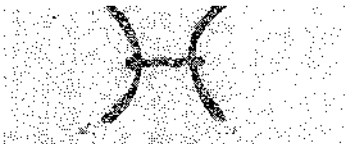
CHAPTER XIX

TWELFTH DEGREE OR GRAND MASTER ARCHITECT.[107]



PISCES OR THE FISHES.

The first eleven degrees of the Ancient and Accepted Rite are a complete course of architecture, and a long and serious study of human nature having been necessary thus to lead man from his primitive state of nakedness to the beneficent forms of society, it must be acknowledged that a mason thus experienced in the practical science of his profession, has a right to an increase of knowledge; each mason has his peculiar talent and merit, which deserves a proportionate reward, but a mason who by dint of labor has succeeded in ascertaining the origin of things and in combining them together for the good of mankind, is truly a Grand Master Architect.

Note 107.—"Grand Master Architect. The twelfth degree of the Ancient and Accepted Rite. In this the principles of operative Masonry become prominent; it is a purely scientific degree, in which the rules of architecture and the connection of the liberal arts with Masonry are dwelt upon. Although the lectures on the Fellow-Craft degree illustrate architecture from the same point of view, the subject is susceptible of great extension, and under the "Grand Master Architect" numerous details illustrative of the temple dedicated to the Most High by the wisest man might be worked out. In the absence of distinct information upon many points there is some exercise for the imagination in furnishing a complete description of Solomon's Temple, which was an astonishing and magnificent work for the time in which it was built; and it seems to have been distinguished from all other temples of remote antiquity by its sumptuousness of detail. The principal officers of this degree are the Master, denominated Thrice Illustrious, and two Wardens. The body is styled chapter, and is decorated with white hangings, strewed with crimson flames; the ornaments are the columns of the five orders of architecture, and a case of mathematical instruments."—Macoy's Encyclopaedia, and Dictionary of Freemasonry, Article Grand Master Architect.

DECORATIONS:—This assembly is. called a Chapter. It must be hung with white tapestry strewed with red flames.

The five orders of architecture should be delineated in the Chapter, together with a representation of the North Star in the North, and seven (7) small stars surrounding it in form of the Ursa Major, signifying that as the North Star is a sure guide to mariners so should virtue be the guiding star of every Grand Master Architect.

TITLES:—The master seated in the East represents King Solomon, and is styled Most Powerful; before him a table with a case of mathematical instruments upon it. The Senior Warden in the West is called Grand Inspector; before him a table with instruments upon it. Junior Warden in the South, the same.

CLOTHING:—The brethren are clothed as in the preceding grade, with the order, jewel and apron of a Grand Master Architect. Solomon wears a white robe.

APRON:—White lined and bordered with black. In the centre of the apron is a pocket.

ORDER:—Blue ribbon from the right shoulder to the left hip, at the bottom hangs hangs the jewel.

JEWEL:—Is a square medal with equal sides. On one side of the medal must be engraved four half circles with seven stars. In the centre is a triangle with the letters G. A. interwoven thus. On the reverse must be engraved the five orders of Architecture; on the top is a level, and below,a square, compass and a cross; in the centre are the letters R.'.M.'. Below the columns are their initials: Tuscan, Doric, Ionic, Corinthian and Composite.



OPENING CEREMONIES

GRAND MASTER ARCHITECT.[108]

Most Powerful—(Strikes 0 00.)
Senior Warden—(Strikes 0 00.)
Junior Warden—(Strikes 0 00.)
Most Powerful—What is your duty Brother Inspector?
Senior Warden—Most Powerful the Chapter is well tyled and the profane cannot penetrate into our mysteries.

Most Powerful—Are you a Grand Master Architect?
Senior Warden—I know what is contained in a perfect case of mathematical instruments.

Most Powerful—What is contained in a simple case?
Senior Warden—A compass with five points, a parallel rule, a scale, a compass of proportion, a protractor, on which are engraven 180 degrees.

Most Powerful—Where were you received an Architect?

Senior Warden—In a white place figured with flames.

Note 108.—"Grand Master Architect. (Grand Maitre Architect.) The twelfth degree in the Ancient and Accepted Scottish Rite. This is strictly a scientific degree, resembling in that respect the degree of Fellow Craft. In it the principles of architecture and the connection of the liberal arts with Masonry are unfolded. Its officers are there—a Master and two Wardens. The Chapter is decorated with white and red hangings and furnished with the five orders of architecture and a case of mathematical instruments. The apron is white, lined with blue, and the jewel is a gold medal, on which are engraved the orders of architecture. It is suspended by a stone-colored ribbon."—Mackey's Encyclopaedia of Freemasonry, Article Grand Master Architect.

Most Powerful—What do they mean?

Senior Warden—The white signifies the purity of the heart and the flames the zeal of the masters.

Most Powerful—What do the stars in the North mean?

Senior Warden—That virtue should guide every mason in his actions, as the North Star does the mariner in his navigation.

Most Powerful—What is the hour?

Senior Warden—The evening star has risen; night and doubt prevail.

Most Powerful—Since it is so, let us study to find out path.

Most Powerful—(Knocks 0 00.)

Senior Warden—(Knocks 0 00.)

Junior Warden—(Knocks 0 00.)

Most Powerful—(Opens the case of instruments) this box is opened.

N. B.—On a square altar is placed the balance of the preceding degree and at each corner of the altar, four columns, Doric, Tuscan, Ionic and Corinthian, which with the Composite Column supporting the balance make the five orders. To each string of the balance is now attached a star, (total six stars) which with the nine pointed stars already suspended to the balance, and which now represents the North star, makes the seven stars of the Ursa Minor.

CHAPTER XX

TWELFTH DEGREE OR GRAND MASTER ARCHITECT.

INITIATION.

The candidate must be decorated as a Sublime Knight Elected.

Master of Ceremonies—(Knocks 0 00.)

Grand Inspector—Most Powerful, there is an alarm at the door.

Most Powerful—Brother Expert, ascertain the cause of that alarm.

Expert—(Goes to the door knocks 0 00; and opens it.) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—Brother Joabert not being satisfied with the knowledge he has already attained, and the dignities conferred on him, finds he cannot measure distance beyond the reach of his limbs, nor can he find his path through darkness, or in unknown places.

Expert—Most Powerful, it is Brother Joabert who, not being satisfied with the. knowledge he has already attained and the dignities conferred upon him, finds he cannot measure distance beyond the reach of his limbs, nor can he find his path through darkness, or in unknown places.

Most Powerful—Let him be admitted.

Expert—Let him be admitted.

Master of Ceremonies enters with the candidate and stands him between the altar and the West, facing the East.

Most Powerful—Brother Joabert, what seek you here?

Master of Ceremonies—Most Powerful, Brother Joabert not being satisfied with the knowledge he has already attained and the dignities conferred upon him finds he cannot measure distance beyond the reach of his limbs, nor can he find his path through darkness or in unknown places.

Most Powerful—Brother Joabert, the desire to know these things is most laudable and should be gratified and for the purpose of teaching them I have established this school of Architects for the instruction of the craftsmen employed in building the temple, to animate them with a desire of arriving at Perfection in the Royal Art. But before you can be admitted as a member of this school of Architects, you must give me undoubted proof of your knowledge and skill in the degrees you have already taken.

Most Powerful—Brother Joabert, are you a Secret Master?

Master of Ceremonies—Most Powerful, I have the honor of being received and acknowledged as such.

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See page 52.]

Most Powerful—Brother Joabert, are you a Perfect Master?

Master of Ceremonies—Most Powerful, I have seen the circles and the square placed oh the two columns across.

Most Powerful—Give the Sign, Token and Word to the Junior Grand Warden. (He turns and gives them.) [See pages 79, 80 and 81.]

Most Powerful—Brother Joabert, are you an Intimate Secretary?

Master of Ceremonies—Most Powerful, I am, (lifting up his eyes.)

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See pages 102 and 103.]

Most Powerful—Brother Joabert, are you a Provost and Judge?

Master of Ceremonies—Most Powerful, I have distributed justice impartially to all the workmen.

Most Powerful—Give the Sign, Token and Word to the Junior Grand Warden. (He turns and gives them.) [See pages 122 and 123.]

Most Powerful—Brother Joabert, are you an Intendant of the Building?

Master of Ceremonies—Most Powerful, I have taken the five steps of exactitude, I have penetrated into the inner parts of the temple, I have seen the Hebrew character, the mysterious J's without knowing what they meant.

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See pages 142, 143 and 144.]

Most Powerful—Brother Joabert, are you an Elected Master of Nine? - Master of Ceremonies—Most Powerful, the ballot alone has determined that matter and I have been made acquainted with the cave.

Most Powerful—Give the Sign, Token and Word to the Junior Grand Warden. (He turns and give them.) [See pages 169 and 170.]

Most Powerful—Brother Joabert, are you an Illustrious Elected of Fifteen.

Master of Ceremonies—Most Powerful, my zeal and my work have procured me this degree.

OBLIGATION GRAND MASTER ARCHITECT.

I promise and swear on the obligations I have already taken and contracted to keep secret the degree of Grand Master Architect with which I am going to be entrusted; as well in regard to masons as to the profane.

I further promise to adore my God, to be faithful to my King and Country, to be charitable to my neighbors and brothers, submitting myself, in case of any infraction of this my obligation, to have my body severed in two, my memory lost and looked upon as infamous and foresworn. I further promise and consent that my name may be written in red letters and hung up in the Chapter as a mark of my infamy.

So God and his Holy Evangelist keep me; amen.

Most Powerful - Senior Grand Warden. (He turns and gives them.) [See pages 197 and 198.]

Most Powerful—Brother Joabert, are you a Sublime Elected Knight?

Master of Ceremonies—Most Powerful, my name will inform you.

Most Powerful—Give the Signs, Token and Word to the Junior Grand Warden. (He turns and gives them.) [See pages 218 and 219.]

Most Powerful—Brother Joabert, it gives me joy unspeakable to find you thus skilled in our Royal Art, and as a reward for the faithful and meritorious, I will now confer upon you the degree of Grand Master Architect; come and contract your obligation.

Master of Ceremonies then causes him to take three square steps to the altar, where he kneels and takes the obligation.

take three square steps to the Senior Warden who will invest you with the Sign, Token and Word of a Grand Master Architect.

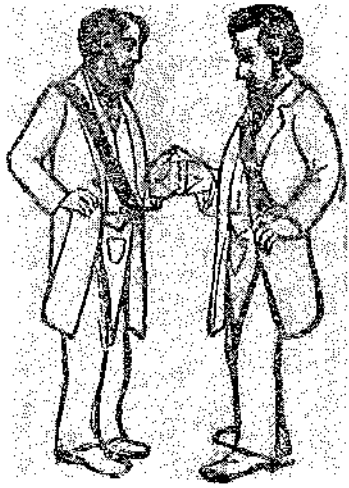
He does as ordered when the Senior Warden invests him as follows:



Sign Grand Master. Architect.

SIGN, GRAND MASTER ARCHITECT.

Slide the right hand into palm of the left as if holding a pencil in one hand, and in the other a tracing board; make the motion of tracing a plan on the palm of the left hand, every now and then directing the eyes towards the Grand Master as if drawing by dictation.



Token.

TOKEN, G. M. ARCHITECT.

Join right hand to the other's left, interlacing the fingers; place the left hand on the hip; the brother will do the same with his right hand.

pass-word:—Rab-banaim.[109]

SACRED WORD:—Adonai.

Note 109.—"Rabbinical Hebrew, and signifying 'the chief of the architects.' A significant word in the high degrees."—Mackey's Encyclopaedia Freemasonry. Article Rabbanaim.

BATTERY:—Three stroke, by one and two; 0 00.

MARCH—Make three step so as to form a square, the first step slow, the two others somewhat quicker.

HOURS OF WORK—Open on the day when Solomon commenced the building of the temple. Close on the day the temple was completed.

MORAL—That virtue is as necessary as talent to every Grand Master Architect.

Senior Warden—Brother Joabert, you will now take three square steps to the altar and face the Most Powerful. (He does so.)

Most Powerful—Brother Joabert, Solomon determined to form a school of Architects for the instruction of those who conducted the work of the temple, to encourage and improve such as were worthy, and to promote from thence those whose zeal and discretion should make them deserving the highest degree of perfection, induced him to create the degree of Grand Master Architect..

Solomon, full of justice, and foreseeing the events which were likely to. take place, willing to recompense the zeal and virtue of the Sublime Knights, that they might approach nearer the Celestial Throne of the Great Architect of the Universe, induced him to cast his eyes on those who were last made Illustrious Knights in order to effect the promise which God made to Enoch, Noah, Moses and David, that if through ardour they penetrated into the bowels of the earth, it would not avail unless divine providence permitted it.

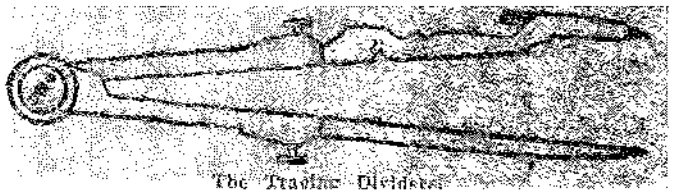
The improvements you will now make, Brother Joabert, in the study of geometry will no doubt procure you the means of unfolding the most sublime knowledge. Upon the altar now before you, behold a case of mathematical instruments for that purpose, Containing first,

the parallel ruler, second, the tracing dividers, third, the scale of parts, fourth, sector, fifth, the protractor; and behold also the Polar Star. Brother Joabert, by the help of these we are enabled to measure all distances and guide ourselves through darkness and unknown places.



The Parallel Ruler.

First—The Parallel Ruler enables us to draw two lines equi-distant from each other at every point; so that they never can meet, which signifies that the agreement of the works of the Grand Architect is determined by means of equalizing opposition of forces; and hence, that in human government the division and balancing of powers is essential.



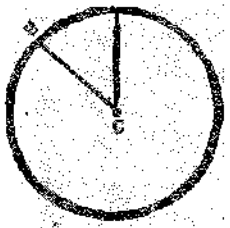
The Tracing Dividers.

Second—The Tracing Dividers enable us to draw distinct and perfect circles and to mark the points they give us. This signifies that we must have a distinct design before we act.



The Scale of Parts.

Third - The Scale of Parts enables us to make all our designs proportionate, so that all the parts and incidents will agree together in fulfilling the object we seek to accomplish. This signifies that truth is self consistent and every distinct truth agrees with all other truths hence so that one deed may not ultimately clash with another,



The Sector.

Fourth—The Sector enables us to adapt our proportions to the limits assigned. This teaches us to reduce our designs to the measure of our means and time.



The Protractor.

Fifth—The Protractor enables us todraw angles from a given point and to protract and measure lines at all distances.

This shows the necessity of having a fixed and sure beginning in order to discover truth, or to act with confidence.

Sixth—The North Star demonstrates the universal harmony and stability of the works of the Grand Architect of the Universe. In fact the whole planetary system presents a field worthy the attention of the whole civilized population of the globe, and more particularly the members of the masonic institution—which was originally a school of science.

Each and every planet has by the Grand Architect of the Universe been assigned to some definite position and all of them so arranged by divine wisdom to act in concert with each other; the combination of which produces to our view an arrangement, the extent of which the human mind cannot comprehend. Some of them are designed to shed light to this planet,earth, and among those and the greatest of all is the Sun which spreads light and lustre to all within its circle.

You, my worthy brother, having passed through the intermediate degrees and having been endorsed by these Grand Master Architects who now surround you, and among whom you are now admitted a member, it

becomes my duty as the Most Powerful to call your attention to that great power of attraction known as the North Star, and although it does not shed as brilliant rays of light as others, yet it is of equal importance, and in fact, without its assistance all mankind would be like a blind man groping his way over the trackless ocean or through the prairies of forests, which stand as temporary barriers to the walks of man and the waves in the exercise of their irresistible power, advance or recede as nature or God directs, and as the needle is ever true to the pole by which the mariner can at all times know the course he is pursuing. Let it teach you this moral:

You are now on board the ship of life, tossed about on the boisterous sea of trouble, bound for eternity. The breakers of malice and persecution surround your craft, the quicksands of deceit and hypocrisy are beneath you, close under your lee are the rocks of perdition. Now my illustrious brother, is the auspicious moment, place your trust in the Great Architect of Heaven and Earth, take justice for your Polar Star, prudence at the helm, temperance for your guide, let your sails fill with the gentle breeze of charity and you will in the end find yourself moored in that peaceful harbor, where the wicked cease from troubling and the weary are at rest. (Shuts the case of instruments.)

My brother, apply these to all things, moral, mental, social, religious and political and then we will be proud of you as a Grand Master Architect, to which dignity you are now admitted and to which you are now devoted, which will procure you knowledge sufficient to take away the veil from before your eyes which yet remains there and will enable you to arrive at the perfect and sublime degree. By practicing the many valuable lessons you have learned in the preceding grades, and above all the study of geometry, and by making virtue your guide through the journey through life, we hope and trust that you will be fitted for the duties of a Grand Master Architect, and gain admission into the

secret place where you may rest from your labors, and with joy unspeakable, contemplate the pillar of beauty.

My brother, the history of the degree which you have just now taken is short. I would merely say to you that masonic tradition informs us that King Solomon established this grade with a view to forming a school of Architecture for the instruction of the craftsmen employed in the building of the temple and to animate them with a desire of arriving at perfection in the Royal Art.[110] He was a prince equally renowned for his justice, wisdom and foresight; he therefore desired to reward the faithful and meritorious craftsmen, so that by perfection in the Art, they might be better prepared to approach the throne of God.

He accordingly, for this purpose cast his eyes upon the Grand Masters of the workmen. The Sublime Knights Elected as persons properly qualified to assist him in preparing for the fulfillment of the promise made to Enoch, to Moses and to David, that in the fullness of time, God would dwell in a fixed temple and that his name should be there.

Thus my brother, ends the degree of Grand Master Architect.

Note 110.—If I were to define. Freemasonry as an art I should say that it was an art which taught the construction of a spiritual temple, just as the art of architecture teaches the construction of a material temple. And I should illustrate the train of ideas by which the Freemasons were led to symbolize the Temple of Solomon as a spiritual temple of man's nature, by borrowing the language of St. Peter, who says to his Christian initiates: 'Ye also, as lively stones, are built up a spiritual house.' And with great emphasis, and as still more illustrative, would I cite the language of the Apostle of the Gentiles—that Apostle who, of all others, most delighted in symbolism and who says: 'Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

And this is the reason why Freemasonry is called an art.

Having thus determined the conditions under which Freemasonry becomes an art the next inquiry will be why it has been distinguished from all other arts in being designated, par excellence, the Royal Art. And here we must abandon all ...thought that this title comes in any way from the connection of Freemasonry with earthly monarchs—from the patronage or the membership of kings. Freemasonry obtains, no addition to its intrinsic value from a connection with the political heads of states. Kings, when they enter within its sacred portals, are no longer kings, but brethren."—Mackey's Encyclopaedia of Freemasonry, Article Royal Art.

CLOSING CEREMONIES

GRAND MASTER ARCHITECT.

Most Powerful—Brother Inspector, give me the sign?

Inspector—(Gives it.)

Most Powerful—(Opens his case of instruments and says:) Let us work, (all the brethren present arrange their instruments on the table three by three.)

Most Powerful—(Puts his left hand on the compass of proportion, leaning on his right.) Brother Inspector do you know only this work?

Inspector—I comprehend another.

Most Powerful—Give me the token.

Inspector—(Advances and gives it.)

Most Powerful—Give me the pass-word.

Inspector—Rab.

Most Powerful—Go on, Brother Inspector.

Inspector—Ba.

Most Powerful—Make an end.

Inspector—Naim.

Most Powerful—(Makes a triangle with his compass and rule and says,) my dear brethren, we will finish.

All—(Replace their instruments in their cases) we finish.

Most Powerful—Brother Inspector, what's the hour?

Inspector—The two principles are reconciled, and beauty is generated, the morning star has risen.

Most Powerful—(Strikes 0 00.) Brother Inspector give notice that this Chapter is closed.

Inspector—(Strikes 0 00.) Brethren you will please take notice that this Chapter is closed.

Junior Warden—(Strikes 0 00.) Brethren you will please take notice that this Chapter is closed.

All give, the sign and the Chapter is closed.

HISTORICAL ANALYSIS

TWELFTH DEGREE OR GRAND MASTER ARCHITECT.

Masonic Tom-foolery and Sham—The Imposition of Pretended Scientific Instruction—Object in Falsifying History.

Macoy (Note 107) declares this degree "purely scientific." And, though, the lodge is still called a Chapter by the clerical inventors, mathematical instruments and columns representing the five orders of architecture are introduced, and the lodge-master, now called "Most Powerful," opens a case of instruments upon a table surrounded by members and says: "Let us work." And after their going through some ceremonial shams, says: "We will finish." And all respond, "We finish;" and put up their instruments. Now to see that this is mere tom foolery and sham, one has only to look on a Masonic procession and see who compose it.

Judge Daniel H. Whitney, of Belvidere, Boone County, Ill., while Worshipful Master of Lodge No. 60 in that place, wrote to the Grand Master of the Grand Lodge of Illinois a letter dated July 6, 1861, in which he says:

"I find myself associated as a Mason with drunkards, blackguards, loafers, gamblers, whore-masters and murderers."

And being tried for this and other statements, Judge Whitney gave in proof facts, from the criminal records of the county, etc. Now the town of Belvidere and its

lodge, would compare favorably with other towns and lodges in the country, and Judge Whitney testified that there were upright citizens who were members of that lodge; yet, to put mathematical instruments in the hands of any lodge in the United States, with a view to learn or practice the science of geometry or architecture would be simple bald imposture; an imposition which would justify the belief that the men who practiced it had other, ulterior and sinister objects, which they were seeking to conceal by so shallow a pretense.

The only rational object and use of this Twelfth Degree is that it gives a drill requiring the candidate to give the signs of the French degrees from the Fourth up to the Twelfth; to unify and strengthen the imposture, an object kept constantly in view.

It is noticeable that no prayer is inserted in this degree; not even to the "Grand Architect," Adonai, or other impudent substitutes for the Bible names of God, which appear in the prayers of this rite.

It is noticeable also that The Most Powerful calls Masonry,»The Royal Art" a title given it by Charles II, (see Rebold', p. 54,) which leads Mackey (Note 110) to a dishonest attempt to disprove the true historic source of that title, because, forsooth, kings who join the lodge are only "brethren."

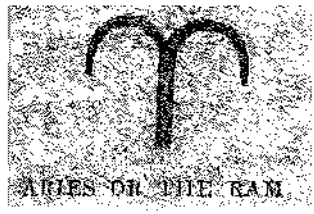
And yet, Mackey himself, in his articles on Ramsay, Stuart Masonry, etc., gives abundant proof that our Scottish Rite sprung up in France, where and when "the lodges were composed of Scotch conspirators and accomplices of the Jesuits." (Art. Stuart Masonry.)— That they by Masonry restored Charles and Popery to the British throne, and that Ramsay altered Masonry to suit the French nobility, and that the title Royal

Art" given Masonry by Charles, was adopted and used in that French system, sent here by Morin; and that our American Masonry is that system. And this attempt to obliterate the meaning of the title, "Royal Art" in this degree, to make the»lodge popular in our Republic, by denying its history and well known source is a part of its one grand system of fraud and falsification.

Mackey's home was Charleston, S. C., the seat of the Pike Supreme. Council, whose rite was brought there by Morin from a»Council of Emperors" in Paris. And the attempt to obliterate the Romish and»Royal" origin of the Scottish Rite can only succeed by abolishing history. As well attempt to prove that its Supreme Commander, Pike, did not fight against the United States flag at Pea Ridge; and that "Empire" was not the object of the secession rebellion.

CHAPTER XXI

THIRTEENTH or ROYAL ARCH'" DEGREE.



This is an important and interesting grade in the ineffable series for this reason; the more a Freemason progresses in the study and practice of his Sublime Art the more he feels a desire to penetrate the secrets of nature and to approach its Divine Author. Matters that have only been obscurely hinted at and darkly shadowed forth in the preceding grades, in this, rapidly culminate towards the development of the grand mystery of masonry, fully explained in the Sublime Degree of Perfection.

The dark clouds and mists that have hitherto veiled the sacred mysteries now begin to be dispelled; the glorious dawn illumines the East with its bright effulgence and its rays penetrate into dark and hidden places.

Note 111.—"Royal Arch Masonry. That division of Speculative Masonry which is engaged in the investigation of the mysteries connected with the Royal Arch, no matter under what name or in what Rite. Thus the mysteries of the Knight of the Ninth Arch constitute the Royal Arch Masonry of the Ancient and Accepted Scottish Rite just as much as those of the Royal Arch of Zerubbabel do the Royal Arch of the York and American Rites." - Mackey's Encyclopaedia of Freemasonry, Article Royal Arch Masonry.

In this degree, the candidate travels successively through the Nine mystic Arches of the First Cause or Principle, Existence, God, Immortality, Fortitude, Toleration, Power, Mercy and Joy, which is the term of every successful labor.

This degree is closely connected with that which follows it, and forms a beautiful, solemn and impressive introductory to it.

DECORATIONS:—This assembly is styled a College, and as much as possible ought to be holden in a most secret place, a vault underground without doors or windows; in the centre of the top of said vault must be a trap door large enough to admit a man. The vault is supported by nine arches, on each of which is written one of the following names: Principium, Existens, Po- tens, Eternitas, Infinitum, SoluS, Misericors, Sapientia, Justus.

This college should be hung with red and white hangings and illuminated by nine lights; three in the East, three in the West and three in the South.

TITLES:—There must be five officers in the college. The Master seated in the East under a canopy, represents Solomon, and is styled Thrice Puissant Grand Master. He is clothed in a yellow robe, over which he wears a royal mantle of blue satin; a crown is upon his head and a scepter in his hand; he also wears the order and jewel.

The second officer represents Hiram King of Tyre, seated on the left of Solomon, clothed in a purple robe, over which he wears a yellow mantle, together with the, order and jewel; a crown is upon his head and a sword in his hand.

The third officer represents Jabulum or Zabulon"[112] the Grand Treasurer, seated in the North, clothed in a blue robe, and wearing round his neck a white ribbon from which is suspended a Golden Key; on the ribbon is pained the initials J.'.V.'. I.'. O.'. L.'. meaning Inveni Verbum in ore leonis.

The fourth officer represents Joabert, seated in the South, and is styled Grand Secretary; is clothed in blue.

The fifth officer represents Stolkin, seated in the West, and is styled Grand Inspector. He is clothed in a 3lue robe, wearing the order and jewel, with a sword in his hand.

Not less than three can be initiated at one time.

All the other brethren are clothed in black robes and caps, with the apron, order and jewel of the degree.

APRON:—Purple silk, bordered with white, on it a triangle.

SASH:—A broad purple ribbon, worn from the right shoulder to the left hip, (in some lodges instead of the sash a collar of the same color is worn) to which is suspended the jewel.

jewel:—A Golden Triangle, on one side of which is engraved the Delta of Enoch with rays; on the other the trap-door of a vault.

Note 112.—"Zabulon. The Greek form of Zebulun, the tenth son of Jacob. Delaunay (Thuilleur, p. 79) says that some ritualists suppose that it is the true form of the word of which Jabulum is a corruption. This is incorrect. Jabulum is a corrupt form of Giblim. Zabulon has no connection with the high degrees, except that in the Royal Arch he represents one of the stones in the Pectoral."—Mackey's Encyclopaedia of Free- masonry. Article Zabulon.

OPENING CEREMONIES

ROYAL ARCH[113] DEGREE.

Thrice Puissant—Brother Inspector, what place are we in?

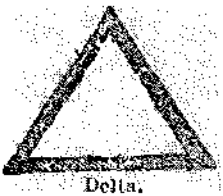
Inspector—Thrice Puissant, we are in the most sacred place in the earth.

Thrice Puissant—How came you in this sacred place:

Inspector—By, an effect of providence.

Thrice Puissant—Explain this to me.

Inspector—I dug in the ancient ruins of Enoch.[114]



Delta.

I penetrated through nine arches underground, and in the end I found the Delta which God had promised the Holy Patriarchs should be found in fullness of time.

Thrice Puissant—What is the Delta?

Note 113.—"The history of the degree has been a subject of much dispute, but all agree that it is the birth of the 18th century. The best substantiated theory is, that to the learning and talent of Chevalier Ramsey, tutor to James the Second, the germ of the degree is due, and that its origin must be set at about the year A. D. 1740. The peculiar form of the degree differs greatly in different countries. We have the authority of the masonic traveler, E. D. Cooke, that the English Royal Arch system has no other resemblance to the American form than the one word which constitutes the mystic key to the whole; that in history, purposes, order of succession, terms, paraphernalia and obligations the two are radically different. In all countries it is esteemed as the complement of the Master Mason's degree."—Morris's Masonic Dictionary, Article Royal Arch Mason.

Note 114.—"Enoch. The degeneracy of mankind became so great before the flood, and their perversions of pure antediluvian Masonry so grievous, that, according to our traditions, Enoch feared the genuine secrets would be lost and swallowed in the predicted deluge. To prevent which he hid the grand secret, engraven on a white oriental porphyry stone, in the bowels of the earth; and being apprehensive that the morality and science which had been embodied in Freemasonry with such care would be absorbed in the general destruction, to preserve the principles of the science, he built two pillars near the spot where they were concealed, with an inscription in hieroglyphics, importing that near it was a precious treasure, which had been dedicated to God."— and Dictionary of Freemasonry, Article Enoch.

Inspector—A golden triangle, replenished with a great light, on which was engraved by Enoch, the great and mysterious name of the Great Architect of the Universe.

Thrice Puissant—Who are you.

Inspector—I am what I am, my name is----------.

Thrice Puissant—Do you know the true pronunciation of the name of the Great Architect of the Universe?

Inspector—It is a sacred name only known by the Grand Elect, Perfect and Sublime Masons.

Thrice Puissant—What is your quality?

Inspector—A Knight of the Royal Arch.

Thrice Puissant—How were you received in this degree?

Inspector—Solomon in company of Hiram King of Tyre, to recompense my zeal and constancy, created me into this degree, with Joabert and Stolkin my companions.

Thrice Puissant—Have you anything else to desire?

Inspector—Yes, the Sublime Masonry known by the name of Perfection.

Thrice Puissant—God may perhaps permit one day that your wishes may be accomplished, and recompense you according to your deserts.

Thrice Puissant—(Strikes five; 00 000. All rise and form a circle round the Ark.)

Thrice Puissant—Let us pray.

PRAYER.

Great Architect of the Universe, adorable God in all, be so kind and exact our desires in this moment when we beg thy divine goodness, In thyself is the true wisdom to which we aspire, and by the strength of thy

favor we may hope for thy wisdom which shall make the beauty we dare to consecrate to them: That is to say, its beauty may purify our hearts in which we desire continually that you may reside. Amen.

Thrice Puissant—(Strikes five; 00 000 with his hands.)

Hiram King of Tyre—(Strikes five; 00 000; with his hands.)

Inspector—(Strikes five; 00 000 with his hands.)

Treasurer—(Strikes five; 00 000 with his hands.)

Secretary—(Strikes five; 00 000 with his hands.)

Solomon and Hiram now kneel down at the Delta or Ark, with the sign of admiration, after a little while they help each other and rise; and all the brethren kneel and make sign of admiration.

Thrice Puissant—(Strikes one; 0. All help and raise each other.)

Thrice Puissant—Brother Inspector, give notice that this Royal College is open.

Inspector—Brethren you will please take notice that this Royal College is open.

Thrice Puissant—(Strikes one; 0, All retire to their places.)

CHAPTER XXII

THIRTEENTH OR ROYAL ARCH DEGREE.[115]

INITIATION.

Master of Ceremonies prepares the candidates in the ante-room as Grand Master Architects.

Master of Ceremonies—(Knocks five; 00 000.)

Inspector—Most Thrice Puissant, there is an alarm at the door.

Thrice Puissant—Brother Expert, ascertain the cause of that alarm.

Expert—(Goes to the door, knocks two and three, then opens the door.) Who knocks at the door of our college to interrupt our deliberations?

Master of Ceremonies—These three whose names are Toub, Bahani, Hamelabel; Light, Labor and Affection, aspire to recover the true name of God, which has remained buried for ages under the ruins caused by superstition and despotism.

Expert—Are they willing to descend into the bowels of the earth to seek for the treasure?

Master of Ceremonies—They are.

Note 115.—"Royal Arch of Ramsay. The system of Royal Arch Masonry invented early in the last century by the Chevalier Ramsay. It was the first fabrication of the Royal Arch degree in an Independent form, and, although rejected by the English Masons, has been adopted as the basis of the system in many of the continental Rites. The thirteenth degree of the Ancient and Accepted Scottish Rite is probably e very fair representation of it, at least substantially. It exercised some influence also upon Dermott and Dunckerley in their composition of their Royal Arch systems."—Mackey's Encyclopaedia of Freemasonry, Article Royal Arch of Ramsay.

Expert—(Shuts the door.) Thrice Puissant, there are in the ante-room three brethren who aspire to recover the true name of God, which has remained buried for ages under the ruins caused by superstition and despotism.

Thrice Puissant—What are their names?

Expert—Toub, Bahani and Hamelabel; Light, Labor and Affection.

Thrice Puissant—Are they willing to descend into the bowels of the earth to seek for the treasure?

Expert—They are, Thrice Puissant.

Thrice Puissant—Let them be admitted.

Expert—(Opens the door.) Let them be admitted.

Master of Ceremonies—(Enters with the candidates and conducts them to the Altar.) Thrice Puissant, I have the pleasure of introducing to you three, brethren, whose names are, Toub, Bahani, Hamelabel; Light Labor and Affection, who aspire to recover the true name of God, which has remained buried for ages under the ruins caused by superstition and despotism.

Thrice Puissant—How can they hope to find it, brother Inspector?

Inspector—With affection for their motives, thought for their guide and labor as their means, they hope to remove the ruins and penetrate the depths which conceal the treasure they covet.

Thrice Puissant—Brethren, you are at liberty to perform the work you propose, and may the Great Architect of the Universe crown your efforts with success.

Brother Expert, lead the candidates to the place of search.

(Expert leads the candidates to the East in front of the Ark of Alliance.)

Thrice Puissant—My brethren, Enoch[118] before the good, desiring to preserve the .knowledge of the name of God for future ages, and hoping that one day the decendants of Noah might be able and worthy of learning it, built a sacred vault in the bowels of the earth, closed the entrance with a key-stone and marked the pot by means of two pillars, Strength and Beauty.

On the pillar of Beauty, he inscribed the methods of Art, and on the pillar of Strength, he inscribed the rules of moral action.

In the vault below, he had placed the Cubic Stone of Wisdom, by which a knowledge of the name of the Great Architect of the Universe might be obtained. Heretofore, my brethren, you have not been able to open the sacred vault which is symbolized by the Holy Ark before you. If your intentions are good, your mind clear and your hands diligent, God will permit you to remove the key-stone and penetrate the depths.

Thrice Puissant—Brother Expert, you will now cause me of the candidates to remove the lid of the Ark, and lift the first of the Arches. (Which is done.)

Expert—Principium.

Thrice Puissant—God is the principle, the owner of all things, the great supreme cause and Universal Father.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the second of the Arches. (Which is done.)

Note 116.—"Enoch. [Scotch Masonry.]—The name of this patriarch is introduced in Scotch Masonry in the degree of Knights of the Ninth or Royal Arch. He was born A. M. 622, and was translated without seeing death, A. M. 987. He is fabled to have built a subterranean temple upon the spot afterwards known as Mt. Moriah. This he dedicated to God. Therein he deposited the secrets of Ineffable Masonry, which remained undiscovered until the days of Solomon. He also built two great pillars, respectively of brass and marble, and upon them indicated by hieroglyphics the fact that the sacred treasures lay beneath."—Morris's Masonic Dictionary, Article Enoch.

Expert—Existens.

Thrice Puissant—God is life; in him we live and have our being.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the third of the Arches. (Which is done.)

Expert—Potens.

Thrice Puissant—God is power, all things are subject to his unlimited dominion and irresistible strength.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the fourth of the Arches. (Which is done.)

Expert—Aeternalis.

Thrice Puissant—God is eternal, without beginning and without end, unto him the past, the present and the future are one.

Thrice Puissant—Brother Expert, you will now cause, one of the candidates to lift the fifth of the Arches. (Which is done.)

Expert—Infinitum.

Thrice Puissant—God is infinite, he dwelleth in all, with all, and beyond all. He is the centre which bath no circumference. He is the light which shines in every direction, without measure or limit.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the sixth of the Arches. (Which is done.)

Expert—Solus.

Thrice Puissant—God is one. Than him there is no other. His design and will are single and immutable.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the seventh of the Arches. (Which is done.)

Expert—Misericors.

Thrice Puissant—God is love, his unbounded and inexhaustable mercy is our trust and our hope, and giveth joy throughout the Universe.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the eighth of the Arches. (Which is done.)

Expert—Sapientio.

Thrice Puissant—God is wisdom, he knoweth all things, past, present and future, and there is no mystery unknown to him, for his understanding is the arch of nature.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the ninth of the Arches, (Which is done.)

Expert—Justus.

Thrice Puissant—God is justice, his mercy and truth giveth the weight on one side, and on the other, his judgments are perfect.

Expert—(Raises his hands in admiration, bends the knee to the ground and exclaims,) Jehovah.

Thrice Puissant—My brethren, when of old, the chosen three had traveled the nine arches, they came to a Dome and beheld upon the Cube Stone[117] the resplendant Delta, on which the true name of the Great Architect of the Universe was impressed in letters of dazzling light, they fell on their knees, made the signs of admiration and exclaimed, Jehovah, as you have done. But they were not able to pronounce the ineffable name. Nevertheless they hastened to inform Solomon and Hiram King of Tyre of their wonderful discovery, and the two kings caused the Cube Stone and Delta to be placed in a sacred vault of nine Arches similar to the ancient one. This sacred vault was beneath the temple immediately under the Holy of Holies, where the Ark of Alliance was preserved.

Note 117.—"Cubical Stone. This symbol is called by the French Masons pierre cubique and by the German cubik stein. It is the Perfect Ashlar of the English and American systems. See Ashlar, Perfect."- Mackey's' Encyclopaedia of Freemasonry, Article Cubical Stone.

And to reward the three discoverers of the lost word, he appointed them the guardians of the inestimable treasure. Are you willing to accept the office?

Expert—We are.

Thrice Puissant—Brethren, the Great Architect of the Universe hath done you the greatest of favors, it is him who hath chosen you to discover the most precious treasure of masons, and you are his elected. I give you joy of it. Brother Expert you will now conduct the candidates to the Altar, there to contract the most solemn obligation, and I will reward them for their labor.

OBLIGATION, ROYAL ARCH DEGREE.

I------do promise before the Great Architect of the Universe and this Puissant Royal Assembly, never to reveal the secrets which are to be entrusted to me, especially what is to be revealed to me of the sacred mysteries. I promise to renew my zeal for masonry, and my friendship for my brethren, and never to separate myself from this Royal Lodge but by leave from the Most Powerful Grand Master, and of his Grand Officers.

I promise never to reveal or consent that a mason shall be received into this degree, but according to our laws. I further promise to observe at all times, the Statutes and Regulations which shall be prescribed to me by this Royal Lodge and to acknowledge at all times the Council of Princes of Jerusalem and of the Royal Secretary for the Sovereign Chief of the Royal Art, if furnished with authentic title, and submit myself to their decrees, to sign my submission to the most authentic act of it.

And if I fail in this, my present engagement, I consent to suffer all the pains of all my former obligations, my body to be exposed as food to the ferocity of the wild beasts.

Go God help me in righteousness and equity.

Thrice Puissant—By virtue of the authority and

power in me vested as Thrice Puissant Grand Master of this Royal Lodge, I do hereby proclaim you Knights of the Royal Arch, and faithful guardians of the Sacred Treasure. Arise Sir Knights, I greet you.

Thrice Puissant—Brother Expert, you will now conduct the candidates to our brother Inspector in the West, who will invest them with the secrets of this degree, as a reward for their labors.

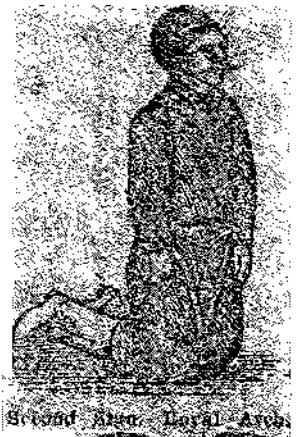
Expert conducts them to the Inspector who gives them the sign.

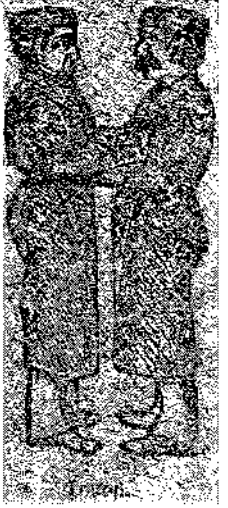


SIGN.

Admiration raise the hands to heaven, the head leaning on the left shoulder, fall on the right knee.

Second—Adoration, fall on both knees.





TOKEN.

Place your hands beneath the other's arms, as if to help him to rise, saying at the same time, Be of Good Cheer.

The other returns the token, saying Jabulum.

BATTERY:—Five strokes, by two and three; 00 000.

SACRED WORD:—Jehovah.

HOURS OF LABOR:—From evening until morning.

Inspector—Brother Expert, you will, now conduct the brethren to the East, to listen to the discourse by the Grand Orator.

DISCOURSE BY GRAND ORATOR.

My brethren, it is my intention at this time to give you a clearer account than you have yet been acquainted with of masonry, of which at present you barely know the elements. In doing this, it will be necessary to explain to you some circumstances of very remote antiquity. Enoch,[118] son of Jared, was the sixth son in descent from Adam and lived in the fear and love of his God. God appeared unto him in a dream and spoke to him by inspiration and communicated to him as follows: As thou art desirous of knowing my name, follow me and I will acquaint and teach thee. After this a mountain seemed to rise to the heavens, and Enoch[119] was carried there, when God showed him a golden triangular plate, enlightened brilliantly and his ever blessed name engraved thereon in Hebrew characters. He gave strict orders never to pronounce it.

After that Enoch seemed to be carried underground perpendicularly through nine arches, and in the ninth arch he saw the same brilliant plate with the same

Note 118,—"Enoch. Though the Scriptures furnish but a meagre account of Enoch, the traditions of Freemasonry closely connect him, by numerous circumstances, with the early history of the Institution."— Mackey's Encyclopaedia of Freemasonry, Article Enoch.

Note 119.—"The circumstances which ocurred at that time are recorded in a tradition which forms what has been called the great Masonic "Legend of Enoch," and which runs to this effect:

Enoch, being inspired by the Most High, and in commemoration of a wonderful vision, built a temple underground and dedicated it to God." —Mackey's Encyclopaedia of Freemasonry, Article Enoch.

characters and a flaming light around it, which he had seen before.

Enoch being full of the spirit of the most high God, built a temple underground and dedicated it to God, accompanied with nine arches, one above the other, in the same form as that he had seen in his dream. Methuselah[120] the son of Enoch, constructed the building without being acquainted with his father's motives.

This happened in that part of the world which was afterwards called the land of Canaan, and since known by the name of the Holy Land. Enoch[121] caused a triangular plate of gold to be made, each side of which was a cubit long. He enriched it with the most precious stones and encrusted the plate upon a stone of agate of the same form. He then engraved upon it the ineffable characters and placed it on a triangular pedestal of white and black marble, which he deposited in the deepest arch. When Enoch's temple was completed, he made a door of stone and put a ring of iron therein by which it might be occasionally raised, and placed it over the opening of the arch, that the matters enclosed therein might be preserved from the universal destruction

Note 120.—"His son, Methuselah, constructed the building, although he was not acquainted with his father's motives for the erection. This temple consisted of nine brick vaults, situated perpendicularly beneath each other and communicating by apertures left in the arch of each vault."—Mackey's Encyclopaedia of Freemasonry, Article Enoch.

Note 121.—"Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones and encrusted the plate upon a stone of agate of the same form. On the plate he engraved, in ineffable characters, the true name of Deity, and, placing it on a cubical pedestal of white marble, he deposited the whole within the deepest arch.

When, this subterranean building was completed he made a door of stone, and, attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it over that the aperture could not be discovered. Enoch himself was not permitted to enter it but once a year."—Mackey's Encyclopaedia of Freemasonry, Article Enoch.

impending, and none but Enoch[122] knew of the treasure which the arches contained. And behold the wickedness of mankind increased more and became grievous in the sight of the Lord, and God threatened to destroy the whole world.

Enoch[123] perceiving that the knowledge of the Arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences, for the posterity of those whom God should be pleased to spare, built two great pillars [124] on the top of the highest mountain; the one of brass, to withstand water, the other of marble, to withstand fire, and he engraved on

Note 122.—"A writer in the Freemason's Quarterly Review says, on this subject, that " it seems probable that Enoch introduced the speculative principles into the Masonic creed, and that he originated its exclusive character," which theory must be taken, if it is accepted at all, with very considerable modifications.

The years of his life may also be supposed to contain a mystic meaning, for they amounted to three hundred and sixty-five, being exactly equal to a solar revolution. In all the ancient rites this number has occupied a prominent place, because it was the representative of the annual course of that luminary which, as the great fructifier of the earth, was the peculiar object of divine worship."—Mackey's Encyclopaedia of Freemasonry, Article Enoch.

Note 123.—"Enoch himself is but the symbol of initiation, and his legend is intended symbolically to express the doctrine that the true Word or divine truth was preserved in the ancient Initiations."—Mackey's Encyclopaedia of Freemasonry, Article Enoch, Legend of.

Note 124.—"The legend goes on to inform us that after Enoch had completed the subterranean temple, fearing that the principles of those arts and sciences which he had cultivated with so much assiduity would be lost in that general destruction of which he had received a prophetic vision, he erected two pillars—the one of marble, to withstand the influence of fire, and the other of brass, to resist the action of water. On the pillar of brass he engraved the history of the creation, the principles of the arts and sciences, and the doctrines of Speculative Freemasonry as they were practiced in his times; and on the one of marble he inscribed characters in hieroglyphics, importing that near the spot where they stood a precious treasure was deposited in a subterranean vault.

Josephus gives an account of these pillars in the first book of his Antiquities. He ascribes them to the children of Seth, which is by no means a contradiction of the Masonic tradition, since Enoch was one of these children. 'That their inventions,' says the historian, 'might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire and at another time by the violence and quantity of water, they made two pillars—the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries, to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day.'"—*Mackey's Encyclopaedia of Freemasonry, Article Enoch.*

the marble, pillar hieroglyphics, signifying that there was a most precious treasure concealed in the Arches underground, which he had dedicated to God.

And he engraved on the pillar of brass, the principles of the liberal arts, particularly of masonry. Methuselah was the father of Lamech who was the father of Noah, who was a pious and good man, and beloved by God. And the Lord spake unto Noah, saying: "'Behold, I will punish the sins of mankind with a general deluge. Therefore build an ark capable of containing thyself and family as also a pair of every living creature upon earth, and those only shall be saved from the general destruction which I am about to inflict for the iniquities of the people."

And God gave unto Noah[125] a plan by which the Ark was to be constructed. Noah was one hundred years in building the Ark; he was six hundred years old when it was finished, and his son, Seth, was ninety-nine. His father, Lamech, had died a short time before, aged 777 years. There was not at this time any of the ancient patriarchs living save Methuselah, the grandfather of Noah, who was about 969 years old, and it is supposed that; he perished in the general ruin.

The Ark being finished, Noah agreeable to the instructions he had received from the Most High, went into it with his family, and took with him such things as he was commanded. The flood took place in the year of

Note 125.—"Noah. In all the old Masonic manuscript Constitutions that are extant, Noah and the flood play an important part of the 'Legend of the Craft.' Hence, as the Masonic system became developed, the Patriarch was looked upon as what was called a patron of Masonry. ' And this connection of Noah with the mythic history of the Order was rendered still closer by the influence of many symbols borrowed from the Arkite worship, one of the most predominant of the ancient faiths. So intimately were incorporated the legends of Noah with the legends of Masonry that Freemasons began, at length, to be called, and are still called 'Noachidae,' or the descendants of Noah, a term first applied by Anderson, and very frequently used at the present day."—Mackey's Encyclopaedia of Freemasonry, Article Noah.

the world 1656, and destroyed most of the superb monuments of antiquity.

The marble pillar of Enoch fell in the general destruction, but by divine permission the. pillar of brass withstood the water, by which means the ancient state of the liberal arts and particularly Masonry has been handed down to us.

We learn from Holy Writ the history of succeeding times till the Israelites became slaves to the Egyptians, from which bondage they were freed under the conduct of Moses their leader to go and take the promised land. We also learn from the annals of those that were found in the archives of Scotland, that in a certain battle the Ark of Alliance was lost in a forest and the same was found again by the roaring of a Lion who ceased to roar and crouched on the approach of the Israelites. Said lion had a short time before devoured a great number of the Egyptians who had attempted to carry away the same. The lion keeping in his mouth the Key of the Ark, and on the approach of the High Priest he dropped the Key and retired at a distance, crouching and tame, not offering the least violence to the chosen people.

The same Divine history particularly informs us of the different movements of the Israelites until they became possessed of the land of promise and of the succeeding events until Divine providence was pleased to gave the sceptre to David, who though fully determined to build a temple to the Most High, could never begin that honor being reserved for his son.

The Bible also instructs us that Moses was well beloved of God and that he spoke to him on Mount Sinai in a burning bush and communicated to him his Divine Laws, and many promises renewing an alliance with

him and then gave him the true pronunciation of his Holy name by which he would always be invoked.

It was at this time that Moses replied, "Who Art Thou?" 'God said AHIH AHIH ASHR is my true name, I am a strong and zealous God."

Solomon being the wisest of princes had fully in remembrance the promises of God to Moses, that some of his successors in[1] fullness of time should discover his holy name, and his wisdom inspired him to believe that this could not be accomplished until he had erected to the living God a temple in which he might deposit the precious treasure. Accordingly Solomon began to build in the fourth year of his reign, agreeable to the plan given him by David, his father, upon the Ark of alliance. He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem.

On digging for the foundation of Solomon's temple, they found an ancient ruin of a very large edifice and a quantity of riches, such as Vases, Gold and Silver Urns, Marble Porphyry, Jasper and Agate Columns, with a number of precious stones which were all carried to Solomon.

This virtuous King presuming that on that spot before the deluge perhaps, a temple had been erected and fearing it had' been dedicated to the service of some false God, and fearing lest the true name of Deity might be profaned in that place, he would not build there, after which they were unable to find any more precious treasure.

The temple of Solomon was built as we are instructed by masonry and as we know by the melancholy death of Hiram Abiff.

Solomon in building, caused to be erected underground a cavern of nine arches, and which he named the Secret Vault. In this sacred vault he caused to be deposited a triangular pedestial of white and black marble with the ineffable name of Deity encrusted thereon, on a triangular plate the same as was deposited by Enoch.

This Solomon called by inspiration the pillar of beauty, for reason of the beautiful arch which it supported, and the sacred treasure which providence had designed to be encrusted thereon.

To arrive at the Sacred Vault, you were obliged to pass through a long narrow passage of nine arches following one another by a communication underground from the palace of Solomon.

To this place Solomon used to go in company of Hiram King of Tyre and Hiram Abiff privately, to enter on holy matters.

The loss of Hiram Abiff deprived the two Kings of this satisfaction as the number of two was insufficient to enter there; and as three were absolutely necessary, they were at a loss who they should choose to supply the place of Hiram Abiff. Some Master Intendants, Sublime Elected Knights and Grand Master Architects were informed of the presence of the King of Tyre at Jerusalem, and they were not ignorant of the fact that when Hiram Abiff was alive that Solomon had a particular place underground called the Secret Vault [128] only

Note 126.—"Vault, Secret, As a symbol, the Secret Vault does not present itself in the primary degrees of Masonry. It is found only in the high degrees, such as the Royal Arch of all the Rites, where it plays an important part. Dr. Oliver, in his Historical Landmarks, (vol. ii., p. 434,) gives, while referring to the building of the second Temple, the following general detail of the Masonic legend of this vault.

'The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate sojourners are said to have discovered our ancient stone of foundation, which had been deposited in the secret crypt by Wisdom, Strength and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The discovery having been communicated to the prince, prophet and priest of the Jews, the stone was adopted as the chief corner-stone of the reedified building, and thus became, in a new and more expressive sense, the type of a more excellent dispensation. An avenue was also accidentally discovered, supported by seven pair of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city. The secret vault which, had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace; but at the destruction of Jerusalem the entrance having been closed by the rubbish of falling buildings, it had been discovered by the appearance of a keystone amongst the foundations of the sanctum sanctorum. A careful inspection was then made, and the invaluable secrets were placed in safe custody.'"—Mackey's Encyclopaedia of Freemasonry, Article Vault, Secret.

known to the two Kings and the deceased. These brethren went to the two Kings and entreated them to introduce them into that secret place. When the two Kings were renewing their alliance, Solomon answered them with arms extended and head inclining, in this way: "You cannot expect it, God will admit you one day to the knowledge of what you now desire."

Some days after Solomon sent for three Masters named Joabert, Stolkin and Guiblim and gave them orders to search once more in the ancient ruins where they had already found many treasures, in hopes of finding more.

They departed to fulfill the King's orders and after arriving at the designated spot, Guiblim in working with a pick-axe, met with a large iron ring. He at once hailed his companions and they concluded something of extraordinary value must have been deposited there. The three brethren then labored with great ardour and zeal with shovel and crow and cleared away the earth that covered the ring, when they found it was fixed to a perfeet square stone, which with great labor and pains they raised and found it covered a most dismal great cell.

Guiblim proposed to descend, and for that purpose they fixed a rope around his body and let him down, with the understanding that if he wished to be raised, he should make it manifest by shaking the rope. Guiblim accordingly descended and found himself in an arched vault, in the pavement of which he found another opening. He descended into that, and there also he found another opening through which he went, which brought him into a third vault and made the like observation of a fourth opening but was afraid to pursue his search; he therefore shook the rope and ascended.

He acquainted his companions with the observations he had made and proposed they should descend in turns

to make further observations, but they positively refused, Guiblim accordingly descended on the following conditions: that through every arch he would shake the rope slightly, and if he wished to ascend he would shake the rope violently.

When he arrived in the sixth arch he shook the rope and was hauled up again. He told Joabert and Stolkin that he had been in six arches and had observed an opening to descend further, and proposed for one of them to descend as he had worked hard and was afraid to venture. This however frightened Joabert and Stolkin so much that they absolutely refused to go down. This raised the zeal of Guiblim, and with a lighted flambeau he descended on the former conditions. When he was entering the ninth arch a parcel of the stone and mortar fell suddenly down from the top and his flambeau went out when he perceived the rays of the sun penetrating lively, briskly and directly on a golden triangular plate adorned richly round with precious stones, the brightness of which so affected Guiblim, it almost deprived of sight. He immediately made the sign of admiration which was the same as Solomon and Hiram King of Tyre had made when they desired to be admitted in the Sacred Vault and Sublime Degree.

Guiblim fell prostrate on his knees, his right hand before his eyes, his left behind his back. Shaking the rope three times, on which Joabert and Stolkin drew him up and he recounted to them the amazing things he had seen in the ninth arch. By this account to them they proposed to descend together by a rope ladder made for that purpose. The three accordingly descended, in the ninth arch and being amazed as was Guiblim, they also fell prostrate thereat, and after having got the better of their surprise they went and raised Guiblim

and both exclaimed, Hamaluhick Guiblim, that is to say: Guiblim is a good man, we must keep and recompense him. They then examined the gold plate on which they perceived some characters which they did not understand. Said plate was encrusted on the top of an agate stone of the same form. They admired the plate with respect and conceived that the characters meant the Sacred name of God, which name was only known to Solomon, Hiram King of Tyre and Hiram Abiff. It seemed to them that after the death of Hiram Abiff the two Kings not being a sufficient number could never bestow this degree upon those who aspired thereto, but they hoped to receive it by the circumstances of their finding the precious treasure. They concluded to raise the Cube Stone on which this golden plate was fixed and carry it to Solomon. It was at break of day when they arrived. The King of Tyre being with Solomon in his apartment, who on beholding the precious treasure were struck with such admiration that they both mutually made the sign of admiration and fell on their knees.

Solomon first recovering from his surprise and seeing King Hiram still on his knees and not yet recovered, Solomon raised him and said Hamaluhick Guiblim.

The two Kings examined the characters of the gold plate and found it to be the ineffable name of God, but could not explain any part thereof to the three elected. Solomon told them that the Great Architect of the Universe had bestowed on them the most signal favor, and had chosen them to discover the most precious and rare treasure of masonry. You are his Elected and I wish you joy! In recompense for their zeal, fervor and constancy he created them Knights of the Royal Arch, as they were the only ones that discovered the same and by which discovery the arch was called the Royal Arch.

He also promised to give them an interpretation of the sacred and mysterious characters which they saw on the Golden Triangular Plate.

The three elected observed to Solomon that, the first word he and the King of Tyre spoke to them was the same they had mutually pronounced in the Ninth Arch on seeing the treasure.

They also recounted to the two Kings everything they had done and seen, by which they had precisely found the Sign, Token and Word of this degree, known by the title of Knights of the Royal Arch. Solomon then explained to them that the promise of God was accomplished of his promise to Noah, Moses and David his father, that one day the true name of him by which he was to he invoked should, be discovered on a golden plate, but should be forbidden to write it and have permission only to letter it for their consolation, but never to pronounce or speak it, and to be very circumspect in lettering it.

You know the Master's Word was lost at the construction of the temple by the tragic scene of Hiram Abiff, our Grand Master Architect; and now my dear brethren we are happy to have at this present moment the true characters which we intend soon TO give you the interpretation and pronunciation of. We have now nothing to do but to recompense you with justice, to the merit due your work. You are now stamped by the divine hand and certainly merit this signal favor.

The two Kings and three Knights took the precious treasure and carried it to the Sacred Vault by the private way through nine arches, of which none had any knowledge but themselves. They arrived at the pillar of Beauty, and thereat, worked together to encrust the

plate on the pedestal. The two Kings seemed gloriously rejoiced in work with the trowel on that thing which God had destined should be done by their hands only.

After they had finished their work, the whole five prostrated themselves to adore the Great Architect of the Universe, giving him homage, thanks and praise for his favorable decree in their favor. The brilliancy of the plate, the splendor of the rubies and diamonds, placed one on the other, was sufficiently light for the place without the aid of artificial light.

After their work was done the two Kings changed the name from Secret to Sacred Vault, known only by the Grand Elect, Perfect and Sublime Masons.

It was now time to recompense the three Masters and Knights of Royal Arch, Guiblim, Joabert and Stolkin.

The two Kings accordingly gave them the degree of Grand Elect Perfect and Sublime Masons, explaining the Sacred Word engraved on the golden plate, which was the true name of the most Sacred Omnipotent, and told them it was the name by which he would be invoked. A pronunciation which has suffered much and hath been greatly corrupted. It is very certain that from the different varieties of this word, the Moors have taken their Jubar, and the Latins their Jupiter, as the true pronunciation was not a little lost of the greatest of names.

Moses having been taught by the Great Architect himself, relative to the efficacy of this great name provided in Egypt against Drought, Hunger and Sickness.

The new elected brethren, Guiblim, Joabert and Stolkin, took their obligations before God and the two Kings, never to pronounce that word fully and never to permit any mason to receive this Sublime Degree before he had given long proof of his zeal and attachment for

the craft and also to use the same ceremony to communicate this mysterious history of the Divine Delta, near the Burning Bush where God made the ancient fathers promise the same.

The number of the Grand and Sublime Elected was at first three, then five, and continued so until the temple was completed and dedicated, when King Solomon as a reward for their faithful services, admitted to this degree the twelve Grand Masters, who had faithfully presided over the twelve tribes, also one other Grand Master Architect.

Nine Ancient Grand Masters, eminent for their virtue, were chosen Knights of the Royal Arch, and shortly after were admitted to the Sublime Degree of Perfection.

The nine Knights to be admitted to the Sacred Vault were obliged to tyle the doors of the nine arches which led from Solomon's Palace to said Vault.

The most ancient was placed at the door near the Sacred Vault, and the others by degrees to the ninth door near Solomon's Palace or apartment, never permitting an entrance to any except the Grand Elect, Perfect and Sublime Masons, giving the Signs, Tokens and Words of each Arch.

I will now give you the pass-word for each arch. The pass for the first arch is Jub, to the second Jeo, to the third Jua,[127] the fourth Hayah, the fifth Gotha, the sixth Adonai, the seventh Jachanai, the eighth Helencham, the ninth Jachabulum. Those are the passes for each arch.

The brother who gave the sacred word on the inside

Note 127.—"Jua. A corrupted form of the Tetragrammaton, and a significant word in the high degrees."—Mackey's Encyclopaedia of Free-masonry, Article Jua.

was obliged to give the pass-word Shibboleth[128] three times with an aspiration.

There were besides the above number 3,568 Masters who had served at the construction of the temple, and becoming jealous on seeing a preference given to the above 25 Masters which chagrined them much as they had frequently seen the King's apartment shut against them, consequently they sent deputies to Solomon to ascertain the cause of that preference.

Solomon after hearing the complaint of the deputy, replied as follows: Those 25 Masters have deserved this preference by their zeal in working the hardest and have always shown invaluable constancy, consequently I have loved and cherished them. Your time has not yet come. Go, God will permit you one day to be recompensed as you deserve.

One of the deputies being of a passionate disposition and dissatisfied with the reply of Solomon, answered: We also have claims for a higher degree. We know how the word was changed and can travel into foreign countries and receive master's wages as such. Solomon being struck with this reply, but at all times full of wisdom and goodness did not rebuke, but thus addressed him: Those Ancient Masters deserve the degree of Perfection, as they have been in the ancient ruins and penetrated into the bowels of the Earth and took from

Note 128.—"1st, an ear of corn; and 2ndly, a stream of water. As the Ephraimites were desirous of crossing the river, it is probable, that this second meaning suggested it to the Gileadites as an appropriate test word on the occasion. The proper sound of the first letter of this word is sh, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of s. Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they 'could not frame to pronounce it right.' The learned Burder remarks (Orient. Cust, ii, 782,) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in the passage of Judges."—Mackey's Encyclopaedia of Freemasonry, Article Shibboleth,

them an immense treasure to embellish God's temple. Go in peace and do as they have done. Work to adorn the temple of the mighty God, and he will recompense you as you deserve.

Those masters being proud and vain, and much frightened at the reply of Solomon, returned and made a report of their embassy, and not having been reprimanded, ambition also mixed with jealousy, agreed to go together to the ancient ruins. They discovered the ring to lift the trap and with a ladder of ropes entered the arches with lighted flambeaus.

God desirous of punishing those masters for their vain and proud ambition and to give a clear proof of his justice and providence, pronounced their doom for their insolence, insomuch that when the last of them entered the arches fell in upon them successively one after the other, with all their appertenants, in consequence of which the ancient word,[129] which had been corrupted, was entirely lost with them and known only to those we have spoken of before.

After Solomon had heard what befell those masters, he sent Guiblim, Joabert and Stolkin to inquire the circumstances.

They accordingly departed at break of day, and having

Note 129.—"The WORD, therefore, I conceive to be the symbol of Divine Truth; and all its modifications—the loss, the substitution, and the recovery—are but component parts of the mythical symbol which represents a search after truth. In a general sense, the Word itself being then the symbol of Divine Truth, the narrative of its loss and the search for its recovery becomes a mythical symbol of the decay and loss of the true religion among the ancient nations, at and after the dispersion on the plain of Shinar, and of the attempts of the wise men, the philosophers, and priests, to find and retain it in their secret mysteries and initiations, which have hence been designated as the Spurius Freemasonry of Antiquity.

"But there is a special or individual, as well as a general interpretation, and in this special or individual interpretation the Word with its accompanying myth of a loss, a substitute, and a recovery, becomes a symbol of the personal progress of a candidate from his first initiation to the completion of his course, when he receives a full development of the mysteries."—Mackey's Encyclopaedia of Freemasonry, Article Lost Word.

arrived at the designated spot found such strange things they were at a loss to account for the same, but imagined that the presumptuous masters were enveloped in the ruins[130] which they saw had fallen in.

Upon strict search they found a few pieces of marble on which were engraved some Hieroglyphics which they took possession of, carried to Solomon and reported accordingly. Solomon put those pieces together and sent for some learned brethren who deciphered those characters, when he ascertained they were the ruins of the Temple of Enoch[131] which he had built and consecrated to the true God, which he had built before the flood and which was destroyed in the Deluge which swept away everything but the nine arches underground where was deposited the Delta or treasure so often spoken of to Moses and David by God, together with the brazen pillar from which the history of the Ancient Masters is taken.

Brethren meditate upon the grandeur of our mysteries, the ultimate knowledge of which you have not been made acquainted, but by your zeal, fervor and constancy we hope one day to see you attain the degree of Perfection, which is the ultimatum of ancient masonry.

Note 130.—"The vault was, therefore, in the ancient mysteries, symbolic of the grave; for initiation was symbolic of death; where alone Divine Truth is to be found. The Masons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent temple of our transitory life be on the surface, we must descend into the secret vault of death before we can find that sacred deposit of truth which is to adorn our second temple of eternal life. It is in this sense of an entrance through the grave into eternal life that we are to view the symbolism of the secret vault. Like every other myth and allegory of Masonry, the historical relation may be true or it may be false; it may be founded on fact or be the invention of imagination; the lesson is still there, and the symbolism teaches it exclusive of the history."—Mackey's Encyclopaedia of Freemasonry, Article Vault, Secret.

Note 131.—"On the death of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of this temple, and of the sacred treasure which it contained, was lost until, in after times, it was accidentally discovered by another worthy of Freemasonry, who, like Enoch, was engaged in the erection of a temple on the same spot."— Mackey's Encyclopaedia of Freemasonry, Article Enoch.

Solomon—By virtue of the power vested in me, I decorate you with the jewel of the order of this Boyal[132] Degree. It is a representation of the Delta found by our Ancient Masters, which you are to wear from a purple ribbon round your neck. Its color expresses the love and friendship we ever ought to have for the order and our brethren in general. Brother Expert, you will now conduct the brethren to seats in the college.

Note 132.—"It can never be too often repeated that the WORD is, in Masonry, the symbol of TRUTH. This truth is the great object of pursuit in Masonry—the scope and tendency of all its investigations—the promised reward of all Masonic labor. Sought for diligently in every degree, and constantly approached, but never thoroughly and intimately embraced, at length, in the Royal Arch, the veils which concealed the object of search from our view are withdrawn, and the inestimable prize is revealed.

"This truth, which Masonry makes the great object of its investigations, is not the mere truth of science, or the truth of history, but is the more important truth which is synonymous with the knowledge of the nature of God,—that truth which is embraced in the sacred Tetragrammaton, or omnific name, including in its signification his eternal, present, past, and future existence, and to which he himself alluded when he declared to Moses, 'I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known unto them.'

"The discovery of this truth is, then, the essential symbolism of the Royal Arch degree. Wherever it is practiced,—and under some peculiar name the degree is found in every Rite of Masonry,—this symbolism is preserved. However, the legend may vary, however the ceremonies of reception and the preliminary steps of initiation may differ, the consummation is always the same—the great discovery which represents the attainment of Truth." - Mackey's Encyclopaedia of Freemasonry, Article Royal Arch Degree.

CLOSING CEREMONIES

ROYAL"[133] ARCH DEGREE.

Solomon—Brother Inspector, what are you?

Inspector—I am that I am; I have seen the resplendent Delta bearing the Ineffable, name, and the Cube Stone upon which it was placed by Enoch.

Solomon—Did the Cube Stone bear any inscription?

Inspector—Yes, J.'. V.'. L.'. O.'. L.'. one letter on each face of the Pedestal; Juveni Verbum in ore Leonis, which reads; I have found the word in the mouth of a Lion and that we will defend the name of the Grand Architect of the Universe with the courage of Lions.

Solomon—Have you anything else to desire?

Inspector—Yes, to read the Ineffable name according to its true pronunciation.

Solomon—God will permit one day that your wishes may be accomplished. What is the clock?

Note 133.—"Among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch, painted by Adoniram, the son of Elkanah, priest of the second court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by he descendants of Elkanah. * * * Time sped on; the Romans invaded Britain; and, previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the Temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson, in his Memorials of Edinburgh (2 vols., published by Hugh Patton), in a note to the Masonic Lodges, writes that this portrait was then in the possession of the brethren of the Lodge St. David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge St. David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle-field, notably in the First Crusade as 'The Blue Blanket.' From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were Often called Pontius Pilate's Praetorians. Now, these are facts well known to many Edinburghers still alive."—Mackey's Encyclopaedia of Freemasonry. Article Royal Order of Scotland.

Inspector—Tis evening.

Solomon—Since it is evening, acquaint the brethren that I am going to close this respectable lodge by the most perfect and mysterious numbers.

Inspector—Brethren, you will please take notice that our Thrice Puissant Grand Master is going to close this respectable lodge by the most perfect and mysterious numbers.

Solomon—(Strikes five; 00 000)

Grand Treasurer—(Strikes five; 00 000.)

Grand Secretary—(Strikes five; 00 000.)

Grand Inspector— (Strikes five; 00 000.) To order, brethren.

All form a circle at the altar, kneel and make the sign of admiration; also another sign by placing the right hand on the back, after which they help one another to rise, the Kings first and then the other brethren. All then make an obeisance to the Kings.

Solomon—This Royal Lodge is closed with all its honors.

HISTORICAL ANALYSIS

THIRTEENTH OR ROYAL ARCH DEGREE.

False History and False Religion—Acknowledged Fabrication yet Sublime—"Infamous Scheme for Lucre and Ambition"—Writing Latin Before It Existed.

This singular medley of false history and false religion seems to have originated with Ramsay in France as part of his system of Masonry called Scottish" which, says Rebold, p. 82, "had a political object; no less than to make Masonry subservient to the Stuart party and an aid to the Catholic church, by restoring the pretender to the throne of England;" which, continues Rebold "served as a basis for all the Masonic systems in Prance and those exported to different countries on the globe."

Mackey, a better authority, also speaks of "Ramsay's degree, (Royal Arch), from which all the Continental systems originated." And these writers tell us that Dermott, who split the London Grand Lodge by secession, twenty-two years after it was formed at the Apple-tree tavern, and Dunkerly, the bastard son of George II, both "fabricated" Royal Arch degrees, for the leading ideas of which they were indebted to Ramsay.

The only interest we have in the origin of this degree, which Dermott called the "root, heart and marrow of Masonry," and of which Oliver said: "It is indescribably more august, sublime and important than any which preceded it," is to show that it is a patchwork production of apostates and adventurers, distinguished for-neither virtue, piety or patriotism. All the Masonic writers agree that it was invented "fabricated;" and

think this were enough; a story legend," invented about the discovery of the ineffable name of God!! Similar treatment of Washington: a fiction got up and acted year after year, about his name and character, professedly false and without foundation, would subject the inventors, if not to abhorrence, certainly to contempt. But here are men inventing, acting and selling acknowledged fictions about God, and writers pronounce it "sublime!"

Scholars know that the Jewish Rabbis, in the decline of religion, in reading the Scriptures, paused and passed over the name of Jehovah in silence, and then read on. This was while the Hebrew language was written without vowel points, so that when the Masorites came to supply vowels the pronunciation of the name was forgotten and the vowel sounds of another name of God were affixed to the consonants of the word Jehovah, to supply the place of the sounds which had been lost by this Jewish superstition. The»word" never was lost, but the sounds only. The letters which these schemers pretended to have found at the bottom of an underground pit, nine arches deep, on a triangular glittering gold plate, are taken from our Hebrew Bibles, just as they stood when the books were written, and as they still stand. And outside the Hebrew, the Greek Zeus, the Latin Deus, the Saxon God, and even the Indian Manitou, in the hands of the Holy Spirit, can convey to the penitent soul correct ideas of God, though each word sounds differently from the other. Nothing necessary to salvation is lost; and if there was, Masonry has not found it. It has found nothing. The thing lost was a sound, and Masons do not claim to have discovered on that golden plate the sound of God's name. The French Mason still says "Dieu" and the Englishman, God."

and the believing Pagan centurion is accepted who says neither. Yet this infamous scheme for "lucre and ambition" has convinced thousands that their gold plate, like those of the Mormon, has revealed truth outside of and beyond the Bible. And the popularity and power of the falsehood, in both cases, depend on the multitudes who believe the lie and pay for it. The foot note 113 says: "The peculiar form of the degree differs greatly in different countries." Indeed!! So we are not sure we have any Royal Arch degrees" after all! For the form of a degree is the fact of it. One gives us the Arch of Enoch, another the Arch of Zerubabel, another of Josiah, in whose reign "The Book of the Law" was found in the rubbish of the Temple, where it was left when the temple was forsaken for the lodge-worships and whoredoms of Baal! But if half a dozen men give as many totally different and conflicting accounts of one fact, we know that it is a lie and not the truth ! Or, as Mackey himself calls it in foot note 115 "a fabrication of the Royal Arch Degree," which, though "rejected by the English Masons," is now the Thirteenth Degree of "The Ancient and Accepted Scottish Rite" which now leads the Masonic world! (Read the Note.) And if further proof of imposture and imposition were wanting, it is at hand.

This degree starts before the flood, (see Note 116,) when Enoch's Arches were built. Now when the candidate "removes the keystone and penetrates the depths," he finds on the several arches, as he opens them, the

Latin words: "1. Principum; 2. Existens; 3. Potens; 4. Aeternalis; 5. Infinitum; 6. Solus; 7. Misericors; 8. Sapientia; 9. Justus."

Now to set Enoch, before the flood, to writing Latin on his arches, buried so low that the deluge could not reach them, when no Latin language existed for ages on ages after God had taken the good man to himself, is as sensible as it would be in - a religious play to set Adam, as engineer on a railroad, to take Eve to make a speech at a W. C. T. U, meeting.

No! The power of this degree, long as it has befooled its thousands, is the power of Mormonism, of Alchemy, of Astrology, of Spiritism, Mesmerism and whatever holds the mind steady for Satan to demoralize it. It is the power of that spirit whose "coming is with lying wonders." The wonders may be real, but they land men in the lie, that they may be saved without Christ.

CHAPTER XXIII

FOURTEENTH DEGREE OR GRAND ELECT, PERFECT AND SUBLIME MASON."[134]



TAURUS OR THE BULL.

In this degree the candidate learns that the end of said work is his admittance into the Sacred Vault"[135] and

Note 134,—"Grand Elect, Perfect and Sublime Masons. The 14th degree of the Ancient and Accepted rite, sometimes called the 'Degree of Perfection.' In France it is called 'Grand Scotch Mason of Perfection of the Sacred Vault of James VI.' The degree is considered to be the ultimate rite of Ancient Masonry, as it is the last of the ineffable degrees that refer to the first temple. The Masons who had been employed in constructing the temple acquired immortal honor. Their association became more uniformly established and regulated after the completion of the temple than it had been before. In the admission of new members their prudence and caution had produced great respect, as merit alone was required of every candidate. With these principles firmly established many of the Grand Elect left the temple after its dedication, and, traveling into other countries, disseminated the knowledge they had acquired, and instructed in the sublime degrees of ancient Craft Masonry all who applied and were found worthy. The Lodge is styled the Secret Vault. The hangings are crimson, with white columns at regular intervals, 24 lights—9 in the East; 7 in the West; 5 in the South; and 3 in the North. The apron is white, lined with crimson; in the middle is a square flat stone, in which is an iron ring. The collar is crimson; the jewel, a gold compass, open on a circle-of forty-five degrees; between the legs of the compass is a medal representing the sun on one side, on the other the flaming star. On the circle is engraved the figures 3, 5, 7, 9. The compass is surmounted with a pointed crown. The ring of alliance is of gold. On the inside is engraved: 'Virtue unites what death cannot separate;' with the name and date of initiation of the owner."—Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Grand Elect, Perfect and Sublime Masons.

Note 135.—"Vault. Vaults are found in every country of the world as well as in Judea, and were used for secret purposes. Thus Stephens, speaking of some ruins in Yucatan, says—'The only way of descending was to tie a rope around my body, and be lowered by the Indians. In this way I was let down, and almost before my head had passed through the hole, my feet touched the top of a heap of rubbish, high directly under the hole, and falling off at the sides. Clambering down it' I found myself in a round chamber, so filled with rubbish that I could not stand upright. With a candle in my hand, I crawled all round on my hands and knees. The chamber was in the shape of a dome, and had been coated with plaster, most of which had fallen, and now encumbered the ground, the depth could not be ascertained without clearing out the interior,"—Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Vault.

that far onward and above the steps he has already taken freemasonry is to develop itself on a still larger scale.

The Sacred Vault[136] is the last place of rest in the mystic field of the first efforts of Freemasonry and prophesies its future triumphs. The candidate looks for the last time at the mystic furniture of the Solomonian School, such as the Altar of Sacrifices, typifying material worship; the Altar of Perfumes, typifying intellectual religion; the Brazen Sea, typifying impenetrable infinity; the Loaves of Shew bread, typifying the mystic communion of mankind; the Golden Tray and Trowel, typifying the fusion of all the races of men and the secret of their alliance, despite the many differences of customs and laws which divide the sons of the Almighty Father.

On one side and in the past appears the formidable God of bygone generations; his names are inscribed on the Breast Plate of the High Priests of the Jews. On the other side and far in the future, the Eternal, Good, Simple, Benevolent, Merciful, Equitable and ever consoling Father of mankind, whose titles are written with the blood of that Sublime Teacher, who first of all proclaimed the existence of a God of Love and Love only;

Note 136.—"In the early ages, the cave or vault was deemed sacred. The first worship was in cave temples, which were either natural or formed by art to resemble the excavations of nature. Of such great extent was this practice of subterranean worship by the nations of antiquity, that many of the forms of heathen temples, as well as the naves, aisles, and chancels of churches subsequently built for Christian worship, are said to owe their origin to the religious use of caves.

From this, too, arose the fact, that the initiation into the ancient mysteries was almost always performed in subterranean edifices; and when the place of initiation, as in some of the Egyptian temples, was really above ground, it was so constructed as to give to the neophyte the appearance, in its approaches and its internal structure, of a vault. As the great doctrine taught in the mysteries was the resurrection from the dead,—as to die and to be initiated were synonymous terms,—it was deemed proper that there should be some formal resemblance between a descent into the grave and a descent into the place of initiation. 'Happy is the man,' says the Greek poet Pindar, who descends beneath the hollow earth having beheld these mysteries, for he knows the end as well as the divine origin of life; and in a like spirit Sophocles exclaims, 'Thrice happy are they who descend to the shades below after having beheld these sacred rites, for they alone have life in Hades, while all others suffer there every kind of evil,'"—Mackey's Encyclopaedia of Freemasonry, Article Vault, Secret.

What an encouragement for a freemason to pursue his course and reach the last term of his painful and glorious career.

The ceremonies in this degree are sublimely grand and imposing and are calculated to give us exalted views of the Grandeur, Power and Majesty of God.

The lecture and history of this degree are rich to profusion with valuable and interesting matter relating to the symbolism and instruction contained in all the preceding degrees of Symbolic and Ineffable Masonry.

DECORATIONS:—The lodge represents a subterranean vault painted red or hung with red hangings. In the West is a part of Enoch's pillar, consisting of pieces found among the ancient ruins. In the East is the Pillar of Beauty, the Burning Bush and a Transparent Delta, with the Hebrew letters "Jod.'.He.'.Vau.'.He.'. inscribed therein.

The lodge is illuminated when at work by twenty- four (24) lights distributed as follows: nine in the East, three in the North, seven in the West, before the Senior Warden and five before the Junior Warden in the South.

FURNITURE:—Consists of the Holy Bible, Square and Compass and Triangle, the Altar of Incense, the Altar of Sacrifice, table of Shew-Bread, Brazen Laver, Ark of the Covenant, Tables of the Law, Golden Candlestick, Two Brazen Columns, Golden Urn of oil, Golden Vase filled with water, Golden Goblet filled with wine, Gold Ring and Trowel, a Silver hod of ointment and the Cube Stone. Before each of the officers is a white triangular table.

The assembly is styled a Grand Lodge of Perfection, and consists of but twenty-seven (27) members. If more are made they must become honorary members.

TITLES:—There are ten (10) officers in a Grand Lodge of Perfection.

First—Thrice Puissant Grand Master, represents King Solomon, stationed in the East. He is the first officer in the Lodge and presides over the work and confers all the degrees of the Ineffable series. His official Jewel a Crowned Compass with a Blazing Sun in the centre.

Second—Deputy Grand Master represents Hiram King of Tyre, seated on the right of Solomon in the East; Jewel a Crowned Compass with a Moon in the centre.

Third—Senior Grand Warden, represents Adoniram the son of Abda stationed in the West; Jewel a Golden Trowel.

Fourth—Junior Grand Warden represents Moabon[137] stationed in the South; Jewel a Sword.

Fifth—The Grand Keeper of the Seals, represents Galaad,[138] stationed on the left of the Thrice Puissant; Jewel an Ivory Key.

Sixth—The Grand Treasurer represents Guiblim, stationed in the North before the table of Shew-bread; Jewel is a Golden Key.

Seventh—The Grand Secretary represents Joabert, stationed in the South before the table of Perfumes; Jewel a Gold Pen.

Eighth—The Grand Orator, represents Abdamon[139]

Note 137.—"Moabon.—This word is found in some of the high degrees according to the French ritual, where it is explained as expressing 'the satisfaction we feel in seeing the crime and the criminal punished.' There is no such word in Hebrew, and the explanation is a fanciful one. The word is undoubtedly a Gallic corruption, first in sound and then in letters, of the Master's word."—Mackey's Encyclopaedia of Freemasonry, Article Moabon.

Note 138.—"Galahad. Also spelled Galaad. Most probably a corruption of Gilead. Said in the old rituals to have been the keeper of the Seals in the Scottish degree of Knights of the Ninth Arch or Sacred Vault of James VI."—Mackey's Encyclopaedia of Freemasonry, Article Galahad.

Note 139.—"Abdamon. The name of the orator in the 14th degree of the Rite of Perfection, or the Sacred Vault of James VI. It means a servant, from abad, 'to serve,' although somewhat corrupted in its transmission into the rituals. Lenning says it is the Hebrew Habdamon, "a servant;' but there is no such word in Hebrew."—Mackey's Encyclopaedia of Freemasonry, Article Abdamon.

stationed in the South near the Altar of Sacrifices between the Junior Warden and Secretary; Jewel a Scroll.

Ninth—The Grand Master of Ceremonies represents Stolkin, stationed in the North between the Treasurer and Captain of the Guard; Jewel a Staff. He prepares and conducts the candidate.

Tenth—The Grand Captain of the Guards represents Zerbal, stationed in the North between the Master of Ceremonies and Senior Warden.

Besides these the Thrice Puissant appoints a Hospitable Brother, stationed in the North between the Master of Ceremonies and Treasurer; Jewel a Winged Rod. He takes charge of the charity fund and visits sick brethren. Also a Grand Tyler stationed at the door of the entrance; Jewel is a Fleming Sword.

ELECTION:—Takes place every year, on the third day of the month Adar. Besides this day lodges are required to observe the St. John's day and to celebrate on the fifth day of October, annually, the building of the first temple, also the fifth day of the month Ab, in commemoration of the dedication of that temple. .

CLOTHING:—All the officers are dressed as in the preceding degree, except they wear the apron, order and jewel of this degree; the officers wearing their official jewels.

The collar worn by the officers is a broad white watered ribbon, with a white and red rosette at the, bottom from which is suspended the official jewel. All wear swords. The brethren wear black, loose gowns with hoods behind at back of neck, white gloves and purple and red turbans.

APRON:—White, lined and bordered with crimson, a narrow blue ribbon is set across the edge. In the centre of the apron is painted or embroidered a square flat

stone, within which is engraved an iron ring fastened thereto.

GIRDLE:—Of a Perfect Mason, is made of various colored silk, arranged in the following combination: 3-5 7-9.

ORDER:—A crimson collar, with white and red rosette at the bottom, from which is suspended the jewel.

JEWEL:—A gold compass crowned and extended to ninety (90°) degrees. Between the arms of the compass is a medal, on one side of which is engraved a sun, on the other a blazing star with the Delta in the centre; on the quadrant are engraved the figures 3-5-7-9.

Each Knight wears a wedding ring, in the interior of which are engraved on one side the name of the Knight and the date of his reception and on the other these words: "Virtue unites what death cannot separate."

On the Table of Perfumes when an initiation, must be the Hod and Trowel, with oil to anoint and a pan with burning coals for incense, and on the table of Shew-bread must be the cup with wine for libation, also a gold ring to present to the candidate, besides all the jewels necessary for the candidate.

OPENING CEREMONIES

GRAND ELECT, PERFECT AND SUBLIME MASON.

Thrice Puissant—Brother Senior Grand Warden, are we tyled in this Sacred Vault?

Senior Grand Warden—Thrice Puissant Grand Master, we are all tyled, and in security from cowans.

Thrice Puissant—Since we are well tyled and in security from cowans, my most dear brethren let us pray to the Great Architect of the Universe that he may enlighten and inspire us; let us pray with one knee on the ground. (All form a circle round the Altar and kneel on the left knee.)

OPENING PRAYER.

Almighty and Sovereign Architect of Heaven and Earth who by thy divine power dost ultimately search the most secret recesses of thought, purify our hearts by the sacred fire of thy love, guide us by thy unerring hand in the path of virtue and cast out of thy adorable sanctuary all impiety and perverseness. We beseech „ thee that our thoughts may be engaged in the grand work of our perfection, which when attained will be an ample reward for our labor. Let peace and charity link us together in a pleasing union and may this lodge exhibit a faint resemblance of that happiness which the elect will enjoy in thy kingdom.

Give us a spirit of holy discrimination by which we may be able to refuse the evil and choose the good, and also that we may not be led astray by those who unworthily assume the character of the Grand Elect. May

a sweet perfume ascend from the Altar of our hearts and be acceptable to three, O Jehovah, our Adonai.

Finally be pleased to grant that all our proceedings may tend to our glory, and our advancement in righteousness. Bless and prosper our works, O Lord. Amen. (All rise and sing the following ode, at the Altar.)

ODE.

Air—"Indian Philosopher."

No Solar beam nor Lunar ray
Illum'd the dark, the narrow way,
That led me to the door,
I found myself a Knight, and; then
The sacred vault I entered in,
By mystic numbers four.

'Twas there, impressed with holy awe,
A gold engraven plate I saw,
With dazzling splendor shine,
To us, the Grand Elect alone
Its secret characters are known,
Ineffable—Divine.

This precious treasure, long concealed,
Was by three worthy Knights revealed,
Where erst a Temple stood,
Its ancient ruins they explored
And found the Grand Mysterious Word,
Made known before the flood.

Fulfilled was, then the promise made,
And Beauty's pillar soon displayed
The treasure they had found;
Their ancient zeal and piety,
Their dangerous toil and constancy,
Were with due honor crowned.

Hours like those, we all shall prove,
Who, joined in pure and social love,
Perfection's work pursue,
May the Sublime Grand Architect
By his unerring laws direct

The honored, chosen few.

May all who friendship's feast partake,
The good pursue, the bad forsake,
And may each rite and sign,
A happy, lasting influence shed;
The quadrant crowned, the oil the bread,

Long as I live, this ring I'll wear,
Symbol of an alliance, dear
To every brother's heart;
And bless the sacred tie that binds

In virtue's chain, for virtue joins

What death can never part.

Thrice Puissant—Brother Senior Warden, what conducted you hither?

Senior Warden—Thrice Puissant, it is the love of masonry, my obligation and a desire to the perfection of masonry.

Thrice Puissant—What have you brought here?

Senior Warden—A heart zealous for friendship and love of virtue.

Thrice Puissant—What are the proper qualities for acquiring this?

Senior Warden—The first two conduct us immediately to the third, and when these are properly attained they lead us to happiness and perfection.[140]

Thrice Puissant—What is the true disposition of an Elect and Perfect Mason?

Senior Warden—To divest his heart of iniquity, vindictiveness and jealousy; to be always ready to do good and never employ his tongue in calumniating his brother.

Thrice Puissant—How are you to behave in this place?

Senior Warden—With profound respect.

Thrice Puissant—How comes it that rich and poor, prince and subject are here always friends and brothers?

Senior Warden—Because there is something in that Delta, (pointing to it) repeated on the pedestal and firmament which is greater than you.

Note 140.—"A French system founded by de Bonneville, 1754, which assumed that the Freemasons were the lineal descendants of the Templars, and therefore that all Masons were Knights Templar. It had 25 degrees. Stephen Morin and 'others introduced some modifications and additions' into the rite, -and transplanted it in the United States under the name of the Ancient and Accepted rite."—Macoy's Encyclopaedia and Dictionary of Freemasonry, Art, Perfection, Rite of.

Thrice Puissant—Why is the Delta the subject of your respect?

Senior Warden—Because is contains the sacred name of the Eternal God, known, revered and exalted in Heaven and on earth by the name of the Great Architect of the Universe.

Thrice Puissant—What age are you?

Senior Warden—Three times three, the perfect number 81, when properly repeated by our mysterious calculation.

Thrice Puissant—How, my brother, can you demonstrate this?

Senior Warden—I am a Perfect Sublime Elect Mason, my travels are finished and it is now time for me to reap the fruit of my labor.

Thrice Puissant—What did you contract when you were made a Grand Elect Perfect and Sublime Mason?

Senior Warden—I contracted an alliance with virtue and the virtuous.

Thrice Puissant—What mark have you got to show it?

Senior Warden—This gold ring, a symbol of purity.

Thrice Puissant—What's the clock?

Senior Warden—High twelve.

Thrice Puissant—What do you understand by high twelve?

Senior Warden—Because the Sun at its zenith darts its rays perpendicularly into this lodge, intimating the time to work efficaciously to the end of our perfection, and to profit by its generosity.

Thrice Puissant—Where will you find materials?

Senior Warden—In the treasury and virtue of the perfect masons in regularly composing my actions ili my heart by the square and compass of divine wisdom.

Thrice Puissant—Where is the divine wisdom displayed?

Senior Warden—In the hearts of the worthy, upright brethren who compose this respectable lodge, of which you are the supporter.

Thrice Puissant—And now my respectable brethren, I am going to enforce your designs to this effect.

Brother Senior Grand Warden, announce that I am going to open this lodge of Grand Elect Perfect[141] and Sublime Masons by the mysterious numbers, 3-5-7-9.

Senior Warden—Brethren, you will please take notice that the Thrice Puissant Grand Master is going to open this lodge of Grand Elect Perfect and Sublime Masons by the mysterious numbers 3-5-7 and 9.)

Junior Warden—(Claps three slow; 000, arrise.)

Senior Warden—(Claps five slow; 00000.)

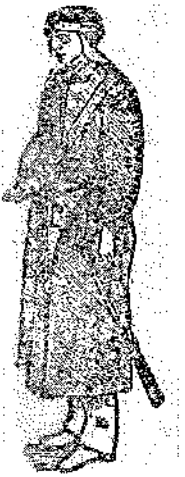
Thrice Puissant—(Claps seven slow; 0000000, all are silent for a moment.)

Thrice Puissant—(Claps three; 000.) To order my brethren; (all make the sign of obligation.)

Note 141.;—"The Lodge is which the fourteenth degree of the Ancient and Accepted Scottish Rite is conferred. In England and America this degree is' called Grand Elect Perfectl and Sublime Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of James VI., Or Grand' "ecossais de la Voute Sacree du Jacques VI. This is one of the evidences—and a very pregnant one—of the influence exercised by the exiled Stuarts and their adherents on the Masonry of that time in making it an instrument for the restoration of James II., and then of his son, to the throne of England. This degree, as concluding all reference, to the first Temple, has been called the ultimate degree of ancient Masonry. It is the last of what is technically styled the Ineffable degrees, because their instructions relate to the Ineffable word place of meeting is called the Sacred Vault. Its principal officers are a Thrice Puissant Grand Master, two Grand Wardens, a Grand Treasurer, and Grand Secretary. In the first organization of the Rite in this country, the Lodges of Perfection were called 'Sublime Grand Lodges,' and, hence, the word "Grand" is still affixed to the title of the officers.

following mythical history is connected with and related in this degree.

When the Temple was finished, the Masons who had been employed in constructing it acquired immortal honor. Their order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and, dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the sublime degrees of Ancient Craft Masonry."—Mackey's Encyclopaedia of Freemasonry, Article Perfection, Lodge of admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and, dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the sublime degrees of Ancient Craft Masonry."—Mackey's Encyclopaedia of Freemasonry, Article Perfection, Lodge of.



Sign of Obligation G. E. P. and S. Mason.

SIGN OF OBLIGATION

Place the right hand on the left side of the abdomen and draw it quickly and horizontally across the body to the right side.

SIGN OF FIRE.

Raise the right hand, open, to the left cheek, the palm outward, at the same time grasping the elbow with the left hand.

Thrice Puissant—(Strikes three; 000, all then make the sign of admiration.)



Sign of Fire.



Sign of Admiration

SIGN OF ADMIRATION.

Raise both hands open to heaven, the head inclined forward, the eyes directed upwards; afterwards place the first two fingers of the right hand on the lips.

Thrice Puissant—To the glory of the Grand Architect of the Universe, and under the auspices of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d degree for the. Northern Jurisdiction of the Western Hemisphere in the valley[142] of----------
and by virtue of the authority on me conferred by this Sublime Grand Lodge of Perfection, I declare its works thereof now opened.

Senior Warden—Brethren, this Sublime Grand Lodge of Perfection" is opened.

Thrice Puissant—Together brethren, (all make the first sign.)

Thrice Puissant—Brethren will now cover and be seated.

Note 142.—"In the capitular degrees of the French Rite, this word is used instead of Orient, to designate the seat of the Chapter. Thus on such a body a document would be dated from the 'Valley of Paris,' instead of the 'Orient of Paris.'"—Mackey's Encyclopaedia of Freemasonry, Article Valley.

CHAPTER XXIV

FOURTEENTH DEGREE OR GRAND ELECT, PERFECT AND SUBLIME MASON.

INITIATION.

The candidate must be prepared in the ante-room as a Knight of the Royal Arch by the Grand Master of Ceremonies. He then conducts him to the entrance of the narrow passage and gives him the first pass-word, and orders him to knock 3, 5, 7, and give the pass-word Shibboleth three times with an aspiration.

N. B.—In the ceremonies of initiation the narrow passage can be represented by passing through three (3) ante-rooms and giving the alarm at each door or in any manner as best suits the situation of the room.

First Guard—Who comes there?

Master of Ceremonies—A Sublime Knight of the Royal Arch who desires perfection in being introduced into the Sacred Vault.

First Guard—How does he expect to gain admission?

Master of Ceremonies—By the pass.

First Guard—Give me the pass.

Candidate - Shibboleth, Shibboleth, Shibboleth.

First Guard—Pass.

They then proceed to the second door and knock 3, 5 . 7 .

Second Guard—Who comes there?

Master of Ceremonies—A Sublime Knight of the Royal Arch who having passed the first guard, desires perfection in being introduced into the Sacred Vault.

Second Guard—How does he expect to gain admission?

Master of Ceremonies—By the pass.

Second Guard—Give me the pass.

Candidate—(Prompted by Master of Ceremonies) El-Hhanan.

Second Guard—Pass.

They then proceed to the door of the lodge and knock 3, 5, 7 and 9.

Junior Grand Warden—(Knocks 3, 5, 7 and 9.)

Senior Grand Warden—(Knocks 3, 5, 7 and 9.)

Thrice Puissant Grand Master—(Knocks 3, 5, 7, and 9.) Brother Junior Grand Warden go and see who knocks at our door as a Grand Elect, Perfect and Sublime Mason.

Junior Grand Warden—(Goes to the door and knocks 3, 5, 7, 9, opens the door and says:) Who knocks at our door as a Grand Elect, Perfect and Sublime Mason? Who is there?

Master of Ceremonies—A Sublime Knight of the Royal Arch, who desires perfection in being introduced into the Sacred Vault.

Thrice Puissant Grand Master—Let him be introduced in a proper manner.

The door is then opened by the Captain of the Guard who says, let him be admitted. He enters and is conducted round the lodge to the Altar, they at the same time pointing their naked swords at his breast. As he enters the Thrice Puissant says:

Thrice Puissant—The Lord is in his Holy Temple. His eyes behold, his eyelids try the children of men.

Hiram King of Tyre—Lord, who shall abide in thy Tabernacle?

Thrice Puissant—He that walketh upright and worketh righteousness and speaketh the truth in his heart.

Senior Grand Warden—He that sweareth to his own hurt and changeth not his oath, who sweareth not by the name of God profanely.

Master of Ceremonies—What man is he that desireth life and loveth many days that he may see good?

Thrice Puissant—Keep thy tongue from evil and thy lips from speaking guile; depart from evil and do good, seek peace and ensue it.

Senior Grand Warden—Thus saith the Lord of Hosts, amend your ways and your doings and I will cause you to dwell in this place forever.

King of Tyre—Who can say I have made my heart clean, I am pure from sin, for there is not a just man on the earth who doeth good, and sinneth not—no not one.

Thrice Puissant—But whose confesseth his sins and forsaketh them he shall have mercy, saith the Lord of Hosts.

Senior Grand Warden—Thus saith the Lord, Heaven is my Throne and the earth is my footstool: Where is the house ye have builded unto me? For all these things hath my hands made. But to this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my word.

King of Tyre—From the rising of the Sun, even unto the going down of the same, my name shall be great among the gentiles, and in every place incense (at this word the coals which are in the pan on the Altar of perfumes are lighted and the incense burnt) shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, said the Lord of Hosts.

[Master of Ceremonies then orders the candidate to make the sign of admiration.]

Thrice Puissant—What do you want, my brother?

Master of Ceremonies—Thrice Puissant Grand Master, he asks the Perfection of Masonry and to be taught the true pronunciation of God's Ineffable[143] name.

Thrice Puissant—Brethren, do you consent that this Knight, of the Royal Arch shall be raised to the degree of Perfection?

(The brethren consent by holding up their right hands.)

Thrice Puissant—Before I initiate yon my brother, into the sacred mysteries of Perfection, you must answer the questions I am now going to demand of you; otherwise you must be sent. back.

Thrice Puissant—Are you an Entered Apprentice?

Candidate—Thrice Puissant, my brethren know me to be such.

Thrice Puissant—Give the Sign, Token and Word to the Junior Grand Warden.

Candidate gives them by advancing by the Entered Apprentice step.

Thrice Puissant—Are you a Fellow Craft?

Candidate—I have seen the G.'. and know the password.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives Fellow Craft step, etc.

Thrice Puissant—Are you a Master Mason?

Candidate—I know the Sprig of Acacia, and everything it consummates.

Thrice Puissant—Give the Pass, Sign, Token and Word to the Junior Grand Warden.

Candidate gives Master's step, etc. (as soon as he pronounces the real word [Mah-hah-bone] the brethren run and lunge their swords at him.)

Note 143.—"The various degrees and orders of Scotch Masonry are termed Ineffable because of the many Hebrew names of Deity introduced into them. The pronunciation of some of these names cannot be made by mortal lips."—Morris's Masonic Dictionary, Article Ineffable Masonry.

Thrice Puissant—What have you done? You affright us my brother on speaking this word so high. We are always ready to punish the indiscretion of those persons who pronounce this word so high and loud for fear some of the profane might hear you, but as you did not do it with a bad intention we freely forgive you.

Thrice Puissant—Are you a Secret Master?

Candidate—I have passed from the Square to the Compass, I have seen the tomb of our respectable Master Hiram Abiff and have shed tears thereat.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives the Secret Master's step, etc.

Thrice Puissant—Are you a Perfect Master?

Candidate—I have seen the three circles and the three perfect squares placed on the two columns across.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them, and as soon as he pronounces the word "Jeva" or "Jehovah," all cry out, what do you say?

Thrice Puissant—We are always alarmed when we hear this word given, and are always ready to put any man to death who dare to pronounce it, or the least syllable of the sacred mysterious name.

Thrice Puissant—Are you an Intimate Secretary?

Candidate—My curiosity is satisfied which had almost cost me my life.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Provost and Judge?

Candidate—I render justice to all workmen without any distinction.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate Gives them.

Thrice Puissant—Are you an Intendant of the Building?

Candidate—I have made the five steps of exactitude, have penetrated into the innermost part of the temple, have seen the effect of the great light in the middle of which I perceived certain Hebraic characters which were unknown to me.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you an Elected Knight?

Candidate—One cavern received me, one lamp lighted me and one fountain refreshed me.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Grand Master Elect?

Candidate—My zeal and labor have procured me this degree.

Thrice Puissant—Where were you received and by whom?

Candidate—By Solomon himself in his study.

Thrice Euissant—When were you received and on what occasion?

Candidate—When he sent me with my companions to search for the two other ruffians who destroyed our Grand Master Architect Hiram Abiff.

Thrice Puissant—How came they to be discovered?

Candidate—By the industry of Benjah or Bengabee, Solomon's Intendant in the county of Cheth.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Sublime Knight Elected?

Candidate—My name will inform you.

Thrice Puissant—What is your name?

Candidate—Emerk is my true name.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Grand Master Architect?

Candidate—As I possess all the science of mathematics, I know also all the attributes.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—What is the Most Sublime Degree you have received in Masonry?

Candidate—The thirteenth, which I received by permission of Divine Providence.

Thrice Puissant—'Explain this to me, my brother.

Candidate—I searched in the unknown ruins and at length found the Divine Delta[144] which had been promised the Holy Patriarchs should one day be found.

Thrice Puissant—What do you understand by the Divine Delta?

Candidate—It is a triangular gold plate filled with rays, on which was engraved by Enoch the sacred name of Almighty God.

Note 144.—"The name of the fourth letter of the Greek alphabet. In form it is a triangle, and was considered by the ancient Egyptians a symbol of fire, and also of God. In the Scottish and French systems, and also that of the Knights Templar, the triangle or delta is a symbol of the Unspeakable Name."—Macoy's Encyclopaedia and Dictionary of masonry, Article Delta.

Thrice Puissant—I presume, my brother, you are acquainted with that mysterious name?

Candidate—I am not; my time has not expired; the Sacred name is only known by the Grand Elect, Perfect and Sublime Masters. All my hope is in God, that I shall arrive at a knowledge of it in fullness of time.

Thrice Puissant—What is your quality?

Candidate—Knight of the Royal Arch.

Thrice Puissant—What is your name?

Candidate—Guibelim or Jahbulim.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice-Puissant—What do you now desire, my brother?

Candidate—The Sublime Degree of Grand Elect, Perfect and Sublime Mason.

Thrice Puissant— (Giving the sign of Admiration.) God will permit you this day to receive what you so much desire.

Senior Grand Warden—Brother Grand Master of Ceremonies, you will now retire with the candidate until he is wanted. (Master of Ceremonies and candidate retire.)

Thrice Puissant—My dear brethren do you again consent that this. Knight of the Royal Arch be passed to the degree of Perfection? (All hold up their right hands in token of consent.)

Thrice Puissant—Let us applaud by 9-7-5 and 3, together, brethren. (All applaud.)

Thrice Puissant—Brother Captain of the Guard let the candidate be admitted.

Captain of Guard—(Goes to the door, gives it.) Let the candidate be admitted.

Master of Ceremonies enters with candidate and conducts him around the [lodge] and to the Altar, during which the Thrice Puissant recites:

Thrice Puissant—And Moses called all Israel and said

unto them, hear O Israel the statutes and judgments which I speak in your ears this day, that you may learn, keep and do them.

The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers but with us, even us who are all of us here alive this day.

The Lord talketh with you face to face in the mounts out of the midst of the fire, (I stood between the Lord and you at that time to show you the word of the Lord for ye were afraid by reason of the fire and went not up into the mount) saying I am the Lord thy God which ibrought thee out of the land of Egypt from the house of bondage: Thou shall have none other God before me.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain, keep the Sabbath day to sanctify it as the Lord thy God hath commanded thee, six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thy ass, nor any of thy cattle, nor the stranger that is within thy gates, that thy man servant and thy maid servant may rest as well as thou.

Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged and that it may go well with thee in the land which the Lord thy God giveth thee.

Thou shalt not kill, neither shalt thou commit adultery, neither shalt thou steal, neither shalt thou bear false witness against thy neighbor, neither shalt thou desire thy neighbors wife, neither shalt thou covet thy neighbor's house, his field, his man servant or his maid

servant, his ox, or his ass, or anything that is thy neighbor's. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire of the clouds and of the thick darkness with a great voice, and he added no more, and he wrote them in two tables of stone and delivered them to me.

Thrice Puissant—My brother, do you know in your conscience since you have been made a mason of having behaved falsely to any of your brethren or of having hurt them in their character or family, religion or country?

Candidate answers as he thinks proper.

Thrice Puissant—Have you ever communicated or let escape from you any of our mysteries to cowans?

Candidate answers.

Thrice Puissant—What would you have done to the assassins of our respectable Master Hiram Abiff had you lived in those days? Would yon have revenged his death?

Candidate—I would have done as Joabert did.

Thrice Puissant—Have yon always been mindful of the obligations you have contracted in the presence of the Grand Architect of the Universe?

Candidate answers.

Thrice Puissant—Did you ever find anything in your obligations which was contrary to and against your religion, the state or anything else which could hurt your delicacy?

Candidate answers.

Thrice Puissant—Remember, my brother, if you approach cool and indifferent to our sacred mysteries you will be the more blamable after receiving the Degree of Grand Elect, Perfect and Sublime Mason than you would

a triangle emitting rays, embroidered in gold in the centre of which is the number 31 in Arabic figures.

In the inferior bodies, instead of a collar, a Grand Inspector Inquisitor Commander may wear around his neck a golden chain from which hangs the cross of the order. The links of the chain are formed of the interlaced attributes of the eight fundamental degrees of Masonry, viz: 1st, 2nd, 3rd, 4th, 14th, 15th, 18th and 30th.

The jewel of the degree is a Teutonic Cross of silver. The members are all clothed in black and wear swords. During a reception [initiation] they wear black masks or veils. "This degree shall be conferred in the presence of three Sovereign Grand Inspectors General 33"."

Constitutions of 1786, Art. XI. PREROGATIVES:—When a Grand Inspector Inquisitor Commander, wearing the proper insignia, visits a lodge of an inferior degree, he announces himself as a Grand Inspector Inquisitor Commander. He is proved in the ordinary manner and the report is made in the ear of the Master who causes, all the .members to be placed around the altar. He then sends the two Wardens to receive said Grand Inspector Inquisitor Commander who is conducted by them, to the altar. The Master then leaves his seat and placing the three gavels upon the altar, he presents them to the visiting Grand Inspector Inquisitor Commander, who accepts and returns them to the Master and to each of the Wardens, after which he is conducted by the Master to the seat of honor.

The Supreme Council, or Grand Consistory, as the case may be, have alone the right to establish Supreme Tribunals in their jurisdiction. Each Supreme Tribunal is a distinct body, as a Chapter of Rose Croix or a Council of Kadosh, and it should have the exclusive privilege of conferring the 31°. But the custom has

holy zeal, drag by confession your sins and mortify them by hatred thereof, offer them up in a renewed consecration as a sacrifice acceptable and well pleasing unto God. May we all offer up to him on the altar of our hearts sacrifices of humility and praise, with the fire of fervent charity. Let us offer a sacrifice of joy in the tabernacle of the Lord and sacrifice the sacrifice of thanksgiving wherefore to do good and communicate; let us forget not, for with such sacrifice is the Lord well pleased. Let us pray.

INITIATORY PRATER.

Almighty and Sovereign Grand Architect of the Universe, thou who ridest in the Heavens by thy name Jah, let all the earth keep silence before thee; there is no God like unto thee in the heavens above nor in the earth beneath. Thou who keepest covenant with and showest mercy unto thy servants who walk before thee with all their hearts, when we draw nigh thy majesty, may we ever preserve thy love and the characters of thy ineffable essence engraven indelibly upon our hearts.

O purify our hearts we beseech thee by the fire of thy love and guide our feet in the way of peace, the perfect path that shineth more and more unto the perfect day. May we all have an interest in that covenant which is well ordered in all things and sure; may we dwell together in unity and be all of one mind, having compassion one toward another and love as brethren.

May all Elect Masons like the Elect of God put on a charity which is the bond of Perfection; may our loins be girt with the girdle of truth and, finally having been faithful in all our course, may we be brought to behold the light Ineffable and be admitted into that sacred

place where the Sun shall no more give light by day; neither for brightness shall the Moon give light, but the Lord our Adonai shall be unto us an everlasting light and our God our glory. Amen.

Thrice Puissant—My brother, you are now in the most sacred and secret place in Masonry, the sacred mysteries of which are now going to be revealed to you as we repose the utmost confidence in your discretion. Come, my brother, add to our satisfaction by swearing fidelity to us.

Master of Ceremonies—Leads the candidate eight quick steps and one slow to the Thrice Puissant, having the sign of Elected Master on him, when he kneels and contracts his obligation.

OBLIGATION GRAND ELECT, PERFECT AND SUBLIME MASON.

I do most solemnly and sincerely swear on the Holy Bible, and in the presence of the Grand Architect of the Universe and this respectable lodge of Grand Elect, Perfect and Sublime Masons, to be faithful and true to my religion.

I do furthermore swear that I will never take up arms against my country or ever enter into any conspiracy or cabal against the same, or come to a knowledge of such intention from any other without communicating it to the proper authorities.

I do furthermore swear never to reveal, either directly or indirectly, to the Grand Master Architect or Knight of the Royal Arch, or to any person or persons whatever to whom it doth not belong, the mysteries of this our Sacred and High Degree, or any other matter or thing that shall occur or take place in our lodge.

I promise an equal regard for my brethren of this

Royal Degree without distinction of riches or poverty, noble or ignoble birth, and to give no other preference but to those who are greatest in virtue.

That I never will refuse to acknowledge a brother who is a good man in any situation, country or condition in which he may be placed. To support him if he is in want, if I can do it without injury to my family.

I do furthermore swear that I will, if possible, meet my lodge at least twice a year, namely, on the 27th of December and the 24th of June, and as often as my affairs will conveniently permit; I promise to visit my brethren in sickness and help and assist them with my counsel, with my purse and with my arm; to give them consolation and assistance, whether in affliction or in pain, and in the common vicissitudes of life.

I furthermore swear that I will never lie with my brother's wife, nor dishonor his sister, daughter nor any female of his family, knowing them to be such.

I further promise that I will never make, or assist in making, or by my presence, give sanction to the making of any person to the degree of Grand Elect, Perfect and Sublime Mason who is not or has not been a Master or Nominal Past Master of a regular Symbolic Lodge.

I furthermore swear that I will not acknowledge belonging to or be a member of any Sublime Lodge that may be established within the distance of twenty-five miles of one already legally and properly established.

In failure of this, my obligation, I consent to have my belly cut open, my bowels torn from thence and given to the hungry vultures.

So God help and maintain me in truth and equity. Amen.

Thrice Puissant—My brother, salute the Bible three times. (Candidate obeys.)

Thrice Puissant—Rise, my brother, and receive the same consecration which every successive Champion of the Secret Vault has received since its discovery.

Thrice Puissant—Brother Master of Ceremonies, conduct the candidate to the Altar of Perfumes (obeys and causes him to kneel).

Thrice Puissant—By the power transmitted to me and which I have acquired by my assiduity, labor and integrity I make sacred your heart, lips and eyes with the Holy oil that anointed the pious Aaron, the penitent David and the Wise Solomon.

May your heart ever throb with a hope of immortality, may your lips ever invoke the true name of the Grand Architect of the Universe, and may your eyes behold him face to face and not fail when they awake in the dazzling glory of his presence. I now stamp you with the seal of the Grand Architect of the Universe (stamps him), to the end that you may always live in his adorable presence and, that he may always be in your heart and mind and that an ardent zeal and constancy may always be the rule of all your actions.

Brother Master of Ceremonies, you will conduct the candidate round the lodge to the table of Shew-bread.

Thrice Puissant—(Behearses.) Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head which ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel. If he reprove me it shall be an excellent oil. If thy brother be waxen old

and poor and fallen into decay thou shalt relieve him. Give of thy bread to feed the hungry and of thy wine to cheer the sorrowful, and forget not to pour the oil of consolation into the, wounds which sickness and affliction may have rent in the bosom of thy fellow traveler. By kindness and commiseration fail not to pour the balm of oil and wine into the bleeding heart.

Our labors of duty and love will soon be over.

As the lightning writes its fiery path upon the dark cloud and disappears, so the race of men walking amid the surrounding shades glitter for a moment through the gloom and vanish from our sight forever.

Thrice Puissant—(Now presents him with first the bread and then the wine.) Eat with me of this bread and drink of this wine out of the same cup with me that we may learn thereby to succor each other in time of need by a mutual love and participation of what we possess. (Both eat and drink.)

Thrice Puissant—(Presents to him a gold ring, saying:) "Receive this ring and let it be remembered by you as a symbol of the alliance you have now contracted with virtue and the virtuous You are never, my dear brother, to part with it while you live, nor to bequeath it at your death except to your wife, your eldest son or your nearest friend.

Candidate—I promise.

(All now partake of bread and wine and make a libation according to ancient custom, as practiced at the Sacrifices.)

(Thrice Puissant now returns to the throne.)

Hiram, King of Tyre—Thrice Puissant Grand Master, shall we now communicate the true pronunciation of the ineffable name to the candidate?

Thrice Puissant—Brother Hiram, to the best of your ability give the mystic name which the High Priests of the Israelites knew how to utter. (All form a circle round the Altar.)

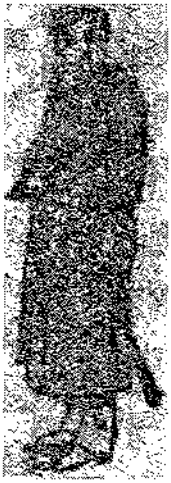
Thrice Puissant—Lo! Nature guards our vestal fire,
Which never, never can expire,
With hearts that never change or falter,
We here surround our common Altar,
Religion builds it, and a beam From Heaven's own
Throne, no fitful gleam,
Wraps it in flames, while hand, in hand,
We round this Blazing Altar stand,
Let us, as Elect Masons true Virtues eternal league
renew;
While celebrating friendship's feast
May love be our ever welcome guest,
And now in adoration bow
To him to hears and seals each vow,
Glory to God who reigns above And to our fellow
creatures love.

(All kneel and communicate the word "Jod.'. He.'. Vau.'. He.'. around the Altar; Hiram King of Tyre, the Thrice Puissant and candidate together. All rise.)

Thrice Puissant—Have a care, this pronunciation is probably erroneous, and it is vain for man to suppose that God has a proper name, or if he has one that it could be uttered by the human voice. The various words by which he has been addressed in different ages and countries are all equally holy and true, if he who speaks them has a pure conception of the Divine Attributes and perfect love toward the Divine Entity.

His name is unutterable; no lips can speak it, no ear can hear it, but it resounds in the heart of him who, loves and adores. We greet you, my brother, as a Knight of the Sacred Vault.

Thrice Puissant—Brother Grand Master of Ceremonies, you will now communicate to the candidate the Signs, Token and Words.



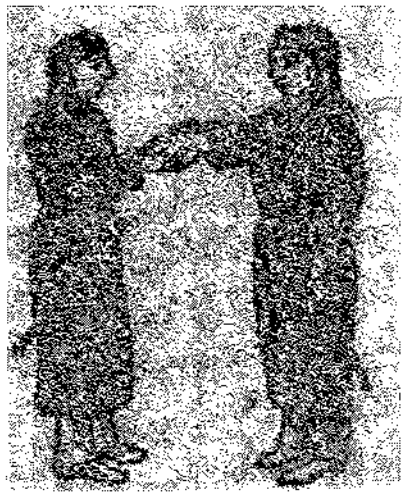
Sign of Obligation G. R. P. and S. Mason.

SIGN OF OBLIGATION.

Place the right hand on the left side of the abdomen and draw it quickly and horizontally across the body to the right side.

FIRST TOKEN.

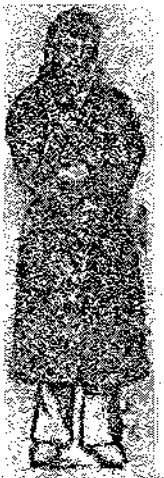
Join the right hands, reverse them thrice. The first brother says, "Berith" the second says, "Neder," the first then says,"Shelemoth."



First Token Grand Elect, Perfect and Sublime Mason.

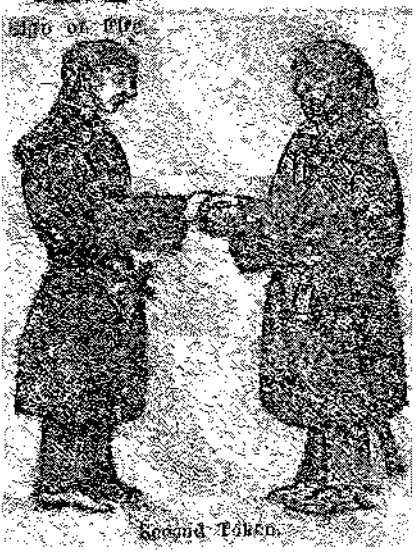
WORDS.

First Pass Word—Shibboleth.
First Covered Word—Jabulum.



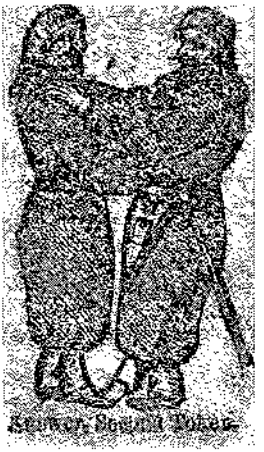
SIGN OF FIRE.

Raise the right hand open to the left cheek the palms outward, at the same time grasping the elbow with the left hand.



SECOND TOKEN.

Give the Master's Grip, one says, can you go further?



ANSWER.

The other slips his hand along the other's forearm up to the elbow. Each then places his left hand on the other's right shoulder and balance thrice, the legs crossed from the right.

WORD.

Second Covered Word—Makobim, Interpreted, "That's he! He is dead."

Second Pass Word—El-Hhanan.



Sign of Admiration.

SIGN OF ADMIRATION.

Raise both hands opened to heaven, the head inclined, the eyes directed upwards, afterward place the first two fingers of the right hand on the lips.

THIRD TOKEN.

Seize each other's right hand, grasp each other's right shoulder with the left hand and then pass left hands behind each other's back as if to bring one another closer.



Third Token.

WORD.

Third Covered Word—Adonai.

Third Pass Word—Bea Makeh, Bamearah, interpreted, "Thank God we have found."

SACRED WORD:—Jehovah.

GRAND WORD:—Jod.'.He.'.Van.;.He.'. The grand ineffable and real name of the Almighty Grand Architect of the Universe, and never to be pronounced.

BATTERY:—Twenty-four strokes by three, five, seven and nine; 000 00000 0000000 000000000.

MARCH:—Eight hurried steps and then one slower, altogether nine.

AGE:—Seven times seven years.

HOURS OF WORK:—From high twelve till midnight.

Thrice Puissant—My dear brother, I now salute you as a Grand Elect, Perfect and Sublime Mason, and with great pleasure decorate you with the symbols of the grade.

COLLAR:—This collar of flame color is emblematic of ardent zeal, affection and charity.

CROWN:—The crown on your jewel is a symbol of the royal origin of the grade.

COMPASS: - compass extended to ninety degrees denotes the extensive knowledge of the Grand Elect.

SUN:—In the centre, that our actions should be as open as the full blaze of the noonday sun and our charity as diffusive as its beams.

JEWEL:—This jewel suspended on your breast should remind you to be attentive to your duties and admonishes you ever to walk so as to adorn your station.

GIRDLE:—I also invest you with the girdle of a Grand Elect, Perfect and Sublime Mason.

The Girdle[145] was used of old to strengthen the body and to enable man to continue and persist in his labors. It is therefore an emblem of activity, promptness and

Note 145.—"Girdle. In ancient symbology the girdle was always considered as typical of chastity and purity. In the Brahmanical initiations, the candidate was presented with the Zennar, or sacred cord, as a part of the sacred garments; and Gibbon says that 'at the age of puberty the faithful Persian was invested with a mysterious girdle; fifteen genuflections were required after he put on the sacred girdle.' The old Templars assumed the obligations of poverty, obedience and chastity; and a girdle was given them, at their initiation, as a symbol of the last of the three vows. As a symbol of purity, the girdle is still used in many chivalric initiations, and may be properly considered as the analogue of the Masonic apron,"-

The Girdle was used to bind on the garments and prevent them from flying open and discovering our nakedness and is an emblem of charity, to the observance of which virtue you have been laid under new obligations.

The Girdle was also used for ornament and beauty. Let it be your endeavor to be adorned with and rich in those virtues which its various colors represent.

These are arranged by three, five, seven and nine.

The three are blue, red and yellow, by a due mixture of which the primitive colors[146] are formed.

The five consists of these three and a green and purple.

The seven of the five with: white and black.

And the nine of these seven and stone and flame colors.

The Blue[147] is an emblem of friendship and fidelity.

The Red[148] of zeal.

The Yellow[149] which resembles gold, of wisdom, which

Note 146.—"Colors, Symbolism of Wemyss in his Clavis Symbolica, says: 'Color, which is outwardly seen, on the habit of the body, is symbolically used to denote the true state of the person or subject to which it is applied, according to its nature.' This definition may appropriately be borrowed on the present occasion, and applied to the system of Masonic colors. The color of a vestment or of a decoration is never arbitrarily adopted in Freemasonry. Every color is selected with a view to its power in the symbolic alphabet, and it teaches the initiate some instructive moral lesson, or refers to some important historical fact in the system.'"—Mackey's Encyclopaedia of Freemasonry, Article Colors, Symbolism of.

Note 147. "Blue. This is emphatically the color of Masonry. It is the appropriate tincture of the Ancient Craft degrees. It is to the Mason a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive."—Mackey's Encyclopaedia of Freemasonry, Article Blue.

Note 148.—"Where red is not used historically, and adopted as a memento of certain tragical circumstances in the history of Masonry, it is always, under some modification, a symbol of zeal and fervency."« —Mackey's Encyclopaedia of Freemasonry, Article Red.

Note 149.—"Yellow. Of all the the colors, yellow seems to be the least important and the least general in Masonic symbolism. In other institutions it would have the same insignificance, were it not that it has been adopted as the representative of the sun, and of the noble metal gold. Thus, in colored blazonry, the small dots, by which the gold in an engraved coat of arms is designated, are replaced by the yellow color. La Colombiere, a French heraldic writer, says, (Science Heroique, p. 30,) in remarking on the connection between gold and yellow, that as yellow, which is derived from the sun, is the most exalted of colors, so gold is the most noble of metals."—Mackey's Encyclopaedia of Freemasonry, Article Yellow.

said the wisest of Kings, is better than fine gold.

The Green[150] is an emblem of hope.

The Purple[151] of dignity and majesty of conduct. Purple is a Tyrian color and reminds us of the alliance into which you have now entered.

The White[152] is an emblem of innocence.

The Black[153] of modesty and seriousness of demeanor.

The next color is that of stone, as stone is distinguished for firmness and durability; so this color teaches us constancy and decision of character.

The flame color reminds us to cultivate ardent affection and charity. The various colors united in this girdle are expressive of that unity and the olive interwoven of that peace which should link us together.

And as these colors shine in your girdle, so let the virtues they represent shine in your heart and life.

Your apron I now invest you with is white, lined and bordered with crimson; these colors symbolized have already been explained to you.

*Note 150.—"This idea of the unchanging immortality of that which is divine and true, was always connected by the ancients with the color of green. Among the Egyptians, the god Phtha, the active spirit, the creator and regenerator of the world, the goddess Pascht, the divine preserver, and Thoth, the instructor of men in the sacred doctrines of truth, were all painted in the hieroglyphic system with green flesh."— Mackey's Encyclopaedia of Freemasonry, Article Green.

Note 151.—"Among the gentile nations of antiquity purple was considered rather as a color of dignity than of veneration, and was deemed an emblem of exalted office. Hence Homer mentions it as peculiarly appropriated to royalty, and Virgil speaks of purpura regum, or 'the purple of kings.' Pliny says it was the color of the vestments worn by the early kings of Rome; and it has ever since, even to the present time, been considered as the becoming insignia of regal or supreme authority—Mackey's Encyclopaedia of Freemasonry, Article Purple.

Note 152.—"White. White is one. of the most ancient as well as most extensively diffused of the symbolic colors. It is to be found in all the ancient mysteries, where it constituted, as it does in Masonry, the investiture of the candidate. It always, however, and everywhere has borne the same signification as the symbol of purity and innocence. —Mackey's Encyclopaedia of Freemasonry, Article White.

Thus, my brother, by your meritorious and blameless conduct, constancy and integrity you have attained the title of Grand Elect, Perfect , and Sublime Mason, which is the summit of Ancient Craft Masonry, and upon your arrival to which I sincerely congratulate you. I most earnestly recommend to you the strictest care and circumspection in your walk through life that the sublime mysteries of this degree be not profaned, and as to what remains of completing your knowledge in the Ancient State of Masonry I will call your attention to our Grand Orator, who will now deliver the discourse of this degree.

DISCOURSE BY GRAND ORATOR.

My dear brother, when the Temple of Solomon was finished those masons who were employed in the construction of that stately edifice acquired immortal honors. Their order became more uniformly established and regulated than it had been before. Their delicacy in admitting new members into their order brought it to a high degree of respect, as the merit of each candidate was the only thing they paid attention to. With these principles instilled into their minds many of the Grand Elect, Perfect and Sublime Masons being able workmen left Jerusalem after the dedication of the temple and dispersed themselves among the neighboring kingdoms, instructing all who applied and were found worthy of receiving the Sublime Mysteries of the Royal Art.

Notwithstanding these precautions the order in the three first degrees multiplied over the face of the earth, so that their numbers were without measure. And by their indiscriminate admission their secrets were disclosed, their knowledge became common and the degrees

fell into great disrepute. The Grand Elect and Perfect Masons were so cautious in concealing the mysteries of the higher degrees of masonry that they determined to initiate only as far as the third degree.

You are aware, my brother, that many unworthy masons of the lower degrees have by their imprudence suffered their signs and tokens to be discovered by cowans. These occurrences chagrined the Perfect Masons, who were but few in number, and they endeavored to stop the evil, but all their exertions were fruitless.

The Craft degenerated, as receptions were obtained too easily.

The intervals of the degrees were broken into too hastily, and mere amusement was preferred to useful instruction. Innovations increased and new doctrines were introduced which destroyed all the old and useful regulations of the order.

These differences occasioned disputes, quarrels, heart burnings, jealousies and dissensions, which in the end produced the discovery of the mysteries of the first three degrees to the vulgar and profane.

How happy it is, my brother, that those unguarded brethren were ignorant of the Sublime Mysteries of the Grand Elect, Perfect and Sublime Masons. Let us, my brother, endeavor to prevent these degrees from sharing the same unhappy fate by preserving them in their Ancient Perfection as we have traveled to obtain the knowledge of the Ancient Elect, and to imitate them in their devotions, whose principal study was the contemplation of the adorable attributes of the Grand Architect of the Universe.

Solomon expressly chose this word for the Ancient Masters to fill the principal workmen with veneration for the great and eternal God, to whom the temple was dedicated and also to incite them to perform their several duties cheerfully while employed in erecting a temple to his Holy name.

This wise King knew the force of his most Holy name; he also knew that he had appeared to Moses in the Burning Bush and had declared to him his true name, and that he was the only Patriarch who knew it; also that he would be invoked by no other name in the temple.

My brother, the real and ineffable name of the Grand Architect of the Universe as given by God to Moses was the. Master's Word. When our Grand Master Hiram Abiff was killed, by his courage and magnanimity its discovery was prevented, which frustrated the hopes of his murderers. It was then determined never to entrust a secret of so much importance to any person; and another word was used in its stead until the discovery of the brilliant Delta by the Knights of the Royal Arch in the ruins of Enoch, on which was engraved the Ineffable name which constitutes the Perfection of Masonry.

Solomon, King of Israel, and Hiram, King of Tyre, communicated the interpretation of the characters on the brilliant Delta to none but the Grand Elect, Perfect and Sublime Masons, under whose immediate protection they placed it in the Sacred Vault under the Sanctum Sanctorum of the temple, by which cowans have never been able to discover the place where the Sacred name was deposited, as a strict guard was kept to prevent the admission of any hut the Grand Elect, Perfect and Sublime Masons.

The temple was begun in the fourth year of the reign of Solomon, the third after the death of David, four hundred and eighty years after the passage of the Red Sea, and on the second day of the second month, called

Jyar, in the year of the world 2992, and was completed in a little more than seven years.

After a solemn invocation of the blessings of the Eternal God at the dedication of the house erected to his name, Solomon held a feast with all the children of Israel for fourteen days, during which period he gave audience to all the workmen.

The first was the Grand Elect, Perfect and Sublime Masons who were introduced into the Sacred Vault, and at the same time the Grand Master Architects were in the King's apartment.

He admitted to the degree of Perfection some of the most virtuous of the brethren and made them most solemnly promise to live together in peace, unity and concord, and to exercise the works of charity and benevolence in imitation of their deceased chief, and to make justice and equity the basis of their actions; to observe a profound silence of this degree and not to reveal it to any person but those who are entitled to receive it and had given proof of their zeal, fervor and constancy in support of the craft; to assist, each other and to relieve their, mutual wants; to inflict vengeance on traitors and to punish perfidy and injustice.

The King then blessed them in the name of the Lord God of Israel and showed them the Ark of Alliance opened, from whence the Eternal Jehovah, the Grand Architect of the Universe, delivered his oracles.

He ordered many sacrifices and admitted them to a libation, embraced them and gave each of them a gold ring as a proof of the alliance which they had formed with virtue and the virtuous and made them several presents with permission either to remain in Jerusalem or to travel into foreign countries.

On the second day he admitted the Masters and Knights Elected into the middle chamber and there made them promise in the most sacred manner never to depart from the principles of virtue. To bear in their recollection the conduct of their respectable and much lamented chief as a model, to live in unity with each other in their wants and necessities and to faithfully guard the mysteries of the order and never communicate them to any but those who had merit sufficient to deserve them.

He then gave them the degree of Grand Master Architect and decorated them with the honors thereof, and also bestowed on them some other favors and permitted them also either to remain in Jerusalem or retire as they thought proper.

On the third day he gave audience to the Fellow Crafts in the Eastern part of the temple and rewarded those who appeared to him to be virtuous with the degree of Master.

On the Entered Apprentices he conferred the degree of Fellow Craft and introduced them into the Porch of the temple; he then made them promise never to forsake those principles of virtue, of which their Ancient Chief was a memorable example; to live united and mutually to assist each other in carefully preserving the Signs, Tokens and Words, and never to communicate them to any but those whose unexceptionable characters entitle them to that favor. He then made them several presents and permitted them to retire out of the city if they pleased and to enable those to prosecute their journey with ease and satisfaction, and as farther reward for their good conduct he gave orders to his Intendants to defray their expenses. Thus far this wise and virtuous

King of Israel behaved worthy of himself and gained universal favor; but in process of time, when he had advanced in years, his understanding became impaired and he grew deaf to the voice of the Lord, and was strangely irregular in his conduct.

Proud of having erected an edifice to his maker and much intoxicated with his great power, he plunged into all manner of licentiousness and debauchery and profaned the temple by offering incense to the Idol Moloch instead of offering, it to the living God.

The Grand Elect and Perfect Masons saw this and were sorely grieved and fearful that his Apostasy[154] would end in some dreadful consequence and perhaps bring upon them their enemies, whom Solomon vainly and wantonly defied. The people, copying the follies and vices of their King, became proud and idolatrous, neglecting the worship of the True and living God for that of idols.

Those masons who had instructed their children in the paths of virtue, agreeable to the principles of their order, endeavored by their council and example to deter their fellow citizens from impiety and licentiousness but without success. A great majority of good masons left Jerusalem that they might not behold the dreadful punishment which awaited the idolatry of the people.

Note 154.—"The Temple was completed in the year of the world 3000. Thus far, the wise King of Israel had behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired, he grew deaf to the voice of the Lord, and was strangely irregular in his conduct.

As an adequate punishment for the licentiousness of the people, God permitted divers nation to make war on them and to pillage their country. Ten of the tribes fell from the house of David and elected Jeroboan their King, by the style of King of Israel.

Rehoboam governed the tribes of Judah. In this manner were the tribes of Israel divided and under two distinct governments for 254 years, when the ten revolted tribes, having become weak and degenerated by following the wickedness and idolatry of the Kings who governed them, fell a prey to Shalmaneser, King of Assyria, who in the reign of Hosea, King of Israel, besieged the city of Samaria, laid their country waste and utterly extirpated their government; such was the wretched fate of a people who disdained subjection to the laws of the house of David, and whose impiety ended in their destruction.

In the third month of the reign of Jehoiachin, King of Judah, Nebuchadnezzar, King of Babylon, took the city of Jerusalem and carried off the King captive and cut into pieces all the vessels of the temple. Zedekiah was then made King of Judah and had reigned eleven years.

On the seventh day of the fifth month called Ab, Nebuzaradan, Captain of the Guards, entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls and destroyed that superb model of excellence, the temple. The people were carried captives to Babylon and the conquerors carried with them all the treasures of the temple. This happened in the year of the world 3470, 470 years, 6 months and 10 days after its dedication.

The Grand Elect, Perfect and Sublime Masons who were at Jerusalem at that time exerted themselves with great bravery and fortitude in its defense, but without effect, for as soon as the temple had fallen into one general heap of ruins they directed their whole attention to the preservation of the Sacred Vault from injury and

the golden plate from being discovered.

For that purpose a party fought their way into the Sacred Vault, where they found the golden plate on the agate stone uninjured. (They also discovered the body of Galahad, son of Sophoris, a considerable man among the Perfect Masons and chief of the Levites.)

Galahad was the guardian of the Sacred Vault and took care of the burning lamp. His fortitude and magnanimity was not excelled by Hiram Abiff, who 400 years before lost his life rather than to reveal the Master's Word. Galahad preferred being buried under the ruins of the temple rather than to discover to the barbarians by his coming out of the place where the greatest treasures were deposited. They then cried Bea-Makeh and Bamearah; that is to say, "Thank God, we have found it."

This is the grand password and known by those who are guardians of the sacred treasure.

It is difficult to express the excessive joy which they felt on the discovery of the Sacred Word, and, being fearful that the sacred characters should be found out, they defaced it and broke down the tables of gold, as they found it impossible to carry away the agate triangular stone. They therefore overset and broke the pedestal on which the Sacred name had been deposited. They took from Galahad the robes of the chief of the Levites and retired, well satisfied with their success and determined that in future no trace of the Sacred name should be found but in the hearts of good masons. From this determination we derive the custom of spelling the most holy name of names, letter by letter, without giving a syllable. This word was used in the temple when it was rebuilt under the order of Cyrus and is observed

by the Grand Elected to this day.

Once a year the High Priest, in the middle, of a number of brethren who had received the degree of Perfection, formed themselves in a circle to spell the Sacred word and at the same time the people without the temple were ordered to make a great noise lest they should be overheard. By which means the habit of writing or pronouncing the great and awful name was lost, as they were uncertain of the number of letters which composed it and of the real interpretation and sublime meaning or the great name of their God. It defines his essence, his existence, his unity, his goodness and his eternity in one word.

The Grand Elect, Perfect and Sublime Masons who had penetrated into the ruins of Enoch and who acquired the inestimable treasure left Judah and went into other countries. Some went into Egypt and Assyria and others crossed the Sea and went into Europe; many settled in England, Scotland and Ireland. They retained their virtue and faith inviolable and afforded each other those fraternal acts of kindness which endear us to each other and gave to the world such striking proofs of wisdom, virtue and integrity that they became the admiration of the people among whom they lived. In consequence of which innumerable applications were made to them for initiations.

The good brethren chose from among them such as were found famed for the exercise of virtue and morality and invited them to deplore the uncertainty of human events.

They also laid before them the conduct of Solomon as a memorable example to shun vice and practice virtue in imitation of their beloved and much lamented

Master Hiram Abiff. They exhorted them to invoke the blessing of the adorable, I am, who was, and is, and will be the eternal father of those who love him and obey his laws, many of them were initiated agreeable to their wishes.

When the Princes of Europe united their forces to conquer the Holy Land and deliver Jerusalem from the hands of the barbarians who had it in possession a number of the Grand Elect with other masons voluntarily offered their services in so holy an enterprise, upon condition of being allowed the privilege of choosing their own Chief, which was granted them. They hoisted their own standard and departed.

In the tumult and disorder of war they still retained and exercised the most virtuous principles, union and harmony reigned in their tents. They lived together without distinction of rank and acknowledged no general but in time of action. They gave mutual assistance to each other and extended their charity to the indigent and distressed, even among their enemies.

In action they were valiant and enterprising and rendered such signal service to the confederate army that they received from them the highest honors.

The Princes were surprised at the prodigies of valor which were performed by the masons, and when they learned that their courage and zeal, their virtue, their disinterestedness and union were founded on the broad basis of the mystic institution they solicited the honor of initiation.

The Princes promised a strict observance of all the laws and regulations of the Craft and were initiated into the masonic mysteries. They were instructed in our history and taught the mystery of universal re-

ligion[155] and benevolence which binds our members together in one band, in every clime and in every station of life.

The great political revolutions which have so frequently changed the form of Empires have never affected our glorious profession. We possess all the principles and forms in their pristine purity.

Let us, my brother, offer our prayers at the throne of mercy that we may never be divided. Amen.

LECTURE GRAND ELECT, PERFECT AND SUBLIME MASON.

Thrice Puissant - Brother Senior Grand Warden, what are you?

Senior Grand Warden—Thrice Puissant, I am a Grand Elect, Perfect and Sublime Mason. There is nothing but what is revealed to me.

Thrice Puissant—Where were you received?

Senior Grand Warden—In a place where the rays of the Sun and Moon are not wanted.

Thrice Puissant—Where is that place situated?

Senior Grand Warden—Under the Sanctum Sancto-

Note 155.—"The tendency of all true Masonry is towards religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories,—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?

But, besides, Masonry is, in all its forms, thoroughly tinctured with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at his awful name, while his holy law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Mason, it is impossible that a Mason can be 'true and trusty' to his Order unless he is a respecter of religion and an observer of religious principle.

But the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation,—handed down to us from some ancient and patriarchal priesthood,—in which all men may agree and in which no men can differ."—Mackey's Encyclopaedia of Freemasonry, Article Religion of Masonry.

rum of the Grand Architect of the Universe, in a lodge and sacred place called the Sacred Vault.

Thrice Puissant—Who introduced you into that place?

Senior Grand Warden—The most wise and puissant of all Kings.

Thrice Puissant—In what way did you enter that place?

Senior Grand Warden—Through a long narrow passage composed of nine arches.

Thrice Puissant—How were you introduced into the Holy Vault?

Senior Grand Warden—By three knocks.

Thrice Puissant—To what do these three knocks allude?

Senior Grand Warden—To the age of my apprenticeship and the number of Knights Elected who penetrated into the bowels of the Earth and took from thence the precious treasure of the Grand Elect, Perfect and Sublime Masons.

Thrice Puissant—What followed these knocks?

Senior Grand Warden—Five other knocks, which, distinguished the age of the Fellow Craft and also the number which was completed by the arrival of Guiblim, Joabert and Stolkin with the precious treasure which Divine Providence had ordained to be deposited in the Sacred Vault, where these three brethren found it; Solomon, King of Israel, and Hiram, King of Tyre, making the number.

Thrice Puissant—What answer was made to these five knocks?

Senior Grand Warden—Seven other knocks, which alluded to three things: First, the Age of a Master. Second, that there were chosen seven Expert Brethren to replace our Grand Master Hiram Abiff. Third, that Solomon was employed seven years in the construction of the temple.

Thrice Puissant—What answer was made to the seven

knocks?

Senior Grand Warden—Nine loud knocks, which mark the age of a Perfect Master, and which, when represented by the numbers of the Grand Elect, Perfect and Sublime Masons, make eighty-one.

Thrice Puissant—What followed these nine knocks?

Senior Grand Warden—The door of the ninth vault was opened and I entered into the most Holy and sacred place of all the earth, at the same time I pronounced Shibboleth,[156] Shibboleth, Shibboleth, with an aspiration.

Thrice Puissant—What is the meaning of that word?

Senior Grand Warden—It is the first password and signifies plenty.

Thrice Puissant—What did you perceive on entering that holy place?

Senior Grand Warden—The most brilliant light, which dazzled my eyes and struck me with amazement.

Thrice Puissant—What was the brilliant light that so affected you?

Senior Grand Warden—It was the Ineffable and real name of the Almighty and Grand Architect of the Universe, engraven on a triangular plate of gold upon an agate stone, which had been deposited there by one of

Note 156.—"Signifies an ear of corn and a stream or flood of water. The name given to a test or criterion by which the ancient Jews sought to distinguish true persons or things from false. The term originated thus: After the battle gained by Jephthah over the Ephraimites, (Judges xii.) the Gileadites, commanded by the former, secured all the passes of the river; and, on an Ephraimite attempting to cross, they asked him if he was of Ephraim. If he said no, they bade him pronounce the word Shibboleth, which the Ephraimites, from inability to give the aspirate, gave Sibboleth. By this means he was detected as an enemy, and immediately slain. In modern times this word has been adopted into political and other organizations as a pass or watchword."— Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Shibboleth.

the ancient patriarchs and was found by the Knights of the Royal Arch.

Thrice Puissant—What do you call the Pedestal on which it was placed?

Senior Grand Warden—The Pillar of Beauty.

Thrice Puissant—In what manner did we receive this brilliant Delta?

Senior Grand Warden—By the laborious search of the Ancient Knights of the Royal Arch, who discovered this inestimable treasure among the ruins of the temple built by the Patriarch Enoch.

Thrice Puissant—Explain the name to me?

Senior Grand Warden—I cannot.

Thrice Puissant—How will you make me sensible that you know it?

Senior Grand Warden—Makobin and Machbenah[157] were substituted in the place of it.

Thrice Puissant—What is the meaning of these words?

Senior Grand Warden—Understanding, Knowledge and Wisdom.

Thrice Puissant—To whom did God first communicate this Word?

Senior Grand Warden—To Enoch before the flood, by whose care it was preserved and transmitted to us, and also to Moses, when the Almighty showed himself to him on Mount Sinai.

Thrice Puissant—What became of the word afterwards?

Senior Grand Warden—It was effaced, and the Golden Plate on which it was engraved was melted down

Note 157.—"Macbenac means in Gaelic 'the blessed son.' This word the Stuart Masons applied to their idol, the Pretender; the son of Charles I."— Mackey's Encyclopaedia of Freemasonry, Article Mac.

by the pious and zealous masons, after the destruction of the temple by Nebuzaradan, being fearful that the Divine Delta should fall into the hands of the impious, the sacred name would be profaned.

Thrice Puissant—What have you perceived in the degree of Illustrious Knight?

Senior Grand Warden—Twelve great lights.

Thrice Puissant—What do they allude to?

Senior Grand Warden—Twelve masters who were elected by Solomon to carry on the works of the temple after the death of Hiram Abiff and who commanded the twelve tribes of Israel.

Thrice Puissant—What were the names of the twelve masters?

Senior Grand Warden—Joabert, Stolkin, Terry, Morphey, Alycuber, Dorson, Herim, Berthemar, Tito, Zerbal, Benachard and Tabor, the first nine were those who were elected to search for the traitor Jubelum (Akirop), one of the assassins of Hiram Abiff.

Thrice Puissant—Over what tribes had they the inspection?

Senior Grand Warden—Joabert over the tribe of Judah.

Stolkin over the tribe of	Benjamin
Terry over the tribe of	Simeon,
Morphey over the tribe of	Ephraim,
Alycuber over the tribe of	Manasseh,
Dorson over the tribe of	Zebulun,
Herim over the tribe of	Dan,
Berthemar over the tribe of	Asher,
Tito over the tribe of	Naphtali,
Zerbal over the tribe of	Reuben,
Benachard over the tribe of	Issachar,
Tabor over the tribe of	Gad.

These masters superintended the working of the tribes, paid them their wages, and rendered daily an account of their proceedings to Solomon.

Thrice Puissant—Do the lights allude to anything else?

Senior Grand Warden—To the twelve Princes of Solomon, and their governments, who furnished sustenance for the workmen and the King's household.

Thrice Puissant—What are their names and the countries over which they presided?

Senior Grand Warden—Hur, the son of Hur, Intendant General in Mount Ephraim.

Aminadab; son of Aminadab, in the region of Dor, he was married to Yaptha, Solomon's daughter.

Hesed, the son of Hesed, in Amboth and all Heper, etc.

Baana, son of Baana, in Taawich Megiddo, etc.

Deter, son of Deter, in Mahaz-Bethshemesh, etc.

Geber, son of Geber, in Bamoth Gilead, etc.

Ahinadab, son of Jetdo, in Mahanaim, etc.

Ahimaaz, in Napbtali, married Basmoth, Solomon's daughter.

Baana, son of Hushea, in Asheraloth, etc.

Jehoshaphat, son of Pernah, in Issachar, etc.

Shimei, son of Elah, in Benjamin, etc.

Gebor, son or Uri, in the country of Gilead, etc.

Thrice Puissant:—Why do the Secret Masters wear the ivory key?

Senior Grand Warden—To remind them that the Grand Elect, Perfect and Sublime Masons are the only depositaries of Ancient Masonry. The secrets, of which must be carefully locked up from the profane.

Thrice Puissant—What is the meaning of the tomb

at the east door of the temple?

Senior Grand Warden—It is the tomb wherein was placed the body of our much lamented and respectable Master Hiram Abiff, which Solomon caused to be erected there as a testimony of the high esteem the brethren had for that Great Architect.

Thrice Puissant—What is the meaning of the Balance?

Senior Grand Warden—It teaches us to be just and equitable.

Thrice Puissant—What signifies the Sword which the Grand Master of Ceremonies held naked in his hand at your entrance?

Senior Grand Warden—It is employed to defend our Illustrious Grand Master and to punish those who shall depart from virtue, and shall be so perfidious as to reveal the secrets committed to their care, Solomon gave those who were deserving, the name of favorite, and constituted them Sublime Knights, decorated them with a large black ribbon, on which was painted a flaming heart opposite their breast. He desired them not to travel without this mark of distinction, and instead of the poniard gave them a sword of justice and said: "As you have been the conductors of the work of the temple you are now to defend it with the sword."

Thrice Puissant—What is the meaning of the inflamed heart?

Senior Grand Warden—The ardent charity we should have for each other.

Thrice Puissant—What is your word in quality of Knight Elected?

Senior Grand Warden—Begoal-Kol, and signifies by him or through him everything was discovered, there are three pass-words necessary to be known, first Nekam which signifies vengeance, second Stolkin, the name of him who found the body of Hiram Abiff under the sprig of Acacia, third Joabert, who cut off the head of Abiram, (Akirop) and brought it to Solomon in company with

Thrice Puissant—What is the meaning of the eight lights together and one by itself?

Senior Grand Warden—The nine elected who went in search of Jubulum, (Akirop.)

Thrice Puissant—Have yon received any distinction since you have been made a Knight Elected?

Senior Grand Warden—Solomon being willing to reward the trouble of the Elected, advanced them to the degree of Sublime Knights and joined to their chapter three zealous brethren to make their number twelve. He showed them the riches of the temple and gave to each a golden key that they might be distinguished from the rest of the brethren, and gave them the name of Emeth or (Amar-Jah,) a word which signifies truth, or a true man on all occasions, he also gave them command of the twelve tribes of Israel.

Thrice Puissant—Have you penetrated any farther?

Senior Grand Warden—Solomon soon after initiated me into the degree of Grand Master Architect, to recompense me for my zeal, fervor and constancy, and in the end to lead me to the celestial throne.

Thrice Puissant—What was the name of the stranger who acquainted Solomon with the place where the traitor Jubelum, (Akirop) had secreted himself?

Senior Grand Warden—His name, was Perignan[158] he

Note 158.—"Perignan. When the Elu degrees were first invented, the legend referred to an unknown person, a tiller of the soil, to whom King Solomon was indebted for the information which led to the discovery of the craftsmen who had committed the crime recorded in the third degree. This unknown person, at first designated as 'l'Inconnu,' afterwards received the name of Perignan, and a degree between the elu of nine and the elu of fifteen was instituted, which was called the 'Elu of Perignan,' and which became the sixth degree of the Adoniramite Rite. I am utterly at a loss as to the derivation or radical meaning of the word, but am inclined to the theory which gives to this as well as to many other words in the high degrees, a reference to the adherents, or to the enemies, of the exiled house of Stuart for whose sake several of these degrees were established."—Mackey s Encyclopaedia of Freemasonry, Article Perignan.

was a squarer and polisher of marble in the quarry of Gibelum, near Joppa, not far from the sprig of Acacia, when the body of Hiram Abiff was found, he was not enrolled among the workmen of the temple, but for this piece of essential service Solomon rewarded him and enrolled him among the workmen and changed his name to Guiblim because he continued to walk therein.

Thrice Puissant—What signifies the three lights placed at the door of the Elected Knights?

Senior Grand Warden—The three Fellow Crafts who assassinated our respectable Master Hiram Abiff.

Thrice Puissant—What was their origin and what were their names?

Senior Grand Warden—They were from the tribe of Dan, and sons of the same parent, they were called first Jubelum, (Akirop) and by some Aben, (Akirop,) the second was Jubelo, (Gravelot) and the youngest Jubela, (Guibs.)

Thrice Puissant—What became of the two younger brothers of Akirop?

Senior Grand Warden—They fled to the country of Cheth.

Thrice Puissant—How came they to be discovered in that country?

Senior Grand Warden—By the assiduity of Bengabee Solomon's Intendant in the country of Cheth.

Thrice Puissant—What method did Solomon take to have them arrested?

Senior Grand Warden—He demanded them of Maacha King of Cheth, to whom he wrote on that occasion.

Thrice Puissant—Who was the bearer of Solomon's letter to King Maacha?

Senior Grand Warden—Zerbal, Captain of the King's

guards.

Thrice Puissant—Did the King of Cheth hesitate to deliver them up?

Senior Grand Warden—No, he gave a guard to escort the messengers and search with them.

Thrice Puissant—Where were they found?

Senior Grand Warden—In a quarry called Bendaca.

Thrice Puissant—Had not Solomon an intendant of that name?

Senior Grand Warden—He had, one who was married to one of his daughters.

Thrice Puissant—How came they to discover the two assassins?

Senior Grand Warden—By the intelligence of a shepherd who showed them the place of their retreat.

Thrice Puissant—Who were the persons who saw them first?

Senior Grand Warden—Zerbal and Elignam, after five day's search.

Thrice Puissant—In what manner were they carried up to Jerusalem?

Senior Grand Warden—In chains, with their hands fastened behind their backs.

Thrice Puissant—What was the form of the chains?

Senior Grand Warden—A square, a rule and a mallet, on which was engraved the kind of punishment they were to suffer at Jerusalem.

Thrice Puissant—On what day did they arrive at Jerusalem?

Senior Grand Warden—On the fifteenth day of the month Nissan, anno 3775; which answers to the month of April.

Thrice Puissant—How long was it before the assassins were executed?

Senior Grand Warden—One month.

Thrice Puissant—How many masters did Solomon send to search for them?

Senior Grand Warden—There were fifteen, of which

number I was one.

Thrice Puissant—Were there no other persons?

Senior Grand Warden—There were troops which were sent as an escort.

Thrice Puissant—What was done with the two assassins when they arrived at Jerusalem?

Senior Grand Warden—They were carried before Solomon to whom they confessed their guilt, after which they were confined one day and one night in a dungeon in the tower of Achizar, after which they were led to execution.

Thrice Puissant—What kind of punishment did they receive?

Senior Grand Warden—At the hour of ten in the morning they were tied, naked, to two stakes, their arms and legs extended, their bodies were then opened from their necks to the middle and in that condition they were exposed to the heat of the sun for eight hours during which time the flies and other insects feasted on their blood and entrails. At length their cries were so lamentable that it drew tears from the executioner, who in commiseration of their suffering severed their heads from their bodies, which were given to the wild beasts for food and their heads were placed on the South and West pinnacles of the temple. The head of Akirop who was killed sometime before was placed on the East pinnacle, as a memento to the people to avoid such horrible crimes.

Thrice Puissant—What are the words of the Elected of Fifteen?

Senior Grand Warden—Zerbal and Elignam; the first is the name of the Captain of the Guards who apprehended the assassins in the quarry, and the last God's

Thrice Puissant—What hour was it when the two ruffians expired?

Senior Grand Warden—At six in the evening vengeance was completed.

Thrice Puissant—What is the meaning of the letters B.'.N.'.S.'. which you see in the triangle of the Intimate Secretary?

Senior Grand Warden—The alliance of Moses and Aaron, the same of Solomon with Hiram King of Tyre; they also signify alliance, promise and perfection.

Thrice Puissant—What is the word of the Grand Master Architect?

Senior Grand Warden—Rab-Banain, (master builder.)

Thrice Puissant—In what manner were you afterwards rewarded?

Senior Grand Warden—Divine providence was graciously pleased to direct my researches into the bowels of the earth, wherein I discovered, the brilliant Delta on which was engraved the sacred name of the Almighty. As a reward for my zeal Solomon gave me the degree of guardian of the narrow passage which leads to the Sacred Vault.

Thrice Puissant—What quality did you receive on that occasion?

Senior Grand Warden—That of Knight of the Royal Arch.

Thrice Puissant—By whom were you received?

Senior Grand Warden—By Solomon King of Israel and Hiram King of Tyre. As a reward for my labor they also gave the same rank to my two companions Joabert and Stolkin.

Thrice Puissant—What was your name then?

Senior Grand Warden—Guibelum.

Thrice Puissant—What is the sign of the Knight of the Royal Arch?

Senior Grand Warden—That of Admiration.

Thrice Puissant—What is the Token and Word?

Senior Grand Warden—Here it is, (he gives it), the word is Jabulum.

Thrice Puissant—Are you a Grand Elect, Perfect and Sublime Mason?

Senior Grand Warden—I have penetrated into the most sacred place of all the earth.

Thrice Puissant—What is the name of that place?

Senior Grand Warden—It was first called the Secret Vault, but after the Divine Delta was placed therein it was called the Sacred Vault.

Thrice Puissant—Where do the Grand Elect, Perfect and Sublime Masons Work?

Senior Grand Warden—In a holy place underground.

Thrice Puissant—Where is that place situated?

Senior Grand Warden—Hnder the Sanctum Sanctorum of the temple of Jerusalem.

Thrice Puissant—What is the work of the Perfect and Sublime Mason?

Senior Grand Warden—Respectfully to preserve in our hearts the sacred mysteries of masonry. To sanctify those who have been-initiated. To practice the purest morality, and to aid and assist, to succor and defend our worthy brethren.

Thrice Puissant—Where do the Perfect and Sublime Masons travel?

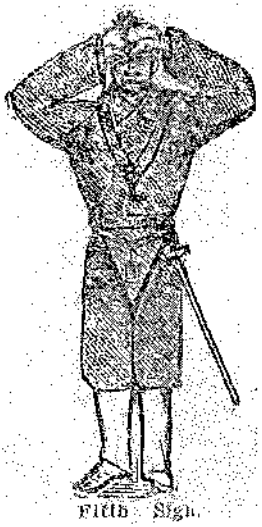
Senior Grand Warden—Through all the Equators of the Globe to spread the knowledge of their divine mysteries.

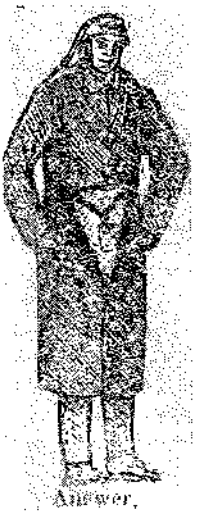
Thrice Puissant—What does the Sacred Vault contain?

Senior Grand Warden—The precious treasure of the Grand Elect, Perfect and Sublime Masons.

Thrice Puissant—What is that precious treasure?

Senior Grand Warden—The Divine Delta on which is engraved the sacred name of the Almighty God.
Thrice Puissant—Where is that precious treasure deposited?
Senior Grand Warden—On a pedestal which is called the Pillar of Beauty.
Thrice Puissant—What is your name?
Senior Grand Warden—Jabulum or Guibelum.
Thrice Puissant—What does that name signify?
Senior Grand Warden—Elected friend, favorite and zealous brother.
Thrice Puissant—How many figurative signs have the Grand Elect, Perfect and Sublime Masons?
Senior Grand Warden—Nine, but three are most necessary to be known.
Thrice Puissant—Give me the principal ones?
Senior Grand Warden—The first is cutting your belly across, in token of your obligation. The second is relative to the burning bush, and the third is silence, by putting the first two fingers of the right hand on the lips.
Thrice Puissant—Go on my brother and give me the six others.
Senior Grand Warden—The fourth is Admiration, (see page 323.) The fifth: interlace all your fingers, hands raised over the head, palms outward, (this sign serves to call a brother,) the sixth Admiration, (see page 323.) Answer, look over your shoulders alternately. The seventh, clap your hands on your thighs.


Fifth Sign.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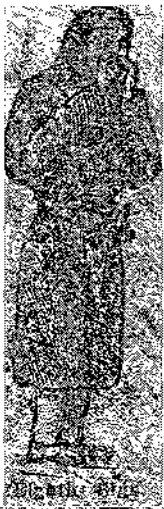
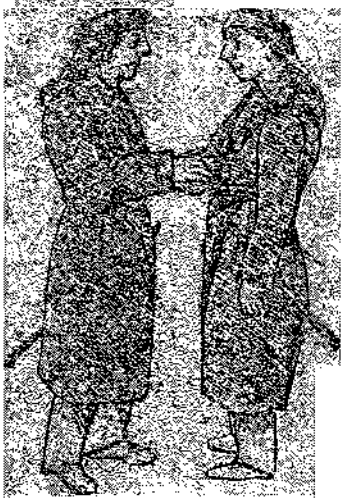


The eighth: put your hands, shut, to your mouth, as if to pull out your tongue, then place it on your heart. The ninth, raise your hand as if you had a poniard in it to strike a brother's forehead, to show that vengeance is completed. Thrice Puissant—What are the Tokens?

Senior Grand Warden—The principal ones are three in





number: first, that of Intimate Secretary, B.'.N.'.S.'. which signifies promises of a complete alliance (see p. 348) The second, Circumspection: advance the hands reciprocally first to the master token, then to the wrist, then to the elbow, and the word is Gabaon.[159] The third is Defiance, Resistance and Remembrance: advance reciprocally the hands as in the fourth degree, draw-

Token of Circumspection.

Note 159.—"Gabaon.- A significant word in the high degrees. Oliver says, (Landm., i, 335,) 'in philosophical Masonry, heaven, or, more correctly speaking, the third heaven, is denominated Mount Gabaon, which is feigned to be accessible only by the seven degrees that compass the winding staircase. These are the degrees terminating in the Royal Arch.' Gabaon is defined to signify 'a high place.' It is the Septuagint and Vulgate form of Gibeon, which was the city in which the tabernacle was stationed during the reigns of David and Solomon. The word means a city built on a hill, and is referred to in 2 Chron. i, 3. 'So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God.'

In a ritual of the middle of the last century, it is said that Gabanon is the name of a Master Mason."—Mackey's Encyclopaedia, Article Gabaon.

ing them to each other three times; then place the left hand on the brother's back, then on his neck as if to raise him.

Thrice Puissant—What are the pass-words?

Senior Grand Warden—There are three principal ones: the first is Shibboleth three times with an aspiration. The second is El-Hanan. The third is most essential to be known and is Bea-Makeh, Bamearah, which is interpreted "thank God we have found it."



Token of Resistance and Remembrance

Thrice Puissant—What are the covered words?

Senior Grand Warden—There are three: The first is Guiblim or Jabulum. The second is Makobim, which interpreted; "That's he! He is dead!" The third is Adonai, Supreme lord of all.

Thrice Puissant—Give me the word?

Senior Grand Warden—Thrice Puissant, I cannot, I am not able to pronounce it Machbenah and Mah-hah- bone, were substituted in its place. You know what I mean, Adonai is the last covered word for this mysterious one.

Thrice Puissant—How do you enter into a lodge of Perfection?

Senior Grand Warden—With firmness and constancy in my heart.

Thrice Puissant—Why do you always stand in a lodge of Perfection in a posture of surprise?

Senior Grand Warden—In allusion to Moses who was obliged, to stand in that position when he received the table of the laws from the Almighty, and also the two

Senior Grand Warden—Forty years, and died when he was ninety-four, and was buried in Jerusalem.

Thrice Puissant—Who was king of Jerusalem after Solomon?

Senior Grand Warden—Eehoboam, his son.

Thrice Puissant—Did anything remarkable happen in his reign?

Senior Grand Warden—God permitted the kingdom of Israel to be divided as a punishment for the sins of the people of Jerusalem as had been predicted by the prophets.

Thrice Puissant—Relate to me the punishment of the kingdom of Judah.

Senior Grand Warden—When the crimes of the people had become insufferably great, God permitted Nebuchadnezzar, king of Babylon to make war upon them, who following the predictions of the prophets sent Nebuzaradan his general, who reduced all Judea with fire and sword, took and sacked the city of Jerusalem and reduced the temple of the living God to a heap of ruins. The conquerors carried with them as captives into Babylon, Zedekiah [160] and all his people, also all the ornaments and treasures of the temple. This happened 470 years, 6 months and 10 days after its dedication. The Grand Elect and Perfect Masons who were at Jerusalem at this time exerted themselves with great brav-

Note 160.—"Zedekiah. A personage in some of the high degrees, whose melancholy fate is described in the Second Book of Kings and in the prophecies of Jeremiah. He was the twentieth and last king of Judah. When Nebuchadnezzar had in his second siege of Jerusalem deposed Jehoiachin, whom he carried as a captive to Babylon, he placed Zedekiah on the throne in his stead. By this act Zedekiah became tributary to the king of the Chaldees, who exacted from him a solemn oath of fidelity and obedience. This oath he observed no longer than till an opportunity occurred of 'Violating it. In the language of the author of the Books of Chronicles, 'he rebelled against King Nebuchadnezzar, who had made him swear by God.'

This course soon brought down upon him the vengeance of the offended monarch, who invaded the land of Judah with an immense army—Mackey's Encyclopaedia of Freemasonry, Article Zedekiah.

ery and fortitude in its defence, but without effect, for soon beholding the temple of God falling into one general heap of ruins, they directed their whole attention to the preservation of the Sacred Vault from injury and the Golden Plate from being discovered. For this purpose a party of them fought their way into the Sacred Vault where they found the golden plate on the agate stone uninjured. Their joy was excessive on this occasion. They all cried out Bea-Makeh Bamearah, that, is, "thank God we have found it."

Thrice Puissant—What did they do after this discovery?

Senior Grand Warden—They retired contented, resolving that in future they would never trust this holy name to be written or engraved, but to preserve it faithfully in their hearts and that their descendants should only know it by tradition, from thence arose the custom of pronouncing the letters only, without joining the syllables which was observed afterward in the temple which was built by Cyrus.

Thrice Puissant—How long did the captivity of the brethren continue after the destruction of the temple by Nebuchadnezzar?

Senior Grand Warden—The first captivity was seventy years as was predicted by the prophet Jeremiah.

Thrice Puissant—How did the Israelites behave in Babylon during their captivity?

Senior Grand Warden—They repented of the crimes of which they were guilty and by example of the Grand Elect, who were with them, they worshiped the only true and living God as the prophets had before written Thrice Puissant—Who were those prophets?

Senior Grand **Warden**—Habakkuk, Zechariah, Hag-

gai and Malachi.

Thrice Puissant—Who was it gave liberty to the Israelites and permitted them to return to their own country?

Senior Grand Warden—Cyrus,[161] king of Persia, who was the conqueror of all the East. He not only gave permission to the Israelites to return to their own country and rebuild the city of Jerusalem, but also presented them all the sacred vessels which had belonged to the temple, and which had been preserved by the care of Mithridates, the second treasurer.

Thrice Puissant—Where do the Grand Elect, Perfect and Sublime Masons work this day?

Senior Grand Warden—In a place chosen to reestablish the edifice which had been ruined by the traitors. Thrice Puissant—What are the wages of our success? Senior Grand Warden—Virtue, which all may obtain who desire it.

Thrice Puissant—What recompense do you expect? Senior Grand Warden—The destruction of vice and the knowledge and love of my brethren.

Thrice Puissant—What do you find in the place which has been chosen?

Senior Grand Warden—Dead Bones, Blood and a Burning Lamp.

Thrice Puissant—What did you do with the lamp?

Note 161.—"The personal relations to God's people, which were sustained by this mighty conqueror, are full of masonic interest. The Jewish nation had been broken up by Nebuchadnezzar fifty years before his coming, and the remnant, not destroyed, carried away to Babylon, where Cyrus found them. He became to them a generous liberator and a just guardian of their rights. Nearly 250 years before that period, the prophet Isaiah had announced him by name as the Shepherd of the Lord,' who should perform all God's pleasure and rebuild the city and temple.—Isaiah xliv. This he hastened to do, and only two years after his conquest of Babylon, issued his celebrated decree, which was, in effect, the re-establishment of the Jewish nation."—Morris's Masonic Dictionary, Article Cyrus Artaxerxes.

Senior Grand Warden— I put it out.

Thrice Puissant—Then you were in darkness?

Senior Grand Warden—No, Thrice Puissant, I had no occasion for lamp or light, I was enlightened by the effulgence of the most brilliant and Divine Delta.

OATH OF ALLEGIANCE.

To be taken by every brother when advanced to the degree of Grand Elect, Perfect and Sublime Mason.

In presence of the Grand Architect of the Universe, and of this respectable assembly of Freemasons, I solemnly promise to obey the general regulations of the Supreme Grand Council for the jurisdiction of the Western Hemisphere, and to acknowledge said Supreme Grand Council as the only authority of the Scotch Rite in said jurisdiction, and I further promise and swear that I will have no intercourse as a mason of said Rite with any masonic body of masons pretending to be subject to any masonic authority of said Rite in this jurisdiction other than said Supreme Grand Council of which the Illustrious brother..... ..... is now Sovereign Grand Commander. So help me God.

CLOSING CEREMONIES

GRAND ELECT, PERFECT AND SUBLIME MASON.

Thrice Puissant—Brother Senior Grand Warden from whence came you?

Senior Grand Warden—Thrice Puissant, from Judea.

Thrice Puissant—What did you bring from thence?

Senior Grand Warden—The precious treasure of the Grand Elect engraven upon my heart, which I will give you.

Thrice Puissant—Approach my brother, (the Senior Warden leaves his seat and approaches the Thrice Puissant with the sign of admiration and whispers in his ear the ineffable word, letter by letter.)

Thrice Puissant—(Strikes three and says,) brethren will please form the chain around the altar, (all kneel on left knee and form with hands above their heads,) the Thrice Puissant then whispers in the ear of the brother next to him the ineffable word, that brother gives it to the next and so on until it reaches the Thrice Puissant again.

Thrice Puissant—My dear brethren, the word which was lost is found, engraved in the deepest part of our hearts, let us retire in the dark and purify our hearts from all uncleanliness. Let us pray.

CLOSING PRAYER.

Direct our steps, Oh Adonai, Supreme Lord and Master of the Universe, grant that we may shun the paths of the wicked and not fall into the pit which our enemies have made for us, that the effulgence of divine wis-

dom may enlighten us, that we may possess the means of being charitable by the gifts of this providence, and grant oh Lord that we may not be unsuccessful pur labor; bless and sanctify our works that we may know and acknowledge thy power and strength and grant that the virtue which masonry teacheth may be firmly engrafted in our hearts. And the honor and glory shall be ascribed to thy most holy and mighty name. Amen.

(All now take their places.)

Thrice Puissant—Brother Senior Grand Warden, what's the clock?

Senior Grand Warden—Thrice Puissant it is midnight.

Thrice Puissant—Why do you say it is midnight?

Senior Grand Warden—Because after labor comes rest and night is the time of iniquity.

Thrice Puissant—What brought you here?

Senior Grand Warden—The desire of practicing in common with my brethren the arts of virtue, justice and charity.

Thrice Puissant—What is it that attracts you here?

Senior Grand Warden—The brilliant and adorable Delta.

Thrice Puissant—How comes the Delta so often mentioned in this degree?

Senior Grand Warden—To learn the power, goodness, mercy and majesty of the Grand Architect of the Universe, the God of Heaven and Earth, the Eternal Father of nature.

Thrice Puissant—What do you carry from hence?

Senior Grand Warden—A great desire of doing good.

Thrice Puissant—What can a Grand Elect, Perfect and Sublime Mason desire more when he is come to the

Sublime Degree of Perfection?

Senior Grand Warden—The Eternal, "Beatitude" for which he will ever sigh without ceasing, and which he can only acquire by his good works.

Thrice Puissant—Brother Senior and Junior Grand Wardens, acquaint the brethren that I am going to close this lodge of Perfection by the mysterious numbers, 3, 5, 7 and 9.

Senior Grand Warden—Brethren you will please take notice that the Thrice Puissant Grand Master is going to close this lodge of Perfection by the mysterious numbers 3, 5,' 7 and 9.

Junior Grand Warden—Brethren you will please take notice that the Thrice Puissant Grand Master is going to close this lodge of Perfection by the mysterious numbers 3, 5, 7 and 9.

Thrice Puissant— (Knocks three; 000. All rise.)

Senior Warden—(Knocks three; 000.)

Junior Warden—(Knocks three; 000. All make the sign of Admiration.)

Thrice Puissant—(Knocks five; 00000.)

Senior Warden—(Knocks five; 00000.)

Junior Warden—(Knocks five; 00000. All make the sign of Admiration.)

Thrice Puissant—(Knocks seven; 0000000.)

Senior Warden—(Knocks seven; 0000000.)

Junior Warden-(Knocks seven; 0000000. All make the sign of Admiration.)

Thrice Puissant—(Knocks nine; 000000000.)

Senior Warden—(Knocks nine; 000000000.)

Junior Warden—(Knocks nine; 000000000. All make the sign of Admiration.)

Thrice Puissant—To the glory of the Grand Archi-

tect of the Universe and under the auspices of the Supreme Grand Council of the Sovereign Grand Inspector General of the 33d degree for the northern jurisdiction of the Western Hemisphere in the Valley of New York, and by virtue of the authority on me conferred by this Sublime Grand Lodge of Perfection, I declare its works thereof now closed. Brothers Senior and Junior Grand Wardens, officers and brethren of this Sublime Grand lodge of Perfection, I admonish you to retire in peace, to practice virtue and religion and to always live as becomes those who live in the immediate presence of the Grand Architect of the Universe, and may God bless our country and our arms.

Thrice Puissant—Together brethren, (all clap, 3, 5, 7 and 9.)

STATUTES AND REGULATIONS

FOR THE GOVERNMENT OF ALL
REGULAR LODGES OF PERFECTION

TRANSMITTED BY THE
SOVEREIGN GRAND COUNCIL OF SUBLIME PRINCES OF THE ROYAL SECRET, AT BERLIN, PARIS AND BORDEAUX.

ARTICLE 1ST.

No lodge of Grand Elect,. Perfect and Sublime Masters can proceed to work by electing officers or receiving candidates unless warranted by a Charter from the Sublime Princes of the Royal Secret or from a Grand Inspector of the order or his Deputy, duly signed and sealed, without which they are to be regarded as irregular, and the work declared null.

ARTICLE 2ND.

No lodge of Grand Elect, Perfect and Sublime Masters can correspond with any other such lodge, except such as are reported by the Secretary General of the Grand Council to the Grand Inspector or his Deputy, and by him communicated.

ARTICLE 3D.

Whenever a lodge of Perfection is made acquainted with the existence of another lodge of Perfection not included in the list furnished itself by the Grand Inspector or his Deputy, it should at once advise the Grand Inspector or his Deputy thereof, that, it may be made known to the Grand Council.

ARTICLE. 4TH.

If any brethren assemble irregularly for the purpose of initiating persons into this degree, they should be reprimanded, and no mason of a regular lodge can recognize or visit them on pain of such penalties as the laws of the lodges of Perfection shall prescribe.

article 5TH.

If a Royal lodge of Grand Elect, Perfect and Sublime Masters should expel one of its members for misconduct, information thereof must forthwith be given to the Grand Inspector or his Deputy, that he may be able to notify thereof the other regular lodges and the Grand Council. If a regular lodge should violate the laws imposed upon it by the solemn provisions of our secret constitutions or should refuse to submit and to ask forgiveness in the most humble manner by a petition signed by all the members confessing their fault, showing at the same time that they have ceased to work until such time as it shall please the Grand Council of the Sublime Princes to relief them from interdiction, to pardon them, and receive them again info favor.

article 6th.

Any new lodge that may come into possession of new degrees, relating to the order in general should immediately make the same known to the Grand Inspector or his Deputy.

ARTICLE 7TH.

The present statutes and regulations must be read to every brother when he takes the degree of Royal Arch. He must promise punctually to obey them, and at all times to recognize the Knights of the East, Princes of Jerusalem, Knights of the East and West, Knights of

the White Eagle, Knights Rose Croix, Patriarchs Noachite, Knights of the Royal Axe, Grand Pontiffs, Knights Princes Adept, Knights of the White and Black Eagle, Sovereign Princes of the Royal Secret and the Grand Inspectors and their Deputies as his chiefs, whom he must promise to respect and their Council to follow in whatever they direct. He must also promise to increase in zeal, fervor and constancy for the order, to the end that he may one day attain to the degree of Grand Elect, Perfect and Sublime Mason, and to be submissive and obedient to the statutes and regulations heretofore made, or that may hereafter be made by the Sovereign Princes, chief of the order of masonry, and that he will pay them all the honors to which they are entitled and to add more force to such obligation, he must sign a submission in due form.

ARTICLE 8TH.

Every lodge of Grand Elect, Perfect and Sublime Masons should have nine officers, including whom the number of members should not exceed twenty-seven. The Thrice Puissant is not counted among the nine officers. He represents Solomon. Hiram King of Tyre sits on his right, in the absence of the Grand Inspector or his Deputy.

First—The Grand Keeper of Seals, representing Galahad, son of Sophonia chief of the Levites, who sits on the left of the Thrice Puissant.

Second—The Grand Treasurer, representing Guibulum, the confidant of Solomon, who sits in front of the table of shew-bread.

Third—The Grand Orator, representing Abdamon, who explained to Solomon many enigmas and the

hieroglyphics engraven on the pieces of marble found in the ancient ruins of Enoch on the mountain of Aceldema[162] who sits near the Altar of Incense in the North.

Fourth—The Grand Secretary, representing Joabert, the favorite of the two allied kings who sits in the South opposite the altar of incense.

Fifth—The Senior Grand Warden, representing Adoniram, son of Abda, Prince Harodim of Labanus who after the death of Hiram Abiff was inspector of the laborers on Mount Libanus and the first of the seven secret masters, who sits in the West.

Sixth—The Junior Grand Warden, representing Mahabon, the most zealous master of his time, and a great friend of Hiram Abiff, who sits in the West, on the left of the Senior Grand Warden.

Seventh—The Grand Master of Ceremonies, representing Stolkin, one of the three who discovered the nine arches and the Delta, who sits in the North.

Eighth—The Captain of the Guards, representing Bendia or Zerbal, who held that office during the alliance of the two kings and who sits between the two Grand Wardens.

Ninth—One Tyler or two, that the lodge may be well guarded.

ARTICLE 9TH.

The Thrice Puissant and other officers are to be elected every third year. No one but a Prince of Jerusalem can be elected to preside. The election is to be held on

Note 162.—"Aceldama. From the Syro-Chaldaic, meaning field of blood, so called because it was purchased with the blood-money which was paid to Judas Iscariot for betraying his Lord. It is situated on the slope of the hills beyond the valley of Hinnom and to the south of Mount Zion. The earth there, was believed, by early writers, to have possessed a corrosive quality by means of which bodies deposited in it were quickly consumed; and hence it was used by the Crusaders, then by the Knights Hospitallers, and afterwards by the Armenians, as a place of sepulture, and the Empress Helen is said to have built a charnel-house in its midst. Dr. Robinson (Biblical Researches, i., p. 524,) says that the field is not now marked by any boundary to distinguish it from the rest of the field, and the former charnel-house is now a ruin. The field of Aceldama is referred to in the ritual of the Knights Templars,"—Mackey's Encyclopaedia of Freemasonry, Article Aceldama.

the 3d day of the 12th month Adar, which answers to the 21st day of February, that memorable day of the year 2995, when the precious treasure was found by three zealous master masons under the ruins of our ancient patriarch Enoch. The mode of electing either of the officers or a candidate depends on the particular laws of the lodge, but when the officers have been elected they must take an obligation to the Grand Inspector or his Deputy, that they will perform the duties of their office with zeal, constancy, fervor and affection towards their brethren.

ARTICLE 10TH.

Everything like party organization and cabal is absolutely prohibited in connection with the election of officers, on pain of expulsion and erasure of membership.

ARTICLE 11TH.

All the brethren must, in open lodge, wear all their decorations. A brother who enters a lodge without his ornaments or the insignia of some higher degree shall lose his right to vote at that meeting, and pay into the treasury such fine as the lodge shall impose.

ARTICLE 12TH.

Lodges of Perfection are to be held on specified days and at fixed hours, whereof the brothers shall have due and regular notice from the Secretary, in order that if business of importance prevents any brother from attending he may advise the Secretary thereof by letter on the morning of the day of meeting, whereof the Secretary shall inform the lodge in the evening. This the brethren shall not omit, under such penalties as the Thrice- Puissant and the lodge may determine.

ARTICLE 13th.

All lodges of Grand Elect, Perfect and Sublime Ma-

sons must mutually visit each other, by deputations or correspondence, as frequently as possible and communicate to each other whatever light they may acquire.

ARTICLE 14th.

The Grand Secretary shall issue to every brother who is about to travel, a certificate signed by the Thrice Puissant, the Wardens and the Grand Keeper of the Seals, who shall there affix the seal of the lodge and countersigned by the Grand Secretary. The signature of the brother to whom it is granted must appear in the margin.

ARTICLE 15th.

The Grand Elect, Perfect and Sublime Masons may admit to the degree of Perfection such brethren as are worthy thereof, and who have held office in symbolic lodges, and to all the degrees that precede that of Perfection to wit: Secret Master, Perfect Master, Confidential Secretary, Provost and Judge, Intendant of the Buildings, Elect of the Nine, Elect of the Fifteen, Illustrious Knight, Grand Master Architect and Knight of the Royal Arch.

The Thrice Puissant may confer three degrees at one and the same time on each brother by way of reward for zealous service, and may at last confer the degree of Grand Elect, Perfect and Sublime Mason when the proper time has elapsed.

ARTICLE 16th.

Besides the feast days of the 24th of June and 27th of December, the Grand Elect, Perfect and Sublime Masons, must every year, on the 5th of October, celebrate the rebuilding of the first temple of the Lord.

The Prince who is oldest and highest in degree, will preside, and if the two Wardens be of inferior degree,

their places will be filled by such brethren higher in degree as the president shall appoint and so with all other officers.

article 17TH.

All matters whatever must be proposed by a Grand Elect, Perfect and Sublime Mason and the members will vote in order commencing with the youngest, and whenever a candidate is proposed to the lodge it must be shown that he respects and is attached to his religion, that he is a person of true probity and discretion, and that he has given proofs of his zeal, fervor and constancy for the order and his brethren.

ARTICLE 18TH.

When the Wardens are notified by the Thrice Puissant of his intention to hold a lodge, they must attend and with all their might advance the prosperity of the lodge. The Master of Ceremonies must also be notified in advance that he may prepare the hall.

article 19TH.

The Grand Keeper of the Seals, will have the Seals ready for receptions, set everything in order, and affix the seals to all certificates or other documents signed by the officers of the lodge.

article 20th.

The Grand Orator will deliver a discourse at each reception (initiation) enlarging therein upon the excellence of the order. He will instruct the new brethren, explain to them the mysteries and exhort them not to slacken, in their zeal, fervor and constancy, that they may attain to the degree of Grand Elect Perfect, and Sublime Mason. If he has noticed any indiscretions on the part of any brethren or any dispute among them, he

will advise the lodge thereof, that it may endeavor to bring about a reconciliation.

ARTICLE 21ST.

The Grand Treasurer will safely keep all funds devoted to charitable purposes, as well as moneys received for receptions. He will keep a regular book of accounts, at all times ready to be examined by the lodge, and as charity is an indispensable duty among masons, the brethren should voluntarily contribute to the fund for that purpose, each according to his means.

Article 22ND.

The Grand Secretary will keep a record of all the transactions of the lodge, plainly written, and always ready to be inspected by the lodge, the Grand Inspector or his Deputy, he will dispatch all orders issued by the Thrice Puissant within such time that they may reach their destination in due season. He must prepare all requisitions that are to be transmitted to the lodge to the Grand Council, the Grand Inspector or his Deputy, or into foreign countries, and he will take the greatest possible care to keep the business of his office in perfect order.

ARTICLE 23RD.

The Master of Ceremonies must repair to the temple in due season so as to have everything ready that the work may not be delayed. He is always one of the examiners of visiting brethren and introduces them according to their degrees, consequently he ought to be at all points instructed in the several degrees and possess the confidence, of the lodge.

ARTICLE 24TH.

The Captain of the Guard sees that the Tyler does his duty, and it is his business to see the lodge well tyled. He receives all visitors wearing his hat and sword in hand, unless they are Princes masons in whose presence he is uncovered. He will advise the Thrice Puissant whenever a visitor desires to be admitted, will assist in examining him, and will in all cases precede the brethren in the ceremonies of instruction. When he reports that the visitor is a Prince mason, such visitor will be received with all the honors, the brethren forming the vault of steel with, their swords, and the Grand Master of Ceremonies conducting him to the foot of the throne and afterwards to an elevated seat near the Thrice Puissant.

ARTICLE 25TH.

If any lodge is for good cause dissolved or temporarily interdicted, the officers thereof must deposit the charter, regulations and statutes, and all the papers of the lodge with the Grand Council if there be one, and if not with the Grand Inspector or his Deputy, where they will remain until the lodge is allowed to resume labor, and if the members of such lodge should not submit to the decision of the Grand Council, their disobedience with their names, degrees and civil characters, are to be notified in writing to all the recognized lodges in the two Hemispheres, that they may incur the contempt of all masons.

May the Grand Architect of the Universe avert so great a misfortune and inspire us to select good men for our brethren, that thereby the order may attain Perfection.

If any member of the lodge that has been dissolved by the Grand Council, shows that body by petition, that he is innocent, he shall be restored to favor and affiliated with another lodge.

article 27TH.

Nothing that is done in a lodge should be made known out of the lodge, except to a member of the same, under such penalty as the lodge shall inflict.

article 28TH.

No visitor can be admitted until the lodge is opened, nor until he has been scrupulously examined by two well informed brethren and he shall take his obligation also unless more than one member of the lodge shall state that they have seen him sit in a regularly constituted lodge of at least the degree of that which he seeks to visit.

ARTICLE 29TH.

Every lodge may have two Tylers, whose good character should be known. They will be clothed at the expense of the lodge and wear the proper jewel at the button hole of their coats.

ARTICLE 30TH.

The Knights and Princes Masons being the great lights of the lodge, all complaints against them shall be made in writing and presented at the next lodge meeting. The lodge shall hear and decide and if a party things himself aggrieved he may appeal to the Grand Council which shall determine in the last resort.

ARTICLE 31ST.

Secrecy as to the mysteries being of indispensable obligation the Thrice Puissant Grand Master shall be

fore closing any lodge inculcate that duty on the brethren in the usual manner and form.

ARTICLE 32ND.

If a member be sick, any member knowing thereof must forthwith inform the Thrice Puissant in order that he may receive the necessary attention, and the Brother Hospitaller must visit him to see that he is properly cared for.

ARTICLE 33RD.

When a brother dies, all the brethren are obliged to attend his funeral in the usual manner.

ARTICLE 34TH.

If a brother meet with misfortunes, it is the duty of every brother to visit him.

article 35TH.

If the Thrice Puissant be not present at a lodge meeting, for one hour after the hour fixed for opening, and there be five brethren present the oldest officer will for the time take the throne and proceed regularly with the work, provided the Grand Inspector and his Deputy are absent, but if either of them be present, he shall be invited to take the throne, with all the honors, the same honors being paid the Deputy as to the Inspector in the absence of the latter.

ARTICLE 36TH.

To secure regularity in the lodge, the Thrice Puissant Master and the Grand Inspector or his Deputy must keep a list of all the members of the lodge, showing the degree and civil character of each, to be laid before the Grand Council and transmitted to all the regular lodges. They will also advise the Grand Inspector or his Deputy of every matter of interest communicated to the lodge.

article 37TH.

If the members of any lodge deem it necessary to make any alterations in the present constitutions and

regulations, that can only he done by petition in writing presented to the lodge prior to the annual feast. If the members, upon mature consideration of the matter proposed, find nothing therein contrary to said statutes and regulations, the proposition in writing shall be. transmitted to the Grand Council of the Princes, and if they approve it, it shall be sent to the Grand Inspector or his Deputy for the District, who shall decide thereon, none of our ancient customs, obligations or ceremonies being changed, nor the force of our present constitutions and regulations diminished, on pain of interdiction.

Whereof all lodges of Grand Elect Perfect and Sublime Masons and of Ancient Masons, regularly established under our protection shall so govern and direct themselves for the future, in every place in the world where our order is established, being under the direction of the Inspector, his Deputy or the Princes Masons, individually or in Grand Council if there be one; whereto to give force and actuality, we have resolved to create Inspectors and Deputy Inspectors who shall travel by land and sea, to take note and observe in all lodges regularly constituted.

A copy of which laws and regulations shall be delivered to our aforesaid Delegates, Deputy Inspectors with authentic Patents and Powers in due form that they may be recognized and duly empowered in the exercise of their functions.

So decreed by our Chiefs and Worthy Protectors in lawful assembly of true science and ample power as representatives of the Sovereign of Sovereigns.

Done at the Grand Orient of Paris, Berlin and Bordeaux, in a holy place under the Celestial Vault, near the B.'. B.'. the 25th day of the 7th month of the year

1762, and transmitted to the very Illustrious and very Puissant Prince Stephen Morin, Grand Inspector of all the regular lodges in the new world.

At the Grand Orient of Berlin under the Celestial Vault, the day and year above mentioned and certified by us, Grand Inspectors General and Deputies, the 22nd of December, 1768.

[Signed.]

'Etrenne Morin.
Moses Cohen.
Spitzer
Hyman Isaac Long.

HISTORICAL ANALYSIS

FOURTEENTH DEGREE, OR GRAND ELECT PERFECT AND SUBLIME MASON.

Lodges Dissolved by the Lutheran Reformation—Titles Fit for the Dialect of a Mad-house—Travesties Christian Ordinances—The Catacombs of a New Worship - Infidelity its Mother, Rebellion its Cradle — Conjuring and Legerdermain—Satan Fills their Hearts with Lies.

That this was one of the Ramsay degrees is proved by its name in France "Grand Scotch Mason of perfection, of the Vault of Jas. VI." Mackey, (Note 141) admits this name to be proof that it was invented and used by Jesuits to destroy Protestantism and restore the Stuarts; (see Art's Lodge and Rite of Perfection,) but framed by Ramsay in the Jesuits' College at Paris. At first the rite was fourteen degrees. Afterward it was enlarged by De Bonneville to twenty-five, (1754,) in the same college. Then, four years later, it was merged in The Council of Emperors, 1758; and sent by them to the United States, by the Jew, Morin;—increased in Charleston, S; C., in 1881, to 33°, where it stands now.

England was Protestant.—The German Lodges, Rebold says, p. 54, were nearly all "dissolved" by the Lutheran Reformation. Germany has a Protestant Emperor; England a Protestant government; and France, unhappy France, fell between the upper and nether millstones of a corrupt church and infidel lodges, whose Grand Orient has since voted to strike from its Ritual the words: "The existence of Cod, and the immortality of man!" After the flight of the Stuarts in

1688 to the Jesuits' College, in Paris, and their recognition by the French King, France became the breeder of volcanoes for all Europe, and, that America should receive the Freemasonry which now covers the United States, from such a source, is as if Benedict Arnold and Aaron Burr, both of whom were Masons, had formed a system of secret lodges to elevate mankind" and Europe had received and adopted them ! The very terms and titles of this degree—"Grand, Elect, Perfect and Sublime Mason," are fit for the dialect of a mad house; and they recall to mind the Scripture: "Madness is in their hearts while they live, and after that they go to the dead." But there is a method in this madness. It makes money like Mormonism and Popery. And, like literal madness in rabid animals, its venomous virus produces a zeal of proselytism, like the restless longing of hydrophobia to Rite itself into whatever living thing is free from it. And this degree reveals the secret of this terrible moral enemic.

We assume that Christianity, the Bible of the Christian nations, is true, and that the vagaries of the heathen tribes is untrue. And, if so, then that which attempts the entire subversion of the Christian system, is not a local, particular evil, like robbery or fraud, but a fundamental, and universal one; and this total subversion is precisely what is attempted by this degree. Thus.

1. It scorns and scoffs at the God of the Bible. We read in its Ritual:

"The candidate looks for the last time on the Solomonian school." "On one side, and in the past, appears the formidable God of by-gone generations; his name is inscribed on the Breast-plate of the High Priest of the Jews. On the other side, and far in the future, the Eternal, Good, Simple, Benevolent, Merciful, Equitable and ever consoling Father of Mankind, whose titles are written with the blood of that Sublime Teacher, who first of all proclaimed the existence of a God of Love and Love only."—Ritual page 292.

It requires but a glance at this plain paragraph to see that it is a scoff at the Jehovah of the Old Testament, who is the Jesus Christ of the New. And its ignorance equals its impudence. The name of this same "Sublime Teacher" is dropped from the Scriptures quoted in the Lodge, in many of the degrees; and his religion, on the altar of the lodge, is put on a level with the worships of "four-footed beasts and creeping things." See Note 155 of this degree. And as to Christ teaching a "God of Love only;" "The Scriptures," which Christ endorsed, teach that "Justice and judgment are the habitation of His throne!" Nay, this same "Sublime Teacher" said of some: "These shall go away into everlasting punishment"

1. This degree makes a false use of the Decalogue, and a profane use of the Lord's Supper. While the candidate is led into and around the lodge, the Thrice Puissant reads the ten Commandments; knowing, as he must, that the Decalogue is not the Mason's law of life, but the Lex Naturae or Law of Nature. (See the: Ritual, page 812.) Mackey says: "The ten Commandments are not obligatory upon a Mason!" (See Art Decalogue.) And on page 319 of the Ritual, the Thrice Puissant and Candidate take solemnly consecrated bread, and drink wine from a cup. The obvious and intended effect of which must be to degrade the Decalogue, and rival and run down Christ's commemorative supper.

2. Then the candidate is made to swear (p. 817), not to "take arms," or enter into any conspiracy against his country." Nevertheless the ten Lodges of the District of Columbia all entered into such a conspiracy before the Rebellion, and Pike, Sovereign Grand Commander of this Rite, initiated, in Federal Lodge, Washington, and fought Indians against the Union at Pea Ridge, Ark. And years before, Southern Lodges, and Charleston, the

seat and headquarters of the Supreme Council, were combined in a conspiracy to break up the country; and all the while this oath was being administered by and to conspirators! to quiet the fears of Northern Masons and insure the success of the Rebellion. The effect of such wholesale fraud and sanctimonious false swearing, whether intended or not, could only be to make Christ's religion of sincerity and truth, an impossibility within its influence.

4. But that the intention of the framers of this degree was to make a clean riddance of Christianity is proved by history, and is evident from the degree itself.

The eminent French patriot, poet and historian, Lamartine, writing of the times when this degree and its Scottish Rite originated, says: "The Spirit of Philosophy had organized occult associations after the image of Freemasonry." "Between the initiated and existing institutions, the war was concealed, but the more deadly." "These lodges were the catacombs of a new worship."—Hist. the Girondists, vol. I, p. 188.

What that new underground religion was, is seen on the preceding page: "Frederick the Great was the corrupter of the Empire." * * * "Military men, educated in the School of Frederick, academies modeled after the genius of Voltaire; colonies of Jews enriched by war, and French refugees formed the public mind." p. 187. And again on the next page: "The sect of Illuminees; founded and guided by Weishaupt, was spreading in Germany in conjunction with the Freemasons and the Rosicruciana, p. 187.

This testimony of Lamartine is mild, impartial, reliable, and concurrent with all the sound writers of that day. And never, perhaps, since the march of time be-

gan, were the destinies of society in the hands of men so completely abandoned of God and goodness as the persons named above and their followers and associates. Voltaire's writings guided, and his spirit animated them. And his common reference to Christ, was in the words: "Qrush the wretch!" And these minds controlled the ideas which controlled the public mind and thought when and where The Ancient and Accepted Scottish Rite was born and named, "Rite of Perfection;" and such men were its god-fathers. Its mother was infidelity, and its cradle rebellion. And whether the pretence of Mitchell and Dalcho that the Charleston Supreme Council, and its "Ancient and Accepted Scottish Rite,' were chartered by the infidel monarch, Frederick, in 1786, be fact or fiction, the double-headed eagle, which was the banner of both Frederick and the Charleston Council, proves the identity of their spirit, nature and intent.

But what is this degree in itself? Its legend says that the real name of God was lost, till it was found by Masons, engraved on a three-cornered gold plate, in "the ruins of Enoch." Whether the Mormon, Jo. Smith, who was a Mason, took his story of gold plates from this one, or invented a like legend of his own, the two are similar in origin, nature, and effect. They both utterly destroy Christianity, while pretending to favor and expand it.

If we turn to the Ritual (page 320,) we see in this degree men kneeling, and repeating the Hebrew names of the consonants which spell Jehovah, which consonants they say they found on that three cornered gold plate, in a cave dug before the deluge. They hear no name pronounced. The letters were never lost. The pronunciation of the name was lost, by the silence of superstitious

Jews, who, in reading, paused and passed it. That is not recovered. Our word Jehovah was formed, as we and Freemasons now pronounce it, by uniting its own consonants with the vowel sounds of Adonai. That triangular plate, had there been one, could not speak. They pretended to find letters on it, and shout that they have found the true name of God; and some of them hint that our Savior stole the name out of the latter Temple, to conjure and work his miracles by! while their whole trick is the conjuring and legerdemain of which they accuse Christ!

But what do they mean to accomplish by it? We answer, what they mean is, obviously, what they get, viz: money and power over mind. And what the devil, who inspires them, means, is equally plain. He knows that»This is life eternal, to know the living and true God and Jesus Christ whom he hath sent." He knows, too, that the Holy Ghost is ready to lead penitent, believing men to God through the one only and Eternal Mediator —"The Lamb slain from the foundation of the world" and so He is the Eternal Soul of the Old Testament and the Substance of the New. And Satan wishes to keep men from coming to Christ to be saved. And if he can so stultify and besot men that they will believe that Ramsay "fabricated" this degree, and yet that it tells truth and "elevates men"!—That the story is manufactured, made up, and yet the name is real, and Masonry a good thing! Then he has accomplished the ruin of every such deluded man! He has taken away God, and the only Mediator by whom finite creatures can come to Him; and set his dupes to gazing on imaginary letters, on an imaginary gold plate! And this is as good as worshipping the moon, or praying to spirits (devils,)

with one's fingers on a table;—he accomplishes a double purpose;—he plucks men from God and chains them to himself ; - he sets them to "behold and wonder," and then he knows that they will "despise and perish" as they do;—he inserts himself into their worship;—mesmerizes them as conjurers mesmerize men;—charms them as serpents charm rabbits and birds;—fills their hearts with lies as he did Ananias and Sapphira;—"possesses" them, in short. And if he fails to convince their understandings, or "blind" their minds, he drags them, perhaps, into vices to disable them for doing good.

Such is this Fourteenth degree of The Ancient and Accepted Scottish Rite. Of course, all who receive it and the degrees preceding it, do not become its victims, but multitudes do. And when once he has set up his strong hold in the pulpit, bar, press, and above all, in colleges and schools;

> "Ten thousand rove the woods and brakes among,
> Some eastward and some westward and all wrong."

All lose the way to God. None "find rest to their souls," after Satan enters into them, as he entered Judas and Ahithophel. But we are "complete in Christ," because He is our way to God, who is Infinite and Immovable.

CHAPTER XXV

FIFTEENTH DEGREE OR KNIGHTS OF THE EAST OR SWORD.[163]

DECORATIONS:—This assembly is styled a Council, two apartments are necessary, the first is the apartment of the East representing a Palace, fitted up in the eastern style with water green hangings, with throne, canopy, etc. Over the throne is a Sun, etc., behind the throne may be a representation of the dream of Cyrus; in the West are two arm-chairs.

SECOND APARTMENT:—Is the hall of the West and represents the ruins of the Grand Lodge of Perfection at Jerusalem, with red hangings, and illuminated by seventy lights, in groups of seven each or usually twenty- five, viz: Three in the North, five in the South, seven in the West, and nine in the East, and the Delta, making twenty-five. In the passage between these two rooms

Note 163.—"Knight of the East or Sword. The 15th degree of the Ancient and Accepted rite. It refers to those valiant Masons who, with trowels in hand and swords by their sides, were every ready to construct and defend the Holy City and Sanctuary. It is founded on the circumstance of the assistance rendered by Darius to the Jews, who, liberated from their captivity by Cyrus, had been prevented by their enemies from rebuilding the temple. This degree requires three apartments, styled Hall of the West and Hall of the East, between which must be an antechamber or passage, representing the road from Jerusalem to Persia. The first apartment represents the encampment of the Masons among the ruins of Jerusalem. The hangings are crimson. The room is lighted with 70 lights, disposed in groups of 7 each, in commemoration of the 70 years' captivity. The second apartment represents the council chamber of Cyrus, King of Persia, and should be decorated according to the customs of the Orientals. In the anteroom, separating the two apartments, must be a solid bridge, resembling stone, with a representation of running water under it. The jewel, of gold, is three triangles, one within the other, diminishing in size, and inclosing two naked swords, crossed hilts downward, resting on the base of the inner triangle."—Macoy's Encyclopaedia and Dictionary Freemasonry, Article Knight of the East or Sword.

should be a wooden bridge guarded at both ends by armed men.

TITLES FIRST APARTMENT.

Sovereign Master,	represents Cyrus.
Master of Cavalry,	represents Senior Warden.
Master of Infantry,	represents—Junior Warden.
Master of Palace,	represents Orator.
Master of Finance,	represents Treasurer.
Master of Dispatches,	represents Secretary.
Master of Ceremonies.	
Captain of the Guards.	

CLOTHING:—The Sovereign Master, Master of Palace, and the Master of Dispatches are clothed in Royal Robes. The Sovereign Master wears a crown and uses a Scepter. All the brethren in Robes of Red or Yellow, with caps or turbans, with a sun embroidered on the front. The Sovereign Master, Master of Palace and the Master of Dispatches, each wear a red or green collar round the neck, from the end of which is suspended a Golden Sun.

SECOND APARTMENT:—Sovereign Master is Styled Thrice Excellent. Wardens are styled Excellent Wardens. All others are styled Venerables. All wear a water colored girdle fringed with gold.

In the second apartment the presiding officer in the first part of the reception represents Ananias, seated in the East and styled Sovereign Grand Master, clothed as the other brethren, but wears a crown and holds a gavel in his hand. His jewel is. three triangles interlaced, suspended from the end of the order.

In the second part of the reception he represents Zerubbabel.

The Senior Warden sits in the West clothed as the other brethren; his jewel is a square within three triangles. The Junior Warden's jewel is a level within three

triangles. The Captain of the Guard is clothed as the other brethren, wearing the sash and jewel. All the brethren wear green mantles or cloaks trimmed with red, and the sash and jewel, and armed with swords; two cross swords are embroidered on the front of the sword belt.

ORDER:—Water green colored sash with a green rosette at the bottom, worn from right to left.

JEWEL:—The same as the Grand Master Architect, with the addition of two steel cross swords on it, or suspended from it.

apron:—White, lined and bordered with green, two cross swords, painted on the flap. On the apron are three links of a chain of a triangular form, below them an arched bridge, on the center arch the letters L.'. O.'.P.'.

banner:—Green silk, bordered with red, on it a lion and a wolf, emblems of the tribes of Judah and Benja-

OPENING CEREMONIES

KNIGHTS OF THE EAST OF SWORD.[164]

[All the officers being at their stations except the Sovereign Master.]

Master of Cavalry—Sir Knights, the Sovereign Master has ordered us to assemble to hold a Council, let us be attentive to what he will propose to us. Here he comes! [Sovereign Master enters, marches up to the throne, strikes one with the pommel of his sword and brings it to a salute. All return the salute.]

Sovereign Master—Sir Knight, Master of Cavalry, what is your duty?

Master of Cavalry—To see that the Council is secure, that none may enter who are not true Knights.

Sovereign Master—Sir Knights, Masters of Cavalry and Infantry, make your inspection. (They leave their stations, examine both doors and return.)

Master of Cavalry—Sovereign Master, the guards are at their posts, the Council is secure, and we may deliberate in safety.

Note 164.—"Knight of the East or Sword. [Scotch Masonry.]—The first degree conferred in the Council of Princes of Jerusalem, Scotch Masonry, and the fifteenth upon the catalogue of that system. The officers are, Cyrus the Sovereign, Nehemias the Senior General, the Junior General, Grand Master of the Palace, Grand Master of Ceremonies, Grand Master of Dispatches, and Grand Captain of Guard. The hangings of the Council Chamber are water-green tapestry; of the hall of the Workmen, red. There are seventy lights. The apron is - white, lined and edged with green, and displays a chain of three links; upon the movable part, two crossed swords. Jewel, the same as the Grand Master Architect, which see, together with crossed swords at the bottom. Hour to open, the end of the seventy years of captivity; hour to close, the completion of the second Temple. Age 70."

—Morris's Masonic Dictionary, Article Knights of the East or Sword.

Sovereign Master—Sir Knight, Master of Cavalry, is that sufficient?

Master of Cavalry—It is not, Sovereign Master, we should be satisfied that all present are entitled to a seat in the Council.

Sovereign Master—Satisfy yourselves, Sir Knights, Masters of Infantry and Cavalry. (They leave their stations and receive the pass-word from each Knight and return.)

Master of Cavalry—Sovereign Master, all present are Knights of the East or Sword.

Sovereign Master—Together, Sir Knights. (All clap five and two; 00000 00.) Glory to God and our Sovereign.

Sovereign Master—I declare this Council of Knights of the East or Sword open. He then strikes and says, be seated, Sir Knights.

CHAPTER XXVI

Fifteenth Degree or Knights of the East OR SWORD.[165]

INITIATION.

The first part of the initiation is in the Grand lodge of Perfection. The Master of Ceremonies prepares the candidate as a Grand Elect, Perfect and Sublime Mason, conducts him to the door and knocks 3, 5, 7 and 9.

Captain of Guard—Thrice, Puissant Grand Master, there is an alarm at the door.

Thrice Puissant—See the cause of that alarm, venerable Captain of the Guard. [Captain of the Guard goes to the door, knocks 3, 5, 7 and 9, opens it and says:] What is the cause of this alarm?

Note 165.—"Knight of the East. (Chevalier d' Orient.) This is a degree which has been extensively diffused through the most important Rites, and it owes its popularity to the fact that it commemorates in its legend and its ceremonies the labors of the Masons in the construction of the second Temple.

"1. It is the fifteenth degree of the Ancient and Accepted Scottish Rite, the description of which will apply with slight modifications to the same degree in all the other Rites. It is founded upon the history of the assistance rendered by Cyrus to the Jews, who permitted them to return to Jerusalem, and to commence the rebuilding of the house of the Lord. Zerubbabel, therefore, as the Prince of the Jews, and Cyrus the King of Persia, as his patron, are important personages in the drama of reception; which is conducted with great impressiveness even in the old and somewhat imperfect ritual of the last century, but which has been greatly improved, I think, in the modern rituals adopted by the Supreme Councils of the United States.

The cordon, of a Knight of the East is as broad green watered ribbon, worn as a baldric from left to right. The sash or girdle is of white watered silk, edged above, and fringed below with gold. On it is embroidered a bridge, with the letters L. D. P. on the arch, and also on other parts of the girdle human heads, and mutilated limbs, and crowns, and swords. The apron is crimson, edged with green, a bleeding head and two swords crossed on the flap, and on the apron three triangles interlaced formed of triangular links of chains. The jewel is three triangles interlaced enclosing two naked swords."— Mackey's Encyclopaedia of Freemasonry, Article Knight of the East.

Master of Ceremonies—A Grand Elect, Perfect and Sublime Mason, who solicits the honor of being created a Knight of the East or Sword.

Captain of Guard—Is this an act of his own free will and accord?

Master of Ceremonies—It is;

Captain of Guard—By what further right or benefit does he expect to obtain this privilege?

Master of Ceremonies—By the benefit of the Sacred Word, and with your assistance we will give it. (The Captain of the Guard retires and the word is given as in the lodge of Perfection, when all rise.)

Captain of Guard—Who is this brother, venerable Grand Master of Ceremonies, and whence comes he?

Master of Ceremonies—His name is Zerubbabel[160] a Prince of the house of Judah who comes from Babylon to view the ruins of the temple and the holy city.

Captain of Guard—What does he desire?

Master of Ceremony—To offer his services to his brethren who have returned from captivity.

Captain of Guard—Let him wait a time with patience and I will inform the Thrice Excellent Grand Master of

Note 166.—"This eminent Prince who in wisdom, influence and zeal for God's honor, was only second to Solomon himself, is introduced into the degrees of Royal Arch and Red Cross Knight, also into various degrees of Scotch Masonry, occupying the same relation to the second temple as Solomon did to the first. So prominent, indeed, was his position, that the Second Temple is most frequently called after his name. The name Zerubbabel signifies 'begotten in Babylon,' referring to his nativity. He is called 'the son of Shealtiel.' He was the prince, or head, of the tribe of Judah, at the time of the return from the Babylonish captivity, B. C. 536. Of the decree of Cyrus he immediately availed himself, and placed himself at the head of those of his countrymen 'whose spirit God had raised to go up to build the House of the Lord which is in Jerusalem.' It was probable that he was in the service of the King of Babylon, for he had a Chaldaic name, Sheshbazzar, and was appointed by Cyrus governor of Judea. Being armed with a grant from that King, of timber and stone for the building, and of money for the expenses of the builders, he collected the materials, including cedar trees from Lebanon, and got together masons and carpenters to do the work by the opening of the second year of their return. But misrepresentations at the Court of Persia cast a blight upon the prospect, and for many years the work of building ceased. In the second year of Darius, however, B. C. 520, a favorable decree was secured, gained, according to masonic tradition, by a personal appeal from Zerubbabel, who had spent some of the years of his youth with Darius, while the latter was a private citizen."—Morris's Masonic Dictionary, Article Zerubbabel.

his request. (Captain of the Guard enters, approaches the throne, knocks 3, 5, 7 and 9.)

Thrice Excellent—What is the cause of this alarm?

Captain of Guard—Thrice Excellent Grand Master, there is without a Grand Elect, Perfect and Sublime Mason who solicits the honor of being created a Knight of the East of Sword.

Thrice Excellent—Is this an act of his own free will and accord?

Captain of Guard—It is.

Thrice Excellent—Who is this brother, venerable Captain of the Guard, and whence comes he?

Captain of Guard—His name is Zerubbabel[167] a Prince of the house of Judah, who comes from Babylon to view the ruins of the temple and the holy city.

Thrice Excellent—What does he desire?

Captain of Guard—To offer his services to his brethren who have returned from captivity.

Thrice Excellent—You will retire and let this Prince of the house of Judah be admitted.

Captain of Guard—(Having opened the door) it is the order of the Thrice Excellent Grand Master, that this Prince of the house of Judah be admitted.

Thrice Excellent—(Knocks three; 000. All rise.) (Master of Ceremonies and candidate enter, approach the altar and salute.)

Note 167.—"This traditional history relates that Zerubbabel, for the protection of his people, armed 7,000 Masons, and placed them in the van to repel such as should oppose their march to Judea. Their march was unimpeded as far as the banks of the Euphrates, where they found an armed force opposed to their passage. A conflict- ensued, and the enemy was cut to pieces or drowned at the passage of the bridge. The emblematic color of the degree is in allusion to this circumstance. The journey occupied four months, and in seven days from their arrival the work of restoring the temple was commenced. The workmen were divided into classes, over each of which a chief, with two assistants, was placed. Every degree of each class was paid according to its rank, and each class had its distinctive modes of recognition."—Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Knight of the East or Sword.

Thrice Excellent—My brother, this lodge has been selected to rule and govern the remnant of the children of Israel, who have returned from captivity where they had been carried after the destruction of Jerusalem and King Solomon's temple by Nebuchadnezzar[168] King of the Chaldeans. We cannot receive you as befits, your rank, for we are poor and discouraged, as our once noble city still remains in ruins. But we welcome you, and rejoice that you have not forgotten your brethren, and thank you also for your kind offer.

Master of Ceremonies—(For Candidate) Thrice Excellent Grand Master, this is the first year of the reign of Cyrus[169] King of Persia, and he hath made a proclamation throughout all his kingdom, and put it also in writing, saying, "thus saith Cyrus King of Persia. The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem." I have come hither at the request of my brethren to offer up our prayers unto the God of Israel, that he will cause Cyrus the King to remember his proclamation and set free all the children of Israel now in bondage, and let them go up to Jerusalem which is in Judah and rebuild the house of the

Note 168.—"Nebuchadnezzar was engaged" during his whole reign in wars of conquest. Among other nations who fell beneath his victorious arms was Judea, whose king, Jehoiakim, was slain by Nebuchadnezzar, and his son, Jehoiachin, ascended the Jewish throne. After a reign of three years, he was deposed by Nebuchadnezzar, and his kingdom given to his uncle, Zedekiah, a monarch distinguished for his vices. Having repeatedly rebelled against the Babylonian king, Nebuchadnezzar repaired to Jerusalem, and after a siege of eighteen months, reduced it. The city was leveled with the ground, the Temple pillaged and burned, and the inhabitants carried captive to Babylon." —Mackey's Encyclopaedia of Freemasonry, Article Nebuchadnezzar.

Note 169.—"The Jews, who had been carried away by Nebuchadnezzar on the destruction of the Temple, were then remaining as captives in Babylon. These Cyrus released A. M. 3466, or B. C. 538, and sent them back to Jerusalem to rebuild the house of God, under the care of Joshua, Zerubbabel, and Haggai. Hence, from this connection of Cyrus with the history of Masonry, he plays an important part in the rituals of many of the high degrees."-Mackey's Encyclopaedia of Freemasonry, Article Cyrus.

Lord God of Israel which is in Jerusalem.

Thrice Excellent—Brethren let us offer up our prayers for the success of the noble prince Zerubbabel.

PRAYER, KNIGHTS OF THE EAST OR SWORD.

Thou, O Lord, wilt save the afflicted people and wilt level the high towers of pride. By thine aid have I run through a troop of enemies, and by my God I leaped in safety over a wall.

As for God, his way is perfect, the word of the Lord is tried, he is a buckler to all those who trust in him, for who is God save the Lord? Or who is a rock save our God? He teacheth me to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation, and thy right hand hath holden me up, and thy strength hath given me power. I have pursued mine enemies and overtaken them, neither did I turn again until they were consumed. I have wounded them and they were not able to rise, they are fallen under my feet for thou hast girded me with strength unto the battle. Thou hast subdued under me those that rose up against me. Therefore will I praise the Lord forevermore. Amen.

Master of Ceremonies—(For candidate) Thrice Excellent Grand Master, I will now retire, and after I have visited the ruins of the temple I shall return to Babylon, and if possible obtain an audience with Cyrus[170] the King and remind him of his proclamation, and endeavor to obtain the liberty of our brethren in captivity, to enable us to return to Jerusalem and rebuild the house of the Lord.

Note 170.—"This distinguished character, the founder of the Persian Empire, is introduced in Scotch Masonry in the degrees of Knight of the East and Grand Master Advitam; in Chivalric Masonry, in the degree of Knight of the Red Cross, and in Chapter Masonry, in the degree of Royal Arch.

"He defeated the Median King, about B. C. 559, and began a career of conquest, which made him the hero of the East., Thirteen years later he defeated Craesus and conquered Lydia. He captured Babylon, B. C. 538. He fell in battle, B. C. 529. His monument is still shown at Pasergadae, in good preservation."—Morris's Masonic Dictionary, Article Cyrus Artexerxes.

Thrice Excellent—(To candidate) Again we thank you Zerubbabel for your kind offer. We will also furnish you with an escort to the Persian frontier while we offer up our prayers for your success.

Thrice Excellent—Excellent Senior Grand Warden, you will take a sufficient number of guards; let Zerubbabel[171] view the ruins of the temple and the holy city, and conduct him to the Persian frontier, for he bears the tears and distresses of his brethren.

Thrice Excellent—Brethren, I declare this lodge adjourned.

Master of Ceremonies and Senior, Warden conduct the candidate to the ante-room, divest him of his ornaments, bare his head and neck and bind his waist with chains, throw a black veil over his head, etc., meanwhile the brethren retire to the first apartment, representing the court of Cyrus, when the officers take their stations, Master of Ceremonies—(With, candidate knocks 5 and 2 on the door.)

Master of Infantry—Sir Knight, Master of Cavalry, some one knocks as a Knight of the, East or Sword, Master of Cavalry-Sovereign Master, some one knocks as a Knight of the East or Sword.

Sovereign Master—Sir Knight, Captain of the Guard see who knocks. (Captain of the Guard goes to the door, knocks 5 and 2, then opens it.)

Note 171.—"Zerubbabel. In writing the life of Zerubbabel in a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Royal Arch, and some other of the high degrees, Zerubbabel is not less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation*. Without, therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete."—Mackey's Encyclopaedia of Freemasonry, Article Zerubbabel.

Captain of Guard—Who knocks, and what do you desire?
Master of Ceremonies—I beg if possible, that you would procure me the honor of speaking to the king.
Captain of Guard—Who are you?
Master of Ceremonies—A Jew by nation, a Prince by blood, descendant from the race of David and the tribe of Judah, but a captive and slave by misfortune.
Captain of Guard—What is your name?
Master of Ceremonies—Zerubbabel.[172]
Captain of Guard—What is your age?
Master of Ceremonies—Seventy years.
Captain of Guard—From whence came you?
Master of Ceremonies-From Jerusalem.
Captain of Guard—What motives bring you here?
Master of Ceremonies—The tears and distresses of my brethren.
Captain of Guard—Wait a while and I will go and intercede with the king for you. (Captain of the Guard shuts the door and approaches the altar.)
Captain of Guard—Sovereign Master, there is without one who desires the honor of being admitted into your presence.

Sovereign Master—Who is he?
Captain of Guard—A Jew by nation, a Prince by

Note 172.—"Zerubbabel (sown in Babylon), a Prince of Judah, son of Shealtiel, of the royal house of David, was the leader of the first colony of Jews that returned from captivity to their native land under the permission of Cyrus, carrying with them the precious vessels belonging to the temple for the service of God. With the aid of Joshua and his body of priests, Zerubbabel proceeded, on his in Jerusalem, to rebuild the fallen, city, beginning with the altar of burnt-offerings, in order that the daily services might be restored. The Samaritans, however, having been offended at being expressly excluded from a share in the land, threw obstacles in the way to hinder the work, and even procured from the Persian court an order that it should be stopped. Accordingly, everything remained suspended until the second year of Darius Hystaspis (B. C. 521), when the restoration was resumed and carried to completion, through the influence of Zerubbabel with the Persian monarch. This subject is beautifully exemplified in the degrees of the East and Sword and the Knight of the Red Cross." — Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Zerubbabel.

blood, descendant from the race of David, and tribe of Judah, but a captive and slave by misfortune.

Sovereign Master—What is his name?

Captain of Guard—Zerubbabel.

Sovereign Master—What is his age?

Captain of Guard—Seventy years.

Sovereign Master—What motives bring him hither? Captain of Guard—The tears and distresses of his brethren.

Sovereign Master—Let him be admitted. (Captain of the Guard opens the door, they enter and the Master of Ceremonies conducts him seven times round the" room while the following is read:

Sovereign Master—By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion, we hanged our harps upon the willows in the midst thereof, for there they who carried us away captives required of us a song, and they who wasted us, required of us mirth, saying sing to us one of the songs of Zion.

How shall we sing the Lord's song in a strange land? If I forget thee O, Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.

Remember, O Lord the children of Edom in the day of Jerusalem, who said, raze it, raze it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed, happy shall he be who rewardeth thee as thou hast served us. Happy shall be he that taketh and dasheth thy little ones against the stones. (When this is ended they halt in front of the Master of Cavalry.) Master of Cavalry—What motives bring you hither? Master of Ceremonies—I am come to implore the

bounty and justice of the king.

Master of Cavalry—On what occasion?

Master of Ceremonies—To beg grace for my brethren, masons in captivity for seventy years.

Master of Cavalry—Who are you?

Master of Ceremonies—Zerubbabel a Hebrew Prince, sprung from the race of David.

Master of Cavalry—What is the grace you would ask?

Master of Ceremonies—To see my brethren set free, to suffer them to return to Judea and rebuild the temple, revive the laws of the God of Battles and the ordinances of Moses.

Master of Cavalry—Brother Master of Ceremonies, let the candidate face the East. (Master of Ceremonies causes him to do so.)

Master of Cavalry—Sovereign Master, there stands here in the West one who desires the honor of being admitted into your presence.

Sovereign Master—What brings him hither?

Master of Cavalry—He comes to implore your bounty and justice.

Sovereign Master—On What occasion?

Master of Cavalry—To beg grace for his brethren, masons in captivity, for seventy years.

Sovereign Master—Who is he?

Master of Cavalry—Zerubbabel, a Hebrew Prince, sprung from the race of David.

Sovereign Master—What is the grace he would ask?

Master of Cavalry—To see his brethren set free, to suffer them to return to Judea, and rebuild the temple, revive the laws of the God of Battles and the ordinances of Moses.

Sovereign Master—Since motives so praiseworthy have

brought him hither, permit him to approach our presence with his face uncovered.

Master of Cavalry—Brother Master of Ceremonies, conduct the candidate to the East. (Master of Ceremonies conducts him to the East, causes him to kneel before the Sovereign Master and takes the veil off his head.)

Sovereign Master—This is indeed Zerubbabel, who saved my life at the risk of his own. Arise Zerubbabel and prefer your request. (Master of Ceremonies causes him to rise and says:)

Master of Ceremonies—(For candidate) Sovereign Master, the tears and lamentations of my fellow captives and the remnant of our people at Jerusalem have compelled me to appeal to your justice and mercy. Many remain here in bondage and all anxious for the happy day to arrive when they shall be engaged in rebuilding the holy city and the house of the Lord. They have prayed me to obtain an audience with your august majesty to implore your clemency and that you will be pleased to restore to those their freedom who are now in bondage, to enable them to return to the land of their fathers and to aid and assist in rebuilding the house of the Lord.

Sovereign Master—(To candidate) Zerubbabel, I have often heard of your fame as a wise and skillful mason and I have a profound veneration for that ancient and honorable institution, and a sincere wish to become a member of the same; I have also, like yourself lamented the seventy years' captivity of the Israelites. I now promise to grant your request if you will communicate to me the secrets of masonry which distinguished the Jews from all other nations.

Master of Ceremonies—Sovereign Master, when our Grand Master, Solomon King of Israel communicated to us the first principles of masonry, he informed us

that equality was its foundation. Equality does not reign here. Your rank, your superiority, your titles and your court are not admissible in the place where instructions are given in our mysteries. Solomon also taught us that Truth was a divine attribute and the foundation of every virtue. To be good and true was the first lesson we were taught in masonry. My engagements are sacred and inviolable, I am unable to reveal our secrets, and if liberty is to be obtained at such a price, I would prefer an honorable exile or a glorious death.

Sovereign Master—Sir Knights, I admire the discretion and virtue of Zerubbabel. He deserves liberty as a reward for his firmness. Zerubbabel, you are free. Guards free Zerubbabel from those chains and that garb of slavery. (The brethren take off his chains) and may those badges of servitude never again disgrace the hands of a mason and more especially those of a Prince of the house of Judah. Sir Knight, Master of Ceremonies conduct Zerubbabel to the seat of honor.

Master of Ceremonies—Sovereign Master, permit Zerubbabel to thank thee for thy great clemency and favor, and at the same time to again urge the prayers and entreaties of his brethren in bondage. In the first year of thy reign, thou didst issue thy Royal Proclamation and promised to give them their liberty and permit them to return to the land of their fathers and aid and assist their own kindred and brethren in rebuilding the house of the Lord. Wilt thou not harken unto their voice that thou mayest reign in peace and prosperity on thy throne that God hath,given thee?

Sovereign Master—Princes, Generals and Knights, I have for a long time meditated to give the captive masons their liberty. It troubles me to see those people in

chains. Their God, whom they call their mighty God, has appeared to me in a vision, and methought this God threatened me like a roaring lion ready to fall upon and devour me, methought I heard these words from his mouth which signifies in our language, render my people their liberty, or thou shalt die. Alarmed at the sight, I endeavored to escape by flight but my feet refused to obey. Then I saw Nebuchadnazzar and Belshazzar, Kings of Babylon, lying prostrate and loaded with chains, and above them in a bright glory the ineffable name. Amazed and terrified, I awoke. From you therefore, beloved Princes, I expect counsel in this matter as regards what I must do to the people of Israel. (All observe a profound silence for awhile.)

Master of Palace— Sovereign Master, the voice which you heard in your dream was that of the Great Architect of the Universe, who long since through his prophets foretold your, coming, and gave you dominion over the East. The captives are the children who have been in bondage seventy years. The God of their fathers whom they call their mighty God, commands you to free them from bondage, and permit them to return to their own country, that they may assist their brethren in rebuilding the house of the Lord. The chains upon the prostrate Kings, warn you of your fate should you refuse. The roaring lion represents his anger that will overtake and destroy you if you disobey his commands. Thus, Sovereign Master do I interpret your dream and would counsel you to render the people of Israel their liberty and live.

Sovereign Master—Grand Master of Palace, I will harken unto thy voice. Zerubbabel, I consent that Israel be sent at liberty, even that they are permitted to

return to their own country or remain in my dominions, and that you may go and build a temple to the mighty God, and that the vases and all the other ornaments of the old temple be raised and restored to you for the ornaments of the New. Further, I appoint you chief over all the Jewish nation and command that they obey you as such, and as an authentic mark of my good will arm you with this sword. (Invests him with it) to combat with your enemies and to make you formidable to such of your brethren that might combat against you. I also invest you with this green sash and apron, (invests him) in imitation of those worn by the masons employed at the building of Solomon's temple. I will now deliver you in charge of Nebuzaradan, my general who will instruct you in the art of war and give you guides and an escort to conduct you in safety to your brethren, where you will found the new temple. Thus I decree Grand Master of Cavalry. You will now retire with Zerubbabel and instruct him in the art of war, procure guards and an escort for him to conduct him in safety to his brethren. (After he retires the brethren go into the second apartment and the officers take their stations. When all is ready the Master of Ceremonies conducts him to the bridge which he attempts to cross, but is opposed by the guards who rob him of his apron and sash. He attacks them and drives them off, crosses the bridge and arrives at the door of the second apartment or lodge of Perfection, and the Master of Ceremonies knocks 5 and 2.)

Excellent Senior Warden—Thrice Excellent Grand Master, there is an alarm at the door.

Thrice Excellent—Venerable Captain of the Guard, see the cause of that alarm. (Captain of the Guard goes to the door, knocks 5 and 2, then opens it.)

Captain of Guard—What is the cause of this alarm?

Master of Ceremonies—Zerubbabel, Prince of the house of Judah, I wish to see my brethren, that I may inform them of my deliverance from Babylon, and that

of the unhappy remnant of the fraternity which have been freed from captivity. (Captain of Guard shuts the door.)

Captain of Guard—Thrice Excellent Grand Master, it is Zerubbabel, Prince of the house of Judah, who wishes to see his brethren that he may inform them of his deliverance from Babylon and that of the unhappy remnant of the fraternity who have been freed from bondage.

Thrice Excellent—(Knocks 5; 00000. All rise.) Let Zerubbabel be admitted. (Captain of Guard admits them, they enter and halt at the altar.)

All—Health to Zerubbabel Prince of Judah.

Captain of Guard—Thrice Excellent Grand Master, I introduce to you Prince Zerubbabel who wishes to be received into the bosom of our fraternity.

Thrice Excellent—Zerubbabel I welcome you, and would be much pleased to hear an account of your deliverance.

Master of Ceremonies—(For candidate) Thrice Excellent Grand Master, on my arrival at Babylon, Cyrus gave me permission to enter his court and approach the foot of his throne and implore his bounty for my brethren in captivity. He was touched with the mysteries of the fraternity and armed me with this sword for the defence of my brethren and honored me with the title of brother among his companions. He granted me my freedom and committed me to the care of his faithful subjects who conducted me on my journey and assisted me in conquering my enemies at the passage of the river Euphrates, where notwithstanding our victory we lost the marks of distinction which had been given us by the king.

Thrice Excellent—My brother, the loss which you have met with shows that the justice of our fraternity would not endure the triumph of pomp and grandeur. In decorating you with those honors, Cyrus was not guided by that spirit of equality which has always char-

acterized you. By this loss all the marks of distinction received by you from that Prince have disappeared, but you have preserved that of Freemasonry. But before I communicate to you those secrets, which since our captivity have been preserved among the remnant of our fraternity, we must require of you assurances that you have not lost the 'sentiments or knowledge of masonry during your servitude. How far have you advanced in masonry?

Master of Ceremonies—(For candidate) To that of Perfection.

Thrice Excellent—Give me the sign.

Master of Ceremonies—(Gives it) or more generally the candidate.

Thrice Excellent—Give to the Master of Ceremonies the grip and words.

Candidate—(Gives them.)

Thrice Excellent—Sir Knights, I believe Zerubbabel is worthy to participate in our new mysteries. What say you? (All answer by holding up their swords.)

Thrice Excellent—Venerable Master of Ceremonies, you will conduct Zerubbabel by three steps to the altar and there let him kneel and contract his obligation. (Master of Ceremonies causes him to advance by three steps and kneel at the altar, when the Thrice Excellent leaves the throne, goes to the altar and administers the following obligation:

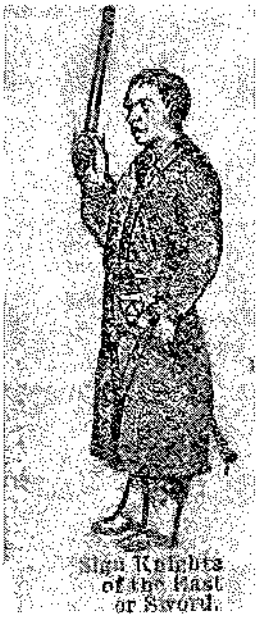
OBLIGATION KNIGHT OF THE EAST OR SWORD.

I ------promise and swear in the presence of the Great Architect of the Universe, and before all the brethren, Knights of the East here present and assembled, on the faith of an honest man and freemason, to be faithful in my religion and laws of the state, and as far as in my power never to reveal the mysteries of the degree of Knights of the East, and never receive into this degree any brother but conformable to the ancient statutes and constitutions of the order, under the penalty of being

dishonored and losing the title of a freemason, and of being deprived of the advantages of the Council. So God maintain me in uprightness and justice, Amen.

Thrice Excellent—Venerable Master of Ceremonies, you will now conduct our brother to our Excellent Senior Grand Warden who will invest him with the signs, grip and words of this degree. (Thrice Excellent returns to the throne, seats the brethren and the Master of Ceremonies conducts the candidate to the Senior Warden.)

Excellent Senior Grand Warden—My dear brother, I rejoice at the favors you have received from our Sovereign Cyrus, for by his bounty you and the nation have become free. He has armed you with a sword to defend yourself against your enemies. I will now decorate you with this sash, worn from the right shoulder to the left hip, and now put you in possession of the signs, grip and words of this degree, which are as follows:



SIGN, KNIGHTS OF THE EAST OR SWORD.

Raise the right hand to the left shoulder and move it downward to the right hip, with a serpentine motion as if to represent the motion of the waters of a river; then draw the sword and bring it to the guard as if to fight.

TOKEN.

Seize mutually the left hands, the arms lifted and extended as if to repulse an attack; at the same time make with the right hand the motion of clearing the way; then point the swords to each other's heart. One says Judah the other answers. Benjamin.



Token.

MARCH:—Proceed proudly by five long steps and hold the sword high.

BATTERY:—Seven strokes by five and two. AGE:—Seventy years.

PASS WORD:—laaborou, hammain or liberty of passage.

GRAND WORD:—Shalal, Shalom, Abi, in Latin Restoravit pacem patri. He resotored peace to his country. **SACRED WORD:**—Kaph-o-dom.

Senior Grand Warden—(Continuing) My brother, the destruction of the temple subjugated masons to such severe calamities we feared that their captivity and dispersion might have impaired their fidelity to their engagements, and for this reason we have been obliged while rebuilding the temple to remain in a secret and retired place, where we carefully preserve some of the ruins of the ancient temple.

We do not introduce any to that place unless we know them to be true and worthy masons, not only by their signs, grips and words, but also by their conduct. To

those, and those only we communicate our secrets with pleasure, and we require as a pledge that they should bring with them some remains of the monuments or ornaments of the old temple. Those which you received from Cyrus are sufficient.

The object of our labors is to rebuild the temple of the Great Architect of the Universe. This sublime work has been reserved for you.

The engagements into which you, with us have entered under the name of Zerubbabel require you to aid and assist us in rebuilding the temple in its original splendor. The sword which Cyrus has given you is to be used in defending your brethren and punishing those who would profane the august temple which we raised to the glory of the holy one of Israel. It is on these conditions you participate in our ceremonies. Venerable Master of Ceremonies, you will now conduct Zerubbabel to the brethren and satisfy them that he has the signs, grip and words, after which you will conduct him to our Thrice Excellent Grand Master in the East. (Master of Ceremonies conducts him to the North and East columns and he gives each Knight the signs, grip and words. He then conducts him to the Thrice Excellent Master.)

Thrice Excellent—My brother, your deliverance by Cyrus and having been created a Knight by him, I now present you with this trowel. (Presents it,) a symbol of your new dignity, that hereafter you may labor with a trowel in one hand and use the sword with the other to defend ourselves against our enemies should we ever be attacked, for in that manner we have proceeded to rebuild it.

[Presents him with sash and girdle.]

Receive this girdle as a mark of true knighthood,

which you acquired at the River Euphrates by the victory you obtained over those, who opposed your passage. [Presents him with a green rosette.]

Though we do not admit among our ceremonies any of the decorations which were given to you by Cyrus, yet we are willing to preserve their remembrance by a rosette of that color.

[He affixes it to his coat and presents him with the collar and jewel.]

This collar and jewel is the badge of the Knights of the East or Sword. May justice and equity, represented by the sword, be. your guide.

[He next presents him with the gloves.]

Knights and Princes, I hereby declare Zerubbabel to be a chief and a ruler over the labors of masonry. Zerubbabel, ascend the throne of the Sovereigns of our lodge, preserve the triangular stone of this edifice, and rule the workmen as Solomon, Hiram and Joabert have done before you. [Seats him on his right hand.] Thrice Excellent—Join me Sir Knights! [All clap three times with their hands and at each time say with a loud voice, Zerubbabel.]

Thrice Excellent—Illustrious Grand Orator, you have the floor.

ADDRESS BY GRAND ORATOR.

My brother, after the destruction of the holy city and the temple by Nebuzaradan, he took all the prisoners whom he had captured and carried them away into captivity into Babylon, making his triumphal entrance into Babylon with an- immense number of these unfortunates in chains, not excepting even the unhappy king Zedekiah himself, who died three years after. He

ordered the links of their chains to be made of a triangular[173] shape in order more fully to insult the captive Jews, who he knew had a profound religious veneration and respect for the triangle or delta. Great was the sorrow of the masons, when they witnessed the destruction of the temple, the grandest work of human hands, which had been directed by the Great Architect of the Universe himself. Their tears never ceasd to flow, until the day of their liberation, when they were permitted to build it anew, after the model of the former one.

This grace, after seventy years of captivity was accorded to them by Cyrus King of Persia, a prince famous alike for his brilliant victories and great humanities. This great conqueror, master of the Eastern world had a singular and remarkable vision. He appeared to hear a voice from the Heavens directing him to give liberty to the captives. The Prophet Daniel, who had become one of the favorites of the monarch and arrived at honor and rank in his court, explained to him the true interpretation of the vision.

Zerubbabel, a Prince of the house of Judah, having gained admission to the presence of King Cyrus demanded of him the freedom of his nation and permission to return to Jerusalem and rebuild the temple. The King graciously granted the request and made restitution to him of all, the treasures which had been carried away from the holy temple by his predecessors and honored Zerubbabel with the title of Knight of the order, and directed that every facility and assistance should be afforded him and his compatriots, and issued a royal edict to that effect. Then Zerubbabel assembled all the Israelites, the number of whom were forty-two thousand three hundred and sixty (4.2,360) exclusive

Note 173.—"Chain, Triangular. One of the legends of Freemasonry tells us that when the Jewish Masons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar, they were bound by triangular chains, which was intended as an additional insult because to them the triangle, or delta, was a symbol of the Deity, to be used only on sacred occasions. The legend is of course apocryphal, and is worth nothing except as a legendary symbol."—Mackey's Encyclopaedia of Freemasonry, Article Chain Triangular.

of the slaves. He then made choice of those freemasons who had escaped the fury of their enemies at the destruction of the temple to the number of seven thou-sand (7,000) whom he created Knights, and placed at the head of the people to fight such as might oppose their passage into Judea.

After Zerubbabel had received from the Grand Treasurer all the riches of the temple he took his departure accompanied by his people, on the day which corresponds with the 22nd of March.

He prospered on his journey as far as the banks of the Euphrates which separates Judea from Syria.

The Knight Masons who arrived there first, found armed troops to prevent their passage on account of the treasures they carried with them. The remonstrance of the Knights and the Edict of Cyrus"[174] were equally unavailable to restrain their insolence and they fell on the Knights Masons but were repulsed with such ardour that to a man they were either drowned or cut to pieces at the passage of the bridge.

After this victory[175] Zerubbabel caused an altar to be

Note 174.—"Cyrus. This prince was mentioned by the prophet Isaiah, two hundred years before he was born, as the restorer of the temple at Jerusalem. And accordingly, after the seventy years of captivity in Babylon were accomplished, it pleased the Lord to direct him to issue the following proclamation. The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem."—Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Cyrus.

* Note 175.—"Their progress homewards was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, incited by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the edict of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such ardor as to ensure a signal victory, most of the Assyrians having been slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninterrupted and after a march of four months. Zerubbabel arrived at Jerusalem, with his weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five years, before Christ." - Mackey's Encyclopaedia of Freemasonry, Article Zerubbabel.

erected on the field of battle on which an Holocaust to the God of armies was offered.

The Israelites then passed, the rivér and arrived at Jerusalem, where after seven days rest, with the assistance of a number of Jews who had escaped from the fury of the war and the rigors of the captivity had been wandering, dispersed and miserable near the ruins which had once been the scene of their grandeur.

Among this number were several Grand Elect, Perfect and Sublime Masons, who had received a knowledge of the mysteries from their ancestors and met together secretly to mourn over the misfortunes of their brethren and to practice the ceremonies of their order. These zealous masons sought among the rubbish and ruins for the entrance to the sacred vault, which had not been discovered by the enemy at the destruction of the temple, and after diligent search were successful and used to meet there and practice their mysteries, being animated with the hope of some day seeing their labors renewed. They continued to elect a chief to preside over their assemblies, until Zerubbabel's return when they began the foundation and work of the new temple.

Hardly was the work begun however, when the Knights Masons were disturbed by false brethren from Samaria, who, jealous of the glory the two tribes of Judah and Benjamin, were to acquire being now free, resolved to declare war against them in order to defeat their design of rebuilding the temple. Zerubbabel being informed of their intentions ordered that all the workmen should be armed with a sword, so that while they worked with a trowel they might defend themselves and repulse the enemy when required.

The construction of the new temple lasted forty-six (46) years, beginning in the reign of Cyrus and ending in that of Artaxerxes, and constructed in the same manner as the first one by Solomon.

This second temple having been destroyed by the Romans, the Knights Masons of the present age descendants of those who constructed it are obliged under the guidance of a new Zerubbabel to raise a third temple to the glory of the Supreme Architect of the Universe.

LECTURE KNIGHT OF THE EAST OR SWORD.

Grand Orator—Venerable Master of Ceremonies, are you a Knight of the East?

Master of Ceremonies—I have received that character, my name, my robes, my sword and my firmness, well assures you thereof.

Grand Orator—By what means did you arrive at this high degree?

Master of Ceremonies—By my humility, my patience, and frequent solicitations.

Grand Orator—To whom did you apply?

Master of Ceremonies—To a King.

Grand Orator—What is your first name?

Master of Ceremonies—Zerubbabel.

Grand Orator—What is your origin?

Master of Ceremonies—I am an Israelite of the tribe of Judah.

Grand Orator—What is your profession?

Master of Ceremonies—Masonry.

Grand Orator—What buildings did you erect?

Master of Ceremonies—Temples and tabernacles.

Grand Orator—Where did you construct them, being deposed of land?

Master of Ceremonies—In my heart.

Or and Orator—What is the surname of a Knight of the East?

Master of Ceremonies—That of a Freemason.

Grand Orator—Why are you a Freemason?

Master of Ceremonies—Because the masons who wrought in the temple of Solomon were qualified such, and of course they and their descendants were declared exempt from any and every charge and duty; even that of going to war, their families being called free by excellence, but in process of time having been subdued, they only recovered their right through the bounty of King Cyrus, who confirmed it to them, thus, therefore they are called most free.

Grand Orator—Why did Cyrus give the Israelites their liberty?

Master of Ceremonies—Because God appeared to him in a dream and charged him to set his people free and allow them to return to Jerusalem and rebuild the temple which had been destroyed.

Grand Orator—What are the duties of a Knight of the East?

Master of Ceremonies—To love and adore God, to hold tradition in honor, to succor our 'brethren in necessity, to anticipate their wants, to receive with friendship strange brethren, to visit the sick and comfort them, to aid in burying the dead, to pray for those that are under persecution, to love mankind in general, avoid the vicious, never frequent a place of debauchery, nor women of infamous life, to be religious in adoring your maker, and an exact observer of the laws of his country. In fine, to follow the precepts of masonry in all its points and render justice and honor to the Princes of Jerusalem, and respect to all superior orders.

Thrice Excellent—Brother Orator, you will now read the statutes and general regulations of the Knights of the East. [He does so.]

CLOSING CEREMONIES

KNIGHTS OF THE EAST OR SWORD.

Thrice Excellent—(Strikes 5 and 2 with the pommel of his sword,) Princes and Knights, this council is closed.

Thrice Excellent—(Together all clap 5 and 2.) Glory be to God, Honor to our Sovereign and prosperity to the Knights of the order. All retire.

HISTORICAL ANALYSIS

FIFTEENTH DEGREE, KNIGHTS OF THE EAST OR SWORD

A Jewish Degree—"Believe a Lie That They All Might be Damned."

This is a Jewish degree. There is no hint as to who invented it. But "The Knight of the Sword'" was the 15th in the "Rite of Perfection " which the Jew, Morin, brought from France., This rite had 25 degrees. But Macoy says (Encyc. Art Rite of Perfection,) Stephen Morin and others introduced some modifications and additions into the rite and transplanted it into the United States, under the name of "The Ancient and Accepted Rite" But who are Stephen Morin and others?

Robert Folger, 33°, and Ex-Secretary General," says that thirteen out of sixteen of them were Jews; of course, ex-Jews, for some of the degrees compliment Christ, which sincere Jews will not do. They were therefore Jews who retained nothing of Judaism but its hatred of Christ—(Folger's History, p. 38.) Hence this flimsey degree bespatters the Jews with praise. 7,000 of them cut to pieces and drowned an armed force in the Euphrates, "to a man," as Jack Falstaff demolished his enemies, in fiction, (see Note 167), and the Ritual (p. 399), makes King Cyrus say, as the candidate's chains are being taken off: "May those badges of servitude never again disgrace the hands of a Mason; and more especially, those of a Prince of the house of Judah!" Their leader, Morin, was afterward cashiered and recalled by the body which appointed him, for falsehood, and forgery of Masonic Constitutions, and sunk out of history. No one knows where he died. (See Folger, p. 21, Doc.) And the whole web-work of this degree shows its Jewish origin. Though, in the preceding degree God is insulted as a "formidable God," and the candidate is told he is to leave "the Solomonian, mystic furniture behind him," yet the stories of this de-

gree are Jewish;—the Scriptures read are Jewish;—the apron given by Cyrus is of the pattern worn by the builders of Solomon's temple, and. Solomon himself is referred to by name four or live times in this degree. In short, the degree came from the brains of Jesuits; strained through the brains of ex-Jews, whose motive in destroying Christianity, like that of Judas, in betraying Christ, was money.

But, in Note 171, as if to crown the infamy of this degree, and its fellows, we have these remarkable words from Mackey:—

"Some of these legends have the concurrent support of Scripture; some are related by Josephus; and some appear to have no historical foundation

Now if a rational, deliberate, artful design was formed to destroy popular confidence in the Bible, this was the way to do it:—To form a mass, or degree, made up of inspired Scripture, uninspired human history, and mere professed fiction, all mixed and mingled together indiscriminately ; and to go through solemn repetitions of this mixture, night after night, for weeks and months and years; attended with oaths, solemnities and prayers; with-promises and threats of murder, by mangling, if the sacred thing should be revealed!—in short, to do just what is done in the actings, and repetitions of this and other degrees; and to charge and collect vast sums of money for them;—together, forms a compound of jugglery, deceit, fraud, swindling, and profanation, which devils only could have invented, and bewitched men only could' practice. It contains the swindling of lotteries and mock auctions. It blends Bible with fiction, and treats them as alike true and sacred. And the dupe swallows the compound and ruins his soul as the body is ruined by eating sawdust in meat, or sand in sugar. If the Mason believes it, he trusts in lies. If he disbelieves it, he despises the Bible. And while the Holy Spirit is grieved and insulted and driven away by its prayers, the devil enters the worshippers who are left to believe a lie that they all might be damned."

CHAPTER XXVII

SIXTEENTH DEGREE OR PRINCES OF JERUSALEM."[176]

DECORATIONS:—Two apartments are used in the ceremony of reception.

FIRST APARTMENT:—Called the hall of the West, representing the hall of the Knights of the East or Sword at Jerusalem, hung with yellow colored hangings. The East represents the interior of the Sanctum Sanctorum, with the sacred furniture in its proper place; in the first part of the reception a large curtain or veil is drawn across in front of the entrance to it, in the third part of the reception this curtain or veil is drawn aside. In front of said curtain in the East is a canopied throne elevated on five steps, covered with yellow colored cloth; near it is an altar covered with the same on which is a sceptre, sword, trowel and scales. A balance held by a hand is painted on the front of said altar. All the officers occupy small thrones Covered with the same cloth. The hall in the last part of the reception is illuminated by twenty-five lights, in groups of five each.

Note 176.—"Prince of Jerusalem. The 16th degree of the Ancient ami Accepted rite. The history of this degree is founded upon the incidents that occurred during the building of the second temple, at which time the Jews were much annoyed by the constant and malicious interference of the Samaritans, their ancient enemies. This degree is closely connected with, and a continuation of, the degree of the Knight of the East and Sword, to which the reader is referred for a more detailed statement. There should be two principal apartments in addition to the ante-room. The first apartment represents the court of Zerubbabel at' Jerusalem. The hangings are of saffron color, except the East, which is hung with white, blue, red and violet colors, in stripes. The second apartment represents the council chamber of Darius, King of Persia. The hangings are green, the throne and canopy saffron color. In it is no Masonic furniture." Macoy' s Encyclopaedia and Dictionary of Freemasonry, Article Prince of Jerusalem.

SECOND APARTMENT:—Is red, representing an eastern palace and should be fitted up with as good taste and knowledge of eastern customs as may be suggested.

TITLES:—The officers of a Council of Princes of Jerusalem shall be styled and take rank as follows: First—The Most Equitable Sovereign Prince Grand Master. Jewel, hand of justice and mallet.

Second—The Grand High Priest, Substitute Deputy. Jewel, a circle surrounding a Delta.

Third—Most Enlightened Grand Orator. Jewel same as in the lodge of Perfection.

Fourth—The Most Enlightened Senior Grand Warden. Jewel, pillar of strength and a shield.

Fifth—The Most Enlightened Junior Grand Warden. Jewel, a compass resting on the segment of a circle.

Sixth—The Valorous Grand Secretary and Keeper of the Seals and Archives. Jewel, a balance in equipoise.

Seventh—The Valorous Grand Treasurer. Jewel, an oblong square and a vase.

Eighth—The Valorous Grand Master of Ceremonies. Jewel, a trowel and a plumb.

Ninth—The Valorous Grand Master of Entrances. Jewel, a spear.

Tenth—The Valorous Grand Hospitaller. Jewel, as in the lodge of Perfection.

Eleventh—The Valorous Grand Tyler. Jewel, a flaming sword.

All the jewels should be of gold and on square medals.

MEETINGS:—Are called conventions, the brethren Valorous Princes.

QUORUM FOR BUSINESS:—Five members of a Council of Princes of Jerusalem shall constitute a quorum for opening and transacting business, provided always the Most Equitable, the Grand High Priest or either of the Wardens are present.

election: Annually on the 20th of the month

Tebet.

INSTALLATION:—The 23d of the month Adar, on which days a feast should be held.

DRESS:—The officers and brethren are clothed in yellow robes and caps, with red gloves and swords, with a shield and cuirass.

OFFICERS:—Wear their official jewels suspended from yellow collars.

BRETHREN:—Wear the sash with the jewel suspended from the bottom of it.

SASH:—Yellow, edged with gold, worn from right to left. On it is embroidered a balance, a hand of justice, a poinard, five stars and two crowns.

Jewel:—A gold medal. On one side is engraved a hand holding a balance in euipoise, on the other a two edged sword in a perpendicular position, hilt down, with the letters D.'.Z.'. one at each side of it and five stars surrounding the point.

APRON:—Red, lined and bordered with yellow; on it are painted the temple, a square, a buckler, a triangle and a hand. The flap is yellow; on it is a balance and the letters D.'.Z.'.

GLOVES:—Red.

BATTERY:—Five, [in some councils] five times five

AGE:—Ninety-two years.

HOURS OF WORK:—From sunrise until the middle of the day.

Note 177.—"The jewel is a model of gold; on which is engraved a hand, holding an equal balance; a double-edged sword, surrounded by five stars; on one side of which is the letter D, and on the other the letter Z, the initials of Darius and Zerubbabel. The Princes of Jerusalem are sometimes styled 'Chiefs of Masonry,' and are authorized to visit and inspect all lodges of inferior degrees."- Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Prince of Jerusalem.

OPENING CEREMONIES

PRINCES OF JERUSALEM[178]

Most Equitable—Most Enlightened Senior Grand Warden, how comes it that we use two apartments in this degree, one yellow and the other red?

Senior Grand Warden—Most Equitable Sovereign Prince Grand Master, because one apartment represents Jerusalem an holy place, where the first temple was erected, and the other red, Babylon, in allusion to the blood that was shed in the different combats that were fought on the road between Babylon and Jerusalem by the Knights Masons when they returned from captivity.

Most Equitable—If it is so, Most Enlightened Senior and Junior Grand Wardens, acquaint the Valorous Princes here present that I am going to open this Council.

Senior Grand Warden—Valorous Princes, the Most Equitable Sovereign Prince Grand Master, informs you that he is about to open this Grand Council. Be attentive to what he proposes.

Junior Grand Warden—Valorous Princes, the Most Equitable Sovereign Prince Grand Master informs you

Note 178.—"Prince of Jerusalem. [Scotch Masonry.]—The second degree conferred in the Council of Princes of Jerusalem, Scotch Masonry, and the sixteenth upon the catalogue of that system. The officers are, Most Equitable, representing Zerubbabel; Grand High Priest, representing Jeshua; a Senior and Junior Most Enlightened Grand Warden, Grand Keeper of the Seals and Archives, Grand Treasurer, Grand Master of Ceremonies, Grand Master of Entrances and Grand Tyler. The apron is white, bordered with gold lace and lined with aurora color: on it are the emblems of the degree. The jewel is a square silver medal, displaying on both sides a balance in equipoise, two-edged sword, with five stars surrounding the point and the letters D. and Z. on opposite sides. Hours of work, sunrise till sunset,"—Morris's Masonic Dictionary, Article Prince of Jerusalem.

that he is about to open this Grand Council. Be attentive to what he proposes.

Most Equitable—Most Enlightened Senior Grand Warden, what's the clock?

Senior Grand Warden—Most Equitable Sovereign Prince Grand Master, it is five in the morning.

Most Equitable—(Knocks three; 000; All rise.) Order Valorous Princes! Draw swords! Carry swords! Present swords!

Most Equitable—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council and Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry for the United States of America, their territories and dependencies, and by virtue of the authority on me conferred. I declare the works of----------Council of Princes of Jerusalem opened.

Most Equitable—Carry swords! Return swords!

Most Equitable—(Together! All give the sign and battery.)

Most Equitable—(Knocks one; 0.) Be seated Valorous Princes.

CHAPTER XXVIII

SIXTEENTH DEGREE OR PRINCES OF JERUSALEM[179]

INITIATION.

The Council being opened in the yellow apartment or court of Zerubbabel, the Master of Ceremonies prepares the candidate in the ante-room by placing a piece of crape over his head and face, leads him to the door of the Council and knocks three and two; 000 00.

Master of Entrances—Most Enlightened Senior Grand Warden, there is an alarm at the door.

Senior Grand Warden—See the cause of that alarm, Valorous Grand Master of Entrances. (Master of En-

Note 179.—"Prince of Jerusalem. (Prince de Jerusalem). This was the sixteenth degree of the Kite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it occupies the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jews were so much incommoded by the attacks of the Samaritans and other neighboring nations, that an embassy was sent to King Darius to implore his favor and protection which was accordingly obtained. This legend as developed in the degree, is contained neither in Ezra nor in the apocryphal books of Esdras. It is found only in the Antiquities of Josephus (lib. xi., cap. iv., sec. 9), and thence there is the strongest internal evidence to show that it was derived by the inventor of the degree. Who that inventor was we can only conjecture. But as we have the statements of both Ragon and Kloss that the Baron de Tschoudy composed the degree of Knight of the East, and as that degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him. The degree being one of those adopted by the Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Scottish Rite. A Council was established by Henry A. Francken, about 1767, at Albany, in the State of New York, and a Grand Council organized by Myers in 1788, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council, which was May 31st, 1801, for, in 1802 it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah, Georgia. But under the

trances opens the door and the Master of Ceremonies enters with the candidate and conducts him to the altar.)

Most Equitable—What do you desire my brother?

Master of Ceremonies—(For candidate) I have come to prefer the complaints of the people of Israel against the Samaritans[180] who refuse to pay the tribute imposed on them for defraying the expenses of the sacrifices offered to God in the temple.

Most Equitable—I have no power over the Samaritans, they are subjects to King Darius, who is at Babylon and to him such complaints must be made, but I will arm you however and cause you to be accompanied by four Knights that you may the more readily overcome any difficulty which may present itself to you in your journey to the Court of Darius.

Most Equitable—Valorous Grand Master of Ceremonies, you will invest our brother with a sword and shield; decorate him as a Knight of the East and proceed on your journey to the Court of Darius. I also present you with this letter to the king, (handing it to the Master of Ceremonies) that you may the more readily gain an audience with him, meanwhile this Council is adjourned.

The Master of Ceremonies and three other brethren retire to the ante-room with the candidate and he is decorated as a Knight of the East. The Princes then go into the second apartment or Court of Darius and the officers take their stations.

OFFICERS IN THE COURT.

First—Sovereign Master representing Darius.
Second—Master of Cavalry as Senior Warden.

Note 180.—"The descendants of these people became the adversaries of the Jews, when, B. C. 536, they began to return from Babylon to rebuild the Temple of the Lord, and were only effectually silenced in the reign of Darius Hystaspis, B. C. 519."—Morris's Masonic Dictionary, Article Samaria,

Third—Master of Infantry as Junior Warden.

Fourth—Master of Palace as Orator.

Fifth—Master of Dispatches as Treasurer.

Sixth—Master of Chancery as Secretary.

Seventh—Master of Ceremonies.

Eighth—Master of Entrances as Captain of the Guard.

All the officers being in their stations, the Master of Ceremonies from without, knocks on the door three and two; 000 00.

Master of Infantry—Sir Knight Master of Cavalry, there is an alarm at the door.

Master of Cavalry—Sir Knight Master of Infantry, see who approaches and what it is they desire.

Master of Infantry—Six Knight Master of Entrances attend to that alarm. See who approaches and what it is they, desire. (Master of Entrances goes to the door, knocks three and two; 000 00 and opens it.)

Master of Entrances—Who approaches the presence of King Darius and what is your desire?

Master of Ceremonies—Five companions Knights and Princes, who have been sent from Jerusalem as ambassadors to the Court of Darius to pray for justice against the Samaritans. (Master of Entrances shuts the door.)

Master of Entrances—Sir Knight Master of Infantry, the alarm is caused by five ambassadors who have been sent from Jerusalem to the Court of Darius.

Master of Infantry—Sir Knight Master of Cavalry, the alarm is caused by five ambassadors who have been sent from Jerusalem to the Court of Darius.

Master of Cavalry—Sovereign Master, there are without five Knights and Princes who have been sent from Jerusalem as ambassadors to the Court of Darius to pray

for justice against the Samaritans.

Sovereign Master—Permit these ambassadors to enter.

Master of Cavalry—Sir Knight Master of Infantry, permit these ambassadors to enter.

Master of Infantry—Sir Knight Master of Entrances, permit these ambassadors to enter. (Master of Entrances opens the door, the five enter, approach the East and kneel on one knee.)

Sovereign Master—Arise Knights and Princes and declare your wishes. (All rise.)

Master of Ceremonies—Sovereign Master, Great King Darius; In the first year of the reign of Cyrus King of Persia, he issued his proclamation throughout all his kingdom and put it also in writing, saying; thus saith Cyrus King of Persia, the Lord God of Heaven hath given me all the kingdoms of the earth and he hath charged me to build him an house at Jerusalem, which is in Judah; who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem. He also set our people free, and restored to us the holy vessels of the temple and they returned to Jerusalem to aid and assist in rebuilding the house of the Lord, but the Samaritans hindered and interrupted them during the reign of Cyrus the King, and even until now, and oh mighty King, myself and four companions, Knights and Princes, have been sent from Jerusalem as ambassadors to your Court to pray for justice against the Samaritans who have refused to contribute to the rebuilding of the temple of the true God, and also refusing what is requisite for the sacrifices. We have been sent unto thee by Zerubbabel and the people of Israel, who entreat that you will compel the Samaritans to perform their duty.

Sovereign Master—Grand Master of Chancery, let

search be made in the archives of the Palace for the decree issued by Cyrus the Great King. (Master of Chancery retires for a few moments, then enters with a roll of parchment, takes his station and says:)

Master of Chancery—Sovereign Master, I have found the proclamation of Cyrus in the archives of the Palace.

Sovereign Master—He pleased to read it. (Master of Chancery reads.)

DECREE OF CYRUS.

Cyrus the King to Sysina, and Sarabasan sendeth greeting:

Be it known unto you, that I have given leave to all the Jews that are in my dominions, to return into their own country and there to rebuild their capital city, with the holy temple at Jerusalem, in the same place where it stood before. I have likewise sent my treasurer Mithridates Zerubbabel, the governor of Judea, to superintend the building and see it raised sixty cubits upwards from the ground, and as many over.

The walls to be three rows of polished stone and one of the wood of the country, together with an altar for sacrifices, and all this to be done at my charge. It is my further pleasure that they receive, entire to themselves, all the profits and revenues that were formerly enjoyed by their predecessors, and that they have an allowance paid them of 205,500 drachmas in consideration of beasts for sacrifices, wine and oil, and 2,500 measures of wheat in lieu of fine, and all this to be raised upon the tribute of Samaria, and the priests may offer up sacrifices according to the laws and ceremonies of Moses, and pray daily for the King and the Royal family, and for the welfare and happiness of the Persian Empire, and let no man presume to do anything contrary to the tenor of this my royal will and proclamation upon pain of forfeiting life and estate.

Signed, Cyrus Rex.

Sovereign Master—It is enough. The request of the people of Israel is just and equitable. Let the decree of Cyrus the King be fulfilled, and I shall immediately issue my orders compelling the Samaritans to pay the tribute imposed on them, and in order that your object may be the more readily accomplished, our Master of Chancery will present you my decree which you will deliver to the people of Samaria and Zerubbabel on your arrival at Jerusalem. Master of Chancery, you will make out and deliver to the ambassadors my decree, (Master of Chancery hands them the decree.)

Sovereign Master—Depart now in peace. When they receive the patent, they make a low obeisance and retire to the ante-room, after which the brethren retire to the Council Chamber of the Knights of the East or Sword, or Court of Zerubbabel and the officers take their stations. When all is ready, as many brethren as is convenient, together with the ambassadors, light their torches, advance to the door in double file, and the Master of Ceremonies knocks five; 00000 on the door.

Master of Entrances—Most Equitable, there is an alarm at the door of the Council Chamber.

Most Equitable—See the cause of that alarm Valorous Grand Master of Entrances. (Master of Entrances knocks five; 00000 then opens the door.)

Master of Entrances—Who dares approach this Council Chamber among the ruins of Jerusalem?

Master of Ceremonies—The ambassadors returning from Darius the King, bringing with them his decree, and glad tidings to the people of Israel. (Master of Entrances closes the door and reports the same to the Most Equitable.)

Most Equitable—Let them be admitted. (All rise

Master of Entrances opens the door, they enter with lighted torches and march around the Council Chamber while the following is sung, in which all join.)

TRIUMPHAL CHORUS.

Raise the glad voices of triumph,
No longer shall tyrants enslave us,
Lo! he is coming to save us,
Judah's Lion to save.
Crown him with garlands of laurel,
Clothe him in raiment of honor,
Welcome to Salem our brother Zerubbabel, the brave.
Huzza! warmly we welcome our brother,
Zerubbabel, the brave.

Welcome the day of rebuilding,
The Chief whom we honor shall lead us,
The prayers of the righteous shall aid us,
Once more in Judea free,
And on the mountain so holy,
Our temple shall raise to the Lord,
In Zion his name be adored.
To him bend the knee,
Hosanna! in Zion our God be adored,
To him bend the knee.

Glory to God in the highest,
He leads us from bondage and night,
He brings us to freedom and light,
His name shall be adored.
And on the bells of the horses,
Shall be written in letters of Gold.
And again shall be sung as of old,
Holiness to the Lord!
Hosanna, once more we will sing as of old,
Holiness to the Lord.

(At the conclusion of the singing they halt in front of the altar facing the East.)

Most Equitable—Welcome Princes and ambassadors! welcome back to Jerusalem; let us thank the God of our fathers, the God of Abraham, the God of Isaac and the God of Jacob for their safe return, and wait anxiously to hear how you have fared in your mission.

Master of Ceremonies—Most Equitable, after the Council had conferred on us the high honor to bear the

petition of our brethren to Darius the King, we departed on our journey, reached Babylon in safety and obtained an audience with the King, who received us with great kindness and ordered the letter to be read, and thereupon directed search to be made in the royal archives for the decree made by Cyrus in the first year of his reign. The Master of Chancery having found the decree, and after hearing it read, King Darius confirmed the same and ordered a decree to be prepared and presented to us to be delivered to you. (Hands to the Most Equitable,) after which we were dismissed with honors and rewards, and have returned in safety hither. These people have met us without the city, and accompanied us hither, singing songs of joy and praise for our happy return and doing us great honor.

Most Equitable—We too, my brethren, return thanks to God for your safe return and the success of your mission. Resume now your seats in the Council. (All are seated.)

Most Equitable—Valorous Grand Secretary, you will now read the decree. (Grand Secretary takes the decree from the Most Equitable and reads as follows:

DECREE OF DARIUS.[181]

We, Darius first; King of Kings, Sovereign of Sovereigns, and Lord of Lords, being willing to favor in our gratitude and goodness, our dear people of Jerusalem in example of our Most Illustrious and Most Puissant predecessor King Cyrus, having heard their complaints by their ambassadors against the people of Samaria, who

Note 181.—"With regard to the exiled Jews, then residing as captives in his dominions, he pursued the same generous policy as Cyrus had done, and restored them many of the privileges they had lost. The year after his accession to the throne, viz.: B. C. 520, he issued a decree confirming that of Cyrus, made 16 years before. This aroused the prophets Haggai and Zechariah to encourage their countrymen to resume the work of building which had for a number of years languished, and the temple was completed within four years,"—Morris's Masonic Dictionary, Article Darius Hystaspis.

have refused to contribute to the construction of the temple of the Lord, and the necessaries for the sacrifices of which they have need; order by these presents, that they are to submit unto our former orders, under the penalty of incurring our highest displeasure and vengeance. Given in our Grand Court, the fourth day of the second month of the year 3534, under the seal of the faithful Satraps of all Judea and of our reign the third current of the above.

Signed, Darius Rex.

Most Equitable—Glory to the Lord God of our fathers for his tender mercies; honor and prosperity to the Sovereign! Join me Knights and Princes in the acclamation!

All—(Clap their hands five times; 00000.) Glory to God, honor and prosperity to the Sovereign.

Most Equitable—Valorous Grand Master of Entrances, cause it to be proclaimed throughout the city, unto the people, that Darius the King has graciously granted our requests, and commanded that the work upon the house of the Lord shall no longer be hindered or delayed; and bid them rejoice for the end of the sorrowing and suffering of Israel approaches.

(Master of Entrances retires for that purpose.)

Most Equitable—My brethren, the people of Jerusalem are under the greatest obligations to you for the zeal and courage you have displayed in surmounting the obstacles which you encountered in your journey: You deserve our thanks and gratitude. Most Enlightened Senior Grand Warden, behold the brethren who have aided us in this important affair, how shall we reward them?

Senior Grand Warden—Most Equitable, we approve of your suggestion, but still I am at a great loss what to answer. You are aware that the people dispute with

each other, and there is none to sit in judgment between them. Those who have returned from the captivity claim lands of those who have possessed them many years, and there is no tribunal to decide.

Let our brethren be made judges and governors of Jerusalem to administer justice and equity. So shall they receive honor and distinction, and do the people good service.

Most Equitable—Most Enlightened Senior Grand Warden, it shall be as thou sayest. Approach my brethren. (The five approach the throne.)

Most Equitable—By the authority and power in me vested as the Most Equitable Sovereign Prince, Grand Master of this Council, I do hereby create and constitute you a tribunal of five judges and governors of Jerusalem who shall judge between man and man, and administer justice and equity, and whose judgment shall be without appeal, and invest you with all the prerogatives of your rank as such. Valorous Grand Master of Ceremonies, you will now conduct these brethren to the altar that they may contract their obligation. (Master of Ceremonies conducts them to the altar where they kneel and take the following:)

OBLIGATION PRINCES OF JERUSALEM.

I .....in the presence of the Great Architect of the Universe and of this Council of Princes of Jerusalem, do hereby and hereon most solemnly and sincerely promise and swear, that I will never reveal the secrets of this degree, to any person or persons, except to those to whom the same may legally belong.

I furthermore promise and swear that whenever I am called upon to judge and decide between my brethren, I

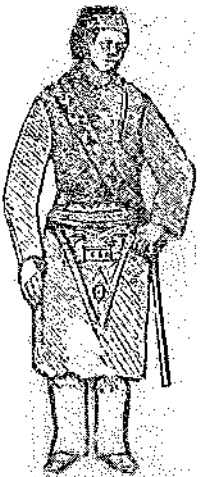
reconcile all differences and disputes between them.

I furthermore promise and swear never to fight my brother Prince of Jerusalem, and never consent to receive any mason in this degree unless conformable to the ancient statutes and regulations of the order.

I furthermore promise and swear to appear at all times at the Council when I shall be summoned to attend by the proper officers, unless having good reason for the contrary.

To all of which I do most solemnly promise and swear, binding myself under no less a penalty than that of being deprived of all the advantages of the Council and of masonry in general. So God maintain me in uprightness and justice. Amen.

Most Equitable—Arise my brethren, Princes and Governors of Jerusalem. (All rise.)



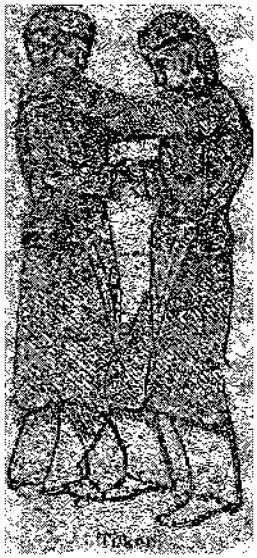
Sign Princes of Jerusalem.

SIGN

Present yourself boldly with your left hand resting on your hip, as if ready for a combat.

Extend the arm at the height of the shoulder, as if to begin the combat, the right foot forming a square with the toe of the left.





TOKEN.

Join right hands, placing the thumb on the joint of little finger; with the thumb strike on that joint 5 times, by 1, by 2 and by 2, at same time join right feet by the toes so as to form a straight line, touch the knee. Lastly place the left hand open on the shoulder, one of the other. One says twenty, the other twenty-three.

BATTERY:—Five, in some Councils five times five.

MARCH: One slow step on the tip of the toes, sometimes five are made under the sign thus: Slide the left foot forward, bring up the right foot to the toe of the left, make a short pause and so on until the five steps are made.

HOURS OF WORK:—From sunrise until high twelve.
PASS WORD:-Tebet.
SACRED WORD:—Adar.
(He then invests him with apron and sash.)

Senior Warden—Valorous Grand Master of Ceremonies, you will now conduct the candidate to the Most Equitable. (Master of Ceremonies conducts him to the Most Equitable.)

Most Equitable—My brother, you have been appointed a Judge and Prince of Jerusalem, that you may render justice to all the people; you have been decorated with a yellow sash to which is attached a gold medal.

The balance on it is to remind you to make justice and equity your guide, the hand of justice is a mark of your authority over the people, the sword or poinard of the fate that overtakes the oppressor and unjust judge, the stars the number of your members, the initials on your jewel attached to your sash, will ever remind you of the clemency of Darius and the gratitude of Zerubbabel. The colors of the apron, with which you have been invested are emblematical of that fervency and zeal which have procured you this honor, and of the day of hope that now by your means dawns on Israel. The emblems thereon have a reference to the works and virtues of masons, and to your duty in the high office which you now possess. Be just, merciful and wise.

Valorous Grand Master of Ceremonies, you will now conduct the candidate to the post of honor. (Master of Ceremonies conducts him to a seat in the East.)

Most Equitable—Most Enlightened Grand Orator, you have the floor. (Grand Orator, delivers a lecture, reads the statutes, and passes the lecture with the Master of Ceremonies, or either.)

Grand Orator—Valorous Grand Master of Ceremonies, are you a Prince of Jerusalem?

Master of Ceremonies—The road to Babylon is known to me.

Grand Orator—What were you before you traveled that way?

Master of Ceremonies—I was a Knight of the East, which I merited after a captivity of seventy years and my ancestors found the precious treasure of the Grand Elect, Perfect and Sublime Masons under the ruins of Solomon's temple which was destroyed by Nebuchadnezzar's General, Nebuzaradan, who commanded his troops.

Grand Orator—Row came you by the dignity of Prince?

Master of Ceremonies—By the great zeal and ardour that I have shown on different occasions and the success I met with in my embassy to King Darius.

Grand Orator—Where did you travel to merit this dignity?

Master of Ceremonies—From Jerusalem to Babylon.

Grand Orator—For what reason were you sent?

Master of Ceremonies—As the Samaritans refused to pay the tribute for the sacrifices of the new temple, therefore an embassy was sent to King Darius by the people of Jerusalem, to lay before him their just complaints.

Grand Orator—What was the number of the embassy?

Master of Ceremonies—Five.

Grand Orator—Who was the chief?

Master of Ceremonies—The Great Architect of the Universe and myself.

Grand Orator—What is your name?

Master of Ceremonies—Zerubbabel.

Grand Orator—Were there any enemies on the road. Who obstructed your passage?

Master of Ceremonies—Yes, and we were obliged to defend ourselves from the assaults of the very people we went to complain of.

Grand Orator—What did you obtain of Darius after your interview with him?

Master of Ceremonies—We obtained a decree from him to the people of Samaria, to submit all the demands of the people of Jerusalem.

Grand Orator—How were you received on your return to Jerusalem?

Master of Ceremonies—We were received with great pomp and magnificence. The people of Jerusalem came out to receive us with great joy and accompanied us into Jerusalem, expressing their joy by bonfires displayed by fives around the city in allusion to our number; and in consequence of our success, created us Princes.

Grand Orator—Where did those Princes assemble to render justice to the people?

Master of Ceremonies—In two chambers of the temple.

Grand Orator—How were they arrayed in Grand Council?

Master of Ceremonies—In gold.

Grand Orator—Why in gold?

Master of Ceremonies—In order to receive the people more respectably, therefore they chose the richest and most precious vestment.

Grand Orator—Did they wear anything else remarkable?

Master of Ceremonies—They were decorated with a large gold colored ribbon, worn from the left shoulder to the right hip, to which was suspended the jewel of the order.

Grand Orator—How came they to wear that jewel?

Master of Ceremonies—To show that for their great zeal, courage and knowledge, they obtained the title of governors of the people whom they were to rule with equity.

Grand Orator—What represents the draft of the Princes of Jerusalem?

Master of Ceremonies—The city of Jerusalem surrounded by bonfires displayed by fives. On the return of the embassy the people gathered around them with instruments of music. The craft were armed with swords and shields, some carrying equilateral triangles and one with an equal balance.

Grand Orator-Why do the Princes of Jerusalem still wear their aprons?

Master of Ceremonies—In remembrance of their first origin.

Grand Orator—What is the pass-word?

Master of Ceremonies—Adar, a Hebrew word, the name of one of their months, on the 23rd day of which they returned thanks to God for the reconstruction of the temple.

Grand Orator—What is the first sign?

Master of Ceremonies—That of command. [Giving it.]

Grand Orator—The second sign?

Master of Ceremonies—That of defending. [Giving it.]

Grand Orator—What posture are you to be in when you address the Council?

Master of Ceremonies—With a grave air the left hand on the left hip, the hollow of the right foot a little distance from and forming a square with the left heel.

CLOSING CEREMONIES

PRINCES OF JERUSALEM.

Most Equitable—Most Enlightened Senior Grand Warden, what is the hour?

Senior Grand Warden—Most Equitable, the Sun has traversed half its career and justice is done to the people.

Most Equitable—Most Enlightened Senior Grand Warden, proclaim that I am going to close this Council by the mysterious numbers.

Senior Warden—Valorous Princes, the Most Equitable announces to me that he is going to close this Council by the mysterious numbers.

Most Equitable—Knocks three; 000. (All rise.) To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council and Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry for the United States of America, their territories and dependencies, and by virtue of the authority on me conferred, I declare this Council closed. Together Princes.

All—(Clap five; 00000, with their hands, which closes the Council.

PHILOSOPHICAL ANALYSIS

SIXTEENTH DEGREE; OR, PRINCES OF JERUSALEM.

False Worship of the Shakers.—"Changing the Glory of the Incorruptible God."—A Devlish Magnetism prevents their Escape.—Christ Eliminated from the Degree.

Here, Judge if hell, with all its power to damn,
Can add one curse to the foul thing I am.

—The Veiled Prophet Unveiled.

The one who teaches the people of the United States the psychology of false worship will rescue our people from the doom it leads to; and, as America is he who teaches Americans enlightens the world. The history of this degree is given in the foot-notes 176, 178 and 179, and need not be repeated. We there see that the inventor of the degree derived it, not from the Bible, but from Josephus; and that, "who that inventor was we can only conjecture." But of the degree, itself, we are told that it is one of those which the Jew, Morin, revised; and it clearly bears the mark of his fingering. As it was the Sixteenth in the old Rite of Perfection, made by Ramsay and his Jesuits, it doubtless contained the libations of the Knights Templar. But as the Templars' degrees call Christ "the Savior of the world," the Jews, who modified that Rite into the Charleston Ancient and Accepted Scottish Rite" were careful to eliminate Christ out of it, though all the Templars' degrees profess to come from the Crusades, whose Knights were defenders of Christianity and "Soldiers of Jesus Christ." And these Princes of Jerusalem were of those military Christian Monks. But Morin and his thirteen Jew Inspectors-General turned them into ancient Jews

of the time of the Second Temple. Thus our world-renowned "Ancient and Accepted Scottish Rite" was formed in fraud and imposition, by money-getting Jews of the line of Judas Iscariot, who sold Christ for silver; not that he wished to have Jesus "condemned," but because he wanted money.

But what keeps up this degree today? Doubtless the costly yellow drapery, "yellow robes and caps," "red gloves and swords" help. But nothing could have kept this dull, insipid child's play up for 133 years, since it was started by Jesuits in 1754, but the sorcery of a. false worship. What then is a false-worship? Its psychology? And the "hiding of its power?"

False worships are simple or mixed. In 1774 persons called Shakers settled above Albany, N. Y. They now number a few thousands. They believe in Christ and much of the Bible, which saves them from absolute heathenism. But their worship is dancing or leaping four or five inches from the floor, in separate men's and women's apartments; singing, falling on their knees, and making a roaring sound with their groans. This is simple, man-invented, false worship. It fills them with unutterable emotion and elevation. Their sincerity, industry, and ingenuity are acknowledged.

A neighbor of the writer, a Mr. Collar, in Wheaton, Ill., was a devoted Freemason. He said his emotions, while going through the Masonic ritual, (stripping, swearing, circumambulating; kneeling, praying, lecturing and clapping of hands, with signs, grips and pass words, all which are now well known and come abroad;) going through this ritual for himself, or putting others through it, Mr. Collar said, filled him with the most delicious emotions. Yet he passed for a man of average

sense! Mr. E. O. Hills, of Dupage county, Ill., going around the globe with a company of Americans; in Northern Indostan went into an old temple whose gods were monkeys. Leaving the temple, an old ape, perched above the low entrance, door, showed his teeth and threatened fight, when one of the Americans raised his cane to strike and drive him away. Instantly, several priests seized his arm, and, with the most whimsical awe, besought him not to strike their god. Those men were not fools, and yet "no one," said Mr. Hills, "could doubt their sincerity." All life is mysterious, and "everything runs into infinity." "We worship everything," said our Professor Cole, late from Africa; for everything has life. Even the solid Granite rock contains spores or life-seeds, or, as Pope has it:

> "See through this air, this ocean and this earth All
> matter quick and bursting into birth."

And men may lose themselves in the mysterious, as Hottentots have been known to mesmerize themselves, by gazing on the motions of a worm.

This is subjective, or psychological worship; "changing," as Paul says, "the glory of the incorruptible God into an image, made like to corruptible man, and to birds, four-footed beasts and creeping things." (Rom. i. 23.)

In 1717, at Appletree tavern, London, Masonry was transformed into such a mystic mesmerism. Men knew it was not stone-masonry, because these masons were not Masons, but everybody, and they "went it blind." The hood-wink was its type. Their very oaths were not trusted to the candidate before taken, but sworn piecemeal, and, Sampson-like, they were literally:

> "Eyeless in Gaza at a mill with slaves."

And this abject surrendry to the unknown, both per-

sons and things, was an invitation to every devil not yet cast into "the pit," (Luke vii. 31, and Rev. xx. 3,) to give them his profound attention;—leap into the saddle; guide them nowhere and land them upon nothing; which is precisely what they do. (See Mason's Passim.)

Men rescued from snake-charming, like Masons rescued from the lodge, tell us that the serpent's eyes emit rainbows which enchant them; while a devilish magnetism prevents their escape. Such is the glamour of the lodge, and such the glamour of false worship when devils enter it. And the reason why all Masons' minds are not crippled and crushed by it, is, that but one in five habitually attend the lodges; and of that fifth who attend but few believe it. But, in the clear light of eternity, if not before, the veiled prophet is unveiled, and its hideousness appears as to poor Zelica, when

"He raised his veil—the maid turned slowly round,
Looked at him—shrieked—and sank upon the ground."

CHAPTER XXIX

SEVENTEENTH DEGREE OR KNIGHTS OF THE EAST AND WEST.[182]

This degree originated in Palestine in the year 1118. Eleven Knights took the vows of secrecy, friendship and discretion between the hands of the Garinus Prince and Patriarch of Jerusalem. The meeting is called a Council.

DECORATIONS:—The Council Chamber is in the shape of a heptagon hung with crimson, sprinkled with gold stars. In each of the seven angles is a square column on the capitals of which are the initials of Beauty, Divinity, Wisdom, Power, Honor, Glory, Force, and on their bases the initials of Friendship, Union, Resignation, Discretion, Fidelity, Prudence and Temperance. In the East is a throne or canopy elevated by seven steps, supported by four lions and four eagles and be-

Note 182.—"Knights of the East and West. The 17th degree of the Ancient and Accepted rite. It is entirely philosophical, and makes no pretense in its' history with Freemasonry. Its origin dates back to the time of the crusades; that in 1118—the same year that the Order of the Temple was instituted—eleven Knights took the vows of secrecy, friendship, and discretion, between the hands of the Patriarch of Jerusalem. The Lodge-room is in the shape of a heptagon, hung with crimson, sprinkled with stars of gold. In each angle is a square column; on the capitals of which are the initials, respectively, of the following words: Beauty, Divinity, Wisdom, Power, Honor, Glory, Force; and on the bases of these columns are the initials, respectively, of the words Friendship, Union, Resignation, Discretion, Fidelity, Prudence and Temperance. On each column is a' brilliant light. Bodies of this degree are called Preceptories. The Master is styled Venerable, and represents John the Baptist. The jewel is a heptagonal medal of gold and silver. On one side are engraved, at the angles, the same letters as are upon the square columns, with a star over each. In the center of it on the same side, is a lamb, lying on a book with seven seals; on the seals are, respectively, the same letters. On the reverse side are two swords crosswise, points upwards, and the hilts resting on an even balance; in the corners are the initials of the seven churches."—Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Knights of the East and West.

tween them an angel or seraphim with six wings. On one side of the throne a transparency representing the sun and on the other side one representing the moon; below them a rainbow and in front a basin of perfumed water and a human skull and cross bones. There are six elevated canopies of three steps in the north and south of the Council Chamber, Eleven of these being occupied by the Venerable Ancients and the twelfth at the right of the All Puissant left vacant. At the West are two canopies of five steps for the Venerable Wardens. On a pedestal in front rests a large Bible from which hang seven seals.

The Tracing Board of this degree is a heptagon within a circle, the upper portion forming a rainbow over the angles on the outside of which are the letters B.'. D.'. W.'. P.'. H.'. G.'. S.'. which are the initials of the seven words on the capitals of the columns. At the angles on the inside are the letters F.'. U.'.R.'.D.'.F.'. P.'.T.'. which are the initials of the seven words on the bases of the columns. In the center a man clothed with a long white gown with 'a golden girdle round his waist, his feet on a section of a globe; hair and beard white as snow with right hand extended holding seven stars; his head encircled by a glory emanating from a delta; a two edged sword in his mouth. Around him stand seven golden candlesticks with burning candles and over each, one of the initials of the seven churches of Asia—Ephesus, Smyrna, Pergamos, Thyatira Sardis, Philadelphia and Laodicea. The sun and moon, a basin and chafing dish are also depicted.

CLOTHING:—White robes with a zone of gold around the waist, long white beards and golden crowns.

ORDER:—A broad white ribbon extending from the

right shoulder to left hip from which the jewel is suspended. Also a cross of the order suspended by a black ribbon round the neck.

APRON:—White lined with red, edged with gold, with the tracing board painted thereon; on the movable part a two edged sword.

JEWEL:—A heptagonal medal usually of silver, with a golden star in each of the seven corners with one of the initial letters B.'. D.'. W.'. P.'. H.'. G.'. S.'. in the center a lamb on a book with seven seals. On the reverse side the same initials in the angles with two swords crosswise, points upwards, the hilts resting on the scales of an equipoised balance.

BATTERY:—Six and one knocks; 0000000.

AGE:—Very ancient.

OPENING CEREMONIES

KNIGHTS OF THE EAST AND WEST.

All Puissant—(Rising and resting his right arm on the Bible with seven seals) Venerable Knights Princes, what is your duty?

Senior Warden—To know if we are secure.

All Puissant—See that we are so. (Senior Warden goes to the door sees that the Council is tyled.)

Senior Warden—All Puissant we are in perfect security.

All Puissant—(Seven raps; 000000 0.) All rise, Respectable Knights, Princes, this Grand Council of Knights of the East and West is now open and I claim your attention to the business thereof.

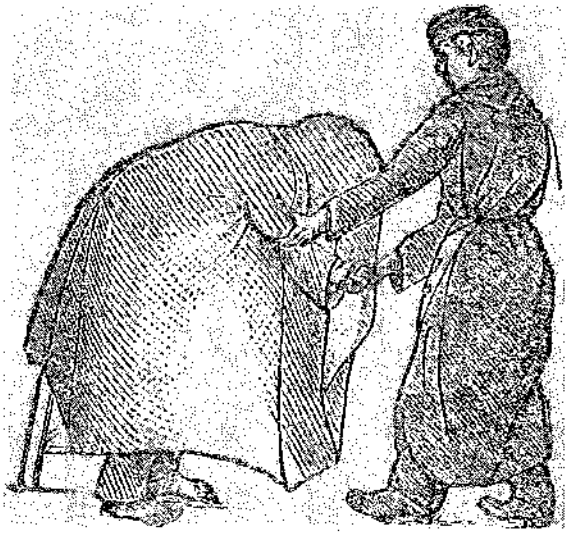
Senior Warden—We promise obedience to the All Puissant's Commands. (Led by Senior Warden all salute the All Puissant who returns the salute.

All Puissant—One rap; 0. All are seated.

CHAPTER XXX

SEVENTEENTH DEGREE OR KNIGHTS OF THE EAST AND WEST.[183]

PREPARATION OF CANDIDATE.



Master of Ceremonies prepares candidate in an anteroom hung with red and lighted by seven lights by

Note 183.—"Knights of the East and West. [Scotch Masonry.]—The first degree conferred in the Chapter of Princes of Rose Croix Scotch Masonry, and the seventeenth upon the catalogue of that system. The presiding officer is entitled All-Puissant; the two Wardens are called Venerable Knights, the brethren Respectable Knights. The historical lessons refer to the organization of this order, A. D. 1118. The apron is white, lined with red, and edged with gold. It displays a plan of the draft; on the movable part a two-edged sword. The Jewel is of silver seven-sided; one face displaying, at each angle, a golden star, and the initials, successively, B. D. W. P. H. G. S., in the centre a lamb on a book with seven seals; the other face displays the same initials together, a two-edged sword between the scales of an equi-poised balance. Age very ancient. The hangings are red," Morris's Masonic Dictionary, Article Knights of the East and West,

clothing him with a long white robe and brings him barefooted to the door of the Council.

Master of Ceremonies—(with candidate seven raps; 000000 0.)

All Puissant—(Seven raps; 000000 0.) The youngest Knight present will go to the door and demand who knocks.

Knight—(Seven raps; 000000 0, then opening door.) Who comes there?

Master of Ceremonies—All Puissant, it is a valiant brother and Most Excellent. Prince of Jerusalem who requests to be admitted to the Venerable and All Puissant.

Knight—It is a valiant brother and Most Excellent Prince of Jerusalem who requests to be admitted to the Venerable and All Puissant.

All Puissant—Let him be introduced. (Knight retires and Senior Warden goes to the door.)

Senior Warden—(Taking candidate's hand,) come my dear brother, I will show you mysteries worthy of contemplation. Give me the sign token and word of a Prince of Jerusalem, [candidate gives them as on pages 430, 431 and 432] when he is conducted within about six feet of the throne of the All Puissant and caused to kneel.

Senior Warden—[To candidate] Brother you no doubt have always borne in memory the obligations of your former degrees and have as far, as in the power of human nature, lived agreeably to them.

Candidate—I have ever made it my study and I trust my actions and life will prove it.

Senior Warden—Have you particularly regarded your obligations as a Sublime Knight of Perfection, Knight of the East and Prince of Jerusalem? Do you recollect having injured a brother in any respect whatever; or have you seen or known of his being injured by others without giving him timely notice, as far as was in your

power? I pray you answer me with candor.

Candidate—I have in all respects done my duty, and acted with integrity to the best of my abilities.

All Puissant—You will be pleased to recollect my brother, that the questions which have now been put to you are absolutely necessary for us to demand in order that the purity of our Most Respectable Council may not be sullied and it behooves you to be particular in your recollection, as the indispensable ties which we are going to lay you under will in ease of your default, only increase your sins and serve to hurl you sooner to destruction, should you have deviated from your duty. Answer me my dear brother.

Candidate—I never have.

All Puissant—We are happy my brother that your declaration coincides with our opinion, and we are rejoiced to have it in our power to introduce you into our society. Increase our joy by complying with our rules, and declare if you are willing to be united to us by taking a most solemn obligation.

Candidate—I ardently wish to receive and to have the honor of being united to such a respectable and virtuous society.

All Puissant—One of the Knights will bring me a basin of water and napkin. [Youngest Knight brings a ewer of perfume, a basin of water and clean white napkin.]

All Puissant—[To candidate] you will now wash your hands. [Order is obeyed.]

SCRIPTURE RECITATION BY THE ALL PUISSANT.

"The earth is the Lords and the fullness thereof the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or

who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face O Jacob. Selah."

Senior Warden now conducts candidate close in front of the All Puissant's throne, causes him to kneel on. both knees, places his right hand on the Bible and his left between the hands of the All Puissant when he proceeds to take the following obligation.

OBLIGATION KNIGHTS OF THE EAST AND WEST.

I.....do promise and solemnly swear and declare in the awful presence of the Only One Most Holy Puissant Almighty and Most Merciful Grand Architect of Heaven and Earth; who created the universe and myself through his infinite goodness, and conducts it with wisdom and justice; and in the presence of the Most Excellent and Upright Princes and Knights of the East and West here present in Convocation and Council on my sacred word of honor, and under every tie both moral and religious, that I will never reveal to any person whomsoever below me or to whom the same may not belong by being legally and lawfully initiated, the secrets of this degree which is now about to be communicated to me, under the penalty of not only being dishonored, but to consider my life as the immediate forfeiture, and that to be taken from me with all the tortures and pains to be inflicted in manner as I have consented to in the preceding degrees.

I further promise and solemnly swear that I never will light or combat with my brother Knights, but will

at all times, when he has justice on his side, be ready to draw my sword, in his defence, or against such of his enemies as seek the destruction of his person, his honor, peace, or prosperity. That I never will revile a brother or suffer others to reflect on his character in his absence without informing him thereof, or noticing it myself, at my option. That I will remember on all occasions to observe my former obligations and be just, upright and benevolent to all my fellow creatures, as far is in my power.

I further solemnly promise and swear that I will pay due obedience and submission to all the degrees beyond this but particularly the Sublime Princes of the Royal Secret and the Supreme Council of Grand Inspectors General, 33d degree, and that I will do all in my power to support them in all justifiable measures for the good of the craft and advantage thereof, agreeably to the Grand Constitutions.

All this I solemnly swear and sincerely promise, upon my sacred word of honor under the penalty of the severe wrath of the Almighty Creator of Heaven and Earth; and may he have mercy on my soul on the great and awful day of judgment agreeably to my conformity thereto. Amen. Amen. Amen.

The All Puissant from the ewer of perfumed ointment proceeds to anoint candidate's head, eyes, mouth, heart, the tip of his right ear, right hand and right foot.

All Puissant—You are now, my dear brother, received a member of our society. You will recollect to live up to the precepts of it, and also remember that those parts of your body which have the greatest power of assisting you in good or evil have this day been made holy.

Master of Ceremonies now conducts candidate to the west, before the tracing board between the two Wardens.

Senior Warden—Brother, you will examine closely everything which the All Puissant is going to show you. [Pauses a moment.] Is there mortal here worthy to open the book with seven seals? (All cast their eyes

down and sigh.)

Senior Warden—(continuing,) Venerable and respectable brethren be not afflicted; here is a victim [pointing to candidate,] whose courage will give you content.

Senior Warden—[To candidate.] Do you know the reason - why the Ancients have long white beards?

Candidate—I do not, but I presume you do.

Senior Warden—They are those who came here after passing through great tribulation and having washed their robes in their own blood. Will you purchase such robes at so great a price?

Candidate—Yes; I am willing: [Wardens then conduct him to the basin, bare his arms, tie a string or bandage around each arm, when each with a lancet makes a trifling incision so as barely to draw blood which is wiped on a napkin and exhibited.

Senior Warden—my brethren a man who has spilled his blood to acquire a knowledge of our mysteries and shrunk not from the trial!

All Puissant—[Opens First Seal[184] of Bible and takes out a bow, a quiver filled with arrows and a crown which he hands to the youngest Knight saying: Depart and continue the conquest.

All Puissant—[Opens Second Seal and removes a sword which he hands to next oldest Knight.] Go and

Note 184.—"Seals, Book of the Seven. 'And I saw? says St. John in the Apocalypse (v. 1), in the 'right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. The seal denotes that which is secret, and seven is the number of perfection; hence the Book of the Seven Seals is a symbol of that knowledge which is profoundly secured from all unhallowed search. In reference to the passage quoted, the Book of the Seven Seals is adopted as a symbol of the Apocalyptic degree of the Knights of the East and West, the seventeenth of the Ancient and Accepted Rite."—Mackey s Encyclopaedia of Freemasonry, Article Seals, Book of the Seven.

destroy peace among the profane and wicked brethren that they may appear in our Council.

All Puissant—[Opens Third Seal and takes out a balance which he hands to next oldest Knight.] Dispense rigid justice to the profane and wicked brethren.

All Puissant—[Opens Fourth Seal and takes out a human skull which he hands to next aged Knight.] Go and endeavor to convince the wicked that death is the reward of their guilt.

All Puissant— [Opens Fifth Seal and removes a cloth stained with blood and hands it to the next oldest Knight.] When will the time arrive that we shall revenge and punish the profane and wicked who have destroyed so many of their brethren by false accusations?

All Puissant— Opens Sixth Seal and that moment the Sun (on the chart) is darkened and the Moon stained with blood.]

All Puissant— [Opens Seventh Seal and takes out incense which he hands to next oldest Knight, also a vase with seven trumpets which he gives to seven Venerable Ancients.] The four other Venerable Ancients with large inflated bladders who occupy four corners representing the four winds now display them.

All Puissant—Here is seen the fulfilment of a prophecy (Rev. vii, 3). Strike not nor punish the profane and wicked of our order until I have selected the true and worthy masons.

The four winds again blow (bladders are whisked about) and one of the Venerable Ancients blows a blast on his trumpet when the Wardens cover candidate's arms and take from him his apron and jewel, (jewel of previous degree.)

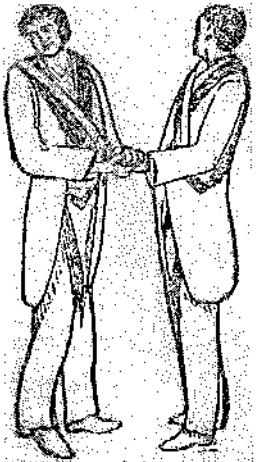
Four winds blow and Second Trumpet sounds, when Junior Warden invests candidate with the apron and jewel of this degree.

Four winds blow and Third Trumpet sounds, when Senior Warden invests candidate with a long white beard.

Four winds blow and Fourth Trumpet sounds, when Junior Warden invests candidate with a crown of gold.

Four winds blow and Fifth Trumpet sounds, when Senior Warden invests candidate with a golden girdle.

Four winds blow and Sixth Trumpet sounds, when Junior Warden gives candidate the sign, tokens and word.



Sign and Answer.

SIGN.

Look at your right shoulder and say, Abaddon.

ANSWER.

Look at left shoulder and say, Jubulum.



First Token.

FIRST TOKEN.

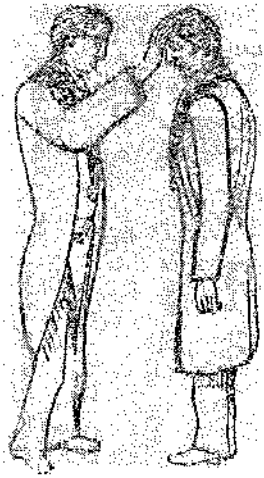
Place left hand in each other's r i g h t hand, closing the fingers.

SECOND TOKEN.

A touches B's l e f t shoulder with right hand and B, answering touches A's r i g h t shoulder w i t h left hand.



Second Token.



Sign on Entering Council.

SIGN ON ENTERING COUNCIL.

Touch Tyler's forehead, when he answers by putting his hand on your forehead.

PASS WORD:—Jubulum.

SACRED WORD:—Abaddon.

The four winds (bladders) again blow and the Seventh Trumpet sounds; next all the trumpets sound together when the Senior Warden conducts candidate to the elevated vacant canopy at the right of the All Puissant.

This is supposed to represent the end of the world when all good masons receive their reward by being conducted to a throne at the right hand of the All Puissant, having been purified by washing their robes in their own blood.

All Puissant—(To candidate.) My brother, when the Knights and Princes undertook to conquer the Holy Land, they took a cross to distinguish them as a mark of being under its banners; they also took an oath to spend the last drop of their blood to establish the true religion of the most High God. Peace being made they could not fulfil their vows, and therefore returning home to their own country, they resolved to do in theory what they could not do by practice, and determined never to admit or initiate any into their mystic ceremonies but those who had given proofs of friendship, zeal and discretion. They took the name of Knights of the East and West in memory of their homes and the place where the order began; and they have ever since strictly ad-

hered to their ancient customs and forms. In the year 1118 the first Knights, to the number of eleven, took their vows between the hands of Garinus, Patriarch and Prince of Jerusalem, from whence the custom is derived of taking the obligation of this degree in the same position.

LECTURE KNIGHTS OF THE EAST AND WEST.[185]

All Puissant—Brother Venerable Grand Senior Warden, are you a Knight of the East and West?

Senior Warden—I am.

All Puissant—What did you see when you were received?

Senior Warden—Things that were marvelous.

All Puissant—How were you received?

Senior Warden—By water and the effusion of blood.

All Puissant—A mason should not hesitate to spill his blood for the support of masonry.

All Puissant—What are the ornaments of the Grand Council?

Senior Warden—Superb thrones, sun, moon, persumed ointment and" a basin of water.

All Puissant—What is the figure of the draft?

Senior Warden—A heptagon within a circle.

All Puissant—What is the representation of it?

Senior Warden—A man vested in a white robe with a golden girdle round his waist; in his right hand seven stars; his head surrounded with a glory; a long white

Note 185.—"The modern ritual as used in the United States has been greatly enlarged. It still retains the apocalyptic character of the degree which always attached to it, as is evident from the old tracing-board, which is the figure described in the first chapter of the Revelation of. St. John. The jewel is a heptagon inscribed with symbols derived from the Apocalypse, among which are the lamb and the book with seven seals. The apron is yellow, lined and edged with crimson. In the old ritual its device was a two-edged sword. In the new one is a tetractys of ten dots. This is the first of the philosophical degrees of the Scottish Rite. 2. The seventeenth degree of the Chapter of Emperors of the East and West." - Mackey's Encyclopaedia of Freemasonry, Article Knight of the East and West.

beard; a two edged sword in his mouth; surrounded by seven candlesticks with these letters: E.'.S.'.P.'.T.'.S.'. P.'.L.

All Puissant—What signifies the circle?

Senior Warden—As the circle is finished by a point, so should a lodge be united by brotherly love and affection.

All Puissant—What signifies the heptagon?

Senior Warden—Our mystic number, which is enclosed in seven letters.

All Puissant—What are the seven letters?

Senior Warden—B.'.D.'.W.'.P.'.H.'.G.'.S.'. which signifies Beauty, Divinity, Wisdom, Power, Honor, Glory and Strength.

All Puissant—Give me the explanation of the words!

Senior Warden—Beauty; to adorn: Divinity; that masonry is of divine origin: Wisdom; ability to invent: Power; to destroy the profane and unworthy brethren: Honor; an indispensable quality in a mason, that he may support himself in his engagements with respectability: Glory; that a good mason is on an equality with the greatest prince and Strength is necessary to sustain us.

All Puissant—What signifies the seven stars?

Senior Warden—The seven qualities which masons should be possessed of; Friendship, Union, Submission, Discretion, Fidelity, Prudence and Temperance.

All Puissant—Why should a mason be possessed of these qualities?

Senior Warden—Friendship is a virtue that should reign among brothers: Union; is the foundation of society: Submission; to the laws, regulations and decrees of the lodge without murmuring: Discretion; that

a mason should always be on his guard and never suffer himself to be surprised: Fidelity; in observing strictly our obligations Prudence; to conduct ourselves in such a manner that the profane, though jealous, may never be able to censure our conduct and Temperance; to avoid all excesses that may injure either body or soul.

All Puissant-What signifies the seven candlesticks with their letters?

Senior Warden—The seven churches of Asia: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

All Puissant—What signifies the two-edged sword?

Senior Warden—It expresses the superiority of this degree over all others that precede it.

All Puissant—Are there any higher degrees than this?

Senior Warden—Yes, there are several.

All Puissant—What signifies the book with seven seals which none but one can open?

Senior Warden—A Lodge or Council of masons which the All Puissant alone has the right to convene and open.

All Puissant—What is enclosed in the first seal?

Senior Warden—A bow, arrows and crown.

All Puissant—What in the second?

Senior Warden—A two-edged sword.

All Puissant—What in the third?

Senior Warden—A balance.

All Puissant—What in the fourth?

Senior Warden—Death's head.

All Puissant—What in the fifth?

Senior Warden—A cloth stained with blood.

All Puissant—What in the sixth?

Senior Warden—The power to. darken the sun and tinges the moon with blood.

All Puissant—What in the seventh?

Senior Warden—Seven trumpets and perfumes.

All Puissant—The bow, arrows and crown signify that the orders of this respectable Council should be executed with as much quickness as the arrow flies from the bow, and be received with as much submission as if it came from a crowned head or chief of a nation. The sword, that the Council is always armed to punish the guilty. The balance is a symbol of justice. The skull is the image of a brother who is excluded from a Lodge or Council. The cloth stained with blood, that we should not hesitate to spill ours for the good, of masonry. The power of obscuring the sun and tinging the moon with blood is the representation of the power of Superior Councils in interdicting their works if they are irregular, until they have acknowledged their error and submitted to the rules and regulations of the craft, established by the Grand Constitutions. The seven trumpets signify that masonry is extended over the surface of the earth, on the wings of fame and supports itself with honor. The perfumes denote that the life of a good mason should be, and is, free from all reproach, and is perfumed by means of good report.

All Puissant—What age are you?

Senior Warden—Very ancient.

All Puissant—Who are you?

Senior Warden—I am a Patrician (i. e. of Patmos.)

All Puissant—Whence came you?

Senior Warden—From Patmos.

CLOSING CEREMONIES

KNIGHTS OF THE EAST AND WEST;

All Puissant—Brother Venerable Grand Senior Warden, what's the clock?

Senior Warden—Thrice Puissant, there is no more time.

Thrice Puissant—(Seven raps; 000000 0.) All rise.

Senior Warden—(Seven raps; 000000 0.)

Junior Warden—(Seven raps; 000000 0.)

All Puissant—Venerable Knights Princes, this Council is closed.

PHILOSOPHICAL ANALYSIS

SEVENTEENTH DEGREE, OR KNIGHTS OF THE EAST AND WEST.

To Burlesque and Degrade Christ.—"To Destroy Profane and Unworthy Brethren."—"Evil Be Thou My Good."—"Every Lodge is a Synagogue of Satan."

This horrible degree is a compound of Falsehood, Burlesque, Sacrilege and Sorcery.

Its pretended antiquity and derivation from the Crusades are false. It is needless to say these pretensions have no foundation in truth Macoy's Cyclopaedia, Art. Scottish Rite.

The highest Masonic authorities agree that Ramsay invented the falsehood that these degrees came from, the Princes; Nobles and Knights of the Crusades, to draw in the young French Aristocrats, who scorned English Masonry, started by stone masons. But once depraved by initiation, and dazzled by the gold starred drapery of the lodge, called a Council—the French Masons were pleased to find themselves in higher degrees, which the coarser London mechanics were, sworn to obey.

But the Satanic object of the degree was to burlesque and degrade Christ. This is indeed, the one, grand, central aim, end and object of the whole Masonic system. The beer-guzzling London Lodge burlesqued Him by setting a croney to raise the dead by the grip of the lion's paw or "King of Judah," which is Christ. But in this revolting degree, they travesty Christ by setting a French infidel to mock the Bible and the God of the

Bible, by opening the book with seven seals (Rev. 5, 5), which Christ alone as the God of Prophecy can do! No one can read this dark and damning degree, which was played nightly over France, before the "Reign of Terror," unless his conscience is seared, and his heart hardened by demon-worship, and not see that this degree and its fellows helped work the guillotine and soak the soil with blood. Nor is the drama yet done. These degrees framed by the French, as impudent assaults on God, whose name ten years since the Grand Orient erased from its ritual, sent here by the hands of Jews, whose fathers crucified Christ; planted by those "children" on whom his blood was invoked, in our City of Charleston, S. C., have already, from Southern lodge-rooms, sent forth a war from that very city, which has furnished eighty-two Governmental grave-yards, filled with Northern corpses. And this same Book, which their degree mocks and mimics, assures us that blood is yet to flow to the horses' bridles "from the great wine press of the wrath of God." (Rev. 14, 20.)

Sacrilege is profaning sacred things. And this degree uses the sacred symbols of the Revelation to run its own dirt machine of the lodge. 'Glance at the faithful expose, of it. Then glance at the foot-notes which confirm, by Masonic authorities, every word of that expose. And what do you see? You see the august and awful symbols of the Apocalypse used as wheel-grease-for their devil's machine. You read that Masonry is of divine origin," that "water and blood" mean that a Mason should not hesitate to spill his blood for the support of Masonry." You read that the word "Power" means power to destroy profane and unworthy brethren.!" And that "Submission," one of the seven qualities which Masons should possess, means Submission to the laws, regulations and decrees of the lodge without murmuring' and that, when those "decrees" are made by un-

known superiors and from unknown motives!! And "the skull is the image of a brother who is excluded from, a lodge or Council," and "the cloth stained with blood, that we should not hesitate to spill ours for the good of Masonry

Turn now to the text and see that these quotations are fairly and accurately made; and then say to your consciences, before God, if the Anarchists hung in Chicago had anything in their theory, viler, more murderous, more damning than the Masonic lodge!

Sorcery means conjuring by, for and with evil Spirits. And there are devils excarnate as well as incarnate, and this degree is sorcery; for what human purpose conceivable or inconceivable can a lot of men, Infidels, Jews, hypocrites, weak Christians, pagans and Mahometans keep up a recitative of such stuff as you read in this degree, and that for more than a century and a half; from 1754 to this day? What but the same devilishness which met by Chicago Lake Side for years, to learn lessons which their bombs reduced to practice; to spend their earnings for liquor, and then curse society because they were poor ! What is "the doctrine of devils" if this degree is not?

"Evil be thou my good,"

which Milton puts into the mouth of Satan, was before stated in the Bible, as a Satanic principle, and seen to be true in the experience and observation of men. It is to choose sin, and practice it, and then seek to burn down society to the level of their own wretchedness. The practitioners of this degree have for a full century and a half, drawn all its vitality from what they deny, viz: the Bible. The Bible is God's word, or it is an empty bauble. And here are lodges, which live on what they deny! If it is a falsehood why do they repeat and act it in their degrees? Ah! The Bible is true, The

legions who infested the Gadarene; the widow's daughter, and inhabited the Magdalene; that sifted Peter and demoralized Judas, and resisted. Christ and his Apostles; inhabited all the Gentile shrines and stole from God the worship of this world, are at their dark tricks still. They rule the world's darkness. They hoodwink mankind. Every lodge is a Synagogue of Satan, and its ritual is sorcery. And their fearful activity to-day does not prove their power, but only that their time is short.

CHAPTER XXXI

EIGHTEENTH DEGREE OR SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM AND KNIGHT OF THE EAGLE AND PELICAN.[186]

This Order is called Rose Croix from the rose on the cross of the jewel being emblematical of the Son of God, who is compared to a rose by St. John the evangelist. Herodem[187] because the first Chapter of the degree.

Note 186.—"Prince of Rose Croix, sometimes called Knight of the Eagle and Pelican. The 18th degree of the Ancient and Accepted rite. It is the most ancient, interesting, and most generally practiced of the philosophical degrees of Masonry. It is found in all the principal rites, and where it does not exist by name its place is supplied by others, Whose symbols do not differ materially from it. To those who have not gone beyond the symbolic degrees, the name is perhaps more familiarly known than any other of the higher degrees. Of its origin nothing satisfactory is known. Baron Westerode, in 1784, supposes, it to have been instituted, by the Knights Templar in Palestine, in the twelfth century, and asserts that Prince Edward, afterward King Edward I., was then admitted into the Order, under the auspices of Raymond; he also says that the Order was derived from Ormesius, its founder, an Egyptian priest, who had been converted to Christianity. Ragon has elaborately investigated the subject, and attributes its origin to a pious and learned monk, named John Valentine Andrea, who flourished in the latter part of the 16th century; and the same author says that Andrea, grieved at seeing the principals of Christianity forgotten in idle and vain disputes, and that science was made subservient to the pride of man instead of contributing to his happiness, passed his days in devising what he supposed to be the most appropriate means, of restoring each to its legitimate, moral and benevolent tendency. Clavel affirms that the degree was founded by the Jesuits, for the purpose of counteracting the insidious attacks of freethinkers upon the Romish faith."—Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Prince of Rose Croix.

Note 187.—"Herodem, Royal Order of. Dr. Oliver claims that this Order was instituted by Robert Bruce, after the battle of Bannockburn, which took place on St. John's day, 1314. He says: 'The Royal Order of H. R. D. M.—Herodem—had formerly its seat at Kilwinning, and there is reason to think that it and St. John's Masonry were then governed by the same Grand Lodge. But during the 16th and 17th centuries Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John's Masonry was preserved. The Grand Chapter of H. R. D. M. resumed its functions about the middle of the last century at Edinburg; and in order to preserve a marked distinction between the Royal Order and Craft Masonry, which had formed a Grand Lodge there in 1736, the former confined itself solely to the two degrees of H. R. D. M. and R. S. Y. C. S., i. e. Herodem and Rosycross.' It is more probable, however, that Chevalier Ramsay had more, to do with the creation of this Order than Robert Bruce. This appears to be the opinion of Ragon."— Macoy's Encyclopaedia and Dictionary of Freemasonry, Article Herodem, Royal Order of.

was held on a mountain of that name. Knight of the Eagle because of the eagle on the jewel and Knight of the Pelican because the pelican is emblematical of Christ, who shed his blood for mankind.

DECORATIONS—Three apartments are necessary for a Chapter of this degree. The First Apartment represents Mount Calvary, and is hung with black and lighted by three candelabras, each having eleven branches and each branch holding a yellow wax candle, making thirty-three lights in all.

The candelabras rest on three pillars or columns six feet high placed in the west of the apartment. On one is the word Faith, on another Hope, and on the third Charity in letters of gold. At the east of this apartment is a hill to represent Mount Calvary and on it are three crosses with a skull and cross-bones on each. In front of the hill stands the altar covered with a black cloth, on which is a cross and two lighted candles of yellow wax; behind the altar a black curtain extends from the ceiling, hiding the hill from view.

The Second Apartment contains a transparency representing the ascension of Christ and over it a transparent triangle surrounded with rays of glory. In front of the transparency is the altar and behind it an organ. This apartment is lighted entirely by the transparency.

The Third Apartment represents HELL and is shown by transparencies of monsters and human beings encircled with flames, while devils with pitchforks add to their torment. On each side of the entrance human skeletons are represented with arrows in their hands.

TITLES:[188]—The Master is styled Most Wise and Perfect Master and is seated on a step of the altar in the

Note 188.—"In the Ancient and Accepted Scottish Rite, whence the Rose Croix Masons of the United States have received the degree, it is placed as the eighteenth on the list. It is conferred in a body called a 'Chapter,' which derives its authority immediately from the Supreme Council of the Thirty-third, and which confers with it only one other and inferior degree, that of Knights of the East and West." Its principal officers are a Most Wise Master and two Wardens. Maundy Thursday and Easter Sunday are two obligatory days of meeting."--- Mackey's Encyclopaedia of Freemasonry, Article Rose Croix, Prince of

first apartment, having before him a small table on which is a lighted yellow wax candle, a Bible, square and compass, and a triangle. There are two Wardens, termed Most Excellent and Perfect Senior Warden, whose station is in the north, and Most Excellent and Perfect Junior Warden, whose station is in the south, and a Secretary and Treasurer who also have the appellation of Most Excellent and Perfect. The youngest Knight present acts as Tyler. The brethren are styled Most Respectable and Perfect Knights.

CLOTHING:—The Most Wise and Perfect Master robed in black, with a brilliant star of seven points over his heart with a circle engraved thereon, and the letter J.'. in the center, with the words Faith, Hope and Charity around the edge of the circle. Brethren clothed in black with a white woolen chasuble bordered black and on it a large red cross before and behind.

apron:[189]—For brethren of first apartment, white lined and bordered with black; on it a globe surrounded by a serpent, beneath the letter J.'. on the movable part a skull and cross-bones. For brethren of second apartment, white apron lined and bordered with red; triple golden triangles within three squares enclosed in three circles, with the letter J.'. in the center. Above them the extended compass, each point on the angle of a triangle.

ORDER:—A broad black ribbon edged with gold from which is suspended the jewel.

Note 189.—"The aprons are two, mourning and festive. The former is white, lined and edged with black. It displays a globe, surrounded by a serpent, beneath the letter J.; on the movable part, a skull and cross-bones. On the lining is a red cross. The latter is white, lined and edged with red, displaying a triple triangle of gold within three squares enclosed in three circles, the letter J. in the center; above them, the extended compass, each point on an angle of a triangle. This is technically the Scotch Rite Apron."—Morris's Masonic Dictionary, Article Sovereign Prince of Rose Croix, de H-R-D-M.

jewel:[190]—A golden compass extended the sixteenth part of a circle. On the head of the compass an antique, five pointed, triple crown consisting of three series of points, arranged by three, five, and seven. Between the legs of the compass is a cross resting on the arc, its center occupied by a full blown red rose of four petals whose stem twines around the lower limb of the cross. At the foot of the cross is a pelican tearing its breast to feed its young, which are arranged five or seven in number in a nest around it. On the reverse of the jewel is the figure of an eagle with extended wings. On the are of a circle the pass-word of the degree engraved in cipher, also the name of the Knight who wears it.

Note 190.—"The jewel of the Rose Croix is a golden compass, extended on an are to the sixteenth part of a circle, or twenty-two and a half degrees. The head of the compass is surmounted by a triple crown, consisting of three series of points arranged by three, five, and seven. Between the legs of the compass is a cross resting on the are; its center is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the are of the circle, the P.'.W.'. of the degree is engraved in the cipher of the Order.

"In this jewel are included the most important symbols of the degree. The Cross, the Rose, the Pelican, and the Eagle are all important symbols, the explanations of which will go far to a comprehension of what" is the true design of the Rose, Croix Order. They may be seen in this work under their respective titles.'—Mackey's Encyclopaedia of Freemasonry, Article Rose Croix, Prince of.

OPENING CEREMONIES

SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM AND KNIGHT OF THE EAGLE AND PELICAN.[191]

Master—My Perfect Brothers Knights Princes Masons, please assist me to open this Chapter.

Senior Warden — Most Respectable and Perfect Knights, the Most Wise and Perfect Master asks you to assist in opening this Chapter.

Junior Warden — Most Respectable and Perfect Knights, the Most Wise and Perfect Master asks you to assist him in opening this Chapter.

Master—(Three and four raps; 000 0000.)

Senior Warden—(Three and four raps; 000 0000.)

Junior Warden—(Three and four raps; 000 0000.)

Master—Most Excellent and Perfect Wardens, what is our care?

Senior Warden—To ascertain whether the Chapter is well covered and if all the brethren present are true Knights.

Master—Convince yourself my perfect brethren, one from the north and the other from the south.

Senior Warden—Most Wise and Perfect Master, all

Note 191.—"Sovereign Prince of Bose Croix, de H-R-D-M. [Scotch Masonry,]—The second degree conferred in the Chapter of Princes of Rose Croix, Scotch Masonry, and the eighteenth upon the catalogue of that system. It is otherwise known as Knights of the Eagle and Pelican. The assembly is termed a Sovereign Chapter. The officers are: Most Wise and Perfect Master, Most Excellent and Perfect Senior Warden and Junior Warden, Captain of Guard, Master of Ceremonies, Secretary and Treasurer. Its historical lessons are intensely Christian, the masonic support of Wisdom, Strength and Beauty being exchanged for the Christian virtues, Faith, Hope and Charity."—Morris's Masonic Dictionary, Article Sovereign Prince of Rose Croix, de

present are true Knights of Rose Croix and of the Eagle.

Master-What's the hour?

Senior Warden—It is the moment that the veil of the temple was rent when darkness and consternation covered the earth; when the stars disappeared and the lamp of day was darkened; when the implements of masonry were lost and the cubic stone sweat blood and water; that was the moment when the great masonic word was lost.

Master—Since masonry has sustained so great a loss, let us endeavor, by new works, to recover the lost word, for which purpose we will open this Chapter of Rose Croix.

Senior Warden — Most Respectable and Perfect Knights this Sovereign Chapter of Rose Croix is now open, let us do our duty.

Junior Warden—Most Respectable and Perfect Knights this Sovereign Chapter of Rose Croix is now open, let us do our duty.

All—(Kneeling on right knee at altar.) Let us do our duty; let us do our duty, (repeating it seven times with a pause before the seventh.)

All—(Kneeling on right knee at altar.) Let us do our duty; let us do our duty, (repeating it seven times with a pause before the seventh.)

CHAPTER XXXII

EIGHTEENTH DEGREE OR SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM AND KNIGHT OF THE EAGLE AND PELICAN.

INITIATION.*

Candidate comes to the door of the Chapter, kneels and presents his petition for the degree and a certificate that he is in good standing as a Prince of Jerusalem and a Knight of the East and West and must remain kneeling till answer is returned. Petition and certificate are taken to the Master, who selects a Knight to instruct candidate and returns answer by him. The Knight throws the answer to candidate, who rises and reads it. The answer names the time for his initiation, provided the ballot in his behalf is clear and gives the name of the Knight who is to instruct him.

Knight—(To candidate.) You must procure.... pair of men's gloves and.... pair of women's gloves and .... sticks of sealing wax and present each member of this Chapter a pair each of men's and women's gloves and two sticks of wax. You must also make a donation of at least Dollars to this Sovereign Chapter of Rose Croix, also three wax candles for this Chapter and two for each of the Knights at the time of your reception. Will you do so?

Note 192.—"The aspirant for the degree makes the usual application duly recommended; and if accepted, is required, before initiation, to make certain declarations which shall show his competency for the honor which he seeks, and at the same time prove the high estimation entertained of the degree by those who already possess it."—Mackey's "Encyclopaedia of Freemasonry, Article Rose Croix, Prince of.

Candidate—I will.

Knight—Do you solemnly engage on your honor, never to reveal the place where you are received, who receives you or the names of those present at your reception?

Candidate—I do.

Knight—Do you solemnly promise to conform to all the ordinances of this Chapter and keep yourself uniformly clothed as far as you are able?

Candidate—I do.

Knight—Do you promise to at all times and in all places acknowledge the authority of the Most Wise and Perfect Master, and never to confer this degree without permission and to answer for the probity and respectability of those you may propose for this degree?

Candidate—I do.

On the evening appointed in the answer to petition of candidate he comes to the ante-room.

Master-Most excellent and Perfect Senior Warden, what is the cause of our assembling here?

Senior Warden—The propagation of the Order and the perfection of a Knight of the East and West who demands to be received among us.

Master—Let the ballot be spread.

If the ballot is clear, the Master of Ceremonies at once ushers the candidate into the Chamber of Reflection; a gloomy apartment painted or draped in black. In the center is a small table oh which is a Bible and a skull and cross-bones and a candle inside of the skull is the only light in the room. After leaving candidate alone here a short time, Master of Ceremonies returns, dresses him as a Knight of the East and West, with a sword and white, gloves, when he addresses him:

Master of Ceremonies—All the temples are demolished, our tools are destroyed with our columns; the sacred word is lost notwithstanding all our precaution

and we are in ignorance of the means of recovering it, or of knowing each other. The order in general is in the greatest consternation! Will you assist us in recovering the word?

Candidate—Most cheerfully.

Master of Ceremonies—Follow me. (Conducts him to the door of the Chapter.)

Master of Ceremonies—(Three and four raps; 000 0000.)

Senior Warden—What do you want?

Master of Ceremonies—It is a brother Knight of the East and West who is wandering in the woods and mountains and who, at the destruction of the second temple, lost the word and humbly solicits your assistance to recover it. (Senior Warden opens the door, and candidate is conducted in.)

Senior Warden—(Seven raps; 000 0000.) Most Wise and Perfect Master, this is a Knight of the East and West who was wandering in the woods and mountains and who at the destruction of the second temple lost the word, and humbly solicits your assistance to recover it. [The Master is seated, at the foot of the altar and the members on the floor, each with heads down, elbows on their knees, their faces covered with their left hands and their right hands on their necks, their jewels covered with black crape.]

Master—(To candidate.) My brother, confusion has, come upon our works and it is no longer in our power to continue them. You must perceive from our looks and the consternation which prevails among us, what confusion reigns on the earth. The veil of the temple is rent, [the black curtain in front of the hill representing Calvary is drawn aside] the light is obscured ... and darkness spreads over the earth; the flaming star has disappeared, the cubic stone sweats blood and water and the sacred word is lost; therefore it is impossible we can give it to you. Nevertheless it is not our intention to remain inactive. We will endeavor to recover

it. Are you disposed to follow us?

Candidate—I am.

Master—Most Excellent and Perfect Brother Wardens, it is necessary this worthy Knight should travel thirty-three years [alluding to the years of the life of Christ,[193]] to learn the beauties of the new law.

The Wardens conduct the candidate slowly seven times around the room, causing him to kneel as he comes in front of the altar and when passing the West to bend the right knee, also to call out the name of each of the columns, Faith, Hope and Charity, as he passes them, after which he is halted in front of the Master.

Master—My brother, what have you learned on your journey?

Candidate—(Instructed.) I have learned three virtues, by which to conduct myself in future: Faith, Hope, Charity. Inform me if there are any others?

Master—No, my brother, they are the principles and

Note 193.—"In passing from Scotland to France it greatly changed its form and organization, as it resembles in no respect its archetype, except that both are eminently Christian in their design. But in its adoption by the Ancient and Accepted Rite, its organization has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the degree is made cosmopolite in its character.

"It was, indeed, on its first inception, an attempt to Christianize Freemasonry; to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest dispensation; to add to the first Temple of Solomon and the second of Zerubbabel a third, that to which Christ alluded when he said, 'Destroy this temple, and in three days will I raise it up.' The great discovery which was made in the Royal Arch ceases to be of value in this degree; for it another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope and Charity; the great lights, of course, remain, because they are of the very essence of Masonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Everything, in short, about the degree is Christian; but, as I have already said, the Christian teachings of the degree have been applied to the sublime principles of a universal system, and an interpretation and illustration of the doctrines of the 'Master of Nazareth,' so adapted to the Masonic dogma of tolerance, that men of every faith may embrace and respect them. It thus performs a noble mission. It obliterates, alike, the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold, and the equal intolerance of those of other religions who would be ready to exclaim 'Can any good thing come out of Nazareth?' *Mackey's Encyclopaedia of Free- masonry, Article Hose Croix,* Prince of.

the pillars of our new mystery. Approach near to us and make an engagement never to depart from that faith.

Master—(Seven raps; 000 0000. All rise and candidate is conducted to and caused to kneel on the step to the altar with his right hand on the Bible.)

OBLIGATION SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM.

I ---------do solemnly and sincerely promise and swear under the penalty of all my former obligations which I have taken in the preceding degrees, never to reveal directly or indirectly, the secrets or mysteries of Sovereign Prince of Bose Croix and Knight of the Eagle and Pelican, to any brother of an inferior degree, nor to any in the world besides who is not justly and lawfully entitled to the same, under the penalty of being forever deprived of the true word, to be perpetually in darkness, my blood continually running from my body, to suffer without intermission the most cruel remorse of soul; that the bitterest gall, mixed with vinegar, be my constant drink; the sharpest thorns for my pillow and that the death of the cross may complete my punishment should I ever infringe or violate in any manner or form the laws and rules which have been, are now, or may be hereafter made known or prescribed to me.

And I do furthermore swear, promise and engage on my sacred word of honor, to observe and obey all the decrees which may be transmitted to me by the Grand Inspectors General in Supreme Council of the thirty-third degree. That I will never reveal the place where I have been received, nor the ceremony used at my reception to any person on earth but to a lawful Prince of Bose Croix. That I never will initiate any person into this degree but by a lawful patent obtained for that purpose, either from this Chapter or from a Superior Council; so help me God and keep me steadfast in this my solemn obligation. Amen. (Candidate kisses the Bible.)

Master—Brethren, all is accomplished. (Members, all but the Wardens stand with their faces covered with their hands while the Wardens divest candidate of his apron and "order" [white ribbon] of Knight of the East and West when the Master puts on him the white woolen chasuble of a Prince of Rose Croix.)

Master—This habit, my brother, teaches you the uniformity of our manners, and our belief; and will recall to your recollection the principal points of our mysteries. This black apron with which I invest you (puts it on him) is a mark of our sincere repentance of those evils which were the cause of all our misfortunes and it will also serve to show you those who are in search of the true word. This ribbon (puts the "order" of the degree on him) is the mark of our constant mourning till we have found it [the true word.] Pass to the west and assist us to search for it. (Wardens conduct candidate to the west.)

Master—(Seven raps; 000 0000.)

Senior Warden—(Seven raps; 000 0000.)

Junior Warden—(Seven raps; 000 0000.)

The brethren all rise and make the sign of the good shepherd.



SIGN OF THE GOOD SHEPHERD.

Cross the arms on breast with hands extended and eyes raised to heaven.

Master—Most Excellent and Perfect Brother Wardens, what is the motive of our assembling?

Senior Warden—The loss of the word, which, with your assistance, we hope to recover.

Master—What must we do to obtain it?

Senior Warden—Be fully convinced of the three virtues which are the basis of our columns and our principles.

Master—What are they?

Senior Warden—Faith, Hope, Charity.

Master—How shall we find those three columns?

Senior Warden—By traveling three days in the most profound obscurity.

Master—Let us travel, brethren, from east to north and from west to south. (All pass around the room as indicated seven times bending their knees as they pass the altar in the east, candidate being conducted by Master of Ceremonies. At the third time around, the Master passes to the second apartment, at fourth time around, the Wardens pass to the second apartment; at the fifth time the balance of the officers except Master of Ceremonies follow and at the sixth time around, the members also pass to the second apartment, leaving Master of Ceremonies with candidate to complete the seventh alone, when they halt suddenly at the door of the second apartment.

Master of Ceremonies — (To candidate.) You cannot enter unless you give me the word.

Candidate—I am in search of the word by the help of the new law and the three columns of Masonry. The members in the second apartment uncover their jewels and change their clothing from black to red.

Candidate—(Seven raps on door. Senior Warden slams the door in his face.)

Master of Ceremonies—(To candidate.) These marks of indignity are not sufficiently humiliating; you must pass through more rigorous proofs before you can find it. (Removes his chasuble and apron and puts over him a cloth covered with dust and ashes.)

Master of Ceremonies—(Continuing.) I am going to conduct you into the darkest and most dismal place, from whence the word shall triumphantly come, to the glory and advantage of masonry. Place your confidence in me. (Conducts him into the third apartment, removes the cloth from him, leads him around the room three times and calls his attention to the representations of the torments of the damned.

Master of Ceremonies—The horrors which you have just seen are but a faint representation of those you shall suffer if you break through our laws, or infringe the obligation you have taken.

Master of Ceremonies—(Seven raps; 000 0000, on door of second apartment.)

Senior Warden—Most Wise and Perfect Master, there is an alarm at the door.

Master—See who knocks.

Senior Warden—Who knocks there?

Master of Ceremonies—It is a Knight, who, after having passed through the most profound and difficult places, hopes to procure the true word as a recompense for his labor.

Senior Warden—Most Wise and Perfect Master, it is a Knight, who, having passed through the most profound and difficult places, hopes to procure the true word as a recompense for his labor.

Master—Introduce him to the west of the Chapter with his eyes wide open. (Candidate is conducted in, after which he is covered with a veil.)

Master—From whence came you?

Candidate— (Instructed.) From Judea.

Master—By what road have you passed?

Candidate—By Nazareth.

Master—Who conducted you?

Candidate—Raphael.

Master—What tribe are you of?

Candidate—Of the tribe of Judah.

Master—Take the initials of each of these words; what do they form?

Candidate—J.'. N.'. R.'.J.'.[194]

Master—My brethren, what happiness! The word is recovered! Give him light. (Veil is removed.)

All—(Clap hands several times.) Hosanna in the highest; on earth peace, good will to men. Led by the organ all join in the following:

ANTHEM.

Grateful notes and numbers bring,
While the name of God we sing.
Holy, holy, holy Lord
Be thy glorious name adored.

Men on earth and saints above,
Sing the great Redeemer's love:
Lord thy mercies never fail,
Hail, celestial goodness, hail!

While on earth ordained to stay,
Guide our footsteps in thy way,
Mortals, raise your voices high Till they reach
the echoing sky.

Men on earth and saints above,
Sing the great Redeemer's love;
Sing the great Jehovah's praise,
Glorious in his works and ways.

Master—Approach, my brother, I will communicate to you our perfect mysteries. (Candidate is conducted to Master.)

Note 194.—"On the segment of the circle are the letters I. N. R. I. The Jewel is of gold, with the pelican and eagle of silver. In this Jewel are included the most important symbols of the degree. The cross, the rose, the pelican and the eagle, are all important symbols, the explanation of which will go far to a comprehension of what is the true design of the Rose Croix degree. Macoy's Encyclopaedia; and Dictionary of Freemasonry. Article of Rose Croix.

CHARGE TO CANDIDATE.

I congratulate you my brother on the recovery of the word, which entitles you to this degree of Perfect Masonry. I shall make no comment or eulogium on it. Its sublimity will no doubt be duly appreciated by you. You perceive, no doubt, with satisfaction, that you were not deceived when you were promised an aim Sublime which makes you perfect in the mysteries of masonry and unveils to you its allegorical emblems. To that point we are about to arrive. Now that you have attained this high estate in masonry, you have found in it all that is beautiful and good; you have become perfect. The sublime and the true have been developed to your eyes. It is not enough, my brother, to have been able to merit and acquire it, you must more and more, render perfect in it and study to draw from it for the future all the fruits possible, and may you my dear brother long enjoy it among us. Grant us that friendship, which is the bond of all associations, and be assured of ours, which you have now acquired.

I will now instruct you in the signs, tokens and words



SIGN OF THE GOOD SHEPHERD.

Cross the arms on breast with hands extended and eyes raised to heaven.



Sign of Reconciliation.

SIGN OF RECONCILIATION.

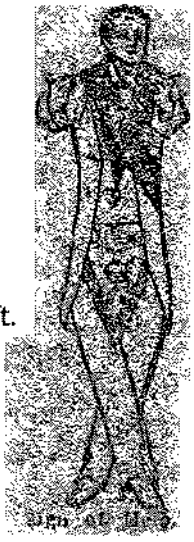
Raise right hand and with index finger point upward.

ANSWER.

Point downward with index finger of right hand.

SIGN OF HELP.

Cross the legs, the right behind the left.





ANSWER.

Same except left leg behind the right.

TOKEN.

Give the sign of the Good Shepherd; face each other, bow; place reciprocally crossed hands on breast and give the fraternal kiss and pronounce the pass word.

PASS WORD:—Emmanuel.

SACRED WORD:—I.'.K.'. K.'. J.'. Inri; lettered by the persons giving it alternately. They are the initials of the latin words; Jesus, Nazarenus, Rex, Judoeorum, signifying Jesus of Nazareth, King of the Jews. [In Latin I and J are interchangeable.]

Master—Go, my brother, and make yourself known to all the members of this Sovereign Chapter and return again. (Candidate passes from one to another whispering the pass-word in the ear of each, then returns and kneels before the altar when the brethren gather around him and each places his right hand on him.)

Master—(Investing candidate with ribbon and jewel of degree.) By virtue of the authority vested in me by

this Sovereign[195] Chapter of Rose Croix, I do hereby constitute and create you a Sovereign Prince of Rose Croix de Herodem and Knight of the Eagle and Pelican that you may enjoy now and forever all the privileges, prerogatives and titles attached to this sublime degree, as virtue and humanity are the foundations of it. I hope my brother never to see you dishonor the ribbon with which you have been invested.

Note 195.—"Rose Croix, Sovereign Prince of, Because of its great importance in the Masonic system, and of the many privileges possessed by its possessors, the epithet of 'Sovereign' has been almost universally bestowed upon the degree of Prince of Rose Croix. Recently, however, the Mother Council of the Ancient and Accepted Scottish Rite at Charleston has discarded this title, and directed that the word 'Sovereign' shall only be applied to the thirty-third degree of the Rite; and this is now the usage in the Southern Jurisdiction of the United States."—Mackey's Encyclopaedia, of Freemasonry, Article Rose Croix, Sovereign Prince of.

PHILOSOPHICAL ANALYSIS

EIGHTEENTH DEGREE, OR SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM, AND KNIGHT OF THE EAGLE AND PELICAN.

Pretended Scotch Origin of Degree False.—To Steal the Popularity of Robert Bruce.—Rose Croix Hell, a Masonic Caricature.—Impudent and Detestible Mimicry.

The review of this degree appropriately, closes Vol. 1, of this work. To understand it, read carefully the foot-notes, taken from the masters of Masonry, and seers of religious antagonism to the Bible and God.

From these Masonic teachers we learn that this degree of the Bose (or blood-red) Cross "was founded by the Jesuits for the purpose of counteracting the insidious attacks of Free Thinkers upon the Romish Faith," (Note 186.) This testimony of Clavel is obviously true. "It is conferred in a body called a Chapter,"(Note 188) which is the Romish name for a Dean and his Clergy. "The word is now exclusively appropriate for lodges conferring degrees higher than the Symbolic," or Old York degrees, (Mackey's Cyclopaedia, Art. Chapter.) These "higher" degrees, we need scarcely say, are French; invented in the Jesuits' College of Clermont, Paris; and that at the time when Scotch mind led the Protestant world, Scotland had overthrown and expelled Popery without shedding a drop of Popish blood; though her own martyrs shed plenty! France then led the false worships of the Anti-Christian world, by infidelity and superstition in the form of atheism and Romanism. And this Bose Cross degree was falsely derived from Scotland by Oliver, who said it was instituted by Robert Bruce, in a mountain called Herodem," (Note 187.) This stupendous falsehood was invented for the double purpose of giving Masonry the popularity

of Robert Bruce, the hero of Bannockburn; and deriving this degree from Scotland, then the leading nation of pure Bible Christianity! But, as here stated by Clavel, (Note 186.) the degree was invented by Jesuits, to popularize and protect priestcraft and the Romish superstition, from atheism which is born of priestcraft: — which makes the lovely and simple religion of Christ so shockingly abhorrent that men revolt at it, and mistaking priestism for Christianity, flee to atheism to get rid of it. To comprehend this, read carefully this expose, which, depicting the hall or halls where this, so called "eminently Christian" degree is enacted, thus describes its lodge room:

The First Apartment represents Mount Calvary, and is hung with black," and lighted with wax candles.

"The Second Apartment contains a transparency representing the ascension of Christ;" and

"The Third Apartment represents Hell" as a lake of boiling brimstone, out of which "human beings encircled with flames," are attempting to crawl, while "devils with pitchforks" are pitching them back. Such is the room, and such the drapery of the rooms where this degree of the Rose Cross is enacted of which the Masonic Lexicographer,' Mackey, says, "everything, in short, about the degree is Christian." See (Note 198.);

This is about as just, fair, and true a picture of Bible Religion as would be a painting of the Slavery-Rebellion, representing it as a Hell of War, Poverty, Liquor, Poison, Arson, and Negro-whipping with Robert Toombs, Jefferson Davis, John B. Floyd, Judah P. Benjamin and others, creeping up the banks to get out; with Johan Most and his Anarchists thrusting them back with hot pitchforks, over the dead line of Libby and

Andersonville, with Lincoln in the distance looking on smiling.

Doubtless the Hell of the Bible, which is a hell of sin and wrath made by sinners, and preferred by them to Heaven, is hotter than flames, and more offensive than brimstone. But this Rose Cross Hell is a Masonic caricature invented by priests, to scare sinners and keep them paying Peters Pence, to support them in luxury and vice. Such a Hell is in short a stupendous Masonic falsehood; a double-acting caricature, to manufacture a Romish population of weak and timid dupes; and Sturdy, stupid atheists.

But the use Masons flow make 0f it is succinctly explained in the. expose (p. 476) where the Master of Ceremonies "leads the Candidate around the room three times;" calls his attention to the representations of the "torments of the damned" and then tells him:

"The horrors which you have just seen are but a faint representation of those you shall suffer if you break through our laws, or infringe the obligation you have taken."

This degree thus clearly proves and shows the identity and oneness of Popery and Masonry; both in their Origin and their object. Both are the invention of priests. Both are false religions. Both farm men's interest in eternity that tyrants may tax and govern them in time.

Both, this degree and the 17th, preceding, are called by Masonic Authorities,»entirely philosophical," (Note 182,) and they are. They lay hold of the Apocalypse which has been largely a sealed book to Christ's Church and they thus use "the Revelation of Jesus Christ" for the purpose of Devils; who, by entering Judas Iscariot,

procure the crucifixion of Christ; and then seize the Cross on which the world's horror was enacted; to turn it into an idol, draw away the sinner's attention from the sufferer; and cheat mankind out of salvation by his death.

Now when you have waded through the gewgaws and trumpery of these two devil caricatures of the Revelation, made by these 17th and 18th degrees, where the most sublime and awful realities are degraded by the most impudent and detestable mimicry; as the angels holding the four winds of the earth." (Rev. 7, 1,) personified by men, called Masons, holding, and whisking bladders "filled with wind; with which more diabolical balderdash; then open your Bibles and read the Revelation itself, which wonderful book is a series of tableaux or plates, in the war against idolatry; down to the final gathering of Gog and Magog to the great battle-day of God; and you will clearly discern the Philosophy of these two devils' degrees which is to degrade the Revelation of Jesus Christ."