/

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 OP THE ORDER, INTRODUCTION AND CRITICAL ANALYSYS 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

EIGHTH TO EIGHTEENTH DEGREE INCLUSIVE

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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 outsiders, 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, Cyclopedia, 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 Inspectior 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 Kites, 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.

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 rowdyism 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 I, 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 apostacy 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 apostacy; 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 Encyclopoedia, 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. Yernon. 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 Behold 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 sixtenths 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 874 to 883, 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 overt treasonable acts. Before his trial, we read in the Memoirs, page 383: "a letter was delivered by Swartwout to General Wilkinson, written in cypher." Barnard 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."

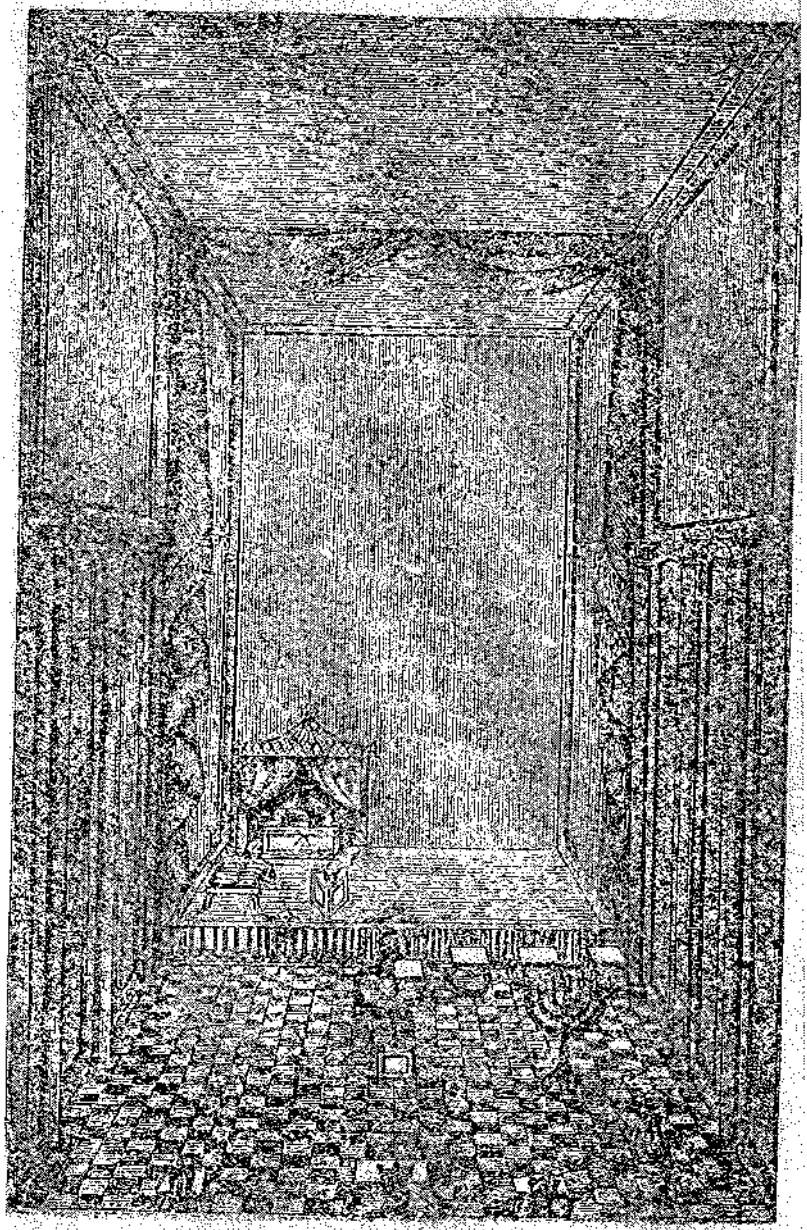
The above is taken from the speech of Edwards, commander in chief of the Minnesota Grand Consistory, Nov. 12, 1885.'

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 dis- fellowshipped 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 3 G. L., 46,) the asylum of the adherents of the house of Stuart, and hence the Rite is to some extent tinctured 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.

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.[2]

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 Grid, 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 tip their great Temple as a dwelling-place for Him who is the author of all truth."—Mackey's Encyclopaedia of Freemasonry, Article Temple, Symbolism of the.

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

Master. . .....Sun.
Orator .....Earth.
Secretary ..... Venus.
Master of Ceremonies .....Moon.
Expert .... Mars.
2nd Assistant.....Jupiter.
1st Assistant 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 lodge[4] 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 Encyclopaedia 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 Encyclopaedia 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.

Solomon 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.

Adoniram[6] 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 aprons[7] 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 sceptre 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 Encyclopaedia 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 Encyclopaedia 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

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 DAT

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.

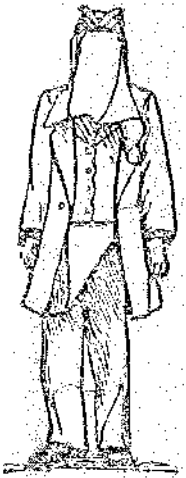
Solomon—(One rap.) Brethren will please be seated.

Sign of Silence.

Note 8. __ "In Scotch Masonry, Adoniram is introduced in the degrees of Secret Master, Prvvost 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.



Preparation of Candidate.

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.

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 Barth 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; OOO-OOO-O—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 resplendent 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"[9] (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 sepulcher.

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 affixed, inscribed with the letters J. M. B. within a wreath of 'acacia, and placed on the top of an obelisk." —Mackey'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 Elohim[10] he will abundantly pardon.

Note 10. — A name applied in Hebrew to any deity, but sometimes also to the true God. According to Lanci, it means the most beneficent. It is not, however, much used in Masonry»—MacKey's Encyclopaedia 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 regetted 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" 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 Encyclopaedia 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 Encyclopedia 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 Encyclopaedia of Freemasonry, Article Key,

Solomon then gives the following:



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.[14] (resplendent.)

Sacred Word—Adonai.[15]



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.

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

Note 15.—"In Hebrew being the plural of excellence for Adon, and sygnifying 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 excellentiae." The Talmudists also say, (Buxtroff,) 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 Encyclopaedia 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[16] 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[17] enclosing certain Hebraic characters, from which emanated nine beams of the Shekinah,[18] 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[18] name of the Grand Architect of the Universe, which was forbidden to be spoken by a law of Moses, inconsequence 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 delta. It is also the title given, in the French and Scottish Rites, to the luminous triangle which encloses, the ineffable name Mackey's Encyclopaedia 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 Encyclopaedia 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

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, Elohim (Supreme Judge.)
Als, (Powerful) Shadai (Omnipotent.)
Yzebrath, (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: 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 Encyclopaedia 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 called by the Hebrews chetub hamalachim, or the writing of the angels. Gaffarel says (Curios, Inouis. 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 oil these degrees by the Hermetic philosophy."—Mackey's Encyclopaedia 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 Circle[28] 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 Abiff; 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 Encyclopaedia 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 seven[24] branched Candlestick alludes to the seven planets. The Bye 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 Encylopaedia 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. 25

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."—Macoy's Encyclopaedia 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 Poperey overthrow Cromwell's Commonwealth—Similarity of Masonic Jugglery 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?—"One Stupendous Demoniacal Possession."

The Stuart Dynasty had fallen. The stream of English popular liberty, from incipient jury trial under Alfred; through Magna Gharta 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 Bamsay." 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," (Rehold 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 Antichrist, 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 flitting 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. 188.) 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 Mcrin 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.

McGlenachan 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 Hindustan; 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 robed 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 answers.

"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, genuflexions 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 demonaical possession."

CHAPTER V

FIFTH OR PERFECT MASTER'S[2] 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 Adoniram, the Inspector of the works at Mount Lebanon, and one Warden."— Mackey's Encyclopaedia 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 strewed with tears.[27]

The master represents the noble Adoniram,[28], Grand Inspector of King Solomon, he is styled Thrice Respect able 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,[29] 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[20]:—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, is in Masonry, the guttes de larmes, or drops of tears, are not painted blue, but white."—Mackey's Encyclopaedia of Freemasonry, Article Tears.

Note 28.—"Adoniram plays an important role in the Masonic system, especially in the high degrees."—Mackey's Encyclopaedia 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's Masonic Dictionary, Article Zerbal.

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:[32]—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:[84]—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 Encyclopaedia 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 Encyclopaedia 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[35]

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 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 are of a circle,"— Macoy's Encyclopaedia and Dictionary of Freemasonry, 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 36.—"(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 pyra- mids 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.

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

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 elu 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 Encyclopaedia 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*	Justice
	Second	Neatness		*Second*	Beauty
	Third	Decency		*Third*	Harmony
	Fourth	Sobriety		*Fourth*	Holiness

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,[38] is the vivifying life which pervades all nature, and the Urn implies the intellectual

Note 38.—"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 Encyclopaedia of Freemasonry.

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 Creator 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 slumbers,
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;
On 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 deg-

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

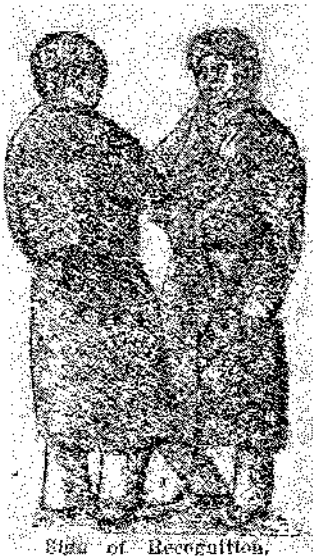
That I will defend my rights and respect the rights of others.

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.

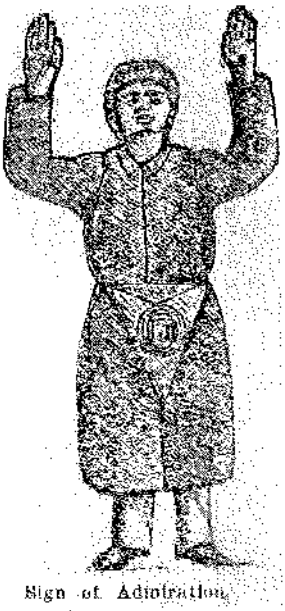
Adoniram—'Tis well my brother. (He then takes the end of the cord and draws it from his neck.) I divest you of the last ligature which betokens servitude and greet you with the sign of Recognition of a Perfect' Master on condition you will faithfully observe everything prescribed by our laws.



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 hand towards the right side and form a square.


Sign of Admiration.

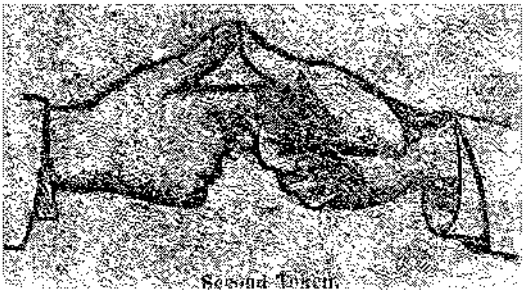
SIGN OF ADMIRATION.

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.



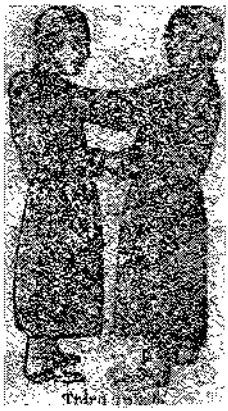
Second Token.

SECOND TOKEN.

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

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 JEWED:—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 39.—"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 Linnaeus, 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 everything 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 Gibberish of Freemasonry Admitted by Standard Authors—Stealing and Mangling 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."—Steinbrenaw's Origin and Early History of Masonry, page 138.

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 invisible 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 jobber. 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.
> View with me the autumnal gloom.
> Learn from thence your fate 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 built; 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.

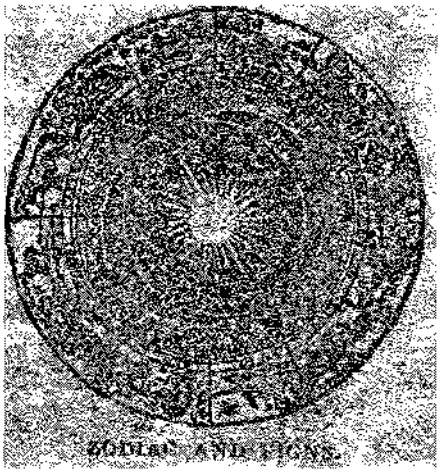
2. It degrades the Bible by fastening on it, in the minds of Masons, foolish falsehoods and fiction.

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.[40]

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:



Note 40.—"Intimate Secretary. (Secretaire intime.)—The sixth degree in the Ancient and Accepted Scottish Rite. Its emblematic color is black, strewed with tears; and its collar and the lining of the apron are red."- Mackey's Encyclopaedia of Freemasonry, Article Intimate Secretary.



VIRGO OR THE VIRGIN

DECORATIONS:—The [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 [lodge:] East, West and South.

TITLES:[41]—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 crosswords. 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,—"Its officers are only three: Solomon, King of Israel: Hyram, King of Tyre; and a Captain of the Guards," - Mackey's Encyclopaedia Of Freemasonry, Article Intimate Secretary.

APRON:[42]—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; 00, three times.

MORAL:[43]—That we should be careful never to offend a brother by prying into his secrets; and the criminality of eaves-dropping.[44]

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 conciliation removes anger."—Morris's Masonic Dictionary, Article Intimate Secretary.

OPENING CEREMONIES

INTIMATE SECRETARY'S[45] 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[46] 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."—Macoy'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 purlieus 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 anteroom.)

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."—Macoy'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;[48] 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 Masons."—Macoy's Encyclopaedia and Dictionary of Free- masonry, 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[49] 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[50] 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 Tito 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 pin egg, anti is very different from the curiosity or desire for knowledge which loads 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[52] 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 degrees 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.

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:

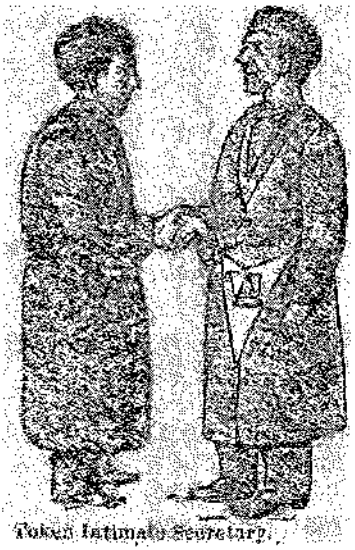


Sign Intimate Secretary.

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 Intimate Secretary.

Join right hands, the first one turns the other's hand and says, Berith[53] 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.'.
BATTERY:—Twenty-seven strokes, by three times nine,
0 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., a covenant. ' A significant word in several of the high degrees."—Mackey's Encyclopedia 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[56] 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." —Mackey'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.

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 pronunciation 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, 00000000 0.)

Hiram—(Nine knocks, 00000000 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 Protescism and popular government. Its scene is laid in Palistine 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 senses 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 Prance 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.[56]

This grade was originally instituted by King Solomon to aid in preserving peace and order[57] 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.



DECORATIONS:[56]—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 300 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 4x16. Hours of work, break of day, eight, two and seven.'—Morris's Masonic Dictionary, Article

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:[60]—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."—Macoy's Encyclopaedia and. Dictionary of Freemasonry, Article Provost and Judge.

OPENING CEREMONIES

PROVOST AND JUDGE. [61]

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. (Prevot 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, Joabert, 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 Cermonies, 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—Civi.

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

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

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



Answer to Sign.

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.

PASS WORD:—TITO, CIVI, Ky.

SACRED WORD:—Jachinai,[63] which is the plural of the word Jachin.

GRAND WORDS: — Izrach-Jah, Jehovah, Hiram, Stolkin, Geometrass[64] 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 Cahers 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.

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,[65] 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."—Macoy'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[66] 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 decrees 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 Menatzchim 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 Encyclopaedia 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 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?



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—Xinxe[68] 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.—"Xinxe. A significant word in the high degrees. Delaunay (Tuileur, p. 49) gives it as Xincheu, 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 ENCYCLO- paedia of Freemasonry. Article Xinxe.

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 trestle board.

Tito—What do the white and red roses mean?

Adoniram—The red[69] 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—(Baps 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

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 Religions.

Masons who have broken 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 forking 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 prophet 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 undestand. v. 18. He feedeth on ashes; a deceived heart hath turned him aside; that he can hot 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 Rite 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.

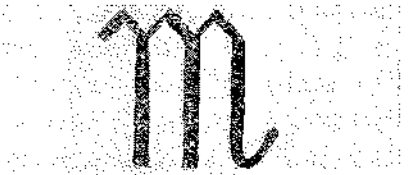
Moore aptly describes the devices of the false prophets and religious imposters in his "Veiled Prophet of Khorassan." thus:—

"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 the
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 INTENDENT OF THE BUILDING.[70]



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:[72]—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 Harodim; 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.

Thrice 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

EIGHTS 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 everything 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 possessed 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.)

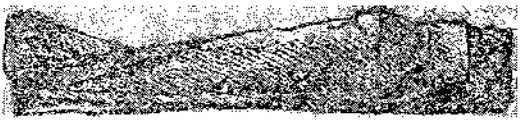
Expert—(Opens the door,) Let him be admitted.

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



Joabert Personating Hiram Abiff Dead to Sin and Vice 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 do 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, un- der 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 Much 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 trestle board 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.



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.

Note 72.—"Benkhurim. 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 Benkhurim.



Interlace the fingers of both hands, tum 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 Psalm lxviii, 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 ninth heaven; YAH is his name.' - Mackey's Encyclopaedia of Freemasonry, Article Jah.



Token, Intendant of Building.

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.[74]

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 xlix. 9, 'Judah is a lion's whelp.' "—Mackey'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. [75]

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 27 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."—Macoy'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?

Titst—Beauty (6 letters) Wisdome (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 uncleanliness.

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 go 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 tom 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 OP 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. 21k-) 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. Ajrt. Stuart Masonry.)

Thus by clear, abundant Masonic 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 Beast. 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.[76]



SAGITTARIUS 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 76.—"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 an arm holding a bloody head by the hair. The sash is a broad black 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 villainy, 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." —Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Elected Knights or 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 Stolkin, 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 poinard 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; 000000000 with his poniard.

(All the brethren knock eight quick, and one slow, 00; 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, has been engaged in an execrable deed of villany, 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 elu degrees and the one on which the whole elu 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, 00; when the brethren resume their former po sitions.)

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; 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 Abiram") 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 invest 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

Note 78.—"Abiram. One of the traitorous craftsmen, whose act of perfidy forms so important a part of the third degree, receives in some of the high degrees the name of Abiram Akirop. 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 Ahiram.

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.[79]

All—Vengeance.

Most Sovereign—Brother Adoniram, yon 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

Note 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 (Memoires, 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 nekam is used in Masonry in precisely the same sense in which it is employed by the prophet Jeremiah (1, 15) when he speaks of nikemat Jehovah, "the vengeance of the Lord"—the punishment which God will inflict on evil-doers."—Mackey's Encyclopedia 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 0.)

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, 000000000; 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[80] 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 assassan.—Mackey's Encyclopaedia of Freemasonry, Article Akirop.

ram Abiff, certainty 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 author- ity 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.

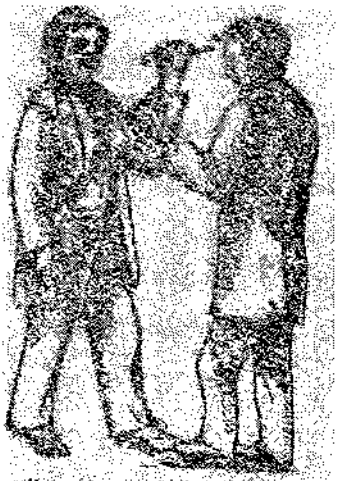
OBLIGATION MASTER ELECT OF NINE.

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 Nine[81] 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.[82]

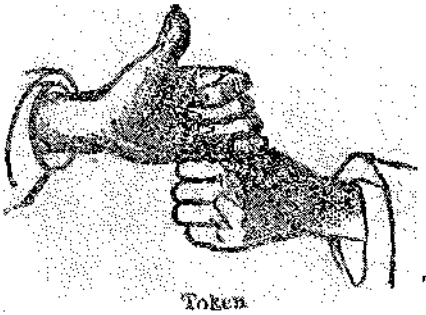
Note 81.—"Elect of Nine. [Scotch Masonry.]—The sixth degree conferred in the Lodge of Perfection, Scotch Rite, and the ninth upon the catalogue of that system. There is a Master with the title of Most Potent, representing Solomon, with one Warden styled Grand Inspector, representing Stolkyn, a Treasurer, 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 flecked with blood, having a bloody arm holding by the hair a bloody head: on the movable part a bloody arm with a poinard. The jewel is a poinard. The age is 8x10. The lesson is prudence in judgment."—Morris's Masonic Dictionary, Article Elect of Nine.

Note 82.—"According to the Masoretic pointing, Nakam. 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.



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:—Nelcam; answer Nekah.

BATTERY:—Nine strokes by eight and one; 000000.

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 commited 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; 000000000; 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 him-self 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 83.—"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 Stolkin, and a Junior Warden, styled Introductor; 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 poinard. Hours of work, 5 a. m. to 6 p. m. The lesson is the certainty of divine justice."—Morris's Masonic Dictionary, Article Master Elect of Fifteen.

senting Jubelum[84] (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, Introductor.

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 84.—"And so we may through these mingled English and French corruptions trace the genealogy of the word Jubelum; thus, Ghiblim, Giblim, Gibalim, Chibbelum, Jiblime, Jibelum, Jabelum, 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 o 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 Giblim, or rather from Gibalim 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.)

Introductor—[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.)

Introductor—(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.

Introductor—[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[86] of our respectable Master Hiram A bill: 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,

Note 85.—"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, strewed 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.

Note 86.—"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 Encyglopaedia of masonry, Artiste 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[67] 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 began to work in the quarries of Bendaca.[88] I have also written to King Maacha of Cheth to have

Note 87.—"Bengabee. [Scotch 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.—"Bendekar. 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 the son of him who divides or pierces. In some old rituals we find Bendaca a corruption."—Mackey's Encyclopaedia of Freemasonry, Article Bendekar.

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. 39 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 Thuileur, makes him King of Tyre, and calls him Mahakah."—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 a audience with your majesty.

King Maacha—Let them be admitted.

Expert— (Goes to the door, knocks five, 00000; an opens it.) Let them be admitted.

Master of Ceremonies with candidate and attendant enter, approach the throne and kneel on one knee.

Master of Ceremonies—Most Powerful King Maacha Solomon our King, hearing that a number of his subject had fled from Jerusalem and taken shelter in this country and are at this present time working in the quarrie 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. (Hand 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 you guards and conduct these brethren from Jerusalem to the quarries of Bendaca, cause strict search to be mad therein, and if the murderers are found, let them be bound in chains and delivered to the embassy, to be send 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

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.)

Introductor—(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 Bendaca.

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.)

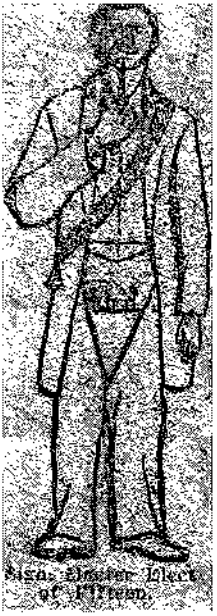
OBLIGATION MASTER ELECT OF FIFTEEN.

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 posession of the secrets of the degree.



Sign, Master Elect of Fifteen.

SIGN.

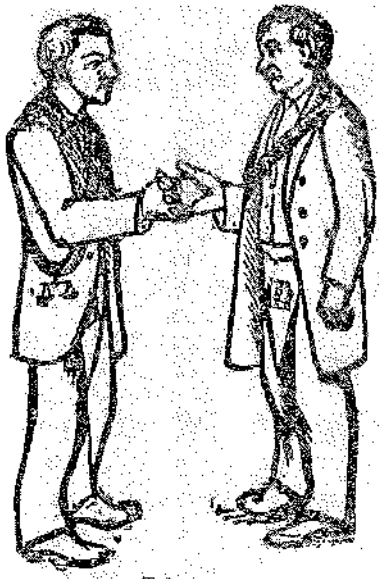
Place the point of the poniard under the chin, and draw it downward to the waist, as if in the act of ripping open the abdomen.

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 0000000000.

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.

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 ad 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[90] or the evil principle attended by darkness and chaos.

In the mysteries of the Egyptians, they were Typhon[91] he enemy and assassin of Osiris[82] assisted by Serapis and Amenthis. 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,[85] aided by the

Note 90.—"Ahriman. The principle of evil in the system of Zoroaster, and as such opposed to Ormuzd, the principle of good. He emanated.

I pure, from the primitive light, and was the second born—Ormuzd being the first; but Ahriman, 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 Ahriman.

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."—Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Osiris.

Note 937—"Ormuzd was the principle of good and the symbol of light, and Ahriman the principle of evil and the symbol of darkness, in the old Persian religion."—Mackey's Encyclopaedia of Freemasonry, Article Ormuzd and Ahriman.

Amshospands and Szeds. They all agree in fixing the period of the victory in the zodical 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[94] 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 asassins[95] had retired there, thinking themselves safe.

Note 94.—"Bengabee. Found in some old rituals of the high degrees for Bendekar, 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 95.—"Those who trace Speculative Masonry to the ancient solar worship, of whom Ragon may be considered as the exponent, find 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 Philip 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, symbolized 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 Zoroastic 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 Romvel, Gravelot and Abiram. In the Scottish Rite we find the names given in the old rituals as Jubelum 'Akirop, sometimes Abiram, Jubelo Romvel and Jubela Gravelot. Schlerke and Oterfut are in some of the German rituals, while other Scottish rituals have Abiram, Romvel and Hobhen. 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 arsepubis 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[96]) 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 Stuarts 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 antiburgher 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 third 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."—Mackey'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

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 wheresoever 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 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 Apple tree 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 Oravelot, 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, 89, 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 worshiping the "father of lies," affirm that "Masonry knows no punishment but expulsion from the lodge!!!"

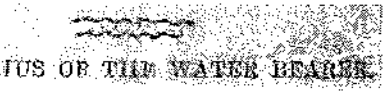
The venerable and beloved Dr. Aydelotte, President of Woodward College, Cincinnati, when asked by a city pastor, who had taken twenty-one degrees: "What is the matter with Masonry?" replied:»Matter with Masonry! It is lie all over." The holy man had long before renounced the three degrees he had taken. (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 intented these degrees for money and the hopes of promotion by replacing Popery on the throne of England rushing Protestantism in Europe, and free government throughout the world.

CHAPTER XVII

ELEVENTH DEGREE OR SUBLIME KNIGHTS ELECTED.



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."—Macoy's Encyclopedia and Dictionary of Free- masonry, Article Sublime Knight Elect.

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 you 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, 0000000.) I declare this Chapter of Sublime Knights Elected open. (One rap; all are seated.)

CHAPTER XVIII

ELEVENTH DEGREE OR SUBLIME KNIGHTS ELECTED.[98]

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 elu.). 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.

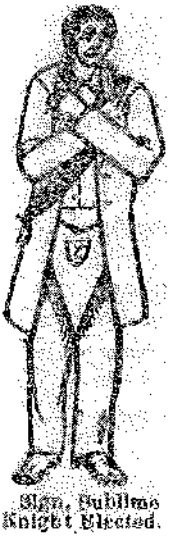
I ---------- promise and swear on the same obligations I have already taken and contracted to keep secret the degree of the Sublime Knights Elected, with which I am going to be entrusted, as well in regard to masons under this degree as to the profane. I furthermore promise to adore my God, to be faithful 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.)



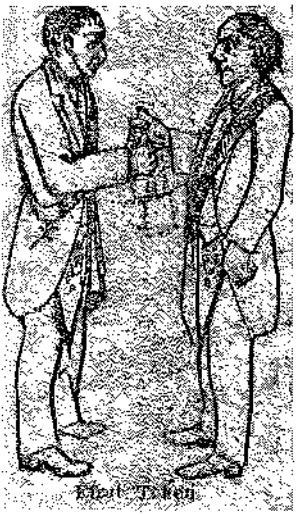
Sign, Sublime Knight Elected.

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 Neder, 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 indispensibly 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?

How 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.

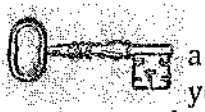
If the gift you make of your heart is pure, it will become a true figure of it, and he will not reject the offering of it if all that lies in it is worthy to be offered to him.

You also see the Urn; it was there Solomon ordered the heart of Hiram Abiff[100] 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 reinflame 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 acknowledge

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[101] Masters Elected, and the twelve tribes of Israel.

Thrice Puissant—What are the names of the twelve Masters Elected?

Inspector—Joabert, Stolkin, Terry, Morphy,[102] Alycuber, Dorson, Kerim, Berthemen, Tito, Zerbal, 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 Encyclopaedia 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 Encyclopaedia of masonry, 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 Ephram.
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.
Zerbal 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—Xinxe, 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?

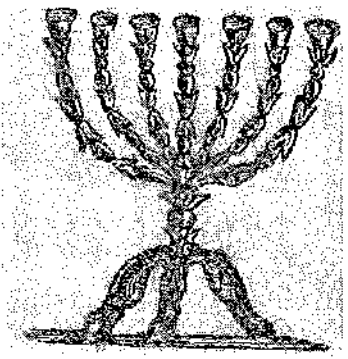
Inspector—The ark of alliance, the golden box, the two palm trees, the candlestick[103] with seven branches and the veil which is drawn up.



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 veil[104] 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.

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 cherubim[105] 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 b e" (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—Eise 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

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,[106] 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, 0000000; 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 Dreariest 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 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, Masons 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 ML 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.