crown on his head, a purse in his left hand, etc



Candidate.

**TOKEN, KNIGHTS OF THE
SUN.**

Take in your hand those
of the brother and press
them gently; kiss him on
the forehead and say Al-
pha. He returns the kiss
and says Omega But
this is not much used.

PASS WORD:—Stibium.



Token, Knights of the Sun.

TWENTY-NINTH DEGREE, OR KNIGHTS OF ST. ANDREW.



First Sign, Knight of St. Andrew.

FIRST SIGN; THAT OF EARTH.

Wipe your forehead with the back of the right hand, the head somewhat inclined forward.

FIRST TOKEN.

Seize each successively the first, then the second, and lastly the third joint of the other's middle finger of the right hand, each spelling alternately the word of the first degree. (Boaz.)



First Token, Knight of St. Andrew.



2nd Sign, Water.

SECOND SIGN, THAT OF WATER.

Place the right hand upon the heart; extend it horizontally at the height of the breast; let it fall on the right side, as if to salute with the hand.

SECOND TOKEN.

Seize each successively the first, then the second, and lastly the third joint of the other's middle finger, as indicated for the index in the first token, each spelling the sacred word of the second degree, (Shibboleth.) For mode of giving it see page 184, Freemasonry Illustrated.

THIRD SIGN, THAT OF ASTONISHMENT AND HORROR.

Turn the head to the left, looking downwards; raise both hands clasped to heaven, a little towards the right.



Sign of Horror.



Sign of Fire.

FOURTH SIGN, THAT OF FIRE.

Join both hands, the fingers interlaced and cover the eyes therewith, the palms outwards.

ANSWER.

Give the sign of Air. Extend forward the right arm and hand at the height of the shoulder.



Answer to Sign of Fire.

THIRD TOKEN.

Seize each successively the index finger of the other's right hand by the first joint. Each pronounce alternately one of the three syllables of the sacred word of the third degree. (Mah-hah-bone.)



Sign of Admiration.

FIFTH SIGN, THAT OF ADMIRATION.

Raise the eyes and hands to heaven, the left arm somewhat lower than the right, the heel of the left foot slightly raised, so that the left knee forms a square with the right leg.

SIXTH SIGN, THAT OF THE SUN.

Place the thumb of the right hand upon the right eye; raise the index finger so as to form a square, then bring it on a line, as if to indicate an object in view, saying: "I measure the sun itself."



Sign of the Sun.



General Sign, Knight of St. Andrew.

SEVENTH SIGN; GENERAL SIGN.

Form, on the breast, a cross of St. Andrew with the two arms, the hands upwards.

GENERAL TOKEN.

Seize one the last joint of the index finger of the other's right hand; the first one says *Ne*, the other *Ka*. Then seize the last joint of the little finger; the first one says *Mah*, the other, giving the whole word, says *Nekamah*.



General Token, Knight of St. Andrew.

PASS WORDS.

*Ardarel, or Ardriel,
Casmaren, or
Talliud, or
Furlac, or*

*The Angel of Fire.
" " " Air.
" " " Water.
" " " Earth.*

THIRTIETH DEGREE; GRAND ELECT KNIGHT KADOSH, OR KNIGHT OF THE WHITE AND BLACK EAGLE.



Candidate Stabbing the Skulls.

SIGN OF KADOSH.

Place the right hand on the heart, the fingers separated. Let the right hand fall on the right knee. Bend and grasp the knee; then seize the poniard, which is suspended from the ribbon, raise it to the height of the shoulder, as if to strike, and say *Nekam Adonai*.



Sign of Kadosh.

THIRTIETH DEGREE, OR GRAND ELECT KNIGHT KADOSH.

SIGN OF OEDEE.

Hold the sword in the left hand and place the right hand extended over the heart.



Sign of Order.
Knight Kadosh.



Token, Knight Kadosh, Second Position.

PASS WORD:—To enter, *Nekam*.

ANSWER:—*Menahhem*, that is *Consolator*. To retire, *Phaal-kol*.

ANSWER:—*Pharash-koh*.

SACRED WORD:—*Nekamah bealim*.

ANSWER:—*Pharah-koh*; but more generally, *Nekam-Adonai*.

ANSWER:—*Pharash-kol*.

TOKEN.

Place right foot to right foot, and knee to knee; present the right first, the thumb elevated, seize the thumb alternately, let it slip and step back a pace, then raise the arm as if to strike with the poniard. In doing this the first says, *Nekamah-bealim*, and the other answers, *Pharash-kol*.

FIRST SIGN.

Cross both hands, bring them to the navel, thumbs crossing each other, and say Justice.



First Sign.



Answering Sign.

ANSWERING SIGN.

Cross both arms above your head, right outside, palms outward, and say Equity.

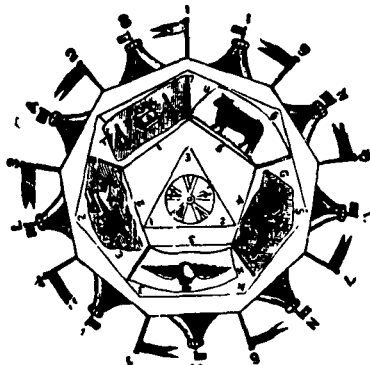
TOKEN, GRAND INSPECTOR INQUISITOR COMMANDER.

Place right foot to right foot, and right knee to right knee, take each other by the left hand, and with the right hand strike a gentle blow on the other's right shoulder.

SACRED WORD:—One says Justice, the other answers Equity. Both together say, So mote it be.



Token.



Camp, Sublime Prince of the Royal Secret.

SIGN.

Place the right hand open on the heart; extend it forward, the palm downwards and then let it fall by the right side.



Sign Sublime Prince of the Royal Secret.

TOKEN.



Token, Sublime Prince of the Royal Secret, 1st Position

Seize the sword with the right hand; unsheath it and carry it up to the right side, the hilt resting on the right hip, the point upwards. Place the right foot behind the left, so as to form a square, leaving a small distance between the feet thus arranged. Raise the left arm, the hand open and extended, as if to repulse an attack. Seize each other's left hand, the fingers interlaced. Then draw close to each other and embrace. One says *Hochmah*, (that is wisdom or philosophy,) and the other answers *Tsedakah*, that is, truth, justice and equity. (In some rituals these two words are said to be the sacred and pass of the degree.)



Token, 2nd Position.

BATTERY.

Is five strokes, by one and four; 0 0000.

THIRTY-THIRD DEGREE, OR SOVEREIGN GRAND

PREPARATION OF CANDIDATE, SOV
EREIGN GRAND INSPECTOR GENERAL.

The candidate is prepared by being divested of his shoes and hat; clothed in a black robe without sword or regalia; a lighted taper in his right hand and a black cable tow around his neck, the ends of which are held by the Illustrious Grand Master General of Ceremonies at the proper time. The Illustrious Grand Marshal retires to the Chamber of Reflection, and all being ready he strikes on the door of the Council Chamber.



Preparation of Candidate,
33rd Degree.

SIGN OF ORDER.

Left hand over the heart, fingers extend'd and close together.



Sign of Order.

PENALTY, 33d DEGREE.

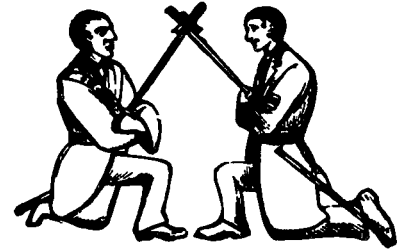
And should I knowingly or willfully violate the same, may this wine I now drink, become a deadly poison to me, as the hemlock juice drank by Socrates. (Drinks wine out of skull.) And may these cold arms forever encircle me. Amen. (Skeleton's arms enfold him.)



Skeleton Seizing Candidate when
Taking Oath 33rd.

FIRST SIGN.

Kneel on the left knee, cross the arms over the breast, then draw the sword, hold the point in the left hand and cross it with that of the opposite Inspector and give the



First Sign, S. G. I. G.

First Pass Word—"De Molay."

Answer—"Hiram Abiff."

Second Pass Word—"Frederick."

Answer—"Of Prussia."

SECOND SIGN.

Disengage swords, retain point in left hand, fall on both knees, kiss blade three times and give the

Sacred Words—"Micha, Macha, Bealim, Adonai."

"Who is like unto Thee, oh God."



Second Sign.

SIGN OF ENTRANCE.

Cross the arms on the breast, the head bowed down.

Battery. 00000 000 0 00.



Sign of Entrance.