

RITUAL

OF THE

A. & A. EGYPTIAN RITE

OF MEMPHIS 96°.



ALSO

Constitution and By-Laws

OF THE

SOVEREIGN SANCTUARY,

VALLEY OF CANADA.

P R E F A C E.

IN the following few pages of preface, illustrious Knights will find the account of the ancient Egyptian mysteries as given by that erudite Mason, Albert G. Mackay, in his Lexicon of Free Masonry; every sentence of which gives proofs of the existence of Masonry in Egypt. If more evidence were needed we have only to refer Illustrious Knights to such eminent writers as Olivier Pluche, Herodotus, &c., to convince them, beyond reasonable doubt, that if Egypt was not the cradle of Masonry, the Order, at any rate, at one time flourished and held sway amid the magnificent temples and pyramids of the land of the Pharaohs. The following is the account referred to above :—

“Egypt was the cradle of all the mysteries of paganism. At one time in possession of all the learning and religion that was to be found in the world, it extended into other nations the influence of its sacred rites and its secret doctrines.

“The priesthood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary. They exercised also an important part in the govern-

ment of the state, and the kings of Egypt were but the first subjects of its priests. They had originally organized and continued to control the ceremonies of initiation. Their doctrines were of two kinds, exoteric, or public, which were communicated to the multitude, and esoteric or secret which were revealed only to a chosen few, and to obtain them it was necessary to pass through an initiation, which as we shall see was characterized by the severest trials of courage and fortitude.

“The principal seat of the mysteries was at Memphis in the neighbourhood of the great Pyramid. They were of two kinds, the greater and the less; the former being the mysteries of Osiris and Serapis, the latter those of Isis. The mysteries of Osiris were celebrated at the autumnal equinox, those of Serapis at the summer solstice, and those of Isis, at the vernal equinox.

“The candidate was required to exhibit proofs of a blameless life. For some days previous to the commencement of the ceremonies of initiation he abstained from all unchaste acts, confined himself to an exceedingly light diet from which animal food was rigorously excluded, and purified himself by repeated ablutions. Being thus prepared, the candidate, conducted by a guide, proceeded in the middle of the night to the mouth of a low gallery situated in one of the sides of the pyramid. Having crawled for some distance on his hands and knees he at length came to the orifice

of a wide and apparently unfathomable well, which the guide directed him to descend. Perhaps he hesitates and refuses to encounter the seeming danger, if so he, of course, renounces the enterprise and is reconducted to the world never again to become a candidate for initiation; but if he is animated by courage he determines to descend, whereupon the conductor points him to an iron ladder which makes the descent perfectly safe. At the sixtieth step the candidate reached the entrance to a winding gallery through a brazen door which opened noiselessly and almost spontaneously, but which shut behind him with a heavy clang that reverberated through the hollow passage. In front of this door was an iron grate through the bars of which the aspirant beheld an extensive gallery whose roof was supported on each side by a long row of majestic columns and enlightened by a multitude of brilliant lamps. The voices of the priests and priestesses of Isis chanting funeral hymns were mingled with the sound of melodious instruments whose melancholy tones could not fail to affect the aspirant with the solemn feelings. His guide now demanded of him if he was still firm in his purpose of passing through the trials and dangers that awaited him, or whether overcome by what he had already experienced, he was desirous of returning to the surface and abandoning the enterprise. If he still persisted, they both entered a narrow gallery on the walls of which were inscribed the follow-

ing significant words. 'The mortal who shall travel over this road without hesitating or looking behind shall be purified by fire, by water, and by air, and if he can surmount the fear of death, he shall emerge from the bosom of the earth, he shall revisit the light and claim the right of preparing his soul for the reception of the mysteries of the great goddess Isis.' The conductor now abandoned the aspirant to himself, warning him of the dangers that surrounded and awaited him, and exhorting him to continue if he expected success, unshaken in his firmness.

"The solitary candidate now continues to traverse the gallery for some distance farther. On each side are placed in niches colossal statues in the attitude of mummies awaiting the hour of resurrection.

"The lamp, with which at the commencement of the ceremonies he had been furnished, casts but a glimmering light around, scarcely sufficient to make darkness visible. Spectres seem to menace him at every step, but on his nearer approach they vanish into airy nothingness. At length he reaches an iron door, guarded by three men armed with swords, and disguised in masks resembling the heads of jackals. One of them addresses him as follows: 'We are not here to impede your passage. Continue your journey if the gods have given you the power and strength to do so. But remember if you once pass the threshold of the door you must not dare to pause or attempt to retrace your steps, if you do, you will find us here prepared

to oppose your retreat and to prevent your return.' Having passed through the door, the candidate has scarcely proceeded fifty steps before he is dazzled by a brilliant light, whose intensity augments as he advances. He now finds himself in a spacious hall, filled with inflammable substances in a state of combustion, whose flames pervade the whole apartment, and form a bower of fire on the roof above. Through this it is necessary that he should pass with the greatest speed, to avoid the effects of the flames. To this peril succeeds another. On the other side of this fiery furnace the floor of the hall is garnished with a huge net-work of red-hot iron bars, the narrow interstices of which afford the aspirant the only chances of a secure footing. Having surmounted this difficulty by the greatest address, another and unexpected obstacle opposes his farther progress. A wide and rapid canal, fed from the waters of the Nile, crosses the passage he is treading. Over this stream he has to swim. Divesting himself, therefore, of his garments, he fastens them in a bundle upon the top of his head, and holding his lamp, which now affords him all the light that he possesses, high above the water, he plunges in and boldly swims across.

“On arriving at the opposite side, he finds a narrow landing-place bounded by two high walls of brass, into each of which is inserted an immense wheel of the same metal, and terminated by an ivory door. This, of course, the aspirant attempts to open, but

his efforts are in vain. The door is unyielding. At length he espies two large rings of which he immediately takes hold, in the expectation that they will afford him the means of effecting an entrance.

“But, what are his surprise and terror when he beholds the brazen wheels revolve upon their axles with a formidable rapidity and stunning noise, the platform sinks from under him, and he remains apparently suspended by the rings over a fathomless abyss, from which issues a chilling blast of wind ; his lamp is extinguished, and he is left in profound darkness. For more than a minute he remains in this unenviable position, deafened by the noise of the revolving wheels, chilled by the cold current of air, and dreading lest his strength shall fail him when he must inevitably be precipitated into the yawning gulf below. But by degrees the noise ceases, the platform resumes its former position, and the aspirant is restored to safety. The ivory door now spontaneously opens, and he finds himself in a brilliantly illuminated apartment, in the midst of the priests of Isis, clothed in the mystic insignia of their offices, who welcome him and congratulate him on his escape from the dangers which have menaced him. In this apartment he beholds the various symbols of the Egyptian mysteries, the occult signification of which is by degrees explained to him.

“But the ceremonies of initiation do not cease here. The candidate is subjected to a series of fastings,

which gradually increase in severity for nine times nine days. During this period a rigorous silence is imposed upon him, which, if he preserve it inviolable, is at length rewarded by his receiving a full revelation of the esoteric knowledge of the rites. This instruction took place during what was called the twelve days of manifestation. He was conducted before the triple statue of Osiris, Isis, and Horus, where, bending the knee, he was clothed with the sacred garments and crowned with a wreath of palm; a torch was placed in his hand, and he was made to pronounce the following solemn obligation :—

“ I swear never to reveal to any of the uninitiated the things that I shall see in this sanctuary, nor any of the knowledge that shall be communicated to me. I call as witnesses to my promise the gods of heaven, of earth, and hades, and I invoke their vengeance on my head if I should ever wilfully violate my oath.’

“ Having undergone this formality, the neophyte was introduced into the most secret part of the sacred edifice, where a priest instructed him in the application of their symbols to the doctrines of the mysteries. He was then publicly announced, amid the rejoicings of the multitude, as an initiated, and thus terminated the ceremonies of initiation into the mysteries of Isis which was the first degree of the Egyptian rites.

“ The mysteries of Serapis constituted the second degree. Of these rites we know but little. Apuleius

alone, in his metamorphoses, has written of them, and what he has said is unimportant. He only tells us that they were celebrated at the summer solstice, and at night ; that the candidate was prepared by the usual fasting and purification, and that no one was permitted to partake of them unless he had previously been initiated into the mysteries of Isis.

“ The mysteries of Osiris formed the third degree, or summit of the Egyptian initiation. In these the legend of the murder of Osiris by his brother Typhon was represented, and the god was personated by the candidate. Osiris, according to the tradition, was a wise King of Egypt, who, having achieved the reform of his subjects at home, resolved to spread the blessings of civilization in the other parts of the earth. This he accomplished ; but, on his return, he found his kingdom, which he left in the care of his wife, Isis, distracted by the seditions of his brother, Typhon. Osiris attempted, by mild remonstrances, to convince his brother of the impropriety of his conduct, but he fell a sacrifice in the attempt. For Typhon murdered him in a secret apartment, and, cutting up the body, enclosed the pieces in a chest, which he committed to the waters of the Nile. Isis, searching for the body, found it, and entrusted it to the care of the priests, establishing, at the same time, the mysteries in commemoration of the foul deed. One piece of the body, however, she could not find the membrum virile. For this she substituted a fictitious representation,

which she consecrated, and which, under the name of Phallus, is to be found as the emblem of fecundity in all the ancient mysteries.

“The secret doctrines of the Egyptian rites related to the gods, the creation, and government of the world, and the nature and condition of the human soul. In their initiation, says Oliver, they informed the candidate that the mysteries were received from Adam, Seth and Enoch, and they called the perfectly initiated candidate *Al-om-jah*, from the name of the Deity. Secrecy was principally inculcated, and all their lessons were taught by symbols. Many of these have been preserved. With them, a point within a circle was a symbol of the Deity, surrounded by eternity; the globe was a symbol of the supreme and eternal God; a serpent with the tail in his mouth was emblematic of eternity.”

It is not our purpose to enlarge upon this account of the Egyptian mysteries. Suffice it to say, that the more recent discoveries of Belzoni and of Commander Gorringe afford irrefragable evidences that if Egypt was not the cradle, it was, at any rate, one of the principal seats of Ancient Craft Masonry. Whether this rite was founded in Egypt or not, certain it is that it had its principal seat in Memphis, near the Great Pyramid, and that it was moulded by the sages of Egypt, and the knowledge of the arts and sciences, and the lessons of wisdom, strength, and symmetry, and of faith in God, hope of immor-

tality, and that charity which teaches man "to do unto others as he would they should do unto him," were made a part of the system, and which has come down to us, without material changes, through thirty centuries.

To Egypt, which was not only the centre of Masonry, but was the centre of civilization, sages, philosophers, princes, and warriors directed their steps, in order, not only to acquire a knowledge of the arts and sciences, but also to seek admission, as neophytes, into the holy chambers of the magnificent Temples of Memphis, of Karnak, of Thebes, and other Masonic centres, there to learn of the High Priests or Hierophants of Egypt lessons of wisdom, philosophy, and theosophy.

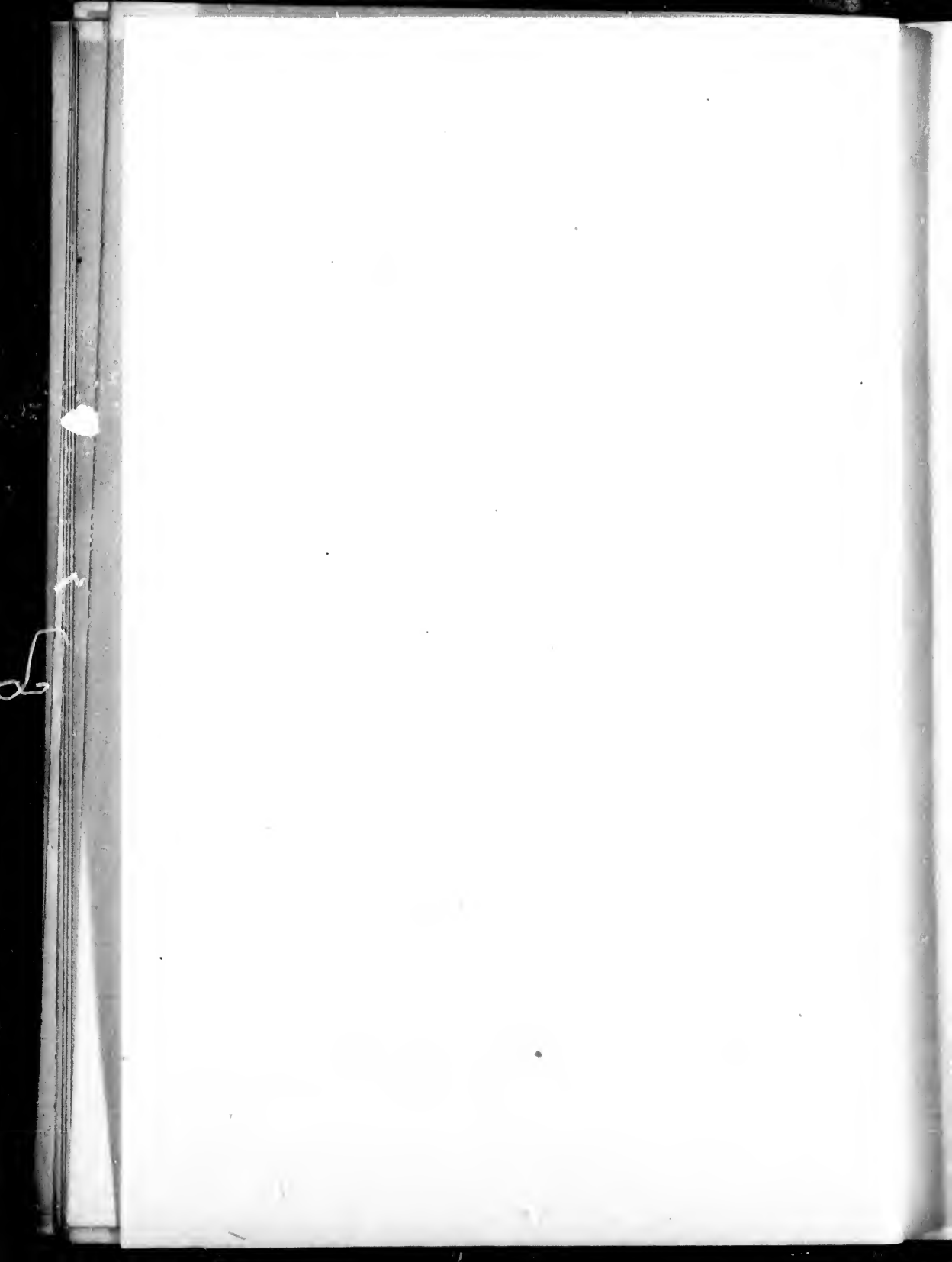
There Moses acquired a knowledge of Masonry, which, in later times, the Jews adapted to their own national circumstances, and utilized it at the building of King Solomon's Temple; and whether it be in the death of our Ancient Grand Hierophant, Osiris, or of our Ancient Grand Master, Hiram Abif, we can recognize the same lesson intended to be taught—viz., that among Masons, of all ages and climes, virtue, integrity, and honour should ever be held dearer than life itself.

In the following pages are given the exoteric work of five of the Degrees of a Rose Croix Chapter—viz., Discreet Master, the Fourth Degree; Sublime Master, Sixth Degree; the Royal Arch, Thirteenth De-

gree ; the Secret Vault, the Fourteenth Degree ; and the Rose Croix, Eighteenth Degree.

The work of the remaining Degrees are deposited among the archives of the Sovereign Sanctuary, there to be exemplified whenever deemed to be in the interest of the Rite ; they are not, therefore, to be worked in the Rose Croix Chapter, but are to be communicated to the Neophyte.

Though the exoteric work of the five Working Degrees are given in the following pages, it is not expected that the Officers of Chapters will use them, except as a work of reference ; and to the end that Officers may be able to do the work properly, each Most Wise is expected to hold frequently Chapters of Instruction, so that the Officers may perfect themselves in the beautiful ceremonial work of our Sublime Degrees.



DISCREET MASTER.

THE FOURTH DEGREE

OF THE

ANCIENT AND ACCEPTED

Egyptian Rite of Memphis, 96°.

IN THIS RITE,

The Chapter represents the Holy Chamber of the Temple of Karnak. In the Orient is seen the Shekinah; on the Altar is the Holy Bible opened, and thereon a wreath of Myrtle; on the right of the Most Wise is the Ark, and on his left is the Seven-Branched Candlestick. The two columns of the Senior and Junior Wardens are placed in the S. W. and N. W. angles of the Chapter. The Balustrade is drawn across west of the columns. The hangings are White, Purple, Scarlet and Celestial blue.

OFFICERS.

Most Wise,	Represents Osiris,
Sir Knight,	Sen. Warden.
“ “	Jun. Warden.

Sir Knight, Orator.
 “ “ Prelate.
 “ “ Conductor.
 “ “ Treasurer.
 “ “ Archivist.
 “ “ Capt. of Guard.
 “ “ Guard of Tower.
 “ “ Sentinel.

TO OPEN.

Most Wise!—Sir Knight Senior Warden ! are you a Discreet Master ?

S. W.—I am, prove me.

M. W.—How will you be proved ?

S. W.—By my Signs, Words, and a Grip.

M. W.—Give me a Sign. (1.)

M. W.—What does the first signify ?

S. W.—Silence.

M. W.—And the second ?

S. W.—Secrecy.

M. W.—You will give the Grip to the J. W. as my representative. (2.)

M. W.—What does that symbolize ?

S. W.—The Four Steps leading up to the Sanctum Sanctorum ; the Four Guardians of the Sanctum Sanctorum ; the Four Journeys and the Four Years of Pilgrimage by which I advanced to the Degree of Discreet Master.

M. W.—What is your Pass Word ?

S. W.—(3.)

M. W.—(4.)

M. W.—What do you understand by the first ?

S. W.—Zion—The human head cultivated, the dwelling-place of God.

M. W.—And the second ?

S. W.—Zalmonai—which is the worship of God in spirit and in truth, an understanding of, and application of principles, in religion and science ; for men are mortal, weak and fallible, but principles are immortal, strong and unchangeable, and belong to the eternal attributes of God

M. W.—Have you a sacred word ?

S. W.—I have—three.

M. W.—Give them to me.

S. W.—(5.)

M. W.—(6.)

S. W.—(7.)

M. W.—What do you mean by the first ?

S. W.—The first principle, unity or the beginning.

M. W.—What do you mean by the second ?

S. W.—Lord or Power.

M. W.—What do you mean by the third ?

S. W.—It is a corruption of Jehovah, signifying existence. These words are derived from the cabalistic decomposition of the Sacred Name, which, being differently combined, always gives one of the names of Deity, the Ineffable Name being one of the mysteries of the Inner Temple of Karnak.

M. W.—Sir Knights Senior and Junior Wardens, inform the Brethren in your respective Valleys that I am about to open———Chapter, No.—, on the Fourth Degree of Masonry, for the diffusion of Light and Truth.

S. W.—!!! Brethren in the South Valley, take notice that the Most Wise is about to open ——

Chapter, No. —, on the Fourth Degree of Masonry, for the diffusion of Light and Truth.

J. W.— !!! Brethren in the North Valley, take notice that the Most Wise is about to open _____ Chapter, No. —, on the Fourth Degree of Masonry, for the diffusion of Light and Truth.

M. W.—To order, Brethren! Observe the Orient, and attend to giving the Signs (*The Signs are then given in concert*).

M. W.—Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare — Chapter, No. —, opened on the Fourth Degree of the A. and A. Egyptian Rite of Memphis, 96° in Ancient and Primitive form. Sir Knight Orator, attend to the Altar and display the Sacred Book of Laws (*Opening it and displaying thereon a wreath*).

M. W.— Brethren, by the powers vested in me, I declare this Chapter in activity! Sir Knight Guard of the Tower, so inform the Sentinel—and if there are any visiting Sir Knights or Brothers, invite them to enter.

RECEPTION.

M. W.—Captain of the Guard, you will ascertain if any candidates are in waiting, and if so, for what Degrees.

(*Capt. Guard goes into the Portico and ascertains the names of candidates, and then returns to his post and informs the M. W.*)

M. W. to Capt. Guard.—How is a Neophyte prepared to receive the Fourth Degree of the Ancient and Accepted Egyptian Rite of Memphis, 96°?

Capt. Guard.—The Neophyte is prepared by being clothed as a Master Mason, hoodwinked, with a Square

on his forehead and a pair of Compasses in his right hand.

M. W.—You will repair to the Reception Room, where you will find Bro. ——— in waiting for this Degree, and when so prepared, alarm the Door.

(Capt. Guard goes out and when ready gives the alarm !!!)

G. of T.—Most Wise, there is an alarm at the door of our Chapter.

M. W.—Sir Knight Conductor, attend to the alarm, and ascertain the cause.

Cond.—*(opens door)*. Who come here?

Capt. Guard.—A Neophyte, who has been duly initiated as an Entered Apprentice, passed as Fellow Craft, and raised to the sublime Degree of Master Mason, desires more light and truth in Masonry by being received into the Degree of Discreet Master.

Cond. to Neophyte.—Brother, is this an act of your own free will and accord?

N.—It is.

Cond.—Brother Captain of the Guard, is he worthy and well qualified?

Capt. Guard.—He is.

Cond.—Duly and truly prepared?

Capt. Guard.—He is.

Cond.—Why does he aspire to this privilege?

Capt. of Guard.—Having heard of the higher education of our Egyptian Brethren as taught by Osiris, Zoroaster, Pythagoras and Plato, he desires to be instructed in these ancient mysteries.

Cond.—By what further right does he expect to obtain this important Degree?

Capt. Guard.—By benefit of the Pass Word.

Cond.—Has he the Pass Word.

Capt. Guard.—He has it not, but I will pledge mine in his behalf.

Cond.—Give it. (*Capt. Guard whispers in his ear* (8). *Cond. answers* (9). The Pass Word being right, and the Neophyte in possession of these qualifications, I will inform the Most Wise of his request. (*Shuts the door, advances to the front of the altar, and addresses the M. W.*). Most Wise the alarm was given by a Neophyte—(*give name*), who has been duly initiated as an Entered Apprentice, passed as Fellow Craft, and raised to the sublime Degree of Master Mason, and is desirous of more light and truth in Masonry by being received into the Degree of Discreet Master.

M. W.—Is this an act of his own free will and accord ?

Cond.—It is, W. M.

M. W.—Is he worthy and well qualified ?

Cond.—He is.

M. W.—Duly and truly prepared ?

Cond.—He is.

M. W.—Why does he aspire to this privilege ?

Cond.—Having heard of the higher education of our Egyptian Brethren, as taught by Osiris, Zoroaster, Pythagoras and Plato, he desires to be instructed in these ancient mysteries.

M. W.—By what further right does he expect to obtain this important Degree ?

Cond.—By benefit of the Pass Word.

M. W.—Has he the Pass Word.

Cond.—He has it not, but I will pledge mine in his behalf.

M. W.—Give it. (*Cond. says* 10.) (*M. W. answers*

11.) The P. W. being right, and the Neophyte in possession of these qualifications, it is my order that he be received in this Chapter of Discreet Masters, in Ancient and Primitive Form.

Cond.—(Opens Door.) It is the order of the Most Wise that the Neophyte be received in this Chapter of Discreet Masters in Ancient and Primitive Form.

(Music plays. Cond. opens Door, Capt. of Guard leads Neophyte into Room, where he is stopped by the Conductor who demands of him the Sign of a Master Mason, which is given, and the Conductor applies an Ivory Key to his lips, and says:)

Brother : You are received as a Discreet Master, upon the Key applied to your lips. It is to teach you that in Egyptian Masonry the Secrets of Nature, and the principles of life are revealed ; therefore our lips should be carefully locked with the Key of Silence.

*M. W.—*Let the Neophyte make the necessary Journeys.

(The Neophyte being conducted four times around the Lodge Room, giving Signs of the Entered Apprentice, Fellow Craft, Master Mason and on Fourth Journey Conductor gives Sign of Discreet Master. At the end of the Fourth Journey Candidate stops at the Altar.

While the Neophyte is making this Journey the Prelate reads:)

The Lord reigneth ; let the people tremble. He sitteth between the Cherubims ; let the earth be moved ; praise ye the Lord ; Praise, O ye servants of the Lord ; Praise ye the name of the Lord.

Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same. The Lord's name

is to be praised. The Lord is high above all nations, and his glory above the heavens.

Praise ye the Lord ; praise ye the name of the Lord ; praise Him, O ye servants of the Lord. Ye that stand in the house of the Lord in the courts of our God ; praise the Lord ; for the Lord is good ; sing praises unto His name, for it is pleasant. Praise the name of the Lord, for His name is excellent ; His glory is above the earth and the heaven.

Thy name, O Lord, endureth forever ; and Thy memorial throughout all generations. Bless the Lord, O my soul, and all that is within me, bless His holy name.

(Neophyte (hoodwinked,) with Conductor on left and C. of G. on right, halt between the Columns of Sr. and Jr. Wardens.)

M. W.—!!! Brother Senior Warden, I see that this Master, who seeks the Sanctuary, bears the square upon his forehead, and thereby gives assurance that reason rules his mind ; but he is yet blind, though he has learned to labor ; shall he behold the resplendent emblem of Deity ?

S. W.—Most Wise, if he is willing to undergo the trial and pass the ordeal of the Degree, and pronounce the oath which binds us all, we consent that he be permitted to behold the mystic emblem.

M. W.—Brother, are you willing to comply with this requisition ?

N. I am.

M. W.—Conduct the Neophyte to the ancient and innermost Chamber of the Pyramid, there to undergo the trial of Fortitude, and should he prove himself worthy and satisfy the officers of his courage, devotion and valor, you will re-conduct him to the Sacred Altar to take the vow of a Discreet Master.

(*C. of G., Conductor and Neophyte salute Most Wise (M. M. sign) The Orator has previously prepared four chairs in a small room in some part of hall west of balustrade, a stand on which is placed a Bloody Bowl, Bandage, Langet, Staff, Surgical Instruments. The Neophyte is then rudely and hurriedly jostled about through various rooms. The C. of G., Conductor and Neophyte are then seated facing the door, the Neophyte in middle chair, with Conductor on his left and C. of G. on right, hoodwink is removed; after a moment and while the candidate is reviewing the bloody bowl, &c., three raps are made upon the door; C. of G. goes to the door, opens it and stops Orator with sword, in full view of candidate.*)

C. of G.—Who comes here, who are you ?

O.—(*Clothed in robe as the God of Medicine*) The Surgeon-General of this Chapter.

C. of G.—Your name ?

O.—Esculapius.

Cond.—*C. of G.*, obtain his rank.

C. of G.—Your rank ?

O.—The Representative of Osiris, sent to examine any Neophyte who may wish to be inducted into the Egyptian mysteries, as to his courage and fortitude.

C. of G.—'Tis well, you may enter.

(*The Conductor and Neophyte rise and the Capt. of the Guard introduces the Orator to the Neophyte.*)

C. of G.—Brother —, permit me to introduce to you Sir Knight Esculapius, our Surgeon-General, a most noted, worthy and efficient gentleman, who will, after the most ancient and honorable custom, induct you into some of our most interesting ceremonies. Be seated.

(*All sit.*)

Sir Knight Esculapius.--It gives me pleasure, my Brother, to congratulate you upon the progress you have made in your search for light and truth, and upon the possession of that fortitude which has sustained you in your rugged journey pursued by so many thousand good men and true before you. Courage has been ever deemed a pre-requisite to Masonic advancement. As E. A. you were received on the point of a —— instrument; in the Degree of F. C. your courage was further tested; as M. M. the two points of the compasses were presented to you. At each step of your advancement a greater degree of fortitude was demanded. You will not, then, be surprised to learn that a further test awaits you in this important Degree, not on'y of fortitude but of sincerity. Coursing in your arteries and veins is a crimson fluid essential to life. So precious is it to every man that he who sheds his blood in defence of a cause, or in line of duty, proves in the most decisive manner his devotion thereto.

Three times already, it is true, your courage has been tested; but, my Brother, this is a world of change. Our thoughts, even, change like the particles of our body. That we may now, however, be assured of the steadfastness of your mind; of the depth and sincerity of your devotion, I propose here, in the presence of these brethren, to take from you the amount of blood that you may voluntarily offer to sacrifice. The whole amount of blood in the human body is about 1-13 of the body's weight. In the bountiful provision of nature several pounds of this vital fluid may be lost and again restored; but should the limit of safety be passed and your physical life be lost, your name will be enrolled among the gods, and you will be immortal.

The *worthy* Mason surmounts all difficulties; sur-

passes all obstacles and—to fear—becomes *a hardened statue*. Take time to consider, and when you have decided upon the number of pounds of blood you are willing to sacrifice of your own free will and accord, taking upon yourself all consequences resulting therefrom, you will notify the S. K. Cond., and I, by authority in me vested, will perform the necessary operation.

Sir Knight Conductor and Captain of the Guard prepare the candidate for the blood-letting ordeal; divest him of his outer garments, make bare his right arm and bandage it, place this staff in his right hand, hoodwink him, and when thus prepared notify me and I will be in readiness to take that amount of blood which he proposes to offer up at the shrine of his fortitude.

(Sir Knight Esculapius, taking up the lancet proceeds to walk away.

Captain of the Guard and Conductor obey orders.)

Cond.—Sir Knight Esculapius, the candidate is prepared.

(During his absence the brothers have prepared themselves with a fountain syringe filled with warm water. Sir Knight Esculapius makes a mere scratch upon the arm and the water is allowed to escape from the syringe upon the arm of the Neophyte, and trickle down into the bowl, when the following colloquy, in a whisper, takes place:)

Cond. *(in a whisper)*—How much blood have you now?

C. of G.—A mere trifle.

Cond.—It strikes me you have more than four pounds already.

S. K. E.—Hush, hush; you have hardly a pint of

blood drawn, and a pint to the pound is a maxim the world round ; and inasmuch as he has promised us — pounds, it will be necessary to have — pints ; go on with your bleeding, and do less talking. Your continued prattling may do serious injury to our friend.

(The Conductor nervously and excitedly inquires about every moment if the amount of blood has not been drawn. During which time he is answered by the Captain of the Guard, bidding him not to be impatient, that no more would be drawn than the allotted amount.)

Watch the Neophyte carefully, and if he turns pale and becomes agitated, remove the hoodwink and not allow him to faint, and when the hoodwink is removed Sir Knight Esculapius immediately approaches him and says :)

S. K. E.—My brother, you see that you have been mock bled ; this was not done to trifle with your feelings, but to test your courage. You had promised (perhaps in your anxiety to become a member of this institution) at least — pounds of blood, at the same time, not knowing whether this was a rash promise, or whether the question asked was solely to test your courage. It has been one of the landmarks of this institution, that the courage should be thus tested ; and should any prove recreant to their promise, they would immediately be led out of the chamber without ever once beholding the beauties of our institution. I am satisfied you possess the necessary courage, fortitude, manhood and indomitable perseverance to entitle you to receive the secrets of our ancient Rite. *(Extends to him his right hand)*. What say you, Sir Knight Conductor, are you satisfied ?

Cond.—*(Extending his hand to the candidate)*—I am.

S. K. E.—Captain of the Guard are you satisfied?

C. of G.—(*Extending hand to candidate.*)—I am.

S. K. E.—Then let us repair to the presence of Osiris that we may there fulfil our mission by taking upon ourselves the vows and obligations of secrecy, that this brother may be entrusted with those secrets which he has most fittingly proved worthy to receive.

(*They now hoodwink the Neophyte and all proceed to the Orient (the candidate should be kneeling before the altar, upon which there is the Holy Bible and an evergreen wreath, when he takes the obligation), after which, and before the hoodwink is removed, the Conductor and Captain of the Guard provide themselves each with a blowpipe; the Sir Knights present are arranged in line, forming a Delta around the Altar.*)

Prelate.—Brother, there is nothing contained in the oath we exact from you that will interfere with your duty to your country, your family or your God. You are at liberty to object and depart if what you have heard in this Chapter in any way conflicts with your principles of honour, or your ideas of Masonry. Will you proceed or retire?

Neophyte.—I will proceed.

You will then advance to the Sacred Altar of Free Masonry and take the obligation of Discreet Master, kneeling on both knees, with your hands resting upon the Myrtle, emblem of immortality, and God's holy Book of the Law.

M. W.—Let the triangle be formed!!!

Our Prelate will now invoke the Divine blessing upon this great undertaking.

Prelate.—Oh God! Thou Supreme Architect of the Universe, we pray Thee to cast Thy All Seeing Eye

upon this Neophyte, who now kneels before Thee, at the sacred altar of Masonry. Endue him with strength, wisdom and courage, that he may not falter by the way, but ever labour to know himself, learn of Thee and link himself to the immortality Thou hast promised. May he keep inviolate the secrets of our Exalted Order, and practise Charity to all mankind, more especially to Brothers of the mystic tie.

Knights.—So mote it be.

OBLIGATION.

The M. W.—(Say I, pronounce your name, and repeat after me): I, ———, of my own free will and accord, and in the presence of Almighty God and this Chapter of Discreet Masters, do hereby and hereon most solemnly and sincerely promise and swear, that I will not communicate the secrets of this degree to any one of an inferior degree, nor to any person or persons whomsoever, except it be to a true and lawful brother Discreet Master Mason, or in a regularly constituted Chapter of Discreet Master Masons, nor unto him or them, until by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore promise and swear, that I will answer and obey all due signs and summonses sent me from a Chapter of Discreet Master Masons, or handed me by a brother of this degree, if within a day's journey; and I furthermore promise and swear fidelity and obedience to the Sovereign Sanctuary in and for the Dominion of Canada and Province of New-

foundland ; that I will obey, stand to and abide by all the Statutes, Constitutions, Edicts, Laws, Rules, Regulations and By-laws of the Sovereign Sanctuary, the Sovereign Grand Council or Mystic Temple, the Senate of Hermetic Philosophers, and this Rose Croix Chapter, or any other of which I may at any time hereafter become a member.

I do further promise and swear, that I will to the best of my ability, be true and faithful to my country, and demean myself as a good and worthy Mason should ; I will use my influence to disseminate the true Masonic Light ; extend the influence of the Ancient and Accepted Egyptian Rite of Memphis 96°, and bring good Masons into the Order ; and may the Great Jehovah aid, assist, and keep me steadfast in the performance of this, my Solemn Oath. *Amen.*

W. M.—Kiss the book.

In the beginning the world was void and without light ; darkness rested upon the face of the deep, and God said : Let there be light ; and there was light. My brethren, in imitation of this august command stretch forth your hands and assist me in bringing this brother to light, and let him be baptized with fire—together, brethren.

(He is brought to Light by the brothers giving two claps on the right, and two claps on the left hand, and stamp when the hoodwink is thrown off by the Guard of the Tower, and the Conductor and Captain of the Guard puff the flame near his face from the blowpipes, and he is thus baptized by fire.)

Neophyte is conducted to the Orient. M. W. repairs to his station.)

(M. W. points to the Mystic Light.)—Behold, my brother, the resplendent luminary that now dawns upon our sight. Heretofore, the Blazing Star shone

upon us, but its rays were scattered and dispersed ; now they are gathered into a focus ; they are the light of the ALL-SEEING EYE ; the Omnipresence of the DEITY, whose Mystic Name it behooves us to know. That name can only be learned by him who KNOWS HIMSELF ; and hence, the circle which encloses the triangle of duty to SELF, to your BROTHERS, and our CREATOR.

Sir Knight Conductor, the Neophyte having taken this solemn obligation, you will now conduct him to the Chamber of Reflection, where you will place before him three questions, to which you will require his answers in writing. After he has reflected upon them in silence and solitude, and when he has testified to the purity of his intentions by performing the required ablution, you will return with his answers.

(Conductor puts on the hoodwink, and conducts the neophyte to the Chamber of Reflection, where the walls, furniture and everything is black, and the only light is a small alcohol lamp ; a Bible, skull, bell (or horn), bowl of water and napkin. Seating him in a chair at a table where the lamp burns, he says) :

Conductor. — Brother ———, you are now seated in the Chamber of Reflection ; before you is the Holy Bible, that rule and guide of our faith and practice ; you will also find certain questions, which you will carefully read, and answer in writing, signing your name to them, after which, in testimony of the purity of your intentions, you will make clean your hands by ablution, for which you will find water and a napkin before you. I am now about to leave you alone, and will signify my departure by the ringing of a bell (or blowing a horn). On hearing it you will remove the bandage from your eyes and proceed as I have directed, and when you have concluded you will signify it by giving alarm with a like instrument, which you will find on the table.

(*Conductor goes out and gives the alarm. Candidate removes the hoodwink. Before him is a paper on which he finds the following questions*):

First.—Should you ever meet a brother destitute, hungry, or thirsty, will you assist him as you would wish to be assisted?

Second.—If a brother is sick or in distress, and you hear of it, will you visit him in person and assist him with your purse, if need be, even at great exertion?

Third.—Will you do as much for the wife, mother, sister or daughter of a brother Discreet Master as you would wish him to do for your own wife, mother, sister or daughter under like circumstances?

(*After each question he writes "Yes," and signs his name at the bottom, then performs his ablution and gives the alarm as directed, when the Conductor will enter, and taking the questions and answers, says to the Neophyte: "You will remain here until I submit your answers to the Most Wise." He then returns to the door of the Chapter, gives four knocks.*)

Guard of the Tower.—Most Wise, there is an alarm at the door.

Most Wise.—You will attend to the alarm and ascertain the cause.

(*Guard of the Tower opens the door.*)

Guard of the Tower.—Who comes here?

Conductor.—The Conductor with a message to the Most Wise.

(*The Conductor enters and when between the columns makes the following announcement*:)

Conductor.—Most Wise, in the Chamber of Reflection awaits Bro. — — at your pleasure.

M. W..—Has he answered the necessary questions?

Conductor—He has, in writing, and in testimony of his sincerity has performed the required ablution.

M. W.—Allow me to examine his answers.

(Conductor advances and hands them to M. W.)

Most Wise—Thus far his proceedings have been satisfactory, but as a further trial of his patience and perseverance I shall enjoin upon him four years of pilgrimage which he will perform under the direction of the Conductor, dressed in pilgrim's weeds.

Conductor (returns to Chamber of Reflection)—My Brother, the Most Wise decides that the questions are answered satisfactorily, but as a further trial of your patience and perseverance, enjoins upon you four years of pilgrimage, clothed in pilgrim's weeds.

(In preparation Room, Conductor removes shoes of the Neophyte and clothes him in pilgrim's weeds (domino and slouch hat), with a staff in his right hand, a haversack and canteen.)

Conductor—Follow me !

(After passing once around the lodge-room, they halt in front of the J. W.)

J. W.—Who comes here ?

Conductor—A weary pilgrim travelling from afar, to offer his devotions at the holy shrine, and join with those who oft have gone before.

Junior Warden—I greet thee.

“Silver and gold have I none ; but such as I have give I unto thee.

“Here is good bread and pure water, just what the weary pilgrim needs.” *(Gives him bread. The guard, filling his canteen, says:)* “Your water is almost exhausted ; allow me to replenish it.”

J. W.—“Hearken to a le^r on to cheer thee on thy way and assure thee of success.

“ Let the brother of low degree rejoice in that he is exalted. Come unto me, all ye that are weary and heavy laden, and I will give you rest.

“ Let, therefore, brotherly love continue.”

Farewell, Bro. — —. God speed you.

(They now pass once more around L. R., and halt in front of S. W.)

Senior Warden—Who comes here ? ! !

Conductor—A weary pilgrim travelling from afar, to offer his devotions at the holy shrine, and join with those who oft have gone before.

Senior Warden—I greet thee. Silver and gold have I none ; but such as I have give I unto thee. Here is good bread and pure water, just what the weary pilgrim needs. *(The Conductor, putting bread in his haversack, says :)* Your bread is almost gone. I will replenish it. *(S. W. at same time offers glass of water.)*

Senior Warden—Hearken to a lesson to cheer thee on thy way, and assure thee of success.

Do not forget to entertain strangers ; for thereby some have entertained angels unawares.

Charity covereth a multitude of sins.

If a brother or sister be naked and destitute of daily food, and one of you say, Depart in peace, be ye warmed and filled, and ye give them not of those things which are needful for the body, what doth it profit ? To do good forget not, for with such sacrifices God is well pleased. He that eateth the sustenance of the orphan unworthily taketh damnation into his belly.

“ Farewell brother ——. God speed thee on thy way.”

(They make another circuit, and halt in front of Most Wise.)

Most Wise—Who comes here ? ! !

Conductor—A weary pilgrim travelling from afar, to offer his devotions at the holy shrine, and join with those who oft have gone before.

M. W.—“Here is good bread and pure water, what the weary pilgrim needs ; help yourself.” (*The Conductor, looking at the pilgrim, says :*) I see our brother has no shoes.

Most Wise (having on two slippers purposely, takes off one)—I have two, and as it is obligatory upon a Discreet Master to not only set a pattern of charity to the whole of mankind, but to divide with a distressed brother, you are welcome to one, and if, perchance, you meet a brother who is better supplied, be assured it will be a pleasure to him to provide you with another. Pilgrim, by thy clothing, scrip and staff I judge thee to be a child of Humility. Charity and Hospitality are the grand characteristics of this valiant and magnanimous order. In the character of a Discreet Master you are bound to give alms to poor and weary pilgrims, travelling from afar ; to succor the needy, clothe the naked, feed the hungry, and bind up the wounds of the afflicted. Here we wage war against the enemies of innocent maidens, destitute widows, and helpless orphans. And may the Almighty, who is a strong tower of defence to all those who put their trust and confidence in him, be now and forever thy strength. And in token of your having this day been made a Discreet Master, I now present you with a triangular apron, flaring downward, symbolical of the dispensations of the Great Most Wise, whose charities spread as they descend to such as will still more widely spread them to His creatures who are most needy.

Having invested you with your insignia, I will place you in possession of the Signs, Words and

Grips of this Degree. This (12) is the Sign of a Discreet Master, with which you must salute the presiding officer, who represents, in this Degree, our Ancient Grand Hierophant, Osiris. The Words are (13). The Grip is given thus : (14)

Sir Knight Conductor, let our brother travel one year more during which you will introduce him to the Sir Knights Junior and Senior Wardens in the North-west and South-west Angles of the Chapter, and prove to them that he is in possession of the Signs, Words and Grip of a Discreet Master.

(Neophyte is led to the Junior Warden.)

J. W.—Who comes here ? !! !!

Cond.—*(Gives name.)* Who has received the Fourth Degree of Masonry.

J. W.—Are you a Discreet Master ?

Cond.—I am, prove me.

J. W.—How will you be proved ?

Cond.—By my Signs, Words and the Grip.

J. W.—Give me the Sign. (15.)

J. W.—What does the first signify ?

Cond.—Silence.

J. W.—And the second ?

Cond.—Secrecy.

J. W.—Give me the Grip. *(Repeat the Grip.)* What does that symbolize ?

Cond.—The Four Steps leading to the Sanctum Sanctorum ; the Four Guardians of the Sanctum Sanctorum ; the Four Journeys and the Four Years of Pilgrimage by which I advanced to the Degree of Discreet Master.

J. W.—What is your Pass Word ?

Cond.—(16) and (17).

J. W.—What do you understand by the first ?

Cond.—Zion—the human head cultivated, the dwelling place of God.

J. W.—And the second ?

Cond.—Zalmonai—which is the worship of God, in spirit and in truth ; an understanding of, and application of principles, in religion and science ; for men are mortal, weak and fallible, but principles are immortal, strong and unchangeable, and belong to the eternal attributes of God.

J. W.—Have you a Sacred Word ?

Cond.—I have, three.

J. W.—Give them to me.

Cond.—(18). *J. W.*—(19). *Cond.*—(20).

J. W.—What do you understand by the first ?

Cond.—The first principle, unity or beginning.

J. W.—What do you mean by the second !

Cond.—Lord, or power.

J. W.—What do you mean by the third ?

Cond.—It is a corruption of Jehovah, signifying existence. The words are derived from the cabalistic decomposition of the Sacred Name, which being differently combined always give one of the names of Deity, the Sacred Name being one of the mysteries of the Interior Temple of Karnak.

J. W.—I am satisfied ; pass on to the Sir Knight Senior Warden, for his examination.

(Conductor leads Neophyte to Senior Warden, where he undergoes the same examination. They continue around the Lodge Room and halt between the obelisks facing the East.)

S. W.—Most Wise, at the Altar stands Sir Knight _____, who has proved himself worthy to be received into this Chapter of Discreet Masters.

M. W.—Sir Knight Senior Warden, I will attend to your presentation.

M. W. ! ! !—Sir Knights, to order. Sir Knight Captain of the Guard make the usual proclamation.

Capt. of Guard.—T. T. G. O. T. S. A. O. T. U., and in the name of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis 96°, I proclaim Bro. _____ received as a Discreet Master in Ancient and Primitive Form, and I call upon all present to recognize him as such, and to render him aid and assistance in case of need.

M. W.—Sir Knights, observe the Orient together. [*Battery, 2+2, =4. Stamp.*]

M. W.—This, my Brother, concludes the Fourth Degree of Masonry. Be seated.

CLOSING.

Same as opening, unless declared closed without Form, by M. W.

End of D. M.

PERFECT MASTER.

THE FIFTH DEGREE

OF THE

ANCIENT AND ACCEPTED EGYPTIAN RITE OF MEMPHIS, 96°.

Password	(21)
Sacred Word	(22)
Jewel, Compasses with the points on a Circle, extended to the 60th degree.	
Sign of Salutation	(23)
Sign of Admiration	(24)

SUBLIME MASTER.

THE SIXTH DEGREE.

OF THE

ANCIENT AND ACCEPTED

Egyptian Rite of Memphis 96°.

IN THIS RITE,

The Chapter is divided into two apartments. One represents the Chamber of Audience of Osiris ; the second apartment represents his burial place, with the Mausoleum.

TO OPEN.

M. W. !!!-!!! Sir Knight Senior War len ! convince yourself that all present are Sublime Masters.

S. W. —Sir Knights in the South Valley, to order !!!

(All in the South rise.)

J. W. —Sir Knights in the North Valley, to order !!!

(All in the North rise.)

S. W. —Sir Knight Conductor ! you will receive the Pass Word of a Sublime Master, from the Knights in the South Valley, and give it to me.

J. W.—Sir Knight Captain of the Guard ! you will receive the Pass Word of a Sublime Master from the Knights in the North Valley, and give it to me.

(This is done, and reported to the Most Wise, as follows :)

S. W.—Most Wise, all in the South have given the Pass Word.

J. W.—Most Wise, all in the North has given the Pass Word.

M. W.—'Tis well.

M. W.—Senior Warden ! are you a Sublime Master Mason ?

S. W.—I am, prove me.

M. W.—How will you be proved ?

S. W.—By my Signs, Words, and a Grip ?

M. W.—How many Signs have you ?

S. W.—Two—the Sign of Salutation, and of Admiration.

M. W.—Give me the Sign of Salutation.

S. W.—(26.)

M. W.—Give me the Sign of Admiration.

S. W.—(27.)

M. W.—To what does the first allude ?

S. W.—To the manner in which the Captain of the Guard, saluted Horus, when commanded to arrest me.

M. W.—To what does the second allude ?

S. W.—To the manner in which the Ancient Brethren expressed their admiration when the Mausoleum was completed, which Isis caused to be erected over the remains of our Grand Hierophant, Osiris.

S. W.—Give me the Grip.

S. W.—(28.)

M. W.—What does the first signify ?

S. W.—Alliance.

M. W.—And the second ?

S. W.—Promise.

M. W.—And the third ?

S. W.—Perfection.

M. W.—What are your Sacred Words ?

S. W.—(29) Which signify Fortitude, Toleration, and Immortality, and were shown to me in the Shekinah, when I was permitted to enter the Holy Chamber of the Temple.

M. W.—There being nine points and nine initials in the Shekinah, will you explain the names and meaning of the other three ?

S. W.—They are not known to Sublime Masters, and cannot be explained except by those who have been exalted to the Sublime Degree of the Royal Arch.

M. W.—How do you expect to obtain the Degree of Royal Arch.

S. W.—By the dissemination of those virtues which are symbolized by the hangings of the Holy Chambers.

M. W.—What do those hangings imply, and what are their colors ?

S. W.—Purple implying Awe and Reverence, which we are taught to render to Deity. Blue—implying Truth and Constancy, which we are taught to render to the Brethren. Scarlet—implying Justice tempered with Mercy, which we are taught to render to those whom human weakness has caused to err. White—implying Purity, which we must possess if

we adhere to the sublime teachings of our Egyptian Masonic Rite.

M. W.—What is your name?

S. W.—Anubis—which signifies A Child of God.

M. W.—Sir Knights Senior and Junior Wardens! inform the Sir Knights in your respective Valleys that I am about to open—— Chapter, No. —, on the Sixth Degree of Masonry, for the diffusion of Light and Truth.

S. W.—Sir Knights in the South Valley! take notice that the Most Wise is about to open—— Chapter, No. —, on the Sixth Degree of Masonry, for the diffusion of Light and Truth.

J. W.—Sir Knights in the North Valley! take notice that the Most Wise is about to open—— Chapter, No. —, on the Sixth Degree of Masonry, for the diffusion of Light and Truth.

M. W.—To order, Sir Knights! Observe the Orient, and attend to giving the signs.

(After the signs are given, the M. W. continues:)

Accordingly, in the name of the S. A. O. T. U. and under the auspices of the Sovereign Sanctuary, I declare —— Chapter, No. —, opened on the Sixth Degree, in Due and Ancient Form. Sir Knight Orator, attend to the Altar, and display the Sacred Book of Laws!

Sir Knight Guard of the Tower, inform the Sentinel, and if there be any visiting Sir Knights, invite them to enter!

RECEPTION.

M. W.—Sir Knight Captain of the Guard, you will ascertain if any candidates are in waiting, and for what Degrees.

(*Capt. Guard goes to the door, receives the answer, and reports to the Most Wise, as in the Fourth Degree.*)

M. W.—Sir Knight Conductor, How should a Neophyte be prepared to receive the Sixth Degree.

Cond.—As a Discreet Master, and armed with a Sword, as a Guard of the Palace.

M. W.—Direct that that duty be performed.

Cond.—Sir Knight Captain of the Guard, by command of the Most Wise, you will repair to the Reception Room, where you will find Sir Knight——, in waiting for this Degree, and when you have duly and truly prepared him, alarm the door.

(*The Neophyte is clothed by the Captain of the Guard, and placed in the Anteroom. All the Brethren are supposed to retire outside the first apartment, except the Most Wise, who is seated in the Orient. The Sir Knight Senior Warden passes through the Anteroom, leaving the door open, attracting the attention of the Neophyte, and seats himself by the Most Wise. The Captain of the Guard then causes the Neophyte to look into the first apartment when he is observed by the Sir Knight Senior Warden.*)

S. W.—Who dares intrude upon our privacy? Most excellent Horus, our deliberations have been overheard.

M. W.—That cannot be; the Captain of the Guard is too vigilant.

(*The Sir Knight Senior Warden rushes to the door, seizes, and drags the Neophyte in, saying, "Ha! ha! the eavesdropper must die!"*)

M. W.—Stay, Sir Knight Senior Warden, I know this person; it is Anubis. Moderate your anger; there may be good reasons for his intrusion.

S. W.—I am satisfied, most excellent Horus, and

shall rejoice if he convinces us of his honor and fidelity.

(Most Wise!!! when the Captain of the Guard leads Junior Warden and Conductor, who acts as Sentinels, into the first apartment; they salute Horus.)

M. W.—Anubis, what induced you to listen at the door of this Hall of Audience?

(Captain of the Guard answering for Neophyte, points to the Sir Knight Senior Warden, and says:)

Seeing this person entering hurriedly into your presence, and having the recent death of our Grand Hierophant so vividly impressed upon my mind, I feared for your life, and held myself in readiness to succour you.

M. W.—Sir Knight Captain of the Guard, lead Anubis to the Middle Chamber, detain him until we determine his case; and remember, you will be responsible for his reappearance.

Captain Guard.—Attention, brethren! (All form in line, with Neophyte in the centre, facing the Orient.) Salute! March!

(Captain of the Guard, Sentinels and Neophyte salute and counter-march into the Ante-Room. The Most Wise!!! The Captain of the Guard, Sentinels and Neophyte return salute and stand in the West, as before.)

M. W.—Anubis, the motive which induced you to intrude upon our privacy has met with our approval.

The lamentable occurrence which has deprived us of the wise counsels of so good and great a man as the Grand Hierophant has overwhelmed us with grief, and confusion reigns paramount in and about the several apartments of the Temple. Even while we now speak, the body of that venerated Mason lies unburied.

It is for the purpose of consigning to the silent grave, with befitting honors and appropriate ceremonies, the remains of him who lost his life in defence of Truth and his Integrity, that I have hastily summoned the Priests and Princes of Memphis to assist us in the performance of those rites and ceremonies, and also to aid us in the erection of a Mausoleum that shall commemorate his name and our appreciation of his virtues.

Being assured that your fault in thus intruding upon our deliberations was owing to your zeal for Masonry and desire to prevent danger to our person, it is decided to pardon your error and permit you to assist at the obsequies of our late Grand Hierophant, at the same time conferring upon you the honorable degree of Sublime Master and witness to the alliance of the Promise of Perfection between us, on condition that you assume an oath of secrecy, as all Sublime Masters have done before you. If you are unwilling to proceed, you are a free agent and may depart, for the Ancient and Accepted Egyptian Rite of Memphis performs that which it professes, and respects the opinions of all men. Will you proceed?

Neophyte—That is my desire.

M. W.—Let the Triangle be formed.

M. W.—You will then kneel at the Altar, your hands resting upon the Sacred Book of Laws, the Sword, symbol of honor, and the Myrtle, emblem of Immortality, Say I, pronounce your name in full, and repeat after me :

OBLIGATION.

I, _____, do most solemnly promise and bind myself by this Oath, never to reveal what is at present to be communicated to me, to any person not

of this Degree, and that I will attend all the summonses of this or any other Chapter of which I may hereafter become a member, and confine myself to the Laws and Regulations of it, upon my word of honor, as a true Free Mason. Amen.

M. W.—Arise, my brother. (*Takes him by the hand.*)

Cond.—Most Excellent Horus, the Mausoleum, which was ordered to be erected over the remains of our Grand Hierophant, is completed, and we await your presence.

M. W.—Sir Knight Conductor, you will form the Brethren on the North side of the Chapter, facing the Orient.

Cond.—The Brethren will form in double line of procession on the North side of the Chapter, facing the Orient.

(This is done.)

M. W.—We will now pay the last tribute of respect to the illustrious dead.

(The Most Wise, Sir Knights, Senior and Junior Wardens and Neophyte, take the head of the procession, and making three circuits of the apartment, carrying a bier or coffin. Music plays. They form a circle around the Mausoleum, and give the Sign of Admiration, exclaiming "Eleial, Jobel, Eliah!")

M. W.—Sir Knight Senior Warden, for what reason has this Mausoleum been erected?

S. W.—Respect for the dead. Because the body is the dwelling and sanctuary of the soul; because the S. A. O. T. U. made man in His own image; and because our mortal members are the fit instruments of an immortal mind. The four sides of the Obelisk are indicative of the virtues which should adorn the

person of every Sublime Mason, and which we thus explain : Reverence, Truth, Justice and Purity, and are opposed to the vices of the ruffians who destroyed Our Grand Hierophant, namely, Ignorance, Falsehood, Envy and Egotism. The Sprig of Myrtle is the vivifying life that pervades all nature ; and the Urn implies the intellectual treasure or immortal soul the body of man contains.

M. W.—Thanks, Sir Knight Senior Warden. What now remains to be done ?

S. W.—To deposit the remains of our lamented Grand Hierophant in their final resting place.

M. W.—Let it be done. Take up the sacred remains.

M. W.—Sir Knight Orator, let the eulogy be pronounced.

Orator.—Even as the acacia bends before the tempest, and falls into the waters which murmur at its feet, so has fallen our beloved Grand Hierophant. He has forever left this sublunary sphere. Sorrow darkens our countenances, and our eyes are dimmed with tears, for we have lost our brightest light ; the Masters are plunged in sorrow ; the Craftsmen lament, and even among the profane the voice of grief is heard ! Osiris is no more !

M. W.—Let us pray.

PRAYER.

Orator.—Eternal and immutable Being, whose presence fills immensity, Thine omnipotence, operating throughout nature, brings about changes without number. But nothing is lost—nothing annihilated, —each atom remains and constitutes a part of the great whole.

Thou hast created all men to be happy, and hast therefore bestowed upon them an intelligent mind, whose innate faculties are the evidence of its immortality,—and, if well employed, capable of rendering them more and more perfect, and more fit to appreciate Thy greatness, and to enjoy Thy blessings !

Thy infinite wisdom has so ordained nature, that nothing in the universe can be lost, and our souls are not more subject to annihilation, than our bodies, whose elements only suffer decomposition after death, in order that they may reassume their primitive condition.

May our Illustrious Grand Hierophant, whose life the assassin has destroyed, rest in peace ; and his soul rise in glorious immortality. Let nature assume her empire over his inanimate remains, but may his immortal soul enjoy the happiness which his virtues have deserved. Amen !

(All say—So mote it be !)

M. W.—Let the new-made Sublime Master be conducted to the Orient for instruction. *(This is done.)* I will now instruct you, my brother, in the secrets of this degree. This is the Grip of a Sublime Master:
(30)

This is the Sign of Salutation : (31)

This is the Sign of Admiration (32)

Your Name is (33)

The Pass Word is (34)

The Sacred Words are (35)
signifying Fortitude, Toleration, and Immortality—
and allude to the fortitude you exhibited when arrested as a cowan ; the toleration inscribed on the banners of our Ancient Rite ; and the immortality of the soul, in which Sublime Masters believe.

Go, my Brother ; salute the Sir Knights Senior and Junior Wardens, and convince them that you are in possession of the Signs, Words and Grip of a Sublime Master. (*This is done.*)

M. W.—You will now listen to the Discourse of our Orator.

(*Neophyte is conducted to Orator.*)

Orator.—My Brother, in the Sixth Degree of the Ancient and Accepted Egyptian Rite of Memphis 96° the Neophyte is called Sublime Master ; and he is taught that he is a child of God ; and as such, entitled to Divine Love. He perceives the intimacy between Divine and human nature, between God and man ; and man being allied with his Almighty Father, his celestial origin is an undoubted fact. He adheres to it with gratitude and joy. God is his soul, his light, his companion. They both unite through a mutual force of attraction, whence are derived the perfection of man. It is a constant action of the most intimate relations been the true Source of life, and the happy being who never ceases there to renew his youth, in spite of the constant decay, variations and changes of the material forms to which he is subjected. He yields without resistance to the many accidents

“ and the thousand natural shocks
That flesh is heir to.”

because he feels that the principle, by virtue of which he exists, is everlasting ! All that is frail and perishable in him must be relinquished, but all that is immortal and Divine must remain and live forever. This is the doctrine of the Immortality of the Soul which is here plainly taught, and in which we firmly believe, because it then appears as the necessary consequence of our origin.

Therefore, my brother, the Sixth Degree is a solemn

initiation into the relations of God with Himself, as necessary and immediate consequences of His existence. His infinite power and unavoidable tendency to produce Himself more and more, and manifest His eternal resources, and impress all over the Universe with His Divine image and attributes, become the favorite study of the Candidate. There he is with Jehovah, and he beholds how the Father of man delights in contemplating His work and enjoying the prodigious perfections of the Almighty.

You will now take your seat with us as Sublime Master.

CLOSING.

Same as opening, except it is declared closed without form by the Most Wise.

JUST MASTER.

THE SEVENTH DEGREE

OF THE

ANCIENT AND ACCEPTED

EGYPTIAN RITE OF MEMPHIS, 96°.

Password	(36)
Sacred Word	(37)
Sign.....	(38)
Answer	(39)

MASTER OF THE TEMPLE.

THE EIGHTH DEGREE

OF THE

ANCIENT AND ACCEPTED

EGYPTIAN RITE OF MEMPHIS, 96°.

Password	(40)
Sacred Word	(41)
Sign	(42)
Grip	(43)

MASTER ELECT.

NINTH DEGREE

OF THE

ANCIENT AND ACCEPTED

EGYPTIAN RITE OF MEMPHIS, 96°.

Password	(44)
Sacred Word.....	(45)
Jewel, a Poignard surmounted with nine points.	
Sign	(46)
Answer	(47)
Grip	(48)
Battery	9

GRAND MASTER ELECT.

TENTH DEGREE

OF THE

ANCIENT AND ACCEPTED

EGYPTIAN RITE OF MEMPHIS, 96°.

Password	(49)
Sacred Word	(50)
Sign	(51)
Answer	(52)
Grip	(53)
Battery	5

SUBLIME MASTER ELECT.

ELEVENTH DEGREE

OF THE

ANCIENT AND ACCEPTED

EGYPTIAN RITE OF MEMPHIS, 96°.

Password	(54)
Sacred Word.....	(55)
Jewels, Gold-hilted Poignard ; three inflamed hearts.	
Sign	(56)

MASTER OF GEOMETRY.

TWELFTH DEGREE

OF THE

ANCIENT AND ACCEPTED

EGYPTIAN RITE OF MEMPHIS, 96°.

Password	(57)
Sacred Word.....	(58)
Jewel, A square plate with four semi-circles.	
Sign.....	(59)

THE ROYAL ARCH OF ENOCH.

THE THIRTEENTH DEGREE

OF THE

ANCIENT AND ACCEPTED

Egyptian Rite of Memphis, 96°.

The Chapter is held within the Penetralia of the Temple of Isis, in Memphis, near the Great Pyramid of Egypt. In the Orient is suspended the Sacred Delta of Enoch. On the right and left the two Obelisks or Pillars, Wisdom and Strength, supporting the Arch on which is inscribed nine signs of the Zodiac, viz. : Aries, Taurus, Gemini, Cancer, Leo, Virgo, Scorpio, Capricornus and Pisces. There is also a second apartment in which are nine arches, on each of which are inscribed one of the following words : Jod, Jaho, Jab, Eleial, Eliah, Johab, Adonaih, Elhaven, Jobei. On its keystone, and in the centre of the ninth arch, is a pedestal on which is placed a similar Delta to that in the Orient, and within which is the word On.

Battery ! ! ! ! ! ! ! !

TO OPEN.

M. W.— ! ! ! ! ! ! ! ! Sir Knight Senior Warden !
what is your duty in this Royal Arch ?

S. W.—Most Wise, it is to protect our mysteries against the intrusions of the profane.

M. W.—Have you taken measures to that effect ?

S. W.—The Sentinel is at his post, and we are in security.

M. W.—Since it is so, you have my commands to assure yourself that all present are Knights of the Royal Arch.

S. W.—Sir Knights in the South Valley, to order!!!

(All in the South rise.)

J. W.—Sir Knights in the North Valley, to order!!!

(All in the North rise.)

S. W.—Sir Knight Conductor, you will receive the Pass Word of the Royal Arch from the Knights in the South, and give it to me.

J. W.—Sir Knight Captain of the Guard, you will receive the Pass Word of the Royal Arch from the Knights in the North, and give it to me.

Password—(60).

Answer—(61).

(Cond. and Capt. Guard report.)

S. W.—Most Wise, all in the South have given the Pass Word.

J. W.—Most Wise, all in the North have given the Pass Word.

M. W.—'Tis well. Sir Knight Senior Warden ! are you a Knight of the Royal Arch ?

S. W.—I have descended through the nine arches into the bowels of the earth, where I discovered the Sacred Delta of Enoch, by means of which the Lost Word of a Master Mason was brought to light.

M. W.—Have you that Word ?

S. W.—I have.

M. W.—Will you give it to me ?

S. W.—I will, if you assist me in Due and Ancient Form.

M. W.—What is that Due and Ancient Form ?

S. W.—On the Triple Triangle, and the Word syllabled at low breath.

M. W.—To order, Sir Knights. !!!

(All rise, and form in groups of two, the Most Wise and Senior Warden at the Altar, and give the Word : Y. H. V. H.)

M. W.—Sir Knight Senior Warden how did you gain admission to this Royal Arch ?

S. W.—By three times three alarms.

M. W.—To what do they allude ?

S. W.—To the nine Arches of the Royal Arch of Enoch.

M. W.—Have you a Sacred Word ?

S. W.—I have—nine ; three of which were communicated to me in the degree of Discreet Master, and three as a Sublime Master ; the last three I received on being admitted to the Sublime Degree of Knight of the Royal Arch.

M. W.—Give me the last three.

S. W.—(62.)

M. W.—What do these names signify ?

S. W.—They are the names designating the attributes of T. S. A. O. T. U., which are Great First Cause or Principle, Existence, Immortality, Fortitude, Toleration, Power, Mercy, and Joy.

M. W.—Have you a knowledge of the Signet of Our Grand Hierophant Osiris.

S. W.—I have ; it is a double Triangle, which being interlaced, forms a six-pointed Star, and the mysteri-

ous characters prove to be the Sacred Word of a Mason which was lost.

M. W.—Have you a Pass Word ?

S. W.—I have.

M. W.—Give it.

S. W.—(63.)

M. W.—(64.)

M. W.—Sir Knights Senior and Junior Wardens ! inform the Sir Knights in your respective Valleys that I am about to open—— Chapter, No. —, on the Thirteenth Degree of Masonry, for the diffusion of Light and Truth.

S. W.—Sir Knights in the South Valley ! take notice that the Most Wise is about to open—— Chapter, No. —, on the Thirteenth Degree of Masonry, for the diffusion of Light and Truth.

J. W.—Sir Knights in the North Valley ! take notice that the Most Wise is about to open—— Chapter, No. —, on the Thirteenth Degree of Masonry for the diffusion of Light and Truth.

M. W.—To order, Sir Knights ! Observe the Orient, and attend to giving the Signs. (*The signs are then given.*) Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare —— Chapter No. —, open on the Thirteenth Degree of Masonry, in Ancient Form. Sir Knight Orator, attend to the Altar, and display the Sacred Book of Laws.

Sir Knight Guard of the Tower, inform the Sentinel and if there are any visiting Sir Knights, invite them to enter,

RECEPTION.

M. W.—Sir Knight Captain of the Guard, you will ascertain if any candidates are in waiting, and if so, for what degrees.

(Capt. Guard goes to the door, receives the answer, and reports to the Most Wise, as in the Fourth Degree.)

M. W.—Sir Knight Conductor, how should Neophytes be prepared to receive the Royal Arch, the Thirteenth Degree of the Ancient and Accepted Egyptian Rite of Memphis 96°, and how many should there be?

Cond.—Not less than three—at least one candidate and two substitutes—and by being clothed as Sublime Masters, with cable-tows around their waists.

M. W.—Direct that that duty be performed.

Cond.—Sir Knight Captain of the Guard you will repair to the Reception Room, where you will find Sir Knights ——, awaiting admission to this Degree and when duly prepared, alarm the Chapter.

(Capt. Guard retires, and when he has prepared the candidates, gives the alarm. !!! !!! !!!.)

Guard Tower.—Most Wise, an alarm at the door of our Chapter.

M. W.—Sir Knight Conductor, attend to the alarm, and ascertain the cause.

Cond.—*(opens door)* Who comes here?

Capt. Guard.—Three Neophytes, who have been duly initiated Entered Apprentices, passed as Fellow Crafts, raised to the sublime Degree of Master Masons, received as Discreet Masters, made Perfect Masters, assisted as Sublime Masters at the obsequies of the Illustrious Dead, advanced through the Degrees of Just Master, Master of the Temple, Mas-

ter Elect, Grand Master Elect, Sublime Master Elect, and Master of Geometry, and now desire more Light and Truth in Masonry, by being admitted to the Sublime Degree of the Royal Arch.

Cond.—(To *Neophytes*.) Brothers, is this an act of your own free will and accord ?

Neophytes.—It is.

Cond.—Sir Knight Captain of the Guard are these *Neophytes* worthy and well qualified ?

Capt. Guard.—They are.

Cond.—Duly and truly prepared ?

Cap. Guard.—They are.

Cond.—Why do they aspire to this privilege ?

Capt. Guard.—That they may improve their minds, and be the better enabled to disseminate Wisdom, Virtue, and Truth.

Cond.—By what further right do they expect to be admitted to this solemn Degree ?

Capt. Guard.—By benefit of the Pass Words of Sublime Master.

Cond.—Give them.

Capt. Guard.—(65.)

Cond.—The Pass Words being right, and the *Neophytes* in possession of these qualifications, I will inform the Most Wise of their request.

(*Conductor shuts door and addresses M. W.*)

Cond.—Most Wise, the alarm was caused by three *Neophytes*, who had been duly initiated Entered Apprentices, passed as Fellow Crafts, raised to the Sublime Degree of Master Mason, received as Discreet Masters, made Perfect Masters, assisted as Sublime Masters at the obsequies of the Illustrious Dead, advanced through the Degrees of Just Master, Master

of the Temple, Master Elect, Grand Master Elect, Sublime Master Elect, and Master of Geometry, and now desire more Light and Truth in Masonry, by being admitted to the Sublime Degree of Royal Arch.

M. W.—Is this an act of their own free will and accord?

Cond.—It is, Most Wise.

M. W.—Are they worthy and well qualified?

Cond.—They are, Most Wise.

M. W.—Duly and truly prepared.

Cond.—They are, Most Wise.

M. W.—Why do they aspire to this privilege.

Cond.—That they may improve their minds and be the better enabled to disseminate Wisdom, Virtue, and Truth.

M. W.—By what further right do they expect to be admitted to this solemn Degree?

Cond.—By benefit of the Pass Words of a Sublime Master.

M. W.—Give them.

Cond.—(66.)

M. W.—The Pass Words being right, and the Neophytes in possession of these qualifications, it is my order that they be admitted into this Royal Arch, in Due and Ancient Form.

(Music plays. Conductor opens door, and Capt. Guard leads Neophytes, three in number, into the Chapter.)

Cond.—Brethren, upon being admitted into this solemn Degree, you are received upon the sacred Delta applied to your hearts, the three equal sides of which are emblematical of the three attributes of T. S. A. O. T. U. (around whose throne may we

hereafter encircle), Omniscience, Omnipotence, and Omnipresence.

Orator.—Kneel, my brothers, and let us invoke a blessing on our present undertaking. (*All kneel.*)

Almighty Father, who art the sole architect of the Universe, at whose command the world burst forth from chaos, and all created matter had its birth, look down, we beseech Thee, with love upon these Thy servants, and henceforth crown them with blessings from Thine inexhaustible store. But above all, give them grace to consider well their present undertaking, that they may neither proceed therein lightly, nor recede from it dishonorably, but pursue it steadily, ever remembering the intention, which is the acquisition of true wisdom and understanding, by searching out the great and glorious works for promoting Thy honor and glory for the benefit of the human race, the prosperity of our Ancient and Accepted Egyptian Rite of Memphis, and their own eternal welfare ! Amen !

Brethren.—So mote it be !

M. W.—Let the Neophytes approach the Orient. (*They are conducted to the M. W.*) Brethren, we understand that you seek preferment in Masonry, by being admitted to the Sublime Mysteries of the Degree of Royal or Sacred Arch ; before you can advance further, I must ask you if you will voluntarily assume the strong and binding attestation which all Knights Masons of this Sublime Degree have taken, and sacredly abide by the same.

(*Neophytes answer in the affirmative.*)

M. W.—Let the Triangle be formed !!! !!! !!!

Neophytes.—We will.

M. W.—You will then advance to the Sacred Altar of Free Masonry, and take the

OBLIGATION.

Each of you say, I, pronounce your names in full and repeat after me, I, ——— ———, swear, in the presence of the Sublime Architect of the Universe, and the brilliant Light of this Ancient Chapter, on the Sacred Book of Laws, never to admit into this, or any other Chapter, any person for initiation or advancement, who is not a Mason in good standing, and that I will not recognise, or hold Masonic intercourse with any person residing in this jurisdiction claiming to be of the Ancient and Accepted Egyptian Rite of Memphis, 96°, unless he be recognised as such by the Sovereign Sanctuary sitting in the Valley of Canada.

I promise and swear to maintain inviolably all the Signs, Secrets, and Mysteries, that have been, or shall hereafter be confided to me as such, in this or any Chapter, Senate or Council of the Ancient and Accepted Egyptian Rite of Memphis 96°.

I do furthermore most solemnly and sacredly swear that I will not communicate the Lost Word of a Mason, except in the manner in which it shall be given to me; namely upon the Triple Triangle, and syllabled at low breath, to any person in or out of the Chapter.

I swear to use every just and lawful means to spread this Ancient and Accepted Rite of Memphis 96°, and bring within the folds of our banners good and true Masons, and to propagate with zeal the sacred morals and Divine truths which our sublime institution professes. I promise to exact no other condition from the candidate admitted for initiation, than probity and honor, without distinction of politics or country.

To all of these points I solemnly and sincerely prom-

ise and swear ; without reservation, and with full determination to keep and perform the same with sincerity and good will, upon my word and sacred honor as a true Free Mason. So help me God, Amen.

M. W.—(*To Neophyte.*) In whom do you put your trust?

Neophytes.—In Jehovah.

M. W.—In the name of that Omnipotent Being, arise, and may the memory of our Grand Hierophant who was truly the most excellent of Masons, and who parted with his life, sooner than betray his trust, ever stimulate his successors to imitate his glorious example, that the essence of virtue may enshrine our beloved Rite, and when Death, the grand leveller of all human greatness, hath drawn his sable curtain around us ; when the last arrow of our mortal enemy hath been despatched, and the bow of this mighty conqueror broken by the arm of time ; when the angel of the Lord declares that “time shall be no more,” and when by this victory God hath subdued all things to himself, then shall we receive the reward of our virtue, by acquiring the possession of an immortal inheritance in those Heavenly Mansions veiled from mortal eye, where every secret of Masonry will be opened, never to be closed. Then may the S. A. O. T. U., welcome us into His Celestial Chapter, where Peace, Knowledge, and the Fulness of all that is good, eternally reign !

Knights.—So mote it be.

Brethren, in the Degrees of Discreet and Sublime Master, the initials of the Shekinah were partly explained to you ; in this Degree, you will be further enlightened, and their significance made manifest ; six have been explained ; the remaining three, (67) have not ; they are thus explained : (68.)

In your progress it is possible that you will make further discoveries ; you will in company with the Knights Orator, Conductor, and Captain of the Guard, repair to the Portico and thence into the Galleries, there make researches, and bear up the result of your labor.

Supply the brothers with crow, pick and spade—necessary implements of labor. Now depart ; and may the S. A. O. T. U., be with you !

Orator.—

My son, if thou wilt receive my words, and hide my commandments with thee ;

So that thou incline thine ear unto wisdom, and apply thine heart to understanding ;

Yea, if thou criest after knowledge, and lid liftest up thy voice for understanding ;

If thou seekest her as silver, and searchest for her as for hidden treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God ;

For the Lord giveth wisdom ; out of His mouth cometh knowledge and understanding.

(They now arrive at the second apartment.)

Cond.—Let us remove these stones.

Capt. Guard.—Agreed. This stone gives a hollow sound. Can you raise it, Brothers ? *(They do so.)*

Cond.—Let us carry up this stone, on whose side are engraven figures to us unknown.

Capt. Guard.—Agreed. *(They return to E.)*

Orator.—Canst thou, by searching, find out God ? Canst thou find the Almighty to perfection ? He is high as Heaven. What canst thou do ? He is low as Hades. What canst thou know ?

Cond.—Most Wise, according to your instructions we repaired to the spot designated by you, where we

found this cubical stone having on its sides Hieroglyphics to us unknown.

M. W.—Repair again to your labour ; your discovery is of the greatest importance ; it is no less than the sacred symbols of the Sacred or Royal Arch Masons, which since the death of our Grand Hierophant we were unable to make use of. Return and make further search. (*They do so.*)

Orator.—O God, let thy work appear unto thy servants, and thy glory unto the children of men.

Let the beauty of the Lord be upon us, and establish the work of our hands, O Jehovah, establish thou it.

(*They arrive at the Arches.*)

Cond.—Here is an immense vault ; which of you will descend ?

Capt. Guard.—(*For Neophyte.*) I will. (*Descends.*) Here is an Arch, on the Keystone of which is engraved the word JOD.

Cond.—God is the Principle, the source of all things, the great Supreme First Cause, the Universal Father. Go on, Brother.

Capt. Guard.—I find here a second Arch and Keystone, having on its face the word JAHO.

Cond.—God is existence ; in Him we live and have our being. Go on.

Capt. Guard.—Here is a third Arch and Keystone, bearing on it the word JAH.

Cond.—God is eternal : without beginning and without end ; unto Him, the past, the present, and the future are one. Go on.

Capt. Guard.—(*Speaking for Neophyte.*) I am fatigued ; let one of my companions descend.

Cond.—Agreed. (*The second Neophyte descends.*)

Capt. Guard.—Here is a fourth Arch and Keystone, bearing on it the word ELEIAL.

Cond.—God is immortality ; He was, is, and ever shall be, world without end. Go on.

Capt. Guard.—A fifth Arch and Keystone bears on it the word ELIAH.

Cond.—Fortitude is from God ; His mercy and His truth giveth the weight on one side and on the other, and his judgments are perfect. Go on.

Capt. Guard.—A sixth Arch bears on it, JOHEB.

Cond.—Toleration is from God ; the highest of His creatures and the lowest, are but as one in His sight. Go on, my Brother.

Capt. Guard.—I, too, am fatigued ; let the other companion descend.

Cond.—Agreed. (*The third Neophyte descends.*)

Capt. Guard.—Here is a seventh Arch, and on its Keystone is the word ADONAIH.

Cond.—God is power ; He dwelleth in all, with all, and beyond all ; He is the centre, which hath no circumference ; He is the light which shines in every direction, without measure or limit. Go on.

Capt. Guard.—The eighth Arch bears on it, ELEHAN-NAN.

Cond.—Mercy ; God is love ; His unbounded and inexhaustible mercy is our trust and our hope, and giveth joy throughout the Universe. Go on.

Capt. Guard.—A ninth Arch bears on its Keystone the word JOBEL.

Cond.—Joy ; God is wisdom ; He knoweth all things, past, present, and future ; and there is no mystery unknown to Him, for His understanding is the Arches of Nature. Let us all descend.

(They do so ; and on seeing the Delta on the Pedestal, they give the Sign of Adoration, exclaiming Jah, Baal, On and give the Token and Answer.)

Cond.—Let us bear up this Delta ; it is a counterpart of that suspended in the Orient of the Temple, and is of importance. *(They return.)*

Orator.—Mark the perfect man, and behold the upright ; for the end of that man is peace, for thus saith the Lord. Mine eyes shall be upon the perfect man.

M. W.—Companions, what is this—a Delta ? This must be the Sacred Symbol of the Patriarch Enoch ; your discovery is indeed important.

Orator.—Let us give thanks to the Lord who hath given us the Treasures of Darkness, and the Hidden Riches of Secret Places.

M. W.—!!! To order, Sir Knights.

(All give the Signs of Admiration and Adoration.)

M. W.—*(Interlaces the Deltas, making them form a Six Pointed Star.)* Rejoice, companions, the Lost Word is recovered ; here, on the intersecting Triangles, our eyes are blessed with the sight of that Omnic Word, even as it was revealed to the Patriarch Enoch, before the flood. I will now, with the assistance of my officers, and as the representative of our Ancient Grand Hierophant Osiris, communicate it to you ; but, before I do so, I must impress most solemnly upon your mind, that it is a serious and important trust, which you are sacredly to guard.

(Words that are given on the Triple Triangle. Y. H. V. H.)

There are two Jewels belonging to this Degree. The intersecting Triangles forming a six pointed star, with the mysterious characters, is a perfect representation of the Signet of our Ancient Grand Hierophant,

which for ages has been the subject of profound veneration among the nations of the East.

The Intersecting Deltas are emblematic of Fire and Water ; Prayer and Remission ; Creation and Redemption ; Life and Death ; and Resurrection and Judgment ; and denote that the Mason who is worthy of this Sacred Degree, should fulfil his duty to God and to man ; and fill with justice, truth and honor, his place in creation, wherein T. S. A. O. T. U. has been pleased to place him.

The sacred Jewel is a representation of the Hieroglyphics upon one side of the Cubical Stone, which you and your companions discovered, closing the aperture to the sacred vault, and is the particular mark of this Degree. It is the Triple Tau, a figure of five lines thus (69), as T. upon H., it is symbolical of the Union between the Father and the Child, the letter H. representing Jehovah, the Father. Again, the T. H. is explained as being a mark which designates those who know and worship the true Name of God.

Among the Egyptian Brethren it was named Nilometer, and was used to measure the height of the waters of the Nile and their annual overflowing.

You also perceived upon the Cubical Stone certain other Hieroglyphics, which are used as a means of secret correspondence between Masons of this Degree, and are thus explained :

(70)

My Brethren, now you are truly Master Masons, and in full possession of those secrets, and the Word of a Master Mason, which was lost to the Craft by the untimely death of him who was the personification of Truth and Integrity. I will also instruct you in the manner of working yourselves into a body of

Master Masons in Foreign countries, which varies from our mode, for though Masonry is universal, and has but one object, it differs in details in divers countries of the world.

(71)

You see Brothers that in our Chapters, Senates and Councils the true Masonic Light and History is explained ; leading step by step to Truth, Light, and Knowledge. Go, salute the Sir Knights Junior and Senior Wardens, and satisfy them that you are in possession of the secrets of a Sacred or Royal Arch Mason. (*This is done.*)

M. W.—Let the Neophyte approach the altar. To Order Sir Knights !!! !!! !!! Captain of the Guard, make the usual proclamation.

Capt. Guard.—T. T. G. O. T. S. A. O. T. U., under the auspices of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis 96° sitting in the Valley of Canada, I proclaim Brother _____ admitted a Royal Arch Mason, and a member of the Degree of the Royal Arch of Enoch.

M. W.—Together, Sir Knights. !!! !!! !!!

You will now listen to the Knight Orator. !

HISTORY.

Orator.—Brother, the Antique Legends of Masonry, which date back forty centuries, have descended to us fortified by unquestionable authenticity, through the Patriarchs of our Ancient Rite, Hierophants and Priests of Egypt, that land of mystery, of science, and of practical, operative Masonry, where to this day wonders of Masonic Art, still towering to Heaven their gigantic heads, as incontrover-

tible proofs of the antiquity of our Order. We are told that the Patriarch Enoch was born in the year of the world six hundred and twenty-two, that he lived three hundred and sixty-five years, and that he walked with God, and that he was not ; for God took him. We are also informed that Enoch, filled with the love and fear of T. S. A. O. T. U., strove to direct the minds of men in the paths of honor, truth and wisdom, but in vain ; for the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. Enoch overwhelmed with grief on account of the wickedness of mankind, supplicated God to bring them into the paths of Light and Truth, that they might know, fear and love the Holy Name of Deity.

While thus pondering how to rescue the human race from their sins and the punishment due to their crimes, he had a vision that the Deity in visible shape appeared unto him, saying, " Enoch, thou hast long yearned to know my true name ; arise, follow me, and it shall be revealed to you ! " Then it appeared to Enoch as if he was taken up on the wings of the winds, and in an instant transported to the base of a mountain of the form of a Delta whose top was hid in the Heavens, and appeared to reach the stars. There he perceived amidst the clouds, in letters of brilliant light, the Mysterious, Omnific Word, whose pronounciation was then and there made known to him. Suddenly he found himself descending perpendicularly into the bowels of the earth, passing through nine subterranean apartments, each roofed with an arch, the apex of each forming a keystone, having inscribed on it mysterious characters, emblematic of nine names or attributes, by which Deity was known to our ancient Brethren.

In the ninth and lowest arch he perceived a pedestal of marble, on which was a triangular plate of gold,

surrounded by rays of brilliant light, on which was engraven the same Mysterious, Omnific name revealed to him on the mountain. Upon awakening, Enoch accepted his vision as an inspiration from Heaven, and travelled in search of the mountain he saw in his vision. Way-worn and weary, he rested in a strange land now called Arabia, then already populous with the descendants of Adam. With the assistance of his son Methuselah and a good and wise man, a Hierophant of the land, he constructed in the bowels of the earth nine apartments, each roofed with an arch, and having a keystone with mysterious characters upon it, even as he beheld them in his vision.

This labor being completed, he made two deltas of purest gold, engraving upon each the mysterious characters. One of the deltas he placed upon a pedestal of marble, which he erected in the deepest arch, as had been shown in his dream—the other he retained. The Patriarch Enoch to insure the sacredness of the Golden Delta thus deposited in the ninth arch required and each took a solemn oath not to reveal its location to any one in the world or to re-enter it except in the presence of the other two.

Having accomplished this labor, he closed the aperture at the top with a square stone, having engraved on its sides the hieroglyphics which you have this day had interpreted to you.

That the knowledge of this sacred spot and the treasure it contained might survive the flood, which Enoch knew would soon overwhelm the world in one vast sea of ruin, he raised two columns on the hill—one of brass to resist water, the other of granite to withstand fire. On the column of granite he inscribed a description of the subterranean arches, on the other the rudiments of the arts and sciences.

The column of granite was swept into a shapeless mass by the flood, but that of brass stood firm for ages after the Deluge.

Shortly before his translation Enoch gave to his Son Methuselah the Delta with strict charge to give it to his grandson Noah ; this was accomplished according to his desire. In the year of the world 1656 Noah entered the Ark, with his three sons, and, with their families, were, by Divine will, preserved from the deluge that destroyed the rest of the human race.

About the year 2188, before Christ, Mizraim, the grandson of Ham, led Colonies into Egypt, and laid the foundation of the Kingdom of Egypt, which lasted 1,663 years. Mizraim carried with him the sacred Delta of the Patriarch Enoch, which he confided to the care of the Hierophants, who deposited it in the Holy Chamber of one of their Temples.

After the lapse of centuries, when building a Temple in Memphis in honor of Isis, the workmen discovered in quarrying for the material a rock-cut subterranean gallery having nine arches and in which was found a delta corresponding to the one delivered by Mizraim to the care of the Hierophants. Whereupon orders were given to have similar chambers constructed in connection with the Temple of Isis then in process of erection, and in due time completed, and the golden delta found in the rock-cut gallery transferred to the Temple at Memphis near the great pyramid, thus fulfilling the vision of the Patriarch Enoch of being at the base of a mountain in the form of a delta and then descending into the bowels of the earth and into a subterreanean apartment containing nine arches.

From the time of Enoch the true pronounciation of the Sacred Name remained unknown, until the Al-

mighty was pleased to reveal it to the prophet Moses, when he commanded him to go unto Pharaoh, and cause him to send forth the children of Israel out of bondage, saying unto him :

“I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters—for I know their sorrows.

“And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land unto a good land and large—unto a land flowing with milk and honey ; unto to the place of Canaanites, and the Hittites, and the Amorites, and the Perrizzites, and the Hivites, and the Jebusites.

“Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

“And God said unto Moses, I AM THAT I AM ; and he said : Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

CLOSING.

Is the same as opening, except it is declared closed with form by the Most Wise.

THE SECRET VAULT.

THE FOURTEENTH DEGREE

OF THE

ANCIENT AND ACCEPTED

Egyptian Rite of Memphis, 96°.

TO OPEN.

M. W.—!!! !!! !!! Sir Knight Senior Warden ! what is your duty in this Secret Vault ?

S. W.—Most Wise, it is to protect our mysteries against the intrusions of the profane.

M. W.—Have you taken measures to that effect ?

S. W.—The Sentinel is at his post, and we are in security.

M. W.—Since it is so, satisfy yourself that all present are Knights of the Secret Vault.

S. W.—Sir Knights of the South Valley, to order!!!
(*All in the South rise.*)

J. W.—Sir Knights in the North Valley, to order!!!
(*All in the North rise.*)

S. W.—Sir Knight Conductor ! you will receive the Covered Word of the Secret Vault, from the Knights in the South, and give it to me.

J. W.—Sir Knight Captain of the Guard ! you will receive the Covered Word of the Secret Vault from the Knights in the North, and give it to me.

[*Covered Word given on the five points of fellowship (72).*]

Pass Words of the Arches. (73)

(*This is done, and reported to the Most Wise, as follows :*)

S. W.—Most Wise, all in the South have given the Pass Word.

J. W.—Most Wise, all in the North have given the Pass Word.

M. W.—'Tis well, Sir Knight Senior Warden ! are you a Knight of the Secret Vault ?

S. W.—The Signet of our Ancient Grand Hierophant has been made known to me.

M. W.—What is that Signet ?

S. W.—The Interlaced Deltas, forming a six-pointed star, with the mysterious characters engraved thereon.

M. W.—What do these characters express ?

S. W.—The Lost Word of a Master Mason.

M. W.—Sir Knights Senior and Junior Wardens ! inform the Sir Knights in your respective Valleys that I am about to open ——— Chapter, No. —, on the Fourteenth Degree of Masonry, for the diffusion of Light and Truth.

S. W.—Sir Knights in the South Valley ! take notice that the Most Wise is about to open ——— Chapter, No. —, on the Fourteenth Degree of Masonry, for the diffusion of Light and Truth.

J. W.—Sir Knights of the North Valley ! take notice that the Most Wise is about to open ——— Chapter, No. —, on the Fourteenth Degree of Masonry, for the diffusion of Light and Truth.

M. W.—To order, Sir Knights ! Observe the Orient, and attend to giving the Signs. (*The Signs are then given, after which the M. W. proceeds as follows.*) Accordingly in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare ——— Chapter, No. —, opened on the Fourteenth Degree of Masonry, in Due and Ancient Form. Sir Knight Orator, attend to the Altar, and display the Sacred Book of Laws !

Sir Knight Guard of the Tower, inform the Sir Knight Sentinel, and if there be any visiting Sir Knights, invite them to enter.

RECEPTION.

M. W.—Sir Knight Captain of the Guard, you will ascertain if any candidates are in waiting, and for what Degrees.

(*Capt. Guard goes to the door, receives the answer, and reports to the Most Wise as in the Fourth Degree.*)

M. W.—Sir Knight Conductor ! how should a Neophyte be prepared to receive the Degree of the Secret Vault ?

Cond.—As a Knight of the Royal Arch.

M. W.—Direct that that duty be performed.

Cond.—Sir Knight Captain of the Guard by command of the Most Wise, you will repair to the Reception Room, where you will find Sir Knight ———, in waiting for this Degree, and when duly prepared, alarm the Chapter.

(The Captain of the Guard retires, clothes the Neophyte and gives the alarm !!! !!! !!!)

Guard Tower.—Most Wise, an alarm at the door of our Chapter.

M. W.—Sir Knight Conductor, attend to the alarm, and ascertain the cause.

Cond.—*(Opens the door.)* Who comes here.

Capt. Guard.—A Neophyte, who has been duly initiated an Entered Apprentice, passed as Fellow Craft, raised to the Sublime Degree of Master Mason, received as Discreet Master, made a Perfect Master, assisted, as Sublime Master, at the obsequies of the Illustrious Dead, advanced to the Degrees of Just Master, Master of the Temple, Master Elect, Grand Master Elect, Sublime Master Elect, Master of Geometry, has descended through the Nine Arches into the bowels of the earth, and discovered the Delta of Enoch, by means of which the Lost Word of a Master Mason was brought to light, and now desires more light and truth in Masonry by being created a Knight of the Secret Vault.

Cond.—*(To Neophyte.)* Is this an act of your own free will and accord?

Neophyte.—It is.

Cond.—Sir Knight Captain of the Guard is the Neophyte worthy and well qualified.

Capt. Gu.—He is.

Cond.—Duly and truly prepared?

Capt. Guard.—He is.

Cond.—Why does he aspire to this privilege.

Capt. Guard.—That he may improve himself in the knowledge of Masonry, and be the better enabled to disseminate Wisdom, Virtue and Truth.

Cond.—By what right does he expect to receive this Degree?

Capt. Guard.—By benefit of the Sacred Word of a Knight of the Royal Arch.

Cond.—(*To Neophyte.*) Give it to me.

Neophyte.—[*Gives Word outside the door on Triple Triangle (74).*]

Cond.—The Word being right, and the Neophyte in possession of these necessary qualifications, I will inform the Most Wise of his request.

(*Cond. shuts the door, and addresses the Most Wise.*)
—Most Wise, the alarm was caused by a Neophyte, who has been duly initiated an Entered Apprentice, passed as Fellow Craft, raised to the sublime Degree of Master Mason, received as Discreet Master, made a Perfect Master, assisted as Sublime Master at the obsequies of the Illustrious Dead, advanced to the Degrees of Just Master, Master of the Temple, Master Elect, Grand Master Elect, Sublime Master Elect, Master of Geometry, has descended through the nine Arches into the bowels of the earth, and discovered the Sacred Delta of Enoch, by means of which the Lost Word of a Master Mason was brought to light, and now desires more light and truth in Masonry by being created a Knight of the Secret Vault.

M. W.—Is this an act of his own free will and accord?

Cond.—It is, Most Wise.

M. W.—Is he worthy and well qualified?

Cond.—He is, Most Wise.

M. W.—Is he duly and truly prepared?

Cond.—He is, Most Wise.

M. W.—Why does he aspire to this privilege?

Cond.—That he may improve in the knowledge of Masonry, and be the better enabled to disseminate Wisdom, Virtue, and Truth.

M. W.—By what right does he expect to receive this Degree ?

Cond.—By benefit of the Sacred Word of a Knight of the Royal Arch, which he has given.

M. W.—He having given the Word, and being in possession of these qualifications, it is my order that he be admitted into this Secret Vault, in Due and Ancient Form.

(Music plays. Conductor opens door. Capt. Guard leads Neophyte into the Chapter and places him between the Columns.)

M. W.—Sir Knight Captain of the Guard, whom do you conduct ?

Capt. Guard.—A Knight of the Royal Arch, who desires more light and truth.

M. W.—*(To Neophyte.)* Are you an Entered Apprentice ?

Neophyte.—I am.

M. W.—Give the Sign and Word to the Junior Warden.

M. W.—Are you a Fellow Craft ?

Neophyte.—I am.

M. W.—Give the Sign and Word to the Senior Warden.

M. W.—Are you a Master Mason ?

Neophyte.—I am.

M. W.—Give the Grip, Sign, and Word to the Junior Warden.

(Neophyte gives them, and the Capt. Guard, each time, whispers in his ear, "Louder," till he pronounces the Real Word, when all rush on him with swords.)

M. W.—What have you done? You affright us, my Brother, by speaking the Word so loud. We are always to punish the indiscreet who speak the Word so loud, for fear the profane should hear it; but as you did it indiscreetly with good intent, we forgive you. Are you a Discreet Master?

Capt. Guard.—(*Answering for the Neophyte.*) I have with the brethren shed tears at the grave of our Grand Hierophant.

M. W.—Give the sign and word to the Sir Knight Senior Warden.

Neophyte gives the sign by (75)

S. W.—Answers by (76)

Neophyte.—(77)

S. W.—(78)

M. W.—Are you a sublime Mason.

C. of G.—(*Answering for Neophyte*) I have assisted at the obsequies of the Illustrious Dead.

M. W.—Give the Sign to the Sir Knight Junior Warden.

Neophyte—(79)

M. W.—Are you a Past Master?

Neophyte.—I am.

M. W.—Give the sign.

Neophyte.—(80)

M. W.—Are you a Master of the Temple?

Neophyte.—I am.

M. W.—Give the sign.

Neophyte.—(81)

M. W.—Are you a Master Elect.

Neophyte.—I am.

M. W.—Give the sign.

Neophyte.—(82)

M. W.—Are you a Grand Master Elect ?

Neophyte.—I am.

M. W.—Give the sign.

Neophyte.—(83)

M. W.—Are you a Sublime Master Elect ?

Neophyte.—I am.

M. W.—Give the sign.

Neophyte.—(84)

M. W.—Are you a Master of Geometry ?

Neophyte.—I am.

M. W.—Give the sign.

Neophyte.—(85)

M. W.—Are you a Knight of the Royal Arch.

C. of G. (answering for Neophyte.) I have descended through the Nine Arches into the bowels of the earth, where I discovered the Sacred Delta of Enoch, by means of which the Lost Word of a Master Mason was brought to light.

M. W.—Give the Sign and Lost Word to the Sir Knight Senior Warden. (86)

M. W.—We are pleased with your proficiency in the Ancient and Accepted Egyptian Rite of Memphis 96° ; retire my brother, and in due time you shall receive that which you are in search of.

(Neophyte is led out by the Capt. of the Guard.)

M. W.—Sir Knights, do you consent that the Sir Knight be admitted to this Degree ?

(They consent, by the Sign of the Secret Vault, which is the Master Mason's Penal Sign given three times.)

M. W.—Sir Knights you will take your stations at the Nine Arches.

(Senior Warden goes to the first Arch. Junior Warden goes to the second Arch. Capt. of Guard, as soon as he enters, goes to the third Arch.)

M. W.—Sir Knight Conductor, admit the Neophyte.

Cond. opens the door saying : It is the order of the Most Wise that the Neophyte be admitted to this Secret Vault.

(The Neophyte is brought in hoodwinked.)

Cond.—Let us advance through the Arches.

S. W.—Who comes here ?

Cond.—A Knight of the Royal Arch, who desires more light and truth in Masonry, by being created a Knight of the Secret Vault.

S. W.—Give me the name of the first Arch.

Cond.—(87)

S. W.—What does it mean ?

Cond.—First Principle, Unity or Beginning. *(Gives Entered Apprentice Sign.)*

S. W.—Pass on to the second Arch.

J. W.—Who comes here ?

Cond.—A Knight of the Royal Arch, etc.

J. W.—Give me the name of the second Arch.

Cond.—(88)

J. W.—What does it mean ?

Cond.—Existence. *(Gives Fellow Craft's Sign.)*

J. W.—Pass on to the third Arch.

Capt. Guard.—Who comes here ?

Cond.—A Knight of the Royal Arch, etc.

Capt. Guard.—Give me the name of the third Arch.

Cond.—(89)

Capt. Guard.—What does it mean ?

Cond.—*GOD.* (*Gives Master Mason's Sign.*)

Capt. Guard.—Pass on to the fourth Arch.

Orator.—Oh Lord God, behold Thou hast made the Heaven and the Earth, by Thy great power. Thou showest loving kindness unto thousands, and recompenseth the iniquity of the father into the bosom of their children after them ; The Great, the Mighty God ; the Lord of Hosts is His name ; Great in Counsel, and Mighty in Work ; for Thine eyes are upon all the ways of the sons of men ; to give every one according to his ways and according to the fruit of his doings. Which has set signs and wonders in the land of Egypt, even unto this day.

R. S. W.—(*At Fourth Arch, where he had gone during the above.*) Who comes here ?

Cond.—A Knight of the Royal Arch, etc.

S. W.—Give me the name of the fourth Arch.

Cond.—(90)

S. W.—What does it mean ?

Cond.—Immortality. (*Gives Sublime Master's Sign.*)

S. W.—Pass on.

J. W.—(*At fifth Arch*) Who comes here ?

Cond.—A Knight of the Royal Arch, etc.

J. W.—Give me the name of the Fifth Arch.

Cond.—(91)

J. W.—What does it mean ?

Cond.—Fortitude. (*Gives Sign of Admiration.*)

J. W.—Pass on.

Capt. Guard.—(*At Sixth Arch.*) Who comes here ?

Cond.—A Knight of the Royal Arch, etc.

Capt. Guard.—Give me the name of the Sixth Arch.

Cond.—(92)

Capt. Guard.— What does it mean ?

Cond. Toleration. (*Gives Sign of Adoration.*)

Capt. Guard.—Pass on.

S. W.—(*At the seventh Arch.*) Who comes here ?

Cond.—A Knight of the Royal Arch, etc.

S. W.—Give me the name of the seventh Arch.

Cond.—(93)

S. W.—What does it mean ?

Cond.—Lord, or Power.

S. W.—Pass on.

J. W.—(*At eighth Arch.*) Who comes here ?

Cond.—A Knight of the Royal Arch, etc.

J. W.—Give me the name of the eighth arch.

Cond.—(94)

J. W.—What does it mean ?

Cond.—Mercy.

J. W.—Pass on.

Capt. Guard.—(*At ninth Arch.*) Who come here ?

Cond.—A Knight of the Royal Arch, etc.

Capt. Guard.—Give me the name of the ninth Arch.

Cond.—(95)

Capt. Guard.—What does it mean ?

Cond.—Joy.

Capt. Guard.—Pass on.

Cond.—Having given the necessary Words, I will now demand admittance for you within the Secret Vault.

(*Battery.*—!!!—!!!—!!!)

M. W.—Who approaches this Secret Vault ?

Cond.—A Knight of the Royal Arch, who having passed through the preceding Degrees, and given the necessary Words of the nine Arches, desires further light and truth in Masonry, by receiving the Degree of Secret Vault.

M. W.—Admit him. (*This is done.*) Sir Knight, before advancing further, it is necessary that you assume the obligation which all Knights of the Secret Vault have done before you, and I reiterate the assurance given you in the previous Degrees, that there is nothing contained in it that will conflict with your duties to God, your family, or your country. Will you proceed ?

Neophyte.—That is my desire.

M. W.—To Order, Sir Knights ! Let the triangle be formed.

M. W.—(*Say I, pronounce your name in full and repeat after me.*)

— — — — —
OBLIGATION.

I, — — —, swear that I will not unlawfully reveal any of the mysteries of this Degree of Secret Vault, to any person, unless I know him to be a Knight of the Secret Vault, or within the body of a Chapter of this jurisdiction.

I do furthermore swear that I will never take up arms against my country, or enter—either directly or indirectly—into any conspiracy or cabal against the same.

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

will never 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 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 pain, and in the common vicissitudes of life.

I furthermore here repeat my Master Mason's Obligation, and swear that I will not lie with my brother's wife, nor dishonor his mother, sister, daughter, nor any female member of his family, knowing them to be such.

To all these points I do most solemnly and sincerely promise and swear, without any hesitation, mental reservation, or self-evasion of mind in me whatever, under no less a penalty than that of a Master Mason's three times inflicted. Amen.

M. W.—Arise, Sir Knight, and proceed on your journey.

(A great noise is heard.)

M. W.—Why this confusion ?

S. W.—Most Wise, the Profane have broken down the walls of the City, slain our young men, and old men, seized upon our women, and have polluted the Holy Temple of the Lord ; and we fear they will penetrate this Secret Vault, and carry off our Sacred Delta.

M. W.—*(To Neophyte.)* Will you risk your life to protect the Secrets and Treasures you have been entrusted with ?

(Neophyte answers. He is then hoodwinked.)

M. W.—Arise, Priests of the Temple ; let not the

Profane desecrate this holy place, nor enter within the Temple.

(Noise is heard again.)

M. W.—Who will guard this Secret Vault and the Sacred Delta ?

Capt. Guard.—*(For Neophyte.)* I will.

M. W.—Then remain and do so, whilst we endeavour to punish those who desecrate the Temple of the Most High.

(Noise is heard again. The Neophyte is left alone with the Captain of the Guard.)

S. W.—*(Approaches Neophyte.)* Where is the Sacred Delta concealed ? Give it to us !

Capt. Guard.—*(For Neophyte.)* I will not betray the trust reposed in me.

S. W.—Then you shall die, and your companions we will carry into captivity. Give up the Delta !

Capt. Guard.—*(For Neophyte.)* I prefer death to a violation of honor.

S. W.—Then die ! *(He is knocked down with the Setting Maul.)*

(They leave Neophyte. M. W. and others return to him.)

M. W.—What is this ! Our companion slain ! He, like our Ancient Grand Hierophant has lost his life in defence of Honor. Bear hence the body of our Brother.

(He is taken outside of Arches on a Bier, and put in the West.)

M. W.—Let the Neophyte approach the Orient.

(The Neophyte advances to the Orient.)

M. W.—Sir Knight and Brother, the Degree of Secret Vault is founded on events connected with the

death of Our Ancient Grand Hierophant Osiris, and the temporary triumph of Typhon, the Prince of the Profane, and during which the people were thrown into the bondage of Darkness and Superstition. After the destruction of the Holy Temple of Truth, some of the Knights of the Secret Vault bethought them of the Sacred Delta. Upon repairing in the dead hour of night to the ruins of the Temple, they found that the way which led down to the vault had not been discovered, nor the slab of stone which covered it discovered; but upon it they found the dead body of Anubis, the faithful companion of the Grand Hierophant. He had been entrusted with the custody of the Secret Vault, and rather than betray his trust had sacrificed his life. They then placed the body of Anubis beside the Cube Stone and having performed the rites of sepulture over the inanimate remains of the faithful Knight, they covered the opening of the vault with rubbish, and it was resolved never again to write the Ineffable Name till the false and treacherous Prince of the Profane was overthrown, but to substitute the word which I will confide to you with the Sign and Grip.

Sign.—Master Mason's Penal Sign three times.

Covered Word.—(96).

Grip.—(97).

Sacred Word.—(98).

M. W.—You will salute the Sir Knights Junior and Senior Wardens. (*This is done.*)

M. W.—Let the Neophyte approach the Altar. To Order, Sir Knights! Captain of the Guard, make the usual proclamation.

Capt. of Guard.—T. T. G. O. T. S. A. O. T. U., under the auspices of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis 96°,

I proclaim Brother —— admitted a member of the Degree of Secret Vault.

M. .—Together, Sir Knights ! (*Battery !!!—!!! —!!!*)

You will now listen to the Sir Knight Orator !

HISTORY.

Orator.—Sir Knight, the Ancient and Accepted Egyptian Rite of Memphis taught the Patriarchs of antiquity to render homage to T. S. A. O. T. U. It has for its basis the belief in the existence of God, and the immortality of the soul ; and for its aim the practice of benevolence and virtue.

It is the fraternal chain that links the brethren together in the bonds of FAITH in GOD ; of CHARITY, which extendeth beyond the grave : and of HOPE in a glorious immortality in the hereafter.

These Degrees are founded on a knowledge, belief and adoration of the Sacred Word or name of God, which is the foundation of every branch of Masonry.

In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD.

The ancient Patriarchs and Hierophants recognised a number of mysterious or cabalistic names by which they expressed the attributes of Deity, namely ; Three names of three letters each, JAH, BEL, and AUN, more generally called ON ; three names of five letters each, ELIAH, JOHEB, and JOBEL ; three names of seven letters each, SHADDAI, ADONAIH, and JAKINAI ; and three names of nine letters each, JEHABULUM, ELEHANNAN, and !!! !!! !!! These letters being combined give the number of signs, and are thus explained : $3 \times 3 = 9$, $3 \times 5 = 15$, $3 \times 7 = 21$, $3 \times 9 = 27$.

Then adding 9, 15, 21, and 27, the amount is seventy-two, being the number of the cabalistic names of God, the knowledge of which imparted to the possessor magical powers.

You are already acquainted with the fact that the true pronunciation of the name of God was revealed to Enoch, and that he engraved the letters composing that name on a triangular plate of gold. The name was represented by the four Hebrew consonants. The vowel sounds of this language being represented by points placed above the consonants composing the mysterious word, at different ages received different pronunciations. Hence, though the method of writing this word remained uniform, its pronunciation underwent many changes. These changes constitute what are termed the different ages of Masonry. These are the three ages of Masonry, and are thus estimated. After the death of Enoch the Ineffable Name was pronounced by

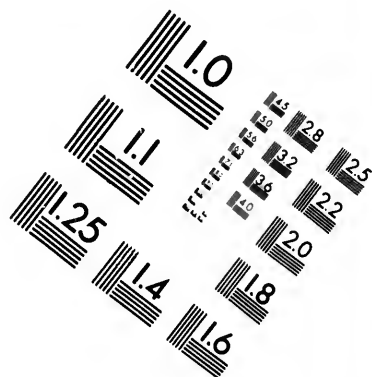
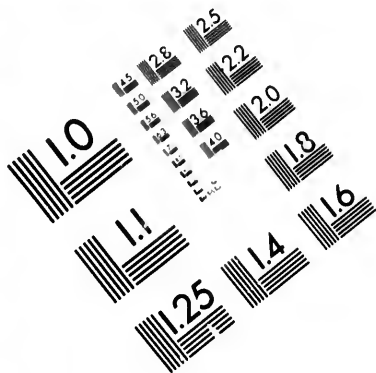
Methuselah, Lamech, and Noah,	} Juha, (Ye-haw)	} 3 ages.	Shem, Araphaxed, Salah, Eber, Peleg,	} Jeva, (Ye-waw.)	} 5 ages.
Reu, Serug, Nahor, Terah, Abraham, Isaac, Judah,	} Jova, (Yo-waw.)	} 7 ages,	Hezron, Ram, Amldab, Nasshou, Salmon, Boaz, Obed, Jesse, David,	} Jevu, (Yay-wo.) Jevah, (Yay-wa.) Johe, (Yo-hay.) Jehovah, (Ye-ho-waw.)	} 9 ages.

The true pronunciation of the name was revealed to Enoch, Jacob and Moses, and on that account are not named in this enumeration. The perfect number is thus formed. The number of corrupted words is 9. The ages of Masonry, 3, 5, 7, 9—24, multiplied by 3, gives the product 72 ; to this add 9, the number

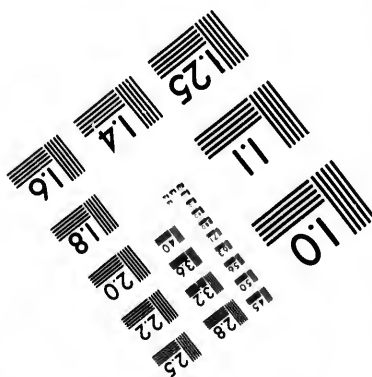
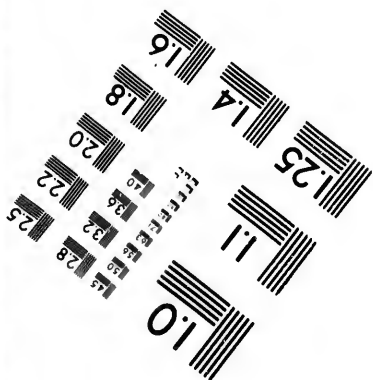
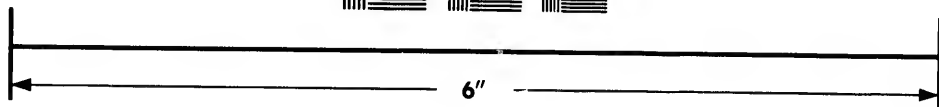
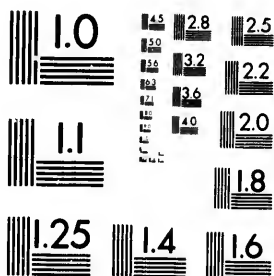
of corrupted words, the amount is 81, which is the age of a Knight of the Secret Vault. The mysterious words which you received in the preceding Degrees, are all so many corruptions of the true name of God, which was engraved on the triangle.

Moses did not ask for the true name of God, but for the true pronunciation of it, which had been lost through the wickedness of mankind. It was enacted in the Mosaic Law, that if any one expressly mentioned the name of Jehovah blasphemously, he should be stoned to death. Upon this account the name has always been called SHEM-HAM-PHOROSH, the unutterable name.

This ends the Degree of the Secret Vault. It has taught you that in all ages, though the world was sunk in darkness, superstition and ignorance, Masonry has ever pointed to the S. A. O. T. U. and preserved the knowledge of His Holy Name, that it taught the Patriarchs and Hierophants of old, as it teaches you to-day to sacrifice your life rather than your honor or integrity. May you then ever strive to emulate the courage and zeal in the cause of Truth and Righteousness, displayed by our Ancient Brethren. So shall our beloved institution be honored by the world, and our Sanctuary be blessed by Heaven; and the light of our truth shine forth as the morning star in the midst of darkness; as the sun shining upon the Temple of the Most High; and as the rainbow giving light in the bright clouds; as the flavor of roses in the spring of the year; as lilies by the waters, and as the frankincense tree in summer; as fire and incense in the censer, and as a vessel of gold set with precious stones; as a fair olive tree budding forth fruit, and as a cypress which groweth up to the clouds. And when the robes of death are placed upon us, may they prove to be the garments of perfection to the



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All Seeing Eye of the S. A. O. T. U., that He may appoint each of us guardians of his resplendent Sanctuary of Truth, and to an everlasting life, where is love, and peace, and joy unspeakable, in the Divine presence of Him who was, who is, and who ever shall be, world without end, Amen. So mote it be.

CLOSING.

Is the same as opening. Except it is declared closed without form by the Most Wise.

KNIGHT OF THE FLAMING SWORD.

FIFTEENTH DEGREE

OF THE

ANCIENT AND ACCEPTED EGYPTIAN RITE OF MEMPHIS, 96°.

Password	(99)
Answer	(100)
Sign	(101)
Grip	(102)

KNIGHT OF MEMPHIS.

SIXTEENTH DEGREE

OF THE

ANCIENT AND ACCEPTED EGYPTIAN RITE OF MEMPHIS, 96°.

Password.....	(103)
Sacred Word.....	(104)
Sign	(105)
Grip	(106)

KNIGHT OF THE ORIENT.

THE SEVENTEENTH DEGREE

OF THE

ANCIENT AND ACCEPTED
EGYPTIAN RITE OF MEMPHIS, 96°.

Password	(107)
Sign	(108)
Answer	(109)
Grip	(110)

THE INTRODUCTION.

Mackay in his Lexicon of Free-Masonry, states that "the Degree of Rose Croix is one of the most important and generally diffused of the higher degrees of Masonry. It is to be found in several of the principal Rites, and even in those in which it does not exist by name, its place is, for the most part, supplied by some others whose symbolic allusions do not differ materially from it. In relation to its Origin, Masonic writers have made many conflicting statements ; some giving it a much higher antiquity than others, but all agreeing in supposing it to be one of the earliest, if not the very earliest, of the higher degrees."

Baron Westerode holds that the Degree was founded in 1188, in Palestine, by Comesius, an Egyptian Priest, who had been converted to Christianity, and that Prince Edward, the son of Henry III., was admitted into the Order by Raymond Lulle in 1196.

Oliver states that the Degree was known, and that "it existed as a Cabalistic Science from the earliest times in Egypt, Greece and Rome, as well as among the Jews and Moors in times more recent.* In the words of Mackay, "no matter, however, where precisely it received its origin, nor who has the honour of being its inventor, it is at least certain that the Degree of Rose Croix is to be placed among the most ancient of the higher degrees of Masonry.† The

* Oliver's Landmarks, Vol. ii. p. 81, U, 35.

† Mackay's Lexicon, p. 377, E, 1872,

Symbols of the Degree are all most important as well as of unquestional Ancient Origin.

The *Cross* in the present day among Christian nations has become indissolubly associated with the Christian religion as a most sacred symbol, and many would, doubtless, question the historical accuracy of connecting this symbol with a Rite that claims to have had its principal seat amid the magnificent temples of Memphis, near the great pyramids of Egypt. But as a matter of fact the *Cross* was known in ancient times as a symbol of eternal life, and "is to be found in use even among the Egyptians with that signification long before the days of Moses. While the *Rose* in ancient mythology was consecrated to Harpocrates, the God of Silence, and in the Egyptian mysteries the Hierophant wore a crown of roses.

Ragon in explaining the jewel of a Knight of the *Rose Croix*, says "that as the *Cross* was in Egypt an emblem of immortality, and the *Rose* of secrecy, the *Rose* followed by a *Cross* was the simplest mode of writing the "secret of immortality."

The *Eagle* is found as a symbol of great antiquity. In Egypt, in Persia, and in Greece, this bird was sacred to the Sun. Among the Pagans it was an emblem of Jupiter, and with the Druids it was a symbol of their Supreme God. In Scripture a distinguished reference is in many instances made to the *Eagle*; especially do we find Moses representing Jehovah as saying, in allusion to the belief that this bird assists its feeble young in their flight by bearing them upon its own pinions—"Ye have seen what I did to the Egyptians, and how I bore you on eagle's wings and brought you unto myself."*

The *Pelican* was formerly supposed to wound its own breast to feed its young, and is taken, not in-

* Mackay's Lexicon of Free Masonry, p. 380, E. 1872.

appropriately, as an emblem of the highest type of self-sacrifice, devotion and *benevolence*. Ragon says "that in the hieroglyphic monuments the Eagle was the Symbol of a Wise Man, and the Pelican of a Benevolent one; and, therefore, he thinks that the Eagle and Pelican of the Rose Croix are intended to symbolize Perfect Wisdom and Perfect Charity."

Thus then, this Sublime Degree deals with the very foundations of all Masonry, viz., Faith in God, T. S. A. O. T. U.; Hope of a Glorious Immortality beyond the Grave; and that

Charity which suffereth long and is kind, that

Charity which envieth not, that

Charity which vaunteth not itself—is not puffed up, that

Charity which never faileth and is greatest of the Divine virtues given to man.

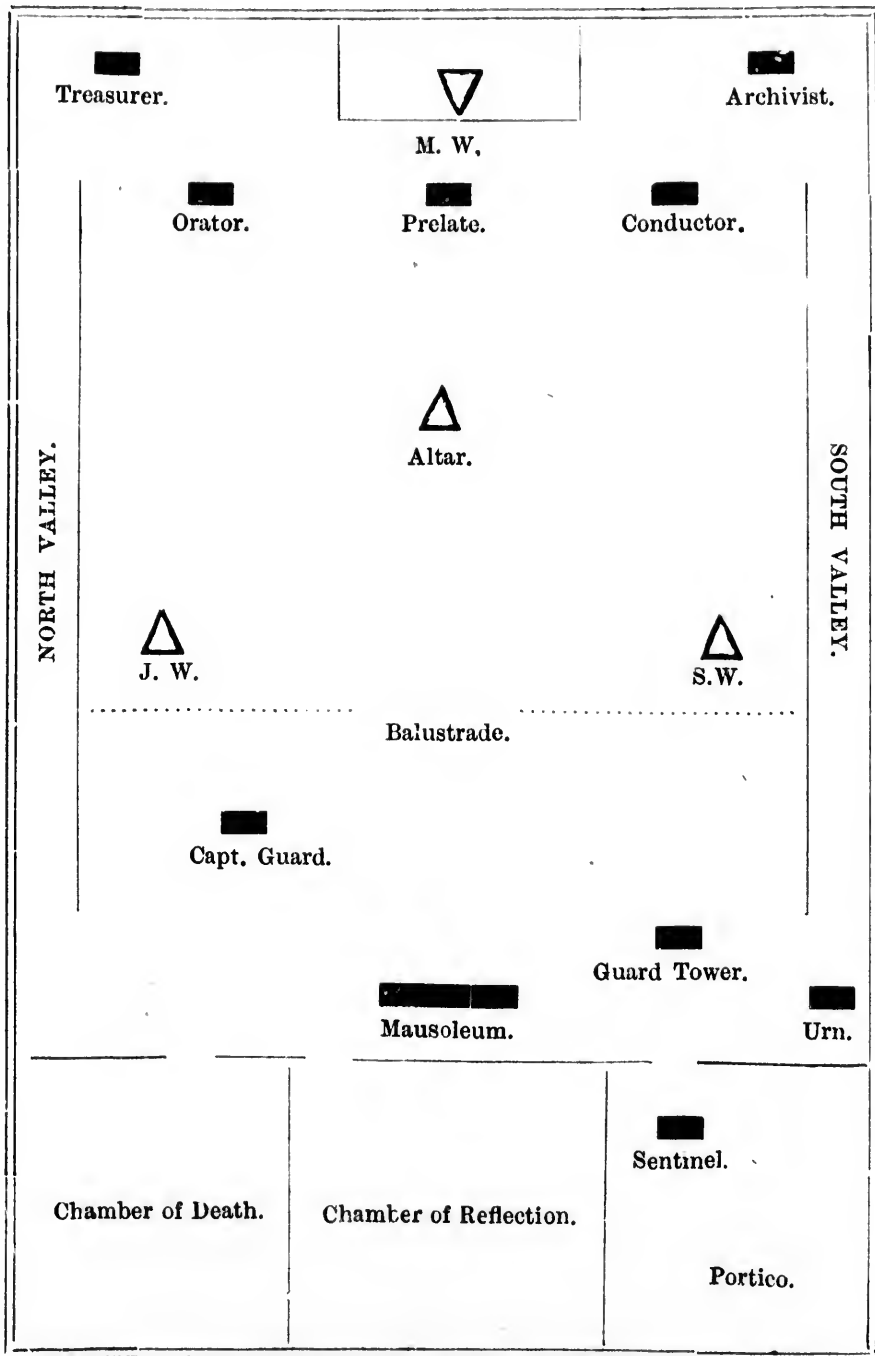


DIAGRAM OF CHAPTER.

ist.

SOUTH VALLEY.

Jrn.

KNIGHT OF THE ROSE CROIX.

THE EIGHTEENTH DEGREE

OF THE

ANCIENT AND ACCEPTED

Egyptian Rite of Memphis, 96°.

As all business of the Rose Croix Chapter is done in this Degree, the Chapter must always be opened and closed in this Degree, and when labor is to be done in any other Degree, the M. W. will call up the Chapter, and declare the labor of this Degree suspended for the purpose of opening on such other Degree as he may wish to open for Work or Instruction.

Three apartments are used. The first is a Chamber of Reflection, hung with black. The second apartment represents the Womb of Earth, or the Chamber of Death. The third is hung with red.

On the North, East, and South, are three Obelisks, on the base of which is inscribed "FAITH," "HOPE," "CHARITY."

The Sacred Delta is always suspended in the Orient.

TO OPEN.

M. W.—!!! !!! ! Sir Knight Senior Warden ! what is the first duty of a Rose Croix Mason ?

S. W.—Most Wise, it is to see that the Chapter is guarded against all intrusions.

M. W.—See that duty performed.

S. W.—Sir Knight Guard of the Tower ! see that we are guarded against the intrusions of the profane.

Guard Tower.—(*Opens door, seeing all secure closes it and says :*) Sir Knight Senior Warden, the Chapter is guarded from the prying eyes of the profane.

S. W.—'Tis well.

S. W.—Most Wise, the Chapter is duly guarded.

M. W.—'Tis well.

M. W.—Sir Knight Senior Warden ! are all present Knights of the Rose Croix ?

S. W.—I will ascertain through the proper officers, and report. Sir Knights Conductor, and Captain of the Guard ! you will receive the first Pass Word from the Sir Knights in the North and South Valleys, and give it to the Sir Knight Junior Warden and myself.

(*The Conductor receives the Pass Word from the Sir Knights in the South Valley and communicates it to the S. W. The Capt. of the Guard collects the Pass Word from the Sir Knights of the North Valley and gives it to the J. W., after which the J. W. reports to the S. W.*)

J. W.—Sir Knight Senior Warden, all present in the North Valley are Knights of the Rose Croix.

S. W.—'Tis well.

S. W.—Most Wise, all present are Knights of the Rose Croix.

M. W.—'Tis well.

M. W.—Sir Knight Senior Warden, what is the hour ?

S. W.—The hour of a perfect Rose Croix Mason.

M. W.—Are you a Rose Croix Mason ?

S. W.—I have travelled in humility.

M. W.—For what purpose ?

S. W.—That I might be exalted to the Sublime Degree of the Rose Croix.

M. W.—Where were you made a Rose Croix Mason ?

S. W.—Under the Rose.

M. W.—Give me the Sign and Word of a Rose Croix Mason ?

S. W.—I will with the assistance of the Sir Knights present.

M. W.—Let it be done.

S. W.—Sir Knights in the South Valley, to order !!! You will form in single line, facing the Orient, under the Sign of Order.

J. W.—Sir Knights in the North Valley, to order !!! You will form in single line facing the Orient, under the Sign of Order.

S. W.—Sir Knights Conductor and Captain of the Guard, advance and communicate to the Sir Knight Junior Warden and myself, the Sign and Word of a Rose Croix Mason. (*This is done by 111*) You will now receive it from the Sir Knights in your respective Valleys, and communicate it to the Most Wise.

(*When both have taken up the password in their respective Valleys the Captain of the Guard communicates it to the Conductor, who then gives it to the Most Wise.*)

(*When the M. W. gives the signal the Sir Knights go to the right-about.*)

M. W.—Sir Knights of the Rose Croix !!! The Word is received in Due and Ancient Form. Sir Knights, join with me in rendering homage to the S. A. O. T. U., from whom we derive our being. Let the triangle be formed.

(All kneel on the triangle, or if in full uniform they draw swords and stand on the triangle facing the Orient.)

P. Deign, Sovereign Grand Master of the Universe, to cast Thy loving eye upon this Chapter. Bless it, but rather let it perish than contravene Thy holy law. Banish from our Ancient Rite all that is evil, that we may be solely occupied in fulfilling our mission of perfecting humanity; may we be enabled clearly to distinguish that which is upright from that which is ungodly; and, finally, may the sacred bond of our union be cemented by Faith, Hope and Charity. And to Thee, Eternal, Immortal, Invisible, and Holy Grand Master, be Honour, Praise, and Glory, for evermore.

(All in concert.)

Glory to Thee, oh, Lord! Glory to Thy name!
Glory to Thy works!

(The Sir Knights rise or sheath their swords and return to their places in the chapter.)

M. W.—To the glory of the Supreme Architect of the Universe and in the name of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis 96°, I declare the works of ——— Rose Croix Chapter, No. —, in activity!

Sir Knight Orator the Chapter being duly opened what remains to be done.

O.—To respect the decrees of Providence, to render Worship to God alone, and with all humility and patience to endeavor to obtain The Sacred Word.

M. W.—Then Sir Knight Orator you will display the Sacred Book of Laws (*This is done*).

!!!

G. of T.—!!!

Sentinel.—!!!

M. W.—Be seated Sir Knights.

RECEPTION.

M. W.—Sir Knight Captain of the Guard, you will ascertain if any candidates are in waiting, and for what Degrees.

(*Capt. Guard goes to the door, receives the answer, and reports to the Most Wise.*)

M. W.—Sir Knight Conductor : How should Sir Knights be prepared to receive this Degree ?

Cond.—By being clothed as knights of the Orient, and Hoodwinked.

M. W.—Direct that that duty be performed.

Cond.—Sir Knight Captain of the Guard, by command of the Most Wise, you will repair to the Reception Room, where you will find Sir Knights—— waiting to be received into this Rose Croix Chapter, and when duly prepared, alarm the Chapter.

(*The Captain of the Guard retires, and when he has prepared the candidates, gives the alarm !!! !!! !*)

Guard Tower.—Sir Knight Senior Warden, there is an alarm at the gate of our Sanctuary.

M. W.—Sir Knight Conductor, attend to the alarm.

Cond.—(*Goes to the door and opens it.*) Who disturbs our mysteries ?

Capt. Guard (Outside.)—Neophytes (*give names*)

who, having received the preceding Degrees, desire to be constituted Knights of the Rose Croix.

Cond.—(To *Neophytes*.) Is this an act of your own free will and accord?

Neophytes.—It is.

Cond.—Sir Knight Captain of the Guard, are the *Neophytes* worthy and well qualified.

Capt. Guard.—They are.

Cond.—Duly and truly prepared?

Capt. Guard.—They are.

Cond.—Why do they aspire to this great honor?

Capt. Guard.—Since the profanation of the Holy Temple of the Lord they have been wandering in darkness, and now request your assistance in aiding them to find the Sacred Word of a Rose Croix Mason.

Cond.—By what further right do they expect to be admitted to this Sublime Degree?

Capt. Guard.—By benefit of the Pass Word of a Knight of the Orient.

Cond.—Give it.

Capt. Guard.—(112.)

Cond.....—(113.)

Cond.—The Pass Word being right, and the *Neophytes* possessed of these qualifications, I will inform the Most Wise of their request. (*Conductor closes door, approaches Altar, and addresses the Most Wise.*) Most Wise, the alarm was caused by *Neophytes*, (*Give names,*) who, having passed the preceding Degrees, desire to be constituted Knights of the Rose Croix.

M. W.—Is this an act of their own free will and accord?

Cond.—It is Most Wise.

M. W.—Are they worthy and well qualified ?

Cond.—They are Most Wise.

M. W.—Are they duly and truly prepared ?

Cond.—They are, Most Wise.

M. W.—Why do they aspire to this great and Holy honor ?

Cond.—Since the profanation of the Temple of the Lord they have been wandering in darkness, and having lost the Word, request your assistance in aiding them to find the Sacred Word of a Rose Croix Mason.

M. W.—By what further right do they expect to be admitted to this Sublime Degree ?

Cond.—By benefit of the Pass Word of a Knight of the Orient.

M. W.—Give it.

Cond.—(114.)

M. W.—(115.)

M. W.—The Pass Word is right. Sir Knight Senior Warden, do you consent that the Neophytes be admitted ?

S. W.—Most Wise, if they pass the scrutiny of the Sir Knights present, and meet with their approval, I consent.

M. W.—Sir Knight Conductor, cause the Neophytes to make seven circuits of our Chapter, giving the signs of the previous Degrees.

Cond.—Sir Knight Captain of the Guard, it is the order of the Most Wise that the Neophytes pass the inspection of the Sir Knights by Seven Journeys.

(The Neophytes are then conducted by the Captain of the Guard through the Seven Journeys. On the

First Journey the Neophytes give the sign of an E. A. to the Sir Knight Junior Warden, F. C. to the M. W., and M. M. to the Sir Knight Senior Warden.

Second Journey, the sign of Discreet Master, sign of Salutation and Admiration of Perfect Master.

Third Journey, sign of Salutation and Admiration of Sublime Master, and the Sign of a Just Master.

Fourth Journey, sign of a Master of the Temple, Master Elect, and Grand Master Elect.

Fifth Journey, the sign of Sublime Master Elect, Master of Geometry, and sign of Admiration of the Royal Arch.

Sixth Journey, sign of Admiration of the Royal Arch, sign of Secret Vault, and sign of Flaming Sword.

Seventh Journey, sign of a Knight of Memphis, and a Knight of the Orient.

As the Neophytes pass each chair the M. W. and the Sir Knights Wardens will give the number of raps corresponding with the number of the Journey.)

FIRST JOURNEY.

J. W.—! Brother, the Temple of Masonary is demolished; the Tools and Obelisks are broken; the blazing Star of Truth has disappeared; the Light of Philosophy is obscured; the darkness of Ignorance spreads over the earth; the Word is lost! Disorder reigns amongst us.

If any man among you seemeth to be wise, let him become a fool, that he may be wise, for the wisdom of this world is foolishness with God.

Happy is the man that findeth wisdom, and the man that getteth understanding, for it is better than the merchandise of silver and fine gold. She is more precious than rubies; and all the things that thou

canst desire are not to be compared unto her. Length of days is in her right hand ; and in her left hand, riches and honor ; her ways are ways of pleasantness, and all her paths are peace ; she is a tree of life to them that lay hold of her, and happy is every one that retaineth her.

(The Neophytes in charge of the Conductor, stop by the Obelisk of the Senior Warden. As the Senior Warden commences his address, the Neophytes commence the Second Journey, and give the signs.)

SECOND JOURNEY.

S. W.—!! Brother, corruption has glided among our work ; darkness covers the earth ; the pointed cubical stone sweats blood and water ; the word is lost.

The Holy Temple of Jehovah is desecrated and profaned.

Ignorance and superstition have reared their altars, which being arrayed in glittering jewels and riches of the world, dazzle the eyes of the weak minded, and Superstition opposes itself to any approach to true wisdom.

Be not led astray by false lights. The vapors that arise from the mire of the Earth, gilded by the splendor of the Sun have vanished.

THIRD JOURNEY.

M. W.—!!! Withdraw, ye dark phantoms of superstition that oppress the freedom of mind ; withdraw, ye oracles of ignorance and delusion, that would deceive and enchain the intelligence of him who searches after truth.

Ye purple-robed kings, ye false prophets, and still falsers priests, who debase man by encircling his soul

with the adamantine chain of despotism, vanish from before the pure spirit of Masonry.

FOURTH JOURNEY.

J. W.—!!!! The great Adonaih, who is enthroned in everlasting glory above the sphere of innumerable worlds; will render futile your sacrilegious efforts to enslave the minds of L. creatures. The Sun of Truth will scatter to dim chaos your slavish teachings. True Wisdom shall revisit the earth.

FIFTH JOURNEY.

S. W.—!!!!!! Let us no longer lament over the misfortunes of Eden, they will no longer obstruct the efforts of a free and absolute will. The Spirit of Evil, who contrived them, will remain a nullity in his abortive empire.

Eden, that antique garden, that visible paradise, will be but a weak image of the splendors of Heaven and the beatitude that the Eternal has created for those who love Him.

SIXTH JOURNEY.

M. W.—!!!!!! Now we know the wisdom of God—even the hidden wisdom which God ordained before the world to our glory.

Pythagoras, one of our Ancient Brethren, said God is neither the object of sense nor subject to passion, but invisible, only intelligible and supremely intelligent. In his body he is like the Light; and in his soul he resembles Truth. There is but one only God, the only Principle, the Light of Heaven, the Father of all.

SEVENTH JOURNEY.

J. W.—!!!!!!! Let your Rule of Action ever rest on the Divine Law. "Whatsoever ye would that others should do unto you, do ye even so unto them."

It is written : "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive those things which God hath prepared for those who love Him."

We will not despair—we will practice the new law, and, guided by its teaching, endeavor to obtain the Sacred Word.

(Conductor stops in the West between the Obelisks.)

M. W.—My Brothers, you are still engaged as Masons in Search of Light and Truth, of which Search the many journeys you have made in the different Degrees are Symbolic, the Signs and Ceremonies of this Sublime Degree envelope the Great Primitive Truths which were communicated to the Patriarchs and Hierophants of old. They teach us Faith in God, Hope of that Reward which sweetens our labor of love here below, even Everlasting Life ; and Charity, the greatest of the Divine Virtues given to man—that vital principal of Fraternity, Equality and Concord which prompts a man to love his neighbor as himself, and to do unto others as he would they should do unto him.

J. W.—Sir Knight Conductor, you will cause the Neophytes to travel by the North, East, South and West, that they may behold and approve the beauties of Eden, whence the new law is derived, even the law of love.

(Music plays—they are conducted to the Orator.)

Orator—Faith is the substance of things hoped for

—the evidence of things not seen. Through Faith we understand that the world was formed by the Word of God. By Faith, Enoch was translated, so that he should not see death.

(They are then conducted to the Senior Warden, and to the Pillar of Hope.)

S. W.—Hope is the evidence of things not seen. Waiting for the redemption of our bodies from death ; for we are saved by Hope ; but Hope that is seen is not Hope, for when a man seeth, what doth he then hope for ? But if we hope for that we see not, then do we with patience wait.

(They are then conducted to the Junior Warden, and to the Pillar of Charity.)

J. W.—Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass, or a tinkling cymbal ;—Charity suffereth long, and is kind ; Charity envieth not ; Charity vaunteth not itself ; is not puffed up ; rejoiceth not in iniquity, but rejoiceth in truth ; beareth all things ; believeth all things ; hopeth all things ; endureth all things ; Charity never faileth ; and now abideth Faith, Hope, and Charity, these three ; but the greatest of all these is Charity.

Cond.—Most Wise, the allegorical journeys are accomplished.

M. W.—Sir Knights ———, what have you learned on your journeys ?

Cond.—*(Prompts Neophytes.)* Three virtues, Faith, Hope, and Charity to be our guide. Teach us if there be any other to seek and follow.

M. W.—My Brothers, we must inform you that those three words you have so often heard, have, among the Knights of the Rose Croix, a more extended signification than is generally attached to them. You

will observe that the chief virtue of a Mason is Charity—the first law he should obey. The Hope of improving our spiritual condition is an immediate consequence of Charity. Love and Hope united will give Faith in our labors for the promotion of happiness among our brethren. Masonic Charity teaches the love of all men, without regard to their religion or origin ; so as to be useful, kind and indulgent to every one—to establish enlightenment and union where ignorance and discord prevail. Charity is the love of God and His creatures. To love is to know : —to love and to know God are essentially the same thing. If we know God, it must be as a father ; and the idea of a father conveys the idea of kindness, mercy and care for the happiness of his children.

In the troubles and perplexities incident to human life, we are bound by our nature to seek for help ; hence, we hope in Him for our happiness ; have faith in Him, and patiently bear that which sometimes to us seems unjust, because we know that a loving Father cannot deceive His children.

As Masons, we have nothing to do with the dogmas of different religious sects—these are left for individual opinion. As a fraternity, we acknowledge but one Almighty Parent ; that all men are brothers, having a common origin and a common end.

And now, my brothers, if it is your intention to follow the new law we have alluded to—that of doing unto others, as you would they should do unto you—take in our presence the solemn vow of a Rose Croix Mason.

(Neophytes are conducted to the Altar.)

M. W.—Let the Triangle be formed.

(All rise and form a triangle around the altar, placing themselves under the sign of the Good Shepherd.)

OBLIGATION.

(Each of you say, I, pronounce your name in full, and repeat after me :)

I, ———, in the presence of the Supreme Architect of the Universe, and the brilliant Lights of this Ancient Chapter, on the Sacred Book of Laws, on the Sword, symbol of honor, and on the Myrtle, emblem of immortality, do solemnly promise and swear fidelity to the Ancient and Accepted Egyptian Rite of Memphis 96°, and obedience to its sacred laws. I furthermore solemnly promise to respect, and cause to be respected, so far as in me the power lies, all Decrees emanating from the Sovereign Sanctuary sitting in the Valley of Canada ; also, the rules and regulations of the Grand Council General, Mystic Temple, 90°, and to obey all summonses sent to me from within this Chapter, if within my power.

I promise and swear to disseminate with zeal the peaceful morality which our sublime institution professes ; and to exact no other condition from the candidates for initiation, than probity and knowledge, without distinction of politics and country.

I furthermore promise and swear that I will not, either directly or indirectly, communicate the secrets or mysteries of the Knights of the Rose Croix, to any brother of an inferior Degree, nor to any in the world besides, who is not lawfully entitled to the same.

I furthermore promise and swear to do all in my power to secure for my brethren the blessing of liberty of conscience ; and, so far from persecuting them on account of their individual religious opinions, will defend and protect their rights, even should they be in opposition to my own, and to take, as the only standard rule of my conduct towards my brethren, the law of doing unto others as I would be done by.

To all of these several points I subscribe, under the penalty of being deprived of the Sacred Word, suffering, and becoming an object of contempt to my brethren, and the world at large, and of being expelled from the Order, should I ever violate, in any manner, the laws and rules which have been, are now, or may be hereafter, be made known to me. So help me God, and keep me steadfast in this, my great and solemn Obligation of a Rose Croix Mason. Amen, Amen, Amen.

Now my brothers, kiss this Sword three times ; it is the symbol of honor, the symbol of the protection that Masons owe to the weak and oppressed.

I will now invest you with this black Sash ; it is the mark of the sorrow we experience for the sufferings of humanity.

(Conductor then places Neophytes between the Columns.)

M. W.—Sir Knight Senior Warden, what is the motive of our assembly ?

S. W.—We seek the Word of a Rose Croix Mason.

M. W.—What must be done to obtain it ?

S. W.—We must embrace the new law, and be convinced of the three virtues which form the foundation of the Ancient and Accepted Egyptian Rite of Memphis.

M. W.—What are they ?

S. W.—Faith, Hope, and Charity.

M. W.—How shall we find those Pillars ?

S. W.—By travelling three days in obscurity.

M. W.—Let us, then, travel from the East to the South, from the South to the West, from the West to the North.

(A procession is now formed of all in the room, first

comes the *M. W.* and the officers according to rank. Next the *Sir Knights*, and third, the *Captain of Guard* and *Neophytes*. All pass into the *Chamber of Reflection*. At 3rd round the *M. W.* and *Prelate* pass out into the *Red Room*. 4th round, the *Sir Knights Wardens* pass out. 5th round the *Orator* and other officers follow. 6th round, all except the *Capt. of Guard* and *Neophytes* pass out, and at the 7th round they attempt to pass into the *Red Room* but are stopped at the door. The *Capt. of Guard* gives the *Alarm of a Knight of the Rose Croix.*)

Guard of Tower.—You cannot enter here unless you give me *The Sacred Word*.

Capt. of Guard.—We are travelling in Search thereof, and which, by the practice of *Faith, Hope, and Charity* we hope to obtain.

(*The Guard of Tower* opens the door a little, examines their dress and says :)

Guard of Tower.—This attire is not compatible with that *humility* which is necessary for those who wish to find *The Sacred Word*. Retire and clothe yourself in *dust and ashes*, meanwhile I will report to *Osiris* the *Grand Hierophant* who may render you assistance to pass through the *Valley of Death*.

(*They retire to the Reception Room* where their *Jewels* are taken off, and *Crape* placed upon their heads. In the meantime (if there is no *Chamber of Death*) the *Chamber of Reflection* has been thrown into confusion and darkness, a *Lamp of spirits and salt* is burning on the floor, *dead men in winding sheets* lie around while *skulls and bones* are thrown about. When the *Neophytes* are re-admitted, this time alone, unaccompanied by the *Capt. of the Guard* and to the music of the *Dead March*. After a short time *A. P. M. W.*, representing *Osiris* enters and says :)

P. M. W.—I come to conduct you through the Depths of Darkness and the Valley of Death to Light and Truth ; but first you must undergo dangers, difficulties and afflictions, be however of good cheer, for armed with the virtues you have already obtained, Faith will support you though tempted to despair ; Hope will cheer you on your road, and Charity will sustain you in every trial, till, having travelled through the Abyss of Darkness, you finally arrive at the Grand Chapter above, illumened by the Brilliant Light of the Divine Presence of T. S. A. O. T. U. Approach and follow me and fear not.

(The Music changes from the Dead March to the joyful strains of " Sound the Loud Timbrel o'er Egypt's Dark Sea," as the Neophytes enter the Red Room, around which they march three times, stopping finally in front of the Altar.)

P. M. W.—Most Wise, I bring with me these Worthy Knights, who, having travelled through dangers, difficulties, and the Valley of the Shadow of Death, in search of the Sacred Word, and having fortified themselves with the three Cardinal Virtues of Faith, Hope, and Charity, now supplicate to be rewarded for their Labors.

M. W.—Most Worthy Grand Hierophant, we doubt not but these Worthy Knights, assisted by your powerful aid, are deserving of every distinction, and I shall now call on them to Ascend the Ladder which leads from the Darkness of Ignorance to Perfection and Glory ; but first let me ask, how came you hither ?

P. M. W.—Through Darkness, Difficulties, and Dangers.

M. W.—What do you seek to obtain ?

P. M. W.—The Sacred Word of a Rose Croix Mason.

M. W.—Then as you appear to have proceeded

thus far aright and to be well and duly prepared to ascend the mysterious ladder leading to Perfection, you may commence, pausing at each step, your Conductor replying for you to my questions.

(The Neophytes then take one step beginning with the left foot.)

M. W.—What is that Virtue which leads from Ignorance to Light and Truth?

P. M. W.—FAITH?

(At second step.)

M. W.—What Virtue supports you when oppressed by Shame and Sorrow?

P. M. W.—HOPE.

(At third step.)

M. W.—Which is the greatest of the Cardinal Virtues?

P. M. W.—CHARITY.

(At fourth step.)

M. W.—What is the Chief Characteristic of Man?

P. M. W.—Ignorance and Superstition.

M. W.—Cast your eye towards the Orient and tell me what dost thou behold?

P. M. W.—*Nimbus* or Luminous Circle surrounding the Ineffable Name.

M. W.—What is the distinguishing Characteristic of a Worthy Mason?

P. M. W.—*Rectitude* of thought, word and deed.

M. W.—What do we as Masons hope to attain?

P. M. W.—*Immortality* in the Grand Sanctuary above.

M. W.—Give me the initial letters of the initial Words in the four last steps.

P. M. W.—I. N. R. I.

M. W.—Worthy Knights, you have indeed, by the aid of Faith, Hope, and Charity, succeeded in finding the Sacred Word.

These Cabalistic Letters were in use, not only among the Hermetic Philosophers of Egypt, but were also found among the Chaldeans and the Maji. They formed the initial letters of the words—*Igné Natura Renovator Integra*—“By fire nature is perfectly renewed.” They were also the initial letters in the words—*Igné, Nitrum Ror's, Invenitur*—the names of the three elementary principles known to the Ancient Hermetic Philosophers, viz. : Salt, Sulphur, and Mercury. They are likewise the initial letters of the elements known to our Ancient Hebrew Brethren, viz. : *Iaminim, Nour, Ruach, Iebschah*—“Water, Fire, Air, and Earth.”

In later times these same letters were attached to The Cross, forming the initial letters of the Latin sentence—*Jesus Nazarenus Rex Judeorum*. In Egyptian Masonry these letters are used to remind us that though born in *Ignorance* and grovelling in Darkness and Superstition, as Masons we should ever seek after a knowledge, and cultivate Faith in the *Name* of God, T. S. A. O. T. U., that by *Rectitude* of Life and the exercise of Charity, the greatest of the Cardinal Virtues, we may hope finally to obtain a glorious *Immortality* in that Sovereign Grand Sanctuary, not made with hands, Eternal in the Heavens.

I will now proceed to affix these letters in their proper places.

(*The M. W.* then places the letters *I.N.R.I.* over the Cubic Stone on the Altar. All point their swords towards it, kneeling on their Right Knee. They then arise and give the battery, after which all return to their stations, leaving the Capt. of the Guard and the Neophytes standing at the Altar.)

S. W.—Most Wise, at the Altar stand Sir Knights
 _____ who have passed the scrutiny of
 the Sir Knights of this Rose Croix Chapter.

M. W.—Let the Sir Knights approach the Orient.
 Worthy Knights, I rejoice to confer upon you the
 reward you have so well earned, and I trust that by
 the practice of those Virtues, which have this day
 been commended to your notice, you will indeed be
 led to the Word, which is the Way, the Truth, and
 the Life, and finally attain a Glorious Immortality.

(Kneel upon both knees.)

!!!

M. W.—By virtue of the power and authority
 vested in me by the Ancient Constitution and Usages
 of the Sovereign Sanctuary of the Ancient and Ac-
 cepted Egyptian Rite of Memphis, 96°, I hereby
 create and dub you now and forever a Knight of the
 Rose Croix.

!!! !!! !

“ Rise Illustrious Knight of the Rose Croix.”

*(The Most Wise will create and dub each one separ-
 ately.)*

I invest you with the Grand Jewel of the Order,
 and, lastly, I seal you with the Seal of Perfection.

(Applies a Delta to the forehead of each Knight.)

M. W.—Be zealous by the exercise of Faith, Hope,
 and Charity, to deserve these emblems which are the
 symbols of hidden Truths, known only to the perfect
 Mason. I will now communicate to you the Words
 and Signs of a Rose Croix Mason :

This is the Sign of Order (117).

This is the Sign of the Good Shepherd (118).

This is the Sign of Recognition (119).

Answer (120).

This is the Sign of Aid (121).

Answer (122).

This is the Grip (123).

The First Pass Word of the Chapter is (124).

The Sacred Word is (125).

Answer (126).

Response (127).

M. W.—Sir Knight Captain of the Guard, you will place the Neophytes between the Oblisks that they may be proclaimed Knights of the Rose Croix.

Orator.—T. T. G. O. T. S. A. O. T. U., and in the name of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis, 96°, in the presence of this Rose Croix Chapter, I now proclaim Sir Knights — —, admitted, received, created, and dubbed, now and forever, Knights of the Rose Croix, and I call upon all present to recognise them as such, and to render them aid in case of need.

M. W.—Illustrious Sir Knights!!! I call upon you to join me in saluting our new made Illustrious Sir Knights. (*Battery!!! !!! !*)

CLOSING.

M. W.—!!!!!! ! Sir Knight Junior Warden, what is the hour?

J. W.—It is the 9th hour or the hour of a Perfect Rose Croix Mason.

M. W.—Sir Knight Senior Warden, what is the hour of a Perfect Rose Croix Mason?

S. W.—It is the hour when the Sacred Word is found, when the Cubic Stone is changed into the Mystic Rose, when the Blazing Star has re-appeared, when our Altars have been renewed, the Light restored to our eyes, the Clouds of darkness dissipated, and when the new law to "do unto others as ye

would they should do unto you," the result and perfection of all the preceding labors has been proclaimed.

M. W.—Let us then, Illustrious Sir Knights, observe the New Law and do unto others as we would they should do unto us, the result and perfection of all preceding Masonry, which will enable us to erect an edifice in our hearts to The Glory of the Supreme Architect of the Universe to whom belongeth Might, Majesty, Dominion and Power, who liveth and reigneth world without end. Amen.

Responses.—So mote it be.

Battery.—!!!!!!

M. W.—(*Bows, makes Sign of Good Shepherd and says*) Pax vobiscum.

(*All the Ill. Sir Knights repeat the same or if in full uniform salute, saying also PAX VOBISCUM.*)

M. W.—In the name of the T. S. A. O. T. U. this Rose Croix Chapter is now duly closed !!!

G. of Tower.—!!!

Sentinel.—!!!

PUBLIC DEGREES.

ADEPT INSTALLATOR.

THE NINETEENTH DEGREE

OF THE

ANCIENT AND ACCEPTED

Egyptian Rite of Memphis 96°.

(The highest presiding officer of the body to be installed takes the Orient ; and if the ceremony is to be private, opens the body in due form ; if public, orders the officers to places, and proceeds thus.)

G. Com.—Illustrious Senior Knight Interpreter, what is the cause of this assemblage ?

Sen. Kt. I.—Grand Commander, this is the appointed time when we should renew our vows to the Supreme Architect of the Universe, and perform the ceremonial of installation, according to our ancient customs.

G. Com.—This being so, let us ascertain if the officers are at their respective stations. Illustrious Knight Recorder, call the roll of officers.

(*This is done after which the Gr. Com. says :*)
 Attention Sir Knights. !!! We, as Masons, are taught, before entering on any important duty, first to invoke a blessing from T. S. A. O. T. U., to bless us and our works: Let the Triangle be formed. Illustrious Knight Prelate, invoke the Divine Blessing.

Prelate.—O Thou Almighty Father of the Universe! Behold here Thy children standing in Thy court, invoking thy blessing! Be pleased, oh Lord, to smile upon us and bless us. Give us wisdom to so order and direct these ceremonies of installation, that they may prove acceptable in Thy sight. Look with favor we beseech Thee, upon the officers that are to be here installed. Bless the Grand Master of this Rite and his officers. Bless, we pray Thee, oh Lord, the Sublime Dai and his officers, and all others in authority. Bless, we pray Thee, the Masonic Fraternity throughout the whole world. Spread, we beseech Thee, the influences of Truth, Justice and Brotherly Love. Help those who are in affliction, and comfort those who mourn; relieve those in bondage; strike off the fetters of those who are slaves to their own passions. And when we shall have finished our pilgrimage here on earth, receive us into the Sovereign Sanctuary on high, there to bask in the sunshine of Thy Orient forever. We will praise Thy name, oh Lord, for it is good. Amen.

Response : So mote it be.

(*Orator reads from Isaiah xix. 25-28.*)

“In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts : one shall be called, The city of destruction.

“In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

“ And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt ; for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them.

“ And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation ; yea, they shall vow a vow unto the Lord, and perform it.

“ And the Lord shall smite Egypt ; he shall smite and heal it ; and they shall return even to the Lord, and he shall be entreated of them, and shall heal them.

“ In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

“ In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land :

“ Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.”

(After the Orator has finished reading, the following may be sung :)

OPENING ODE,

1. EGYPTIAN MASONRY Divine,
 Glory of all ages shine !
 Long may'st thou reign !
 Pyramids thy monuments stand !
 Egypt, then had great command,
 Masonic art Divine !
2. KARNAK did then arise,
 And grace the Azure Skies ;
 Thy noble ruins are
 Matchless beyond compare ;
 No art can with Thee share,—
 Mystic art Divine !

G. Com.—Attention, Sir Knights ! This being the time for installing the officers of ———, No.— let strict silence be observed, and when the Installing Officers shall enter this hall, let them be received in proper form.

(If the ceremonies are performed by the Grand Body, or one representing it, and be presided over by a Grand Officer, the following should be the order of exercises :

*When the Grand Officers are announced, they will be received by the whole body standing, and the Grand Master and his Deputy will be received under the Arch of Steel, and conducted to the Orient ; and while standing there, the Grand Honors will be given, after which the Grand Master and Deputy will be introduced to the brethren (presiding officer remaining uncovered), while the Grand Master and his officers take the Orient. The other officers then vacate their places to the Grand Officers ; the brethren go to their respective places, and the body is seated. All being in readiness, the Grand Representative gives the alarm on the door of the room—
—3, 3, 3, 2,=11.)*

Gd. of Sanc.—Grand Commander, there is an alarm at the door of our Sanctuary.

G. Com.—Attend to the alarm, and ascertain the cause.

Gd. of Sanc.—(*Opens the door.*)—Who disturbs our mysteries ?

G. Rep.—The Grand Representative come to communicate the orders of the Grand Master of the Sovereign Sanctuary, respecting the installation of the officers of this body.

(Gd. of Sanc. closes the door, advances to the Altar, and reports as follows :)

Gd. of Sanc.—Grand Commander, the alarm was caused by the Right Worshipful Grand Represen-

tative, who comes to communicate the orders of the Most Worshipful Grand Master respecting the installation of the officers of this body.

G. Com.—To order, Sir Knights. Let the Arch of Steel be formed. (*This is done.*) Admit the Right Worshipful Grand Representative.

(*Grand Representative approaches the Altar, presiding officer uncovers, Grand Representative remains uncovered, Arch of Steel keep their places.*)

G. Rep.—Grand Commander: It is my pleasant duty to announce to you that the Most Worshipful Grand Master is without, and in waiting within the Portico of this Sanctuary, to perform the services of installation of the officers of (*Senate of Hermetic Philosopher No. —, or—Rose Croix Chapter No. —, as the case may be.*)

G. Com.—Right Worshipful Grand Representative inform the Most Worshipful Grand Master that the members of *Senate of Hermetic Philosopher No. —, or — Rose Croix Chapter No. —, as the case may be*), have elected their officers in due form, and at the proper time; that they are now present, and await the pleasure of the Most Worshipful Grand Master to perform the ceremonies of installation.

(*Grand Representative replies " 'Tis well," retires to the Ante Room, and reports as follows:*)

G. Rep.—Most Worshipful Grand Master, I am informed by the Grand Commander that the officers have been elected in due form, and at the proper time; that they are present, and await your pleasure.

(*The Grand Master and other officers two by two in their order then enter. The Arch of Steel is kept over the Grand Master or his Representative to the Orient, when the Grand Master stops in front of the Altar.*)

G. Com.—Most Worshipful Grand Master, we feel proud to receive you and the Right Worshipful and Illustrious Patriarchs of the Sovereign Sanctuary. We assure you that we will spare no pains to make your visit a happy one, and hope always to deserve the confidence and esteem of your Illustrious Grand Body. Attention, Sir Knights! It becomes my pleasant duty to introduce to you the Most Worshipful the Grand Master, and the other Officers of the Sovereign Sanctuary sitting in the Valley of Canada. Together, brethren, give the Grand Honors.

(The Grand Honors are then given.)

G. M.—Grand Commander. It becomes our pleasant duty to perform the ceremonies of installing your officers, and thereby renew our assurance of confidence and brotherly love, while we fulfil the ancient Constitution and laws of our Order.

But before we proceed in the ceremonials, let us invoke the aid of Deity to bless us and our Institution!!!

Prelate.—Supreme Architect of the Universe, Father of Light and Truth, we prostrate ourselves before Thee, and to the eternal laws of Thy immaculate wisdom. Be pleased, oh Lord, to bless this assemblage. Bless the work we are about to consummate. Bless the Craft wheresoever dispersed. Bless all men and all conditions of mankind, all over the habitable globe. Grant the officers of this body strength, energy and wisdom to practice truth, friendship and brotherly love, and to dispel ignorance, superstition and prejudice. Grant them strength and wisdom to support and encourage temperance, truth, fortitude and justice—strength to practise and propagate the Divine teachings of our beloved Rite, to cultivate the social virtues and the sciences, and to

practise tolerance, and to worship God in spirit and in truth. Grant, oh Adonahi, that the principles of our Ancient and Accepted Egyptian Rite of Memphis may extend itself over the habitable globe, and that we may practise the Divine teaching of our motto, by "rendering unto others that which we would others should render unto us." And unto Thy Holy Name we will ascribe all honor and praise, now and forever, world without end. Amen.

Knights.—Glory to Thee, oh Lord ! Glory to Thy name ! Glory to Thy Works !

G. M.—Right Worshipful Grand Secretary-General, you will call the Roll of the Officers of the body (or bodies) to be installed.

G. Sec. G.—Attention Sir Knights ! I will now call the Roll of Officers to be installed. You will please rise and approach the Altar, as your names are called.

(*Secretary now call each body to be installed, commencing with the highest. The officers rise, and approach the Altar.*)

G. M.—Right Worshipful Grand Secretary-General, you will now read the Charter of Constitution by which these officers are to be installed.

(*Secretary does so.*)

G. M.—Right Worshipful Grand Representative, have you examined the returns of the election of the officers, and are they regularly elected ?

G. Rep.—Most Worshipful Grand Master, I have examined the returns of the several elections, and find them elected at the proper time and in due form.

G. M.—"Tis well.

G. M.—Right Worshipful Deputy Grand Master, have you examined the superior officers of these

bodies, to see that they are in possession of the necessary Degrees and competent to perform the duties of their respective offices ?

Dep. G. M.—Most Worshipful Grand Master, I have examined the several officers ; I find them trusty and true, well skilled in the mystic art, in possession of the necessary Degrees, and well qualified to fill the several stations to which they have been elected.

G. M.—'Tis well.

G. M.—Right Worshipful Grand Conductor, you will now arrange in a circle around the Altar, for installation, Illustrious Brothers———, the five principal officers. (*This is done.*) You will now form the balance of the officers in another circle outside. (*This is done*) !!! Brethren, you now behold at the Altar the officers you have chosen to preside over you for the ensuing year. Are you content with your choice ? (*They assent.*) Right Worshipful Grand Prelate, you will now administer the Obligation to the officers elect.

(*The Prelate advances to the Altar.*)

G. Prel.—Attention, Sir Knights ! The outer circle will present their right arm toward the Altar ; the inside circle will place their hands upon the Sword, the symbol of honor, the Wreath, emblem of immortality, say I, pronounce their names and repeat after me :

I,———of my own free will and accord, upon the Glaive, the symbol of honor, the Myrtle, emblem of Immortality, and God's Holy Book of the Law, solemnly promise and swear, that I will, to the utmost of my ability, serve the body over which I am elected to preside, for the full term of my office and keep and perform my several Obligations in Masonry.

I further promise and swear, that I will, to the best of my ability, rule and govern this body over which I shall preside or assist in its working, in a spirit of kindness and brotherly love, and do all in my power to inculcate the principles of harmony and brotherly love ; that I will obey my superiors in office and act with kindness and consideration to my equals and inferiors, and suffer no innovations to be made in the Rituals and teachings of our Order as promulgated by the Sovereign Sanctuary, so far as the same shall come to my knowledge ; that I will cause the election of officers to be held at the proper time, and when so elected, will bind my successors by the same Obligation by which I am now bound, and transmit to them all Funds, Furniture, or other Property, Papers, Rituals, Seals and Charters which I shall be put in possession of, and bind them, also, to do the same by their successors forever, to the best of my ability. So help me God, and keep me steadfast to keep and perform the same. (*Each kiss the Book.*)

Prel.—(*To the officers of the outer circle.*) The Obligation taken by your superior officers, you, each of you, promise to assist them to keep and perform ? (*They all assent.*)

G. Rep.—(*To officers.*) Illustrious Brothers———
(*naming each of the first three officers.*)

1. Do you each promise to be good men, and strictly obey the moral law. (*Answer.*)

2. Do you promise to work diligently, live creditably, and act honourably by all men ? (*Answer.*)

3. Do you promise to hold in veneration the officers of the Sovereign Sanctuary and their successors, supreme and subordinate, according to their stations and to submit to the awards and resolutions of your

Brethren in conclave convened, in every case consistent with the Constitutions of the Order? (*Answer.*)

4. Do you promise to avoid private piques and quarrels, and guard against intemperance and excess? (*Answer.*)

5. Do you promise to be cautious in behaviour, courteous to your Brethren, and faithful to the body over which you preside? (*Answer.*)

6. Do you admit that no person can be regularly admitted into this Order who is not a Master Mason in good standing, made in a regularly constituted Lodge, and without previous notice and diligent inquiry as to his character by a competent committee appointed at a regular conclave, except by the Grand Master or by his Dispensation? (*Answer.*)

7. Do you agree that no visitors shall be admitted or persons received for affiliation in the body over which you preside, without an examination and producing proper vouchers of their Masonic standing? (*Answer.*)

G. Rep.—Illustrious Brothers these are the regulations of the Ancient and Accepted Egyptian Rite of Memphis, 96°. (*Then to the whole body of officers he says:*) Do you each and all of you consent to the same, and promise to support and sustain your superior officers in the strict observance of the same? (*Answer.*)

G. M.—Brethren, I now present to your notice the Holy Bible, the Great Light in Masonry; also the Glaive, symbol of honour, and the Myrtle, emblem of the immortality of the soul, which should always be placed upon and adorn the Altar of all the bodies of this Rite. The Holy Book of the Law will guide you in the path of duty and point to you the way to happiness on this earth, and direct your feet into the Temple of our God, Eternal in the Heaven. The

Myrtle will remind you that the soul of man is immortal, and lives through all Eternity; and the Glaive, the symbol of honour, that you should always be ready and willing to draw your sword in defence of the principles of Truth and Virtue, and to stay the hand of oppression.

I also present you with the Book of Constitutions, the Laws and Regulations of your body, together with the Ritual of the same; which you will strictly preserve and transmit to your successor in office. The Book of Constitutions you will cause to be read in your conclaves, that none may be ignorant of the precepts and regulations it enjoins. You will now receive the Charter; by authority of which you will open, rule and govern the Body over which you preside; and which you will transmit to your successors at instalation, or deliver up to the Grand Master, or the Sovereign Sanctuary, when requested. You will be very careful to preserve it; and remember that no conclave can be held unless it is present. In your absence your next inferior officer will, if in the possession of the Charter, preside, and in your and his absence, his next inferior officer, if in possession of the Charter, will preside. If neither of the three first officers, nor any Past Most Wise, are present, no conclave can be held, unless the Most Worshipful Grand Master, a Past Grand Master, or some of the Right Worshipful officers of the Sovereign Sanctuary be present. But, in any and all cases, the Charter must be present, unless the Grand, or Past Grand Master hold the conclave; in which case it will not be necessary for the Charter to be present.

Brethren, you have cheerfully complied with the charges and regulations of this Order, you are now to be installed in your respective offices, having full confidence in your skill, learning and ability to gov-

ern the same, which I hope you may feel pleased to do in such a spirit of kindness and brotherly love, that your body may be of one mind, and filled with a spirit of harmony, unity and love. Be ever watchful over the landmarks of the Institution ; see that no brother is advanced until he has made suitable proficiency in the preceding degrees, and that no one is admitted into the Order who is not worthy. Rather have few members and worthy men than large numbers of doubtful reputation. Practice a just spirit of emulation, not only as to who can best work and best agree, but who can bring the best men into the Order. Avoid contention and discussion calculated to engender strife. Speak not evil of any branch of legally constituted Freemasonry, or try to discourage brethren from entering into any other legal branch of the Order. Remember we are all brethren descended from the same common stock, and although we may not work alike, all legal work is good work, and will tend to make men virtuous and happy. Finally, brethren, live in peace with all men ; revile none ; slander none ; but render good for evil. Be just to all. Ask nothing but what is right, and submit to nothing that is wrong. And may the God of peace be with you and abide in you and your Chapter evermore. Amen.

Response.—So mote it be.

!

G. M.—Very Worshipful Grand Captain of the Guard, you will now conduct the officers to their several stations.

(The Grand Officers will now vacate the positions, and be seated near the Orient.)

G. M.—!!! By virtue of the high power in me vested, I now declare (—*as the case may be*) regularly constituted, and its officers duly installed. May the

blessing of Heaven rest upon you, and may you prosper in all good works. Very Worshipful Grand Captain of the Guard, make the Proclamation.

Capt. Guard.—To the glory of the Supreme Architect of the Universe: In the name of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis 96°, sitting in the valley of Canada, I hereby declare (—*Rose Croix Chapter, No. —, or Senate, No. —, as the case may be*), duly constituted and its officers duly installed for the year 18—, and until their successors are elected or appointed, and installed in due form.

(*If the Ode is not sung the Benediction is then pronounced.*)

CLOSING ODE.

1. Almighty Father, God of Love,
Sacred Eternal King of Kings,
From Thy Celestial Courts above,
Send beams of Grace on Seraph's wings;
Oh! may they, gilt with Light Divine,
Shed on our hearts inspiring rays,
While bending at Thy Sacred Shrine,
We offer Mystic Songs of Praise.
2. Faith, with Divine and Heavenly Eye,
Pointing to radiant realms of bliss,
Shed here Thy sweet Benignity,
And crown our hopes with happiness;
Hope! too with bosom void of fear,
Still on Thy steadfast anchor lean;
Oh! shed thy balmy influence here,
And fill our hearts with joy serene.
3. And Thou, fair CHARITY! whose smile
Can bid the heart forget its woe;
Whose tread can Misery's care beguile,
And kindness' sweetest boon bestow,
Here shed Thy sweet Soul soothing ray;
Softener our hearts, Thou Power Divine;
Bid the warm gem of Pity play,
With sparkling lustre, on our Shrine,

4. Thou, who art thron'd midst dazzling light,
 And wrapp'd in brilliant robes of gold,
 Whose flowing locks of silvery white,
 Thy age and honour both unfold—
 Genius of MASONRY! descend,
 And guide our steps by strictest Law;
 Oh! swiftly to our Temples bend,
 And fill our breasts with solemen awe.

G. M.—Illustrious Knights, observe the Orient—
 (*Battery.*—!!! !!! !!!—Stamp !!!)

(*After the Battery they are dismissed with the following Prayer or Benediction by the Grand Prelate.*)

BENEDICTION.

Prelate.—Now may the blessing of Almighty God and T. S. A. O. T. U. rest upon us, and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. Amen. So mote it be.

G. M.—!!!

G. of Sanctuary.—!!!

Sentinel.—!!!

KNIGHT ADEPT CONSECRATOR.

TWENTIETH DEGREE

OF THE

ANCIENT AND ACCEPTED

Egyptian Rite of Memphis, 96°.

(The invited Guests and Visitors being seated, and the Officers in their respective stations, the Hall is darkened.)

Most Wise.—*(Strikes!)* Brethren, this being the time appointed for the Dedication of this Hall, as a Masonic Temple; the Grand Master (*or other proper title*) of the Sovereign Sanctuary has arrived, and is now waiting to perform the Ceremony of Consecration. Let strict silence be observed.

(The Grand Director of Ceremonies strikes!!! upon the outer door.)

Guard of Tower.—An alarm at the door of our Sanctuary, M. W.

M. W.—Sir Kt. Guard of the Tower: attend to the alarm and ascertain the cause.

G. of T.—*(Opens the door.)* The Most Wise desires to know who it is that thus disturbs us?

Grand Director of Ceremonies.—It is the Grand Master (*or other proper title*) who comes to consecrate this place as a Temple for the propagation of the peaceful teachings and sublime morals of our Ancient Rite, under the auspices of the Sovereign Sanctuary, sitting in the valley of Canada, in the name and to the Glory of the Supreme Architect of the Universe.

G. of T.—Most Wise : It is the Grand Master (*or other proper title*) of our Ancient Rite, and he comes hither to consecrate this Temple to the service of God, and the Rite of Memphis.

M. W.—Admit the M. W. G. M. (*or other proper title*) with the officers of the Sovereign Sanctuary.

(They enter, are received with the Grand Honors.)

(The Most Wise comes down from his seat. The Senior and Junior Wardens advance with him to the Altar, on the cushion of which is the Sacred Book of Laws, the Sword, Myrtle, three Gavel, and a Key. They take up the cushion and convey it to the Occident, where the Grand Master (or his Representative) meets them; he takes up the Key, and the Grand Director and Grand Master of Ceremonies take the cushion from the Most Wise and Sir Knights Senior and Junior Wardens, who then return to their proper stations. The Grand Master and his officers stand facing the Orient.)

Grand Master.—Brethren, at the Consecration of a Masonic Temple, our first desire is, that our labor may prove acceptable to the Supreme Architect of the Universe, and find grace in His eyes, that he may look with favor on our work; with that intent, let the triangle be formed.

(All kneel on the triangle, or if in full uniform stand on the triangle with swords drawn.)

PRAYER.

Oh, Thou Supreme Architect of the Universe!

Light of the World, which is filled with Thy Glory and Thy Goodness. We adore Thy Supreme Majesty. We bow down before Thy Infinite Wisdom, which has created all, and which preserves all. Deign to receive our prayers, and the homage of our love. Bless the work we are now engaged in, that of consecrating this edifice to the service of universal Masonry, and to the Glory of Thy Name. Bless the work and the teachings here to be exemplified ; make them conformable to Thy Laws ; enlighten these Thy servants with Thy Divine Light, that they may have no other end in view than obedience to Thee, the prosperity of Masonry, and the general good of humanity.

All Say.—Glory to Thee, Oh Lord ! Glory to Thy Name ! Glory to Thy Great Works !

(All rise, Music plays—the Grand Master, followed by his officers, makes a tour of the Hall, and stops at the station of the Junior Warden where there are three candles or lamps, in a triangular form.

G. Master.—Sovereign Ruler of the Universe ! whom we invoke by many names ; Thou who reignest supreme, All Powerful, Unchangeable, Jehovah, Father of Nature, Source of Light, Supreme Law of the Universe, deign to bless the lights we now enkindle ; may they light the steps of the Neophyte towards the Temple of Truth, under the direction of the Ill. Bro. to whose hands I now confide this Gavel, symbol of the power of office ; may prudence, zeal, and justice be his innate monitors, to guide his every action towards good, and the prosperity of our Ancient and Accepted Rite, and to the Glory of Thy Holy Name.

Knights.—So mote it be.

(G. M. gives the Gavel to the Sir Knight Junior Warden. The Grand Junior M. of C. lights the three candles.)

G. M.—Illustrious Sir Knight Junior Warden, what is the meaning of your three lights ?

Junior Warden.—They represent the brightness of the flame of virtue, unceasingly reminding us that virtue is the support of our Ancient and Accepted Rite ; and that, without virtue there would be no happiness on earth ; the Divine Light of Truth, and the honor of a true Freemason, which, kept pure and unstained, will ever shine with radiant splendor.

(Music Plays.—The Grand Master and the assisting Grand Officers now proceed to the desk of the Illustrious Sir Knight Senior Warden in the southwest angle of the room, where are three candles, as at the Sir Knight Junior Warden's desk.)

G. Master.—Omnipotent Father of Light and Love ; fruitful source of knowledge, virtue and happiness ; cast Thine all-seeing eye upon this Thy servant, whose lights we are now about to kindle, and to whom we now confide this Gavel. Grant that the flame of zeal for our dearly beloved Institution may ever burn with unquenchable brightness within his breast, and that he may never use the Gavel but with discretion, wisdom and deliberate judgment ; so may his labors tend towards the propagation and benefit of our Ancient and Accepted Rite, and to the Glory of Thy Holy Name.

Knights.—So mote it be.

(G. M. gives the Gavel to the Sir Knight Senior Warden. The Grand Junior M. of C. lights the three candles.)

G. M.—Ill. Sir Knight Senior Warden, what is the meaning of your lights ?

Senior Warden.—They represent Faith in our sublime Institution, Hope in a glorious immortality, and Charity to all mankind.

(Music Plays.—The Grand Master and the Grand Officers now proceed to the Orient.)

G. Master.—Here, in the east of the Sanctuary, cast the rays of Thy Goodness, we beseech Thee, oh Jehovah, with a triple brightness, upon this, the chief officer, standing at the apex of the triangle in this Orient ; may he tend to the elevation of Masonry, and the dignity of our Rite ; and may this Gavel, wielded by his hand, with confidence and impartiality, be ever reverentially respected by the brothers and tend to the prosperity of our Rite, and to the Glory of Thy Holy Name.

Knights.—So mote it be.

(G. M. gives Gavel to the Most Wise. The three candles are lighted.)

G. Master.—Most Wise, what is the meaning of your lights ?

M. W.—They are symbolical of the threefold luminous essence of the Supreme Architect of the Universe—Wisdom, Justice, and Truth, which we, as Masons, are enjoined to propagate among our fellow men.

G. Master.—Right Worshipful Deputy Grand Master, place upon the Altar the Sacred Book of Laws, the Sword, symbol of honor, and the Myrtle, emblem of Immortality.

(The Deputy Grand Master places the Sacred writings upon the Altar, then the Sword, and the wreath of Myrtle on the Book.)

D. G. Master.—Illustrious Brethren : behold, I place upon the Altar the Sacred Book of Laws, the guide of our conduct, the silent, but holy witness of our Masonic vows ; may the inspired writings here deposited, ever admonish us to persevere in the propagation of our beloved Rite ; and may our every action be as pure and unsullied, as the bright blade of the Sword of honor, which, with the Myrtle, emblem of Immortality, I now place in this Temple ;

may they long remain with honor in your care, my dear Brethren as a sacred charge.

(The Grand Master and other Grand Officers form around the Altar. The Grand Master burns a perfume, and carries it in a censer around the Hall.)

G. Master.—Behold, I consecrate this Temple to Universal Benevolence and to the service of Freemasonry, as practiced by the votaries of our Ancient and Accepted Egyptian Rite, by the purification of fire.

May no impurities enter here. Amen.—*(All respond.)* So mote it be.

May peace prevail. Amen.—*(All respond.)* So mote it be.

May all the social virtues unite us. Amen.—*(All respond.)* So mote it be.

May charity flow forth from this Temple. Amen. *(All respond.)* So mote it be.

May the blessings of truth, patriotism, love, and charity, prevail in and around this Temple. Amen.—*(All respond.)* So mote it be.

May the brethren observe and practice all these, so that our Ancient and Accepted Rite shall be honored and respected by the profane, and become a blessing to humanity. Amen.—*(All respond.)* So mote it be.

(The Grand Master remains at the East while the Grand Orator takes a vase of water and sprinkles the different parts of the hall.)

G. Orator.—Be purified, and be ever as pure as the undefiled water which I now use, in accordance with the ancient customs of our venerated Rite. The consecration by water is of the highest antiquity; it was used by the Chaldeans and the Egyptians, and is the origin of the “Lustral Waters of the Greeks;” and

teaches us, that to be purified, man must rid himself of his evil intentions.

(The Grand Master strikes ! ! ! which is repeated by the Sir Knights Senior and Junior Wardens. All rise).

G. Master.—G. Orator and Prelate, assemble the Brethren composing this body, in a triangular form around the Altar, there to pronounce the obligation of Fraternal Union.

(The Grand Prelate forms the members in due position ; the Most Wise at the East, the Senior Warden at the South-west, and the Junior Warden at the North-west Angles. All kneel and extend the right hand towards the Altar, and the left hand upon the heart.)

To the Glory of the Supreme Architect of the Universe. In the name of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis, 96°. Salutation on all points of the triangle.

I do most solemnly promise on my faith and honor, as a true Freemason, ever to recognise and uphold this —, as a duly and regularly constituted Masonic Body, according to the Charter received by them ; to obey its By-laws, Rules and Regulations ; also the Laws, Rules and Regulations, of the Mystic Temple for the Valley of——, and the Degrees emanating from the Sovereign Sanctuary sitting in the Valley of Canada ; to this we sacredly pledge ourselves ; and may God keep us pure and truthful. Amen.

G. M.—Let us sing the

DEDICATION ODE.

Glorious God, on Thee we call ;
 Father, Friend, and Judge of all ;
 Holy Saviour, heavenly king,
 Homage to Thy throne we bring !

In the wonders all around,
 Ever is Thy spirit found.
 And of each good thing we see,
 All the good is born in Thee !

Thine the beauteous skill that lurks
 Everywhere in Nature's works—
 Thine is Art, with all its worth,
 Thine each masterpiece on earth !

Yea—and foremost in the van,
 Springs from Thee the Mind of Man ;
 On its light, for this is Thine,
 Shed abroad the love divine.

Lo, our God ! Thy children here
 From all realms are gathered near.
 Wisely gathered, gathering still—
 For " peace on earth, tow'rds men good will ! "

May we, with fraternal mind,
 Bless our Brothers of mankind !
 May we, through redeeming love,
 Be the blest of God above !

G. M.—Brethren, now give your attention to the Teachings of Masonry.

G. Rep.—Hate superstition ; adore God, who in creating thee a being, free, intelligent and capable of virtue, has made thee the arbiter of thine own destiny.

G. Secretary General.—Listen to the voice of reason, which cries to thee, all men are equal ; all are members of one family ; be tolerant, just and good.

G. Orator.—Let all thy actions be directed to utility and goodness ; judge of them beforehand ; if any of thy meditated actions be of a doubtful character, abstain from them.

G. Senior Master of Ceremonies.—Practice virtue ; it is the charm of existence ; it consists in mutual benefits.

G. Prelate.—Now that thy felicity is inseparable from that of thy fellow beings ; do to them as thou wouldst wish them to do unto thee ; let thy devotion to principle involve, if necessary, even the sacrifice of thy life.

G. Capt. of Guard.—The moral law is universal ; let its sacred text be graven on the hearts of men ; whosoever transgresses it shall unfailingly be punished.

G. Treasurer.—The just man, strong in his approving conscience, is beyond the reach of misfortune and persecution ; his trust is in the justice of the Supreme Being.

G. Representative.—The wicked undergo punishment without ceasing ; no “*Lethæan Waters*” can extinguish the fires of remorse.

Deputy Grand Master.—Forget not, thy soul is not material, and therefore, cannot perish as does the body, which dissolves into its component elements ; beware of staining it with vice.

Grand Master.—And now, by virtue of the High Masonic Power with which I am invested, and in the name of the Supreme Architect of the Universe, and under the auspices of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis, 96°, sitting in the Valley of Canada, I declare this Temple duly consecrated to the service of Freemasonry ; to Justice, Wisdom, Patriotism, Faith, Hope, Charity, Virtue, Truth, and Honor, and Universal Benevolence.

Illustrious Brethren : join me in rejoicing on this happy occasion.

(*All give battery !!!—!!!—!!! raise their hands, and say:*)

In the name of the Most High, prosperity to this Temple of Masonry.

(All give battery !!!—!!!—!!! raise their hands, and say :)

To Thy honor and Glory, we do this, Almighty Father ; to Thee we commend the whole Masonic family ; bless them, O God !

(All give battery !!!—!!!—!!! raise their hands and say :)

Glory to Thee O Lord ! Glory to Thy Name ! Glory to Thy Great Work !

G. M.—Let the chain of union be formed and the grasp of Masonic faith encircle the Temple, from the august Orient to the Obelisks in the West.

(The chain is formed. R. H. over as in R. C. Chap.)

G. Prelate.—Father of Nature! God of Love! Source of all Perfection ! We, Thy children, assembled in this Temple which we have consecrated to Thy Name, and the service of Sublime Masonry, testify our boundless gratitude for the signal favors Thou hast lavished upon us, continue to shed, we implore Thee, Merciful Father, over all Masons, the beneficence of Thy Divine Love ! Bless this Sanctuary and the culture of the Mystic Science, and finally re-unite all Thy children in Thy Glorious Sanctuary above. Amen !

Knights.—So mote it be. Glory to Thee, O Lord ! Glory to Thy Name ! Glory to Thy Great Works !

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KNIGHT ADEPT EULOGIST.

TWENTY-FIRST DEGREE,

OR,

THE CHAPTER OF SORROW

OF THE

ANCIENT AND ACCEPTED

Egyptian Rite of Memphis, 96°.

(No Mason can be interred with the formalities of the Ancient and Accepted Egyptian Rite of Memphis, 96° unless he has received the Degree of Kt. of the Rose-Croix.)

The Chapter, Senate, or Council, of which the deceased was a member, must be opened in Ancient and Primitive form, and when in procession, shall be under the immediate charge of its Presiding Officer; strict decorum must be observed, and none can leave the cortege without his consent.)

ORDER OF FUNERAL PROCESSION.

THE SYMBOLIC LODGE TO WHICH THE DECEASED BROTHER BELONGED. SENTINEL, WITH SWORD REVERSED, PRECEDING THE R. C. CHAPTER TO WHICH THE DECEASED BELONGED.

K. S. W.

K. J. W.

BANNER OF THE
 KTS. ROSE-CROIX. CHAPTER. KTS. ROSE-CROIX.
 GD. OF T. PRELATE. CAPT. OF GD.
 ORATOR WITH BIBLE.
 ARCH.
 TREAS. CONDUCTOR. M.W. ORGANIST. ARCHIVIST.
 MARSHAL.
 SENTINEL OF SENATE.
 S. K. I. J. K. I.
 BANNER OF THE.
 SENATE.
 HERMETIC PHILOSOPHERS. HERMETIC PHILOSOPHERS.
 G. OF S. ARCH. C. OF G.
 . ORATOR WITH BIBLE.
 RECORDER. G. COMMANDER. TREASURER.
 MARSHAL.
 SENTINEL OF COUNCIL.
 FIRST MYSTAGOGUE. SECOND MYSTAGOGUE.
 PERFECT PONTIFFS. PERFECT PONTIFFS.
 STANDARD BEARER.
 G. OF SANC. ORATOR WITH BIBLE. ARCHIVIST.
 GR. EXPERT. SECRETARY. TREAS. SWORD BEARER
 SUBLIME DAL,
 GRAND CONDUCTOR.
 BANNER OF THE SOVEREIGN SANCTUARY.
 PATRIARCHS.
 GRAND SENTINEL.
 VERY WORSHIPFUL OFFICERS.
 RIGHT WORSHIPFUL OFFICERS.
 GRAND STEWART. GRAND STEWART.

GRAND PRELATE WITH BIBLE.

MOST WORSHIPFUL OFFICERS.

STANDARD OF THE GRAND MASTER.

SWORD BEARER. GRAND MASTER. SWORD BEARER.

PALL BEARERS. THE CORPSE. PALL BEARERS.

WITH INSIGNA OF HIS HIGHEST DEGREE.

THE FAMILY MOURNERS.

The Walls of the place when the Λ is to be held should be hung with black. In the centre of the room is the casket, the head towards the east. The Regalia of the Highest Degree attained by the departed Brother to be placed on the casket. When the hour arrives, the Knights will assemble, in full uniform, at the Chapter Room and open the Chapter in due form. The Procession will be formed and proceed to the place where the Lodge of Sorrow is to be held. The Procession will be under the charge of the Director and Master of Ceremonies, and will be formed in two ranks, in reverse Order of Rank, and will enter the room and form in a circle around the casket.

The Highest Officer present will open the Λ by having the following hymn sung, followed by a prayer :

Brother, thou hast gone before us,
To the sphere whence none return,
Still fond memory shadows o'er us,
Kind remembrance of thy form.

As we mingle with emotion,
In our solemn, mystic rites,
Thy freed spirit's calm devotion,
Rises where pure love invites.

When, on bended knee, each brother
Lifts his soul to God above,
Oft may memory's shadow hover,
To refresh each soul with love.

May the bright example aid us
Mason's duty to fulfill ;
And when death in dust hath laid us,
May Truth brightly guide us still.

G. Prelate.—Most gracious God, Supreme Architect of the Universe, author of all good and giver of all mercy, pour down we implore Thee Thy blessings upon us, and grant that the solemnity of this occasion may bind us yet closer together in the ties of brotherly love. May the present instance of mortality forcibly remind us all, of our approaching and inevitable destiny, and weaning our affections from the things of this world, and fix them more devotedly on Thee, our only sure refuge in the hour of need ; and grant, O God, that when the awful summons shall arrive for us to quit our transitory lodge on earth, the light which is from above will dispel the gloomy darkness of death, and that departing hence with faith in our Heavenly Father, in a full hope of a resurrection, and in charity with all men, we may, through Thy Love, be admitted to Thy celestial Chapter on high, to partake in peaceful re-union with the souls of our departed brethren, the mysterious and unspeakable happiness of Thine everlasting kingdom. And, O Merciful God, Thou who art the Father of the Widow and the Orphans, we beseech Thee to look down in pity and love, upon those who are left behind ; sustain and comfort them in their sore affliction, and finally gather them all into Thine everlasting Kingdom.

Response.—So'mote it be. Glory to Thee, Oh Lord !
Glory to Thy Name ! Glory to Thy Great Works !

G. M.—In the name of T. S. A. O. T. U. I now declare this Chapter of Sorrow duly opened.

THE LAMENTATION.

G. Orator.—Brethren, in the midst of Life we are in Death. We live but to see those we love, pass away into the silent tomb.

G. Prelate.—“I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.”

Knights.—Glory to Thee, O Lord! Glory to Thy Name! Glory to Thy Great Works!

G. Orator.—Even as the acacia bends before the tempest, and falls into the waters which murmur at its feet, so has fallen our beloved Sir Knight. Sorrow darkens our countenances, and our eyes are dimmed with tears, for we have lost a bright light; the Knights are plunged in sorrow; the craftsmen lament, and even among the profane the voice of grief is heard! Illustrious Sir Knight and Brother—— is no more.

G. Prelate.—The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.

Knights.—Glory to Thee, O Lord! Glory to Thy Name! Glory to Thy Great Works!

G. Orator.—What man is he that liveth and shall not see death? Shall he deliver his soul from the hands of the grave? Man walketh in a vain shadow. He heapeth up riches and cannot tell who shall gather them. It is better to go to the house of mourning, than to the house of feasting, for that is the end of all men, and the living will lay it to his heart. Man dieth and wasteth away. Yea, man giveth up the Ghost, and where is he?

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Oh Lord!
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G. Prelate.—Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

Knights.—Glory to Thee O Lord ! Glory to Thy Name ! Glory to Thy Great Works !

G. Orator.—Behold thou hast made my days as it were a span long ; and mine age is even as nothing in respect of thee ; and every man living is altogether vanity. Behold, O Lord, we are in distress ! Our hearts are turned within us ; there is none to comfort us. Mourning and lamentation are heard among us.

G. Prelate.—I heard a voice from heaven, saying unto me write. From henceforth blessed are the dead who die in the Lord : even so saith the Spirit ; for they rest from their labors.

Knights.—Glory to Thee, O Lord ! Glory to Thy Name ! Glory to Thy Great Works !

G. Orator.—Thou has set our misdeeds before thee : and our secret sins in the light of thy countenance. For when Thou art angry all our days are gone. We bring our years to an end as it were a tale that is told. Thou has cut off the life of our Brother, and the waters of affliction flow over our heads. The joy of our heart has ceased, and our gladness is turned into mourning.

G. Prelate.—Behold I will shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump ; so when this corruption shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, “ Death is swallowed up in victory. O death, where is thy sting ? O grave where is thy victory ? ”

Knights.—Glory to thee, O Lord ! Glory to thy Name ! Glory to thy Great Works.

(*End of Lamentations.*)

ODE.

Weep no more ! He is not dead,
On the earth he rests his head,
But his spirit everywhere,
Like the sunlight fill the air.

G. Prelate.—May the blessing of T. S. A. O. T. U. rest upon us all, now and forevermore.

Knights.—So mote it be.

G. M.—This Δ of sorrow is now duly closed

(The procession will now form as laid down in the programme, and proceed to the grave.)

(On arriving at the grave, the brethren form a circle around it, the clergy and officers of deceased's Chapter take their station at the head, the mourners at the foot. The regalia is taken from the coffin by the senior M. of C. The clergyman concludes the funeral service of the church to which deceased belonged, after which the Grand Master proceeds as follows :—)

G. M.—My brethren, we are again called upon by a most solemn admonition to regard the uncertainty of human life, the immutable certainty of death and the vanity of all earthly pursuits—decrepitude and decay are written on every living thing—weakness and imperfection are the incidents of our fallen condition—the damp, dark grave is our destiny and our doom—the cradle and the coffin stand in juxtaposition, and as soon as we begin to live, that moment do we also begin to die. What an eloquent commentary is here exhibited on the instability of every human pursuit, and how touchingly does it echo the sad sentiment of that great preacher, who wrote for our perpetual warning the immortal text, “vanity of vanities, all is vanity.”

The last sad offices paid to the dead are but useful as lectures to the living—from them we are to derive

instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution ; but notwithstanding the various mementos of mortality we meet in our daily progress, and notwithstanding that death has established his empire over all the work of nature, yet through some unaccountable infatuation, we wilfully forget that we are all born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed by the approach of death, when we least expect him, and at an hour which we probably may have considered the meridian of our existence.

What are all the externals of human dignity—the power of wealth, the dreams of ambition, the pride of intellect, the charms of beauty—when nature has paid her just debt. Fix your eyes on the last scene, and view humanity stripped of its dazzling meretricious ornaments, and exposed, in its natural meanness, and you will be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are swept away.

While we drop a sympathetic tear over the grave of our departed brother, let us cast around his foibles, whatever they may have been, the broad mantle of a mason's charity, and let us cheerfully render to his memory the praise to which his virtues have entitled him. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained, the wisest as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weakness we ought to derive instruction.

(The Lamentations are here repeated, after which the G. M., P. G. M., and the G. Prelate pass around

the grave three times, and each time cast flowers into the grave.)

G. M.—May the Soul of our Illustrious Brother return to God, T. S. A. O. T. U., who gave it.

Knights.—So mote it be.

(The Grand Master holding the evergreen in his hand, continues.)

G. M.—This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of clay, an imperishable and immortal spirit which the grave shall never receive, and over which death has no dominion.

(The Brethren then move around the grave in procession, and at the grave each deposits his sprig of evergreen; when returned to their positions the M. W. G. M. and all give the public grand honors.)

G. M.—Illustrious Officers and Brothers, unite with us in the Most Solemn Acclamations in Commemoration of the Glorious Victory which has been gained by the Illustrious Dead.

(The Brethren, led by the G. M., give the Battery !!! !!! !!! Raised hands !!! Battery !!! !!! !!! Raised hands !!! Battery !!! !!! !!! !!! Raised hands !!!, after which the Fraternal Chain is formed with the G. M., P. G. M., G. Rep., G. Prelate, G. Orator and G. Wardens and other R. W. Officers within the circle.)

G. Prelate.—Almighty and most merciful God, in whom we live and move and have our being, and before whom all men must hereafter appear, to render an account of the deeds done in the body, we do most earnestly beseech thee, as we now surround the grave of our departed brother, deeply to impress upon

our minds the solemnities of this day. May we ever remember that in the midst of life we are in death, and so live and act our separate parts that we may have no cause for repentance, when the hour of our departure is at hand.

And oh, Gracious Father, vouchsafe us, we pray Thee, thy divine assistance to redeem our misspent time, and in the discharge of the duties thou hast assigned us in the erection of our moral edifice ; may we have wisdom from on high to direct us ; strength commensurate with our task to support us ; and the beauty of holiness to adorn and render all our performances acceptable in thy sight ; and at last when the gavel of death shall call us from our labors, we may obtain a blessed and everlasting rest in that spiritual edifice not made with hands eternal in the heavens. So mote it be.

Knights—Glory to Thee, O Lord ! Glory to Thy Name ; Glory to Thy Great Works !

(The procession will then re-form in the first order and return to the Chapter Room, where, when the proper forms are gone through, the G. M. will address the brethren on the proceedings of the day, and the Chapter will be closed.)

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THE CONSTITUTION
OF
THE SOVEREIGN SANCTUARY
OF
THE ANCIENT AND ACCEPTED
Egyptian Rite of Memphis 96°

*Sitting in the Valley of Canada, where abideth Peace,
Tolerance, Truth, and the Fulness of all that is Good.*

1. This body shall be known and hailed by the name, style and title of "the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis 96°" sitting in the Valley of Canada, and possesses Ninety Degrees of Science, Philosophy, Mythology, Theosophy, and Morality, and six official degrees of merit and distinction.

2. The degrees are arranged in four series embracing all Masonic knowledge.

(1.) Series first are Symbolic and teach Science and Ancient Work, and extend to 18°, embracing the Ineffable Degrees.

(2.) Series second are Philosophic and teach Morality and Philosophy, and extend to 45°.

(3.) Series third are Historic and Mystic, and teach Mythology, Theosophy, and kindred subjects, and extend to 90°.

(4.) Series fourth are Cabalistic, embracing the six official degrees, and teach the duty we owe to ourselves, to our neighbors, and to God, the Supreme Architect of the Universe, around whose Throne abide Peace, Tolerance, Truth, and the Fulness of all that is Good.

3. The six degrees of the Sovereign Sanctuary are Patriarch Grand Commander, Patriarch Grand Generalissimo, Patriarch Grand Captain General, Patriarch Grand Inspector General, Patriarch Grand Orator Prince, Sovereign Patriarch Grand Defender of Truth, the Sovereign Sublime Magus 96°, which is the title of the Most Worshipful Grand Master.

4. The Sovereign Sanctuary possesses five Decorations, viz. :

1st.—The Grand Star of Sirius, which is the Decoration of the Most Worshipful Past Grand Master.

2nd.—The Decoration of Alidee.

3rd.—The Decoration of the Grand Commanders of the Third Series of the Rite.

4th.—The Decoration of the Lybic Chain.

5th.—The Decoration of the Golden Branch of Eleusis.

These five Decorations are exclusively Official, and are regulated by a programme, deposited in the Grand Body of the Rite.

It also possesses the Order of Merit of the Grand Cross of Memphis, which is conferred by the Sovereign Sanctuary as a reward for merit.

5. The Bodies of this Rite which are subordinate to the Sovereign Sanctuary are : 157, 158.

(1.) THE SOVEREIGN GRAND COUNCIL OR MYSTIC TEMPLE 90°.

Chevalier Adept of Sirius, Chevalier Adept of Babylon, Chevalier Adept of the Rainbow, Chevalier Adept of the Seven Stars, Chevalier Commander of the Zodiac, Chevalier Barruke, Chevalier of the Luminous Triangle, Chevalier of the Zardust, Chevalier of the Luminous Ring, Chevalier Sublime Magus, Doctor of the Sacred Vedas, Prince Brahmin Sublime Scalde, Chevalier Scandinavian, Prince of the Sacred Name, Prince of the Golden Fleece, Prince of the Lyre, Prince of the Labyrinth, Prince of the Lybic Chain, Prince of Truth, Prince of the Covenant, Prince of the Sanctuary, Prince of the Temple of Truth, Commander of the Second Series, Orphic Sage, Sage of Eleu, Sage of the Three Fires, Sage of Mithra, Sage of Delphi, Sage of Samothrace, Sage of Eleusis, Sage of the Symbols, Sage of Wisdom, Sublime Sage of the Mysteries, Priest of the Sphynx, Priest of the Phoenix, Priest of the Pyramids, Prince of Heliopolis, Priest of Oru, Priest of Memphis, Pontiff of Serapis, Pontiff of Isis, Pontiff of the Kneph, Pontiff of the Mystic City, Past Master of Great Work, Perfect Pontiff, and Sovereign Prince of Memphis.

(2.) SENATE OF HERMETIC PHILOSOPHERS 45°.

Knight Adept Installator, Knight Adept Consecrator, Knight Adept Eulogist, Knight of the Occident, Knight of the Temple of Wisdom, Knight of the Key, knight of Noachite, Knight of Liban, Knight of the Tabernacle, Knight of the Sacrificial Fire, Knight of the Serpent, Knight Trinitarian, Knight Evangelist, Knight of the White Eagle, Knight of Kaash, Knight of the Black Eagle, Knight of the Royal

Mysteries, Knight Grand Inquisitor, Knight of the Red Eagle, Knight Master of Angles, Knight of the Holy City, Knight Adept of Truth, Knight Sublime Elect of Truth, Chevalier Philalethe, Knight Doctor of the Planispheres, Knight Savant Sage, Knight Grand Inspector of Hermetic Philosophers.

(3.) ROSE CROIX CHAPTER 18°.

Discreet Master, Perfect Master, Sublime Master, Just Master, Master of the Temple, Master Elect, Grand Master Elect, Sublime Grand Master Elect, Master of Geometry, Knight of the Royal Arch, Knight of the Secret Vault, Knight of the Flaming Sword, Knight of Memphis, Knight of the Orient, Knight of the Rose Croix.

6. The Sovereign Sanctuary shall be composed of the following officers and members, who shall be entitled to precedence, rank and title as follows, according to seniority :

(1.) The Most Worshipful Grand Master.

The M. W. Past Grand Masters.

The Right Worshipful Deputy Grand Master.

The R. W. Past Deputy Grand Masters.

The R. W. Grand Representative.

The R. W. Past Grand Representatives.

The R. W. Grand Orator.

The R. W. Past Grand Orators.

The R. W. Grand Prelate.

The R. W. Past Grand Prelates.

The R. W. Sublime Dai.

The R. W. Past Sublime Dais.

The R. W. Grand Senior Warden.

The R. W. Past Grand Senior Wardens.

The R. W. Grand Junior Warden.

The R. W. Past Grand Junior Wardens.

The R. W. Grand Commanders of Senates.

The R. W. Past Grand Commanders of Senates.
 The R. W. Provincial Grand Masters.
 The R. W. Past Provincial Grand Masters.
 The R. W. Deputy Grand Representatives.
 The R. W. Past Deputy Grand Representatives.
 The R. W. Grand Secretary General.
 The R. W. Past Grand Secretaries General.
 The R. W. Grand Treasurer.
 The R. W. Past Grand Treasurers.
 The Very W. Grand Archivist.
 The V. W. Grand Conductor.
 The V. W. Grand Superintendent of Works.
 The V. W. Director of Ceremonies. .
 The V. W. Grand Senior Master of Ceremonies.
 The V. W. Grand Junior Master of Ceremonies.
 The V. W. Grand Stewards.
 The V. W. Grand Captain of the Guard.
 The V. W. Grand Sword Bearers.
 The V. W. Grand Organist.
 The V. W. Grand Guardian of the Sanctuary.
 The V. W. Grand Standard-Bearers.
 The V. W. Grand Sentinel.

(2.) The officers of the Sovereign Grand Council or Mystic Temple 90° of any Province, other than the Sublime Dai or Past Sublime Dais.

(3.) The Most Learned Senior and Junior Knights Interpreters, and the Most Learned Past Senior and Junior Knights Interpreters of any Senate of Hermetic Philosophers.

(4.) And the Most Wise, Past Most Wise, the Sir Knights Senior and Junior Wardens, and the Sir Knights Past Senior and Junior Wardens of any Rose Croix Chapter. All 95° members, being members in good standing in any Chapter in this jurisdiction, shall be eligible for election to the Sovereign Sanctuary, by a two-thirds majority of all the votes cast.

ELECTED OFFICERS.

7. The following officers shall be elected by ballot :—

The Most Worshipful the Grand Master.
 The Right Worshipful Deputy Grand Master.
 The R. W. Grand Representative.
 The R. W. Grand Orator.
 The R. W. Grand Prelate.
 The R. W. Grand Senior Warden.
 The R. W. Grand Junior Warden.
 The R. W. Grand Secretary General.
 The R. W. Grand Treasurer.

APPOINTED OFFICERS.

8. The following officers shall be appointed by the Most Worshipful the Grand Master :—

The Very Worshipful Grand Archivist.
 The V. W. Grand Superintendent of Works.
 The V. W. Grand Director of Ceremonies.
 The V. W. Grand Senior Master of Ceremonies.
 The V. W. Grand Junior Master of Ceremonies.
 The V. W. Grand Steward.
 The V. W. Grand Steward.
 The V. W. Grand Captain of Guard.
 The V. W. Grand Conductor.
 The V. W. Grand Sword Bearer.
 The V. W. Grand Sword Bearer.
 The V. W. Grand Organist.
 The V. W. Grand Guardian of Sanctuary.
 The V. W. Grand Standard-Bearers.
 The V. W. Grand Sentinel.

9. The election and appointment of all officers of the Sovereign Sanctuary shall take place at the Annual Convocation, when the officers present shall be installed and invested, and proclaimed in Ancient form.

10. The Grand Master, the Sublime Dai, the Grand Commander, and the Most Wise, shall not be eligible for re-election after the second year of continuous office, but shall be eligible for re-election after an interregnum of one year.

11. Should neither the Most Wise nor the Wardens of a Chapter attend any Convocation of the Sovereign Sanctuary, such Chapter by its vote, properly certified by the Most Wise and Archivist, and under seal, may delegate any Most Wise or other Patriarch, entitled to vote in the Sovereign Sanctuary, to represent their Chapter, but no proxy shall be valid unless the name of the brother so delegated shall have been written in the proxy previous to its being signed by the Most Wise and Archivist of the Chapter: no brother can represent more than one Chapter.

12. Brethren of eminence and ability who have rendered service to the Rite may, by a vote of the Sovereign Sanctuary, be constituted honorary members of the Sovereign Sanctuary, with such rank and distinction as may be thought proper, except that of G.M., P.G.M., D.G.M., G.R., or G.O., unless such brethren hold a corresponding rank in some recognized sister grand body.

13. Brethren of eminence in the Craft may be elected honorary members of the Rite, under such regulations as the Grand Master and Executive Council may prescribe.

POWERS AND AUTHORITY.

14. The Sovereign Sanctuary is the Supreme Power and Authority for Canada and the Province of Newfoundland, possessing all the attributes of sovereignty and government—legislative, executive, and judicial—limited only by a strict adherence to the Ancient Landmarks of the Rite, and by the provisions of its own Constitution and an appeal to the Grand Orient.

15. Its legislative powers extend to every case of legislation not expressly delegated by itself to its Subordinate Bodies ; and the Constitution and Regulations, which it has an inalienable right to adopt and promulgate at its own convenience, and to alter, amend, or repeal at its own pleasure, under the limitations herein imposed, are final and binding upon all the Bodies of the Rite within its jurisdiction.

16. Its executive powers include the granting of Charters to establish and perpetuate Councils or Mystic Temples, Senates of Hermetic Philosophers, and Rose Croix Chapters within its jurisdiction, and in other territory where no Sovereign Sanctuary exists ; the revocation or suppression thereof ; the issuing of special Dispensations for all purposes permitted by any of the provisions of this Constitution ; and the exercise, generally, of all such authority as may be necessary to carry its own legislation into complete effect.

17. Its judicial powers are of two kinds :—

(1.) *Original*—The enforcement of discipline upon its own members and upon any of the Subordinate Bodies under its jurisdiction ; and the trial of complaints against any of the officers of the Sovereign Sanctuary other than the Grand Master.

(2.) *Appellate*—Embracing the revision of all matters of controversy or discipline among any of its subordinate bodies or members, proper for Masonic investigation, and over which it has not retained original jurisdiction, and the hearing of appeals instituted as hereinafter provided for.

CONVOCATIONS.

18. The Annual Convocation of the Sovereign Sanctuary shall be holden on the fourth Wednesday in the month of January, at London, or at such other time and place as the Sovereign Sanctuary may determine by a majority vote at the previous Con-

vocation. None but members shall be present at these Convocations, without permission of the Grand Master. No visitor shall speak to any question unless requested to do so by the Grand Master, nor shall he, on any occasion, be permitted to vote.

19. No business shall be transacted at the Annual Convocation, or at any emergent convocation called for any other purpose than the performance of a masonic ceremony, unless at least three Chapters are represented.

20. The Grand Master, or in his absence from the Dominion, the Senior Past Grand Master, or in his like absence the Deputy Grand Master, or any of the Elective Grand Officers according to seniority, may summon and hold emergent Convocations of the Sovereign Sanctuary, whenever the good of the Rite shall, in their opinion, require it; the particular reason for such Convocation shall be expressed in the summons, and no other business shall be entered upon at that Convocation.

21. If at any Convocation, stated or emergent, the Grand Master be absent, the Sovereign Sanctuary shall be ruled by the Grand Officer or Past Grand Officer next in rank and seniority who may be present; and if no Elective Grand Officer be present, by the Senior Officer of the Senior Body. The Sovereign Sanctuary is declared to be opened in *ample, due, and ancient form* when the Grand Master is present; in *due and ancient form* when a Past Grand Master opens the Sovereign Sanctuary; and in *ancient form* when a Deputy Grand Master opens the Sovereign Sanctuary. Upon all other occasions only in *form*, but with same authority.

THE FEES.

22. The Fees payable to the Sovereign Sanctuary shall be as follows, to wit:—

For a Charter for a Rose Croix Chapter, issued to Ill. Knights in good Standing..	\$25 00
For a Chapter for a Senate of Hermetic Philosophers.....	\$50 00
For a Charter for a Sovereign Grand Coun- cil or Mystic Temple	\$100 00

The fee for membership in a Rose Croix Chapter shall be at least \$20, of which \$5 shall be paid to the Sovereign Sanctuary.

The fee for membership in a Senate of Hermetic Philosophers shall be \$20, of which \$10 shall be paid to the Sovereign Sanctuary.

The fee for membership in a Sovereign Grand Council or Mystic Temple shall be \$20, of which \$10 shall be paid to the Sovereign Sanctuary.

For a Dispensation to confer the Degrees for each Series, \$10. All other Dispensations, \$5.

For Letters Patent and of Credence, \$2.

23. The Charter Members of a Rose Croix Chapter shall each be entitled to the Chapter, Senate and Council or Mystic Temple Degrees, and the Most Wise and the Senior and Junior Warden to the Sovereign Sanctuary Degrees. All the fees of the Charter Members, together with the Fee of \$25 for a Charter, may be remitted by Dispensation, except the sum of \$20 each, which must be paid to the Sovereign Sanctuary.

24. There must be at least twelve Charter Members at the institution of a Rose Croix Chapter. After a Rose Croix Chapter has been duly constituted no more than 18° can be conferred in the Chapter.

25. The Grand Master may issue a Dispensation to confer the Sovereign Sanctuary Degrees upon such other members of a new Chapter, as may be recommended by the Chapter; provided, not more than one can be recommended for each additional ten members, over and above the twelve required for a Chapter.

GRAND REPRESENTATIVES.

26. No member of the Sovereign Sanctuary shall hold more than one Commission as a Grand Representative of a Sister Grand Body near this Sovereign Sanctuary. The Most Worshipful Grand Master and the Right Worshipful Grand Secretary General shall not be eligible for Commissions as Grand Representatives of any Sister Grand Body.

CAPTION.

27. The following Caption is to be used at the commencement of all Edicts, Proclamations, Letters Patent, &c., &c., in all Degrees of the Rite :—

To the Glory of the Supreme Architect of the Universe. In the name of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis 96°, sitting in the Valley of Canada :

And must be dated as follows :—

Done this —— day of the Egyptian month —— answering to the —— day of ——, A.L. 588— and in the year of True Light 000,000,000.

CALENDAR.

28. March answers to the Egyptian month Thoth ; April, Paophi ; May, Athir ; June, Chocoac ; July, Tibi ; August, Mechi ; September, Shamenoth ; October, Pharmathi ; November, Pachon ; December, Pagni ; January, Epophi ; February, Messori.

UNIFORMS.

29. The Grand Master and Past Grand Masters shall wear a *Chapeau*, trimmed with gold, and red, white and black plumes ; Baldrick of gold, trimmed with two inch gold fringe, two stars, and the double-headed eagle upon a cross ; belt of gold and gold mountings, with three chains, and gilt sword ; cuffs of white silk with heavy gold trimmings.

The remaining officers of the Sovereign Sanctuary shall wear Chapeaux, trimmed with gold and red, white and black plumes ; Baldrick of white watered silk trimmed with one and one-half inch gold braid, one and one-half inch gold fringe, and two stars ; belt of red leather trimmed with gold and gold mountings with three chains and gilt sword ; cuffs of white watered silk with gold trimmings. The Right Worshipful officers shall have in addition upon the Baldrick, the double-headed Eagle and Cross.

The Right Eminent and Illustrious Patriarchs of the Sovereign Sanctuary shall wear Chapeaux trimmed with gold, red, white and black plumes ; Baldrick of white watered silk trimmed with gold, one star ; belt of red leather trimmed with gold, gold mountings with two or three chains, gilt sword ; cuffs of white watered silk trimmed with gold.

The R. W. Sublime Dais and R. W. Past Sublime Dais, the R. W. Grand Commanders, and the R. W. Past Grand Commanders, shall wear the same uniforms as the Right Worshipful officers of the Sovereign Sanctuary.

The Very Eminent and Illustrious Pontiffs of the Sovereign Grand Council or Mystic Temple shall wear the same uniform as members of the Sovereign Sanctuary, except that the Baldrick and cuffs shall be crimson.

The Illustrious Knights of the Senate and Rose Croix Chapter shall wear the same Chapeaux as members of the Sovereign Sanctuary ; Baldrick of crimson watered silk trimmed with silver ; belts of red leather, with gold mountings, gilt sword ; crimson cuffs trimmed with silver.

OFFICAL GRAND JEWELS.

30. The Most Worshipful the Grand Master represents Osiris ; his Jewel is a Golden Delta, on which is

engraved a Sun. He wears a robe of celestial blue, showered with silver stars, and is entitled to the 2nd, 3rd, 4th, and 5th decorations, and the Grand Cross of Memphis set in brilliants.

The Most Worshipful Past Grand Master wears a purple robe showered with golden stars; his Jewel is the compasses extended 45° , with the segment of circle at the points, and a gold plate included, on which is the Pelican and Cross, surmounted by an eye within a triangle irradiated. He is entitled to wear the five decorations, and the Grand Cross of Memphis set in brilliants.

The Deputy Grand Master represents Serapis. He wears a scarlet robe; his Jewel is a Rising Sun engraved on a Golden Delta. He is entitled to wear the 2nd, 3rd, and 5th decorations.

The Grand Representative represents Anubis. He wears a scarlet robe; his jewel is a Half-Moon on a Golden Delta. He is entitled to the 2nd and 3rd decorations.

The Grand Orator represents Horus. His jewel is a Scroll engraved on a Golden Delta; he wears a scarlet robe, and is entitled to the 2nd and 3rd decorations.

The Grand Prelate wears a purple robe, and his jewel is a Bock on a Golden Delta, and is entitled to the 2nd and 3rd decorations.

The Grand Senior Warden wears the 9-pointed Star within a Delta, and is entitled to the 3rd decoration.

The Grand Junior Warden wears the Square and Compass, the one fastened to the other, on a Golden Delta, and is entitled to wear the 3rd decoration.

The Grand Secretary-General wears a Crossed Stylus engraved on a Golden Delta, and is entitled to wear the 3rd decoration.

The Grand Treasurer wears a Crossed Keys en-

graved on a Golden Delta, and is entitled to wear the 3rd decoration.

The Grand Archivist, a pen engraved on a Golden Cross-pens.

The Grand Superintendent of Works, a semi-circular protractor.

The Grand Director, of Ceremonies, Cross Rods.

The Grand Senior and Junior Master of Ceremonies, Cross Rods.

The Grand Stewards, a Cornucopia between the legs of a pair of compasses.

The jewels of the Grand Archivist, Superintendent of Works, Masters of ceremonies, and Stewards are to be within a circle, designed after a wreath of myrtle.

The Grand Capt. of Guard, Cross Swords.

The Grand Conductor, Cross Shepherd's Crooks.

The Grand Sword Bearer, Cross Swords.

The Grand Organist, a Lyre.

The Guardian of Sanctuary, Cross Battle-axes.

The Grand Standard-Bearers, Miniature Banners.

The Grand Sentinel, the Cross-Swords.

The jewels of the Capt. of the Guard, Grand Conductor, Sword Bearers, Organist, Guardian of Sanctuary and Grand Standard-Bearers, are to be within a plain circle.

OFFICIAL CHAPTER JEWELS.

31. In addition to the Grand Jewel which is worn by all Knights, the Most Wise wears a flaming star of silver with seven points; in the centre the letter I. in gold; around it the initials F. H. C.—his characteristic is *Wisdom*.

The Senior Warden wears a silver delta—his characteristic is *Strength*.

The Junior Warden wears a silver Square and Compass, the one fastened to the other—his characteristic is *Beauty*.

THE GRAND CROSS OF MEMPHIS.

32. The Grand Decoration of the Rite is the Grand Cross of Memphis. It consists of a Cross two inches in diameter, formed by the Arc of Great Circles, on which rests in the centre the Jewel of the Rite, this is surrounded by a band or garter of blue. Upon this band or garter are the letters I. H. O. V. I. H. D. O. Y. in gold. Surrounding the band or garter is a Golden Serpent, with its tail in its mouth. Over and outside of these are placed three Deltas, one upon the other, and forming a nine-pointed Star. From the lower part of the right side, toward the upper part of the left, extends a Sword, and, in the opposite direction, a hand of *Justice*.

The Jewel in the centre shall be a deep rose color, white, gold and green. The Jewel shall be worn pendant from two clasps with blue ribbon. None but members of the Sovereign Sanctuary shall wear the Grand Cross of Memphis.

THE GRAND ORDER OF MERIT.

33. The Grand Order of Merit shall be the Grand Cross of Memphis, with a circle of Brilliants in the place of the Serpent, and the holders shall be styled Chevaliers of the Grand Cross of Memphis. The M. W. G. M., and M. W. P. G. Masters, shall be entitled to the Decoration. The Grand Order of Merit may also be voted at each Session of the Sovereign Sanctuary, by ballot, for distinguished and meritorious conduct, to not more than one member of the Rite, and which shall be furnished by the Sovereign Sanctuary, and presented by the M. W. G. M. After having received the Grand Order of Merit, the recipient cannot again be a candidate for the Order.

COLLARS.

34. Of Sovereign Sanctuary, to be crimson, four

inches wide, and trimmed with gold and gold fringe.

Of Grand Council or Mystic Temple, to be the same as for Sovereign Sanctuary, trimmed with silver.

Of Senate of Hermetic Philosophers, and of Rose Croix Chapter, to be crimson, four inches wide.

APRONS.

35. The M. W. G. M.'s apron shall be in the form of an oblong square, trimmed with gold, as follows:—a one and one-half inch braid, and a fringe of the same depth, around the body, and a half-inch braid around the flap.

A Pelican surmounted by a cross upon the area, and a Teutonic cross upon either lower angle of the area. Upon the flap, an irradiated eye within a delta.

The M. W. P. G. M.'s apron is the same as above, with a half-inch fringe added around the flap.

The R. W. and V. W. officers and members of the Sovereign Sanctuary shall wear aprons similar to that of the G. M., but without the fringe. A Teutonic cross in the place of the irradiated eye.

R. W. Sublime Dai and R. W. Grand Commander shall wear the same apron as the officers of the Sovereign Sanctuary.

The officers and members of the Grand Council or Mystic Temple, shall have aprons similar to the aprons of the members of the Sovereign Sanctuary, except that the trimmings shall be of silver for members.

The *apron*, which may be worn in any Senate or Chapter of this Rite when the uniform is not worn, shall be white, in the shape of a sixteen-inch delta, with a flap of four inches at the angle, trimmed with crimson.

The aprons of officers of a Senate of Hermetic Philosopher, or of a Rose Croix Chapter, shall be similar to those of the members, but shall be trimmed with gold.

BENEVOLENT FUND.

36. All the Revenues of the Sovereign Sanctuary, after paying management and incidental expenses, shall be invested as directed by the Sovereign Sanctuary, and used only as a Benevolent Fund, for the benefit of the members of the Rite. The Benevolent Fund may be supplemented by voluntary contributions of members under such regulations, as may be prescribed by the Executive Council.

DIFFERENCES OR COMPLAINTS.

37. In the Sovereign Sanctuary alone resides the power of enacting laws and regulations for the settlement of all complaints, and of altering, repealing and abrogating them, always taking care that the ancient landmarks of the order are preserved. The Sovereign Sanctuary has also the inherent power of investigating, regulating and deciding all matters relative to the Rite, or to particular Bodies of the Rite, or to individual brothers, which it may exercise either of itself, or by such delegated authority, as, in its wisdom, or discretion, it may appoint; but in the Sovereign Sanctuary alone resides the power of revoking, suspending, or annulling Charters, and expelling brethren from the Rite.

38. All differences or complaints that cannot be accommodated privately, or in some regular Body of the Rite, shall be delivered in writing to the Grand Secretary-General, who shall lay them before the Grand Master, Executive Council, or Committee appointed by the Grand Master. When all the parties shall have been summoned to attend thereon, and the case shall have been investigated, such order and adjudication may be made as shall be authorized by the laws and regulations of Masonry.

39. When any memorial, or other document, shall be presented by any member of the Sovereign Sanc-

tuary, either on behalf of himself or another, the member presenting it shall be responsible that such paper does not contain any improper matter, or any offensive or indecorous language.

40. No brother below the rank of a Past Grand Master, shall assume the Grand Master's chair, though he be entitled in the absence of the Grand Master, to rule the Sovereign Sanctuary.

REGULATIONS FOR THE GOVERNMENT OF THE SOVEREIGN SANCTUARY DURING THE TIME OF BUSINESS.

41. The annual Convocation of the Sovereign Sanctuary being opened, the regulations are to be read. The Graven Tablets of the last regular Convocation and of any and all emergent or special Convocations, are then to be had for information, and all communications from the Grand Master and Deputy Grand Master, and reports from the Executive Council, the Officers, or Committees, are then to be read and taken into consideration, and the other business regularly proceeded with.

42. All matters are to be decided by a majority of votes, each Chapter and Senate having three votes, each member one vote, each officer of Sovereign Sanctuary or Grand Council not otherwise entitled to vote, shall have one vote by virtue of his office, and the Grand Master a casting vote in case of equality ; unless the Sovereign Sanctuary, for the sake of expedition, think proper to leave any particular subject to the determination of the Grand Master and Executive Council. When any subject can be satisfactorily settled by an open vote, the votes of the members are always to be signified by each holding up one of his hands, which uplifted hands the Grand Senior and Junior Masters of Ceremonies or Grand Stewards are to count, unless the number should be so unequal as to render counting unnecessary ; but any brother may demand a

ballot on any question, either before or immediately after an open vote shall have been taken.

43. No brother shall speak twice to the same question, unless in explanation, or the mover in reply.

44. Every one who speaks shall rise, and remain standing, addressing himself to the Grand Master; nor shall any brother presume to interrupt him, unless to address the Grand Master to order, or the Grand Master shall think fit to call him to order; but after he has been set right, he may proceed, if he observe due order and decorum.

45. If any member shall have been twice called to order for transgressing these rules, and shall nevertheless be guilty of a third offence at the same meeting, the Grand Master may peremptorily command him to leave the Sovereign Sanctuary for that Convocation.

46. Whoever shall be so unmasonic as to hiss at a brother, or at what he has said, shall be solemnly excluded the Convocation, and declared incapable of being a member of the Sovereign Sanctuary, until at another time he publicly own his fault, and grace be granted.

47. No motion on any new subject shall be made, nor any new matter entered upon after eleven o'clock at night.

48. No money grants shall be made by the Sovereign Sanctuary on the last day of Convocation, unless notice shall have been given the day previous.

49. No motion shall be entertained for altering or amending the laws, rules or regulations of this Sovereign Sanctuary, or for adding a new law, rule, or regulation thereto, without notice in writing, stating the amendments proposed, as provided in section 175.

50. When a Chapter or Senate shall be represented by only one of its officers, or by a representative, such officer or representative may cast all the votes to which the Senate or Chapter is entitled; and

when a Chapter or Senate is represented by two of its officers, the senior officer shall be entitled to cast two of the votes.

THE GRAND MASTER.

51. The Grand Master, during the interval between the convocations of the Sovereign Sanctuary, may exercise all its executive powers. By virtue of these authority is given him, among other things, by and with the advice of the Executive Council—

(1st) To grant charters for the formation of new bodies under the Sovereign Sanctuary.

(2nd) To grant dispensations for the holding elections of an officer or officers at times other than the regular period.

(3rd) To grant dispensations to ballot for and confer the degrees upon candidates without the reference of their applications to committees.

(4th) To grant dispensations to receive and act upon the petitions of rejected applicants for the degrees, within a less period than the delay prescribed by this constitution.

(5th) To grant dispensations to receive and act upon the petitions for degrees of persons who may not possess the qualification of residence prescribed.

(6th) To grant such other dispensations as may be applied for in accordance with the constitution, or with Masonic usage.

(7th) To convene any of the bodies of this rite, preside therein, inspect its proceedings, and compel its conformity to Masonic usage.

(8th) To arrest the charter of any of the bodies of this rite, for good reasons shown, and suspend the operations thereof until the next annual convocation.

(9th) To suspend any officer of any of the bodies of this Rite from the exercise of the powers and duties

of his office, for good reasons shown, until the next annual convocation.

(10th) To require the attendance of and information from any grand officer respecting matters appertaining to the duties of his office.

(11th) To appoint representatives near other recognized grand bodies, and to receive and accredit representatives from them.

(12th) To decide all questions of usage, order, and Masonic law.

(13th) To dedicate Masonic halls, lay corner stones of Masonic halls, public buildings, and structures.

(14th) To appoint such officers as may be required by this constitution.

It shall be the duty of the Grand Master—

(15th) To preside in the Sovereign Sanctuary at all its convocations.

(16th) To present, at each annual convocation, a written message, therein setting forth all his official acts during the year, exhibiting the general condition of Masonry within the jurisdiction, and recommending such legislation as he may deem necessary or expedient for the welfare of the order.

(17th) To constitute all chartered Councils or Mystic Temples, Senates, or Chapters, either in person or by a duly authorized representative, in accordance with the ancient usages and regulations.

(18th) To exercise a general and careful supervision over the Rite, and see that the constitution and regulations of the Sovereign Sanctuary are strictly maintained, supported, and obeyed.

(19th) To discharge all the necessary executive functions of the Sovereign Sanctuary when that body is not in session.

(20th) To cause the ancient landmarks and charges to be observed, and to do and perform the duties of

ancient Grand Masters, agreeably to the requirements of Masonry and this Sovereign Sanctuary.

52. The Grand Master, under sanction of the Sovereign Sanctuary, may by warrant appoint any brother of eminence and skill to represent the Sovereign Sanctuary in a sister Sovereign Sanctuary. He may also, with the concurrence of the Executive Council, constitute any distinguished brother, who may be regularly deputed from a sister grand body, a member of the Sovereign Sanctuary, with such rank as may be determined by the Sovereign Sanctuary.

POWERS AND DUTIES OF A PROVINCIAL GRAND MASTER.

53. The Provincial Grand Master shall be *ex officio* a member of the Executive Council, and has full authority, in the absence of the Grand Master and of the Deputy Grand Master, to preside in every Chapter he visits within his district.

54. It shall be the duty of the Provincial Grand Master to exercise a general supervision over the Rite in his jurisdiction ; he shall visit all the Chapters in his jurisdiction during his term of office, and see that such Chapters are working in accordance with the ritual adopted by the Sovereign Sanctuary, and that returns have been regularly forwarded, with all fees and dues that may have accrued ; and, on refusal or neglect on the part of any Chapter to make such returns and payments, he may suspend such Chapter.

55. If the Provincial Grand Master shall neglect to proceed on any case or business, which may be sent for his decision, within a reasonable time, the application or complaint may be transmitted to the Grand Secretary-General. An appeal, in all cases, lies from the Provincial Grand Master to the Grand Master or the Sovereign Sanctuary.

56. The Provincial Grand Master may summon

any Chapter or brother within his jurisdiction to attend him, and to produce the charter, books, papers, and accounts of such Chapter, or the certificate of any brother. If the summons be not complied with, nor a sufficient reason given for non-compliance, a peremptory summons shall be issued ; and, in case of contumacy, he may suspend the Chapter or brother until the will of the Grand Master (to whom he shall immediately report such suspension) be made known.

He has power to give or to refuse consent for the removal of a Chapter from one place to another within his jurisdiction, but not from his jurisdiction into another, nor from another jurisdiction into his own, without the sanction of the Grand Master.

57. All dispensations for festivals and public processions shall be applied for through the Provincial Grand Master.

58. He is required to transmit to the Grand Secretary-General, at least fourteen days prior to the Annual Convocation, a circumstantial account, in writing, of his proceedings, of the Chapters visited by him, and their condition, and generally the state of masonry within his district ; together with a list of such Chapters as may have been constituted since his last return, and the fees due thereon to the Sovereign Sanctuary.

GRAND WARDENS.

59. When the Grand Wardens are in Sovereign Sanctuary, no others can supply their places, but in their absence the Senior Past Grand Warden present shall act *pro tempore*. If no Past Grand Warden be present, the Grand Master may direct any other member of the Sovereign Sanctuary to act as Warden for that occasion.

The Grand Wardens, whenever commanded, are to

attend the Grand Master, and, while he presides in any particular Chapter, are to act there as his Wardens.

THE GRAND PRELATE.

60. The Grand Prelate shall attend all Convocations and other meetings of the Sovereign Sanctuary, and there offer up solemn prayer suitable to the occasion, as established by the usages of the fraternity. Also perform such other duties as the ancient usages require.

GRAND TREASURER.

61. The Grand Treasurer shall give a joint bond, with two sureties, or by guarantee policy of an approved guarantee company, to the Grand Master, in such penalty and with such conditions as may be deemed expedient, for the due performance of his trust.

To the Grand Treasurer shall be committed all moneys raised for the general charity, or for any other public use of the fraternity, of which he shall keep an account in a book, specifying the respective uses for which the several sums are intended ; and shall disburse the same in such manner as the Sovereign Sanctuary or other proper authority shall direct, and produce his accounts of receipts and disbursements before every regular Convocation, or when called for by the Finance Committee who shall annually audit such accounts and make their report thereon at the Annual Convocation.

THE GRAND SECRETARY-GENERAL.

62. It shall be the duty of the Grand Secretary-General—

1st. To record all the transactions of the Sovereign

Sanctuary which it is proper to have written ; and to superintend the publication thereof immediately after the close of each Convocation, under such instructions as may be given by the Sovereign Sanctuary :

2nd. To receive, duly file and safely keep, all papers and documents advertised or belonging to the Sovereign Sanctuary ; and to present such as may require its action at each Convocation therefor :

3rd. To collect all moneys due to the Sovereign Sanctuary, keep a correct account thereof in proper books, and pay the same monthly to the Grand Treasurer :

4th. To report, at each Annual Convocation, a detailed account of all moneys received by him during the year, with a specific statement of the sources whence they were derived ; and to present therewith the receipts of the Grand Treasurer therefor :

5th. To report, at each Annual Convocation, all Chapters which shall be in arrears to the Sovereign Sanctuary, or which shall have neglected or refused to comply with any provisions of its Constitution and Regulations :

6th. To conduct the correspondence of the Sovereign Sanctuary and to submit copies thereof at each Annual Convocation, for its inspection :

7th. To attend the Sovereign Sanctuary at all its Convocations, and the Grand Master, when required, with the books and all necessary papers appertaining to his office :

8th. To keep his office, with all the books, papers, and archives of the Sovereign Sanctuary, in a building in the city of London ; and to have the same open at least four hours each day, except Sundays and legal holidays, for the transaction of Masonic business :

9th. To transmit to each Chapter within the jurisdiction, once in every six months, a list of all rejec-

tions, expulsions, and restorations of which he shall have been notified by the several Chapters :

10th. To issue notices of any special Convocations for important business, ordered by the Grand Master, to each Chapter and Grand Officer within the jurisdiction :

11th. To issue notices to each Chapter of the granting of a Charter by the Grand Master for the formation of a new Chapter :

12th. To take charge of the jewels, furniture, clothing and other paraphernalia of the Sovereign Sanctuary :

13th. To furnish every Grand Officer, elected or appointed, with a certificate of such election or appointment :

14th. To act as Grand Librarian and take charge of the library of the Sovereign Sanctuary, under such regulations as it may prescribe :

15th. To report, at each annual convocation, all unfinished business of the Sovereign Sanctuary ; and to present all such other matters to its notice as may properly come within his province :

16th. To perform all such other duties, appertaining to his office as the Sovereign Sanctuary may direct.

63. He shall execute and file in the office of the Grand Master, within fifteen days after his installation, an official bond, in such penal sum and with such sureties as shall be approved by the Grand Master, conditioned that he will faithfully discharge the duties of his office as prescribed in this constitution.

He shall receive such compensation for his services as the Sovereign Sanctuary may direct.

OTHER GRAND OFFICERS.

64. The other grand officers shall attend every

convocation of the Sovereign Sanctuary, and shall perform the duties ordinarily assigned to such officers.

65. The Grand Director of Ceremonies, in addition to his other duties, has the care, during the session, of the regalia, clothing, insignia, and jewels belonging to the Sovereign Sanctuary.

66. The Grand Sentinel shall preserve order in the Portico at every meeting of the Sovereign Sanctuary, and, with the assistance of the brethren nominated for attendance there, see that none except those who have their proper clothing and jewels and have signed their names to the accustomed papers, and are, in all respects qualified, be admitted.

67. The Grand Stewards shall be annually appointed for the regulation of grand festivals, under the direction of the Grand Master. They shall also assist in conducting the arrangements made for the convocations and other meetings of the Sovereign Sanctuary.

STANDING COMMITTEES OF THE SOVEREIGN SANCTUARY.

68. In order that all subjects of interest to the Rite, and proper to be considered by the Sovereign Sanctuary, shall be placed before it, at each annual convocation, and that such subjects shall come before the Sovereign Sanctuary accompanied with the recommendations of experienced brethren, who shall have previously had them under consideration, the following committees shall be appointed as hereinafter provided :

1. The committee on jurisprudence.
2. The " " the state of masonry. [dence.
3. The " " foreign relations and correspon-
4. The " " finance.
5. The " " benevolence and charity.
6. The " " credentials and reception.

69. In order that each subject of interest to the Sovereign Sanctuary shall receive due consideration, the committees shall (among other things) prepare and present at each annual convocation a report on all matters placed before them, and also such subjects as may be properly considered by them. The duties of each committee shall be as follows :—

Jurisprudence.—The consideration of all matters of Masonic jurisprudence, grievances and appeals, and of all proposed amendments to the constitution.

State of Masonry.—The consideration of all matters respecting the Rite at home ; the doings and reports of the officers of the Sovereign Sanctuary ; and the internal economy of the Sovereign Sanctuary and the subordinate Bodies of the Rite.

Foreign relations and Correspondence.—The consideration of all matters respecting the relations of this Sovereign Sanctuary to other grand bodies ; and the compiling of a report on foreign correspondence.

Finance.—To audit the accounts of the Grand Treasurer and Grand Secretary ; prepare a report on the finances of the Sovereign Sanctuary ; and submit at each annual convocation an estimate of the revenue and proposed expenditure for the ensuing year.

Benevolence and Charity.—To examine and report on all claims made for assistance or relief, and to recommend as to the disposal of the charitable fund of the Sovereign Sanctuary. To prepare a record of all benevolent and relief funds in the jurisdiction, provided by or under control of the Sovereign Sanctuary, or subordinate bodies of the Rite ; and submit an annual report thereon to Sovereign Sanctuary ; and further to con-

sider all matters likely to promote and assist the cause of masonic benevolence, and the relief of the poor and distressed.

Credentials and Reception.—The examination of the credentials of all delegates to the Sovereign Sanctuary, and the reception and accommodation of visitors; and further to report such recommendations as they deem proper for the better discharge of their duties.

70. The members of the committee on jurisprudence shall be in masonic clothing when they proceed to the investigation of an appeal or complaint.

71. The Executive Council composed of the M. W. and R. W. Officers of the Sovereign Sanctuary, of whom three shall form a quorum, shall have charge of the finances of the Sovereign Sanctuary, examine demands upon it, and when found correct shall order the Grand Treasurer, through the Grand Master, to discharge them.

72. The committee on credentials shall attend within the portico of the Sovereign Sanctuary at the Annual Convocations for the purpose of guarding, with the assistance of the Grand Sentinel, against the admission of any but those who are qualified; to see that they have their proper clothing and jewels, that they have signed their names to the accustomed papers, and are in all respects entitled to admission.

73. Any committee may summon any Chapter or brother to attend it, and to produce the charter, books, papers and accounts of the Chapter, or the certificate of the brother. If such chapter or brother do not comply, the committee shall report such non-compliance to the Grand Master for his action thereon.

74. In case of any matter affecting a member of a committee, or a Chapter to which he belongs, such member shall withdraw whilst the committee is occupied with the investigation thereof.

75. No recommendation, petition, or represen-

tation of any kind, shall be received by any committee unless it be in writing and signed.

76. The committees shall consist of a chairman and four members, and shall be appointed as hereinafter provided at each Annual Convocation, and shall hold office from the close of such convocation until the close of the next ensuing Annual Convocation, and of whom three shall form a quorum.

77. The committees shall consider all matters submitted to them during the recess of the Sovereign Sanctuary, by the Grand Master, or by his command; and it shall be the duty of the Grand Secretary-General to submit to the several committees the reports of the Grand Officers, and the Provincial Grand Masters, &c., at least ten days before the annual convocation of the Sovereign Sanctuary.

78.—The Grand Master shall appoint one of the members of each committee as its chairman, who shall receive all reports, &c., to be submitted to the committee, call the members together for consultation at such time and place as to him shall be deemed best, preside at such meetings, and communicate the decisions of the committee to the Sovereign Sanctuary, or its officers.

79. If it be deemed necessary, the Grand Secretary-General shall attend at any meeting of any such committees.

80. No remuneration shall be given to any member of any committee, except by special vote of the Sovereign Sanctuary.

81. Not more than one member of any one chapter shall be nominated on a committee.

82. Should the Sovereign Sanctuary resolve to place the control of any portion of the business of the Sovereign Sanctuary in the charge of any committee, during the recess, such power or control shall not extend for a further term than the annual con-

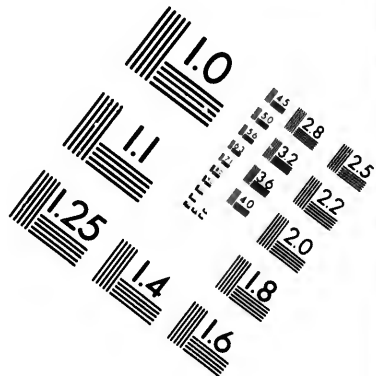
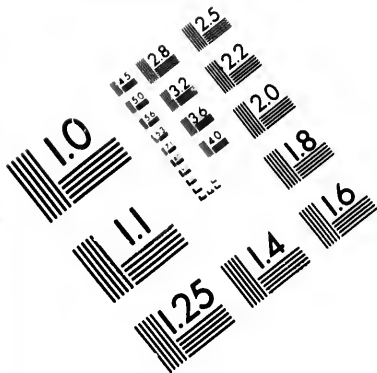
vocation of the Sovereign Sanctuary next ensuing ; and if required for a longer period will then have to be renewed.

83. The said committees shall be appointed in the following manner, viz : At each Annual Convocation nine brethren members of Sovereign Sanctuary, to be called the nominating committee, shall be chosen by ballot at the time of the election of officers ; which nominating committee shall immediately on the declaration of election by the scrutineers, proceed to select from among the members of the Sovereign Sanctuary, five brethren to serve upon each of such standing committees. All vacancies occurring shall be filled by appointment by the Grand Master.

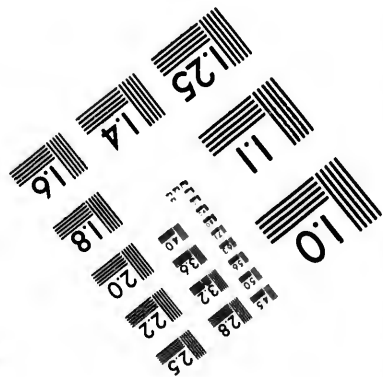
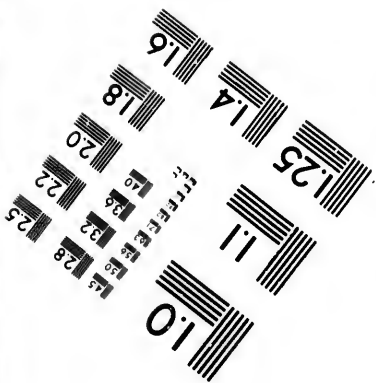
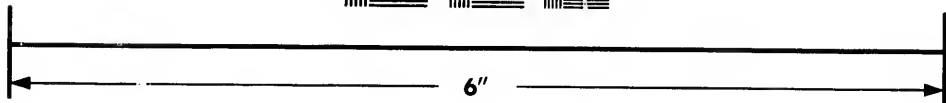
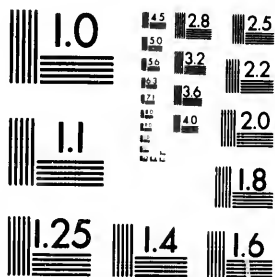
ROSE CROIX CHAPTERS.

84. The Most Wise is responsible that a book, or books, be kept, in which the Archivist shall enter the names of the members of the Chapter, and of all persons initiated or admitted therein, with the dates of their proposal, admission or initiation, passing and raising ; and also their ages, as nearly as possible, at that time, and their titles, professions, or trades, together with such transactions of the Chapter as are proper to be written.

85. A Chapter of emergency may, at any time, be called by summons, giving seven clear days' notice, by the authority of the Most Wise, or, in his absence, of the Senior Warden, or in his absence by the Junior Warden, but on no pretence without such authority. A Chapter of emergency, for the purpose of attending a funeral of a deceased knight, may be called at any time, without the ordinary seven days' notice, by the Most Wise, or in his absence by the Senior Warden, or in his absence by the Junior Warden, but not without such authority. The particular



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reason for calling the Chapter of emergency shall be expressed in the summons, and afterwards recorded in the minute book, and no business but that so expressed shall be entered upon at such meeting. No Chapter has the power of adjourning from day to day.

86. Every Chapter shall keep a book, in which the members attending at each Conclave shall sign their names before entering the Chapter, and a similar book, or a portion of the same book, for visitors, who are in like manner to enter their names, masonic rank, and the names of their mother Chapter, or the Chapter from which they hail.

87. The precedence of Chapters is derived from the number of their Charters, as recorded in the books of the Sovereign Sanctuary. No Chapter shall be acknowledged, nor any of its officers admitted into the Sovereign Sanctuary, nor any of its members entitled to partake of the general charity or other masonic privileges, unless it has been regularly constituted and registered.

88. No Chapter shall admit a member without strictly complying with all the regulations enacted for the government of the Rite on these occasions.

89. No Chapter shall initiate a candidate for a less consideration than twenty dollars, nor on any pretence remit or defer the payment of any part of this sum. It will be the duty of the Most Wise to see that the candidate has paid all fees for his initiation before he proceeds to confer the fourth degree. This is not to extend to the making of serving knights, who may be initiated, provided that no fee or reward in such case be taken, and that a dispensation from the Grand Master be first obtained.

90. Every Chapter must be particularly careful in registering the names of the knights initiated or affiliated therein and also in making the returns of its members (which, however, do not include the Grand

Master, the Most Worshipful and Right Worshipful Officers of the Sovereign Sanctuary, the Sublime Dais, Grand Commanders, and Provincial Grand Masters, who are *ex-officio* members of all Chapters); as no person is regularly entitled to partake of the general charity unless his name be duly registered and he shall have been at least one year a contributing member of a Chapter.

91. To prevent injury to individuals, by their being excluded the privileges of the Rite, through the neglect of their Chapters in not registering their names, any knight so circumstanced, or producing sufficient proof that he has paid the full fees of his Chapter, shall be capable of enjoying the full privileges of the Rite. But the offending Chapter shall be reported to the Sovereign Sanctuary, and rigorously proceeded against for neglecting to make the proper return, and detaining moneys which are the property of the Sovereign Sanctuary, and which had been paid to the Chapter for specific appropriation.

92. The Most Wise is to see that all moneys received or paid on account of the Chapter, be entered in proper books by the Archivist and Treasurer, and that the account of fees or dues received on account of, and payable to the Sovereign Sanctuary, is kept separate and distinct from the moneys belonging to the private fund of the Chapter. The accounts of the Chapter shall be audited at least once in every year.

93. Each Chapter shall procure for every knight initiated therein, Letters Patent and of Credence, to be paid for by the Chapter.

94. No Chapter shall form any public Masonic procession, without a dispensation from the Grand Master, or Provincial Grand Master, except in the case of a funeral—which shall be immediately reported to the Grand Secretary-General.

95. All Chapters are particularly bound to observe the same usages and customs ; every deviation, therefore, from the established mode of working, is highly improper, and cannot be justified or countenanced. In order to preserve this uniformity, and to cultivate a good understanding among Freemasons, some member of every Chapter should be deputed to visit the other Chapters as often as may be convenient.

96. If any brother behave in such a manner as to disturb the harmony of the Chapter, and be thrice formally admonished by the Most Wise, and persist in his irregular conduct, he shall be suspended or reported for expulsion as the Chapter may direct.

97. Every Chapter has the power of suspending or reporting to the Sovereign Sanctuary for expulsion, a member for gross unmasonic or infamous conduct, or excluding him for non-payment of dues ; but no Chapter shall suspend, or exclude, or report for expulsion, any member, without giving him due notice of the charge preferred, or complaint made against him, and of the time appointed for its consideration. He shall be at liberty to be present, and be afforded every opportunity of defending himself ; when the case has been investigated he shall withdraw, and the votes of the knights shall be given openly. The name of every knight suspended or excluded, together with the cause of his suspension or exclusion, shall be sent to the Grand Secretary-General. Suspension, or exclusion, or expulsion from any of the bodies of the Rite, extends to all the bodies of the Rite.

98. All minutes, lists, and books of account, belonging to a Chapter, must be produced by the Most Wise, when he shall be so required by competent authority.

99. The majority of the members of a Chapter,

when congregated, have the privilege of giving instructions to the Most Wise, and Wardens, or other representatives, before the Convocation of the Sovereign Sanctuary.

100. Each Chapter shall annually make a return to the Grand Secretary-General, of the Most Wise, Wardens, and Past Officers of the Chapter, including all knights who claim to be entitled to attend in Sovereign Sanctuary, and no knight shall be permitted to attend in Sovereign Sanctuary, unless his name shall appear in some such return.

101 Each Chapter shall make its return semi-annually to the Grand Secretary-General, and in case of neglect for more than one year to make such returns or payments, or if the Chapter does not meet during that period, it is liable to be erased.

102. By a vote of the Chapter, the dues of any member in indigent circumstances may be remitted.

103. If a Chapter be dissolved, its charter and records shall be delivered up to the Grand Master.

104. If the charter of a Chapter shall be procured by any other means than through the regular channel of petition to the Grand Master ; such charter shall be forfeited and the Chapter erased.

105. As every Chapter is a constituent part of the Sovereign Sanctuary, in which assembly all the power of the Rite resides, it is clear that no other authority can destroy the power granted by a charter ; if, therefore, the majority of any Chapter should determine to quit the Chapter, the constitution or power of assembling, remains with the rest of the members ; provided their number be not less than five, otherwise the charter ceases and becomes extinct ; and all the authority thereby granted or enjoyed shall revert to the Sovereign Sanctuary, together with the funds and property of said Chapter.

106. No Chapter shall be erased or its warrant

declared forfeited, until the Most Wise, or in his absence, the Wardens, shall have been warned in writing, of their offence, and shall have been summoned to answer to the complaint made against them.

107. If any Chapter or its Most Wise, and Wardens, be summoned to attend, or to produce its Charter, books, papers, or accounts to the Grand Master, his Deputy, the Provincial Grand Master, or any Committee authorized by the Sovereign Sanctuary or by the Grand Master, and do not comply, nor give sufficient reason for non-compliance, a peremptory summons shall be issued; and in case of contumacy, such Chapter may be suspended, and the proceeding notified to the Sovereign Sanctuary.

108. A Chapter offending against any law or regulation of the Rite, to the breach of which no specific penalty is attached, shall, at the discretion of the Sovereign Sanctuary, the Grand Master, or the Executive Council, be subject to admonition or suspension, or expulsion, as before provided.

109. The Most Wise is responsible for the due observance of the laws relating to Chapters, and is bound to produce all books, minutes and accounts, when required by any lawful authority.

110. If the Most Wise should die, be removed, or be incapable of discharging the duties of his office, the Senior Warden, and in the absence of the Senior Warden, the Junior Warden shall act as Most Wise, in summoning the Chapter until the next election of officers.

111. If the Most Wise be not present, the immediate Past Most Wise, or if he be not present, the Senior Past Most Wise of the Chapter present shall take the chair. If no Past Most Wise of the Chapter be present then the Senior Warden, or in his absence, the Junior Warden may rule the Chapter, but not to confer degrees.

112. A Past Most Wise of any other Chapter, or any other officer of a corresponding rank, may be invited to officiate as Most Wise, and may confer degrees or perform any other ceremony.

113. The Most Wise and Wardens of every Chapter, when summoned so to do, shall attend the Grand Master, his deputy, the Provincial Grand Master, the Sovereign Sanctuary, or any board or committee authorized by the Sovereign Sanctuary, and produce the charter, minutes and books of the Chapter, under pain of suspension, and being reported to the next Sovereign Sanctuary.

114. Any knight who shall violate the secrecy of the ballot on candidates for initiation, by stating how he voted or intended to vote, or by endeavoring to ascertain how a knight voted, or if he should be aware and mention it to another knight, shall render himself liable to severe Masonic censure, and for a second offence, expulsion.

115. A knight offending against any law or regulation of the Rite, to the breach of which no specific penalty is attached, shall, at the discretion of the Sovereign Sanctuary, or any of its delegated authorities, be subject to admonition or suspension, or to expulsion, by the Sovereign Sanctuary only.

116. No Chapter shall initiate a candidate whose residence is nearer the jurisdiction of another Chapter, without the consent, by a resolution of that Chapter, which shall be signified in writing, unless by dispensation of the Grand Master, except in a town or city where there is more than one Chapter, in which case each Chapter has concurrent jurisdiction. The jurisdiction extends in every direction, half way to the nearest Chapter.

117. In case of emergency, the following alteration, as to the mode of proposing a candidate, is allowed. Any two members of a Chapter may transmit, in

writing to the Most Wise, the usual declaration of any candidate whom they wish to propose, and the circumstances which cause the emergency; and the Most Wise, if the emergency be proper, shall issue a notice to every member; appoint a Committee as before provided; and at the same time summon the Chapter to meet at not less than a period of seven clear days from the issuing of the summons, for the purpose of balloting for the candidate; if the candidate be then approved he may be initiated. The Most Wise shall, previous to the balloting being taken, cause the said proposition, and the emergency stated, to be recorded in the minute book of the Chapter.

THE CHAPTER SEAL.

118. Every Chapter shall have a Masonic Seal, to be affixed to all documents proper to be issued.

119. An impression of the seal is to be sent to the Grand Secretary-General, and whenever changed, an impression of the new seal shall, in like manner, be transmitted.

CHAPTERS OF INSTRUCTION.

120. No general Chapter of instruction shall be holden, unless under the sanction of a regular Chartered Chapter, or by the special license and authority of the Grand Master, or the Provincial Grand Master. The Chapter giving its sanction, and the knights to whom such license is granted, shall be answerable for the proceedings of such Chapter of instruction, and responsible that the mode of working there adopted has received the sanction of the Sovereign Sanctuary.

121. Notice of the times and places of Conclave of the Chapters of instruction shall be given to the Grand Secretary-General.

122. Chapters of instruction shall keep a minute of all knights present at each Conclave, and of knights appointed to hold office, and such minute shall be produced when called for by the Grand Master, the Provincial Grand Master, or Chapter granting the sanction.

VISITORS.

123. No visitor shall be admitted into a Chapter unless he be personally known or recommended, or well vouched for ; or after due examination by one or more of the knights present, and shall have entered his name, Masonic rank, the name of his Chapter, in a book to be kept by every Chapter for that purpose ; and during his continuance in the Chapter, he must be subject to the by-laws of the Chapter.

124. No knight residing in the Province, and not affiliated with some Chapter, shall be entitled to the benefit of the benevolent fund for himself or family, nor to Masonic burial, nor to take part in any Masonic ceremony, public or private, nor be entitled to any Masonic privilege whatever, nor can he be permitted to visit any Chapter during his secession from the Rite.

LETTERS PATENT AND OF CREDENCE.

125. Every brother shall be entitled to Letters Patent and of Credence immediately upon being registered in the Sovereign Sanctuary, for which registration the Chapter shall pay five dollars. Each Chapter, therefore, when it makes a return of the Masons whom it has initiated, shall make a remittance of the money for registration.

126. Every brother to whom Letters Patent and of Credence are granted must sign his name on the dexter obelisk thereon, or it will not be valid.

127. All applications for Letters Patent and of Credence must be made to the Grand Secretary-General, and if the name of the knight wishing for Letters Patent and of Credence has not previously been registered, the money payable on registration must be transmitted at the same time, as no Letters Patent and of Credence can, on any account, be issued until such money has been paid.

TRIALS AND APPEALS.

128. The tribunals for the hearing and determining of charges of unmasonic conduct, and masonic differences generally, shall be as follows :—

I. THE SOVEREIGN SANCTUARY—Whose jurisdiction shall be—

- (a) Original.
- (b) Appellate.

(a) The Sovereign Sanctuary shall have original and ultimate jurisdiction to try and determine all charges which may be preferred during their term of office against any of its officers except the Grand Master for any offence of commission or omission in their official capacity.

(b) An appeal shall be allowed to the Sovereign Sanctuary from the decision of any of the subordinate bodies of the Rite, thence to the Grand Orient.

129. No charge shall be brought against the Grand Master during his term of office ; but on the expiration of such term charges may be laid against him as against any other brother, even for acts performed while holding office.

II. THE GRAND MASTER—Who shall have original jurisdiction to try and determine all differences between a Chapter or any of its members in one Masonic District or another Chapter or a member of another Chapter within any other Masonic District, or complaints against any P. G. M.

III. THE PROVINCIAL GRAND MASTERS OF THE SEVERAL DISTRICTS—Who shall each have original jurisdiction to try and determine all complaints preferred against the Most Wise of any Chapter within their respective Districts, and all differences between Chapters or between members of different Chapters in such Districts.

IV. CHAPTERS—Each of which shall take cognizance of, try and determine all complaints preferred against any one of its members (except the Most Wise) by any other of its members.

130. The Sovereign Sanctuary alone shall have the power of expelling a brother from the Rite ; the Subordinate Bodies have power only to report members for expulsion.

PROCEDURE.

131. All complaints shall be made in writing, with particulars specifying with reasonable certainty the character of the offence alleged, and as nearly as may be practicable, the time and place of its commission, and shall be signed by the accuser, who must be an affiliated member in good standing ; or in case a Chapter be the complainant, by the Most Wise of the complaining Chapter.

132. A certified copy of the complaint, together with a notice stating the date at which such complaint will be presented or fyled, shall be first served upon the brother (or in the case of a Chapter upon the Most Wise or Archivist) against whom the complaint is preferred, at least ten days before the same is to be so presented or fyled ; and the original of such complaint shall, with a duly attested certificate of the service thereof be fyled—if the complaint be within the jurisdiction of the Sovereign Sanctuary or of the Grand Master—with the Grand Secretary General ; if the complaint be within the jurisdiction of a

Provincial Grand Master, with such Provincial Grand Master; and if within the jurisdiction of a Chapter then with the Archivist of such Chapter.

133. Within ten days after the complaint has been fyled, in accordance with the preceding article, the accused shall (except in cases of complaints before the Sovereign Sanctuary or other Bodies) be bound to appear in person or by counsel and to fyle his defence, having first served a copy thereof upon the complainant, who may within three days thereafter serve and fyle a replication thereto.

134. Where a complaint has been made against a Chapter, the Archivist thereof shall give notice of the same in the summons for the next regular Convocation thereof held not less than ten days after service of the complaint; and at such regular Convocation such Chapter shall determine if they desire further counsel, who in addition to the Most Wise shall represent such Chapter as counsel and shall decide upon the defence to be made; which defence shall within ten days after such regular communication be fyled with the proper tribunal.

135. The issues being complete, notice shall be given by the tribunal seized of the matter, to both complainant and accused, appointing a time and place for the trial.

136. The evidence to be adduced shall, in matters before the Sovereign Sanctuary or other Bodies be received by a committee to be appointed for that purpose, who shall report the same within such delay as may with justice to the parties be ordered by the tribunal.

137. In cases before the Grand Master, he may depute three Peers in good standing to receive evidence.

138. The Provincial Grand Masters shall themselves receive evidence in cases within their jurisdiction.

139. The tribunal seized of any case may order such delays as may appear just for further proceedings, and may extend delays for pleading and answering pleas.

140. In the case of complaints within the (original) jurisdiction of the Sovereign Sanctuary, the Grand Master may, if he finds it necessary to do so, suspend the accused party from office until the holding of the next regular Convocation of the Sovereign Sanctuary.

141. When complaints are laid before the Sovereign Sanctuary or other Body, the Sovereign Sanctuary or such other Body shall, at its first regular Convocation held after the fying of the complaint (if such complaint has been served more than ten days before the holding of such Convocation—or if otherwise at the next following regular Convocation) decide by ballot whether the complaint be of such a nature as to require the accused to answer thereto; and if by such ballot it be decided that the complaint is of such a nature as to require such answer, the accused, if he be present, may be required within such delay as may then be fixed, to fyle his defence thereto, and thereupon a committee shall be appointed by the presiding officer to receive the evidence of the parties and to return the same within such delay as may be ordered, except where urgency is claimed by the complaint, and such claim is allowed by the presiding officer, in which case he may immediately refer the charges to a Committee of Peers, and who shall give seven clear days' notice to the accused, for trial, and thereupon proceed to trial, and make due report to the next stated Convocation of the Sovereign Sanctuary or other proper Body, or an Emergent Convocation may be called, at the discretion of the presiding officer, to receive such report.

142. As soon as the evidence on both sides has been closed the tribunal having cognizance of the case shall

order the parties to appear before it at such time and place as the tribunal may direct for hearing the merits of the issues raised.

143. The parties having been heard shall, with their respective counsel, withdraw ; and the tribunal shall proceed to adjudge upon the merits ; and if the complaint be held to be well founded, to award sentence.

144. The Sovereign Sanctuary or other Body, in adjudging upon the merits, shall do so by ballot, and a two-thirds vote of those present shall be necessary for conviction. In the case of conviction the sentence to be awarded shall be determined by a second ballot, on which ballot the sentence declared by the largest number of votes cast shall be carried out, except in case of appeal, or in case it be deemed that expulsion from the order should be the punishment to be awarded, in which case the judgment shall be reported (with the record) to the Sovereign Sanctuary for decision.

145. All services shall be made either in person or by mail registered postpaid to the last address of the party to be served ; and if by mail sufficient delay, in addition to that already specified, shall be allowed to permit of an answer being received by mail.

146. If either party neglect or refuse (after due service) to attend either in person or by counsel—which counsel must be a knight in good standing—the tribunal may proceed in his absence, and may, if it see fit, appoint a competent brother to act as counsel for the defence.

147. Witnesses shall give their testimony on their honour, and if not Masons should be vouched for as to credibility by a Mason before being heard.

148. No sentence shall be carried out until at least fifteen days after notice of the awarding of the same by any other tribunal than the Sovereign Sanctuary has been served upon the losing party, who shall

within such delay, if he desire to appeal from the judgment, file with the Grand Secretary-General a notice of such appeal, with a certificate of service thereof upon the opposite party.

149. Within ten days after the service of such notice of appeal, the tribunal on whom the same has been served shall deposit in the office of the Grand Secretary-General all papers, documents and evidence forming the record of the trial, which record shall thereafter remain amongst the archives of the Sovereign Sanctuary.

150. The Grand Secretary-General shall allow any interested party, either personally or by counsel, to take communication of such record at the office of said Grand Secretary-General during office-hours, and to take copies of any portion thereof.

151. Each appeal shall come before the Sovereign Sanctuary at its next Annual Convocation following the fifteenth day after the deposit of the record as aforesaid, and either party may either personally or by competent counsel, appear before the Sovereign Sanctuary therein ; but neither party nor their counsel shall vote upon such appeal.

152. All costs of taking evidence, and other costs incurred in Masonic trials shall, unless otherwise ordered, be paid by the losing party, who may, in default of payment, be suspended from Masonic privileges until the same have been paid.

153. No addition to the record shall be permitted on appeal, unless ordered by the Sovereign Sanctuary.

REVISIONS, REVERSALS, AND RESTORATIONS.

154. All transcripts of trial-records, required to be transmitted to the Grand Secretary-General, shall by him be forwarded to the Committee on Grievances, who shall examine them, with such additional evi-

dence in writing, if any, as may be presented, and shall report thereon at the next succeeding Annual Convocation ; and upon such report the Sovereign Sanctuary may affirm, modify, or reverse the judgment of the lower body, or may make such other order relative thereto as shall be deemed proper.

155. Whenever a judgment of suspension or expulsion shall be reversed and set aside by the Sovereign Sanctuary, the brother who had been suspended or expelled shall be at once again entitled to all his rights and privileges as a member.

156. All sentences of suspension shall be for an indefinite period ; and a chapter may, at any stated meeting, by the votes of two-thirds of the members present, annul any such sentence of suspension pronounced by itself, and restore the Mason thus suspended to all his Masonic rights and privileges ; provided that notice of a resolution for such restoration shall have been given at the stated meeting next preceding. And, in case of such restoration, the Archivist shall at once notify the restored party and Grand Secretary-General thereof.

157. The Sovereign Sanctuary may, at any Annual Communication, if good cause thereof be shown and proof be given of the notice hereinafter prescribed, restore to the rights and privileges of Masonry any Mason who has been suspended or expelled within its jurisdiction.

158. Whenever any Mason suspended for unmasonic conduct, desires to petition the Sovereign Sanctuary for restoration to the rights and privileges of Masonry, he shall first make application for such restoration to the body by which he was suspended, if it still be in existence. If his application be there refused, it may then be made to the Sovereign Sanctuary, provided that notice, in writing, be given to the subordinate body concerned of such intended applica-

tion, not less than forty days preceding the Annual Convocation.

159. Whenever any expelled Mason desires to petition the Sovereign Sanctuary for restoration to the rights and privileges of Masonry, he shall, in writing, notify the body which expelled him, if it still be in existence, of his intention so to do, at least sixty days before the Annual Convocation at which his petition is to be presented, accompanying said notice with a copy of such intended petition; and before said petition shall be considered by the Sovereign Sanctuary, proof of the giving said notice to such body shall be furnished.

160. Whenever any Chapter desires to petition the Sovereign Sanctuary for the restoration of an expelled Mason to the rights and privileges of Masonry, the Most Wise thereof shall give due notice to all the members of his Chapter, so far as practicable, of such intended action and of the stated meeting at which it will be had; and at such meeting he shall cause to be recorded the fact that such notice was thus duly given. The votes of two-thirds of the members present shall be required to authorize the presentation of such petition to the Sovereign Sanctuary.

161. No suspension, expulsion, or restoration shall be published otherwise than as hereinbefore provided, except by authority of the Sovereign Sanctuary or by order of the Grand Master.

162. A member reported to the Sovereign Sanctuary for expulsion, shall be immediately deprived of his rights and privileges till the action of the Sovereign Sanctuary is held thereon. Provided he may at once appeal to the Executive Council, who may set aside, confirm, or make such other disposition of the action of the subordinate body as they may deem just, subject, however, to a final appeal to the Sovereign Sanctuary.

DISSOLUTION.

163. A Chapter may be dissolved—

1st. By the voluntary surrender of its charter when such surrender shall have been accepted by the Sovereign Sanctuary : or

2nd. By the revocation of its charter by the Sovereign Sanctuary.

164. The charter of a Chapter may be surrendered if notice shall be given at a stated meeting that a resolution to that effect will be presented at the next succeeding one, and if, at such succeeding meeting, three-fourths at least of the members present are in favour of such resolution ; but no such act of surrender shall be considered final while five members, which constitutes a quorum thereof, object thereto, nor until it shall have been approved and accepted by the Sovereign Sanctuary.

165. No such resolution, however, shall be considered unless the same shall have been inserted in the summons, and the summons regularly sent to each member of the Chapter.

The charter of a Chapter may be forfeited—

1st. By disobedience of any provision of the constitution or regulations of the Sovereign Sanctuary.

2nd. By disregard of the lawful authority of the Grand Master ;

3rd. By violation or neglect of the ancient and recognised usages of the craft ;

4th. By receiving applicants known to be unworthy, or refusing or neglecting to discipline unworthy members ; or

5th. By failure to meet during a period of twelve successive months.

166. But no charter shall be forfeited unless charges against the Chapter shall have been presented to and investigated in the Sovereign Sanctuary, of which charges the Chapter accused shall have had due notice ;

though the same may be arrested until the next Annual Convocation, either by the Sovereign Sanctuary or the Grand Master, upon satisfactory reasons therefor being shown.

167. The forfeiture or arrest of the charter of a Chapter involves the suspension of all its members from the rights and privileges of Masonry, except those who may be specially declared exempted from such effect.

168. The surrender or forfeiture of the charter of a Chapter, when declared by the Sovereign Sanctuary, shall be conclusive upon the Chapter and its members; and all the authority granted by such charter, together with all the records, funds, jewels, furniture, dues, and property of such Chapter of every kind shall revert to the Sovereign Sanctuary.

169. The same laws, as far as practicable, shall apply to Senates and Council or Mystic Temples as to Chapters.

SENATES.

170. A Senate may be constituted in any Provincial Grand Jurisdiction whenever there are three or more Chapters in such jurisdiction, and shall be governed by the same general laws as Chapters.

171. Election to membership in a Senate shall be by a two-thirds vote, by ballot of the Hermetic Philosophers present, upon a petition recommended by two members of such Senate.

172. The Grand Master and the Most Worshipful and Right Worshipful Officers of the Sovereign Sanctuary, the Sublime Dai of the Province, and the Provincial Grand Masters, Grand Commanders, shall be *ex officio* members of all Senates.

SOVEREIGN GRAND COUNCIL OR MYSTIC TEMPLE.

173. A Sovereign Grand Council or Mystic Temple

may be constituted in any Province whenever there are five Chapters in such Province, and shall be governed by the same general laws and rules as the Sovereign Sanctuary.

174. Election to membership in a Mystic Temple shall be by a two-thirds vote, by ballot of the Pontiffs present, upon a petition recommended by two members of such Mystic Temple. The Grand Master and the Most Worshipful and Right Worshipful Officers of the Sovereign Sanctuary, the Grand Commanders of Senates, the Provincial Grand Masters in the Province shall be *ex-officio* members of the Councils or Mystic Temples.

AMENDMENTS.

175. This Constitution cannot be altered or amended except at an annual or emergent Convocation of the Sovereign Sanctuary called for that purpose, upon a proposition duly submitted in writing, when by unanimous consent it may be immediately considered, and, if it is supported by two-thirds of the votes cast, shall be declared carried, and shall immediately go into effect, unless otherwise provided for in the proposition to amend ; any two members may demand the yeas and nays ; but if unanimous consent is not obtained for immediate consideration, then it must lie over till the following or any succeeding day of the convocation, when it may be called up by any member, and disposed of as above. All enactments, however, are subject to revision, and disallowance by the Grand Orient.

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BY-LAWS
OF
ROSE CROIX CHAPTERS.
A. & A. E. Rite of Memphis, 96°.

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176. This Chapter shall be hailed and entitled —
———ROSE CROIX CHAPTER, No. —, A. & A. E.
R. M. 96°, located at ————, and fully acknow-
ledges the supremacy of the Sovereign Sanctuary,
sitting in the Valley of Canada, and will obey all
edicts, rules, orders, and regulations made and issued
by said body.

CONCLAVE.

177. The regular Conclave of this Chapter shall be
held on the ———— of each month, at ———
o'clock, P.M. The regular meeting in December shall
be the Annual Conclave.

ELECTION AND INSTALLATION OF OFFICERS.

178. The election of officers shall take place annu-
ally at the regular Conclave in November, and shall
be by ballot. None but Sir Knights of the 95° shall be
eligible for the chair of the M. W. The installation of
officers shall take place at the Annual Conclave in
December.

PRESIDING IN CHAIR.

179. In case of the absence of the M. W. at any Conclave, the chair shall be taken by his immediate predecessor, or in his absence by the senior past M. W. present, or by S. W. or J. W., who shall discharge the duties of the Chapter for that evening, except that they shall not confer Degrees.

EXALTATION FEE.

180. The exaltation fee in this Chapter shall be \$20, or such other larger sum as may be fixed by the Chapter, to be paid by the candidate previous to receiving any of the degrees. Should any brother fail to receive all the degrees through his own neglect, he shall not be entitled to a refund of any portion of the aforesaid fee. The aforesaid fee shall include registration.

APPLICATIONS FOR EXALTATION.

181. A candidate making application for exaltation must be recommended by two Sir Knights, members of the Chapter, and be regularly proposed. The Executive Committee, to whom his application shall have been referred, shall report on his character, at a regular Conclave ; he may then be balloted for, and, if not more than one black ball be cast against him, may be initiated. Should the report be unfavorable, he shall be deemed a rejected candidate, and cannot again make application for the term of twelve months, without a Dispensation being granted therefor by the M. W. the Grand Master, upon the unanimous request of the Chapter. The Archivist, in the summons of meeting, shall insert the names of all candidates to be balloted for at that meeting, along with the Lodge to which they may belong. In all cases \$5 must accompany the application for exaltation.

AFFILIATION FEE.

182. The fee for affiliation in this Chapter shall be \$1, which must be paid to the Archivist at the time of making the application.

NEW PROPOSAL AND BALLOT.

183. In the event of a candidate for exaltation, who has been duly elected, failing to come forward to receive his degrees for a period of six months, a new proposal and ballot will be indispensable, unless satisfactory reasons for non-appearance are given.

EMERGENT CONCLAVES.

184. If a candidate shall request an emergent Conclave, specially for his own benefit, he must defray the necessary expenses thereof in the sum of \$5. The M. W., however, has the power of convening emergent Conclaves, whenever the good of the craft, in his opinion, may require it.

HONORARY MEMBERSHIP.

185. This Chapter may elect any Sir Knight an honorary member by ballot, one black ball shall reject. Due notice of the same must be given at one Conclave, and the name of such proposed member inserted in the summons for the next general Conclave. Honorary membership shall not confer the right of voting, except as declared at the time of election.

WITHDRAWAL FROM MEMBERSHIP.

186. Any member desiring to withdraw from membership in this Chapter, must pay up all arrears of dues, if any, when he shall be furnished by the Archivist with a demit. No charge must be pending against him at this time.

BALLOTING FOR CANDIDATES.

187. In balloting for candidates, one black ball shall exclude. No candidate for the degree thus rejected shall be eligible to be proposed again for twelve months from date of such rejection, except under dispensation as provided in section six. One-fifth of all the votes cast shall be requisite to reject a candidate for affiliation, and, if rejected he may apply again at the next succeeding or any regular Conclave of the Chapter after rejection.

ANNUAL DUES AND EXEMPTIONS.

188. The annual fee for each member shall be two dollars. The Archivist, the Chaplain, and Honorary Members shall be exempt from dues.

NON-PAYMENT OF DUES.

189. Any member who may be two years or over in arrears for dues shall, on neglecting or refusing to liquidate the same, after receiving due notice thereof, be denied the right of sitting in Conclave of any Chapter until paid. The Archivist shall notify members of the amount of their dues in every summons sent them. When a member has been denied the rights of Conclave for non-payment of dues, he shall be restored without ballot, on payment of the sum due at date of suspension.

MASONIC OFFENCES—HOW TREATED.

190. Any member against whom a charge for any Masonic offence may be preferred shall have due notice of the same in writing, and of the time appointed for its consideration. This Chapter has the power of instituting inquiries into such cases, and of suspending or excluding a member, and reporting him for expulsion but under no circumstances shall any member be suspended or excluded until after an investigation of the charges which have been

made against him, of which he shall have proper notice in writing, of at least 7 clear days, so as to permit him to be present to defend himself, nor until the charges have been declared proven.

AUDITING COMMITTEE.

191. An Executive Committee, consisting of the three principal officers for the time being, with two Sir Knights, to be elected at the Annual Conclave, shall superintend the finances and property, audit all accounts, consider and report on the applications of candidates, and on all other matters referred to them in the interest of the Chapter. They shall meet whenever notified by the M. W., three to be a quorum, and the result of their proceedings shall be reported to the next Conclave of the Chapter. They shall also, between the meetings in November and December, in every year, meet and audit the books of the Archivist and Treasurer of the past twelve months, and present their yearly financial report at the first regular Conclave in January.

CHAPTER JEWELS, ETC.

192. The robes, jewels, furniture, and other property of the Chapter shall be vested in the Executive Committee in trust for the use and benefit of the Chapter. Said furniture to be insured, and kept in charge of the Janitor, in a place set apart for the same in or adjoining the hall or place of meeting.

DUTIES OF THE ARCHIVIST.

193. The duties of the Archivist shall be to issue summonses for every regular and emergent Conclave, giving seven clear days' notice of such meeting and business to be transacted thereat, notify all accepted candidates, keep a record of the proceedings of the Chapter, prepare a return to the Sovereign Sanc-

tuary, receive all money in the shape of fees or dues, and forthwith pay the same over to the Treasurer. He shall also keep a cash book, wherein an account with each candidate shall be entered. He shall also keep a registry book, in which he shall enter the names of all candidates, with the dates of their proposal and taking the several degrees, together with their ages, residences and professions; also, record in the same all suspensions, withdrawals, expulsions, deaths, and any other information necessary. In the absence of the Archivist, his duty shall devolve upon a Sir Knight appointed *pro tem*.

DUTIES OF TREASURER.

194. The Treasurer shall be the custodian of all Chapter moneys received from the Archivist, and when the amount in his hands exceeds a sum sufficient to pay current accounts, the residue shall be placed at interest in some solvent bank, or invested in any description of securities, which latter shall be named and decided upon by the Chapter. He shall pay all accounts, duly passed, on an order signed by the M. W. and countersigned by the Archivist, and shall have his books and vouchers ready at all times for inspection.

DUTIES OF JANITOR.

195. The Janitor shall attend all Conclaves, and shall have care of all property of the Chapter. He shall prepare and keep the hall and adjoining rooms in order, for which services he shall receive due compensation for each Conclave.

MOTIONS SUBMITTED.

196. All motions submitted to this Chapter must, on request of the M. W., be put in writing, with the names of the mover and seconder thereon.

CHAPTER REGALIA.

197. The members of this Chapter must, at every Convocation, appear in the duly authorized Chapter Regalia.

NAMES AND DEGREES.

198. The names in full with the number of degrees taken, and rank of every member, shall appear in the appendix of these By-laws.

QUESTIONS NOT DEALT WITH IN BY-LAWS.

199 All questions not otherwise provided for in the Constitution or these By-laws shall be decided by a majority of open votes, the M. W. giving a second or casting vote in case of a tie.

AMENDMENTS TO BY-LAWS.

200. No amendments or additions to these By-laws shall be made unless proposed and seconded at a regular Conclave, notice of which must be inserted in the summons for the ensuing Regular Conclave, at which time the same shall come up for consideration, and shall require the consent of two-thirds of the Sir Knights present to pass the same. Such proposed amendment, alteration or addition shall then be transmitted to the Grand Secretary General for the approval of the M. W. the G. M., and when so approved shall become law,

201. ORDER OF BUSINESS.

1. Reading Graven Tablets of last Conclave, for information and approval.
 2. Sickness and distress.
 3. Reports of Investigating Committee.
 4. Propositions for Membership.
 5. Balloting for Candidates.
 6. Conferring Degrees.
 7. Unfinished Business.
 8. Reports of Special Committees.
 9. Reading and Disposal of Communications.
 10. Bills and Accounts.
 11. General Business.
 12. Good of the Order.
 13. Closing.
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